JACOBUS WARÆUS Eq: Aurat:

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Natus 26 Mar: 1599 Ob: 1.mo Decembris 1666.

THE WHOLE

WORKS

OF

Sir JAMES WARE

CONCERNING

IRELAND.

REVISED and IMPROVED.

by Walter Harris

In Three VOLUMES.

VOL. II. Containing

I. THE ANTIQUITIES of IRELAND.

II. THE WRITERS of IRELAND, in Two Parts, *viz.* 1. Such Writers who were born in that Kingdom, and 2. Such who, though Foreigners, enjoyed Preferments or Offices there, or had their Education in it; continued down to the Beginning of the present Century, and

Adorned with COPPER PLATES.

Tum Ego; ſunt (inquam) iſta, Varro. *Nam nos in noſtrâ urbe peregrinanteis, erranteiſque, tanquam boſpites, tui libri quaſi domum deduxerunt: ut poſſemus aliquando, qui et ubi eſſemus agnoſcere. Tu ætatem patriæ, tu deſcriptiones temporum, tu ſacrorum jura, tu ſacerdotum munera, tu domeſticam, tu bellicam diſciplinam, tu ſedem regionum et locorum, tu omnium Divinarum, humanarumque Rerum nomina, genera, officia, cauſas aperuiſti.*

Ciceronis Academ. Quæſt. Lib. 1.

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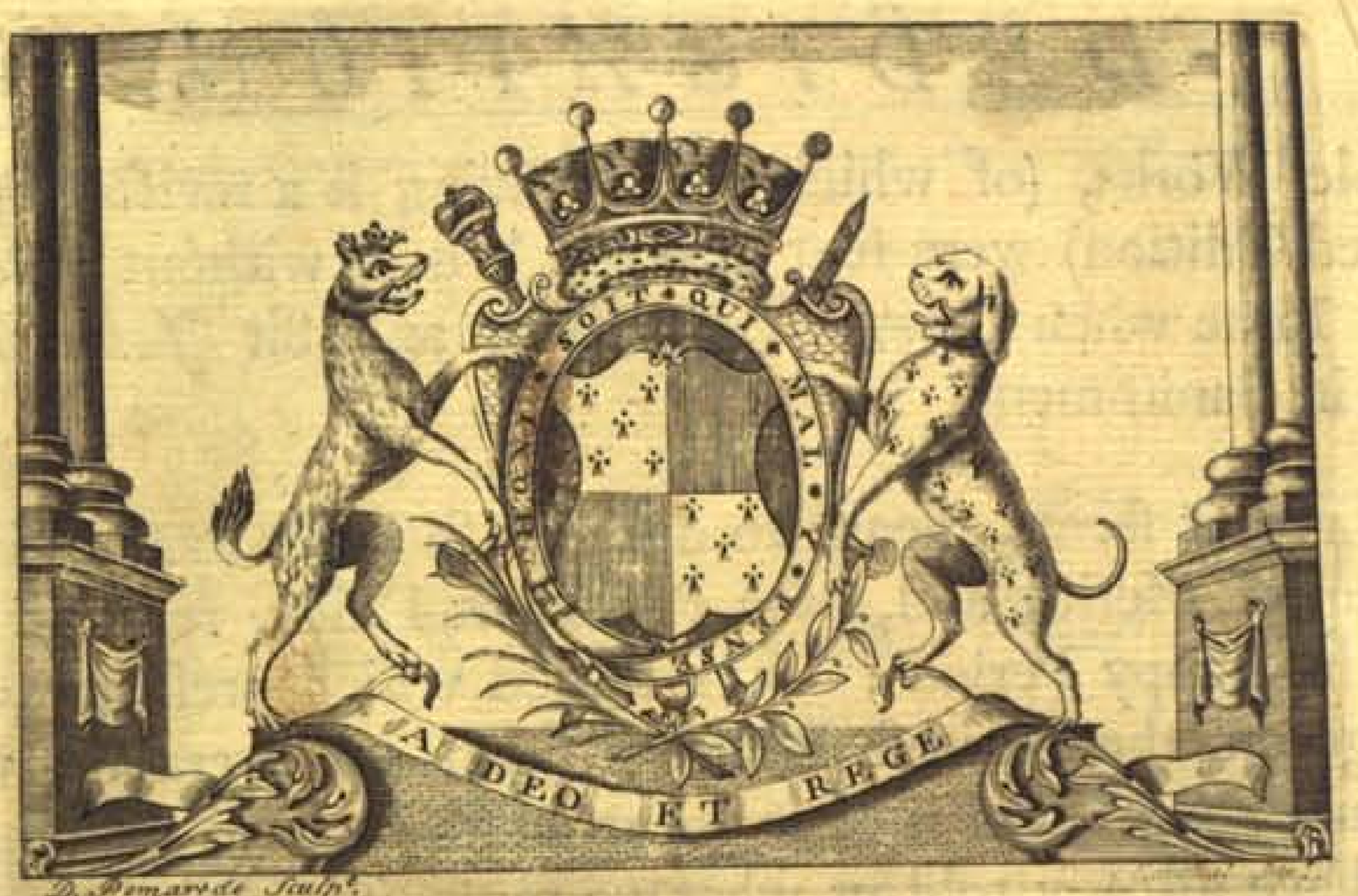

D. Pomarede Sculp.

To His EXCELLENCY

PHILIP

EARL of

CHESTERFIELD,

Baron *Stanhope* of *Shelford*, one of His MAJESTY's Privy-Council, Knight of the Moſt Noble Order of the Garter, and Lord Lieutenant General, and General Governour of *Ireland*.

May it pleaſe Your Excellency,

THE following Treatiſes claim Your Excellency's Protection: They are the Productions of a Gentleman who deſerved well of his Country, not only by his Pen, but likewiſe by his Perſonal Services.

To moſt of his Writings were prefixed the Names of two Eminent *Viceroys* of this Kingdom, the Earl of *Strafford*, and the firſt Duke of *Ormond*, whoſe Favours he poſſeſſed in a high Degree. Theſe Antiquities, eſteemed his moſt va-

luable Works, (of which the following is a revised and enlarged Edition) were sent into the World without a Patron, at a Time when *Cromwell* prevailed, and Sir *James Ware* was in Banishment.

Fate, it seems, meant to distinguish them by the Highest Stamp of Merit; and, by a Provident Delay, reserved them for this happy Period: ---- A Period which presages to this Kingdom the greatest Blessings from a Governour, whose favourite Ambition is to make us Happy; and whose Actions have already told us what we must, we ought, to expect from Him. What indeed may we not expect from Him, who by His Moderation and just Government hath preserved this Kingdom from the Influences of a Rebellion, not totally yet extinguished, which hath lately disturbed the Tranquillity of all *Britain?*

Permit me, My LORD, to mix my Private with the Publick Gratitude, and to join in the only Wish now remaining for *Ireland.* ----- That His Majesty's Affairs may so far dispense with Your Excellency's Attendance in His nearer Councils, as that we may long enjoy the Continuance of Your Administration.

I AM,

With the profoundest Respect,

Your EXCELLENCY's

Most Devoted, and

Most Obedient Humble Servant,

WALTER HARRIS.

DUBLIN

THE PREFACE.

THAT I may not be thought to have curtailed and injured my Author's Works, inſtead of reviſing and improving them, it is neceſſary to inform the Reader in a few Words how I have treated the following Subject.

I have thrown out of the Antiquities the 16th and 29th Chapters of his Latin Edition, the firſt containing *The antient Diſpoſition of the Biſhopricks of* Ireland, and the other *The Original and Antiquities of the Cathedral Churches*; becauſe I judged them properly and immediately to belong to the Eccleſiaſtical Part of my Undertaking formerly publiſhed; and I have accordingly prefixed the former to the firſt Volume intire and by itſelf, and the other I have added as a Preliminary to each Epiſcopal See without the leaſt Diminution.

I have alſo caſt out the Second Section of Chap. 4. containing *A Catalogue of the antient Kings of Ireland*, and all Chap. 24. being *Annals of the Feats of the Oſtmen or Danes in that Country*; becauſe, being merely Hiſtorical, I intend to blend them in the Civil Hiſtory of the Kingdom, which is my next and laſt Taſk, if God ſpares me Life and Health adequate to ſuch an Undertaking. But inſtead of the Catalogue I have diſcuſſed two Points not well ſettled by our native Writers; *1ſt.* Whether the antient Kings of *Ireland* wore a Crown? And *2dly*, Whether they were inaugurated into their Offices by the Ceremony of *Unction*, or by any other, and what Ceremonies?

I have alſo rejected the former part of Chap. 21, concerning *Cormac Mac-Culenan*, King and Biſhop of *Caſhel*; becauſe my Author gave it Word for Word in his Hiſtory of the Biſhops, under the Title of the Archbiſhops of *Caſhel*; where alſo the Reader may find it in my firſt Volume, p. 465.

As the Monaſtical State of *Ireland* is a Subject not very acceptable to the Generality of *Engliſh* Readers, I have taken the Liberty of throwing it into a more comprehenſive, (and I hope) more ſatisfactory View than it formerly appeared in. For I have intirely altered the Frame and Method of that Chapter (being the 26th of my Author;) and whereas he had placed all the Religious Orders promiſcuouſly under their proper Counties, I have digeſted them under their reſpective Orders, and withal have preſerved the County Method; ſo that the Reader will find them plainly laid down in an Analytical Table under the following Heads. *1ſt.* The Situation or County. *2dly*, the Saint to whom dedicated. *3dly*, the Founder or Patron. *4thly*, the Time of the Foundation; and *5thly*, the Grantee or Aſſignee of the Monaſtic Lands after the Suppreſſion; which laſt Particular is an Addition to my Author, and ſupplied from Records, as far as they give Light into the Matter. By this Method

many Repetitions are avoided, and the whole compriſed in about four Sheets. I have added ſeveral Abbies and Monaſteries omitted by Sir *James Ware*, partly from Records, and partly from Writers, whoſe Works have appeared ſince his Time, as alſo 18 Copper Plates of the Monaſtic Habits uſed in *Ireland*, and engraved by the beſt Hands in *Paris*.

Beſides very numerous Additions to every Part of my Author's Work (not omitted as before) and for Diſtinction Sake incloſed within Crochets, [ ] I have added Eight Chapters intirely new: *viz.* Chap. V. proving that Counties were inſtituted in *Ireland* before the Reign of K. *John*. Chap. VII. Of the antient Territories of *Ireland*, both before and after the Arrival of the *Engliſh*, together with the modern Names of them, alphabetically diſpoſed for the readier pointing them out. Chap. XIII. Of the Common and Statute Law introduced by the *Engliſh* into *Ireland*, and of the Settlement of the Legiſlature there. Chap. XIV. Of the great Officers of the Crown in *Ireland* both before and after the Arrival of the *Engliſh*. Chap. XV. A Synoptical Table of the Chief Governours, Lords Chancellors, and Lords Treaſurers of *Ireland*. Chap. XVII. Of ſome Monuments of Antiquity in *Ireland*, by whom erected, and for what Uſes; and particularly of the round Towers. Chap. XXXI. Of the principal Capes, Promontories, and Head-lands of *Ireland*. And Chap. XXXIII. Of the Weights and Meaſures uſed in *Ireland*; and of Denominations given to Lands there. —Theſe new Chapters will, I preſume, be a ſufficient Recompence for omitting here ſuch as are before mentioned, and applying them to their proper Places; if not, I muſt be content to bear the Cenſure of the Public: At leaſt thus much is certain, that the Reader is not incumbered twice with the ſame Matter, which (if I had purſued any other Method) would have given juſt Cauſe of Complaint.

For what relates to the Writers of *Ireland*, I muſt refer the Reader to a Preface prefixed to that Part of my Taſk.

WALTER HARRIS.

Clarendon-Street, Dublin,
January 18th, 1745.

N. B. The Publick ſhall be duly advertiſed, when the III. Vol. of the Works of Sir *James Ware* concerning *Ireland*, Reviſed and Improved, Containing *the Civil and Eccleſiaſtical Hiſtory* of that Country, is ready for the Preſs.

THE IRISH CENTRE FOR STUDENTS * DUBLIN

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ADDITIONS to CHAP. XXXII.

SINCE this Chapter paſſed the Preſs, I have ſeen in the Cuſtody of Mr. *James Simon*, Merchant, three *Iriſh* Coins of King *John*, different from thoſe deſcribed p. 208. For inſtead of his Head in a Triangle, is his Head full faced in a Circle, without a Scepter; and on it a Crown terminated by a Croſs, inſcribed, JOHANNES. DOM. for Dominus. From whence may be inferred, that this Coin was ſtruck before his Acceſſion to the Throne of *England*. The Reverſe ſhews a double Croſs with an Annulet in each Quarter, and inſcribed, RODBERD ON DIV. The other two differ nothing from that now mentioned, except in the Inſcriptions on the Reverſe; one of which has TOMAS ON DIV. the other WILLIAM ON WA. for *Waterford*; and this laſt was probably ſtruck when King *John* came firſt to *Ireland* in the Year 1177. Some of theſe Coins have on the Face DOOM. for DOM. or Dominus. Note, in DIV. the I is joined to the V, and looks like a W. See Plate III. No. 36.

Meſſieurs *Mervin*, and *Henry Archdall* lately communicated to me a Silver Coin ſtruck in *Dublin*, and different from any I have ever ſeen. It bears no Monarch's Head; but a large Marquiſs's Coronet takes up the whole Area of the Face without any Inſcription. The Reverſe bears a plain Croſs with three Plates or Bezants in each Quarter; from one of which Plates in the firſt, and another in the fourth, ſprings up a Creſcent, and the Reverſe is inſcribed CIVITAS DUBLINIE, at length. Perhaps this Coin was ſtruck when *Robert de Vere* was *Marquiſs* of *Dublin*, and Lord Lieutenant of *Ireland* in 1385, to whom the Power of coining Gold and Silver was granted by Patent. The Creſcent, being the Mark of a younger Houſe, may denote the Inferiority of the Kingdom of *Ireland* (then granted to the Marquiſs) to *England*. See Plate II. No. 11. an Icon of the Coin, which I was obliged to inſert there, the Plate of Coins having been before engraved.

CORRECTIONS.

THE literal Errors of the Preſs will eaſily occur to the Reader; ſuch as diſturb the Senſe, or are miſtakes in Dates, follow: Page 34. l. 53. for 1603. r. 1605.—58. l. 21. for Sorbiquets r. Sobriquets.— 60. l. 49. for we r. were.— 75. l. 38.—77. l. 21. for Satute r. Statute.— 105. Col. 5. l. 7. for 360. r. 1360.— 110. Col. 5. l. 2. for 1444. r. 1544.— 112. Col. 8. l. 3. for 1665. r. 1655.— 129. l. 39. for, for, r. from.— 130. l. 45. for an, r. on.— 152. l. 2. for, for, r. far.— 155. l. 13. for Litiguts r. Litigants.— 171. l. 25. for were, r. where.— l. 55. for Word, r. World.—

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Rev. Mr. [illegible]s *Roberts.*
Robert *Robinſon*, M. D.
John *Rochfort* Eſq.
Andrew *Roe* Eſq. 7 Books.
Rev. Mr. Anthony *Rogers.*
Rev. Mr. Robert *Rowan.*
John *Rutty*, M. D.
William *Rywes* Eſq. 7 Books.

S.

Pigot *Sands* Eſq.
Mr. William *Scott.*
Edward *Shanley* Eſq.
Mrs. Franceſſe *Shaw.*
Mr. Veſey *Shaw.*
Mrs. Sidney *Shaw.*
Fielding *Shaw* Eſq.
Rev. Robert *Shaw*, D. D.
Mr. William *Shiel.*
Mr. Iſaac *Simon.*
Lindley *Simpſon* Eſq.
Rev. Mr. John *Smith*, Preb. of Limerick.
John *Smith* Eſq.
Edward *Smith*, M. D.
Iſaac *Smith* Eſq.
Rev. Mr. Robert *Spence.*
Rev. Mr. Richard *Stewart.*
Mr. Patrick *Swiney.*

T.

His Grace the Archbiſhop of *Tuam.*
Rev. Mr. William *Taverner.*
Sir Thomas *Taylor*, Baronet.
Robert *Tench* Eſq.
Rev. Mr. George *Tiſdal.*
Rev. John *Towers*. D. D.
Reily *Towers* Eſq.
Rev. John *Travers*. D. D.
Rev. Mr. John *Tunnadine.*

V.

Sir John *Veſey*, Baronet.
Rev. Archdeacon Muſchamp *Veſey.*
William *Veſey* Eſq. L. L. D.
Rev. Mr. Richard *Vincent.*
Beverly *Uſher* Eſq.
John *Uſher* Eſq.

W.

Hon. Michael *Ward* Eſq. Judge of the K. B.
Rev. Mr. John *Walſh.*
Rev. Mr. George *Warburton.*
James *Ware* Eſq.
John *Weller* Eſq.
Rev. Mr. James *Weldon.*
Richard *Weſley* Eſq.
Boleyn *Whitney* Eſq.
Rev. John *Whittingham*. F. T. C. D.
Francis *Whyte* Eſq.
Folliot *Whitway* Eſq.
Rev. Mr. Thomas *Widenham*, Preb. of Limerick,
Rev. John *Wynne*, D. D.
James *Wynne* Eſq. Demy.
William *Wilſon* Eſq.
Mr. Hugh *Wilſon.*
Rev. Mr. Jeremiah *Workman.*
Rev. Mr. John *Worral.*

Y.

Mr. John *Young.*

DUBLIN

THE

ANTIQUITIES

OF

IRELAND.

CHAP. I.

Of the different Names by which IRELAND *was known to the Antients; and of the Etymology of the Word,* IRELAND.

THIS Iſland, in old times the Habitation of Variety of Colonies drawn out of *Britain*, *Scythia*, *Iberia*, *Germany* and *Gaul*, was known to the Antients principally by two Names, *i. e. Hibernia*, or *Ibernia* and *Scotia*. *Hibernia* (ſo *Cæſar*, *Pliny*, *Solinus*, *Tacitus*, *Oroſius* and others call it) the moſt remote Country of all *Europe* to the Weſt, is derived either from the Word *Hiar*, which among the *Iriſh* ſignifieth the Weſt, or Weſtern Climate, as *Camden* thinks, or from the *Iberians*, who were formerly ſettled there: From whence poſſibly *Antoninus* in his Itinerary hath taken occaſion to give the Name of *Iberione* to this Iſland, and in St. *Patrick*'s Epiſtle to *Coroticus* it is twice called *Iberione*, and once *Hiberia*. From either of theſe Fountains, the Names *Ierne* [as it is called by *Claudian*, *Strabo*, and *Stephen* of *Bizantium*] *Iouernia* [by *Ptolomy*] *Iuverna* [by *Solinus*] *Iris* [by *Diodorus Siculus*] *Bernia* and *Overnia* [by *Euſtathius*,] and the *Iriſh* word, *Eri*, ſeem to flow; by all which Names *Ireland* was alſo in former Ages known. [For it is probable that theſe Authors, meeting with the Name of an Iſland called, *Eire*, or *Eri*, and not underſtanding any derivation or meaning of the Word, gave it ſuch a Shape in their Phraſe, as each particular Perſon thought moſt agreeable to the Ear, or as pleaſed his Fancy beſt.

Nor am I ſingular in this Conjecture; for the learned Mr. *Hill* in his Critical and Geographical Commentary on the *Periegeſis* of *Dioniſius* (*a*) ſays thus. "*Hi-*
" *bernia Straboni*, &c. *Hibernia* (*Ireland*) ſays he, is called by *Strabo* and other
" Writers, Ἰερνη which is manifeſtly derived from the Name *Erin*, by which the
" Natives call that Iſland; and *Camden* is of Opinion, that the Word ſignifieth a
" weſtern Country, the Word, *Hiere*, among the *Iriſh*, importing, the Weſt:
" and for my part (proceeds he) I have no doubt, but from the Word, *Ierne*, the
" other Names appropriated to that Iſland; as *Iuverna*, *Ivernia* and *Hibernia* are
" derived." The ſame may be ſaid of *Iernis*, a Name by which *Ireland* is mentioned in the antient Poem of the *Argonauticks*, written by *Orpheus*; not the antient *Orpheus* of *Thrace*, who flouriſhed (according to *Suidas*) eleven Ages before the *Trojan* War; but by *Orpheus* of *Crotona*, who (according to the ſame *Suidas*) was cotemporary with *Piſiſtratus* the Tyrant, who died in the 63d *Olympiad*, that is, about the Year of the World 3422, and 526 Years before Chriſt: and (by the way) it is obſerved by Archbiſhop *Uſher*, (*b*) that even the *Romans* cannot produce ſo early a Teſtimony of their Name.] From the Word, *Eri*, an *Iriſhman* is called. *Erigena*; and ſo in antient times *John Scotus*, an old Writer of the 9*th* Century, was commonly called, *Erigena*. Some derive the Name from *Heber*, a Spaniard, one of the Sons of *Mileſius*, others from *Herimon*, the Brother of *Eber*. But Men of ſounder Judgments have rejected theſe Opinions, as well as thoſe of others, who deduce the Original of the Word, *Ireland*, either from *Irnalphus*, a *Spaniſh* Commander, or from the Waters, which in that Country are frozen, *Hiberno tempore*, in the Winter Seaſon, or from *Iber*, a River in *Spain*, or from Queen *Iera*, or from *Jurin*, *i. e. Judæorum terra*, the Land of the *Jews*; [which laſt Opinion *Camden* expoſes as the fond and ſingular Conjecture of *Poſtellus* in his Lectures on *Pomponius Mela*, who ſays, " that the *Jews* being moſt ſkilful
" Soothſayers, and preſaging that the Empire of the World would at laſt ſettle
" in that ſtrong Angle towards the Weſt, took Poſſeſſion of theſe Parts, and
" of *Ireland*, very early; and that the *Syrians* and *Tyrians* alſo endeavoured
" to fix themſelves there, as the Foundation of their future Empire."] Nor muſt we here paſs over the Opinion of *Samuel Bochart* of *Caen*, who draws a Conjecture from the Name, that *Ireland* was not unknown to the *Phænicians*, a People in old times famous for their Navigations into the moſt diſtant Countries.
" This name *Hibernia* (ſays he) (*c*) manifeſtly appears to be a *Phænician* Word.
" For *Hibernia*, by ſome called *Ierna*, &c. is the ſame thing as *Ibernae*, or the re-
" moteſt Habitation; becauſe the Antients knew nothing Weſtward, beyond
" *Ireland*, but a boundleſs Ocean." Thus far *Bochart* in the place cited. But to give you my thoughts of the Matter; among all theſe Conjectures concerning the Name (*Hibernia*) which have prevailed, the Opinion of *Iſidore* and others, who derive it from *Iberia*, ſeems moſt plauſible, as well on account of ſome Colonies and Settlements of the *Iberians* there eſtabliſhed (of which hereafter in due place) as from the affinity of the name: To which alſo that Paſſage of *John Leland* (*d*) ſeems to allude, wherein he call the *Iriſh*, *Iberos*.

Fractos undique pœnitudo Iberos
Sylveſtres Domuit, ſuave legis
Ferre et perdocuit jugum Britannæ:
Quæ victoria comparanda magnis.

The rude Iberians *through their Foreſts wide*
(Their Spirits broken and depreſs'd their Pride)
Repentance from their ſavage Freedom broke,
To bear the Pleaſures of the Britiſh *Yoke,*
And taſte the Bleſſings of a lawful ſtate:
The Taſk was arduous, and the Conqueſt great.

(*a*) p. 147. (*b*) Primoed. p. 724. (*c*) Geogr. Sacr. Lib. 1. Ch. 39. p. 726.
(*d*) In Cygnea Cantione

What I have ſaid of the Etymology of the Word is meer gueſs-work. It is a moſt difficult Taſk to give a true Account of the Name; and therefore I am not willing to affirm any thing poſitive concerning it, but am rather inclined to leave Matter undetermined.

Other Writers have antiently called this Iſland by the Name of *Scotia*, (as I obſerved before) and it ſeems to have taken that Name from ſome Colonies drawn to it out of *Scythia*. Thus *Ralph de Diceto* obſerves, (*e*) "From a certain Coun-" try called *Scythia*, is derived *Scita*, *Sciticus*, *Scoticus*, *Scotus*, *Scotia*." From this Writer *Thomas* of *Walſingham* (*f*) hath copied almoſt the ſame Words: And *Reinerus Rineſius* in the Introduction to his *Julian* Hiſtory makes a juſt Remark, "That at this Day the Name of the *Scythians* ſurvives in that of the *Scots*." The learned are not ignorant, that the Name of the *Scythians* was of very general extent among Writers of the greateſt Antiquity; and it is a received Opinion of the moſt diligent ſearchers into the *Iriſh* Antiquities, that the *European Scythians* or *Celto-Scythians* have at ſeveral times ſent Colonies into *Ireland*. Concerning the time when the *Scythians* arrived firſt in *Ireland*, *Nennius* or *Ninius* the *Briton*, who flouriſhed *A. D.* 850 ſpeakes thus. "Laſt (ſays he) came the *Scots* from *Spain* " into *Ireland*, &c. laſtly came (*A*) *Clan-Hector*, and together with all his People have " made that Iſland the place of their Habitation even to this Day. Yet we find " no Hiſtory of the Original of the *Scots* upon which we can certainly depend. " If any Perſon be deſirous of knowing how long *Ireland* lay deſert and uninha- " bited, the moſt learned of the *Scots* have given me this Account, *i. e.* that " the *Scythians* poſſeſſed themſelves of *Ireland* in the fourth Age of the " World." And in the Beginning of his Book he computes the fourth Age of the World to be from *David* to *Daniel*, or to the *Perſian* Empire. So alſo *Henry* of *Huntingdon* (*g*) "The *Britons* (ſays he) came into *Britain* in the third, and " the *Scots* poſſeſſed themſelves of *Ireland* in the fourth Age of the World." *Propertius* (*h*) intimates that the *Getes*, a People of *Scythia* (whom moſt Authors are of Opinion were the ſame that afterwards got the name of *Goths*) fixed their Settlements in this Country.

Hibernique Getæ, pictoque Britannia curru.

Hibernian Getes, *and* Britiſh *Foes who ride*
In painted Chariots. ——

And although *Ireland* is by *Pliny* (*i*) and *Apuleius* (*k*) numbred among the *Britiſh* Iſlands, and is alſo called by *Ptolomey*, *Little Britain*, and by *Diodorus Siculus*, (*l*) part of *Britain*, as if it had been antiently poſſeſſed by the *Britons*; yet it ſeems evident, that the *Scythians* alſo (not to mention other Nations) inhabited this Country: Hence, I ſay, it is more than probable, that this Iſland firſt took the Name of *Scythia* from them; although afterwards by Corruption of the Word it came to be called, *Scotia*. But I will not take upon me to be poſitive in this Opinion.

Some Writers have ſuppoſed that *Ireland* was called, *Scotia*, from the *Greek* Word σκότος, *Tenebræ*, as if it had been covered with thick Darkneſs, [poſſibly from its obſcure and dark Aſpect, as being antiently overgrown with Woods.] Others think it took its Name from *Scota*, the Wife of *Gaothelus*, and Daughter of King *Pharaoh*; but which of that Name I know not; and that the *Iriſh* Language was invented by the ſame *Gaothelus* (otherwiſe called *Gaodelus*) and that it was called, *Gaolic*, or vulgarly, *Gelic*, as if it were made up and framed by a mixture of other Languages. [Others go Eighteen Generations lower, and ſay that another *Scota*, Daughter of one of the *Pharaohs*, King of *Egypt*, who was married to

(*e*) Imag. Hiſtor. ad an 1185. (*f*) Hypodigm: Neuſtriæ ſub an. 1185. (*g*) Hiſt. Lib. 1. (*h*) Lib. 4. Eleg. 3. (*i*) Lib. 4. Chap. 16. (*k*) in libro. de mundo. (*l*) Lib. 6. Chap. 9.

(*A*) He is called *Clamhoctor* in *Gales* Edit. called the 15. Script. Chap. 8. 9.

Mileſius,

Mileſius, gave the Name of *Scotia* to this Country.] But theſe Fictions are exploded by Men of Learning. *Humphry Lhuid*, a *Welſhman*, in his Fragment of the Deſcription of *Britain*, (*m*) ſays, that the *Iriſh* together with the *Scots* are by the *Britons* called, *Guidhill*, [perhaps from *Gaodelus*: Yet the Rev. *Henry Rowlands* (*n*) rejects this *Gaithelic* Story, and is of Opinion, that the Word *Guidhill*, or *Guidelodd* is underſtood to mean the *Aborigines* or firſt Inhabitants of *Ireland*, and that the two Words which compoſe that Name, are purely *Britiſh*, *viz. Guydd* and *Hela*, *i. e. Woodrangers*, or *Woodhunters*, *Guydd* in *Britiſh* ſignifying a Wood, and *Hela* hunting. And this may ſerve to ſtrengthen the Conjecture made in the next Chapter, that the firſt Inhabitants of *Ireland* were a Colony from *Britain*, the very Name of them being compoſed of *Britiſh* Words; and Mr. *Flaherty* (*o*) is of the ſame Opinion.] *Iſidore* (*p*) of *Seville* aſſerts, "that the *Scots* were in their "own Language called ſo, a *Picto Corpore*, from their painted Bodies, becauſe "on them were drawn variety of Figures with Iron-bodkins dipped in Ink." But this is certain, that from thence the *Picts* took their Names, and not the *Scots*: and *Iſidore* (*q*) himſelf confeſſeth, that the *Picts* were ſo named from that Practice. Laſtly, ſome are of Opinion, that the Word, *Gaolic*, is derived *a Gothis*, from the *Goths*: But it would be worth the Inquiry, whether that Word may not with more Propriety be deduced either from the *Gallæci* of *Spain*, or from the antient *Gauls*.

[I ſhall here take occaſion to lay open to the *Engliſh* Reader, the whole Subſtance of a Controverſy, long and warmly maintained between the *Iriſh* and *Scotch* Writers, in relation to the Name, *Scotia*, as it lies diſperſed in many *Latin* Authors; the *Scotch* Writers, and particularly *Thomas Dempſter*, contending, that *Ireland* was never known by the Name of *Scotia*. *Dempſter* in the Beginning of the 17th Century, publiſhed a Book intitled, *Menologium Scotorum*, containing an Account of the Saints of *Scotland*, diſtinguiſhed by the ſeveral Months in which they died; and in this Book hath taken the Liberty of pillaging the *Iriſh* Calendars, and appropriating to modern *Scotland* whatever Saints he there met with, under the Name of *Scoti*, *Scots*, or ſuch, whoſe Country was called *Scotia*. He dedicated this Work to Cardinal *Maphæo Barberini*, Protector of the *Scots*, (who was afterwards *Pope Urban* the 8th,) and to juſtify his Theft, had the Aſſurance to affirm in his Epiſtle Dedicatory, "that *Ireland* was never known by the Name of *Scotia*." He endeavoured to bring in *Philip Ferrarius* as an Accomplice in this foul Attempt: But that learned and candid *Italian* in time diſcovered the Snare, and publiſhed an Advertiſement prefixed to a Book of his own, whereby he warned the Reader, "that whereas he had in the Body of his Work made many of the *Iriſh* "Saints, Natives of *Scotland* or *England*, that in this he took other Writers for "his Guides, and was deceived by the Name, *Ireland*, being in old Times called "*Scotia*, and the *Iriſh*, *Scots*." And he concludes his Advertiſement in theſe ſharp Words. "*Quod te admonere libuit propter quoſdam* Ἀγιοκλέπτας — and of this "(ſays he) I thought proper to admoniſh the Reader, that he may be aware of "certain Saint-ſtealers." By which Name he branded *Dempſter*, and ſome others of his Countrymen. It was for this that ſome Gentlemen of *Ireland* took up their Pens to recover the Reputation of their Country, for having produced thoſe learned and holy Men in former Ages; and among others Primate *Uſher*, *Meſſingham*, and *David Roth* wrote upon this Head; who have exhauſted the Subject of this Controverſy, and left little to be added. I ſhall therefore for the Sake of the *Engliſh* Reader, bring together in as ſhort a Method as may be, what they have ſaid, and add ſome few Obſervations omitted by them; and I do ſo the rather, as the Thread of the Diſpute affords undeniable Proofs, that this Country was antiently called *Scotia*. This being premiſed, to avoid Confuſion, I ſhall point out the different Authors, and the Times wherein they flouriſhed, who have called *Ireland* by the Name of *Scotia*, and the *Iriſh* by the Name of *Scots*.

CENT. IV. Not to mention any doubtful Authorities of the three firſt Centuries, nor the Strains of Criticks, who would force the Word *Scythicus* into *Scoticus*, and *Senta-*

(*m*) p. 41. (*n*) Mona Antiq. p. 27. (*o*) Ogygia p. [illegible] (*p*) [illegible] (*q*) Ibid.

Scuta-Brigantes into *Scoto-Brigantes*, I ſhall content my ſelf in beginning with the Teſtimonies of the 4th Century.] Thus *Claudian*, (*r*) who flouriſhed under the Emperors *Honorius* and *Arcadius*.

——— Incaluit Pictorum ſanguine Thule,
Scotorum Cumulos flevit glacialis *Ierne*.

Lo! Thule *ſmoak'd with* Picts *unnumbred ſlain:*
Frozen Ierne *wept her Scottiſh Train.*

And again (*s*)

——— Totam cum *Scotus Iernen*
Movit, & infeſto ſpumavit remige Tethys.

When Scots *came thundring from the* Iriſh *Shores,*
And the Sea foam'd beaten with hoſtile Oars.

[Sir *Robert Sibbald* (*t*) wreſts theſe two Paſſages of *Claudian*, and applies them to *Scotland*, and to *Strathern*, a particular County of it, ſo called, as he ſays, from the River *Ern*, from whence *Strathern* took its Name and was called *Ierne*; and to enforce his Conjecture obſerves, that the Epithet, *Glacialis*, *Icy*, by no means agrees with *Ireland*, the Snow and Ice continuing there but a ſhort Time, and that *Tethys*, the Sea, foaming with hoſtile Oars, is to be applied to the *Forth* and *Clyde*, two Friths which ſeparated the *Scots* and *Picts* from the *Roman* Province. But the firſt of theſe Obſervations only ſerves to ſhew the little Acquaintance the *Roman* Poets had with *Ireland*, and that they took their Account of it from Report or Hearſay, when they gave it the Epithet of, Icy. And as to the latter Obſervation, the *Scotch* Writers for the moſt part, and among the reſt *Buchanan* applies that Paſſage in *Claudian* to *Ireland*, properly ſo called, and *Gildas* in relating how the *Scots* infeſted *Britain*, ſpeaks, *of their coming by Sea*, and *carrying away their Booty beyond the Sea*; and further, that the *Roman* Forces drove them *trans Maria*, *beyond the Seas*; nor does it clear the Difficulty to affirm, that thoſe Seas were only the Friths, over which the *Scots* paſſed from one part of *Scotland* to another. For though theſe *Friths* are ſometimes called *Maria*, *Seas*, yet they cannot be underſtood in that ſenſe here; becauſe we are informed by *Gildas* and *Bede*, "that "when the *Roman* Legion firſt defeated the *Picts* and *Scots*, they built a Wall "between the two Seas, to hinder their Incurſions," which would have been to no purpoſe, if their former cuſtom had been to croſs the Friths, and land on this ſide the Wall; ſo that the meaning muſt be, that the *Scots* croſſed the Sea from *Ireland*, and landing in the North of *Britain*, joined the *Picts*, and ſo marched towards the Wall, and, as the ſame Hiſtorians ſay, pulled the poor *Britons* from it with Hooks, and forced their Paſſage into the *Roman* Province: which had been needleſs, if their way had been to paſs over the Friths, between which the Wall was built: And ſo a celebrated Writer (*u*) explains theſe Paſſages. But to proceed.

St. *Jerom* (*x*) ſpeaking of one who had ſlandered him, ſays thus "*Brito enim*, "&c. For he was a *Briton*, overcharged with *Scotch* Pudding, and drew his Pe- "digree from the *Scottiſh* Nation in the Neighbourhood of *Britain*." —This Paſſage by the *Scots* and *Scottiſh* Nation muſt mean the *Iriſh* and *Ireland*; ſince the modern *Scots* cannot but own that their Country is and was then a part of *Britain*, and could not with any Propriety be ſaid to be in the Neighbourhood of it. *Ethicus* the Coſmographer is more full to the Purpoſe, in his Deſcription of *Europe*. "*Hibernia a Scotorum gentibus colitur---Ireland* is inhabited by the *Scots*," —Paſt Controverſy then, *Ireland* was called *Scotia*. For as *North-Britain* in latter Ages took the Name of *Scotia* from its *Scotch* Inhabitants, ſo in early times *Ireland* for the ſame Reaſon was called by that Name.

CENT. V.—After *Claudian*, *Paulus Oroſius* ſpeaking of *Ireland* hath this Paſſage.

(*r*) Paneg. de 4. Honorii Conſulatu. (*s*) Lib. 2. de laudib. Stilichonis. (*t*) Diſcourſe on *Thule* at the End of *Camden* by *Gibſon*, 2d. Edit. p. 1486. (*u*) Gibſon on Camden, Vol. 1. p. cxliv.
(*x*) Prolog. in Comm. Prophet *Jeremiæ*. (*y*) Lib. 1. ch. 2.

" *Hæc proprior, &c.* This Iſland (ſays he) lying near to *Britain* is of a narrower " compaſs than that Country, but is more commodious for the Temperature of its " Climate and Soil, and is inhabited by the *Scots*." *Gildas*, *Cogitoſus*, *Bede*, and other antient Writers agree with him in this, [as will be ſeen hereafter. *Proſper* of *Aquitain*, who flouriſhed in this Period, mentions the *Scots* in his Chronicle, under the Year, 435. " *Ad Scotos in Chriſtum credentes ordinatur a Papa Celeſtino* " *Palladius, & primus Epiſcopus mittitur.* — A. D. 435. *Palladius* was ordained by " Pope *Celeſtin*, and ſent the firſt Biſhop to the *Scots*, believing in Chriſt." By the Way it muſt be obſerved, that *Proſper* places the Miſſion of *Palladius* four or five Years later than the beſt Writers have done. But a ſmall Lapſe in Chronology will not invalidate his Teſtimony. It is plain by the *Scots* he underſtood the *Iriſh*. For all Hiſtorians agree, that *Palladius* was the Precurſor of St. *Patrick*, who after this ſucceſleſs Attempt was ſent in Miſſion to the *Iriſh*; nor do the *Scots* of *Britain* lay claim to either of them as Miſſionaries.

CENT. VI. *Gildas Britannus*, in his querulous Hiſtory of the Deſtruction of *Britain*, having told us that *Britain* was trod under foot by two cruel Nations, the *Picts* from the North, and the *Scots* from the Weſt, afterwards ſubjoins, " *Re-* " *vertuntur impudentes graſſatores Hiberni domum.* — Theſe impudent *Iriſh* " Plunderers returned home." — Where he takes the *Scotch* and the *Iriſh* for one and the ſame People. The ſame does *Cogitoſus* both in his Prologue and Epilogue to the Life of St. *Brigid*, publiſhed by *Meſſingham*, and in other parts of his Work.

CENT. VII. The venerable *Bede* (*y*) mentions Letters written by ſome *Engliſh* Biſhops, and by Pope *Honorius*, and the *Roman* Clergy " *ad Scotos, qui Hiberniam* " *inſulam, Britanniæ proximam, incolunt.* — To the *Scots* inhabiting *Ireland*, an " Iſland next to *Britain*."] The before mentioned *Iſidore*, (*z*) who flouriſhed *A. D.* 630, in expreſs terms aſſerts, that this Iſland was in old Times called *Scotia*. — " *Scotia*, (ſays he) which is one and the ſame with *Ireland*, is the next Iſland to " *Britain*, leſs in extent, but more fertile by Situation. It is extended from " South to North; the ſouthern Coaſts whereof point out to *Iberia (Spain)* " and the *Cantabrian* Ocean, from whence the Iſland hath borrowed the Name of " *Ibernia*: But it is alſo called *Scotia*, becauſe it is inhabited by the *Scots*." It appears unqueſtionably from *Bede*, *Giraldus Cambrenſis*, *John Major* (a *Scot*) and others, that the genuine *Scots* of *Albany* drew their Origin from theſe *Scots* of *Ireland*, and the Analogy between their two Languages puts the Matter out of doubt. [The Abbat *Jonas* (*a*) is as expreſs as *Iſidore*. For having told us that St. *Columb* was born in *Ireland*, he proceeds. " *Hanc inſulam Scotorum gens inco-* " *lit.* — The *Scots* inhabit this Iſland." *Adamnanus*, Abbat of *Hy*, who wrote the Life of his Predeceſſor, the ſame St. *Columb*, is in many places very full in this particular. I ſhall mention but one. He tells us, (*b*) " That St. *Columb* in the " 2d Year after the Battle of *Culedreibne* ſailed out of *Scotia* into *Britain*." that is, he ſailed out of *Ireland*, into the North part of *Britain*, now called *Scotland*. For he needed not a Ship or Boat to paſs from one part of *Britain* to another, ſince *England*, the modern *Scotland* and *Wales* make but one Iſland. Beſides, this Navigation was performed in the 2d Year after the Battle of *Culedreibne*. Now I would ask, in what part of *Albanian Scotia* this Battle was fought? on what occaſion began? who were the Combatants? and why the Battle of *Culedreibne* is mentioned as an Epocha in the beginning of this Hiſtory rather than any other? The Queſtions can eaſily be reſolved by an *Iriſh* Hiſtorian in all their Circumſtances; but the *Albanian Scots* have nothing to do with them. I need not quote any thing further out of this antient Writer; but only obſerve, that almoſt in every Page he mentions *Ireland* by the Name of *Scotia*, and the *Iriſh* by the Name of *Scots*. So *Adhelm*, Abbat of *Malmesbury* in an Epiſtle (*c*) to *Ealfrid* makes uſe of the Names, *Iriſh* and *Scottiſh*, *Ireland* and the *Scottiſh* Country, as terms Synonimous.

CENT. VIII. *Dicuil* or *Dicul*, an *Iriſhman*, in his Survey of the Provinces of the Earth, ſays, " There are about our Iſland of *Ireland*, ſome Iſlands that are ſmall, " and ſome very ſmall;" and a little after ſpeaking of the *Shetland* Iſlands. — " Some of theſe Iſlands are very ſmall, and all of them ſeparated from one ano- " ther by narrow Friths, in which for almoſt one hundred Years paſt, the Hermits

(*y*) Eccl. Hiſt. Lib. 2. Chap. 4. 19. (*z*) Orig. Lib. 14. Chap. 6. (*a*) Vit. Columb. in Meſſingham. p. 219. (*b*) Ibid p. 147. (*c*) Uſh. Epiſt. Hib. Sylloge No. 13.

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" ſailing from *our Scotia* have inhabited." In which Paſſages it is manifeſt he uſes the Terms *our Ireland*, and *our Scotia*, as words ſignifying the ſame thing.

CENT. IX. *Eginard*, Secretary to *Charlemain* in his Annals, under the Year 780, confirms this. " The *Norwegians* (ſays he) invading *Ireland*, the Iſland of the " *Scots* were put to flight:" And again under the Year, 812. " A Fleet of *Nor-* " *mans* invaded *Ireland*, an Iſland of the *Scots*; and joining Battle with the *Scots*, " a great Number of the *Normans* were ſlain, and the reſt baſely running away, " the Fleet returned home." To paſs by innumerable Teſtimonies of this Century, I ſhall only mention the Royal Authority of King *Alphred*, who in his Tranſlation of *Oroſius* into the *Saxon* Language, ſays, ȝbepnja ꝺhaꝺ we ſcoꝺlanꝺ haꝺaꝺh. *Ireland* that we *Scotland* call.

CENT. X. *Notkerus Balbulus*, a Monk of St. *Gall*, flouriſhed in this Century. He writ the Life of *Charles* the Great, in which is this Paſſage. " *Contigit, &c.* " It happened that two *Scots* of *Ireland* arrived on the *Gallick* Shore, Men in- " comparably ſkilled both in humane and divine Learning, *&c.*"--- and in his *Martyrology*, under the 17th of *March*, " In *Scotia*, the Nativity of St. *Patrick*, " the Biſhop, who firſt preached the Name of Chriſt to the *Scots* in the Iſland of " *Ireland.*" Now in the Language of the *Martyrologiſts*, the Nativity of a Saint is not underſtood to mean the Day of his Entrance into this World, but the Day of his Departure from it, according to the Admonition given by St. *Cyprian* (*d*) to his Clergy. " *Dies eorum, &c.* mark down the Days of their Departure, that " we may celebrate their Memories among thoſe of the Martyrs." That St. *Patrick* died in *Ireland*, ſee fully proved, Vol. 1. p. 22, 23.

CENT. XI. *Marianus Scotus*, (*e*) *Hermannus Contractus*, *Florence* of *Worceſter*, (*f*) and many other Writers of this Century can afford undeniable Proofs of the ſame thing; but I only mention their Names; for it would tire the Reader, ſhould I quote them at large, and reckon up all the Authorities that might be produced in this or the foregoing Centuries. I ſhall therefore cloſe this Diſpute with obſerving, that *Ireland* all along retained the abſolute Title to the Name, *Scotia*, until the extinction of the *Pictiſh* Government in *Britain*; though *Uſher* carries it further. " (*g*) *Nam neque Dalrieda, &c.* For neither *Dalrieda*, (ſays he) which till the Year " 840 was the Seat of the *Britiſh Scots*, nor all *Albany* did immediately upon the " Reduction of the *Picts* obtain the Name of *Scotia*; but at length that happened " when the *Picts* and *Scots* by degrees grew together into one Nation, and the " Memory of the *Pictiſh* People by this Coalition became quite obſolete, which " did not come to paſs until the 11th Century, as I have ſhewed (ſays *Uſher*) at the " end of the laſt Chapter: So I am of Opinion that no Writer of the precedent " Periods can be produced, who ever pointed out *Albany* by the Name of *Scotia*. " However the Name, *Scotia*, came after this into common uſe; when the *Eng-* " *liſh* began to call the *Hibernians* in their own Language, *Iriſh*, and in *Latin*, " *Iros*, (*h*) and *Irenſes*, (*i*) and their Country, *Ireland*; (*k*) and the Name, *Ireland*, was " then propagated among the *Germans*, *French*, *Spaniards*, *Italians*, and the very *A-* " *rabians*. For the *Nubian* Geographer (*l*) about the Year 1150 calls *Ireland* by " the Name of *Irlanda*, and *Albany* by that of *Scotia*." We meet with a Paſſage in *Hucbald* (*m*) a Monk of St. *Amand*, who writ the Life of St. *Lebuin* or *Levinus*, late in the 10th Century, where recounting the Inhabitants of *Britain*, he mentions the *Picts*, but quite pretermits the *Scots*; which would give one room to judge, that the *Scots* of *Albany* were not univerſally known by that Name, at the time the ſaid Author wrote, " *Sunt vero ibi multi populi (inquit) Britones, Sax-* " *ones, Picti, Angli.* —There are there (ſays he) many People, *Britons*, *Saxons*, " *Picts*, and *Engliſh*." It muſt be confeſſed the venerable *Bede* mentions the *Scots* of *Britain* in the 7th Century: But he is always careful to diſtinguiſh between the *Scots*, who inhabited *Ireland*, and the *Scots* who inhabited *Britain*; and I do not remember that in all his Works he ever once calls the North part of *Britain* by the Name of, *Scotia*, well knowing it was not then a Name appertaining to it. It was after the Coalition between the *Scots* and *Picts* before mentioned, that both Nations, *Ireland*, and the modern *Scotland*, came promiſcuouſly to be called *Sco-*

(*d*) Epiſt. 12 (*e*) Chron. ad an. 687. (*f*) Ad an. 892. (*g*) Primord. p. 734. (*h*) Æl-noth. vit. Canut. Cap. 10. (*i*) Ordericus Vitalis. Eccl. Hiſt. ad p. 767. an 1098. (*k*) ibid. (*l*) Geogr. Arab. pars. 2. Clim. 7. (*m*) Surius Tom. 6. ad Nov. 12.

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tia: Yet all correct Writers in mentioning the two Countries took care to place ſome Characteriſtick to diſtinguiſh them, as, *vetus & nova Scotia*, new and old *Scotland*, *major & minor*, greater and leſſer *Scotland*, *Ulterior & citerior*, further and hither *Scotland*, and the like. At laſt Cuſtom prevailed to call modern or *Britiſh Scotia* by the Name of, *Scotland*, abſolutely without any mark of Diſtinction, and *Ireland* hath entirely ceaſed to be called by the Name of *Scotia*. Yet among the learned the Word *Scotia* was ſtill retained in common uſe to denote *Ireland*, and the *Scots* to ſignifie the *Iriſh*. For in the 12*th* Century, *Theodorick* (*n*) Abbat of St. *Trudo* aſſigns to St. *Rumold* for his Country, "*Scotia*, an Iſland oppoſite to *Britain*, and ſeparated from it by the Sea," by which he plainly points out *Ireland*. St. *Bernard* (*o*) diſcriminates it it from *Britiſh Scotia* by the Epithet, *Ulterior*. In the 13*th* Century *Cæſarius* of *Heiſterbach* (*p*) manifeſtly diſtinguiſheth *Ireland* by the Name of *Scotia*; where in order to eſtabliſh the Notion of Purgatory, he confidently urgeth this Argument. "*Qui de Purgatorio dubitat, &c.* "He that hath the leaſt doubt of Purgatory, let him go to *Scotia*, and enter into "the Purgatory of St. *Patrick*, and then he will no longer doubt of the Pains "of Purgatory." In the 14*th* Century *Donald O Neyl*, Prince of the *Ulſter Iriſh*, in an Epiſtle to Pope *John* the 22*d*. hath this Paſſage. "*Sciat paternitas* "*veſtra*, &c. Be it known to you, Reverend Father, that beſides the Kings of leſſer *Scotia*, who have all had their Original from our larger *Scotia*, 197 Kings of "our Blood have ruled over all *Ireland*." So in the 15*th* Century, the Charter of the Emperor *Sigiſmund*, which is printed in the enlarged Edition of *Wiguleius Hundius*, plainly mentions the *Scots* and *Iriſh* of the larger *Scotia* in the Monaſtery of *Ratiſbon*. If the Reader is not ſatisfied with theſe Authorities he may turn to *Edward Maibew* (*q*) an *Engliſh* Benedictin Monk, *Thomas Bozius*, (*r*) *Philip Villanus* (*s*) both *Italians*, *John Molanus*, (*t*) a Doctor of *Lovain*, *Hugh Ward* (*u*) and numberleſs others; but I fear he will think I have been too copious on this Article; yet this Advantage may reſult from it, that the ſtudious in the *Iriſh* Hiſtory and Antiquities may be enabled to conceive a clearer Idea of ſome particular Paſſages in them, than otherwiſe they could readily have.]

I now proceed to other Names which were in antient times aſcribed to *Ireland*. *Homer* and *Heſiod* place the fortunate Iſlands or the Iſlands of the bleſſed in theſe weſtern Parts. Some Writers make *Ireland* to be the ſame with *Plutarch*'s *Ogygia*, which in his Treatiſe, *de facie in orbe Lunæ*, he placeth to the Weſt of *Britain*. But [here Sir *James Ware* obſerves that] the Diſtance which *Plutarch* makes between *Ogygia* and *Britain*, will by no means admit of this. [Yet it ſhould be conſidered, that the Antients had not always the Opportunity of being informed of the juſt Situations and Diſtances of Places. *Strabo* (*x*) hath placed *Ireland* to the North of *Britain*; and *Plutarch* may as well be out in reckoning five Days ſail between *Britain* and *Ireland*; and yet may be right in giving his *Ogygia* the ſame ſituation as *Ireland*, (*viz.*) To the Weſt of *Britain*; and I would aſk what Iſland there is of any conſequence to the Weſt of *Britain*, but *Ireland*. Beſides the Art of Navigation was not in the Days of *Plutarch* improved to the degree it hath been ſince: So that his giving the Diſtance of five Days Sail between *Britain* and *Ireland*, might not have been ſo extraordinary at that time; and long after him we read in *Florence* (*y*) of *Worceſter* "that three *Iriſhmen*, *Duſlan*, *Macbeth* and *Magulmumenus* were ſeven "Days ſailing from *Ireland* to *Cornwall*." And it ſeems it was looked upon as a thing not very unexpected in thoſe Days; for he tells us in the ſame Place, "That "they took with them Proviſions for a Week." *Slaytyr*, an *Engliſhman*, who writ a Latin Poem called *Palai-Albion* in the reign of King *James* the firſt, deduceth the Pedigree of that Monarch from *Ireland*, which from the Authority of *Plutarch* he calls *Ogygia*.

(*n*) Vardæi vit *Rumoldi* a Sirino edit. An. 1662. p. 1. 2. (*o*) vit. Malach. ch. 12. (*p*) Dial. Lib. 12. chap. 38. (*q*) In append de S. Aidano ad 31. auguſt. (*r*) De Sign. eccl. lib. 8. cap. 1. (*s*) Vit. S. *Andreæ*. (*t*) Martyrolog. Mechlin. ad 1. Julij. (*u*) Vit *Rumoldi* a Sirino edit. p. 88. ad fin. (*x*) *Geogr.* lib. 4. p. 201. Edit. Caſaub. (*y*) ad an. 892.

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

But ſince our King from northern Scotia *came*,
Nor leſs the Scots, *if we may credit fame*,
Alike ſubmiſs to Britain's *throne, derive*
Their lineage from Hibernia's *weſtern hive:*
Proceed my Muſe, and in immortal verſe
Ierne's fam'd OGYGIAN *Tribes rehearſe;*
An Iſle which Ocean hoarſe reſounding Laves
On ev'ry ſide with bleak Vergivian *Waves;*
The Grecian *Bards record her in their ſtrains,*
Frozen Ierne, *bound in Icy Chains.*

[If then the *Ogygia* of *Plutarch* be not a meer fiction, one would ſuppoſe *Ireland*, from its ſituation, to be ſignified by that Name. It was probably called ſo from its Antiquity; *Ogyges* having been King of the *Thebans*, according to ſome Writers, as early as the Year of the World 2155; from whence it was uſual with the Poets to call any thing very antient by the Name of *Ogygium*, as *Cælius Rodoginus* (z) obſerves. This gave occaſion to *Camden* (a) to ſay, "That if what "the *Iriſh* Writers relate may be credited, *Ireland* was not without good Reaſon "called *Ogygia* (or very antient) by *Plutarch*; for the *Iriſh* begin their Hiſtories "from the earlieſt Accounts of Time; ſo that in compariſon of them the Antiquity "of all other Countries is but in its infancy, and as it were of Yeſterday." And having given an Account of the Antedeluvian and Poſtdeluvian Colonies that planted *Ireland*, he tells us, "That he would not meddle either with the Truth "or Falſhood of theſe Relations; for that Antiquity muſt be allowed ſome Li-"berty in that way." For the ſame Reaſon *Ægypt* was called, *Ogygia*. For the *Ægyptians* are ſaid to be the moſt ancient People, and the Inventors of many Arts, from whom the *Grecians* borrowed them; and *Ægypt* was upon this account called, the Parent of the Earth, and the Mother of Arts; which makes Mr. *Flaherty* (b) pleaſe himſelf with the Obſervation, "that as *Æria* and *Ogygia* "were Names common to *Ægypt* and *Ireland*, ſo it gives ſome countenance to "the Traditions of the *Iriſh* Hiſtorians, that the Iſland took the name of *Scotia*, "from *Scota*, a Daughter of *Pharaoh*," as before is related; and as a further confirmation of this Notion he tells us, "That he had been informed by Dr. "*Dudley Loftus*, a Gentleman of great Knowledge in the antient Languages, "that the Word, *Agus*, which in the *Iriſh* ſignifies, *And*, bears the ſame ſenſe in the "*Coptick* or *Ægyptian* Language: But this by the way.]

Feſtus Avienus in his Poem intitled, *Oræ Maritimæ, the maritime Coaſts* [which he collected out of the moſt antient Geographers, *Hecateus*, *Mileſius*, *Hellanicus*, *Leſbius*, *Philæas Athenienſis*, *Coryandeus*, *Pauſimachus Samius*, *Damaſtus*, *Euctemon* and others] calls this Iſland, *Inſulam Sacram*, the Holy Iſland, [but not from the ſame Reaſon that it was afterwards called, *Inſula Sanctorum*, *the Iſland of Saints*: But from the happy Temperature of the Climate in admitting no venemous Creature to breath in it.] For that Writer, having treated of the *Oſtrimidian* Iſlands, now called, *Silly*, thus expreſſeth himſelf concerning *Ireland*.

Aſt hinc duobus, in Sacram, ſic *Inſulam*
Dixere Priſci, Solibus curſus rati eſt:
Hæc inter undas multum ceſpitem jacit;
Eamque latè gens *Hibernorum* colit.
Propinqua rurſus inſula *Albionum* patet.

(z) Lib. 15. ch. 33. (a) Gibs. edit. beſt. p. 1314. (b) Ogyg. p. 23.

Hence to the Holy Iſle (*her antient Name*)
Two Suns will waft you through the briny Stream;
Wide Tracts of goodly Glebe ſhe rears between
Her Waters, cloath'd with ever-living Green:
O'er ſpacious Wilds the roving Iriſh *ſpread:*
Next neighb'ring Albion *ſhews her lofty Head.*

[And poſſibly from the ſame Reaſon ſome *Iriſh* Writers have given it the Name of *Banua*; *Biaun* or *Beannuighe*, ſignifying, *Holy*, and not from *Banba* or *Banna* ſome Queen of the *Tuath-de-Danans*, as is hereafter hinted.]

It was alſo called *Inisfail*, or the Iſland of *Deſtiny*, from a fatal Stone called, *Liafail*, which was preſerved there in the Times of Heatheniſm with great Care. [It is ſaid by our Hiſtorians that this fatal Stone was brought into *Ireland* by the Colony of the *Tuath-de-Danans*, and concerning it an *Iriſh* Prophecy gained credit, which foretold, that in whatever Country it ſhould be preſerved, a Prince of the *Scythian* Race ſhould govern. It was looked upon as an inchanted Stone, and is ſaid to have had a peculiar Property, that when any of the Royal *Scythian* Race placed themſelves on it to be crowned, it made a terrible Noiſe reſembling Thunder; but if the King elect were a Pretender, the Stone was ſilent. *Hector Boethius*, and from him *Camden* gives an Account of this Stone in the following Diſtich.

Ni fallat Fatum, *Scoti* quocunque locatum
Inveniunt Lapidem, regnare tenentur ibidem.

Or Fate's deceiv'd, and Heaven's Decrees are vain,
Or where they find this Stone the Scots *ſhall reign.*

Fergus the *firſt* King of *Scotland*, deſcended from the Blood-Royal of *Ireland*, is ſaid to have been crowned on this fatal Stone, which he had from *Ireland*, as we find in the Hiſtories of *Scotland*, about the Year of the World 3641, and 330 Years before Chriſt, and he placed it in *Argyle*, where it continued until the Reign of King *Keneth* the ſecond; who A. D. 140, having vanquiſhed the *Picts* near *Scone*, placed this Stone there incloſed in a wooden Chair to ſerve for the Inauguration of the Kings of *Scotland*. It continued at *Scone* until the Year 1296, when in the Reign of *John Baliol*, *Edward*, *King* of *England*, the firſt of that Name after the *Norman* Conqueſt, having carried his victorious Arms through all *Scotland*, conveyed the Regalia of that Kingdom into *England*, and among the reſt this Stone, in which the People of *Scotland* had always placed a ſort of Fatality, and fancied that while it remained among them their State ſhould be unſhaken; but that the Moment it ſhould be removed from thence great Revolutions would enſue. To cure them of this Opinion, King *Edward* cauſed it to be taken away, to make the *Scots* think, that the Time of the Diſſolution of their Monarchy was come, and to put them out of hopes of recovering their Liberty; to which end he had it conveyed to *Weſtminſter-Abby* in 1296, where it may be ſeen at this Day.

Ireland was called by foreign Writers both *Greek* and *Latin*, one of the *Britiſh* Iſles. Thus *Dioniſius* (*c*) and his Commentator *Euſtathius* call the two Iſlands, *Ireland* and *Britain*, βρεταννιδες, the *Britiſh* Iſles, as *Pliny* doth, *Britanniæ*. *Ptolemy* hath named it μικρη βρεταννια, *Little Britain*, to diſtinguiſh it from *Great Britain*; and for the ſame reaſon it was called, *Scotia major*, to diſtinguiſh it from the *Albanian* or *modern Scotia*. And here I muſt by the way remark a groſs Error of Dr. *Heylyn*, (*d*) who againſt the Current of all Authorities ſays, that this Country was called *Scotia minor*, to diſtinguiſh it from the *modern Scotland*, in whoſe Foot-ſteps Mr. *Miege* (*e*) hath alſo trod, and hath added to it a new Name, *Joypnia*, for which he quotes *Martian*: I ſuppoſe he means *Marcianus Heracleota*. But that Writer calls *Ireland* Ιουρνια. It is probable Mr. *Miege* met the Word ſomewhere in *Greek* Capital Letters thus, ΙΟΥΡΝΙΑ, and not being ac-

(*c*) *Periegeſis* l. 566. et *Euſtathius*'s, note on it. (*d*) *Coſmogr.* p. 340. (*e*) Preſent State of *Ireland*. p. 1.

quainted

quainted with the *Greek* Language, miſtook them for *Engliſh* Capitals. This in proceſs of Time might have given a new Name to *Ireland*, unknown to former Ages; of which we have no manner of Occaſion, being ſufficiently furniſhed with Names for it already.]

Some Authors will have it, that *Ireland* was in old Times alſo called by the Hiſtorians of that Country, the woody Iſland [*Inis-na-ſiodhbuidhe*, being found totally overſpread with Woods by the firſt Planters] as alſo *Inis-alga* [or *Inis-elga*] the noble Iſland, [though it is ſaid to have taken that Name from *Elgnatha*, the Wife of *Partholanus*, who brought the earlieſt Colony into *Ireland*.] It was alſo called *Banua*, or the *happy Iſland*, as before is obſerved; though I am not ignorant that others derive *Banua* [or *Banba*] and *Fodlah* (by which Name it was alſo known) from two Queens of the *Tuath-de-Danans* ſo called, [as it was alſo *Eire*, from another Queen of the ſame People, Siſter to the former, as the ſame Writers ſay.] Others call it *Culamua*; from which Word (as it ſeems) came *Cualemalæc*. For *Thady Dowling* in his hiſtorical Collections affirms, that the *Iriſh* Language was formerly called ſo.

[*Muicinis*, as much as to ſay *Swinſey*, or the Iſland of *Swine*, was another antient Name of this Country; which, as thoſe who delight to give an air of Fable to every Thing they relate, ſay, it took upon this occaſion. When the Sons of *Mileſius* were upon the point of landing in *Ireland*, the *Tuath-de-Danans*, who were great Magicians, by their Inchantments made the Iſland appear no bigger than a Hog's Back; from whence they took occaſion to call it by that Name. But it is more rational to ſuppoſe it was ſo called from an Abundance of Swine ſupported in this woody Country by the great plenty of Maſt which it afforded.

After the Propagation of Chriſtianity, *Ireland* got the Name of *Inſula Sanctorum*, the *Iſland of Saints*; from the great Number of religious Men which it produced in the 5th 6th and 7th Centuries, and the many Miſſionaries who went out of it to propagate the Chriſtian Faith in other parts of the World: And ſome called it the *weſtern* Iſland, by way of eminence. The *Iriſh* Poets uſually denominated it from ſeveral of their moſt renowned Kings; as *Tuathalii Domus*, the Habitation of *Tuathal*, *Fedlimii Fundus*, the Land of *Felim*, *Plaga Cobthaca*, the Country of *Cobthaic*, *Hugonis Arvum*, the Fields of *Hugh*, *Arthuri Regio*, the Kingdom of *Arthur*, *Cormaci Theatrum*, the Theatre of *Cormac*, and the like.]

CHAP. II.

Of the Origin of the Iriſh.

[THERE are no Diſquiſitions which have exerciſed the Talents of Hiſtorians more, than what have been made concerning the Original of Nations, nor any in which they have been leſs ſucceſsful: Nor could it well happen otherwiſe, ſince the Accounts of the moſt early Times, except what we meet with in Holy Writ, either never have been recorded, or long ſince buried in Oblivion; ſo that what is to be found upon that Subject muſt be conſidered either as the Reports of doubtful Tradition, or the Amuſements and Inventions of latter Ages. This Darkneſs and Incertainty hath afforded a vaſt Scope to the Dreams of idle Men in all Nations. The *Ægyptians* build upon a Period of 48 thouſand Years before the Reign of *Alexander* the Great, and reckon upon 1200 Eclipſes during that Space; and *Manetho*, their Hiſtorian, hath marked down the Succeſſion and Reigns of their Kings for many thouſand Years before the Beginning aſſigned to the World by the Legiſlator of the *Jews*; to prove which he hath copied into his *Dinaſties* ſome pretended Records, which he ſays he found inſcribed on the Pillars of *Hermes* in the Land of *Seriad*.

Seriad. The *Chaldeans* carry the matter much further, and pretend to have made their Obſervations on the Stars for above 400 thouſand Years. The *Chineſe* extend their Accounts to 40 thouſand Years, and ſay they have made Obſervations long antecedent to the *Moſaic* Account of the Creation. But learned Men have rejected and expoſed theſe monſtrous Chronologies, as containing nothing but manifeſt Fables; and aſſert that the pretended Obſervations of the *Ægyptians* and *Chaldeans* were unknown to or unregarded by antient Aſtronomers; that *Manetho*'s Accounts are only ſome Fragments of an obſcure Writer, diſagreeing with all other Hiſtorians, and that his Land of *Seriad* is unmarked by the moſt antient Geographers, and no eaſier to be found than the Lands of *Utopia.* They further alledge, that the Story of *Hermes*'s Pillars is a Fiction which confutes itſelf: For ſince *Hermes* is univerſally allowed to be the firſt Inventor of Letters, how could the Records of ſuch infinite Ages be preſerved down to his Time? That no other Writer before or ſince *Manetho* hath ever pretended to have ſeen, tranſcribed, or to have known any Thing about theſe Pillars; and that his Accounts are ſo improbable, as the Succeſſion of Gods and Demigods for many thouſand Years, *Vulcan* alone having reigned nine thouſand, that they exceed the Faith of the moſt credulous. That his *Dinaſties* contain but little beſides Names and Numbers, and yet in that little are many ſtrange and romantick Things, ſuch as the *Nile* overflowing with Honey, the *Moon* grown bigger, a ſpeaking *Lamb*, ſeventy Kings who reigned as many Days one after another, a King a Day, and the like. As to the *Chineſe* Chronology, the Jeſuits have demonſtrated the Inconſiſtency of their Pretenſions with the Truth of the *Ephemerides.* *Bianchini* (*f*) ſhews, that the moſt antient of their Obſervations, allowed by themſelves to be authentick, are thoſe of two fixed Stars, one in the winter Solſtice, the other in the vernal Equinox in the Reign of their King *Yao*, which was ſince the Flood: And though their Hiſtorians affirm that 40 thouſand Years have paſſed ſince the Beginning of their Empire, yet this muſt be conſidered as grounded on Tradition only; ſince they acknowledge, that all their Hiſtories and Records were committed to the Flames by *Zio*, one of their Emperors about 2000 Years ago, and that the oldeſt Books they have now extant in an intelligible Character do not exceed that Period. Mr. *Shuckford* (*g*) informs us, "That the *Chineſe* pretend to no Hiſtory or Me-"moirs that exceed the Reign of their firſt King, *Fohi*, whoſe Age coincides with "that of *Moſes*'s *Noah*;" and he gives very pregnant Reaſons from the *Chineſe* Traditions, that *Noah* and *Fohi* were one and the ſame Perſon. Beſides the *Chineſe* aſcribe the Invention of all Arts and Sciences, even of Huſbandry, Planting, Cloathing, Architecture, *&c.* to ſeveral of their Emperors, who have reigned within theſe 4000 Years; and it is not to be imagined, but if the World had been ſo much older, as their fabulous Hiſtories pretend, but that theſe Inventions, ſo neceſſary for humane Life, would have been hit upon long before. The *Arcadians* boaſt themſelves to be προσελήνους, antienter than the *Moon.* The ſame Humour of Fable hath prevailed with the *Sicilians* concerning the Original and Antiquities of their Cities. (*h*) *Palermo*, they ſay, was founded in the Days of the Patriarch *Iſaac* by a Colony of *Hebrews*, *Phænicians* and *Syrians*, and that *Saphu* a Grandſon of *Eſau* had been Governour of a Tower called *Baych*, which ſubſiſted within leſs than 200 Years in that City; and this is pretended to be proved by antient Inſcriptions, much of the ſame Authority with *Hermes*'s Pillars. The Antiquity of *Meſſina* hath been carried ſtill higher by ſome (*i*) who would have us think it was enlarged by *Nimrod.* The like Pretences are made by *Catania*, and other Towns of that Iſland, who have found Authors of as good Credit as *Manetho* to ſupport them. The Original of the City of *Rome* is not better eſtabliſhed, nor do the *Roman* Writers agree upon it. *Saluſt* aſcribes it to the *Trojans*, and even in that Opinion ſpeaks with a modeſt Doubt. (*Sicut ego accepi*, as I have been informed.) *Virgil* gives the Honour to *Evander*, *tum Rex Evandrus Romanæ conditor Arcis.* If therefore the certain Original of ſo great a People ſhould remain unfixed, it is not to be wondered at if Doubts

(*f*) Hiſt. Univerſ. Ch. 17. (*g*) Connect. 1. vol. p. 29. 102. (*h*) *Fazelli* Hiſt. Sicul. decad. 1 pars prior lib. 8. (*i*) Reina Notizie Iſtoriche di *Meſſina.*

ſhould

ſhould ariſe concerning the Beginning of more obſcure Nations. We ought no to tax Hiſtorians with Ignorance, who talk variouſly on ſuch Subjects; for it is Antiquity, and the Unfaithfulneſs of *Oral* Tradition that have created theſe Errors, and left nothing clear for Poſterity to depend on. The Reader will find Pretences of this kind in the Nations before mentioned, as well as others, fully expoſed by a learned Author, (*k*) to whom I refer. What I have mentioned theſe Inſtances for is to ſhew, that our Countrymen have not been ſingular in their Dreams, and that the original Antiquities of other Nations are not built upon a better Foundation than our own. The Stories of the three Fiſhermen, *Capa*, *Laigne*, and *Luaſat*, who were driven hither by contrary Winds, and afterwards periſhed in the univerſal Deluge; that of *Cæſara*, *Noah*'s Niece, who arrived here fourty Days before the Flood, the Account of *Brute* and his *Trojans* arriving in *Britain*, and numberleſs others are of the like Stamp, and have the ſame Title to our Faith as the Inſtances before quoted. Yet ſome grave Hiſtorians have been ſo fond of the Reputation of their Country, that their Zeal hath carried them too far in aſſerting the Antiquity of its Original; poſſibly not with a Deſign of meeting Credit, but to preſerve a Thread and Method in their Stories; which however hath done this Miſchief, that unwary and credulous Readers have been miſled to take this Droſs for current Coin; and the Practice tends to bring the genuine Antiquities of a Nation into Contempt, and detracts from all authentick Chronicles. It is pity that the firſt Authors of theſe Stories of our ante-deluvian Adventurers had not followed the Example of *Manetho*, and found out ſome Inſcriptions or Pillars, like thoſe of *Hermes*, to give a little countenance to their Tales: For otherwiſe what Memorials could we poſſibly have of Paſſages before the Deluge? For my Part I dare not adventure to advance any Thing with an Air of Confidence concerning *Ireland* in thoſe early Ages.

It is certain, there is nothing concerning the firſt Original of Nations to be found any where worth Credit, but in Holy Writ. *Moſes* hath given us a Catalogue of the Poſterity of *Noah*, whoſe Children and Grandchildren he recounts in Order, probably not all, but the Principal of them, from whom the moſt famous Nations of the World have drawn their Names and Originals. "By (*l*) "the Sons of *Japhet*, the Iſles of the *Gentiles* were divided in their Lands, every "Man after his Tongue, and after their Families in their Nations." Commentators interpret the Iſles of the *Gentiles* to mean the Maritime Parts of *Aſia* and all *Europe*, to which the neceſſary Paſſage is by Sea. *Joſephus* (*m*) hath placed the Poſterity of *Japhet* in thoſe Countries of *Aſia*, which lie extended from the Mountains *Taurus*, and *Amanus*, near the *Mediterranean* Sea, to the River *Tanais* northward of the *Euxine*, and from thence hath brought them into *Europe*, as far as the *Gades*, that is *Cadiz* or *Cales*, within the Mouth of the Streights of *Gibraltar*. If this then be ſo, it is eaſy to conceive how the reſt of *Europe* came in Time to be peopled. For as the Nature of Man is inquiſitive after Novelties, and as the Numbers of our Anceſtors increaſed, both Neceſſity and Curioſity forced them to go in queſt of other Countries, at once to gratify their Ambition and find room for their People. From *Cadiz* we can eaſily ſee them diſperſing themſelves over *Spain*; from thence in Proceſs of Time puſhing one another forward into *Germany*, *Gaul*, &c. and acroſs the narrow *Frith* from *Calis* to the Coaſt of *Kent*; from thence by degrees northward into that part of *Britain*, ſince called *Scotland*, and South and South-weſt to *Wales*; from each of which Countries *Ireland* is viſible, and might eaſily receive Colonies in their wicker Corraghs, and other Contrivances of theſe early Ages: And this I take to be the moſt rational Way of accounting for the firſt planting of *Ireland*; as it is moſt natural to ſuppoſe, that Iſlands were firſt planted from Countries that border neareſt to them; which is the reaſon given by *Tacitus*, why the *Gauls* firſt peopled *Britain*.

But as *Ireland*, with the reſt of *Europe*, are deſcended from *Japhet*, the Difficulty then remains from which of his Sons we are to claim our Original. In the

(*k*) Minute Philoſ. vol. 2. Dial. 6. (*l*) Gen. ch. 10. v. 5. (*m*) Lib. 1. ch. 6. Edit. *Lond*. 1701.

Time of *Moſes* the Names and fixed Seats of the Deſcendants of *Noah* were without Queſtion clear enough: But now, after the Space of upwards of 3000 Years, after ſo many Flittings, Changes and Confuſions of Nations there remains nothing to rely upon. It is very obſervable what *Joſephus* (*n*) ſays upon this Subject. "From this Time forward (*i. e.* from the Confuſion of *Babel*) "the Multitudes diſperſed themſelves into divers Countries, and planted Colo-"nies in all Places. Some there were alſo, who paſſing the Sea in Ships and "Veſſels firſt peopled the Iſlands; and there are ſome Nations likewiſe who at "this Day retain the Names which in Times paſt were impoſed on them, ſome "others have changed them, and others are altered into Names more familiar "and known to the Neighbours, deriving them from the *Greeks*, the Authors of "ſuch Titles. For they in latter Time having grown to great Name and Power, "appropriated the antient Glory to themſelves in giving Names to the Nations "which they ſubdued, as if they had taken their Original from them." We ſee here a lively Picture of the Diſperſion and Plantation of Colonies in ſeveral Parts of the World, and of the Change and Variations of their Names: We ſee the ambitious Humour of the *Greeks* in ſeeking to draw other Nations to a Dependence on them for their Originals; which hath afforded Scope enough to latter Writers for Invention. But to proceed. If we allow the Progreſs and Diſperſion of our Anceſtors to be in the Manner as before is ſet forth, then we muſt admit our Deſcent from *Gomer* the eldeſt Son of *Japhet*, through the *Britains*, who are confeſſedly deſcended from that Original. *Joſephus* (*o*) is my Witneſs, that *Gomer* was the Founder of the *Gomarians*, whom the *Greeks* (ſays he) call *Galatians*, others *Gallo-Græcians*. *Beroſus* (*p*) ſtiles *Gomer* himſelf, *Gomerus Gallus*, *Gomer* the *Gaul*. So that thoſe who in after Ages were called *Gallo-Græcians* and *Gauls*, were originally deſcended from *Gomer*, and called *Gomarians* and *Gomerites*, and corruptly *Cimbrians* and *Cimmerians*. From hence *Camden* (*q*) judiciouſly draws an Argument of the Original of the *Britains* from their Name. "For the *Bri-*"*tains* (ſays he) call themſelves *Cymri*, and *Kumeri*, a *Britiſh* Woman is called "*Kumeraes*, and the *Britiſh* Language *Kumeraeg*; from whence in *Latin* the "Names *Cambri* and *Cambria* have been coined." But this Deſcent from the *Britains* muſt be underſtood of the firſt and early Colonies arriving in *Ireland*; which by the beſt Account are allowed to be of *Britiſh* Original, and conſequently deſcended from *Gomer*. As to the *Mileſian* or *Scythian* Colony, which was the laſt that got footing in *Ireland* before the Arrival of the *Engliſh* under King *Henry* the 2d, *Magog*, another Son of *Japhet*, was their Anceſtor. The ſacred Hiſtorian gives no Manner of Account of the Sons of *Magog*; but *Joſephus* (*r*) makes him "the Founder of the *Magogians*, called by the *Greeks*, *Scythians*," and whom *Ptolemey* names the *Maſſagetæ*. *Keating* hath given us a particular Genealogy of the Poſterity of *Magog* to *Mileſius* through twenty-two Generations, and hath conducted them in their ſeveral Voyages until he ſets them down in *Spain*, in as exact a Manner as if he had been their Pilot. I muſt refer the Reader to his own account of the Matter, not thinking it worth while to copy him; and ſhall proceed in the Words of Sir *James Ware* to give a ſhort Account of the ſeveral Colonies, fabulous and otherwiſe, which from Time to Time are ſaid to have landed and ſettled in *Ireland*.]

Girald Barry, commonly called, *Cambrenſis*, and other Writers give an Account of the Arrival of *Cæſara*, *Noah*'s Niece, in *Ireland* with a Colony a little before the Flood. It is ſaid alſo, that in the three hundreth Year after the Flood *Bartholanus* [or *Partholanus*] the Son of *Sera*, of the Poſterity of *Japhet*, having vanquiſhed ſome Giants * in that Iſland, intirely ſubdued it; but that he and all the Followers of his Fortune, except *Ruanus*, were afterwards ſwept away by a Plague. That afterwards *Nemethus*, a *Scythian*, with his four Sons, inhabited

(*n*) lib. 1. ch. 6. (*o*) Ibid. (*p*) lib. 4. (*q*) Brit. p. xiii. Edit. 1722. (*r*) Ibid.

* By Giants are not to be underſtood, Men of an enormous Stature. For we do not find that Men in antient Times exceeded the common Size now, except in very few Inſtances, as may be met with at preſent. They are called Giants from the *Greek* Words γῆ and γάω, as much as to ſay, earth-born, becauſe their Appetites and Inclinations were all earthly, and ſo *Temporarius* explains the Word, Giant, lib. 1. p. 10. what the *Latins* called, *Aborigines*, the *Greeks* called, Giants.

there

there for a Time; but that his Poſterity were at laſt driven from thence by a Race of Giants, called *Fomorii*: * That Part of them ſailed into *Scythia*, and Part into *Greece*; and that 200 Years after the five Sons of *Dela*, viz. *Gandius*, *Genandius*, *Sangandius*, *Rutheragus* and *Slanius*, of the Poſterity of *Nemethus*, brought over with them new Colonies into *Ireland*, and ſubdued and divided it among themſelves into five Parts; but that *Slanius* found means at length to uſurp the ſole Monarchy of the Iſland. The *Iriſh* give the Name of *Fir-bolg* (*A*) to this *Scythian* Colony; from whence *Camden* hath taken Occaſion to call *Ireland* corruptly, *Tir-volac*. Theſe Writers add, that the Monarchy continued in the Poſterity of *Slanius*, and afterwards in the Family of *Nuada*, King of the *Tuatl-de-Danans*, until the four Sons of *Mileſius* the *Spaniard*, with a new Colony on board a Fleet of ſixty Sail landed in *Ireland* in the 14th Century before the Birth of Chriſt, and after ſome Battles fought with the Inhabitants, ſubdued it. Two of theſe Adventurers, *viz. Iberus* or *Hiberus* and *Heremon* are ſaid to have divided the Kingdom between them, and that the ſouthern Diviſion fell to *Heremon's* Lot, but the northern part became the Propriety of *Hiberus* or *Eberus*. But

Nulla Fides Regni Sociis, omniſque Poteſtas
Impatiens conſortis erit.

Lucan. lib. 1. Belli civilis.

No Faith cements the Partners of a Throne;
For he who rules, would always rule alone.

At length the two Brothers fell at variance, and after many Engagements, *Iberus* was ſlain in a Battle fought at *Geſſil*, (*B*) or, as others ſay at *Argetros*, (*C*) by his Brother *Heremon*, and that then *Heremon*, like another *Romulus*, became ſole Monarch. So in the main *Giraldus Cambrenſis* and his Followers relate theſe Particulars out of the *Iriſh* Hiſtories. Nor can I omit upon this Occaſion the following Paſſage out of *Œnguſus Celide*, an antient Author, concerning the Poſterity of *Mileſius*, in a Book of his Compoſure, called *Pſalter Narran*; though I muſt confeſs he differs from the foregoing Account in ſome Particulars. "*Hibernia*, "&c. *Ireland* (ſays he) was divided into two Parts between the two principal Sons "of the Soldier (commonly called *Mileſius*) *Heremon* and *Eber*. *Eber* got for his "Share the ſouthern Part of *Ireland*, and the northern Diviſion fell to *Heremon*, "together with the Monarchy of the whole. And *Heremon* was the firſt of the "*Scots* who held the Dominion over all *Ireland*, which he did for thirteen Years, "and begot five Sons, who were elected Kings after him; four of whom go-"verned *Ireland* for three Years, and *Jarel* the Prophet for ten Years. Of "the Seed of *Heremon*, fifty eight Kings held the Soveraignity of *Ireland* before "*Patrick* preached the catholick Faith, and the Paſſion and Goſpel of Chriſt to "the *Iriſh*: And after *Patrick*, were fifty Kings of all *Ireland* of the Poſterity "of *Heremon*." From *Eber* are ſaid to have deſcended (but with what Truth, I will not take upon me to aſſert) the O-Brians, Mac-Carthys, O-Carolls, O-Sullevans, Mac-Coghlans, O-Kennedies, O-Hogans, O-Haras, O-Garas, and other *Iriſh* Families. From *Heremon*, the O-Neils,

* *Fomoraigh*, in *Iriſh*, ſignifies a Sea-Rover, or Pirate, and are ſaid by our Hiſtorians to be *Africans*, deſcended from *Cham*, the Son of *Noah*, who moleſted the Coaſts of *Ireland* with ſevere Incurſions from Time to Time. Though others make them Inhabitants of *Denmark*, *Sweden* and *Norway*.

(*A*) *Fir-bolg*, as much as to ſay, *Viri Belgæ*, i. e. *Belgians*, were a People of *Gaul*, deſcended from the *Germans*, as *Cæſar* ſays, from whence they paſſed into *Britain*, and ſettled in *Somerſetſhire*, *Wiltſhire*, and the inner Parts of *Hampſhire*. Our Hiſtorians conduct them from *Britain* into the Eaſt Parts of *Ireland*, and place them about the Ports of *Wexford* and *Arklow*. We are told that the *Britiſh* Language ſpoke by theſe *Fir-bolgs* is expreſly called, *Belgaid*, that is the *Belgick* Tongue in the Book of *Lecane*.

(*B*) *Geſſil* ſtill retains its Name in *Geaſhil*, a Village and Barony in the *King's-County*.

(*C*) *Argetros*, or *Argiodroſs*, is ſaid to have been a Town in *Oſſory* on the Banks of the River *Neor*, where *Heremon* erected a Palace. Silver is ſaid to be firſt coined at this Place by *Ennius Ruber*, A. M. 3482.

O-Connors,

O-Connors, O-Donnels, O-Birns, O-Kelleys, O-Flaherties, O-Rourks, O.Releys, O-Melachlins, *&c.* And from *Jër*, another Brother, the O-Connors of *Kerry*, O-Feralls, Mac-Ranells, Magenis's, and a few others. To proceed.

" *Nennius* takes Notice of the Arrival of *Partholanus*, *Nemethus*, and at length " of the three Sons of the *Spaniſh* Soldier on board one hundred and twenty Veſ- " ſels, called *Ciuli*. (*A*) But he ſays that *Partholanus* and the Companions of " his Fortune all died of the Plague, that *Nemethus* returned into *Spain*, and " that the Sons of the Soldier continued in *Ireland* for the Space of a Year." The moſt learned *Camden* draws a juſt Concluſion from this Paſſage of *Nennius*, that the Arrivals of theſe Adventurers ought to be drawn back from their remote and fabulous Antiquity into Times of a later Date. Nor is it to be wondered at; for the learned well know, that the affairs of thoſe remote Ages, like Objects, which are ſcarce perceptible at a great Diſtance (as *Livy* rightly obſerves) are rendered obſcure by their too great Antiquity, and are often altogether undiſcoverable: And not to digreſs too far; it ſeems evident, that almoſt all the Accounts we meet with in *Geffry* of *Monmouth*, concerning the Hiſtory of our *Britiſh* Neighbours before *Cæſar*'s Time, not to call them lies, are certainly involved in thick Darkneſs. And to come nearer home, the candid Reader cannot but obſerve, that in thoſe Accounts which are taken out of the Hiſtories of *Ireland*, concerning the Origin of that Nation, there is a great deal of Fable intermixed with ſome Truth. But as to the firſt Inhabitants of *Ireland*, their Opinion ſeems moſt ſatisfactory to me, who bring them from *Britain*, as being the moſt probable Conjecture, as well on Account of the near Neighbourhood of *Britain*, from whence the Paſſage is eaſy into *Ireland*, as well as from the Language, Rites, and Cuſtoms of the antient *Iriſh*, between which and thoſe of the antient *Britons* there is a great Analogy. In this Opinion I tread in the Footſteps of *Tacitus*, who in the Life of *Julius Agricola* makes the like Inquiry, from what Country the firſt Colonies were brought into *Britain*, whether from *Germany* or *Spain*, and concludes at laſt as the moſt probable Opinion, " That the *Gauls* were the firſt who poſſeſſed " themſelves of that neighbouring Country, which may be evinced from the Conformity between their ſacred Rites and ſuperſtitious Ceremonies." It is very well known how near a Neighbour *Ireland* is to *Britain*, and *Pliny*, *Apuleius*, *Ptolomey* and *Diodorus Siculus* (as I ſaid before) bear Witneſs, that *Ireland* was in former Ages reckoned among the *Britiſh* Iſlands. It ſeems alſo no way improbable, that the *Brigantes* of *Ireland* (whoſe Situation *Ptolomey* places near the River *Brigus* (*Barrow*) were deſcended from the *Brigantes* of *Britain*. Concerning the Rites and Cuſtoms of the antient *Iriſh*, *Tacitus*, above quoted, ſays thus. " There is " very little Difference between the Soil and Climate, the religious Worſhip and " Diſpoſitions of theſe People, and the People of *Britain*." And to come to Particulars: As the *Britains*, (according to *Cæſar*) (*s*) wore their Beards on the upper Lip only, and their Hair long; ſo the antient *Iriſh* encouraged the Growth of their Beards, and wore thick Hair, (by the Moderns called *Glibs*) hanging

(*A*) *Ciuli* was a general Name for all Sorts of Veſſels, derived from κοίλος, Hollow; from whence a Part of a Ship is to this Day called a Keel. Writers have varied the Word into different Shapes. *Geffry* of *Monmouth* calls them, *Celoces*, Iſidore, *Celones*, and *Nennius*, *Chiulæ*. But poſſibly *Ciuli* and *Chiulæ* may be Words corrupted by the barbarous Latiniſts of the middle Ages, from *Celones* and *Celoces*, which are mentioned by *Roman* Writers; witneſs this Verſe of *Ennius*.

Labitur uncta carina per Æquora cana Celonis.

And then it comes from κέλλω to move ſwiftly, and ſignifies a Fly-boat or Pinnace. *Livy* * calls them *Celoces*, as does *Plautus* in his *Aſinaria*.

Quo hanc Celocem conferam?

Fabius Æthelwardus calls theſe ſort of Veſſels, *Dromones*, in the ſame Senſe, from δρόμος, a ſwift Courſe. Whoever hath a Mind to know the different Sort of Shipping uſed by the Antients, may conſult *Lazarus Bayfius de re navali*, or *Charles Stephens*'s Extracts from him, publiſhed at *Paris* in 1553.

(*s*) Lib. 5. Cap. 5.

* Decad, 3. lib. 1.

down

down their Backs. The *Druids* alſo and *Bards* (of whom hereafter in the proper Place) were held in great Veneration by both Nations. But as the antient *Iriſh* without Queſtion borrowed a great many of their Cuſtoms and Ceremonies from the *Britains*, ſo for others they are indebted to the *Scythians*; as may be gathered from their antient Rites and Cuſtoms in their Oaths, Marriages, Feaſtings, Dancing, and Funeral Solemnities, compared with thoſe of the *Scythians*, as they are related by *Herodotus*, *Solinus*, *Diodorus*, *Lucian*, and other antient Authors. Beſides, their wicker Shields, and Bows and ſhort Arrows were Arms meerly of the *Scythian* Faſhion. But I much doubt, whether, according to the Practice of the *Scythians*, they were Men-eaters, as (*t*) *Strabo* tells us: For *Strabo* himſelf is ſo candid to own, that in that Particular he had no convincing Evidence. Nor can I in this Place paſs over unobſerved the Opinions of ſome Men of great Reputation in the Commonwealth of Learning, who conjecture, that both theſe Nations, the *Iriſh* and *Scythians*, took their Names from their Dexterity in ſhooting; to which may be added, that the *Dutch* call the *Scythians* and *Scots* by one and the ſame Name, *Scutten*, [which ſignifies, to ſhoot] Laſtly, the *Iriſh*, following the *Scythian* Cuſtoms, made it their Practice to raiſe a martial Out-cry before they engaged in Battle, and often repeated in a fierce Tone, *Farrah*, *Farrah*. So the *Grecians* of old before their Onſet uſed to cry out, *Eleleu* (as *Plutarch* and *Suidas* obſerve) or, *Alala*, according to others: And that it was not uncommon among the *Romans* to raiſe ſuch a martial Out-cry before Battle, we have the Teſtimony of *Ammianus Marcellinus*, (*u*) who calls the ſame, *Barritus*; perhaps becauſe it bore a Reſemblance to the Voice of Elephants, who (according to *Pompeius Feſtus*) are ſaid, *barrire*, to bray.

It cannot be expected of me to point out the exact Time when *Ireland* began firſt to be inhabited. It is very well known, that the Original of all Matters of great Antiquity is for the moſt part very doubtful; unleſs in ſuch Things wherein we receive Light from the Holy Scriptures. But as it is highly probable, that the firſt Inhabitants of this Iſland came from *Britain*, its next Neighbour, and (as it often falls out) that from ſlender Beginnings other new Colonies from thence, as the *Brigantes*, &c. for inſtance, by little and little poſſeſſed themſelves of ſome of the eaſtern Parts, neareſt to *Britain*; ſo it is not to be denied, that other Nations alſo afterwards ſent Colonies hither, although there are no Traces remaining which may help to diſcover the exact Time when ſuch Colonies arrived. In particular (not to mention the *Scythians* again) the *Cauci* of *Ireland* ſeem to take their Original from the *Cauci* of *Germany*; the *Gangani* and *Luceni*, from the *Concani* and *Lucenſi* of *Iberia* or *Spain*, (which Name, *Iberia*, was at length adopted by the whole Iſland, according to *Iſidore*) and the *Menapii*, from the *Menapians* of *Belgic-Gaul*, &c. [It may perhaps be judged an over nice Obſervation, that the Inhabitants of different Parts of *Ireland* yet ſeem to retain ſome Reſemblance to the People, from whom they are ſuppoſed originally to have come. Thus the Natives along the Weſtern-Coaſt, who are thought to have come from *Spain*, as being the oppoſite Continent to them, generally reſemble the *Spaniards* in their Perſons, being tall and ſlender, finely limbed, having grave ſedate Countenances, long Eye-brows, and lank dark Hair. Whereas the Natives on the Northern, and Eaſtern Coaſts, who are ſuppoſed to have come from *Britain*, and probably into *Britain* from *Gaul*, are of a ſquat, ſett Stature, have ſhort, broad Faces, thick Lips, hollow Eyes, and Noſes cocked up, and ſeem to be a diſtinct People from the Weſtern *Iriſh*, by whom they are called *Clani-Galls*, i. e. the Off-ſpring of the *Galls*. The Curious may carry theſe Obſervations further. Doubtleſs a long Intercourſe, and various Mixtures of the Natives have much worn out theſe Diſtinctions, of which, I think there are yet viſible Remains.] Thus far of the Origin of the *Iriſh*; we now proceed to their Language.

(*t*) Geogr. lib. 4. (*u*) Lib. 31.

CHAP. III.

Of the Language of the antient Iriſh ; *and whether it were the ſame with the* Britiſh *Language.*

SOME learned Men are of Opinion, that the *Britiſh* was the antient Language of the *Iriſh* ; and they labour to demonſtrate this Aſſertion, from the vaſt Abundance of *Britiſh* Words, which the *Iriſh* even at this Day uſe, either entire, or but little corrupted. I confeſs I am of the ſame Opinion : But as I think, that their moſt antient Language was *Britiſh*, introduced among them by their firſt Colonies, who were from *Britain* ; ſo I cannot but be of Opinion, that their proper Language was partly refined and poliſhed by the Intermixture of other Colonies, ([as by the *Mileſian* Adventurers for Example, and afterwards by a Medley of Fugitives from *Spain*, *Gaul*, and other Parts, who took Shelter in *Ireland* to be eaſed of the Plagues and Grievances of the *Roman* Tyranny]) and that it was partly changed by the Revolutions of Time ; according to *Horace* (*x*)

Multa renaſcentur, quæ jam cecidere : cadentque
Quæ nunc ſunt in Honore vocabula, ſi volet uſus,
Quem penes Arbitrium eſt, et Jus, et Norma loquendi.

Such Words, which now the preſent Age decries,
Shall in the next with Approbation riſe :
Others grown old in Fame and high Requeſt,
In the ſucceeding Age ſhall be ſuppreſt.
So much doth Cuſtom o're our Speech prevail,
The ſole unqueſtion'd Judge and Law of all.

The *Greeks* and *Italians* may ſerve us for Examples of this Aſſertion ; and (which is not to be forgot in this Place) it is evident, that in ſome Years after the Arrival of the *Saxons*, the *Britiſh* Language was in *Britain* itſelf, as it were, baniſhed and thruſt down into *Cornwal* and *Wales* ; inſomuch, that in the other Parts of that Iſland, ſcarce the leaſt Tract or Footſtep of the antient Language remains at this Day.

Beſides, as the *Iriſh* of old ſpoke the antient *Britiſh* Language, ſo alſo they borrowed their Alphabet or Letters from the antient *Britains* ; as it is poſſible the *Saxons* afterwards might have done from the *Iriſh*, when they flocked to their Schools for the ſake of Education, [the *Saxon* Character being the ſame for the moſt Part with that which at this Day is uſed in *Ireland* ; and *Camden* (*y*) inclines to this Opinion. As a further Confirmation of the near Affinity there was between the *Britiſh* and *Iriſh* Languages, I have to this Chapter annexed a comparative Table of ſome few Words in both, among thouſands, which I might have produced upon the Occaſion, and upon peruſal thereof ſhall leave the Reader to his own Judgment.] Further, as among other Arguments, the firſt Inhabitants of *Ireland* are thought to be Colonies of *Britains*, from the Affinity between their Languages, ſo the *Albanian Scots*, eſpecially thoſe of the North, are for the ſame Reaſon thought to be Colonies of the *Iriſh*. " It is from many Arguments " plain (ſays *Johannes Major*,) (*z*) that we derive our Origin from the *Iriſh*. This " we are taught by *Bede*, an *Engliſhman*, who would not be fond of leſſning " the Offspring of his own Country ; this is evident from the Language ;

(*x*) Ars Poet. (*y*) p. 131 8. (*z*) De geſt. Scot. lib. 1. Cap. 9.

" for

" for almoſt half *Scotland* ſpeak *Iriſh* at this Day, and more did ſo ſome Time " paſt."

Beſides the vulgar Characters, the antient *Iriſh* made uſe of various occult Forms, and artificial Rules in Writing, called *Ogum* [or *Craobh-Ogham*, i. e. virgult Characters] to which they committed their ſecret Affairs. I have [ſays *Ware*] in my Cuſtody an antient Parchment-Book filled with ſuch Characters: [And *Flaherty* (*a*) informs us, that before the Uſe of Paper or Parchment, the Matter on which the *Iriſh* wrote their Letters, was on Tables cut out of a Beech-Tree, and made even by a Plane, which they inſcribed with an iron Pencil, called a Style; and theſe Tablets were named *Oraium*, and *Taibble Fileadh*, *i. e.* philoſophick Tablets; and further, that the Letters themſelves were antiently termed, *Feadha*, i. e. *Silvæ*, Woods, from the Matter on which they were wrote: And this was the Practice of other Nations before the Invention of Paper or Parchment; to which *Horace* (*b*) alludes ---*Leges incidere Ligno*, to carve their Laws on Wood: And the Phrophet *Iſaiah*, (*c*) *ſcribe ſuper Buxum*, (as the vulgate Latin hath it) write this Prophecy on the Box-Tree, which is taken for Writing-Tables cut out of Box: From which Cuſtom, *Codex*, a Book, hath been derived *a Caudice*, from the Stock of a Tree; as *Tabellarius*, and *Tabellio*, a Letter Carrier, and a Scrivener, are ſo called *a Tabellis ferendis vel cuſtodiendis*, from carrying or keeping theſe Tablets.

The antient *Ogham*, or occult Manner of writing, was of three Sorts, *viz.* 1ſt. *Ogham beith*, 2d. *Ogham Coll*, and 3dly, *Ogham Craobh*. The firſt, or the *Ogham beith*, (ſo called from the firſt Example given of it, *i. e.* when *bh*, or the Letter *beith*, being the firſt Conſonant, is placed inſtead of the Vowel, *a*) is alſo called *Ogham Conſoine*, or the *Ogham* made out of Conſonants, and is no more than in Writing to change the Vowels into Conſonants, according to the following Scheme, which ſhews that the Conſonants placed under the Vowels uſed in writing this ſort of *Ogham*, muſt be ſubſtituted in the Room of the Vowels over them, *viz.*

a. e. i. o. u.
bh. fc. ng. dl. ft. the ſame Method muſt be obſerved in ſubſtituting Conſonants for Dipthongs, *viz.*

ea. ia. ua. io. oi.
mm. ll. bb. cc. pp.

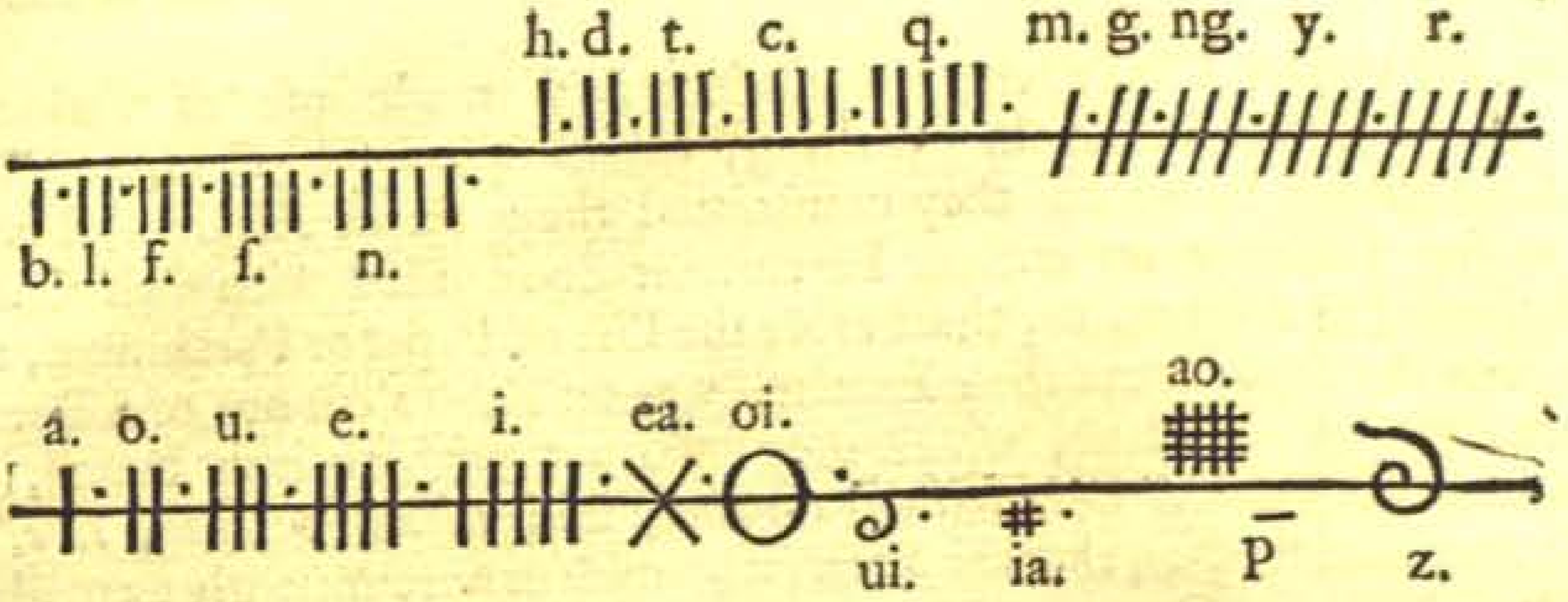
The ſecond *Ogham*, called *Ogham Coll*, or the *Ogham* compoſed out of the Letter, C, is when for all the Vowels, Dipthongs, and Tripthongs, the Letter, C, is ſubſtituted, variouſly repeated, doubled and turned. For Example,

a. e. i. o. u. ea. ia. oi. io. ua.
c. cccc. ccccc. cc. ccc. ᴐ. ɔc. ɔ. ᴐ. ᴐ ᴐ.

The third ſort of *Ogham*, called the *Ogham Craobh*, is much more difficult both in reading and writing than the other Forms. It is ſo called from a Similitude which the ſeveral Characters of it have to Branches of Trees, *Craobh*, in *Iriſh*, ſignifying a Branch: For it conſiſts in certain Lines and Marks, and their Poſitions and Situations as they ſtand in relation to one principal Line, over or under which they are placed, or through which they are drawn. The ſaid principal Line doth not ſtand in the Place of any Letter, but only ſerves for a Rule or Guide, whoſe upper Part is called the Left, and the under Side the Right; about, over, under and through which Line the aforeſaid Characters or Marks are drawn, which ſtand in the Place of Vowels, Conſonants, Dipthongs, and Tripthongs. Here follows an Example of this kind of *Ogham*, as laid down by *Francis O-Molloy* in his *Latin-Iriſh* Grammar (*d*).

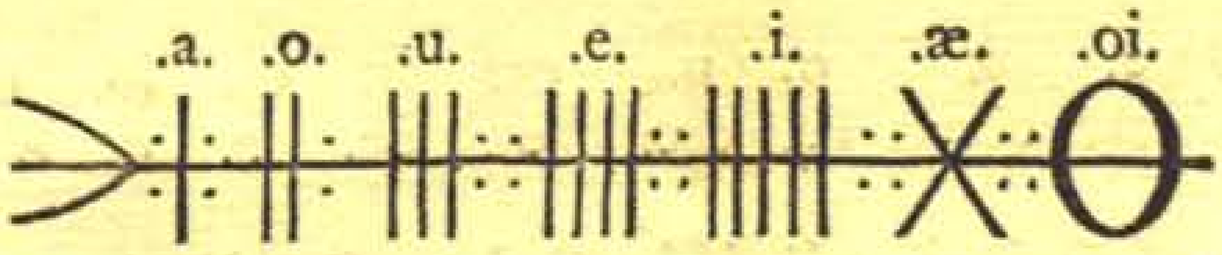
(*a*) Ogyg. p. 333. (*b*) Ars Poet. (*c*) Cap. 30. p. 8. (*d*) p. 140.

I muſt



I muſt obſerve, that Mr. *Mac-Curtin* in his *Iriſh* Dictionary (*e*) hath given a Specimen of this ſort of *Ogham* in ſome few particulars different from the above. For in the ſecond Line after ᚓ inſtead of this Character ᚇ he makes ᚎ and omits, ᚔ, and over the firſt Line at the four oblique Strokes he puts x inſtead of y. To explain theſe Characters, it is neceſſary to take notice, that beſides the long Line, which is the Rule and Guide for all the reſt, there are ſeveral other Lines, ſome ſtrait under the ruling Line, ſome above it, others drawn through the ruling Line, of which, ſome are oblique, and ſome ſtrait, as alſo ſome other Notes or Characters, all which denote the alphabetical Letters. As to the Characters, which do not conſiſt of Lines either ſtrait or oblique, one is X, which indifferently denotes every Dipthong or Tripthong, beginning with the Letter E; though the Letters placed over it are only Ea. The Circle deſcribed like an O, through which the lower ruling Line is drawn, denotes the dipthong oi. The Character repreſenting an Hook thus ᚇ on the right or under Side of the ruling Line, denotes every Dipthong and Tripthong beginning with the Letter V, though the Letters placed under it are only ui. The four Strokes or Lines placed under the ruling Line, of which two are Paralell to it, and the other two acroſs them, ſignifie indifferently all Dipthongs and Tripthongs beginning with the Vowel I; though the Letters placed under it for an Example are, Ia, only. The eight Strokes or Lines placed on the left of, or above the ruling Line, of which four are paralell to it, and the other four tranſverſe, denote all Dipthongs and Tripthongs beginning with the Vowel a; though the Letters placed over it for an Example are, ao, only. The ſingle Line under and paralell to the ruling Line denotes the Letter P, as the Character thus marked ᚔ does the Letter Z.

Flaherty gives the following Specimen of the *Ogham*, ſo far as relates to the Vowels and the Dipthongs æ and oi, thus,



but omits it as to the reſt of the Dipthongs and the Conſonants. The *Iriſh* Antiquaries are ſaid to have preſerved this *Ogham* in particular, as a Piece of the greateſt Value in all their Antiquities, and that it was penal for any but their ſworn Antiquaries to ſtudy or uſe it; in which Characters they wrote all the evil Actions and vicious Practices of their Monarchs, and other great Perſons, that they ſhould not be diſcovered till a ſafe or proper Occaſion.

Whether the *Britains* had the Uſe of this occult Way of writing, is not very clear, ſince there are no Remains of the *Ogham* now to be found among them: But that they had may be not obſcurely conjectured from the old Name of their Alphabet; which was called *Ogwiddor* or *Egwiddor*, a Name poſſibly compounded from *Ogham*, a Word now loſt among them, and *Guydhen* a Tree

(*e*) p. 714.

or Wood, which carries the ſame Idea as our *Iriſh* Word, *Feadha*, ſignifying Wood, and in a metaphorical Senſe, Letters, from the Matter on which our Letters were wrote, as is before obſerved.

The antient Elements of the *Iriſh* Language were of a different Structure from the preſent *Iriſh* Alphabet. As the *Grecians* gave the Name of, *Alphabet*, to the Table of their Letters, from the two initial Letters, *Alpha*, *Beta*, and the *Latins* called their Table, *Abcedarium*, from their three firſt Letters, A, B, C; ſo the *Iriſh* gave the Name of, *Bobeloth*, to their antient Elements, from the two firſt Letters of them, B, and L; or more commonly, *Bethluiſnon*, from, B, L, and N: Which hath given ſome Room to conjecture, that in the very antient Table of the *Iriſh* Letters, N, poſſeſſed the third Place; whereas in the *Bethluiſnon* now known to us, it takes up the Fifth. All the *Iriſh* Letters borrow their Names from ſome Tree. Here follows, in the *Roman* Character, the Number, Order, and Names of the *Iriſh Bethluiſnon*, as *Flaherty* (*f*) hath copied it out of the Book of *Lecane*; to which I have added the Form of each of the *Iriſh* Letters in the proper Character.

1.	B.	Beith,	*A Birch-tree.*
2.	L.	Luis,	*A Quicken-tree.*
3.	F.	Fearn,	*An Alder.*
4.	S.	Sail,	*A Willow.*
5.	N.	Nion,	*An Aſh-tree.*
6.	H.	Uath,	*A White-thorn.*
7.	D.	Duir,	*An Oak.*
8.	T.	Tinne,	Not expounded. Perhaps the *Tinus* of *Pliny*, A ſort of *Bay-tree.*
9.	C.	Coll,	*An Hazle-tree.*
10.	Q.	Queirt,	*An Apple-tree.*
11.	M.	Muin,	*A Vine.*
12.	G.	Gort,	*Ivy.*
13.	Ng.	Ngedal,	*A Reed.*
14.	P.	Pethpoc,	Not expounded.
15.	Z.	Ztraif,	*A Black-thorn.*
16.	R.	Ruis,	*An Elder-tree.*
17.	A.	Ailm,	*The Fir-tree.*
18.	O.	Onn,	*Broom* or *Furze.*
19.	U.	Ur,	*Heath.*
20.	E.	Eadhadh,	*An Aſpen-tree.*
21.	I.	Idho,	*The Ewe-tree.*
22.	EA.	Ebhadh,	*An Aſpen-Tree.*
23.	Oi.	Oir,	*The Spine-tree.*
24.	Y.	Uillean	*The Honey-ſuckle.*
25.	Jo.	Iphin,	*The Goosberry-tree.*
26.	X.	Amhancoll.	Not expounded.

Of theſe Letters, the five laſt are Dipthongs. Q, Ng, Z, are reckoned ſuperfluous Conſonants, and thrown out of the modern Alphabet: For Q and K are pronounced as C, Ng, and Z, never uſed; and H only as an Aſpirat, not as a Letter; ſo that the remaining Letters are only ſeventeen, which compoſe the Alphabet now in Uſe, and are placed in Order, as the *Latin* Alphabet.

Thus much I thought neceſſary to obſerve on the antient *Ogham*, and the old *Iriſh* Alphabet; in regard it may help to clear an Objection ſtarted by *Bollandus*, (*g*) who unadviſedly enough affirms, "That in the Times of Hea-"theniſm, the *Iriſh* were utterly unacquainted with Letters, and had no Me-

(*f*) Ogyg. p. 235 (*g*) Tom. 2. in Comment. præv. ad Vit. S. Patr.

" thod to commit Tranſactions to Memory either on Paper, or any other Ma-
" terial. That among all the liberal Arts, the *Iriſh* were only acquainted with
" *Rythmick Poeſy*, which they held in great Eſteem, and which (as he inſinuates
" from *Tacitus*, (*b*) was practiſed by the *Germans*) ſerved them inſtead of
" Memoirs and Annals. That the Druids and Bards were the only People
" among the *Iriſh*, who exerciſed this Sort of Knowledge; among whom
" whoever could repeat by heart the greateſt Number and moſt antient Ver-
" ſes of this kind of barbarous Compoſition, was reckoned the moſt learned
" Man; and he who had the happieſt Vein for new Compoſitions was held
" in the higheſt Eſteem not only among the Vulgar, but among Men of the
" greateſt Rank. And he proceeds; that St. *Patrick*, who had been well
" educated in the *Roman* Learning, was the firſt who introduced the Uſe of Letters
" into *Ireland*." This Aſſertion of *Bollandus*, I dare pronounce to be made with-
out the leaſt Foundation. The Structure of the *Ogham Iriſh*, and the *Bethluiſ-
non* Elements, as before ſet forth, will clearly evince this. For a Language,
and conſequently the Elements that compoſe that Language, muſt be either Ori-
ginal, or taken from ſome other Language, as a Pattern. But upon the ſtricteſt
Inquiry, I never could find any Alphabet, no not the *Runic* itſelf, in the Struc-
ture or Order like the *Ogham* or *Bethluiſnon* Elements. It follows therefore,
that as there was no Prototype to copy them from, that they muſt be Origi-
nals. What I mean by an original Language here, is not the firſt Language ſpoken
in the World, which undoubtedly was the *Hebrew* and the firſt Mother-Tongue,
whatever *Goropius Becanus* and others may dream: But by original or Mother-
Languages in this Place, I mean ſuch as were introduced into the World upon
the Confuſion of the firſt Language, at the building of the Tower of *Babel*;
one of which I preſume the old *Iriſh* or *Britiſh* to have been. *Joſeph Sca-
liger* (*i*) gives us this Definition of the *Matrices Linguæ*, or Mother Lan-
guages. " Such, out of which many Dialects, like Branches are drawn, "
And he proceeds, " that all the Branches of one Mother-Language are united
" to each other by ſome Communion or Participation; but between Mo-
" ther-Languages there is no manner of Kindred or Agreement, either in Words
" or Analogy:" Then he counts up Eleven Mother-Languages remaining in
Europe, which, he ſays, have not the leaſt Agreement or Similitude with one
another in any one particular; and theſe he reckons, the *Latin*, *Greek*, *Teutonic*,
Sclavonic, *Epirotic*, *Tartaric*, *Hungaric*, *Finnonic*, *Iriſh*, *Britiſh*, *Cantabric* or
Biſcaian. But ſure this great Man muſt have forgot his Definition, or have
had no manner of Acquaintance with the *Britiſh* and *Iriſh* Languages. For
if there be no Cognation or Agreement between Mother-Languages, either
in Words or Analogy, then it will follow, that *Britiſh* and *Iriſh* cannot be
both Mother-Languages; Since it will appear by the comparative Table annex-
ed to this Chapter, what a vaſt Analogy there is between the two. I ſhould
therefore rather chooſe to reduce *Scaliger*'s Number of Mother-Languages to
Ten, and make the old *Britiſh* and *Iriſh* only one; which certainly in antient
Times were the ſame, whatever Alterations they have received by the Revo-
lutions of Time.

To return to *Bollandus*. It is not a juſt Conſequence, that becauſe the an-
tient *Germans* had not the Uſe of Letters (which yet I doubt) that therefore the
Iriſh were in the ſame Condition. We learn from *Cæſar*, (*k*) that the *Druids*
of *Gaul*, in all Affairs that did not relate to their Religion, made uſe of the *Greek*
Letters; and we are told in the ſame Place, that they had their Diſcipline and
Learning from *Britain*. It is more than probable therefore, that as the Doctrine of
the Druids prevailed in *Ireland*, that the *Iriſh* had the Uſe of the *Greek* Letters in
Common with the *Britains*, ſince they derived their religious Practices, Ce-
remonies and Cuſtoms from *Britain*; nor is it unlikely that the *Greek* Letters
might in Time have degenerated into what we call the *Iriſh* or *Saxon* Charac-
ters, which will be illuſtrated by comparing ſome of them together, eſpe-
cially the Form of the antient *Greek* Characters,

(*b*) De Morib. Germ. Cap. 2. (*i*) De Europæorum Linguis. (*k*) Com. lib. 6.

Greek.	Iriſh.
Δ α	a a
B ϐ	b b
γ	ȝ
δ	δ
E ε	e e
I ι	ı,
L λ	l l
M μ	m m
N ν	n n
O ο	o o
Γ π	p p
R ρ	r r
T τ	t t
Τυν.	u u r.

We are told by our Hiſtorians, (*l*) that *Feniuſa Farſaidh*, King of *Scythia*, (called by *Cambrenſis*, *Phenius*) Great Grand-ſon of *Japhet* by his Son *Magog*, was the firſt Inventor of the *Iriſh* Letters, and the Great Progenitor of the *Hibernian-Scots*; from whom that People were patronimically called, *Fenii*, *Feniſii*, *Phæni*, and *Feneiſiadæ*. *Phænix*, the Brother of *Cadmus*, is ſaid to have been the Inventor of the *Phænician* Letters, as *Cadmus* was of the *Grecian*. What if we ſhould ſuppoſe, that this *Phænix*, and our *Phænius*, or *Feniuſa-Farſaidh* were the ſame Perſon? The Names are not unlike, the Invention favours the Notion, and it is no wonder if in Matters of ſuch remote Antiquity there ſhould be ſome Confuſion and Diſagreement in Time or Country. In Proof of this Conjecture, Mr. *Flaherty* (*m*) hath given the Authority of *Forchern Mac-Deag*, an antient Poet under *Conquovar* King of *Ulſter*, who began to govern that Province *A. M.* 3937, and about Eleven Years before the Birth of *Chriſt*, the Title of whoſe Work he gives in theſe Words, "*Incipit Liber Forcher-*
"*ni. Locus Libri, Emania. Tempus, Conquovarro Filio Neſſæ. Perſona, For-*
"*chernus Philoſophus. Fenius Farſaidh Alphabeta prima Hebræorum, Græcorum,*
"*Latinorum, & Bethluiſnin vel Oghuim Compoſuit.*— Here begins the Book
" of *Forchern*. The Place where it was written was *Emania*. The Time, in the
" Reign of *Conquovar Mac-Neſſan*. The Author, *Forchern* the Philoſopher.
" *Fenius Farſaidh* compoſed the firſt Alphabets of the *Hebrews*, *Grecians*, *La-*
" *tins*, and the *Bethluiſnin*, or the *Oghuim*." This Book of *Forchern*'s bears the Title of, *Uraiceact na Neigios*, A Primer or Accidence for the Poets, and is ſaid to have contained an hundred different Sorts of Verſes; and further, that *Kenfoela Mac-Olill* in the Reign of *Donald* the Second, King of *Ireland*, A. D. 628 reviſed, new-poliſhed, and publiſhed it. And now I have mentioned *Forchern*, I ſhall add to him ſuch who were Writers of *Ireland*, before the Apoſtolate of St. *Patrick*, as the ſame are mentioned by our Hiſtorians, whom I cannot ſuſpect to have conſpired in abuſing Poſterity with Relations meerly fabulous, when they do not tend greatly to the aggrandizing the Antiquity or Honour of their Country, and from thence the Reader will judge, whether the Aſſertion of *Bollandus* carries any Weight with it.

Amergin Glungeal, or *White-kneed*, Brother to *Heber* and *Heremon*, who arrived here at the Head of the *Mileſian* Colony about the Year of the World 2934, was chief Druid, Hiſtorian, Judge, and Poet in the Government of his Brothers; of whom *Flaherty* (*n*) gives this Character from an *Iriſh* Poem writ by one *O-Cormaic*, which he thus tranſlates into *Latin*.

Primus Amergimus Genucandidus author Iernæ;
Hiſtoricus, Judex lege, Poeta, Sophus.

(*l*) Lib. Lecan. f. 25. Ogyg. p. 63. 221. Keat. p. 32. (*m*) Ogyg. 221. (*n*) Ogyg. p. 184.

Fair

Fair limb'd *Amergin*, venerable Sage,
Firſt grac'd *Ierne*'s old Hiſtoric Page;
Judge of the Laws, for Juſtice high-approv'd,
And loving Wiſdom by the Muſe belov'd.

And he quotes this Hemiſtick, as the Remains of *Amergin*'s Poetry.

Eagna la beagluis aidir: agus Feabtha la Flaithibb.

Which he thus tranſlates:

Aris Præpoſitus ſit Doctior, aptior, Armis.

But which rather bears this Senſe in *Engliſh*:

Let thoſe, who o'er the ſacred Rites preſide,
Take Wiſdom for their Guardian and their Guide;
Let thoſe, whoſe Power the Multitude obey,
Support by Conduct their Imperial Sway.

This Hemiſtick is alone ſufficient to prove that the *Iriſh* had the Uſe of Letters in the Times of Heatheniſm.

Ethrial Mac-Irial Faidh, or the Son of *Irial* the Prophet, was King of *Ireland*, A. M. 2961, and is ſaid to have written the Hiſtory and Travels of the *Mileſians*.

To theſe I ſhall add the Names of ſuch Pagan *Iriſh* Writers, as are mentioned by *Keating*, (*o*) who hath fixed no particular Period when they lived, or what Writings they were Authors of. *Sean Macaige*,—*Brigh Banagbder*,—*Conla Caoin Bhreathach*,—*Seanchan Macuil Chlaoin*.----*Factna*, Son to the former.---*Seanchan Mac-Oiliolla*.---*Moran*.---*Feargus Fianaidhe*.---*Feirchear-tine*. ----- *Neidhe Mac-Aidhna*, ----- *Aithirne Mac-Amhnas*. ----- *Feargus Mac-Airthirne*. ----- *Neara Mac-Fiancuil*. ---- *Seadamus Mac-Moruin*. --- *Fearadach Fionfathach*, -------- *Fithal Feargus*, -------- *Roſa Mac-Tirchin*, ------ and *Dubthach O-Lugair*. The Three laſt lived in the Time of St. *Patrick*. To theſe may be added *Cormac Ulfadha*, who was King of *Ireland*, A. D. 254, and was the Author of a Book called, *Royal Precepts, or the Inſtitution of a Prince*, which he writ by Way of Dialogue between him and his Son *Cairbre Liffeachair*, and is ſaid to be extant in a M. S. of *O-Duvegan*, F. 190, and another Book of his Compoſition, *De Triadibus*. See the Writers of *Ireland*.

Bollandus draws another Argument to prove, that the Pagan *Iriſh* had not the Uſe of Letters, becauſe St. *Patrick* is ſaid by *Nennius*, *Colgan*, (*p*) *Ware* (*q*) and others, to have writ down the Alphabet for many of the *Iriſh* who were his Converts; from whence he infers, that they had not the Uſe of Letters before. But if he had given due Attention to the Writers, on whoſe Teſtimony he builds his Argument, he would not have been ſo peremptory in his Concluſion. For in the ſame Chapter where *Colgan* tells us, "that St. *Patrick* delivered the Alpha-"bet to *Fiech* written with his own Hands," He ſhews "that the Poet, *Dub-*"*tach*, who was *Fiech*'s Maſter, had ſent him a little before into *Connaught* to "preſent ſome of his Poems to the Princes of that Country." And it appears from *Ware*, (*r*) that *Benignus*, who was St. *Patrick*'s Diſciple, and his Succeſſor in the See of *Armagh*, had written a Book partly in *Latin* and partly in *Iriſh*, on the Virtues and Miracles of St. *Patrick*, which *Jocelin* (*s*) confeſſeth to have had the Uſe of. Further, there is yet extant a Hymn, (*t*) written in *Iriſh*, by the ſame *Fiech* in Praiſe of St. *Patrick*, who had delivered to him the Alphabet

(*o*) 2d. Part p. 10. (*p*) Trias Thaum p. 152. (*q*) Script. lib. 2. cap. 1. (*r*) Script. lib. 1. cap. 1. (*s*) Vit. Patr. cap. 186. (*t*) Trias Thaum. p. 1.

written

written with his own Hand: Now it is abſurd to think, that if *Benignus* and *Fiech* had before been unacquainted with the *Iriſh* Characters, (which are foreign from all other Letters, except the *Britiſh*,) that they could ſo ſoon be ſuch Maſters of the Language, as to write elegantly and poetically in it. But the Truth of the Matter ſeems to be this. The *Iriſh*, before their Converſion, were utterly unacquainted with the *Latin* Letters, without the Knowledge of which St. *Patrick* conſidered, that his new Converts were incapable of reading the Scriptures, the Eccleſiaſtical Offices, and other good Books, and conſequently could not make ſuch a Progreſs in Learning and Religion, as was neceſſary to give them Abilities to inſtruct the reſt of their Countrymen. This therefore was the Cauſe, which induced that indefatigable Preacher of the Goſpel to dictate the *Latin* Alphabet to his new Converts, to enable them to inſtruct others. On the other Hand, his new Converts, being well ſkilled in their native Letters, with all the Eaſe in the World became Proficients in the *Latin* Elements; inſomuch, that we are told, *Fiech* was ſo great a Proficient, that he became Maſter of the Pſalter, ſome (*u*) ſay in one, others, (*x*) in fifteen Days; of which great Progreſs *Hugh Ward* (*y*) making mention, expreſly interprets the Alphabet taught by St. *Patrick* to be the *Latin* Elements. Thus much I thought abſolutely neceſſary to obſerve upon the unguarded Expreſſion of *Bollandus*; becauſe, ſhould his Notion prevail, there would be an End put at once to all the Antiquities and Hiſtory of *Ireland*, antecedent to the Introduction of Chriſtianity among us. For what Weight can be laid on the beſt of our Memoirs, if we may be perſuaded, that there was no Method of preſerving them before that Period.

Before I cloſe this Chapter, I muſt add a few Words concerning the Abbreviations uſed by the *Iriſh* in their Writings, both as it is a Matter properly belonging to the Subject I am upon, and as it may afford ſome Aid to ſuch who are deſirous of ſearching into the hidden Treaſures contained in the antient *Iriſh* Manuſcripts.

Before the Invention of Printing, the Method of Writing by Abbreviations, or in a contracted Way, was common in all Languages, and are in part ſtill continued; but more eſpecially among the *Iriſh*, not only in Manuſcripts, but in printed Books. This will be evident to whoever takes the Pains to look into the Manuſcript Copies of Dr. *Keating*'s Hiſtory, (many of which are abroad) or into ſome antient Manuſcripts now remaining in Archbiſhop *Marſh*'s Library at St. *Sepulcher*'s, *Dublin*. We are informed by Mr. *Edward Lhuyd*, (*z*) that ſome of theſe Abbreviations were to be found caſt among the *Iriſh* Types at Mr. *Everingham*'s Preſs in *London*, as alſo at the *Iriſh* Preſs in *Lovain*. The founding of theſe ſort of Types was doubtleſs done with an Intention of enabling the Curious to ſearch the readier into the *Iriſh* Manuſcripts; yet it is to be lamented, that this ſhort Method of ſubſtituting Signs for Letters or Characters was ever introduced, or that it hath not been long ſince laid aſide. For from hence have ſprung all the Difficulties that are to be ſtruggled with by thoſe who intend to become maſters of the *Iriſh* Language. Add to this, if the Forms of the *Iriſh* Characters were changed into the *Roman* (a Thing to be coveted) the Language would be as readily obtained as any other whatever.

The *Iriſh* Manuſcripts of the four or five laſt Centuries are too much perplexed with this obſcure way of writing. But the above-mentioned Mr. *Lhuyd* (*a*) aſſures us, that thoſe of greater Antiquity have only the ſame Abbreviations with the Manuſcript *Latin* Poem on the four Goſpels, wrote by *Iuvencus*, a *Spaniſh* Prieſt, about the Year 332, which is extant in the publick Library at *Cambridge*. It would be an endleſs Taſk to run through all the Abbreviations to be found in *Iriſh* Manuſcripts; therefore I ſhall only remark ſome of the moſt uſual, as they lie in *O-Molloy*'s *Iriſh* Grammar (*b*), and in Mr. *Lhuyd*'s Introduction to the *Iriſh* Language, for others referring the Reader to a Plate of four Columns, publiſhed by Mr. *Mac-Curtin* at the End of his *Engliſh-Iriſh* Dictionary: I ſhall give them in the *Roman* Character, there being no *Iriſh* Types, or Abbreviatures in this Kingdom.

(*u*) Ibid. p. 152. (*x*) Ibid. p. 4. (*y*) Vit. *Rumoldi*, p. 317. (*z*) Archæol. Brit. p. 304. (*a*) Ibid. (*b*) Chap. 13.

When the Letter ṙ is placed over any Conſonant it ſignifies ra, as *gdh* is to is to be read, *gradh*, love, *ṫh*, ſignifies *ṫrath*, in Seaſon.

When a Vowel is placed over a Conſonant it implies an r inſerted betweeen

a e i o u

them, as, g, g, g, g, g. muſt be read gra, gre, gri, gro, gru. Mr. *Mac-Curtin* improves upon *O-Molloy* in this Particular; and ſays, that when a Vowel is ſet over a Conſonant is carries the Force of r and its own, either be-

a e i o u

fore or after, as t, t, t, t, t, is to be read either tra, tre, tri, tro, tru, or tar, ter, tir, tor, tur.

When a ſmall Character ſomething like the Figure of 5 or an s thus marked ſ is placed above any Conſonant, it hath the Power of *ear* added to the Conſonant,

as f, is read, *fear*, a Man, and g, *gear*, ſhort. But if the ſame Character be doubled, then the r muſt be doubled alſo, as g, *gearr*.

Other Abbreviations are as follow.

7, agus, ead, eadh.
c7, cead.
7ᵇ, 7'-, 7c et cetera.
c7, cean.
ct, ceart
cc, cearc
ll
c, Coll. c, cru, cur.
did, Druid.
e, eirion.
f. fairge
g, gach.
g, gan, gon.
gt, gort.
h, vathadh.
l—, no
l=, lann
ll, dáill.
m, muin, imrim.
m, mac.
m, mor,
o, cirion.
q, ar. q', air.
t, failte.
u, iomorro, umurro.

A comparative Table of ſome few Words among thouſands, ſhewing the Affinity between the Iriſh *and* Britiſh *Languages, referred to p.* 18. *Note, theſe marked with an Aſteriſck * are obſolete.*

Iriſh.	*Britiſh.*	*Engliſh.*
Abhan, *pronounced* Avon	Afon	A River
Aear, Aidheoir	Auyr	Air
Angkaire	* Ankr	An Hermit
Aroile	Aralh	Another
* Aſgall	Aſgelh	A Wing. An Armpit

Iriſh.	*Britiſh.*	*Engliſh.*
Ár	* Hâr	Slaughter
Aſna. Aſnadh	Aſen	A Rib
* Aiſgeir	Eſgyr	A Back of a Hill
Aimſir. Uair.	Amſer. Aur	Time. An Hour
Bád. * Koka	Bâd. Kûch	A Boat
Baſcheid	Baſged	A Baſket. *Lat.* Baſcauda
Bean	Bŷn. Benyu.	A Woman. A Female
* Bearr	Byr	Short
Biadh	Buyd	Meat. Food
Blanich	Bloneg	Fat. Sewett
Blaſam	Blaſi	To taſte
Bó	Bŷ	An Ox or Cow
Bodhar	Bydhar	Deaf
* Bolg. Bolgam	Bylgan	A Budget. *Lat.* Bulga
Both. * Lîas	Buth. Lhyeſty	A Cottage
* Brach	Braich	An Arm. *Lat.* Brachium
Braich	Brâg	Mault
* Bri	Brin. Bre	A Hillock
Dall	Dalh	Blind
Deich	Dêg	Ten
Deiſgiobail. Sgolaire.	Diſgybl. Yſgolhaig.	A Diſciple, a Scholar
Dia	Dyu	God
Diaul	Diaul. Diavoll	The Devil
Do	Day. Doy. Duy.	Two
Doras	Dôr	A Gate
Draig. Drig. Dragun.	Draig	A Dragon
Duillein	Deilen. Dalen	A Leaf
Duine	Dŷn	A Man or Woman
Durn	Durn	A Fiſt
Dûv	Dŷ	Black
Dynna	Dynol	Humane
Eaglais	Egluys	A Church, *Lat.* Eccleſia
Eaſamplair, Shompla	Eſampl	A Sampler. An Example
Easbog	Eſgob	A Biſhop
Eigim	Eigi	To cry out
* Folas, Kuaran	* Folhach, * Kyran	A Sock or Buſkin
Fornán	Furn	An Oven. *Lat.* Furnus
* Gádh	Kad	A Skirmiſh
Garbh	Garu	Rough, hairy
Garradoir	Gardhur	A Gardiner
Gavair	Gaur	A Goat
Geod	Gûydh	A Gooſe
Glas	Glâs	Green
* Glor, *Gluaire	Eglyr	Clear
Glún	Glîn	A Knee
Graadh	Grŷdh	The Cheek
Jarann	Haiarn	Iron
Jmreaſan	Ymryſſon	Controverſy, Strife
Jmthyim	Ymmæth	To depart
* Jngir	Angor	An Anchor
Inid	Ynid	Shrovetide

Innſhe,

Iriſh.	*Britiſh.*	*Engliſh.*
Innſhe, Inis	Ynis	An Iſland
Iſiol, Iſheal	Iſel	Low, humble
• Ith	Yd	Corn
Kairrig	Karreg	A Stone, a Rock
Kaiſe	Kaus	Cheeſe
Kál, Gabaiſde	* Kaul, Kabetſhen	Coleworts, Cabbadge
* Kaladh	Kaled	Hard
Kam, Krom	Kam, Krum	Crooked
Kanadh	Kany	To ſing. *Lat.* cano
Kapal	Kephyl	A Horſe or Mare
Kara, a Friend	Kâr, a Kinſman	
Karn	Carn	A Heap of Stones
Karam	Kary	To love
Kar, Kairt, Karbad	Kar, Karven, Kerbyd	A Carr or Wagon
Karchar, Karkair	Karchar	A Priſon. *Lat.* Carcer
* Kaſair, a Shower	Keſer, Hail	
• Keantir	Kant	An hundred
• Keard, a Goldſmith or Tinker	Kerdh, a Trade	
Keilim	Kely	To conceal
Keim	Kam	A Step or Degree
Keir	Kûir	Wax. *Lat.* Cera
Kinntréun	Kyndrim	Obſtinate
Kloch	Klog	A Stone, a Rock
Klog	Kloch	A Bell
Kloidhe	Klaûd	A Ditch, a Bank
Kloidheav	Kledhyv	A Sword
Kolioch, Kyliach	Keilog	A Cock
Koirk	Keirk	Oats
Kolv, Kolavuin	Kolvn	A Pillar. *Lat.* Columna
Koll	* Kolh	A Hazel Tree
Koróin	Koron	A Crown. *Lat.* Corona
Korp	Korph	A Body. *Lat.* Corpus
Koſtas	Koſt	Expence, Coſt
Koultir	Kulthur	A Plow-ſhear
Krâv	Krâv	Garlick
Kreidim	Kredy	To believe. *Lat.* Credo
Krionam	Krino	To wither
Krois, Croſh	Kroes	A Croſs
Kuigeal	Kogeill	A Diſtaff
Kuileann	Kelyn	A Holly-Tree
Kupan	Kupan	A Cup
* Laith	Lhaeth	Milk
Leaghthoir	Lheaudr	A Reader
Leann	Lhynn	Moiſture, Liquor
Leavrin	Lhyvrann	A little Book, a Petition
Lhyvyr	Leaver	A Book
Leigeún	Lheng	A Legion
* Lis. * Lios	Lhys	A Court or Houſe
Litir	Lhythir	An Epiſtle. A Letter
Loch	Lhûch	A Lake
Lom	Lhum	Bald, Smooth
* Los	* Lhoſt	A Tail
Loſgadh	Lhoſg	A Burning
* Luye. * Luighe	Lhú	An Oath

Iriſh.	*Britiſh.*	*Engliſh.*
* Mal	Mael	A Tribute
Maol. Myl	Moel	Bald
* Marc	March	A Horſe
* Marchach	Marchog	A Knight. A Rider
Milis	Melys	Sweet
Min	Mûin	Gentle. Kind
Mionnain	Mŷnn	A Kid
Modh	Modh	A Cuſtom. *Lat.* Modus
Moladh	Molaud	Praiſe
Molam	Moli	To praiſe
Mór	Maur	Great
* Much	Mûg	Smoke
Naing. A Mother	Nain. A Grandmother	
Nathair	Neidir	A Snake
Paipear	Pappyr	Paper
Piob	Pîb	A Pipe
Plaſtar	Plaſtr	A Plaiſter
Poball	Pobol	A Nation, or People
Prais. Koper	Preſ. Kopr	Braſs, Copper.
Rannam. Koivreanaim	Rhanny. Kyvranny	To divide
Sgadan	Ysgedenin	A Herring
Sgibol	Ysgybor	A Barn
Taval	Tavl	A Sling
Tig. Teâgh	Tŷ	An Houſe
Tighearna. Tiarna	Teyrn	A Tirant. A Lord.
* Tonn	Tonnen	A Skin
Tonn	Tonn.	A Wave
* Tul	Tâl	The Face, or Front
Teine	Tân	Fire
Trom	Trum	Heavy
Tûr	Tûr	A Tower
Ulyn. Ilin	Elin	An Elbow, or Cubit.

CHAP. IV.

Of the Diviſions and Dimenſion of IRELAND; *and ſomething alſo of the Situation of it.*

THE moſt antient Diviſion of *Ireland* (according to *Ware*) was into *Legh-Cuin*, or *Legh-con*, and *Legh-Moah*. *Legh-Cuin*, (being the Northern Part) extended its Bounds from the Mouth of the River *Liffy*, which runs through *Dublin*, the Metropolis of *Ireland* (called by *Ptolomey*, *Eblana*) as far as the Mouth of a River, which riſeth out of *Lough-Curb*, and takes its Courſe by *Galway*. The reſt of the Iſland, (being the Southern Diviſion of it,) is comprehended under the Denomination of *Legh-Moah*. [This Diviſion took the Name from two contending Princes for the Soveraignty, viz. *Conn*, or *Quintus*, King of *Ireland*, and *Mogha-Nuada*, King of *Munſter*; who having wearied themſelves out in many Battles, fought with alternate Succeſs, at laſt agreed to divide the Iſland between them,

and the Northern Part fell to *Conn*'s Share, and from him was called *Legh-Cuin*, or rather *Leth-Cuin*, that is *Conn*'s Half, as the other was, *Leth-Mogha*, or *Mogha*'s Share. It was made about the Year of *Chriſt* 192, and is ſaid by *Flaherty* (*a*) to have continued but one Year; yet in Reputation it ſubſiſts among the *Iriſh* to this Day.] With this agrees *Bede*'s (*b*) Diviſion of *Ireland*, into the Northern and Southern *Scots*.

[Yet there are many more antient Diviſions of *Ireland*, than this mentioned by *Ware*, to be found in the Hiſtorians of that Country. As 1ſt, *Partholanus*, (*c*) (who arrived in this Iſland upwards of 300 Years after the univerſal Deluge) is ſaid to have divided it into four Parts, and to have allotted an equal Share to each of his four Sons. 2dly, *Nemethus* (*d*) is ſaid to have brought a Colony into *Ireland* in the Year of the World 2029; ſome time after which, the whole Country was divided between his three Sons, *Beothach*, *Simon*, and *Britan*. 3dly, The *Firbolgian* Colony arrived in *Ireland*, A. M. 2657, under the Conduct of the Five Sons of *Dela*, who divided the Country among them into Five Parts. And this ſeems to have been the firſt Original of the *Pentarchy*, which continued, with a few Interruptions, until the Arrival of the *Engliſh*; though others carry it lower down, *viz.* to the Year, 2936. 4thly, The *Mileſian* Adventurers arrived here with the *Scottiſh* Colony A. M. 2934, and the Iſland was divided into Two Parts, between the two principal Invaders, *i. e. Heber* and *Herimon*: But *Heber* being ſlain by his Brother the Year following, the whole iſland became the Property of *Herimon*, who, A. M. 2936, diſtributed it into Five Parts among his Followers, according to the *Firbolgian* Scheme before mentioned; from which Year ſome date the beginning of the *Pentarchy*. 5thly, *Cearmna* and *Sobairce*, two Brothers, were Kings of *Ireland*, A. M. 3045, which they governed, ſome ſay, alternately, others, jointly, for Forty Years. For the better Adminiſtration they divided the Kingdom into Two Parts; *Sobairce* had the Northern Diviſion from *Drogbedah* to *Limerick* in a ſtrait Line, and *Cearmna* had the South. 6thly, *Ugainmor*, or *Hugh* the Great, King of *Ireland*, had Twenty-two Sons and Three Daughters, and about the Year of the World 3623; he divided the Kingdom into Twenty-five Territories, which he diſtributed among his Twenty-five Children; and this Diviſion is ſaid to have continued 300 Years, until, 7thly, *Eochaid Fedloch*, King of *Ireland*, A. M. 3923, reſtored the *Pentarchy*, which had been interrupted by the Partition made by *Hugh* the Great. The Eighth Diviſion was that before mentioned into *Lethcuin* and *Lethmoab*.]

There is another antient Diviſion of *Ireland* into Five Provinces, *Munſter*, *Leinſter*, *Ulſter*, *Conaught*, and *Meath*, [which I take to be the *Pentarchy* before mentioned,] and concerning this Diviſion, a Book in Manuſcript of the *Franciſcan* Friars of *Multifernan* (as it is thought to be) hath this Paſſage. "*Mun-*
"*ſter* contains Seventy Cantreds, *Leinſter* Thirty-one, *Conaught* Thirty, *Ulſter*
" Thirty-five, and *Meath* Eighteen, [in all 184 Cantreds.] A Cantred con-
" tains Thirty Town-lands. Every Town-land can paſture three hundred Cows;
" and if the Cows be divided into four Herds, none of the Herds ſhall come near
" the others. Every Town-land contains eight Plow-lands." The Book, from whence this Diviſion is taken, was written about the Beginning of the Reign of King *Edward* the Firſt, [as is judged from the Cloſe of the ſaid Annals, which are carried no lower than the Year 1274, in the third Year of that Monarch's Reign,] and it is yet extant in the choice Library of Primate *Uſher* [of which alſo there is a Copy in my Poſſeſſion,] The like Diviſion of *Ireland* is to be met with in the Regiſtry of the Abby of *Duiſk*, with this Difference; that *Conaught* is there ſaid to contain only Twenty-ſix Cantreds. The Author of this Diviſion is called *Fyntin*. It doth not appear when this *Fyntin* lived; nor can I take upon me to be poſitive, that he was the ſame Perſon with St. *Fintan*, who died A. D. 603. By the Diviſion (according to the Book of *Multifernan*) the Number of Cantreds amount to 184, *i. e.* 5520 Town-lands, or 44160 Plow-lands.

Cambrenſis (*e*) frames a Diviſion of *Ireland* different from that of *Fyntin*.

(*a*) Ogyg. p. 316. (*b*) Lib. 3. Cap. 4. (*c*) Keat. p. 3. (*d*) Ogyg. p. 169. (*e*) Topog. Hib. Diſt. 1. Cap. 6.

" This Country, (*ſays he*) was antiently divided into Five almoſt equal Parts, " *i. e.* *Munſter* into Two Parts, North and South *Munſter*, *Leinſter*, *Ulſter* and *Conaught*" [which agrees with the *Firbolgian* Diviſion before mentioned]. And a little after he ſays; " But it is to be obſerved here, that the two *Munſters* comprehend the South Parts of *Ireland*, *Ulſter* the North, *Leinſter* the Eaſt, and " *Conaught* the Weſt." He differs alſo in the Quantity of the Cantred. " A Cantred, (*ſays he*) (*f*) " is ſuch a Portion of Land, as uſually contains an " hundred Towns." So that the Quantity of a Cantred or Century, which is the ſame with the *Saxon* Hundred, is no Way aſcertained by any fixed Meaſure. And as the Quantity of a Cantred is variable and incertain, ſo alſo is the Quantity of a Carucate or Plowland; which is greater or leſs, according to the Nature or Quality of the Soil; though it is commonly reputed to be ſuch a Portion of Land as can give Employment to one Plow through the Year.

In later Times, there are only four Provinces reckoned in *Ireland*, i. e. *Leinſter*, *Munſter*, *Conaught* and *Ulſter*. For *Meath*, (which formerly contained not only *Meath*, that County, I mean, which now paſſes under the ſaid Name, but alſo *Weſtmeath*, *Longford*, *Fercall*, [being a Part of the *King*'s-*County*, bordering on *Weſtmeath*] and ſome other Territories) is now looked upon as Part of the Province of *Leinſter*: yet there is no Evidence of the Time when it firſt began to be ſo accounted. At this Time therefore, theſe four Provinces are thus divided into Counties or Diſtricts. In *Leinſter* there are twelve Counties, *i. e. Dublin*, *Louth*, *Meath*, *Weſtmeath*, *Longford*, *Kildare*, *King*'s-*County*, *Queen*'s-*County*, *Catherlogh*, *Kilkenny*, *Wexford*, and *Wicklow*. *Munſter* contains ſix Counties, *viz. Waterford*, *Cork*, *Kerry*, *Limerick*, *Tipperary*, (to which *Croſs-Tipperary* is now annexed) and *Clare*, antiently called, *Tuemond*, [or *Tuadmuin*, that is, North-*Munſter*.] In *Conaught* are reckoned five Counties. (*viz.*) *Galway*, *Mayo*, *Sligoe*, *Roſcoman*, and *Leitrim*; and in *Ulſter*, nine, *i. e. Armagh*, *Down*, *Monaghan*, *Antrim*, *Donegall*, *Cavan*, *Fermanagh*, *Tirone*, and *London-Derry*. I ſay nothing in this Place of thoſe Cities which enjoy the Priviledges of Counties, and have their own diſtinct Sheriffs. [Of theſe Counties, twelve in *Leinſter* and *Munſter* were erected by King *John*, A. D. 1210, *viz. Dublin*, *Kildare*, *Meath*, *Uriel*, or *Louth*, *Catherlough*, *Kilkenny*, *Wexford* in *Leinſter*; and *Waterford*, *Cork*, *Limerick*, *Kerry*, and *Tipperary* in *Munſter*. *Meath* was afterwards by Act of Parliament, (*g*) divided into two Counties, (*viz.*) *Meath*, and *Weſtmeath*, and diſtinct Sheriffs, Coroners, and other Officers appointed for each. The Diſtricts or Territories of *Leix*, *Slewmarge*, *Irry*, and ſuch Part of *Glenmalire*, as lay on that Side of the River *Barrow*, whereon *Maryburgh* ſtood, were alſo by Act of Parliament (*h*) erected into a County, and called the *Queen*'s-*County*, in Honour of Queen *Mary*; as by the ſame Act, the Territorie of *Offaly*, and ſuch Portion of *Glenmalire* as lay on that Side the *Barrow*, whereon *Philipſtown* ſtood, was erected into a County and called the *King*'s-*County*, in Honour of King *Philip*, and proper Officers appointed for the Diſtribution of Juſtice, and the Execution of the Laws in each. At the ſame Parliament another Act (*i*) paſſed, giving Power to the Lord Chancellor for the Time being to authorize Commiſſioners appointed by the Chief Governor for the Time, to divide all waſte Grounds into Counties and Hundreds; which Act was afterwards (*k*) renewed. By Vertue of the Firſt of theſe Acts Sir *Henry Sidney*, Lord-Deputy of *Ireland Anno* 1565, made *Analy* a County, and called it by the Name of the County of *Longford*, and alſo divided *Conaught* into ſix Counties, (*viz.*) *Clare*, *Galway*, *Sligoe*, *Mayo*, *Roſcoman*, and *Leitrim*: Though afterwards, *Anno* 1602, *Clare* was re-annexed to *Munſter*, of which it was antiently a Part, at the Petition of the Earl of *Tuomond*. Sir *John Perrot*, Lord-Deputy, A. D. 1584, reduced the unreformed Parts of *Ulſter* into ſeven Counties, *viz. Armagh*, *Monaghan*, *Tirone*, *Colerain* (now the County of *Derry*) *Donegal*, *Fermanagh*, and *Cavan*, called before *Brenny*; though Sir *Richard Cox* ſays, (*l*) *Tirone* was not made a County till 1591; in which particular he is miſtaken: And if he means,

(*f*) Itiner. Cambr. Lib. 2. Cap. 7.
(*g*) Stat. 34. Hen. 8. Seſs. 1. Ch. 1.
(*h*) Stat. 3. 4. Philip *and* Mary. ch. 2.
(*i*) Chap. 3d.
(*k*) Stat. 11. Eliz. chap. 9.
(*l*) 1. Vol. p. 401.

that

that a Sheriff was then placed over it, he is there alſo out. For we are told by a then living and Eye-witneſs, (*m*) "That the Lord-Deputy *Cary* did in "the firſt Year of King *James* the Firſt's Reign, A. D. 1603, appoint the firſt "Sheriffs that ever were made in *Tirone* and *Tirconnell*." The other two Counties of *Ulſter*, viz. *Antrim* and *Down*, were before reduced into Shires; though at what particular time I am not certain; and *Wicklow*, (called before the *Birnes* and *Ranelaghs*) was made into a Shire, *Anno* 1605, in the Government of Sir *Arthur Chicheſter*. Theſe Counties are alſo ſubdivided into Baronies and Pariſhes. So that, according to the preſent Diviſion of *Ireland*, it contains four Provinces, thirty-two Counties, two hundred and ſixty ſeven Baronies and Diſtricts, and two thouſand two hundred and ninety three Pariſhes.

Beſides Counties, there were other Diſtricts called, *Crocea*, or Croſs-Lands; in which though Biſhops and Abbats had large Juriſdictions, yet the King had alſo Sheriffs or other Miniſters diſtinct from the Sheriffs of the Counties. Thus we find mentioned in many antient Records,

Vicecomes Croceæ Kilkenny, Anno, 1298, 1346, 1395.
Vicecomes Croceæ Tipperary—1337.
Crocea Ultoniæ—1347.
Crocea Villæ de Navan, 1407.
Com. Dublin, Meath, Kildare, Louth, & Crocea eorundem, 13. *H.* 4. *Blundelſton in Grenoch de Croceâ & Fædo Archiepiſcopi. Dublin*, 1308.
Crocea Fernenſis, 1312.
Crocea Catherlagh, 1342.
Crocea Weysford, Crocea Kerry, 1340.
Crocea Midiæ, 5 *Rich.* 2. and again 1373.
Crocea Leighlinenſis, and many others.]

As to the Extent of this Iſland; it contains in Length from South to North upwards of two hundred *Iriſh* Miles, and in Latitude from Eaſt to Weſt, one hundred and twenty. [The greateſt Longitude is reckoned from *Miſſenhead* (the *Notium* of *Ptolomey*) in the County of *Cork*, to Cape-*Fair Foreland*, in the County of *Antrim*, oppoſite to the Iſland of *Rachline*; and the Latitude is taken from *Carnſore* Point in the Barony of *Forth* and County of *Wexford*, to the Mullet in the County of *Mayo*. The whole Area, or ſuperficial Content of this Iſland is computed to take up about 11067712 *Iriſh* Acres, Plantation Meaſure, which amounts to 17927864 Acres, *Engliſh* Statute Meaſure, the Difference between *Engliſh* and *Iriſh* Acres being as 16 and a half is to 21; and it is held to bear Proportion to *England* and *Wales* as 18 is to 30.] On the Eaſt-ſide oppoſite to *England*, it is waſhed by the *Iriſh* Sea, commonly called by Sea-faring Men, St. *George's* Channel [which Name it took up ever ſince King *Edward* the IIId. A. D. 1350 choſe St. *George* for the Patron of *England*; but was antiently, at leaſt the North Part of it, called by *Gildas*, the *Scythian Vale*.] On the Weſt it is bounded by the vaſt Ocean [called the *Atlantick* Ocean, which ſeparates it from *America*] on the North by the *Deucalidonian* Sea, and on the South by the *Vergivian* Sea, called by the *Britains*, *Morweridh*, as much as to ſay, the *Iriſh* Sea. [For *Môr* in *Britiſh* ſignifies, the Sea, and *Everdhon*, *Ireland*] and from that Word *Humphry Lhuid* thinks the old Word, *Vergivium*, is derived. But *Camden*, in his Deſcription of *Ireland*, will have (*Vergivium*) called either from that Word, (*Morweridh*) or from *Farigi*, [or *Fairrge*] which [the Letter *F* being pronounced like a *V* Conſonant] ſignifies in *Iriſh*, the Sea. What little Agreement was among the Antients about the Dimenſions of *Ireland* will appear to the Reader, if he takes the Pains to compare *Cæſar*, *Strabo*, *Pliny*, *Solinus*, and *Ptolemey* together.

(*m*) *Davis's* Hiſtorical Relations.

CHAP.

CHAP. V.

An Appendix to the foregoing Chapter, proving that Counties were inſtituted in Ireland *before the Reign of King* John.

A POPULAR Opinion has prevailed and been univerſally received, that King *John* in the twelfth Year of his Reign, (*viz.*) A. D. 1210, was the firſt Perſon who inſtituted *Counties* in *Ireland* in Number 12, as appears in the foregoing Chapter, and that the other 20 Counties now ſubſiſting in this Kingdom were erected in the ſubſequent Reigns of Queen *Mary*, Queen *Elizabeth* and King *James* 1ſt; yet I think it can be proved by undoubted Records, that there was not an Inch of Ground in *Ireland* but what anciently lay within ſome *County* before any of the three laſt mentioned Reigns, and that it can be made appear by Evidence not to be controverted, that when King *Henry* II. *Anno* 1172, granted the *Engliſh Laws* to *Ireland*, he at the ſame Time divided the Kingdom into *Shires*, appointed *Sheriffs* over them for the more orderly Adminiſtration of Juſtice, and the execution of thoſe Laws he had granted; and that what King *John* afterwards did was only a revival of the Political Inſtitutions of Government before eſtabliſhed by his Father, which the *Iriſh* had ſhaken off in ſuch Places where their Power prevailed.

It is agreed by the moſt authentic and early *Engliſh* Hiſtorians, that while King *Henry* 2d. was in *Ireland* he not only made a Reformation in Church Affairs, but granted to the *Iriſh* the Laws of *England*, which they thankfully received and ſwore to obey, as *Matthew Paris* (*a*) ſays, *Leges Angliæ ſunt ab omnibus gratanter receptæ, et juratoriâ cautione præſtitâ confirmatæ*: If therefore *Henry* 2d. granted to the *Iriſh* the Laws of *England*, he muſt of Neceſſity have granted them every Thing eſſential for the Execution thereof, as *Sheriffs* and other Miniſters of Juſtice, without whom the Laws would have been only a dead Letter. It appears alſo by the Statute of 2d *Rich.* 3. *Chap.* 8. that *Henry* 2d. held a *Parliament* in *Ireland*, and made Laws therein, and one particularly for the Election of a Chief Governour in time of Vacancy, which the Statute of *Rich.* 3. (*b*) ratifies and confirms.

It would lead me too far to enter minutely into all the Inſtances that might be given in Proof of what I have alledged; I ſhall therefore confine myſelf to a few Particulars.

That there were *Sheriffs* and other Miniſters of Juſtice in *Ireland* in the Reign of King *Henry* 2d. may be collected from a Patent granted by that Monarch to *Nicholas de Benchi* of Lands in *Ireland*, which is enrolled in the *Chancery* Office 2d. *Edw.* 2d. among other Grants intitled *Antiquiſſimæ Literæ Patentes & Commiſſiones*, which he directs to all *Archbiſhops*, *Biſhops*, *Sheriffs*, *Miniſters*, *Juſtices*, &c. of *Ireland*: From whence it follows, that King *Henry* 2d. could not act ſo abſurdly as to direct a Patent to *Sheriffs*, and *Juſtices*, if there were no ſuch Officers then eſtabliſhed in *Ireland*; and if there were *Sheriffs*, they muſt be *Sheriffs* of *Counties*, *Cities*, or other Diſtricts of the ſame Nature, as *Counties*, or *Cities*. But there is a Patent, though not ſo early, yet more expreſs to this Purpoſe granted to the City of *Waterford* on the 3d of *July* in the 7th Year of King *John*, which is five Years before the Period generally allowed for the Diſtribution of *Counties* in *Ireland*; by which that King grants ſeveral Franchiſes and Liberties to the Citizens of *Waterford*, and among others, that no *Itinerant Juſtices*, nor *Juſtices of Aſſize* in the *County of Water-*

(*a*) Edit. ult. p. 126.

(*b*) In Rot. Canc. 2. Rich. 3.

ford ſhould for the future vex or diſturb the *Citizens*, or oblige them to appear without the Bounds of the *City*, either at the King's Suit, or at the Suit of any other Complainant. By the whole Tenor of this Patent it appears, that it was only a Recital and Confirmation of former Liberties and Franchiſes granted to the Citizens of *Waterford*; and the Charter expreſly mentions the *County* of *Waterford* as a diſtinct Diſtrict from the *City*.

Anno 1565 Sir *Henry Sidney* divided *Conaught* into ſix *Counties* (viz.) *Clare*, *Galway*, *Sligo*, *Mayo*, *Roſcommon*, and *Leitrim*: But it is apparent from the publick Records, that this Province was much more antiently divided into *Counties*, and in a different Manner from what was afterwards done by Sir *Henry Sidney*; as into the County of *Conaught* and *County of Roſcommon*. In a Record (*c*) of 32, 33. *Edw.* 1. *Richard Blake* is called *Sheriff of Conaught*; and again; (*d*) the *Sheriff* of the County of *Roſcommon* is commanded to levy out of the Goods and Chattels of *David de Burgo* Money in arrear out of the King's Lands of *Offritbes*, and to pay it into the *Exchequer* in *Craſtino Purificationis* following. So (*e*) *Girald Tirrel* is called *Sheriff* of *Roſcommon*, and (*f*) *Henry Bermingham* is calledlate *Sheriff* of *Conaught*. So in a Plea Roll of the Court of Common Pleas of *Hillary* Term 15 *Edw.* 2. the *Sheriff* of *Conaught* is commanded to ſeize into the King's Hands by the View of twelve Men the third Part of the Manor of *Foran* and *Rymnel*, as the Dower of *Mary* the Wife of *Odo de Barry*, *&c.* So in the Plea Roll of 17 *Edw.* 2. a *venire facias* iſſued to the *Sheriff* of *Roſcommon* to cauſe a Jury to appear in the C. B. out of the Vicinage of *Athtruim O-Many*, upon an Iſſue to be tried between *Edmund de Valle*, and *Richard Fitz-Richard de Valle*; to which a Plea in Abatement was pleaded, that the Fact laid in the Declaration was committed at *Athtruim O-Many* in the County of *Conaught*, and not in the County of *Roſcommon*; upon which another *venire* was awarded to the Sheriff of the County of *Conaught*, who returned, that *Athtruim O-Many* was not in his *County*, but in the County of *Roſcommon*. So Rot. Pat. 11 *Edw.* 2. Writs were directed to the Sheriffs of Dublin, Meath, Kildare, Tipperary, Limerick, Cork, *Conaught* and *Roſcommon*, to ſeize for the King all the Lands and Tenements, Goods and Chattles of *Walter de Lacy* for Felony by him committed, and to ſeize his Body. Let this ſuffice among Numbers of other Records that might be cited to this Point, as to *Conaught*; and from hence it may reaſonably be judged, that as confeſſedly King *John* made but twelve Counties in *Ireland*, of which Number none lay in *Conaught*, ſo that the more ancient Diviſion of *Conaught* into Counties by King *Henry* 2d. was into the two Counties of *Conaught* and *Roſcommon*, of which the former comprehended, perhaps, the modern Counties of *Clare*, *Galway* and *Mayo*, and the other the Counties of *Roſcommon*, *Sligo*, and *Leitrim*; into which ſix Counties Sir *Henry Sidney* afterwards divided thoſe two.

In *Leinſter* ſeven Counties were made by King *John*, *viz.* *Dublin*, *Kildare*, *Meath*, *Uriel* or *Louth*, *Carlow*, *Kilkenny*, and *Wexford*. *Anno* 1565. Sir *Henry Sidney* erected the Territory of *Analy* into a County under the Name of the County of *Longford*. The Territories of *Leix*, *Slieu-Margie*, and *Irry*, and ſuch Part of *Glenmalire* as is ſituated on that Side of the River *Barrow* next *Maryborough*, was made ſhire Ground, and called the *Queen's County*, by Statute 3d and 4th *Philip* and *Mary*; and by the ſame Act the Territory of *Offaly*, and the other Part of *Glenmalire*, were erected into the *King's Connty*. *Meath*, one of the ancient Counties of King *John*, was divided into the Counties of *Eaſt-meath*, and *Weſt-meath* by Statute 34. *Hen.* 8. The Territories of the *Birnes* and the *Ranelaghs* were taken out of the County of *Dublin*, and converted into the County of *Wicklow* ſo lately as the Year 1603. Yet we ſhall ſee, that the greateſt part (I may venture to ſay all) of thoſe Counties were included within ſome of the Bounds of the ancient *Counties*. Thus in the

(*c*) Offic. Remem. Rot. 4. 5 Edw. 1. Rot. 13. (*d*) Rot. 23. (*e*) Ibid. 31, 32, 33, 34. (*f*) Ibid. Rot. 12.

black Book of the *Exchequer* of *Ireland*, (*g*) and in ſundry *Pipe Rolls* in the Reign of *Edw.* 3d. it appears, that the Territory of *Cryngidagh*, now a Part of the *King*'s *County* on the *Weſt-meath* Side, was charged with Royal Services as lying within the County of *Meath*. The Manor of *Geaſhill*, now in the *King*'s *County*, was the antient Inheritance of the *Earls* of *Kildare*, containing near fourty Plow Lands, and was antiently reputed to ſtand in the County of *Kildare*, as is manifeſt from an Inquiſition taken at *Naas*, in the laſt mentioned County *Anno* 3. *Edw.* 2. recited in a Record in *Birmingham Tower* of the ſaid Year, importing, that *Maurice Fitz-Girald* was ſeized thereof, and that he had iſſue *Girald*, who conveyed the ſame to *John Fitz-Thomas* the ſaid Earl's Anceſtor. In the *black Book* aforeſaid (*h*), and in divers *Pipe Rolls* it appears, that the Territory of *Offaly*, Part whereof is now in the *King*'s County, is charged with twelve Knights Fees to the King, in the County of *Kildare*. So in a Plea Roll of 6th *Edw.* 3. (*i*), *Simon*, Son of *John Delahoide* brought a *Formedon* in the *Deſcendre* againſt Sir *Maurice Fitz-Girald* for twelve Plow-Lands lying in the remoteſt Part of *Leix*, (which is now a Barony in the *Queen*'s County) as then lying in the *County* of *Kildare*. So in *Birmingham*'s *Tower*, (*k*) by an Inquiſition taken at *Salmon-leap* in the County of *Kildare*, *Anno* 20, *Rich.* 2. it appears, that Sir *Robert Preſton* held by the Curteſy of *England*, as the Inheritance of his late Wife *Margaret*, the Manor of *Sion* (now called *Shane*) in *Leix*, of *Roger Mortimer*, as of his Manor of *Donemaſke*, or *Dunamauſe*. Now it is well known, that *Dunamauſe* lies within a Mile of *Maryborough*, and *Shane Caſtle* about three Miles from it, both in the *Queen*'s County. A Plea Roll of 21 *Edw.* 3. (*l*) in *Birmingham*'s *Tower*, ſhews, that *Connel O-Moore* of *Leix*, who had after Rebellion ſubmitted himſelf at *Athy* to the Lord Juſtice *Birmingham*, acknowledged that he held his Manor of *Bellet*, and other his Lands in *Leix*, of *Roger Mortimer*, as of his Manor of *Dunamaſke*; and by the whole Tenor of the Record it appears, that theſe Lands were then in the County of *Kildare*. By an Office in the ſame Place taken *Anno* 8, *Hen.* 5. at *Naas*, in the County of *Kildare*, upon a Writ of *devenerunt* (A) it appears, that the Manor of *Court-break* (now *Caſtle-break*) and the Lordſhip of *Oregan*, both now in the *Queen*'s-*County*, were then in the County of *Kildare*, and had been in the Hands of King *Henry* the 4th by the Death of *John Fitz-Gerald*, Earl of *Deſmond*, and in the Hands of *Hen.* 5. by Reaſon of the Minority of *Thomas* his Son. As to the County of *Carlow*, it appears by an Inquiſition in the *Exchequer* taken 6 *Edw.* 6. at *Carlow*, that King *Hen.* 8. was ſeized of the Lands of *Ballintubber*, *Killiſhen*, and other Lands in *Slieu-margie* in the County of *Carlow*, and that others were ſeized of the Reſidue of the Lordſhip of *Slieu-margie* in the County of *Carlow*, and that *Congall O-Moore*, and other Rebels had entred and intruded into the ſame. Now it is well known, that *Slieu-margie* is a Barony in the *Queen*'s *County*, though at the Time of the Inquiſition taken, it was adjudged to lie in the County of *Carlow*. *Upper-Oſſory* was not made a part of the *Queen*'s *County* till the Year 1600, when on the 21ſt of *July* that Year Queen *Elizabeth* at the Petition of *Florence*, Lord Baron of *Upper-Oſſory*, directs by Privy Seal, that the Territory of *Upper-Oſſory* ſhould by Letters Patent be reduced into Shire Ground, and annexed to, and made parcel of the *Queen*'s *County*, by ſuch effectual Way and Form of Law, as the Queen's and Baron's Council ſhould think meet; and (were it not to avoid Prolixity) it could be made manifeſt, that every Particular Territory in the *King*'s and *Queen*'s Counties were found by Records to be Parcel of ſome one of the antient *Counties* firſt made (as the general Opinion is) by King *John*

That

(*g*) Fo. 81. (*h*) Fo. 84. (*i*) Offic. Rem. 6. Edw. 3. (*k*) Bundel. Offic. 20. Rich. 2. (*l*) Rot. 62.

(A) *Devenerunt* is an antient Writ ſo called from the formal Words in it, commanding the Eſcheator to enquire by the Oaths of lawful Men what Lands or Tenements by the Death of an Heir of a Tenant in *Capite* within Age, and in the King's Cuſtody, *devenerunt*, came to the King.

That the Bounds and Limits of Counties were often altered in antient Times is manifeſt from an Ordinance of Parliament, tranſcribed at large in the *black Book* of *Chriſt Church*, *Dublin*, and of which, as it is to be found no where elſe, that I know of, I ſhall tranſlate ſo much, as ſerves to illuſtrate this Subject. It bears no Date, nor is the Name of the Lord Juſtice mentioned in it, he being called therein only *Juſticiarius* at large; but it ſeems to me to have been paſſed in the Government of *John Wogan*, *Anno* 1295, in which Year a Parliament was held; at leaſt it was enacted between the Years 1289, and 1303. For *William*, Archbiſhop of *Tuam*, and *Nicholas*, Archbiſhop of *Armagh*, are mentioned in it; the Former of whom was advanced in the firſt of theſe Years, and the other died in the laſt of them. "*Quia viſum eſt, &c.* (ſays the Ordinance,) becauſe it appears that the County of *Dublin* is too much diſordered and confuſed, and the Parts of it are too remote and ſcattered from each other, to wit, into *Ulſter* and *Meath*, and afterwards into *Leinſter*, and *the Vale of Dublin*, &c. by which Means it is leſs competently ſerviceable to the King in the Execution of his Precepts, and thoſe of his Courts; and alſo his Subjects are thereby not ſo ſufficiently ruled without a Governour. It is therefore agreed, that for the time to come, there be appointed a Sheriff in *Ulſter*, as well of the *Croſs Lands* of it, as to make Executions in the Liberties of *Ulſter*, when Defect is found in the Seneſchal of that Liberty; and that the Sheriff of *Dublin* ſhall not hereafter intermeddle in *Ulſter*. It is alſo agreed that *Meath*, be a County of itſelf, to wit, as well the Land of the *Liberty of Trim*, as the Lands of *Theobald de Verdon*, and all the Lands of the Croſſes (*i. e.* the Church Land) lying within the Precincts of *Meath*: And that for the Future, there be therein a certain Sheriff, who ſhall hold his County Court at *Kells* every *Thurſday* after the County Court of *Dublin*; and the ſaid Sheriff ſhall make Executions in the ſaid Liberty of *Trim*, when Defect is found in the Seneſchal aforeſaid. And the ſaid *Theobald de Verdon*, for himſelf and his Tenant, *Almarick de* St. *Amand*, and their Heirs, grants, that they for the Time to come ſhall do Suit to the ſaid County of *Meath*, on Condition, that they be diſcharged from the Suits, which they owe to the County of *Dublin*. And the ſame is granted to them. The County alſo of *Kildare*, which for the Time paſt was a Liberty attendant on the County of *Dublin*, ſhall for the Time to come be a County of itſelf, together with the *Croſs-lands*, and other Lands of the Coparceners of the Principality of *Leinſter* contained within the Precincts of the ſame, and that it be totally diſcharged from the Juriſdiction of the Sheriff of *Dublin*, and that there be in it a Sheriff, as now there is."

From hence it appears what Alterations Time had made in the Counties eſtabliſhed by King *John* in the Year 1210; for though that Prince had then (among others) inſtituted as well the Counties of *Kildare* and *Meath*, as *Dublin*, yet before the paſſing this Ordinance it is manifeſt, that the Sheriff of the County of *Dublin* exerciſed his Juriſdiction within both the other Counties, as he did within ſome Part of *Ulſter*. This probably happened after this Manner. As the Counties of *Kildare* and *Meath*, as well as the Province of *Ulſter*, or a great Part of it, were cantoned into *Palatinates*, and governed by Seneſchals of the Lords *Palatine*, who executed their Powers looſely within their ſeveral Juriſdictions, ſo the State, who had the ſuperintendence of the whole, found it often neceſſary to interpoſe, and by conſent of the Lords *Palatine*, or by Acts of Parliament, now loſt, to enlarge the Juriſdiction of the Sheriff of the County of *Dublin*, and extend it into thoſe Parts, where originally he had no Power; and this was done to ſupply the Defects of Seneſchals. Beſides, the Juriſdictions of Sheriffs appointed within the *Pale* were often enlarged, or diminiſhed, as the Power of the *Engliſh* Arms prevailed or declined.

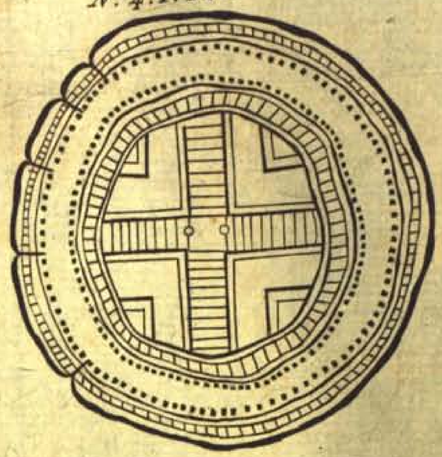
The Counties of *Ulſter* were laid out by Sir *John Perrot* A. D. 1584; yet we have Inſtances in the publick Records of Counties and Sheriffs therein ſome Centuries before. Thus in a Patent Roll of 20 *Edw.* 2. (1325) the King granted to *John de Mandeville* the Office of Sheriff of *Down* and *Newtown*, during

Plate I. N.º 1. P. 37.

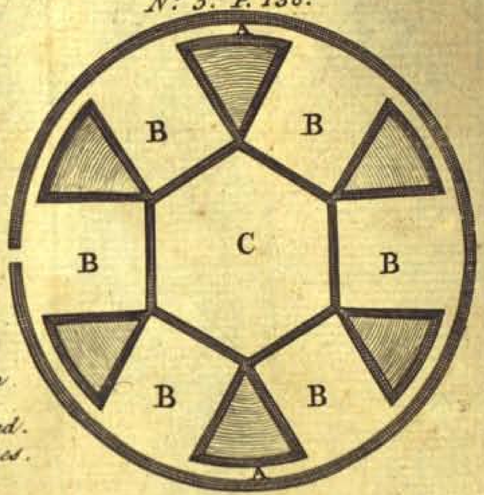
N.º 2. P. 65.

N.º 3. P. 68.

N.º 4. P. 126.

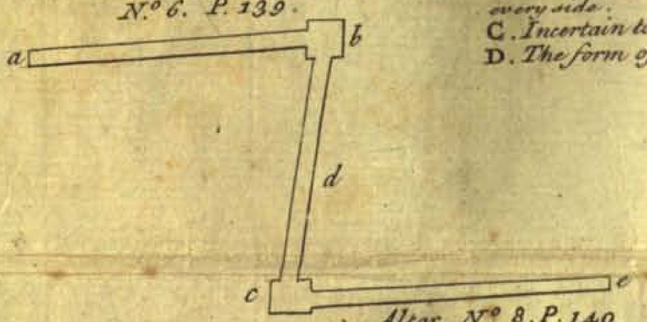


N.º 5. P. 138.

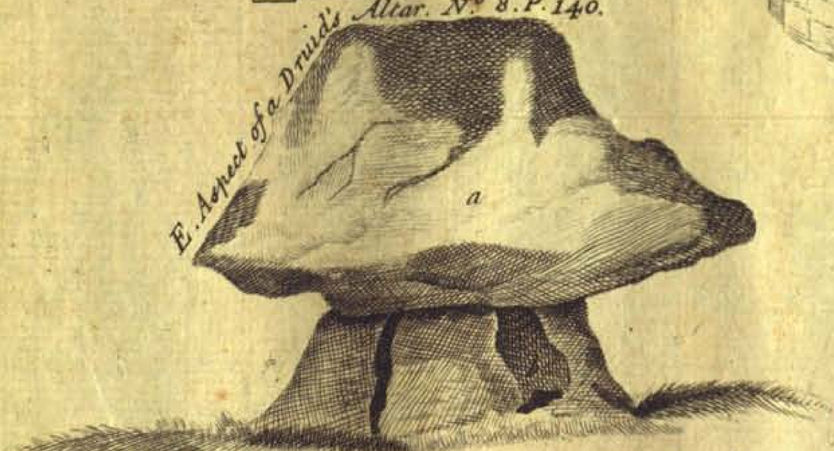


A. The passage to the Chambers.
B. The Chambers 15 or 16 feet on every side.
C. Incertain to what use applied.
D. The form of one of the Arches.

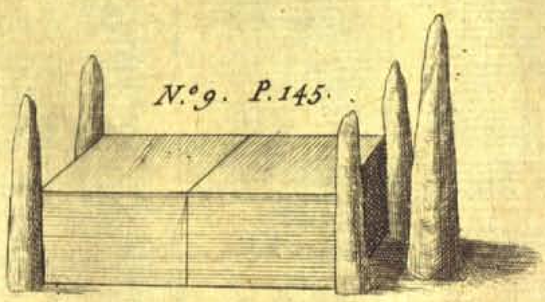
N.º 6. P. 139.



N.º 8. P. 140.



N.º 9. P. 145.



a. The flat Stone 17 feet long, 9 feet broad at the upper edge, & 14 feet at ỹ lower.
b. The entrance to a Cavity or Room, almost an Octogon, 8 feet by 9 wide, & 7 in height. it stands on 7 Stones, and the thickness of the Altar stone at the West Aspect is near 14 feet wide and 9 feet thick.

N.º 7. P. 139.

Pleaſure, with ſuch Fees as other Sheriffs of the ſaid *Counties in Times paſſed* uſed to receive, and he commands all Bailiffs and other Subjects of the ſaid *Counties* to be obedient to him in the ſaid Office. By the Words (*in Times paſſed*) in this Record it may be plainly collected, that the Counties of *Down* and *Newtown* were of antient Eſtabliſhment, and probably erected when *John de Courcey* carried his victorious Arms into that Country about the Year 1177. The ſame Year that K. *Edward* II. granted the foregoing Patent to *John de Mandeville*, he granted to *John de Athye* the Office of Sheriff of the Counties of *Carickfergus* and *Antrim*, during Pleaſure, with the ſame Fees and Powers as in the Patent granted to *Mandeville*; and *Robert Savage* was at the ſame time made Sheriff of the County of *Coulrath* i. e. *Colerain*. There was alſo a Sheriff of the County of *Ardes*, and a Sheriff of the County of *Lecale*, which are now only Baronies in the County of *Down*. To avoid prolixity I ſhall wave ſaying any Thing further upon this Subject, and ſhall only obſerve, that the *Iriſh* choſe rather to be governed by their own Brehon Laws, than by the mild and equitable Laws of *England*; by which it happened, that when they gained Strength by the Quarrels of the *Engliſh* among themſelves, and by the degenerating of the *Engliſh* into the *Iriſh* barbarous Cuſtoms, as well as by the deſolations which War brought upon the Kingdom, that the Circuits and Diſtricts of many of the antient Counties, and the Mears and Bounds of them were utterly loſt, together with the Names of many of them, which are now only to be found in Records, that few have taken Pains to ſearch upon this Occaſion.]

CHAP. VI.

Of the People and Places of antient Ireland, *mentioned by* Ptolomey, *who flouriſhed in the Reign of* Antoninus Pius: *to which are added the more modern Names.*

I HAVE here taken in Hand a Subject ſo full of Difficulties, and involved on every Side with ſuch great Obſcurity, that the moſt accurate and quick-ſighted would find enough to do to diſcover any Degree of Exactneſs and Certainty in it. For antient *Names* have received ſuch great Changes by the Revolutions of Time, that very often ſcarce the leaſt Traces remain of them in the Modern ones; and as *Seneca* (*a*) ſays, "New Foundations of Cities "are laid, and new Names of Nations have ariſen, the former being either "quite extinguiſhed, or changed into Names more prevailing." Therefore, as the beſt Guides, we ſhall obſerve the Situations of Places, in the Manner as they are deſcribed by *Ptolomey* for the moſt Part out of *Marinus Tyrius*. I freely own, that *Camden* has given me much Light in many Particulars; and yet I cannot deny, but that in not a few Things the love of Truth hath obliged me to differ from him. I hope others will ſpy out more Faults fit to be amended. In the mean Time, the following Particulars, ſuch as they are, I preſent unto the Reader, digeſted into an Alphabetical Method, together with a *Chorographical Map* of antient *Ireland*, according to *Ptolomey*, having added only the *Luceni* out of *Oroſius*, who flouriſhed in the Reign of *Theodoſius* the younger. See Plate 1. No. 1. As to the Notation of the Degrees of Longitude and Latitude, ſee the Rule laid down by *Ptolomey* (*b*); which you are always to obſerve for gaining the better Knowledge of the true reading.

A.

ARGITA, the Mouth of a River.

Now a Port or Lake called *Lough-foil* in the County of *Londonderry*, which *Camden* [erroneouſly] ſeems to take for *Lough-ſwilly* [in the County of *Donegall*, being the *Vidua* hereafter mentioned. Mr. *Baxter* (*c*) thinks it was called *Argita*,

(*a*) In Conſol. ad Albinum. (*b*) Geogr. lib. 2. cap. 1. (*c*) Gloſſar. under the Word *Argita*.

Argita by the *Britiſh* Mariners, *quaſi Ergid*, *projectio*, as it ſtretches far into the Land.]

AUSONA, a River, by ſome called AUSOBA.

A River, which takes its riſe out of *Lough-Curb*, and waſhes *Galway*. I take it to be the ſame with the River *Galvia* or *Galiva*, mentioned in the Annals of *Roſcommon* under the Years 1171 and 1190. The River *Galvia* ſeems to have given Name to the Town of *Galway*. I muſt leave it to others to hunt after the Reaſon of the Name.

AUTERI, a People ſo called.

Theſe People inhabited ſome part of the Countries, at preſent called the Counties of *Galway* and *Roſcommon*. The Town of *Athenry* [antiently called *Aterith*] diſcovers itſelf ſomething in the Name of *Autery*.

B.

BOREUM, a Promontory.

At preſent it is called *Saint Helens Head*, or *Telen*, in the County of *Donegall*; [and ſignifies no more than the North Cape. I muſt obſerve that our Author has in his Map miſplaced this Promontory, and given it a different Poſition from what *Ptolomey* has done, by fixing it South Weſt of the *Venicnii*, whereas *Ptolomey* places it North of them.]

BRIGANTES, a People ſo called.

They inhabited the Countries now called the Counties of *Carlow*, *Kilkenny*, and *Queen's County*. [Theſe People are eſteemed to be a Colony from a People of the ſame Name in *Yorkſhire*, and are ſaid to have retired into *Ireland* upon the Invaſion of the *Romans* in the Reign of the Emperor *Veſpaſian*, about the Year of *Chriſt* 76, and in the Government of *Petilius Cerealis* in *Britain*; and they are ſaid (*d*) "to have fled into *Ireland*, ſome for the ſake of Eaſe "and Quietneſs, others to keep their Eyes untainted with the *Roman* Inſolence, "and others again, that they might not loſe Sight of that Liberty in their "old Age, which in their younger Years they had received pure and un-"corrupted from Nature." Some have called theſe People *Birgantes* from the River *Birgus*, the *Barrow*, about which they inhabited.]

BRIGUS, or BIRGUS, a River.

A River called now the *Barrow*, which, increaſed by the *Neor*, after a Courſe of ſome Miles unites with the *Suir*. Theſe three Rivers take their Riſe out of the *Bladin* [or *Bladma*] Mountains, [called alſo *Sliev-Smoil*] in *Iriſh*, *Sliev-Bloom*, and running a great way in ſeparate Beds, they at laſt unite in one Channel, and diſcharge themſelves into the Sea near *Hook Tower* in the County of *Wexford*; and for this Cauſe they were antiently called *the three Siſters*. [The *Barrow* is called the *Berba* by ſome Writers.]

BUVINDA, a River.

The old Name of this River is not quite loſt; for it is at preſent called the *Boin*, and by *Nechan*, the *Boand*, in *Meath*: It takes its Name, as ſome think, from the Word *Boan*, which both in *Britiſh* and *Iriſh* ſignifies *Swift*.

C.

CAUCI, a People ſo called.

They formerly inhabited the Countries called at preſent the Counties of *Wicklow* and *Kildare*, and ſeem to have had their Origin from the *Cauci* of *Germany*, of whom ſee *Ortelius* (*e*)

CORIONDI and UDIÆ, *Vodii*, or a People ſo called.

They antiently were planted in the Countries now called the Counties of *Cork*, *Tipperary* and *Limerick*. *Cork*, (*Corcagia*) a City of the *Coriondi*, ſeems to diſcover itſelf in the Name *Coriondi*. Whether theſe *Coriondi* were a Colony from the *Coritani* of *Britain* is very doubtful; and yet in Truth their Names are not much unlike. [The *Vodii*, according to *Baxter*. (*f*) have taken that Name from their Situation in a woody Country; for that the *Britiſh*

(*d*) Camd. Britan. p. 842, Edit, 1722. (*e*) Theſaur. Geogr. in Caucis. (*f*) Gloſſar. verb. Vodii.

Britiſh word, *Uydhieu* or *Guydhieu* denotes Woods. But I cannot agree with him that they were a *Mediterranean* People of *Munſter*, being placed by *Ptolomey* on the Coaſt South of the *Coriondi*. Nor is *Camden*'s (*g*) Conjecture very ſatisfactory, who thinks a Reſemblance of the Name *Vodii* remains clear in *Idou* or *Idouth*. Whereas *Idough* was a noted Territory comprehending the Modern Barony of *Faſſaghdining* in the County of *Kilkenny*, and is very far removed from the *Vodii* on the ſouth Coaſt of the County of *Cork*.]

D.

DARNII or DARINI, a People ſo called.

This People inhabited the Countries, which at preſent are commonly called, the Counties of *Londonderry*, *Antrim* and *Tir-oen*. Some remains of the Name *Darnii* yet appear in the Word *Derry* (antiently called *Daire-Calgac* or the *Oak Grove* of *Calgaick*, as alſo in *Dalrieta*, by which Name the County of *Antrim*, or a great Part of it, now called, *Routs*, was antiently known. [The Name may be indifferently derived either from the *Britiſh* or *Iriſh*, in both which Languages *Dâr* or *Dair* ſignifies an Oak, and *Gein* or *Ein* an Offspring, *i. e.* People ſprung from the Oak.]

DAURONA, a River.

According to *Camden*, the River which runs by *Cork* is called *Daurona*, which *Giraldus Cambrenſis* (as *Camden* ſays) calls *Saverennus*. *Cambrenſis* is, (*b*) indeed affirms, that the *Saverennus* and *Luvius* run through *Cork*, that is, the County ſo called, not the City. But the River which flows round the City of *Cork* is at this Time called the *Lee*, and, I am of Opinion, is the ſame with the before-mentioned *Luvius*. But (if I am not miſtaken) the *Daurona* is now called the *Aven-more*, i. e. the great River, which falls into the Ocean near *Youghall*. [*Daurona* ſeems to be a *Latin* Termination given to two old *Britiſh* Words, *i. e. Dav-Rian*, or the *Queen-River*, and ſignifies much the ſame thing as *Avon-More*, or the great River.]

DUNUM.

Dunamauſe, in the Queen's County, as may be gathered from the Situation of the Place in *Ptolomey*, who enumerates it among the inland Towns. Some Ages ſince the Earls of *March* had a Caſtle there very ſtrongly fortified, and ſeated on an Eminence, the Ruins of which are yet to be ſeen. *Camden* places it, as it were, in another Climate, and would make it the ſame with *Dunum* (*Down Patrick*) in the County of *Down*. *Dunum*, among the antient *Gauls*, *Britons*, and *Saxons*, denoted a Mountain or Hill; from whence came *Lugdunum* in *France*, and *Dunelmum*, *Camalodunum*, *Sorbiodunum*, and the like in *England*. [It bears the ſame Senſe in *Iriſh*, and ſignifies alſo a *Fort*, and ſometimes a Dwelling or Place of habitation.]

DUR, a River.

The Bay of *Dingle*, or the Mouth of the River *Maing* in the County of *Kerry*, which *Camden* erroneouſly calls the little River running by *Traley*. *Dur* in the *Britiſh* Language ſignifies *Water*, as *Humphry Lhuid*, a *Welſhman*, informs us; and he that ſearches after any other Original of the Word ſeems to take Pains to little Purpoſe.] So that *Dur* ſignifies only *the Water*, and is no Appellative proper of a River. *Dovar* in old *Iriſh*, pronounced *Dour*, bearing the ſame Senſe.]

E.

EBLANA, a City.

Dublin, the Metropolis of *Ireland*, called by *Jocelin*, *Ath-Cliath*, by others, *Ballecliath*, i. e. a Town built upon Hurdles; for being a marſhy or boggy Soil the Town was firſt raiſed upon Hurdles. [*Baxter* (*i*) has a Conjecture, not indeed unſatisfactory, that the Word *Eblana* in *Ptolomey* has been maimed, and that it ought to be written *Deblana*, which is a foreign Termination of two *Britiſh* Words, *Duv Lhun*, i. e. *black Water*, or a *black Channel*; and correſponds with

(*g*) Britan. p. 1338. (*b*) Topogr. Hib. diſt. 1. Cap. 6 (*i*) Gloſſ. verb. Eblana.

with the Nature of the Bed of this River, which is boggy and black. It is certain antient Geographers have often truncated the initial Letters of Names; as for *Pepiacum* and *Pepidii* in *Wales*, *Ptolomey* writes *Epiacum* and *Epidii*, and *Dulcinium*, now called *Dolcigno* in *Dalmatia*, was called *Ulcinium*, and *Olcinium*.]

E B L A N I, or B L A N I I, a People.

They inhabited the Country near *Dublin*, now called the County of *Dublin*, as alſo *Meath* or the greateſt Part of it. [See what is ſaid in the foregoing paragraph. To which may be added a probable Conjecture that the *Deblani* or *Eblani* were antiently Natives, and took the Name from their Situation near *Eblana*.]

E D R I an Iſland.

Called by *Pliny*, *Andros*, [and *Adros*, as ſome Copies have it] and is placed by *Ptolomey* among thoſe Iſlands which lie off the Eaſt of *Ireland*. I take it to be the ſame with that Iſland which we call *Beg-eri*, or *Little-Ireland*, and lies off the mouth of the River *Slain* in the County of *Wexford*. *Camden* will have it to be *Berdſey* or *Enbly*, which belongs to *Caernarvon-ſhire* in *Wales*, and reaſons, that *Ader* in *Britiſh* ſignifies a *Bird*, from whence the *Engliſh* in the ſame Senſe call it *Berdſey*, or the Iſland of Birds.] But I think he is miſtaken.

E R D I N I a People.

Theſe People antiently inhabited the Tract of Country lying near the Lake and River *Ern*, particularly both *Brennys*, and the Country now called the County of *Fermanagh*. Some remains of the Name *Erdini* continue in the Word *Ern*. [Perhaps it would not be a fruitleſs Conjecture to draw the Name *Erdini* from *Eri-Dinn*, i. e. *Eriginæ Montium*, or *Mountain Iriſh*.]

G.

G A N G A N I a People

They inhabited *Thuomond*, and ſome of the Southern Parts of the County of *Galway*. *Camden* is of Opinion that theſe People derived their Original from the *Concani* of *Spain*, who ſprang from the *Scythians*.

H.

H I E R O N, i. e. the ſacred Promontory.

Grenore, not far from the Port of *Wexford*. [From the Situation in *Ptolomey* I think this Promontory rather anſwers *Carnſore-point* than *Grenore*, and it ſeems to have been a Place of *Druidical* Worſhip, from whence it might have taken the Name of *Hieron*, or ſacred. *Carne-ſoir* in *Iriſh* ſignifies the *Eaſtern Heap*; and theſe Carnes or Heaps, eſpecially the larger Kind, were in the Times of Heatheniſm applied to religious Purpoſes. *Banna*, where the *Engliſh* landed upon their firſt Invaſion, according to *Camden* (*i*), *Byaun*, or ſacred, lies in the Neighbourhood of this Place.] Some will have it to be called antiently *Salanga*, and afterwards *Mons Domini*, or *Dominici*, the Mountain of St. *Dominick* of *Oſſory*, of whom *Cambrenſis* (*c*) ſpeaks.

I.

I E R N U S a River.

The River *Kilmare* in the County of *Kerry*, where there is a noble Haven. [Some ſubſtitute *Ibernus* here inſtead of *Iernus*.]

I S A M N I U M a Promontory.

By Seamen called St. *John's Foreland* in the County of *Down*. [*Camden* conjectures that it was called *Iſamnium* from the *Britiſh* Word *Iſa*, which ſignifies *low* or *loweſt*, as being a low Promontory.]

I U E R N I S.

Camden takes this Place to be *Dunkeron*, near the River of *Kilmare*. I know not what Judgment to make of the Matter; but muſt confeſs myſelf wholly in the dark.

L A-

(*i*) Brittan. p. 1361. (*k*) Topog. Hib. Dis. 1 Cap. 5.

L.

LABERUS.

Perhaps this Place may be *Cenanus* or *Kenanuſe*, now in Proceſs of time come to be commonly called *Kells* in *Meath*. Antiently it was reckoned among the Cities of beſt Account. *Joſeph Moleſius* calls it *Ampreſton*; but I am at a Loſs where to find ſuch a Place. *Camden* takes it to be *Killair* in *Weſt-Meath*, [a Caſtle ſo called, which ſtands in the Center of *Ireland*, *Lair* ſignifying in *Iriſh* the Middle or Navell. But how a Caſtle can be reckoned among the Cities of beſt Account is difficult to conceive. *Baxter* (*l*) conjectures that it was a Place where Councils or Parliaments were held; for that *Lhavar* in the *Britiſh* Language ſignifies *Concio*, or *Sermo*, as *Lavra* does in *Iriſh*. If this be admitted to carry any Weight, then *Tarah* antiently called *Liath-truim* may put in its Claim to be the *Laberus* of *Ptolomey*; for there the Monarchs of *Ireland* held their Courts and public Aſſemblies.] But I muſt leave the taſk to others to make a more ſatisfactory Inquiry into this City.

LIBNIUS or LIBOEUS, a River.

The River of *Sligoe*, which *Cambrenſis* calls the *Slichney*; and the Situation in *Ptolomey* points it out to be the Bay of *Sligoe*. *Camden* is miſtaken in making this River the ſame with the *Liffey*, which runs through *Dublin*.

LIMNI, an Iſland.

Now *Lambay*, an Iſland near the Shore belonging to the County of *Dublin*; and this ſeems to be pointed out both by the Name, and by the Situation given to it by *Ptolomy*. *Camden* makes it the Iſland of *Ramſey* in *Pembroke-ſhire* in *Wales*. The Expoſition of *Lambay* is the Iſle of *Lambs*, as *Ramſey* is the Iſle of *Rams*, and *Shepey* in *Kent*, the Iſle of *Sheep*.

LOGIA, a River.

The River *Bann*, which riſes out of a large Lake, called *Lough-Eagh*, in the eaſtern Bounds of the County of *London-Derry*, famous for a plentiful Salmon-Fiſhery. *Villanovanus* corruptly calls it *Bone*, and *Camden* miſtakes it for *Lough-Foil*.

M.

MACOLICUM.

Mercator and *Camden* call this Place *Malc*; but I am utterly at a Loſs where to find a Place of that Name. I am of Opinion it is *Melick*, which is waſhed by the River *Shanon*, and lies in the County of *Galway*. Nor do the Names found much unlike. [But *Ptolomey* places this among the maritime Cities; which may give ſome doubt; ſince we never read that *Melick* was remarkable for any thing but a *Franciſcan* Convent founded in latter Times. *Baxter* has another Conjecture, that *Kilkenny* is the *Macolicum* of *Ptolomey*, and that it was called ſo from the *Iriſh* Words *Mach-Collach*, i. e. the Field of the *Cornel-trees*, and he labours to deduce the modern Name *Kil-kenny* from the ſame Fountain (*viz.*) *Coill*, a Cornell-tree, and *Cean* or *Kend*, a Head or Hill. But this overthrows the popular Notion, that *Kilkenny* took its Name from St. *Canic* or *Kenny*, to whom the Cathedral there is dedicated. Nor can *Baxter*'s notion poſſibly ſquare either with the Situation or Deſcription of *Malcolicum* in *Ptolomey*.]

MENAPIA.

The Situation in *Ptolomey* points out this Place to be *Wexford*; yet ſome think it is *Waterford*, called by the *Iriſh* and *Welſh*, *Port-Largi*. The Word *Ford* in the latter Part of both Names gives them a Reliſh of a foreign Original. Among the *Engliſh* and *Germans* it ſignifies *Vadum*, or a ſhallow Place in a River eaſily paſſable, or *Trajectus*, a Paſſage. So *Oxford* in *England*, and both *Frankfords* in *Germany* deduce their Names from *Fords* or *Paſſages*.

ME-

(*l*) Gloſſ. verb. Laberus.

MENAPII, a People.

They inhabited the Countries now called the Counties of *Wexford* and *Waterford*. One cannot ſafely affirm whether *Carauſius*, (who aſſumed the imperial Purple in *Britain* in the joint Reigns of *Diocletian* and *Maximinian*) was of theſe *Menapians*, or of the *Menapians* of *Belgick Gaul*. Yet he ſeems to have been of the *Menapians* of *Ireland*; for *Sextus Aurelius Victor* calls him in expreſs Words, *Civem Menapiæ*, a Citizen of *Menapia*; and *Camden* juſtly obſerves, that the City of *Menapia* is placed by *Ptolomey* in *Ireland*, and not in *Belgium*, though the People called *Menapii* are placed by him in both Countries, [and he thinks that the *Menapii* of *Ireland* were the Off-ſpring of thoſe of the ſame Name upon the Sea-Coaſt of the *Lower Germany*.]

MODONUS, a River.

The old Name is grown out of Uſe, and it is now called the River *Slainy*, in the County of *Wexford*, as the Situation in *Ptolomey* points out to us, [The Word *Modonus* may be drawn from two *Iriſh* Words, *Modh-ean*, that is the greater Water, this being the greateſt River in that Tract.]

N.

NAGNATA or MAGNATA.

Ptolomey calls this an eminent City, and by the Situation he ſeems to point out ſome Place not far from *Sligoe*: But I cannot diſcover the leaſt Foot-ſteps of a City ſo called in all that Tract of Country; ſo all-devouring is Time! [And this Inſtance is very appoſite to that of the Capital City of the *Veii*, " the Ruins (*e*) of which are now ſo far loſt, that Geogra-" phers are not able to determine the Place where it once ſtood, ſo literally " is that noble Prophecy of *Lucan* fulfilled of this and other Places of *La-*" *tium.*" Lib. 7

——*Gentes Mars iſte futuras*
Obruet, et Populos ævi venientis in Orbem
Ereptos natale feret, tunc omne Latinum
Fabula Nomen erit: Gabios, Veioſque, Coramque
Pulvere vix tectæ poterunt monſtrare Ruinæ,
Albanoſque *Lares*, Laurentinoſque *Penates*,
Rus vacuum, quod non habitet niſi Nocte coactâ
Invitus——

Succeeding Nations by the Sword ſhall die,
And ſwallow'd up in dark Oblivion lie;
Almighty *Latium* with her Cities crown'd
Shall like an antiquated Fable ſound;
The *Veian* and the *Gabian* Tow'rs ſhall fall,
And one promiſcuous ruin cover all;
Nor, after length of Years, a Stone betray
The Place where once the very Ruins lay:
High *Alba*'s Walls, and the *Lavinian* Strand,
(A lonely Deſart, and an empty Land)
Shall ſcarce afford, for needful Hours of Reſt,
A ſingle Houſe to their benighted Gueſt.]

ADDISON.

There are indeed ſome Remains of the Place in *Magio*, now called *Mayo* (which is mentioned in *Bede*) a noted Village of the adjoining County ſouth-ward. But the Diſtance of its Situation will by no means admit it to be the *Magnata* of *Ptolomey*. Yet perhaps it may be imagined by ſome, that *Ptolomey* has miſplaced this City a little. But I muſt leave that Matter to the En-quiry of others. [*Baxter* judges this Place to be the modern *Galway*, and would

(*e*) See Addiſon's Travels.

would have it mean *Cuan-Na-Guachtie*, i. e. *the Port of the ſmall Iſlands*, alluding to the three Iſlands of *Arran* that make a Bar in the Mouth of the Bay of *Galway*, and other little Iſlands lying nearer to the Town; and he derives the Name from *Cuan*, which ſignifies a Port, *Na*, a Prepoſitive of the Genitive Caſe, and *Vaet* or *Guaet*, a little Iſland, *i. e.* Na-guactie; for *Nagnata* he will have to be a ſmall Error of Tranſcribers inſtead of *Naguata*. And indeed the Situation of *Galway*, according to *Ptolomey*, is pretty near the truth of this Notion.]

N A G N A T Æ or M A G N A T I, a People.

The *Nagnatæ*, or (according to Variety of Copies) the *Magnati*, inhabited the Country now called the County of *Sligoe*, and poſſibly alſo the Town of *Mayo*. [See what is ſaid upon this under the foregoing Head.]

N O T I U M, or the ſouth Promontory.

This Promontory is by Sea-men called M I S S E N-H E A D, in the County of *Cork*. [Others call it *Biar-head*.]

O.

O V O C A or O B O C A, a River.

The River *Aven-more*, or *Owen-more*, as it is commonly called, *i. e.* the *great River*, which takes its Courſe by *Arcklow*, in the County of *Wicklow*. But *Joſeph Moletius* is miſtaken in calling it *Arcelius*.

R.

R A V I U S, a River.

The River *Ern*, or that Part of it which riſing out of *Lough-Earn* paſſes through a Part of the County of *Donegall*. It is called by *Giraldus Cambrenſis*, *Samarius*, and by *Camden*, *Mercator*, and *Spencer*, erroneouſly, *Trowis*.

R H E B A.

Rheban, ſeated on the River *Barrow* in the County of *Kildare*, formerly a City, but now only a Caſtle.

R I C I N A, an Iſland.

The Iſland *Recran*, commonly called *Rachlin*, [and by the *Iriſh* now *Rachry*] is by *Pliny* mentioned under the Name of *Ricnea*, [and by *Antoninus*, of *Riduna*.] It is now looked upon as Part of the County of *Antrim*, [and lies about Three Miles northward of *Fair-head* Point.]

R I G I A or R E G I A.

Gerhard Mercator takes this Place to be *Limerick* [which cannot well be, in regard it is enumerated by *Ptolomey* among the mediterranean Cities.] *Camden*, from its Name and Situation, thinks it is ſome Place not far from *Lough-Rie*, a large Lake full of Iſlands, which receives the River *Shanon*.

Another R I G I A or R E G I A.

By *Camden* called *Reglis*, in the rocky Iſland of *Lough-Derg*, in the County of *Donegall*, where St. *Patrick*'s Purgatory ſtands. But the Situation in *Ptolomey*, as well as the Narrowneſs of the Iſland, containing ſcarce Three Quarters of a common *Iriſh* Acre, will not admit of this Opinion. I rather take it to be *Athenrie*, in the County of *Galway*, [the laſt Syllable of which imports ſomething like *Regia*, ſignifying Royal.]

R O B O G D I I or R H O B O G D I I, and V E N N I C N I I, a People.

They inhabited the Country now called the County of *Donegall*, and Part of the County of *London-Derry*.

R H O B O G D I U M, a Promontory.

The extreme Promontory of all *Ireland*, hanging over the *Deucaledonian* or Northern Sea, in the Peninſula of *Inis-owen*. [The Situation in *Ptolomey* will not admit this Promontory to be the *Fair-Fore-Land*, as *Camden* judges it to be. *Rath-both*, now called *Raphoe*, ſeems to carry ſome Foot-ſteps of the *Rhobogdii* in it.]

S.

S E N U S, a River.

The River *Shanon*, by *Oroſius* called *Sena*, the moſt noble River of all *Ireland*. It has its Courſe in a plentiful Stream from *Slieunerin* (a Moun-

tain

tain ſo called from the Veins of *Iron* with which it abounds) in the County of *Leitrim*. [Etymologiſts have been buſy with the Explanation of the Word *Shanon*, and differ widely in their Accounts. Some make it to ſignify *Shan-awn*, or *Shan-Avon*, *i. e.* the antient River; ſome *Senn-Aun* or *Synn-Avon*, two *Britiſh* Words ſignifying the Slow or Stagnating River, from its ſlow Courſe, and the many Loughs it ſtagnates into in its long paſſage from the Source to its Mouth. But the moſt ſingular Notion of all is, that it does not bear the Name of the *Shanon* till its Union with the *Inny*, being before called only the *Shann*, and that from thence it incorporates with it a Part of the Name, as well as its Waters, and is called *Shann-Inny*, or *Shannin*. But I fear it will be judged that I give two great a Countenance to Trifles by only mentioning them.]

V.

Udiæ or *Vodii*. See *Coriondi*.

VELABRI, a People, in ſome Copies called *Vellibori*.

Theſe People inhabited the northern Parts of *Kerry*; but whether they took their names from the *Iberi*, a People in *Spain*, is a Point to be doubted [and yet ſome have thought ſo from their Poſition oppoſite to *Spain*; and more eſpecially as] *Oroſius* makes the *Luceni* [who derive their Name and Original from the *Lucenſii* of *Gallicia*] their neighbours on the Mouth of the *Shanon*. [*Camden* ſeems to contradict this Notion, and to draw their Name from the Britiſh word *Aber*, which ſignifies an *Æſtuary* or *Frith* of the Sea; for that they dwelt among *Friths* on Parcels of Land ſeparated from one another by great inlets of the Sea; and he adds that the *Artabri* and *Cantabri* of *Spain* took their Names from the ſame Cauſe. To which may be added *Bel* or *Vel* (the B and V being indifferently pronounced in the *Britiſh* and *Iriſh*) which ſignifies the *Head* or *Mouth* of a Thing, and then *Velabri* will ſignifie *Caput* or *Of Æſtuarii*, the Inhabitants of the Mouth or Head of the *Æſtuaries*.]

Vennicnii a People. See *Rhobogdii*.

VENNICNIUM, a Promontory.

Called by Sea-faring Men *Rams-Head*, by others *Horn-Head*, becauſe it is pointed like a *Horn*, and lies in the County of *Donnegall*; [and is uſually called the *North-Cape* S. E. of *Tory-Iſland*. Some *Welſh* writers ſtrain to deduce the Word from their Language, and make it *Vend-ne-Cniu*, i. e. *the Head of a young Ram*; for that *Cniu* in the *Britiſh* Language is the Young of any Animal. But this muſt be underſtood of ſome particular Dialect of that Language].

VIDUA, the Mouth of a River ſo called.

Lough-Swilly, in the ſame County of *Donnegall*. [As *Camden* has run into an Error in making the *Argita* before-mentioned to be *Lough-Swilly*, ſo he is under a neceſſity of looking out for another place to fix the River *Vidua*, which he makes to be the River *Crodagh*; perhaps he means the *Clandagh* in the Barony of *Kilmacrenan* in this County. For I muſt profeſs my Ignorance of any River under the name of *Crodagh*. The *Welſh* Writers draw the Word *Vidua* from *Vi-Dov* for *Dovn*, *i. e.* a deep River.]

VINDERIUS, the Mouth of a River ſo called.

The Bay of *Carick-Fergus*, or the Mouth of the River *Lagan*, which there diſchargeth itſelf into the Sea. [The *Britiſh* again in ſome of their Dialects deduce *Vinderius* from *Vind-e-Riu*, or the Head of the River or Æſtuary, and they ſay that in the antient Dialects of the *Welſh Vand*, *Vend*, *Vind*, and *Vond*, are the ſame as *Cand*, *Kend*, *Kind*, and *Cond*, all which ſignifie the head, as the other part of the Compound does a River.]

VOLUNTII, or *Uluntii*, a People ſo called.

They inhabited the Country antiently called *Ullagh* or *Ulidia*, now the County of *Down*. Perhaps *Ulſter* is indebted for its Name to theſe People, if not (as others affirm) to *Olomainus*, an antient Heathen King of *Ireland*. [As theſe

People

People were in *Britain* a Part of the *Brigantes*. See under that Head a Conjecture as to the Time when they removed into this Country.]

UTERINI, a People ſo called.

Or, (according to a variety of Copies) *Iberni*, *Iberi* and *Iuërni*, inhabited the more Southern Parts of *Deſmond*. Perhaps they were a Colony of the *Iberians*. One may venture to make this Conjecture from their Name and Situation, which is oppoſite to the *Spaniſh* Coaſt.

We have digeſted the foregoing Particulars into an Alphabetical Method. But it will not be foreign to the Purpoſe to obſerve here, of how little Moment ſoever it may appear to be, that *Ptolomey* in his Geography firſt deſcribed the North Side of *Ireland*, then the Weſt, afterwards the South, and at laſt the Eaſt. Then, after he had deſcribed the Sides, he fell upon the inland Cities, and laſt of all the Iſlands adjacent to *Ireland*. But many of theſe are at this Day reckoned among the Iſlands of *Great Britain*, to which they are nearer, as the *Ebudæ*, *Maleos*, *Epidium*, *Mona-æda* and *Mona*; and for that Reaſon we have omitted them in this Inquiry. [Another Thing to be obſerved is, that many of the preceding Names are drawn from *Britiſh* Fountains, and probably have been given them by *Britiſh* Sailors frequenting the *Iriſh* Coaſts; which may alſo add ſome Weight to the Opinion often before-mentioned, *viz.* that the early Colonies of the *Iriſh* had their Original from *Britain*.] Finally, as the Subject we are upon is of *Antient Ireland*, we muſt not conceal what *Marcianus Heracleota*, (A) ſays, "*Ireland*, (ſays he) has Sixteen Nations or Pro-"vinces, Fifteen famous Cities, Five remarkable Promontories, and Six noted "Iſlands." But let this ſuffice for the Deſcription of antient *Ireland*.

(A) In a Tract called περίπλους. But *Marcianus* reckons up the Particulars in a different Manner from what our Author has done here. "*Ireland* (ſays he) has ſixteen Nations, eleven famous Cities (not 15.) five remarkable Promontories, ſix noted Iſlands, and fifteen principal Rivers. *Burton (l)* affirms, that there were two Writers of the Name of *Marcianus*, and both of *Heraclea*, who writ each of them a Treatiſe of Geography, the Elder in *Iambick* Verſe, which he ſtiled περιήγησις, and the Younger in *Greek* Proſe, which he called περίπλους. But this perhaps cannot be eaſily proved. It is certain there is extant a ſhort *Iambick* Piece of Geography of about 750 Lines, intitled περιήγησις, publiſhed under the Name of *Marcianus Heracleota*, firſt by *Heſchelius*, among other Tracts on the ſame Subject, *Augſbourg*, Anno 1600, and afterwards by *Morellus*, *Paris* Anno 1606, and tranſlated into *Latin* Verſe by the ſame *Morellus*. There is alſo extant a geographical Work in Proſe under the name of *Marcianus Heracleota*, called περίπλους, publiſhed by the ſaid *Heſchelius* Anno 1600, among the Tracts before-mentioned. But *Gerard John Voſſius (m)* makes theſe two Authors (contrary to *Burton*) one Perſon. Yet it ſeems both theſe curious Inquirers have been ſince detected in an Error. For inſtead of two Writers of Geography under the Names of *Marcianus Heracleota* (according to *Burton*) or that one Man was the Author of both Pieces (according to *Voſſius*) later Writers have left it paſt a Controverſy, that the περιήγησις was written by *Scymnus Chius*, though fathered on *Marcianus*. See for this *Holſtenius*'s Notes to *Apollonius Rhodius*. Lib. 4. v. 284. p 187. where he ſays that this Work, "Hactenus ſub falſo *Marciani Hera-*"*cleotæ* nomine delituit." See alſo *Theodorus Rickius*'s Preface to the Notes of the ſaid *Holſtenius* on the Tract of *Stephen* of *Bizantium* de Urbibus, and *Fabricius*'s Bibliotheca Græca, and Mr. *Dodwell*'s Diſſertation de *Scymno Chio*.

(l) Burton upon Antoninus, p. 12. & 162. (m) De Hiſtoricis Græcis, p. 384.

CHAP. VII.

Of the Antient Territories of Ireland, *both before and after the Arrival of the* Engliſh.

SECT. I.

AFTER the ſeveral general Diviſions of *Ireland*, it remains that we proceed to lay down the antient Territories thereof, as they ſtood in times antecedent to the *Engliſh* Invaſion, and ſince that Period. The Reader cannot reaſonably expect any degree of exactneſs in this Account, or that we ſhould pretend to circumſcribe the particular Bounds of theſe Diſtricts; for that would be impoſſible, in regard of the great Alterations which they daily received from the good Succeſs or ill Fortune of their ſeveral Lords or Proprietors from Time to Time; and the Difficulty ſtill preſſes more, as there are no Guides to follow, who have particularly handled this Subject.

For the Explanation of the Initial Words of ſeveral Articles mentioned in the following Liſt, it is to be underſtood, that the Words *Dal*, *Hy*, or *Ibh*, *Sioll*, *Clan*, *Kinell*, *Mac*, *Maicne*, *Muinter*, *Teallach*, and many others, are common Adjectives in the *Iriſh* Language, which in their primary Signification denote the heads or founders of Families, or the Parts or Branches deſcending from ſuch Heads; but in a more lax Senſe they are taken for the Territories or Tracts of Country poſſeſſed by them. The venerable *Bede* (*a*) truly interprets the Word, *Dal*, to ſignify in the Language of *Ireland*, *a Part*, *Share*, or *Portion*, and ſo is applicable either to a Part of a Country, or to a Part or Tribe of a Family. If I am not miſtaken, the following alphabetical Liſts will be ſome Help to the more eaſy reading the antient *Iriſh* Hiſtories, and will prevent in ſome Meaſure, that Confuſion which muſt ariſe from the Peruſal of ſuch Pieces.

Note, B. ſtands for Barony, C. for County, S. for South, E. for Eaſt, N. for North, and W. for Weſt.

AIDHNE, a Territory in the S. of the C. of *Galway*, now called the Barony of *Kiltartan*.

AMANGHMORE was Part of the County of *Clare*, and contained the Caſtles of *Donaſky*, *Ricu*, *Cowleſhag*, and *Nadaunvry*.

ANNALY, now the County of *Longford*, antiently a Territory of the *O-Ferrals*, called alſo *Conmacne*. See *Conmacne*.

ARADH-CLIACH, a Territory lying N. E. of *Limerick*, perhaps the now half Barony of *Arra* in the County of *Tipperary*, which anſwers to the Situation deſcribed; it was the Country of the *O-Briens*.

ARDES, an antient Territory, now a Barony, in the County of *Down*, antiently Part of *Lower Claneboy*, being a narrow Peninſula about eighteen Miles long, and of a various Breadth, formerly belonging to the *O-Neils*, but ſince the *Engliſh* Invaſion to the *Savages*.

BEARE, a Territory in the Weſt of the County of *Cork*, now divided into the Barony of *Beare* and *Bantry*, the Country of the *O-Sullevans*.

BREIFNE, BREFINIA, *Brenny*. There were two large extended Territories of that Name, called, the upper and lower *Breifne*, or *Eaſt* and *Weſt Breifne*. *The Upper or Eaſt Breifne* comprehended the County of *Cavan*, and was the Country of the *O-Reilies*; the Lower or Weſt *Breifne* took up the County of *Leitrim*, and was the Territory of the *O-Roirks*; and they are called in

(a) Eccl. Hiſt. lib. 1. cap. 1

n Hiſtory *Breifne O-Reily*, and *Breifne O-Roirk*. *Breifne* extended alſo into a Part of *Annaly* or the C. of *Longford*, and was the Territory of the *O-Farrells*.

BREGIA, and *Bregmagia*, two Territories in the County of *Meath*, the former lying about *Tarah*, and the other about *Trim*.

BREGMUIN, a ſmall Territory on the S. W. of the County of *Weſt-Meath* bounded by *Lough-ree*, now called the Barony of *Brawny*, the antient Inhabitants of which were the *O-Braoins*.

CALRUIDHE, uſually *Calrigia*. There were ſeveral Territories of this Name in *Conaught*; but it is difficult to fix their Situations. *Calrigia*, bordering on *Lough-Gill*, in the County of *Sligoe*, now Part of the Barony of *Carbury*. *Calrigia-Luirc*, *Calrigia Anchala*, *Calrigia-Inſe-niſc* (which three Diſtricts I know not where to place) and *Calrigia-Muighe-Muriſk*, in the B. of *Tirawly* and C. of *Mayo*.

CARBURY, a Territory of the *Macartys* in the South of the County of *Cork*, now divided into the two Baronies of Eaſt and Weſt *Carbury*; another *Carbury* was in the County of *Kildare*, now a Barony ſo called, the Country of the *Berminghams*.

CLAN-BRESSAIL, a Territory in the C. of *Armagh*, on the South of *Lough-Neagh*, in the B. of *O-Neland*, the Country of the *Mc-Canes*, or *Mc-Cabans*, called alſo *Le Braſkelough*.

CLANEBOY or *Clan-Hugh-boy*, (South) or Upper *Claneboy*, a Territory antiently poſſeſſed by ſome Septs of the *O-Neils*, out of which they were driven by the *Savages* and other *Engliſh* Adventurers; who, in Queen *Elizabeth's* Reign were expelled from a good Part thereof by the *O-Neils*. It comprehended the Sub-territory of the *Ardes*, and the Tract extending from the *Dufferin* to *Carrickfergus* Bay, in the County of *Down*.

CLANEBOY (North) or Lower *Claneboy*, a Territory in the County of *Antrim*, bounded on the Eaſt and South by the Bay by *Carrickfergus*, and the River *Lagan*, on the Weſt by the Territory by *Kilultagh*, and on the North by the Territories of *Rout*, and *Glinnes*, the antient Poſſeſſions of ſome Septs of the *O-Neils*.

CLAN-COLMAN, a Territory in the County of *Meath*, *O-Melaghlin's* Country.

CLAN-MAURICE, a Territory in the N. of the C. of *Kerry*, now a Barony, ſo called from *Maurice*, Son of *Reymund le Groſs*, who obtained it on the early Invaſion of the *Engliſh*, and ſettled it on his Son; from whom the *Fitz-Maurice's*, Earls of *Kerry*, are deſcended.

CLAN-MORRIS, a Territory, now a Barony, in the C. of *Mayo*, which took its Name from a Sept of the *Mac-Morris's* of *Berries*, in the ſaid County, of which *Richard Mac-Morris* ſurrendered the ſaid Territory to Queen *Elizabeth* in 1585, and took an Eſtate back to him and his Heirs according to the Law of *England*.

CLANCKONOW, a Territory in the Counties of *Galway* and *Roſcommon*, poſſeſſed by a Sept of the *Bourks*; who, after the Confuſions following the Murder of the Third Earl of *Ulſter* of the Name of *Bourk*, aſſumed the *Iriſh* Name of *Mac-David*.

CLAN-RICKARD. See *Moenemoia*,

CLAN-KETHERN. See *Kierrigia-Ai*.

CLAN-FERGAIL, an antient Territory, comprehending twenty-four Town Lands, ſeated on the Eaſt Side of *Lough-Curb*, in Part of which the Town of *Galway* now ſtands, and was the antient Seat of the *O-Hallorans*.

CLAN-MALUGRA, or *Glenmalire*, a Territory extended on each Side of the River *Barrow*, Part in the King's County, and Part in the Queen's County, the Country of the *O-Dempſies*. What of this Territory lay on *Maryburgh* Side of the *Barrow*, was made a Part of the Queen's County, and the other Part, which lay on the *Philipſtown* Side of the ſaid River, was made a Part of the King's County by the Stat. III. IV. *Philip* and *Mary* Chap. 2.

COLCONNELL

COLCONNEL, ſee *Ranilough*'s.

CONAL-MUIRTHEMNE, an antient large Territory, comprehending the modern County of *Louth*, or the greateſt Part of it, called alſo *Hy-Conal*, and *Machaire-Conal*.

CONMACNE. There were ſeveral Territories of this Name in *Ireland*, as *Conmacne de Moirein*, in *Brenny* in the County of *Longford*, and *Conmacne* in the C. of *Leitrim*; the former was the Country of the *O-Farrells*, the latter of the *Magrannells*. *Conmacne* de *Kinel-dubhain*, ſince called *Conmacne* de *Dunmor*, now the Barony of *Downamore* in the C. of *Galway*. *Conmacne Mhara* or *Maritima* in the C. of *Galway* alſo, now the Barony of *Ballinebinch*, bounded N. W. and S. by the Weſtern Ocean. *Conmacne Cuil-tola*, now the Barony of *Kilmain* in the County of *Mayo*. *Conmacne-Rein*, a very antient Territory, afterwards called *Muintir-Eolas*, and ſince, the County of *Leitrim* (*Lieth-Druim*,) or a great Part of it: the *O-Roirk*'s County.

CORANNA, a Territory antiently comprehending *Galenga* (now the Barony of *Galen*, in the County of *Mayo*) *Lugnia*, (now the B. of *Leny*) in the C. of *Sligoe*, and *Coranna* (now the B. of *Corran* in the ſame County.

CORCOBASKIN, a maritime Territory in the W. Part of the County of *Clare* or *Thomond*, on the N. Side of the *Shanon*, comprehending the now Barony of *Moyarta*.

CORCUMRUAIDHE, a Territory in *Tuomond*, now the B. of *Corcumroe* in the County of *Clare*, antiently inhabited by two Septs of the *O-Connors* and *O-Loghlins*.

CORCA-EATHRACH, a Territory in the County of *Tipperary*, extended about *Holy-Croſs* and *Caſhel*, and taking in a good Part of *Goulin-Vale*, in which the City of *Caſhell* ſtands.

CORCACHLANN, a Territory In the moſt northern Part of the County of *Roſcommon*, formerly the Habitation of two Septs of the *O-Hanly*'s and *O-Broenans*.

CRIOCH-CARBURY, See *Siol-Morey*.

CRIOCH-CUALAN, a Territory in the Eaſt and Maritime Part of the County of *Wicklow*, comprehending the north Parts of the B. of *Arcklow*, and the S. of the B. of *New-Caſtle*, the Seat of a Branch of the *O-Kelly*'s.

CUALGNE, a Territory in the County of *Louth*, but by whom inhabited, or under what particular Bounds I am at a loſs.

CUIGH-ULAGH, or *Ulagh*'s fifth, a general Name for the Province of *Ulſter*.

CUIRCNE, or *Machaire-Cwirckny*, a Territory in *Weſt-Meath*, now the Barony of *Kilkenny-weſt*.

DALARADIA, a large Territory in *Ulſter*, comprehending the S. and S. E. parts of the County of *Antrim*, and the greateſt Part, if not all, the C. of *Down*. The Barony of *Ards* has ſome Footſteps of this antient Name in it. It extended from *Newry* to the Mountain *Mis*, in the Barony of *Antrim*, and was ſubdivided into many inferior Territories, and was alſo called *Ulidia*.

DALRIEDA, a Territory comprehending a good Part of the County of *Antrim*, ſometimes called *Reuta* and *Routs*, extending thirty Miles from the River *Boſius* (*Buſh*) to the Croſs of *Glenfrinaght*; and from hence proceeded the *Dalrheudini* of *Scotland* mentioned by *Bede*. This Tract in Queen *Elizabeth*'s Time was called *Mc Surley-Boy*'s Country.

DARTRIGIA, a Territory in the Barony of *Carbury* and County of *Sligoe*, near *Lough-Gill*.

DEALBNA, (DELVIN). There were ſeven Territories of this Name in *Ireland*. 1. DEALBNA-MOR, the Country of the *O-Finallans* in *Weſtmeath*, till they were diſpoſſeſſed by *Hugh de Lacy*, who granted the ſame to *Gilbert* de *Nugent*, whoſe poſterity became Barons of *Delvin*. 2. DEALBNA-BEG, or the leſſer *Delvin*, contiguous to the Former; out of which two the Modern Barony of *Delvin* was formed. 3. DEALBHNA-EATHRA in the *King*'s

County,

County, the *Mac-Coghlan*'s Country. 4. DEALBNA-*Teanmoy*, somewhere in the antient Territory of *Meath*, but the particular Situation I know not. 5. DEALBNA-NUADHAT, in the County of *Roscommon*, between the Rivers *Suck* and *Shanon*, comprehending the Baronies of *Athlone* and *Moycarne*. 6. DEALBNA *de Cuilfabhair*, in *Conaught*, but uncertain where. And 7. DEALBNA-FEADHA, in *Tir-da-loch*, or the Territory of the two Lakes, in *Conaught*, lying on the west of the Town of *Galway*, between *Lough-Curb* on the North, and *Lough-Lurgan*, or the Bay of *Galway* on the South, comprehending the Modern Barony of *Moy-Cullen*.

DESMOUN, or DESMOND, see *Kierigia Luachra*.

DESIES (North) a Territory in *Meath*, now the Barony of *Deece*, in the County of *Meath*.

DESIES (South) a Territory, now the Barony of *Decyes*, in the C. of *Waterford*. Some Writers, though they admit of *Desies* in *Meath*, yet make both N. and S. *Desies* to lie in *Munster*; the former called *Tuasgirt*, or N. *Desie*, comprehending all the Plains of *Cashell*, called, *Corca-eathrack*, (which see before) from the River *Suir* by *Clonmell* N. to beyond *Cashell*; and the other, called *Deasie*, *Disceart*, or S. *Deasie*, extending from the *Suir* Southward to the Sea, and from *Lismore* to *Credan Head*, takes in the whole County of *Waterford*. All these *Desies*, are also called *Nan-desy*; and were the Country of the *O-Faolons*.

DUFFERIN a Territory, now a Barony in the C. of *Down*; a part of the *Mac-Artaines* Country, inhabited in Queen *Elizabeth*'s time by the *Whites*.

ELY-O-CAROL, a Territory lying on the Confines of the Territory of *Ormond*, and N. E. of it, comprehending the modern Baronies of *Clonlish* and *Ballybrit*, and, perhaps, *Eglish*. It formerly belonged to *Munster*, but was made a Part of the *King*'s County in *Leinster*, when that was made Shire Ground *Anno* 3, 4. *Philip* and *Mary*. It was the Country of the *O-Carolls*, Chieftanes of *Ely*.

EOGANACHT, a Territory and Sept seated near *Cashell*, and to the North of it, in the County of *Tipperary*, about *Thurles*. There were six other Territories and Septs of the same Name in *Ireland*; but it is difficult to fix their Situations.

FEARCALL, a Territory in the antient *Meath*, now a Part of the *King*'s *County*, comprehending the Baronies of *Ballycowen* and *Ballyboy*, the Country of the *O-Molloys*.

FEARMORE, see *Hy-Conall Gaura*.

FERA-MUIGH-FENE, a Territory in the C. of *Cork*, now contracted into *Farmoy*, comprehending the *Roche*'s and *Condon*'s Country.

FERMANAGH, a large Territory, now a *County*, the Country of the *Maguires*.

FEWS, a Mountain Territory, now a Barony in the C. of *Armagh*, formerly possessed by a Branch of the *O-Neills*.

FERTULLAGH, a Territory, now a Barony, in the C. of *Westmeath*, the Country of the *O-Dowleys* afterwards, of the *Tirrels*.

FINGALL, a Territory on the north Side of the River *Liffy*, comprehending a good part of the County of *Dublin*, antiently divided into divers little Territories; but at the Time of the Arrival of the *English* possessed wholly by the *Danes* or *Ostmen* of *Dublin*, from whom it took the Name of *Fingall*, i. e. the *White Foreigners*; or perhaps it signifies a Progeny of Foreigners, the word *Fine* importing a Tribe or Family, and *Gall* a Foreigner.

GALENGA, a Territory in the County of *Mayo*, now the Barony of *Galen*. See under *Coranna*. *Galenga-beg* was another Territory in *Bregia*, in the County of *Meath*. See *Bregia*.

GLENMALIRE. See *Clanmalugra*.

GLYNS, a Tract of Country stretching from the Haven of *Old-Fleet* to the *Route*, in the C. of *Antrim*.

GREGRAGIA, a Territory in the C. of *Sligo* about *Lough-Techet*, now called *Lough-Gara*, comprehending the half Barony of *Coolavin*.

HYBH-SEN, an antient Territory ſpread about *Lough-Curb*, or *Lough-Orbſen* in the County of *Galway*, and comprehending a Part of the two Baronies of *Moy-Cullen* and *Clare*. I take the true Name of it to be *Hy-Orbſen*, or the Territory about *Lough-Orbſen*, and that *Hybh-ſen* is an Abbreviation or Corruption of that Word.

HY-BRIUN-RATHA, a Territory eaſtward of *Galway*, comprehending 14 Town-lands in the Barony of *Athenry*.

HY-BRIUN-CUALAN, a Territory in the County of *Wicklow*, the ſame as *Crioch-Cualan*, which ſee.

HY-BRIUN-SINNA, a Territory in the County of *Roſcommon*, extended along the *Shanon*, called alſo *Tirmbruin*.

HY-BRIUN (*North*,) a territory in the County of *Tirone*, commonly called *Muintir-Birne*. There were other *Hy-Briuns*, whoſe Situations are not eaſily gueſſed at, as *Hy-briun-Ai*, *Hybriun-Breifne*, and *Hy-briun-Seola*.

HY-CORMAIC, a Diſtrict within the larger Territory of *Hy-Macarthen*, lying on *Lough-Foyle* in the C. of *Londonderry*. See *Hy-macarthen*.

HY-CONALL, See *Conall-Muirthemne*.

HY-CONALL-GAURA, called alſo *Fearmore*, a Territory lying in the S. Parts of the B. of *Conilloe*, and C. of *Limerick*.

HY-FALGIA, *Offaly*, an antient Territory extending into part of the County of *Kildare*, part of the *King*'s *County* and part of the *Queen*'s *County*, ſeems to have been a part of the Territory of *Clanmalugra*. *Philipſtown* and *Geaſhill* ſtood in this Territory, and it was antiently poſſeſſed by a Sept of the *O-Connors*, called *O-Connor Failge*, by the *O-Dempſys* and *O-Duins*. The Barony called *Offaly*, now lies wholly in the C. of *Kildare*. In this Territory of *Hy-falgia* lay a ſmaller Diſtrict called *Hy-breſſail* in *Hy-falgia*, to diſtinguiſh it from *Hy-breſſail-Macha* in the larger Territory of *Hy-Meith-tire* now the Barony of *Orior*, and C. of *Ardmagh*.

HY-FIACHRIA, a Territory in the C. of *Tirone* and *Londonderry*, extended on both Sides the River *Derg*. The antient Biſhoprick of *Ardſtra*, formerly united to the See of *Clogher*, and afterwards to that of *Derry*, lay in this Territory.

HY-FIACHRIA-*Aidhne*, a Territory in the County of *Galway*, part of that which was ſince called *Clanriccard*.

HY-FIACHRIA-MUAIDHE, a Territory in the County of *Mayo* on the River *Muadus* (*Moy*) about *Kilalla*.

HY-FIGINTE, a Territory comprehending the north Parts of the Barony of *Conilloe*, and County of *Limerick*, and a part of the B. of *Iraghticonnor* and *Clanmorris* in the C. of *Kerry*.

HY-FOGARTA, a Territory about *Thurles* in the C. of *Tipperary*, the Country of the *O-Fogarties*.

HY-KERIN or IKERIN, a Territory, now a Barony, bounded on the W. by *Upper-Ormond*, on the S. by *Eliogurty*, and on the E. and N. by part of the *Queen*'s and *King*'s *Counties*, the Country of the *O-Meaghers*.

HY-KINSELLAGH, a Territory containing a great part of the County of *Wexford*, from the *Barrow* to the River *Slain*, and Eaſtward of it, antiently poſſeſſed by the *O-Kinſellagh*'s.

HY-LIATHAIN, a Territory in the S. of the County of *Waterford* in the Barony of *Decies*, on the Sea coaſt, oppoſite to *Youghall*.

HY-MAIRCHE, a Territory in the *Queen*'s *County*, now called the B. of *Sliev-Margie*, which retains yet ſome Foot-ſteps of the antient Name.

HY-MACARTHEN, a Territory on *Lough-Foyle* in the County of *Londonderry*.

HY-MACHUAIS, or *Hy-Macvais*, a Territory lying on the River *Inny* in the County of *Weſt-Meath*, which yet almoſt retains its antient Name in the B. of *Moy-Goiſh*.

HY-MAINE, a Territory in the C. of *Galway* bordering on the C. of *Roſcommon*, and at Times extended by Conqueſt into it, uſually called *Mainech*, the *O-Dailys* Country, and the *O-Kelys*.

HY-MALIA,

HY-MALIA, UMAILLE, an antient Territory in the S. W. of the County of *Mayo*, comprehending the Baronies of *Morisk* and *Carragh*, or at leaſt a Part of the latter; the Country of the *O-Mailys*.

HY-MEITH-MHARA, or *Maritima*, a Territory in the County of *Louth*, adjoining the Eaſtern Sea, the Country about *Carlingford*.

HY-MEITH-TIRE, or Inland *Hy-meith*, a Territory adjoining the former, and comprehending the B. of *Orior* in the C. of *Ardmagh*, the Country of the *O-Hanlons*.

HY-NIELLIA (South) another Name for the whole Territory of *Meath*, after it was poſſeſſed by the Poſterity of *Neill-Mor* K. of *Ireland*; and was divided into many inferior Territories.

HY-NIELLIA (North) a large Territory in *Ulſter* poſſeſſed by ſeveral Septs of the *O-Neills*, and divided into *Tirone*, *Tirconnell*, and other Tracts.

HY-ONACH, a Territory comprehending a good Share of the large B. of *Roſcommon* in the C. of that Name, and wherein *Elphin* ſtands; the Country of *O-Connor-Roe*, and *O-Connor-Don*.

HY-REGAN, or *O-Regan*, a Territory in the Queens County, now the Barony of *Tenebinch*, the Country of the *O-Duins*, or *O-Duns*, but more antiently of the *O-Regans*.

HY-SEMNIA, an inferior Territory in the antient *Dal-Aradia*.

HY-VEACH, uſually written *Iveach*, a Territory in the antient DALARADIA, comprehending the two Baronies of upper and lower *Iveach*, and ſome other Tracts, in the County of *Down*, the Country of the *Magenis's*, or the *Mac-Enos's*.

IDRONE, a Territory, now a Barony in the County of *Carlow*, inhabited by a Sept of the *Mac-Murroughs* alias *Cavenaghs*, in *Engliſh* Times the Eſtate of the *Carews*.

IMAYLE, a Territory in the C. of *Wicklow*, inhabited by the *O-Tools*.

IDOUGH, a Territory now comprehending the Barony of *Faſſa-Dining* in the C. of *Kilkenny*.

IMOCUILLE, an antient Territory, which has but little varied its Name, being now the Barony of *Imokilly* in the C. of *Cork*.

INIS-EOGHUIN, a Territory, now the B. of *Enis-Owen*, or *Owen's Iſland*, in the C. of *Donegall*, the Country of the *O-Doghartys*.

IRROSDOMHNON, an antient Territory in *Conaught*, in the C. of *Mayo*, comprehending the B. of *Erris*, inhabited by the *Fir-domhnon*, a Sept of the *Firbolgs*, and afterwards divided and diſtinguiſhed into Territories of other Names.

KINEL-FIACHIA, a Territory in the S. Parts of *Weſt-Meath*, in the B. of *Moycaſhell*, the Country of the *Mac-Geoghans*, called alſo *Kinalyagh*, and *Kineleagh*.

KINEL-EOGUIN, Part of North *Hy-Niellia*, comprehending the County of *Tyrone*, the Territory of the great *O-Neill*.

KINEL-CONAIL, KINELCUNIL, or TIRCONNELL, now the County of *Donnegall*, the Territory of the *O-Donnells*, divided into ſeveral Septs.

KINEL-CAIRBRE, a Territory in the C. of *Sligoe*, now the B. of *Carbury*, which comprehends alſo a Part of *Calrigia*. See *Calruidhe*.

KINEL-ENDA, a Territory near the Hill of *Uſneach* or *Uſny* in *W. Meath*, the Country of the *O-Broenans*, in the B. of *Rathconrath*.

KIERRIGIA-LUACHRA, called alſo CIARUIDH, now *Kerry*, a large Territory in *Munſter*, the Country of the *O-Connors* of *Kerry*, comprehending a great Part of what was afterwards called the Territory of DESMOND, or *Weſt-Munſter*, and now the whole County of *Kerry*.

KIERRIGIA-AI, a Territory in the C. of *Roſcommon*, called afterwards *Clan-Kethern*.

KIERRIGIA *de Lough-Nairn*, a Territory in the C. of *Mayo*, now the Barony of *Coſtelo*, the Country of the *Mac-Coſtelos*. It is called alſo ſome times the B. of *Belahaunes*.

KILWARLIN,

KILWARLIN, an antient ſmall Territory in the County of *Down*, Part of the antient Territory of *Iveach*, now of the Barony of *Lower-Iveach*.

KILULTA, a Subterritory in the C. of *Antrim* in the Territory of North or Lower Claneboy, and extending alſo into the upper Claneboy, in the C. of *Down*.

LAGISIA, LESIA, LEIX, a Territory in the *Queen's* County, comprehending the modern Baronies of *Maryburrough* and *Cullinagh*, and perhaps ſome other Parts, reduced into Shire Ground An. 3. 4. Phil. and Mary. *Abby-Leix*, and *Fort-Leix*, or *Maryburrow*, retain Part of the old Name.

LIETH-DRUIM, ſee CONMACNE.

LUIGNE, a Territory in the C. of *Sligoe*, now the Barony of *Leny*. It was Part of the more antient CORANNA. See CORANNA.

MAGHINIS or MOY-INIS, a Territory in the C. of *Down*, now the B. of *Lecale*. In antient Times it is ſuppoſed to have belonged to the *Magenis's*; but in latter Times the *Savages* intruded into it, and it is called in Records the Territory of the *Savages*, as well as the *Ards*.

MAGH-MURTHEMNE, ſee *Conal-Murthemne*.

MACHAIRE-CONAILL, ſee CONAL-MURTHEMNE, which is the ſame Territory.

MOENMOYA, an antient Territory in the C. of *Galway*, afterwards called the Territory of *Clanriccard*, when the *Bourks* poſſeſſed it in the *Engliſh* Times; but it is hard to aſcertain the Bounds of it, which enlarged or diminiſhed as the Power of Arms prevailed or otherwiſe. However the main Parts of it comprehended the Six Baronies of *Clare*, *Dunkellen*, *Loughrea*, *Kiltartan*, *Athenry*, and *Leitrim*.

MOY-LURG, a Territory extended along the River *Shanon* in the North of the C. of *Roſcommon*, and comprehending a great Part, if not all the Barony of *Boyle*, the Country of the *Mac. Dermots*.

MAGHULLIN, or MOYCULLEN, the antient Territory of the *O-Flahertys*, now the Barony of *Moy-cullen*, in the C. of *Galway*.

MUGDORNA, a mountainy Territory in the South of the County of *Down*, now the Barony of *Mourne*.

MUINTIR-EOLAS. See *Conmacne*.

MUINTIR-BIRNE. See *Hy-Briun* (North.)

MUINTIR-HAGAN. See *Teffia*.

MUSCRAIGHE, an antient Territory in *Munſter*, now called the Barony of *Muskerry*, in the C. of *Cork*, and other Diſtricts, the Country of the *Mac. Carthys*, divided into *Muſcrighe-Breoguin*, and *Muſcrighe-Mitine*. In a Charter of K. *John* 9°. Regni to *Richard* de *Cogan*, a Cantred of Land called *Muſcry-O-Millane* is mentioned, lying between the Port of *Cork*, and the Port of *Inſovenach*, which ſeems to me to be a Part of the antient *Muſcraighe*, and probably is the *Muſkry-Mitine* before mentioned. *Muſkerry-donegan* is alſo mentioned in the ſame Charter as granted to *William* de *Barry*, and is alſo within the Bounds of the old *Muſcraighe*, now the Barony of *Barrymore*.

MUSCRAIGE-THIRE, a Territory in the County of *Tipperary*, comprehending the Baronies of upper and lower *Ormond*, antiently the Country of the *O-Kennedys*.

NAN-DESY. See *Deſies*.

OFFALY. See *Hy-falgia*.

O-MOEROUGH, a Territory in the B. of *Ballaghkeen* on the Sea-coaſt N. of *Wexford*, uſually called the *Murrowes*.

OIRTHER, or ARTHER, a Territory in the County of *Armagh*, ſo called from its Situation Eaſtward of *Uriel*; for the Word implies the Eaſt. It is now called by Corruption the Barony of *Orior*, and was formerly the Country of the *O-Hanlons*, and called alſo *Hy-meith-tire*. See *Hy-meith-tire*.

ORGIEL, ORIEL, URIEL, an antient large Territory governed by its proper Kings, comprehending the now Counties of *Louth*, *Monaghan*, and *Ardmagh*,

Ardmagh, and including therein many ſmaller Territories. Of *Monaghan*, called in *Iriſh*, *Uriel*, *Mac-Mahon* was the chief Lord.

ORMOND. See *Muſcrighe-thire*.

O-REGAN. See *Hy-Regan*.

OSSRAIGH, OSSORY, an antient Territory, now a Barony, in the *Queen*'s County, the Country of the *Mac-Gill-Patricks*, or *Fitz-Patricks*.

PARTRIGIA DE KIARA, a Territory comprehending the North Parts of the Barony of *Kilmain* in the C. of *Mayo*, Part of the antient *Conmacne*. See *Conmacne* de *Cuil-tola*.

PARTRIGIA DE LACU, the South Parts of the aforeſaid Barony, and County, Part of the antient *Conmacne* as aforeſaid.

PARTRIGIA DE MONTE, a Territory extending from *Croagh Patrick*, in the County of *Mayo*, to *Lough-Corrib* in the C. of *Galway*, inhabited by various Septs.

POBLE-BRYEN, a Territory, now a Barony in the C. of *Limerick*, inhabited by a Sept of the *O-Briens*.

POBLE-O-CALLAGHAN, or *O-Callaghans* Country, a Territory in the County of *Cork*, the Bounds of which I cannot aſcertain.

RANILOUGHS, called alſo *Colconnell*, and *Feagh Mac-Hughs* Country, the Weſtern Part of the County of *Wicklow*, poſſeſſed by a Sept of the *O-Birnes*, who were a ſhifting faithleſs People, and choſe to dwell in Caves, Glynns and Mountains; while another Branch of the *O-Birnes*, who inhabited the Eaſt of the County along the Sea-Coaſt, from *Windegates* almoſt to *Arcklow*, were more obedient to the Laws.

ROUTS, *Reuta*. See *Dalrieda*.

SILANMCHADIA, *Silanchia*, a Territory in the C. of *Galway*, comprehending the Barony of *Longford*, the Country of the *O-Maddens*.

SIOL-MOREY, a Territory extended about *Sligoe*, comprehending a good ſhare of the Barony of *Carbury*, antiently called *Crioch-Carbury*, the Country of *O-Connor-Sligoe*.

SIOL-EOGHUIN, the ſame as *Inis-Eoghuin*, which See.

TEFFIA, a very large extended Territory, comprehending more than half the County of *Weſt-meath*, and all, or near all, of the County of *Longford*, and including many other inferior Territories. *Teffia*, in *Weſt-meath*, comprehended the *Foxe*'s Country, a Tract called *Calrigia*, and alſo *Muintir-Hagan*, now the B. of *Kilcourcey*; as alſo *Bregmuin*, or the B. of *Brawney*, *Cuircnia*, or the B. of *Kilkenny* Weſt, and the Eſtates allotted after the Conqueſt to the *Tuits*, the *Petits* and the *Daltons*. *Teffia* in the C. of *Longford* was divided into North and South *Teffia*. The North *Teffia* was called alſo *Carbria-gaura*, in which *Granard* ſtands. The South *Teffia* was the Southern part of that County, in which the Epiſcopal See of *Ardagh* was planted. *Analy* was another Name for the whole County of *Longford*.

THUOMOND, a Territory in *Munſter*, now the County of *Clare*, the Country of the *O-Briens*; which gave the Title of Earl to that Family, lately extinct.

TIRCONNELL. See *Kinelocnail*.

TIR-AMALGAID, an antient Territory in *Conaught*, now the Barony of *Tirawly* in the County of *Mayo*, the Country of the *O-Haras*, and which gives the Title of *Baron* to one of that Family.

TIR-DA-LOCH, or the Land between two Loughs, a Territory in *Conaught* in the C. of *Galway*, now the Barony of *Moy-Cullen*. See *Dealbna-Feadha*.

TIRM-BRUIN. See *Hy-Briun-Sinna*.

ULIDIA. See DALARADIA.

URIEL. See ORGIEL.

SECT. II.

An Alphabetical List of the Modern Names of the foregoing Territories; referring to the Antient.

B. ſtands for Barony, C. for County, S. for South, E. for Eaſt, N. for North, W. for Weſt.

ANTRIM C. S. and S. E. Parts of it.—See *Dalaradia.*
Arra, B.—*Tipperary*, C.—See *Arad-Cliach.*
Athenry, B. Part of it.—*Galway*, C. —See *Hy-Briun-Ratha.*
Athlone, and *Moycarne.* B.— *Roſcommon*, C.— See *Dealbna-Nuadhat.*
Ballinebinch, B. — *Galway*, C. — See *Conmacne-Mhara.*
Barrymore, B. — *Cork*, C.— See *Muſcraighe.*
Beare and *Bantry.* See *Beare.*
Boyle, B.— *Roſcommon*, C. —See *Moylurg.*
Brawny, B.— *Weſtmeath*, C. — See *Bregmuin.*
Bermingham's Country. *Carbury*, B. — *Kildare.* C.
Byrnes. See *Raniloughs.*
Bourks. See *Clanckonow.*
Bourks. See *Moenmoya.*
Carragh, B. — *Mayo*, C. — See *Hy-Malia.*
Carbury, B. — *Sligoe*, C.— See *Kinel-Cairbre*, and *Calrigia.*
Carlingford, and about it. See *Hy-Meith-Mara.*
Carbury, E. and W. two B. in *Mac-Carthy*'s Country called *Carbury.*
Carbury, B.— *Sligoe*, C. — See *Dartrigia.*
Carew's Country. See *Idrone:*
Caſhell, and about it. *Tipperary*, C. — See *Corca-Eathrach.*
Cavan, C. — See *Breifne*, E. or Upper.
Cavenagh's Country. See *Idrone.*
Clanrickard, See *Moenmoia*, and *Hy-Fiachria-Aidhne.*
Clanmaurice, B. — *Kerry*, C. — See *Hy-figinte.*
Coolavin, B. — *Sligoe*, C.—See *Gregragia.*
Condon's Country, *Cork*, C.—See *Feramuigh-fene.*
Conilloe, B.—*Limerick*, C.—See *Hy-figinte.*
Conilloe, B. S. of it.—*Limerick*, C.—See *Hy-Conal-gaura.*
Corran, B.—*Sligoe*, C.—See *Corran.*
Corcumroe, B.—*Clare*, C.—See *Corcumruaidh.*
Coſtelo, B.—*Mayo*, C.—See *Kierrigia de Lough-nairn.*
Croagh-Patrick, and near it. See *Partrigia de Monte.*
Dalton's Country. See *Teffia.*
Deece, B.—*Weſt-Meath*, C.—See *Deſies*, N.
Decyes, B.—*Waterford*, C.—See *Deſies*, S.
Delvin, Several Territories. See *Dealbhna:*
Deſmond. See *Kierrigia-Luachra.*
Derg, River, about it. See *Hy-fiachria.*
Downamore, B.—*Galway*, C.—See *Conmacne de Dunmore.*
Down, C.—See *Dalaradia.*
Ennis-Owen, B.—*Donnegall*, C.—See *Inis-Eogbuin.*
Erris, B.—*Mayo*, C.—See *Irroſdombnon.*
Farmoy, B.—*Cork*, C.—See *Fera-Muigh-fene.*
Fitz-Maurice's. See *Clan-Maurice.*
Fitz-Patrick's Country. See *Oſſraigh.*
Foxe's Country. See *Teffia*
Galen, B.—*Mayo*, C.—See *Coranna.*
Iraghticonnor, B.—*Kerry*, C.—See *Hy-figinte.*
Imokilly, B.—*Cork*, C.— See *Imocuille.*

Iveach, Upper and Lower B.—*Down*, C.—See *Hy-Veach*.
Kilcourcey, B.— W. *Meath*, C.—See *Teffia*.
Kilkenny, Weſt, B.— W. *Meath*, C.—See *Cuircny*.
Kilmain, B. (North.) *Mayo*, C. See *Partrigia de Kiara*.
Kilmain, B. (South) *Mayo*, C—See *Partrigia de lacu*.
Kilmain, B.—*Mayo*, C.—See *Conmacne de Cuiltola*.
Kiltartan, B.—*Galway*, C.—See *Aidhne*.
Kinelearty, more properly *Kinelartan*, an antient Territory, now a Barony in the County of *Down*, the Country of the *Mac-Artanes*.
Lecale, B.—*Down*, C.—See *Maghinis*.
Leitrim, C.— See *Breifne*, W. or Lower.
Leny, B.—*Sligoe*, C.—See *Luigny* and *Coranna*.
Longford, B.— *Galway*, C.—See *Silanmchadia*.
Lough-Curb, *Lough-Orbſen*, See *Hybh-ſen*.
Lough-Foil, and about it. See *Hy-Cormac*, and *Hy-Machartheu*.
Louth, *Monaghan* and *Armagh*, C.—See *Orgiel*.
Louth, C.— See *Conal-Muirthemne*, alſo *Hy-conal*, and *Machaire-Conal*.
Mac-Cahans Country. See *Clan-Breſſail*.
Mac-Artanes's Country. See *Dufferin*.
Mac-Carthy's Country. See *Cabury*.
Mac-Carthy's Country. See *Muſcraigh*.
Mac-Coſtelo's Country. See *Kierigia de Lough-Nairn*.
Mac-Coughlan's Country. See *Dealbna-Eathra*.
Magenis or *Mac-Enos*'s Country. See *Hy-veach*.
Mac-Gilpatrick's Country. See *Oſſraigh*.
Mac-Murrough's Country. See *Idrone*.
Mac-Geoghan's Country. See *Kinelfiachia*.
Magenis's Territory. See *Maghinis*.
Mac-Dermot's Country. See *Moylurg*.
Mac-Mahon's Country. See *Orgiel*.
Mac-Gilpatrick or *Fitz-Patrick*'s Country. See *Oſſraigh*.
Magrannel's Country. See *Commacne*.
Mac-Surley-boy. See *Dalrieda*.
Maguire's Country. See *Fermanagh*.
Maryburrough and *Cullinagh*, B.—See *Lagiſia*, *Leſia*, *Leix*.
Moriſk, B.—*Mayo*, C.—See *Hy-Malia*.
Mourne, B —*Down*, C.—See *Mugdorna*.
Moyarta, B.—*Clare*, C.—See *Corkobaſkin*.
Moycaſhell B.—*Weſtmeath*, C.—See *Kinelfiachia*.
Moy-Cullen, B.—*Galway*, C.—See *Dealbhna Feadha*.
Moy-Cullen, B.—*Galway*, C.—See *Maghullen*.
Moy-Cullen, B.—*Galway*. C.—See *Tirdalach*.
Moy, River, a Territory about it. See *Hyfiachria-Muaidhe*.
Moygoiſh, B.—*Weſtmeath*, C.—See *Hy-Machuais* or *Hy-Mac-Vais*.
Murrows. See *O-Moerough*.
Muſkerry, B.—*Cork*, C.—See *Muſcraighe*.
Nugent's Country. See *Dealbna*.
O-Braoin's Country. See *Bregmuin*.
O-Broenan's Country. See *Corcachlan* and *Kinel-Enda*.
O-Byrnes. See *Raniloughs*.
O-Bryen's Country. See *Aradh-Cliach*, and *Poble O-Brien* and *Thuomond*.
O-Callaghan's Country. See *Poble O-Callaghan*.
O-Carrol's Country. See *Ely-O-Carrol*.
O-Connor's Country. See *Corcumruaidh*.
O-Connor-Failge. See *Hy-falgia*.
O-Connor Dun's Country. See *Hy-Onach*.
O-Connor Roes Country. See *Hy-Onach*.
O-Connor Kerry's Country. See *Kierrigia Luachra*.

O-Connor-Slego's Country. See *Siol-Morey.*
O-Daily's Country. See *Hy-Maine.*
O-Dempſie's Country. See *Clanmalugra.*
O-Dempſy's Country. See *Hy-falgia.*
O-Dogbarty's Country. See *Inis-Eogbuin.*
O-Dooley's Country. See *Fertullagh.*
O-Donnell's Country. See *Kinel-Conail.*
O-Duin's Country. See *Hy-Falgia* and *Hy-Regan.*
O-Faolan's Country. See *Deſies.*
O-Farrel's Country. See *Breifne*, *Analy*, and *Conmacne.*
O-Finallan's Country. See *Dealbhna.*
O-Flaberty's Country. See *Maghullin.*
Offaly, B.—See *Hyfalgia.*
O-Fogarty's Country. See *Hy-Fogarta.*
O-Hara's Country. See *Tir-Amalgaid.*
O-Halloran's Country. See *Clanfergail.*
O-Hanly's Country. See *Corcachlann.*
O-Hanlon's Country. See *Hy-Meith-tire*, and *Oirther.*
O-Kelly's Country. See *Crioch-Cualan*, and *Hy-briun-Cualan*, and *Hy-Maine.*
O-Kennedy's Country. See *Muſcraigh-thire.*
O-Kinſellagh's Country. See *Hy-Kinſellagh.*
O-Loughlin's Country. See *Corcumruadh.*
O-Madden's Country. See *Silanmchadia.*
O-Meagher's Country. See *Hy-Kerin.*
O-Maily's Country. See *Hy-Malia.*
O-Melaghlin's Country. See *Clancolman.*
O-Molloy's Country. See *Fearcal.*
O-More's Country. See *Lagiſia.*
O-Neil's, S. See *Hy-Niellia*, S.
O-Neil's, N. See *Hy-Niellia*, N.
O-Neil the Great, his Country. See *Kinel-Eogbuin.*
O-Neil. See *Claneboy* and *Fews.*
O-Regan's Country. See *Hy-Regan.*
O-Reily's Country. See *Breifne*, E.
O-Roirk's Country. See *Breifne* W. and *Conmacne-Rein*, and *Muinter-Eolas.*
O-Tool's Country. See *Imayle.*
Ormond. See *Muſcraighe-thire.*
Orior, B.—*Armagh*, C.—See *Hy-Meith-tire* and *Oirthir.*
Offory, B.—Queen's C.—See *Offraigh.*
O-Sullevan's Country. See *Beare.*
Petit's Country. See *Teffia.*
Roſcommon, B.— and C.—See *Hy-Onach.*
Routs. See *Dalriada.*
Roche's Country. See *Fera-Muighe-fene.*
Savages, their Territories. See *Ards*, and *Magh-Inis.*
Shanon, and about it, in *Roſcommon*, C.—See *Hy-briun-Sinna*, and *Tirm-Bruin.*
Slieu-Mairge, B.—Queen's C.—See *Hy-Mairche.*
Tarah, and about it. See *Bregia.*
Tenebinch, B.—Queen's C.—See *Hy-Regan* and *O-Regan.*
Thurles, and about it. See *Eogonacht.*
Tirrel's Country. See *Fertullagh.*
Tirawley, B.—*Mayo*, C.—See *Calruidh.*

Tirawly, B.—*Mayo*, C.—See *Tir-Amalgaid:*
Tirconnell or *Donnegall*, C.—See *Kinel-conail.*
Tirone, C.—See *Kinel-Eogbuin.*
Trim and about it. See *Bregia.*
Tuit's Country. See *Teffia.*
Ulidia. See *Dalaradia.*
Ufny or *Ufneach. Weſtmeath*, C.—See *Kinel-Enda.*
Whites. See *Dufferin.*

CHAP. VIII.

Of the Surnames of the antient Iriſh; *and when Surnames began to be fixed and annexed to Families* [*To which are added the Names impoſed by the* Engliſh *on the* Iriſh *after the Submiſſions of the latter People, and the* Iriſh *Names aſſumed by the degenerate* Engliſh.]

SECT. I.

SURNAMES have been added to the Proper Names of the antient *Iriſh* either from ſome remarkable Action, or from the Quality of the Mind, or from the Colour, or Mark or Defect in the Body, or from ſome Accident, and ſometimes Ironically. Thus *Neill*, King of *Ireland*, was called *Nigialac* (A); becauſe he had exacted nine Hoſtages from the petty Kings, and held them for ſome Time bound in Fetters. K. *Bryen* was called *Boruma* (B); becauſe he had recovered from the Provincialiſts of *Leinſter* an annual Tribute called by that Name. *Cænfela* was called the wiſe, *St. Barr*, *Fin-Barr*, or *Barr* the white, *St. Comin*, *Fada*, i, e. Long *Comin*, and *Æd*, *Clericus Barboſus*, the *bearded Clerk*, from an overgrown Beard he affected to wear. But he is erroneouſly called *Atdericus* by *Marianus Scotus* under the Year 1053, as it ſtands in the printed Edition of that Writer's Book. [So among the *Engliſh*, *Edgar* was called the *Peaceable*, *Ethelred*, the *Unready*, *Edmund*, *Ironſide*, and many other Inſtances.] The ſame practice prevailed among the *Grecians*. *Seleucus* the third K. of *Syria*, was called *Ceraunus*, i. e. the *Thunderbolt*, from his violent Temper. *Ptolomey*, the Seventh K. of *Egypt*, was known by the Name of *Phyſcon*, i. e. *Gor-bellied*, from the Groſſneſs of his Paunch; and, to paſs by other Inſtances, the laſt *Ptolomey* ſave one was called *Auletes*, or the *Piper*, from his exceſſive fondneſs of the Pipe. So among the *Romans*, *Marcus Valerius* was called *Corvus*, and his Poſterity *Corvini*, becauſe in a ſingle Combat he ſlew a *Gaul*, who had challenged him, by the Help of a Raven. One of the *Scipio*'s got the Name of *Africanus*, the other of *Aſiaticus*, from Victories obtained by them in thoſe two different Quarters of the World. So a Man born in the Abſence of his Father was called *Proculus*, if after his Father's Death, *Poſthumus*, and if lame, *Claudius.* Whoever is curious of learning a further Account of the Surnames of the *Romans* may turn to *Plutarch* (a).

But

(A) *Nyi* in the *Iriſh* Language ſignifies Nine, and *Geall* a Pledge or Hoſtage.

(B) *Borromha Laighean*, was a Tribute of Cattle, laid on the King and People of *Leinſter* by K. *Tuathal Techmair*, about the Year of Chriſt 134. which was remitted by *Finacht* the Hoſpitable A. D. 693, at the Interceſſion of St. *Moling*. It was afterwards exacted by K. *Bryen* in the 11*th* Century; from whence he got the Name of *Boruma*. It was called ſo from *Bó* an Ox or Cow, as it conſiſted chiefly in Cattle, and *Boaria Mulcta* in Latin.

(a) In the Life of Caius Marcius Coriolanus.

But to return to matters relating to *Ireland*. It is to be obſerved, that the old *Iriſh* beſides *Surnames*, (of which before) took other Names by antient Cuſtom from their paternal Names; as *Dermod Mac-Cormac*, or the Son of *Cormac*, *Cormac Mac-Donald*, or the Son of *Donald*, *Donald Mac-Tirdelvach*, or the Son of *Tirlagh*, &c.

At length in the Reign of K. *Bryen*, the Surnames of the *Iriſh*, or Family Names began to be fixed, and handed down to Poſterity, with the Aſpirate, *h*, or the Monoſyllable, *Va*, prefixed, which was afterwards changed into the Vowel, *O*, and ſignifies one deſcended from ſome Chieftane or Head of a Principal Family, as *O-Brien*, *O-Connor*, *O-Neill*, &c. [and Women had the Word *Nigh*, pronounced *Ny*, which ſignifies Daughter, prefixed to their Names, as *Honora-Ny-Bryen*, i. e. *Nora* the Daughter of *Bryen*, &c. [A Cuſtom prevails among the *Iriſh* to this Day, that if a Woman of a ſuperior Family matches into an inferior, ſhe retains her Maiden Name after Marriage, without aſſuming that of her Huſband.] Yet it muſt be confeſſed, that for ſome Centuries after K. *Bryen*'s Reign, Numbers of Families took no fixed or certain *Surnames*. It has been obſerved by Writers, that about the Year 1000, in *Bryen*'s Reign, *Surnames* began alſo to be aſcertained in *France*, *England* and *Scotland*, firſt among People of Diſtinction, and afterwards by Degrees among the inferior Sort. Finally, after *Surnames* were ſettled in *Ireland*, ſome particular Children of *Iriſh* Families had additional *Sorbiquets* or *Nick-names*, given them, as *Bane*, i. e. *White*, *Boy*, i. e. *Yellow*, *Bacca*, i. e. *Lame*, *Moil*, i. e. *Bald*, and the like; and the ſame Cuſtom alſo gradually crept in among ſome Families of *Engliſh* Birth. Whoever is curious of being more fully informed of this Subject may conſult the learned *William Camden*'s Remains, written in *Engliſh*, where he will find a good Deal about the Origin of *Engliſh Surnames*.

SECT. II.

[AFTER the *Iriſh* became ſubject to the *Engliſh* Power, many of them, eſpecially within the Pale, conformed gradually to the *Engliſh* Cuſtoms and Manner of living, and aſſumed *Engliſh Surnames*; and this Uſage was thought worthy of the Conſideration of Parliament; it being enacted (*b*) by the Statute of *5th Edw.* iv. (*Anno* 1465.) "That every *Iriſh* Man that dwells "betwixt or amongſt *Engliſhmen* in the Counties of *Dublin*, *Myeth*, *Uriel* or "*Louth*, and *Kildare* (for within theſe four Counties was the *Engliſh* Power at "that Time chiefly comprehended) ſhould take upon him an *Engliſh* "*Surname* of one Town, as *Sutton*, *Cheſter*, *Trim*, *Skryne*, *Cork*, *Kinſale*: or "Colour, as *White*, *Black*, *Brown*: Art or Science, as *Smith*, or *Carpenter*: "or Office, as *Cooke*, *Butler*, and that he and his Iſſue ſhould uſe ſuch Name, "under the Penalty of forfeiting his Goods yearly." In Obedience to this Law, the *Sheanachs* took the Names of *Foxes*, the *Macangabbans*, of *Smiths*, the *Geals*, of *Whites*, and the *Brannachs*, of *Walſhes*, and many others; the ſaid Words being only literal Tranſlations from the *Iriſh* into the *Engliſh* Language (C). Some in latter times, following the antient Cuſtom, aſſumed the Pre-nomen, or Baptiſmal Name of their Fathers, inſtead of a *Surname*; by which Practiſe many Men of obſcure Account have by little and little crept into Families of high Rank. *Staniburſt* (*c*) complains, "That many have aſſumed the "Names of the *Geraldines*, or *Fitz-Giralds*, from their Names of Baptiſm, "being that of *Girald*: ſo that if the Sons of *Girald* were afterwards baptized, "*Thomas*,

(*b*) Ir. Stat. 5. Edw. iv. Chap. 3. (*c*) Deſcript. of Irel. Chap. 6.

(C) *Sheanach* is *Iriſh* for a *Fox*, *Gabha*, (plurally *Gabhan*) a Smith, and *Macangabhan*, the Son of a Smith, *Geal*, *White*, and *Brannach*, a *Welchman* or *Britton*.

" *Thomas*, *John*, *Robert*, &c. they took on them the Name of *Thomas*, *John*, " or *Robert*, &c. *Fitz-Girald*, and the ſame *Surname* adhered to their Po- " ſterity ; and this Error prevailing not only in *Ireland*, but *Wales*, has in- " troduced great Confuſion and Deſtruction into many antient Families." He tells us again, " That many *Gerotts*, being by ſome erroneouſly called " *Giralds*, at length aſſumed the Name of *Giraldines*, or *Fitz-Giralds* : But " that theſe two Families are ſo far removed from each other in their Origi- " nal, that he muſt be an excellent Genealogiſt that could reckon any Degree " of Conſanguinity between them." This Practice has contributed much to the enlarging the Liſt of the Families of the *Fitz-Giralds* in *Ireland*, which it muſt be confeſſed are very numerous.

SECT. III.

UPON the Murder of *William* de *Burgo*, or *Bourk*, third Earl of *Ulſter* of that Family, in 1333, and the Confuſions that followed thereupon, many of the *Engliſh* degenerated into the *Iriſh* Cuſtoms and Manners, and aſſumed *Iriſh Surnames* inſtead of their own. Thus the *Bourks* in *Conaught* took the Name of *Mac-William*, and were ſubdivided into two principal Branches, as *Mac-William Eighter* and *Mac-William Oughter*, or the *nearer* and *further Mac-William* ; the firſt, in the County of *Galway*, and the other in the County of *Mayo* ; from whom many Septs of other Surnames aroſe ; as the *Mac-Davids*, *Mac-Walters Mac-Hoberts*, *Mac-hugs*, *Mac-Redmonds*, *Mac-Sonins*, *Mac-Philbins*, and *Mac-Gibbons*, &c. The *Berminghams* took the Name of *Mac-Pheoris*, from *Pierce* the Son of *Miler Bermingham*, who was one of the principal Heads of that Family in *Ireland*, and from whom others in proceſs of Time were called *Mac-Robuchs* and *Albanachs*, the former from one *Robuck Bermingham*, a Man famous in his Generation, and the other from one of the Family who was driven out of his Country and took Refuge in *Albany* or *Scotland*, from whence he afterwards returned, and poſſeſſed himſelf of his antient Eſtate. The *Barrets* in *Munſter* took the Name of *Mac-Phadin*, from one *Padin*, a Man of account among them ; and the *de Exonia*'s or *Dexters* ſubmitted to be called *Mac-Jordans*, from one *Jordan de Exonia*, who was the firſt Founder of that Family. Of the *Kildare* and *Deſmond* Branches of the *Fitz-Giralds* were two *Mac-Thomas*'s, one in *Leinſter*, and the other in the County of *Waterford*, in *Munſter*. The *Butlers* had their *Mac-Pierſe*, and the *Poer*'s their *Mac-Shere*. The *Stapletons* were called *Gall-Duffe*, or the black *Engliſhmen*, the *Frains*, *Mac-rinki*, and the *Fitz-Simons*'s, *Clan-Rider*. The *Barry*'s alſo took the Name of *Mac-Adam*. Let theſe ſuffice among many other Inſtances that might be given of this Practice.]

CHAP. IX.

Of the various Names given by the antient Iriſh *to Foreigners, and eſpecially to their Neighbours.*

IT was a common Practice with the antient *Iriſh* to call all Foreigners, eſpecially their *European* Neighbours, of what Nation ſoever they were, without Diſtinction by the Name of *Gauls*. [In the Annals of *Inisfall*, under the Year 964, mention is made of a Prey taken at *Kildare* per *Gallos Athcliath*, by the *Gauls* of *Dublin*, that is, by the *Danes* or *Oſtmen* of *Dublin* ; for the *Engliſh* at that Time had no Footing in the Kingdom : and the ſame

Annals

Annals under the Year 1192 relate, " that *O-Bryen* made a great Slaughter of " the *Gauls* in the battle of *Durlus-O-Fogarta*; " where by *Gauls* are underſtood the *Engliſh*, and by *Durlus O-Fogarta*, the Town of *Thurles* in the Barony of *Eliogurty* in the County of *Tipperary*, the Territory of the *O-Fogarty*'s.] From this Practice a little Territory near *Dublin*, northward, formerly inhabited by the *Norwegians*, took the Name of *Fin-gall*; and *Dermod Mac-Murrough*, King of *Leinſter*, was called *Ni-Gall*, i. e. a Friend [or Champion] of the *Engliſh*, becauſe in Aid of him the *Engliſh* in the Reign of K. *Henry* II. invaded *Ireland*. So the *Jews* ſometimes called all Foreigners, *Grecians*, as may be gathered from St. *Paul*'s Epiſtle (*a*) to the *Romans*; and, to come to our own Times, in ſome of the Eaſtern Countries almoſt all *Europeans* are at this Day called, *Franks*. It is however not to be denied, that the *Engliſh* are commonly called by the *Iriſh*, [*Sackſonach*] *Saxons*. So the *Danes* and *Norwegians* (who in the 9th Century ſubdued a great part of *Ireland*, and held poſſeſſion of *Dublin*, *Waterford*, *Limerick*, and other maritime Towns, even to the Arrival of the *Engliſh* in the Reign of K. *Henry* II.) were ſometimes called *Nor-mans*, as it were *Northern Men*, and ſometimes *Oſt-men*, or Men from the *Eaſt*; and to theſe People the Northern Suburb of the City of *Dublin* is indebted for its Name, which to this Day is called *Oſtman-town*, and corruptly, *Oxman-town*. Some Writers divide theſe *Normans* or *Oſt-men* into two Branches, *i. e. Fin-Galls*, and *Dub-Galls*, and by *Fin-Galls* or *white Foreigners* mean the *Norwegians*, as by the *Dub-Galls*, or *black Foreigners* they do the *Danes*; [and theſe latter were called alſo *Dubh-Lochlonnach*, or *black Mariners*, to diſtinguiſh them from the former, who were called *Fin-Lochlonnach*, or *white Mariners*; and all theſe northern People, who infeſted this Country, were by the *Iriſh* promiſcuouſly called *Fomoraich*, or Sea *Rovers*.] Nor can we here omit to mention the *Scotch Britons*, whom the *Iriſh* commonly called *Albanach*, i. e. *Albanians*, nor the *Cambrians*, or *Welch*, whom they called *Bramachs*, i. e. *Britons*. But to return to the *Gauls*.

From what has been ſaid it appears, that ſome Foot-ſteps yet remain in *Ireland* of the antient *Gauls*, whom *Edmond Spenſer* (*b*) thinks formerly poſſeſſed the Southern parts of that Kingdom; and he ſtrengthens his Conjecture from the *Menapii*, a People of antient *Gaul*, whom *Ptolomey* has placed among the Inhabitants of the South-Eaſt parts of the Iſland. This Conjecture alſo receives further Force from obſerving certain Arms uſed by the *Iriſh*, which bear a great Reſemblance to the Arms of the antient *Gauls*. Theſe were Darts uſed by the light-armed Foot called, *Kernes*, and Axes and Coats of Mail wore by the heavy-armed Foot, called, *Gallo-glaſſes*; and further, becauſe the antient wild *Iriſh* wore their Hair curled commonly called, *Glibbs*, after the Manner of the antient *Gauls*, and wild *Britons*. I am aware, that *Saxo Grammaticus* (*c*) has aſſerted, " that the antient *Iriſh* were accuſtomed to thin " their Hair, and ſhave cloſe all the hinder parts of their Heads, to prevent " their being ſeized by the Hair in a Flight." But his Fictions are ſufficiently notorious. Of the Hair of the antient *Britons* ſee what we ſaid before Chap. 2; and as to the Hair wore by the *Gauls* the Reader may have Recourſe to *Diodorus Siculus*, (*d*), *Pliny* (*e*), and *Dion* (*f*) the latter of which Authors aſſerts, " that one part of *Tranſalpine Gaul* was called *Comata*, be- " cauſe the Inhabitants thereof wore their Hair very long, and that thereby " they we diſtinguiſhed from the Inhabitants of the other Parts." Nor did the *Iriſh* follow the Faſhions of the antient *Britons* and *Gauls* in their Hair only, but alſo in their Beards, which (as we ſaid before) they wore only on their upper Lip. In ſuch Manner did the *Britons* antiently wear their Beards by the Teſtimony of *Cæſar*; (*g*) and *Diodorus* (*h*) ſays the ſame Thing of the

(*a*) Chap. 1. v. 16: (*b*) Dialogue of the State of Ireland. p. 33. (*c*) Hiſt. Danicæ Lib. 5. (*d*) Lib. 5. (*e*) Lib. 3. Cap. 20. (*f*) Lib. 46.
(*g*) Comment. Lib. 5. (*h*) Lib. 5.

the *Gauls*. That the ſame Cuſtom afterwards prevailed among the *Engliſh* in *Ireland*, eſpecially among the Inhabitants of the Marches, appears by an Act made in a Parliament held at *Trim* in the Year 1446, in the Government of *John Talbot*, Earl of *Shrewſbury*, Lord Lieutenant of *Ireland*, by which, as a Mark of Diſtinction between the *Engliſh* and *Iriſh*, the wearing a Beard on the upper Lip [alone] was prohibited under a grievous Penalty [that the Offender ſhould be taken for an *Iriſh* Enemy.]

From whence *Donegall* in *Ulſter* is derived, whether as having antiently been poſſeſſed by the *Gallicians* in *Spain*, or by the *Gauls*, I muſt leave as a Subject for the Enquiry of others, being myſelf ignorant of it [as to any Certainty; yet it may be conjectured, that the Word, *Dun-a-Gall*, ſignifies the High Lands of the *Gauls* or *Foreigners*; for *Dún* ſignifies a Mountain in the *Iriſh*, *Britiſh* and *Gauliſh* Languages.] That almoſt all Foreigners of *Europe* were in old Times often called *Gauls* by the *Iriſh* (beſides the Proofs brought before) is further confirmed by the Saying of a certain *Iriſhman*, taken Notice of by St. *Bernard* in the Life of *Malachy*, Archbiſhop of *Ardmagh* (*b*). " *Scoti ſumus, non Galli*—We are *Scots*, not *Gauls*.

CHAP. X.

Of the Form of Government, which obtained among the antient Iriſh. [*By what Ceremonies the Kings of* Ireland *were inaugurated, and whether they wore a Crown.*

IT is neceſſary to premiſe this Chapter by obſerving, that though Sr. *James Ware* appears on moſt Occaſions to have had a juſt Regard to the Honour of his Country, yet here he hath given an imperfect Copy of the antient Form of its Government, and hath propagated the Slanders of *Giraldus Cambrenſis* without entring into any Examination of the Truth of the Particulars. As I have confined myſelf to a certain Method, *viz.* not to omit any Thing that my Author hath written, ſo I ſhall not deviate from it here; but endeavour by making a few Obſervations to give the Reader a juſt Idea of the *Iriſh* Form of Government, as far as can be fairly ſupported from the Hiſtorians of our Country, which are the beſt Guides upon the Occaſion. *Ware* proceeds thus.]

During the *Pentarchy*, whoever of the moſt powerful among the *Kings* uſurped the Dominion of the whole Iſland, was commonly ſtiled *King of Ireland*, and by ſome, *King of Kings*: yet not in that Senſe as *Agamemnon* of old was called, *Rex Regum*; for he indeed was only *Dux Ducum*, or Captain General in War. But our *Iriſh* Monarch was ſuch a King, to whom the other Kings, or rather petty Kings, allowed the ſupreme Government both in Peace and War. " The ſaid Kings of *Ireland* (ſays *Giraldus Cambrenſis*) (*a*), obtained " the Monarchy of the whole Iſland, not by any Coronation Solemnity, nor " Sacrament of anointing, nor by hereditary Claim, or any Right of Succeſſion, but only by Force of Arms, and laid hold of the Reins of Go- " vernment according to their own Cuſtoms." This account, with very little Variation, is alſo to be met with in the black Book of *Chriſt-Church, Dublin*; [the Compiler of which, without Queſtion, took it from *Cambrenſis*; and

(*b*) Cap. 9. (*a*) Topog. Hib. Diſtinct. 3. Cap. 45.

and from thence it was echoed by Sir. *John Davis* (*b*) and others; ſo that in the main the whole Force of the Evidence reſts upon the ſingle Teſtimony of *Cambrenſis*; in which however, I dare venture to affirm, he hath committed many Miſtakes, as will appear upon an Examination of particular Facts.

1ſt. Whether the *Iriſh* made Uſe of any Solemnity at the Inauguration or Inveſtiture of their Kings? And whether ſuch Solemnity was by Unction, or in what other Form? The particular Ceremonies uſed at the Inauguration of the Kings of *Ireland*, before the Introduction of Chriſtianity, are no-where mentioned by the *Iriſh* Hiſtorians or Records, that I know of; from whence it may be concluded, that Unction was not early in Uſe. Nor will this ſeem ſtrange, ſince it was very late before ſuch Ceremony was introduced among Chriſtian Princes. This Cuſtom was ſo common in the Eaſt both among *Jews* and *Gentiles*, that to ordain a King, and to anoint him, are uſed as ſynonymous Terms. Thus *Jotham*'s Parable (*c*), where *Abimelech* had uſurped the Kingdom. "The "Trees went forth to anoint a King over them." So the Prophet *Elijah* (*d*) was commanded by God "to anoint *Hazael* King over *Aram* or *Syria*, and "*Jehu* the Son of *Nimſhi*, King over *Iſrael*." So God commanded *Samuel* to anoint *Saul* (*e*) and *David* (*f*) Kings over *Iſrael*, and many other Inſtances. It was very late before the Cuſtom of Unction was introduced among Chriſtian Princes. *Onuphrius Panvinius* (*g*) affirms, "that none of the Eaſtern Emperors "uſed the Ceremony of Unction before *Juſtinian*, or, immediately on his "Death, his Son *Juſtin*, about the Year 565. The Emperors of *Germany* took up the Practice from thoſe of the eaſtern Empire, as the ſame Writer (*h*) thinks; and *Charlemagne* was the firſt of the weſtern Emperors, who was inaugurated by this Ceremony *A. D.* 800. But he had no Occaſion to draw his Pattern from the eaſtern Emperors, ſince he might have taken it from one of his own Family. For his Father *Pepin* was conſecrated and *anointed* King of the *Franks A. D.* 756, (*i*) by *Boniface*, Archbiſhop of *Ments*, by Virtue of an Apoſtolick Authority from Pope *Stephen* the 2d. The *French* are fond of challenging the Propriety of *Unction* to their Sovereigns before other Princes, and tell an idle Story of *Oil* deſcending from Heaven, and preſerved in a Phial at *Rheims*, with which their Kings have been always *anointed*, and refer it to a Miracle in the Baptiſm of *Chlovis* the I. about the Year 500; of which one of their Poets (*k*), ſpeaking of the Coronation of *Philip Auguſtus*, King of *France*, thus unmuſically ſings.

——Sceptrifero fulſit redimitus Honore
Magnanimus ſacro *Rex delibutus* Olivo,
Quo Deus, angelicis Manibus Virtute parato
Divinâ, noſtris conceſſit Regibus uti;
Ut ſacrentur eo ſoli ſpecialiter illi,
Qui ſucceſſivè Francorum *Sceptra capeſſunt.*
Quo major noſtri patet Excellentia Regni
Dignior ut veré Rex noſter Rege ſit omni.
Quem ſacrare ſuis Remorum *Metropolites*
Cum Compræſulibus habet illo Chriſmate ſacro,
Hoc ad opus ſolum, quod Cælica fudit Oliva.

Our Monarch ſhone, for valiant Deeds renown'd,
With regal Pomp, and ſcepter'd Honour crown'd,
With Oyl anointed, ſuch the myſtic Dews,
Which Heaven permits our ſacred Kings to uſe,
That they ſhould uſe, and only they alone,
Who are exalted to the *Gauliſh* Throne.

Hence

(*b*) Hiſtor. Relat. p. 6. (*c*) Judges, Chap. 9. v. 8. (*d*) 1 Kings. Chap. 19. v. 15, 16. (*e* 1 Sam. Chap. 9. v. 16. Chap. 10. v. 1. (*f*) Ibid. Chap. 16. v. 12, 13. (*g*) De Comitiis Imperatoriis, Cap. 2. (*h*) Ibid. Cap. 5. (*i*) Palmer. Chron. ad An. 756. (*k*) Gul. Brito, Philipeid, 1,

Hence higheſt Honours to the Nation ſpring,
Superior Triumphs to her God-like King,
Whom *Rheim*'s good Archbiſhop and his Train,
Of Brother Prelates, Dignify, and Stain
With that bleſt Unction, which in holy Showers,
The heav'nly Olive for this Purpoſe pours.

Selden (*l*) expoſes this Tradition, and wonders why *Bignon*, (*m*) a *French* Antiquary, ſhould be ſo vain to affirm, that their royal *Unction* had its Commencement in *Chlovis*, when the more judicious of their Hiſtorians, (*n*) not flattering the idle Traditions of their Nation, deny, "that any of the firſt, or "*Merovingian* Line (of which *Chlovis* was) were *anointed* at *Rheims*, or any where "elſe; but that the Kings of the ſecond and third, or of the *Carolin* and "*Capetan* Lines (of which *Carolin Stock Pepin* was the firſt) were for the "moſt Part conſecrated and anointed in other Places than at *Rheims*; although "the Archbiſhops of *Rheims* claimed this Right as appertaining to them and "their Church." Nor is it likely that *Gregory* of *Tours*, who dealt ſo much in Miracles, would have omitted the Story, had he looked upon it as true. It is certain many of the leſs intelligent *French* Writers hold this Tradition of the holy *Oil* deſcending from Heaven, and yet preſerved at *Rheims* without diminution, and ſay, that all the Kings of *France* from *Chlovis* to this Time have been anointed with it; and this Tradition hath found the way out of their Writings into their Coins; to which alludes the Money ſtruck in the Beginning of the Reign of *Lewis* 13th, wherein an Arm appears extended out of a Cloud, and holding the holy Phial with this inſcription,

——*Francis data munera Cæli.*

Other Writers (*o*), beſides the *French*, have given into the Belief of this Tradition; of which the early *French* Writers, who have touched the Hiſtory of *Chlovis*, though they mention his Baptiſm by St. *Remigius*, yet are ſilent as to this heavenly Oil: Nor, had it then been known, would this Tradition have paſſed unmentioned in the ſharp Controverſy maintained between the Archbiſhops of *Rheims* and *Sens* about the Year 1109, to which of them the Office of crowning and anointing *Lewis* the Fat, King of *France*, belonged. The Archbiſhop of *Rheims* would have drawn an invincible Argument from this Tradition to ſupport his Pretenſions; but not one Word of it is mentioned in the Hiſtory of that Controverſy, which is extant in *Aimonius*; (*p*) from whence may be gathered, that the Tradition was either propagated after that Age, or was not then believed.

Were a Paſſage in *Gildas* to be taken in a literal Senſe, it might be concluded from it, that the Solemnity of inaugurating their Kings by *Unction* was in uſe among the antient *Britons* long before it was practiſed by other Chriſtian nations. For he talks *of the anointing of the Kings of* Britain, *and of their anointers: Ungebantur Reges non per Deum, ſed qui cæteris crudeliores extarent; et paulo poſt ab unctoribus non pro veri examinatione trucidabantur, aliis electis trucioribus.* But this Paſſage muſt be taken in a figurative Senſe, and to be drawn by *Gildas* from the manner of ſpeaking in the Holy Scriptures; though ſome Writers (*q*) deny this to be a genuine Paſſage in *Gildas*, and affirm, that it was aſcribed to him falſly by *Geffry* of *Monmouth*. Others (*r*) ſay "the "Phraſe might be uſed by him, as at this Day an hereditary King after the death "of his Anceſtor is ſaid to be *Rex ſalutatus*, alluding to the old *Roman* form "of Salutation in making their Emperor; or, as the Phraſe, *in Imperium* "*evectus*

(*l*) Tit. Hon. p. 148. (*m*) Del' Excell. des Roys, liure. 4. (*n*) Du Hailan des. aff. du France Liure. 1. Tilliuſ de rebus Gallicis. lib. 2. p. 100. (*o*) Ægid. Roman. de Regimine principum lib. 2. ch. 16. S. Antonius Hiſtor. pars. 2. Cap. 2. tit. 11, Sect. 7. Baron. tom. 6. ad Ann. 499. Azor. Inſtitut. moral. pars. 2. lib. 10. Cap. 3. (*p*) De Geſt. Reg. Franc. lib. 2. Cap. 50. (*q*) Cambr. Ever. p 312. (*r*) Seld. tit. Hon. p. 133.

" *evectus est*, is derived from the Cuſtom of taking up the deſigned Empe-
" rors on Shields in the Camp" ; ſo might *Gildas* have uſed the Word *ungi* for *inaugurari* from the like Word uſed in that Senſe in Scripture.

That the *Anglo-Saxon* Kings, before the *Norman* Conqueſt, uſed the Ceremony of *Unction* in the Coronation of their Kings, is manifeſt from the Rites practiſed on ſuch Occaſions, and yet preſerved in Records, although the exact Time of the Commencement of ſuch Cuſtom is incertain ; nor do I think it took its Riſe very long before the aforeſaid Invaſion. For though *William* of *Malmſbury* mentions *Egferth* to be *anointed* King of the *Mercians* about the year 790, and though *Aſſerius* and other Hiſtorians relate that *Alphred*, 4th Son of K. *Ethelwulph*, being about the Year 854 ſent to *Rome*, was by Pope *Leo* 4th anointed *tanquam in futurum Regem, as a King that was to be* ; Yet as it is ſhewn before what little weight is to be laid on the Expreſſion of *Gildas* ; ſo that of *Malmſbury* has not much greater Force : For by the beſt Opinions, he ſpoke of the Cuſtoms and Ceremonies of antient Times in Phraſes familiar to his own, when *inauguration* by *Unction* was common ; and as to the other Inſtance of *Alphred*, Mr. *Selden* is of Opinion, that the *Chriſm* given to him by the Pope was the *Chriſm of Confirmation*, and not *an anointing him King* ; though the *Engliſh* Monks afterwards applied it to the latter Purpoſe. For how could the Pope *anoint* a Child of ſeven Years old, as a King, in Hope of Succeſſion, when his Proſpect of a Crown was ſo remote, his Father, and three Elder Brothers, *Ethelbald*, *Ethelbert*, and *Ethelred*, who all reigned before him, being then living? But if, after all, there be thoſe who are willing to admit the Expreſſions of *Gildas*, *Aſſerius*, and *Malmſbury* in a literal Senſe, ſuch may ſafely conclude it probable, that the *Iriſh* made uſe of the ſame Cuſtom of *Unction* in the inauguration of their Kings ; there being (as is ſhewed before Cap. 2d.) a near Conformity between the ſacred Rites and Ceremonies of the *Britiſh* and *Iriſh*, the latter owing their Origin to the former : And as to the *Saxons*, it may be judged, that they either borrowed the Cuſtom from their Countrymen, the *Germans*, or from the *Iriſh*, with whom in thoſe Ages they had a conſtant Commerce on the Account of Trade and Learning. In this obſcure Diſpute, I ſhall not take upon me to conclude either in the Affirmative or the Negative, but leave the Force of what I have ſaid to the Judgment of the candid Reader ; to which I ſhall add, that in ſome Copies of the old *Roman Provincial*, the Kings of *Ireland* are enumerated among thoſe Monarchs, who received the Ceremony of *Inauguration* by *Unction* ; though in the Copy furniſhed by Mr. *Selden* (*s*) they are omitted, in which however, there ſeems to have been ſome Miſtake ; for therein the Provincial Kings of *Ulſter*, *Conaught*, and *Munſter* are recited as ſuch, who were not crowned by *Unction*, and (which is ſtrange) the ſupreme King of *Ireland* is not mentioned either one way or the other. To this may be further added, that a Book of the Number of Cardinals, Archbiſhops, and Biſhops, printed at *Rome* in 1533, is expreſs, " that " the Kings of *Caſtile*, *Aragon*, *Ireland*, *Scotland*, *Poland*, *Hungary*, &c. were " inaugurated by the Ceremony of *Unction*".

2dly, As to the Ceremony of *Coronation*, I muſt repeat what I did before, " that no early domeſtick Monument remains to give us any light into it."]
It is ſtrange, and ſcarce worthy of Credit, what *Cambrenſis* (*t*) relates concerning the barbarous Rites in old Times uſed by the People of the Territory of *Tirconnel* in the Creation of their Kings, " There is (ſays he) in the Northern " and more remote Parts of *Ulſter*, namely at *Kenelcunil*, a certain People who uſe " ſavage and abominable Rites in the Creation of their Kings. The whole " People of that Territory being aſſembled together, a white Horſe is led out " in the midſt of them ; to which the Perſon to be created, not a *Prince*, " but a *Beaſt*, not a *King*, but an *Out-law*, makes his Approaches on all-fours, " in the Preſence of the whole Aſſembly, and there, without any Senſe of Shame, " or Regard to civil Prudence, profeſſes himſelf to be alſo a Beaſt. Preſently the

(*s*) Ibid. 146. (*t*) Topog. Hib. diſt. 3. Ch. 25.

" the Horſe is ſlain, cut in Pieces and boiled; a Bath is prepared of the " Broth for the new Monarch, in which he ſeats himſelf, and he and his " Subjects in a Circle round him eat up the Meat. This done, he drinks " of the ſame Broth wherein he was bathed, without uſing any Veſſel or his " Hand, but laps it up with his Mouth. The Ceremony thus barbarouſly fi- " niſhed his Kingdom and Dominion is confirmed to him." [But the falſity of this filthy Fable will beſt appear by giving a candid Relation of the true Ceremonies uſed at the Initiation of the Kings of *Tirconnel*, which were performed in this Manner. " When any Perſon was to be inveſted with the Title of " *O-Donnel*, i. e. to be created King of the Territory, the Nobility and People " aſſembled themſelves on the Summit of a certain Hill, when one of the " Principal of the Nobility aroſe, and performing the uſual Complements of " Saluration, preſented the new King with a Wand perfectly white and ſtrait, " and upon the delivery of it uſed this Form of Words. *Receive, O King,* " *the auſpicious Badge of your Authority, and remember to imitate in your Con-* " *duct the ſtraitneſs and whiteneſs of this Wand, that neither Malice to your Ene-* " *mies, nor Affection to your Friends, may bend your Mind from walking in the* " *exact Paths of Juſtice. Enter therefore upon your rightful Government with* " *auſpicious Omens, and ſafely take upon you the Enſigns and Ornaments of this* " *State.*" To this may be added the large Stone placed on the Aſcent to the Church of *Caſhel*, whereon (according to Tradition) every new King of *Munſter* was antiently, according to Cuſtom, ſolemnly proclaimed.] I muſt not omit to mention here that uncouth Ceremony antiently made uſe of in the Election of *O-Neil*, *by caſting a Shoe over the Head of the Perſon elected.* But enough and too much of theſe barbarous and rude Cuſtoms; [all I would infer from them is, that if theſe petty Kings of ſmall Provinces were initiated into their reſpective Governments by the Ceremonies before-mentioned, then the ſupreme Monarch of all *Ireland* muſt have been inaugurated by ſome (and probably) more auguſt Solemnities; or elſe we muſt againſt all Rules of Logick deny in the *Genus* what we admit in the *Species*. It is ſaid by *Hector Boetius* (*u*) " that the Kings of *Scotland* from the Time of *Fergus*, their firſt " King, to the Reign of *Achaius*, who died in 819, wore a plain Crown of " Gold, *Militaris Valli formâ*, in the Form of a military Paliſade." It is no improbable Conjecture that in this Practice they imitated their Anceſtors, the *Iriſh* Kings, *Fergus* being of that Race: This Conjecture receives ſome Strength from the Golden Crown (*x*), which in the Year 1692 was dug out of a Bog on the Top of a Hill called *Barnanely*, or the *Devil's-bit*, in the County of *Tipperary*, which was ſuppoſed to have been a Crown belonging to ſome provincial King: It weighed about five Ounces, the Border and the Head were raiſed in Chaſework in the Form repreſented in Plate 1. N°. 2. and ſeems to bear a reſemblance to the cloſe Crown of the Eaſtern Empire, which was compoſed of the Helmet and Diadem (*y*). It is not unreaſonable to ſuſpect that this Crown is of great Antiquity, and that it belonged to ſome *Iriſh* King, who reigned before the planting of Chriſtianity in *Ireland*; becauſe it is deſtitute of any Ornament of the Croſs, which was the uſual Enſign of Chriſtian Princes, at leaſt from the Time of *Conſtantine the Great*. It fell into the Hands of one Mr. *Joſeph Comerford*, who carried it to *France*, where it is ſuppoſed to remain among his Deſcendents. The royal Ornament for the Head both of the provincial Kings and Queens, and of the ſupreme Monarch of *Ireland*, was antiently called *Aſion*, pronounced in one Syllable *Aſn*, and was of Gold; perhaps it was ſo called from the Word *Aſſain*, which ſignifies Plates, as being compoſed of ſeveral Foldings or Ribs of that Metal. It was afterwards applied in a religious Senſe to ſignify the Reliques of the Saints; and in proceſs of Time the Word *Aſion* and *Coroin*, a Crown, came to be promiſcuouſly uſed one for the other. It is related in the *Iriſh* Hiſtories, that eight Years before the Birth of

(*u*) Lib. 2. & 10. (*x*) Keat. Pref. (*y*) Seld. tit. Hon. part. 1. ch. 8. p. 166.

of Chriſt, *Fergusius Rogius*, the depoſed King of *Ulſter*, and *Maud* Queen of *Conaught*, marched an Army into *Cuailgne*, a Territory ſo called in the County of *Louth*, and from thence drove an immenſe Booty of Cattle; which Action has been ever ſince remarked under the Name of *Tain-bo Cuailgne*, i. e. the Herd or Drove of Cattle of *Cuailgne*. The Queen is ſaid in this Expedition to have marched in an open Chariot, ſurrounded by four other Chariots ſo diſpoſed as to keep the Bands of Horſemen at a Diſtance from her, "that "the Duſt and Foam of the Horſes ſhould not ſtain the *Golden Aſion* with "which her Head was encircled." A. D. 174, the Queen of *Cathoir-Mor*, King of *Ireland*, had her *golden-Aſion* ſtolen from her at the Convention of *Tarah*; and *Hugh Ward* (z), an Antiquary of great Reputation, tells us, "that "all the Kings of *Ireland* in Battle and other publick Solemnities appeared "crowned with a *Diadem*." In the memorable Battle of *Clontarfe*, *Brien Boroimbe*, Monarch of *Ireland*, fell (*a*) by the Hands of the *Danes*, being diſcovered by the *Royal Crown* on his Head.] Some Writers affirm that many of the Family of the *O-Briens* were, with great Solemnity, created Kings of *Ireland*, and crowned with a *Golden Crown*; and in particular we read in the *Iriſh* Hiſtories that *Donat-O-Brien*, [Son to the ſaid *Brien Boroimbe*] in the Year 1065 undertook a Pilgrimage to *Rome*, and carried with him the *Royal Crown* of his Anceſtors. [What *Caſſaneus* ſays (*b*) may add ſom Weight to theſe Inſtances, where he gives for the antient Arms of the Kings of *Ireland*, *a King holding a golden Lilly, and ſitting in Majeſty in a black Field.* For what can be underſtood by *a King ſitting in Majeſty*, but ſitting on his Royal Throne, and adorned with his Crown and other Enſigns of Majeſty? to which may be added the Hiſtory of the *fatal Stone*, on which the Kings of *Ireland* are ſaid to have been antiently crowned, removed firſt into *Scotland*, and from thence by King *Edward* the firſt to *Weſtminſter Abby*, where it now remains; an Account of which may be ſeen before, Chap. 1. p. 10.

3dly, The next Thing advanced by *Cambrenſis* is, "that the Kings of *Ire-*
"*land* did not obtain the Monarchy by Hereditary Claim, or any Right of Succeſ-
"ceſſion, but by Force and Arms, and laid hold of the Reins of Government, ac-
"cording to their own Cuſtoms." The latter Part of this Aſſertion is undoubtedly true: For the *Iriſh*, like all other Nations, followed their municipal Cuſtoms, in advancing and recognizing their Kings; but the reſt of the Charge is a groundleſs Calumny. It is true, if a Succeſſion by Hereditary right be conſidered in a ſtrict Senſe, as an uninterrupted Deſcent from Father to his eldeſt Son, in Courſe of Inheritance, there was no ſuch Thing; for the Monarchy of *Ireland*, and all the inferior Dynaſties, were elective; but the Electors were always confined in their Choice to a certain Family. Thus to inſtance in the ſupreme Monarchy; from the *Mileſian* Conqueſt to the preaching of the Chriſtian Religion by St. *Patrick*, being a Period of above 1400 Years, not one Candidate was ever put in Election for King of *Ireland*, who did not draw his Pedigree from one of the three Sons of *Mileſius*, except three of the Line of *Ith*, Uncle to *Mileſius*, and one *Pleybean*, called *Cairbre Cincait*, who by a deteſtable act of Treaſon uſurped the Throne in the 90th Year after the Birth of *Chriſt*: And from the Time of St. *Patrick* to the Arrival of King *Henry* the 2d, taking up the Space of above 640 Years, all the Kings of *Ireland* were elected from one of theſe Branches. The ſame may be ſaid of the ſeveral *Pentarchs*, and of the Governours of leſſer Territories; they were all elective, but the Elections were reſtrained to certain Families. Ambition often made havock among the Subjects upon thoſe Occaſions, and the Candidates (as it frequently happens in elective Monarchies) ſupported their reſpective Pretenſions by Violence and Arms; but it does not from thence follow, that the Candidates aſſerted no Title but that of Arms; and therefore the Charge of *Cambrenſis* is vain and groundleſs.]

There

(z) Vita R m ldi p. 1 0.

(a) Marianus Scotus ad An. 10 1 . (b) Catalog. Gloriæ

There were ſometimes in *Ireland* two Kings at once of the ſame Kingdom, after the Manner of *Sparta* [and that not only in the *Mileſian*, but in the *Firbolg* and *Tuathdedanan* Lines, as *Gannius* and *Genannius* A. M. 2660; *Macuil*, *Maceacht*, and *Mac-Greine* A: M: 2904, *Heber* and *Heremon* A. M. 2935; and many other Inſtances. *Ware* confeſſes himſelf unſatisfied when the *Pentarchy* began; but alledges, that it had exiſtence in the fifth Age from the Birth of Chriſt. If by the word *Pentarchy* be underſtood five *Kingdoms* diſtinguiſhed and ſevered from each other in the abſolute Rights of Dominion, like the Saxon *Heptarchy*, the Nature of the ſupreme Monarchy of *Ireland* can admit of no ſuch Thing. For if *Munſter*, *Leinſter*, *Uiſter* and *Conaught* were to be ruled by an independent Supremacy in each of the Pentarchs, nothing would remain for the King of all *Ireland*, but the ſmall Territory of *Meath*, which was reckoned the private Eſtate of the ſupreme Monarch, and allotted to him for the Maintenance of his Table. But if by the Word *Pentarchy* be underſtood five Kings governing their reſpective Provinces in one Republick, and under one Head, *viz.* the ſupreme Monarch of *Ireland*, then it is manifeſt that the *Pentarchy* had its Beginning with the Original Form of Government in *Ireland* under *Slainge*, the firſt Monarch of the *Firbolgs*, *A. M.* 2657; and this Form of Government continued with a few Interruptions until the Arrival of the *Engliſh*. See before p. 30. The *Pentarch* therefore, or Governour of the Province was called *King*, there being no other Title in *Ireland* by which the Poſſeſſor of large Domains was diſtinguiſhed; yet ſuch *King* had not a ſupreme and abſolute Authority over his Province, but was ſubject to the ſupreme Monarch of all *Ireland*, and collected and paid the allotted Tributes and Taxes for the Support of the Government to him, and was to be conſidered in the Light of a Subſtitute or Viceroy to the ſupreme Monarch, though elected as King, and as ſuch often appeared in Arms againſt the King of *Ireland*, and attempted to mate his Power.] It is remarkable, that there were few of thoſe Kings before the Arrival of the *Engliſh* in *Ireland* under King *Henry* the 2d, but what died by ſome violent Death; and, as among the *Romans*, *Otho* killed *Galba*, *Vitellius* ſlew *Otho*, and fell himſelf by the Hands of *Veſpaſian*, ſo it happened in like manner among many of the *Iriſh* Kings; thoſe who had polluted their Hands with the Blood of their Predeceſſors met with the juſt Puniſhment of Retaliation. But to proceed,

In the early Times of Antiquity *Temoria* or *Temra*, now called *Tarah*, in *Meath*, was the principal Palace of the Kings of *Ireland*: There they formerly held their ſolemn Feſtivals, and public Aſſemblies, at ſtated Times, of which frequent Mention is made in the Annals of *Ireland*, and more particularly *A. D.* 455 under King *Leogair*, and *A. D.* 468, under King *Ailil Molt*.

Thus far of the Kings of *Ireland*, who lived before the Arrival of the *Engliſh* under K. *Henry* IId. But even after that Period, ſome, though Subjects, enjoyed the Regal Title, and were ſtiled Kings even by the Kings of *England*. For *Hoveden* cites the following Paſſage under the Year 1175: *Hic eſt Finis & Concordia*, &c. "This is the final End and Concord, which was made at "*Windſor* on the Octaves of St. *Michael* in the Year of Grace 1175, between "our Lord *Henry* King of *England*, Son of the Empreſs *Maude*, and *Roderick* "King of *Conaught*, by *Catholicus*, Archbiſhop of *Tuam*, and *Cantord* Abbot "of St. *Brendan*, and Maſter *Laurence*, Chancellor of the King of *Conaught*; "*viz.* that the King of *England* grants to the ſaid *Roderick*, his Liege Man, "King of *Conaught*, that as long as he ſhall faithfully ſerve him, he ſhall be "King under him, ready to do him Service as his Liege Man, &c." The Letters patent of King *Henry* the 2d. by which he committed the Management of his *Iriſh* Affairs to *William Fitz-Adelm*, his Sewer, ſhew us the Rank in which theſe nominal Kings were at that time placed. They begin thus. "*Henricus*, &c. *Henry*, by the Grace of God, King of *England*, Lord of "*Ireland*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to the Archbiſhops,

" biſhops, Biſhops, KINGS, Earls, Barons, and to all his faithful Subjects of " *Ireland*, Greeting." It appears alſo out of the cloſe Roll *An. 6th* of King *John* in the Tower of *London*, that the Succeſſor of *Roderick* was in like Manner called King of *Conaught*. So in the cloſe Roll of the *5th* of *Henry* the 3d. ſome of the Kings Letters patent were directed, among others, to K. King of *Conaught*, and to O. King of *Kinel-ean*; and in the following Year, the ſame King granted to the King of *Toſmond*, the Land of *Toſmond*. For thus it is in the Charter Roll of the *6th* of *Henry* 3d. Membr. 2. " *Rex*, &c. The " King to the King of *Toſmond*, Greeting. We grant unto you the Land of " *Toſmond*, (i. e. *Thuomond*) which you formerly held at the Farm of 130 Marks, " to be held of us until we come of Age." Concerning the Suit exhibited at *London* by *Fedlimid O-Connor* before K. *Henry* the III. and his Court, ſee *Matthew Paris* under the Year 1140, where that Writer calls him, " *Petty* " *King of that Part of* Ireland, *which is called* Cunnoch, *i. e.* Conaught," And that *Fedlimid* himſelf took upon him the Name of King of *Conaught* appears from his Seal, the impreſſion of which is exhibited to the Reader, Plate 1. N° 3. ——————[It appears by the Lord *Strafford*'s Letters (*c*), that the Seal here mentioned was preſented to K. *Charles* the *1ſt* in the Year 1636.]

That the ſame Cuſtom prevailed of old among the *Romans* in the Countries brought under their Subjection appears from *Joſephus* (*d*), and from *Tacitus* in the Life of *Agricola*; " It was (ſays he) an antient Cuſtom for a long Time " received among the *Romans* to make even Kings themſelves Inſtruments to " keep the People in Servitude." But enough in this Place of thoſe petty Princes, who were Kings only in Name, but in Reality were Subjects. For *Martial* juſtly obſerves

Qui Rex eſt Regem, Maxime, non habeat.

The curious Reader, who is deſirous of knowing more on this Subject, may conſult Mr. *Selden*, in that excellent Treatiſe of his concerning the Titles of Honour through *Europe*.——————

[Sir. *James Ware* hath annexed to this Chapter a Catalogue of the Kings of *Ireland*, from *Leogair Mac-Neill*, to the Arrival of King *Henry* the 2d. collected out of the Hiſtories and Annals of *Ireland*. But this ſeems more properly to belong to the Subject of our ſubſequent Volume, I mean, the Annals and Civil Hiſtory of this Kingdom.]

Roderick Mac-Tirdelvac O-Connor was the laſt Monarch of *Ireland* of the *Mileſian* Race, to which Station he ſucceeded from being King of *Conaught* in the Year 1166, and dying in 1198, was buried in the Abby of *Cong*. In his Time *Ireland* ſubmitted to the *Engliſh* power; and although the Kings of *England* were from that Time called *Lords of Ireland*, until King *Henry* the 8th, in a Parliament held at *Dublin*, *An.* 1541. was declared *King of Ireland*, " yet under the former Name the ſaid Kings (as the Statute then enacted ſpeaks) " had all manner of kingly Juriſdiction, Power, Pre-eminence and Authority " Royal, belonging or appertaining to the Royal Eſtate and Majeſty of a " King; and his Royal Majeſty, and his moſt noble Progenitors juſtly and " rightfully were, and of Right ought to be, Kings of *Ireland*, and ſo to " be reputed, taken, named and called."

(*c*) Vol. 2. p. 50. (*d*) Antiq. Jud. Lib. 18. Ch. 11.

CHAP.

CHAP. XI.

Of the antient Laws of Ireland, *and particularly of the Law of* Tanistry, *the* Brehon-law, *and of the Customs called,* Gossipred, Fostering *and* Gavelkind.

[THE antient *Druids* were the Legislators and Judges of the Law; for which Reason it cannot be expected that much can be discovered of the particular Laws and Customs which prevailed in *Ireland* in the early Times of Heathenism; because *it was not lawful for the* Druids *to commit their Laws or Decisions to Writing*, as *Cæsar* (*a*) informs us; who adds, *that the Arts and Learning of the* Druids *were first found out in* Britain: from whence (as I have often observed) we may conclude, that as the first Colonies of the *Irish* came from *Britain*, so they brought this among others of their Customs from thence; (*viz.*) of not committing their Laws to Writing; unless with *Bolandus* (*b*) we should hold, that the *Irish* were unacquainted with Letters in those early Times, the Absurdity of which Opinion is handled before, p. 21.

But in the latter Times of Heathenism, and in the early Ages of Christianity this Practice was altered, and many Bodies of *Irish* Laws have been from time to time compiled, of which an Account may be seen hereafter in the first Chapter of the *Irish* Writers.] I am informed that there are to this Day extant many Volumes, in which the Laws of some of the antient Kings of *Ireland*, before the Arrival of the *English*, are written in the *Irish* Language [some of which are among Primate *Ussher*'s Mss. in the Library of Trin. Coll. *Dub.* and others in the public Library founded by Primate *Marsh.*] These without doubt are very useful for the Discovery of the Form of Government among the antient *Irish*, and deserve a thorough Search. [To many Authors are ascribed the Publication of *Axioms of the Law*, under the Title of *Judicia Cælestia*, or *Divine Decrees*, like the *Dicta Sapientum* of the Grecians; for which I must refer the Reader to the Place above cited, and to Mr. *Flaherty* (*c*), and shall hasten to give an Account of the particular Laws and Customs practised in latter Ages, of which we have more certain Accounts.]

It is not to be denied that the *English* Laws and Customs were introduced into *Ireland* at the very first Arrival of the *English* there in the Reign of King *Henry* 2d. and that they were afterwards more firmly established by K. *John*, and deposited under his Seal in the Exchequer at *Dublin*; but it is manifest, that for many Centuries after that Period they did not extend their Force and Efficacy further than to the Countries in Possession of the *English*. For in the other Parts of *Ireland*, the Law of TANISTRY remained in its full Vigor, together with the BREHON-LAW, and that of GAVELKIND; which Laws and Customs by Degrees also crept in among some of the *English* (even among those of better Note) as appears by a Statute made in a Parliament held at *Kilkenny* in the 40*th* Year of *Edward* 3d. under the Government of *Lionell* Duke of *Clarence*, Lord Lieutenant of *Ireland*; by which the *English* are commanded in all Controversies to govern themselves by the common Laws of *England*, and whoever submitted himself to the *Brehon* Law, or to the Law of the *Marches* is declared a Traitor. Yet notwithstanding that Act, those *Irish* Laws and Customs were afterwards here and there received by many of the *English*; nor were the *English* Laws universally acknowledged and submitted to through all *Ireland* until the final Settlement made in the Reign of K. *James* I.

By

(*a*) Comment. Lib. 6. (*b*) Tom. 2. in Comment. præv. ad Vit. S. Patricii. (*c*) Ogygia. p. 217.

By the Law of *Taniſtry* (which is the Matter now in Hand) an hereditary Right of Succeſſion was not obſerved among the *Grandees* or *Dynaſts* of Territories; but whoever was moſt powerful in Followers and Dependents, for the moſt Part the eldeſt and moſt worthy of Blood and Surname, ſucceeded the deceaſed *Dynaſt*; and he, being in the Life-time of his Predeceſſor elected Succeſſor by the common Suffrages of the People, took upon him the Title of TANIST, as much as to ſay, *Second* [or Succeſſor, *i. e.* one next to the Prince in Poſſeſſion, and who had the Right of ſucceeding him upon his Deceaſe.] The Name TANIST ſeems to be derived from the THANES, who were Men of great Dignity among the *Saxons*; of whom, thoſe who were of the upper Rank were called the King's THANES, or Miniſters of State, [and thoſe who ſerved under them were the leſſer *Thanes*, in the Nature of Lords of Manors, who had a reſtrained Juriſdiction over their own Tenants. Perhaps the Word *Taniſt* may be not unnaturally derived from the *Iriſh* Word *Tánaiſte*, which ſignifies the middle or ſecond Finger, as he was next or ſecond in Rank to the *Dynaſt*; and from thence in a Metaphorical Senſe *Tánaiſte* is uſed for a *Lord* or *Governour*, and *Tánaiſteas* for *Dominion*.

As the *Dynaſt* or *Chieftane* was made by Election, ſo for Misfortunes or Male-Adminiſtration he was ſometimes depoſed, and another by Election ſubſtituted in his Room. Thus in certain anonymous Annals under the Year 1178, *Donell O-Garmleay* was depoſed from his *Chieftainry*, and the Clans elected *Rory O-Laithvertag* Chieftane in his Room: and in the ſupreme Monarchy, *Melſchechlin* the 2d. was in the Year 1002 depoſed for his Indolence and Want of Succeſs againſt the *Danes*, and *Brien Boroimhe* elected in his Place.]

The *Dynaſt* or *Chieftane*, being elected, ſupported himſelf and his Train partly out of certain Lands ſet apart for the Maintenance of his Table, called *Loghty*, [or *Logh-tee*] but principally out of ſome tributary Exactions called COSHERINGS, which he impoſed at his Pleaſure on all Lands, except thoſe of the Church, and of ſuch to whom he granted ſpecial Priviledges of Exemption. So that every *Lord* among the *Iriſh* was a *Tyrant*. The *Dynaſt*, or *Chieftane* had certain *Judges* under him called BREHONS (A), who at ſtated times ſat in the open Air (generally upon ſome Hill) on a Bench raiſed with green Sods, where they diſtributed Juſtice to the Neighbours, who pleaded their Cauſes before them. Theſe *Judges* were unſkilled in the *Engliſh* Laws; but when any Matter was debated before them, they directed their Judgment partly by Principles drawn from the *Civil* and *Canon* Laws, and partly by Preſcriptions and Cuſtoms in Uſe among the *Iriſh*. And as the *Dynaſt* had *Brehons* (B), who were always of one *Sept* or *Family*, ſo he had alſo *Hiſtorians*, *Phyſicians*, *Surgeons*, *Poets* and *Harpers* of other Septs, to every one of whom particular Lands were allotted for their Support. The *Dynaſt* alſo (if he were one of the more powerful of the *Chieftanes*) aſſumed to himſelf the Prerogative of declaring War againſt his Neighbours, and of making Peace; Robberies committed in any Territories but their own were eſteemed honourable, after the Manner of the *Spartans* and antient *Gauls*. By the *Brehon* Law, Murders, Rapes and Theft were puniſhed by a Fine called *Eric*, which was raiſed out of the Subſtance of the Delinquent; [or for want of that, out of the Territory where the Offence was committed]; of which Fine the *Brehon* had for his Sallary the 11th Part. [As Murder was puniſhed by an *Erick*, ſo a bare Attempt to commit it, though unſucceſsful, was ſubject to the like Fine. Thus in the anonymous Annals under the Year 1148, *Donald O-Ferral*, and ſeveral of his Clan, conſpired to kill

(A) *Brehon* or *Breathav* in *Iriſh* ſignifies a Judge, from *Breath*, Judgment.

(B) The *Brehons* were divided into ſeveral Tribes, and the Office was hereditary; yet their Laws were wrapped up in an obſcure Language, intelligible only to thoſe who ſtudied in their Schools, in Order to ſucceed the Family *Brehon*. The 11th Part of the Matter in demand was the *Brehon*'s Fee, and the Loſer paid no Coſts. The *Iriſh* Hiſtorians mention the *Mac-Kiegans*, *O-Deorans*, *O-Briſſans*, and *Mac Tholies*, as *Brehons*.

kill *Tiernan O-Roirk*, whom they ſet upon and grievouſly wounded, and *Mortagh O-Brenan*, and *Mac-Airghtay O-Radow*, two of the Conſpirators, were ſlain in the Attempt; notwithſtanding *O-Roirk* eſcaped with Life, yet his *Erick* was exacted from the *Conmacne* (a Territory of the *O-Ferrals* ſo called) *in the ſame Manner as if they had killed him.* This Law of *Erick* is ſaid tohave been introduced by *Fedlimid*, ſurnamed *Reachtair*, or the Law-giver, ſo called from his great Care in making good Laws (however the preſent Law may be conſidered) and ſeeing them exactly obſerved. He began his Reign *A. D.* 164. and died in 173. Before the Reign of this Monarch the Law of *Retaliation* prevailed in *Ireland*, (*viz*) *an Eye for an Eye, and a Tooth for a Tooth*, &c. but he changed it into this milder Puniſhment of the *Erick*, or Fine, in Proportion to the Quality of the Offence.] This kind of *Mulct* was antiently in Uſe among the *Albanian Scots*, and called CRO [or *Weregelt*, and ſignified the *Price of Homicide*, which was paid partly to the *King* for the Loſs of his Subject, partly to the *Lord*, whoſe Vaſſal the deceaſed was, and partly to the next of Kin. The ſame kind of *Weregelt* or *Erick* was eſtabliſhed among the *Anglo-Saxons* by the Laws of King *Athelſtane*; as the Price of the King's Life was 30000 Pieces of Silver, called *Thrymſas* (C) or Groats, whereof one half was paid to the King's Relations, and the other half to the People; the Price of an Archbiſhop or Earl, 15000 *Thrymſas*, to be divided as the former; the Life of a Biſhop or Earlderman, 8000; the Life of a *Field-Marſhall*, *Knight-Marſhall*, or *General* at 4000, the Life of a *Maſſ-Thane* or *Prieſt*, and of a *ſecular-Thane* at 2000, and the Life of a Countryman, or Peaſant, at 267 *Thrymſas*. The *Saxons* ſeem to have drawn their *Weregelt*, or *Æſtimatio Capitis*, from their Anceſtors the *Germans*, of whom *Tacitus* (*d*) has this Paſſage; "*Luitur etiam Homicidium certo Armentorum ac Pecorum Numero, re-*
"*cipitque Satisfactionem univerſa Domus.*—Homicide is ranſomed by a certain
"Number of Oxen and Sheep, and the whole Family receives Satisfaction." This *Weregelt* is often met with in the *Salique* Laws, and in thoſe of *Childebert* and *Clothair* of the *Ripuarians*, and ſomething not unlike it may be ſeen in the Laws of the old *Almaines* (*e*) "If any Man ſlays a Servant of the
"King or Church, he ſhall pay Three-fold, that is 45 Shillings. Whoever
"ſlays a free Tenant of the Church, he ſhall compound, as other *Almains*
"do." See alſo *Sextus Pompeius* (*f*) and *Aulus Gellius* (*g*), that the antient Puniſhments among the *Romans* conſiſted principally in *Mulcts* of Oxen and Sheep.

Notwithſtanding the *Statute of Kilkenny* before-mentioned, by which thoſe who ſubmitted to the *Brehon* Law were to be adjudged Traitors, yet we ſee many Inſtances whereby it appears, that the ſaid Law, together with the Law of *Taniſtry*, was obſerved among ſome of the *Engliſh* in Blood, as well as among the *Iriſh*, long after. In the Depoſitions of Witneſſes examined before the Lord Deputy and Council at *Limerick A.* 36. *H.* 8. (*h*) in Proof of the Marriage of the Earl of *Clanrickard* to *Grany O-Kerwill*, one of the Witneſſes is ſtiled *Hugh Mac-Donnell*, *Mac. Egan*, *Brehon* of *Cloghketinge* in *Ormond*; and among the Articles made with the Earl of *Deſmond*, (*i*) one is, "that the *Brehon* Laws, according to the Act of
"Parliament therein provided, be aboliſhed in all the Shires under the Ju-
"riſdiction of the Earl." And as to the Law of *Taniſtry*, by an Inquiſition taken (*i*) at *Mallow* on the 25th of *October*, 1594, before Sir. *Thomas Norris*, Vice-

(*d*) De Moribus Germanorum. (*e*) Tit. 8. 9, (*f*) Verbo Ovibus (*g*) Noct. Attic. Lib. ii. Chap. 1. (*h*) Irrot. in dorſo Rot. An. 9°. Eliz. (*i*) Irrot. An. 6° Eliz. (*k*) Irrot. 36° Eliz.

(C) *Thrymſa* was a *German* Coin eſtimated at the 3d. Part of a Shilling, and is a Contraction of the *Latin* Word *Tremiſſis*. *Tremiſſis eſt tertia Pars Solidi, & ſunt Denarii quatuor.* *Lambert* deduces it from the Saxon Word *Thrim*, i, e, *Three*, and makes it an old Piece of Money of three Shillings. But *Selden* in his Titles of Honour, p. 604 reduces it to a Groat.

Vice-preſident of *Munſter*, *William Saxey* Eſqr; and *James Gould* Eſqr; Chief and Second Juſtice of the ſaid Province, by Virtue of a Commiſſion from the Lord Deputy and *Council*, dated the 26th of *June* before, it is found, among other Things, " that *Conoghor O-Callaghan*, alias the *O-Callaghan*, " was and is ſeized of ſeveral large Territories in the Inquiſition recited in " his Demeſne, as *Lord* and *Chieftane* of *Poble-Callaghan*, by the *Iriſh* Cuſtom " time out of Mind uſed; that as *O-Callaghan* aforeſaid is *Lord* of the " ſaid Country, ſo there is a *Taniſt* by the Cuſtom of the ſaid Country, who is " *Teig O-Callaghan*, and that the ſaid *Teig* is ſeized as *Taniſt* by the ſaid " Cuſtom of ſeveral Plow-lands in the Inquiſition mentioned; which alſo " finds, that the Cuſtom is further, that every Kinſman of the *O-Callaghan* had " a Parcel of Land to live upon, and yet that no Eſtate paſſed thereby, " but that the Lord (who was then *Conoghor O-Callaghan*) and the *O-Callaghan* for the " Time being, by Cuſtom time out of Mind, may remove the ſaid Kinſmen to other " Lands; and the Inquiſition further finds, that *O-Callaghan Mac-Dermod*, *Irrelagh O-* " *Callaghan*, *Teig Mac-Cabir O-Callaghan*, *Donogho Mac-Thomas O-Callaghan*, *Conogh-* " *or Genkagh O-Callaghan*, *Dermod Bane O-Callaghan*, and *Shane Mac-Teig O-Cal-* " *laghan*, were ſeized of ſeveral Plow-lands according to the ſaid Cuſtom, ſubject ne- " verthelefs to certain Seigniories and Duties payable to the *O-Callaghan*, and that they " were removeable by him to other Lands at his Pleaſure." It is not there- fore to be wondered at, that the Improvements of *Ireland* ſhould be ſo ſlow and inconſiderable before the final Settlement of the Kingdom in the Reign of K. *James* I. when the Law of *Taniſtry* was condemned (*l*) *as a lewd and barbarous Cuſtom* by a final Judgment in the King's Bench. For where Men have no fixed Eſtates in their Lands, which their Iſſue or next Relations of Blood may inherit, they are ignorant for whom they labour, and are therefore negligent in turning them to the beſt Advantage and Profit, in building Houſes of Continuance, in making laſting Improvements on them, or in giving civil Education to their Children; but having Reſpect to the preſent Time only, are utterly careleſs of Poſterity; and this was the true Cauſe of all that Barbariſm and Deſolation conſpicuous through the *Iriſh* Territories, where this Cuſtom of *Taniſtry* prevailed, and was alſo the Source of thoſe continual Felonies and Treaſons committed by the *Iriſh* in former Times. For when they knew that their Wives were not endowable, nor their Iſſue inheritable, they committed Crimes with the greater Audacity, as knowing, that they themſelves could only be Sufferers in the evil Succeſs of their Attempts.]

There were among the *Iriſh* two other Cuſtoms called GOSSIPRED or Compaternity, and FOSTERING, or the nurſing of Children, which by the Corruption of Times were the Fountains of many Evils: From hence proceeded ſtrange Combinations and Confederacies of Factions in all Things either lawful or unlawful, when any Diſſention aroſe among the Men of Power. So that from what has been ſaid, it is eaſy to be ſeen, that the Condition of the Subject was moſt miſerable where theſe Cuſtoms prevailed; [which Cuſtoms, together with intermarriages of the *Engliſh* among the *Iriſh*, were declared Treaſon by the famous Statute of *Kilkenny* before-mentioned; (*m*) yet in many Inſtances they were long after practiſed with impunity even as low down as the Reign of Queen *Elizabeth*; witneſs the Recognizance of *Conat* Earl of *Thomond* dated the 27th of *September* 1572, whereby he binds himſelf to her Majeſty in 10000*l.* and one of the Conditions of the Recognizance is, " that " he ſhould not *marry*, *Goſſop*, nor *Foſter* contrary to the Statute in " that Behalf provided, without the ſpecial Licence of the Lord Deputy or " Governour for the Time being." As to the particular of *Foſtering*, whatever Miſchiefs might have flowed from the Abuſe of the Cuſtom, yet it cannot be denied but that it antiently proved a ſtrong Link to bind Affections

(*l*) Davis's Repts. Caſe of Tiniſtry. p. 28. &c. (*m*) Enacted An. 40th Edw. 3d. (*n*) Rot. Canc. 14th. Elix.

tions and Intereſts together for laudable Purpoſes, not only of the Foſterers and Foſtered, but of the Friends and Relations on each Side. An antient Writer (*m*) of the Life of St. *Cadroe* has this Paſſage. " *Moris eſt*, &c. It is (ſays he) " the Cuſtom of *Ireland*, that they who nurſe the Children of Noblemen, " think themſelves ever after intitled to the Aid and Protection of ſuch Children, " in as high a Degree as if they had been their Parents." *Staniburſt* (*n*) carries the Point very far in regard to the Fidelity between Foſter-brethren. " You " cannot (ſays he) find one Inſtance of Perfidy, Deceit, or Treachery among " them; nay, they are ready to expoſe themſelves to all manner of Dangers " for the ſafety of thoſe who ſucked their Mother's Milk; you may beat them " to a mummy, you may put them upon the Rack, you may burn them on a " Grid-Iron, you may expoſe them to the moſt exquiſite Tortures that the cruelleſt " Tyrant can invent, yet you will never remove them from that innate Fidelity, " which is grafted in them, you will never induce them to betray their Duty." Even *Cambrenſis* (*o*), (who upon other Occaſions could not afford a good Word to the *Iriſh*) in this particular is forced to own, though with an ill Grace, " that if any Love or Faith be to be found among the *Iriſh*, you muſt look " for it among the *Foſterers* and their *Foſter-Children.*"]

It remains that we ſay ſomething of the Cuſtom of *Gavelkind*; concerning the Etymology of which Word writers have held different Opinions. *Lambard* (*p*) and his Followers explain it to be, *an Inheritance deſcendible to all the next of Kin*, from the *Saxon* Words *Gyfe-eal-Cyn*, *given to each of Kin.* [*Verſtegan*, (*q*) in much the ſame Senſe, calls *Gavelkind*, as it were, *Give all Kind*, i. e. to give to each Child his Part. *Taylor* (*r*) derives it from the *Britiſh* Word *Gafael*, a Holding or Tenure, and *Cennedh*, a Family or Lineage; and in that Senſe it may ſignify the Tenure or Holding of a whole Family or Lineage. That this Cuſtom continued in Force among the *Britons* for a long Time will appear hereafter.] *Somner*, (*s*) perhaps with more Probability, derives the Word from the Saxon, *Gafel*, a Tax, Tribute, or Penſion, and *Cynd*, Nature, Kind, or Condition; ſo that *Gavelkind* ſignifies *a taxable or tributary Eſtate liable to an annual Rent, and to other Services and Duties of Plebeian Eſtates.* [Yet whatever the true Etymology of the Word may be, it ſignifies in Law, *a Cuſtom whereby the Land of the Father is at his Death equally divided among all his Sons, or the Land of the Brother among all his Brethren, if he have no Iſſue of his own.*] But by this Cuſtom among the *Iriſh*, the Inheritance of the deceaſed (if he were below the Degree of a Taniſt) was equally divided amongſt the Sons, whether Baſtards or Legitimate; and upon failure of ſuch, among the next Heirs Male, the Females being intirely excluded from any Share of it. In theſe Particulars this Cuſtom was different from the antient *Gavelkind* of the *Anglo-Saxons*, by which, if there were a Failure in the male Line, the Inheritance deſcended on the Females, and Baſtards were excluded. From this Cuſtom every one of the Sons, though labouring under the moſt ſhameful Poverty, looked upon himſelf as a *Gentleman*, and diſdained to exerciſe Huſbandry, Merchandize, or any mechanical Art; [though his partible Share was ever ſo mean and inſignificant. From hence followed many Inconveniencies; for the often Gavelling of Eſtates, in the End, of neceſſity created a poor and mean Gentry; yet theſe poor Gentlemen were ſo affected to their ſmall Portions of Land, that they rather choſe to live at home by Rapine, Extortion, Oppreſſion, and Coſhering, than to ſeek more ample Fortunes abroad. From hence their *Septs* increaſed into ſuch great Numbers, that as Sir *John Davis* (*t*) obſerves, " there were not to be found " in any Kingdom of *Europe* ſo many Gentlemen of one Blood, Family and " Surname, as there were of the *O-Neals* of *Ulſter*, of the *Bourks* in *Conaught*, " and of the *Geraldines*, and *Butlers* in *Munſter* and *Leinſter.*" And the ſame may

(*m*) Colgan. Act. Sanct. p. 496. ch. 16. (*n*) Lib. 1. p. 49. (*o*) Topog. Hib. Diſt. 3. ch. 23. (*p*) Expos. of Saxon Words verb. terra & Scripto. (*q*) Reſtit. of decay'd Intelligence ch. 3. (*r*) Hiſt. of Gavelkind. (*s*) Gloſſary. (*t*) Hiſt. Relat. fo. p. 37.

may be obſerved of the inferior *Septs* and Families. From hence enſued thoſe ſtrong Combinations of Parties formed in Times of Diſſention and Trouble, who adhered to one another with great Conſtancy, as being knit together by the Ties of Blood and Kindred: whereas Rebels and common Malefactors, having no ſuch Ties, are eaſily broken.] I cannot but remark, that this *Iriſh* Cuſtom of Gavelkind prevailed alſo in *Venedotia*, or north *Wales*, even down to the 12th Year of King *Edward* the Firſt, when it was reformed by the Statute of *Rutland*, and ſo continued, till by another Statute made *Anno* 34th *Hen.* 8. it was utterly aboliſhed.

CHAP. XII.

Of the Antient Iriſh *Exactions, called,* Bonaght, Sorohen, [Kernetty, South, Gyllicone, Muſterowne, Gilletinny,] Coſhery, [Aſſaut, Bode, Garty, Caan, Alterage, Byenge, Saults, *and* Slaunciaghs,] Cuddies, Shragh, Mart, [*and* Cuttings;] *and of the Taxes introduced by the* Engliſh *in the Room of* Bonaght, *called* Coyne *and* Livery, [Refection *and* Ceſſe.]

BONAGHT was an Exaction impoſed at the pleaſure of the Lord for the maintenance of his Horſemen, his Foot called *Gallo-Glaſſes*, and his other light-armed Foot called *Kerns*; and theſe Soldiers, thus ſupported, were ſometimes without Diſtinction called *Bonaghti*, *Bonaghts*. [There were two Sorts of this Impoſition, *(viz.) Bonaght-bur*, which was free Quarter at Diſcretion or in Specie, and *Bonaght-beg*, which was a commutation for it in Money or Proviſions according to Agreement with the Lord; though it was generally impoſed at his Will, which the Tenant could not contradict. Anno 1572, the Earl of *Thomond* covenanted with the Lord Deputy and Council, that he would not exact any Tax, Tallage, or *Byenge*, of any Subject contrary to the Good Will of the Giver. Perhaps that Word means the ſame as *Bonaght*.]

SOROHEN is [ſaid to be] a Tax impoſed four times a year on all Franktenants, or ſuch who held Lands deſcendible to their Heirs, for the Maintenance, Entertainment and Pay of the aforeſaid *Bonaghts*. [But though it is ſome times taken for an Impoſition or Tax, yet it is often underſtood to be a Reſervation according to Tenure, or Grant, between the Lord and Frank-Tenant, for Maintenance of ſome *Gallo-Glaſſes*, more or leſs, at certain Times; and was not always reſtrained to four times a year, but was often taken one Day in every fourteen. In an Inquiſition taken on the fourth of *November* 1584, after the Rebellion of *Girald*, Earl of *Deſmond*, it appears, that the *Sorohen* was paid for twenty-four Hours once every Fortnight, and the *Rents* equally at *Eaſter* and *Michaelmas*; and it is mentioned in that Record, "That "the Plowland of *Ballyadam*, beſides *Sorohen*, paid 6*s.* 8*d.*" I take the Name to come from the Word *Srone*, which was a Meaſure of Oat-meal containing three Pottles, and that *Sorohen* was a charge of a certain Quantity of *Oat-meal* for the Maintenance of ſo many *Gallo-Glaſſes* as were ſtipulated for between Landlord and Tenant, three Pottles for each Head, and that ſeldomer or oftner according to the Terms of the Tenure. See in the Rolls Office, Stat. III. IV. *Philip* and *Mary*, N°. 13, where it is made High Treaſon to give the *Scots* any Wages, *Bonaght*, *Soreyn* or other Entertainment. There were two

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Sorts of *Soroben*, (viz.) *Soroben-Mor*, or the large *Soroben*, which was an Equivalent or Commutation for the other *Soroben*, in *Quirreens* of Butter and *Srones* of Oat-meal; a *Quirreen* being a Pottle or Four Pound. The ſaid Inquiſition mentions other Charges payable to the Earl of *Deſmond*, as 10*s.* out of every Plowland in half-faced Money, (which was a third Part worſe than Sterling) as alſo *Coyn* and *Livery* (explained hereafter) *Kernetty*, being a Tax on every Plowland for the Maintenance of the Lords *Kern*, called *Kern-tee*, and by Corruption *Kernetty*; which I find alſo called *Kerneton* in a Grant (*a*) made to *William Carter* in order to re-people *Munſter*; *South*, a Tallage or Contribution on extraordinary Occaſions, much the ſame as *Cuttings* hereafter mentioned, which was often levied for the Payment of the Lords Debts. *Gilhycone*, an Impoſition in Money, or Victuals, or both, for the Maintenance of the Lords Huntſman, or Dog-keeper, and is the ſame as I imagine, with *Guillinyquillicon*, which is mentioned as a Tax or Impoſition in a Grant from Queen *Elizabeth*, (*b*) to Sir *George Thornton*. *Muſterowne*, called in the ſaid Inquiſition, *Moſyorowne*, was an Impoſition in Money or Victuals to ſupport the Lords Workmen or Builders. *Gilletinny* was another Kind of Impoſition, the Senſe of which I am ignorant of, unleſs it means a Tax for finding Fewel for the Lords Houſe, *Gilla* ſignifying a Servant, and *Teine* Fire. *Gillitin* and *Gillicon* are both mentioned in the Grant to *William Carter*, before hinted at. All theſe Tallages are recited in the ſaid Inquiſition to be chargeable on the Barony of *Kerrycurriby*, when manured or grazed, but not otherwiſe.]

COSHERY was an Exaction of Proviſions and Lodging, for himſelf and his Retinue, laid by the *Chief Lord* or *Dynaſt* on his Tenants and others under his Protection. [I take it to come from the Word, *Cus*, which ſignifies a Subſidy or Tribute, and is not a Living, or Quartering, on the Subject, as ſome expound it, but a compenſation to excuſe ſuch Quartering. There was alſo an Impoſition called in Latin *Satellitum Poturæ*, which was in the nature of *Coſhery*, and was a Proviſion of Drink for the Lord's Retinue. This was an Exaction either introduced by the *Engliſh*, or taken up by them from the Practice obſerved among the *Iriſh*, and ſeems to have been leviable without Tenure or Reſervation. There is an Exemption (*c*) from this Impoſition to be met with in an antient Grant made by Sir *John Tyrrell* to the Abby of *Triſternagh* in the thirteenth Century.

ASSAUT was an amends claimed by the Kindred of a Perſon ſlain on all of the ſame Name with the Murderer, and ſeems to me to be in the nature of the *Erick*, or *Fine* in compenſation of Murder. This was prohibited by the Satute of 10. H. 7. Cha. 11. under the Penalty of Life and Member; in the Original of which Act in the Rolls Office, and in the printed Copy, there is a great Miſtake committed; for the Preamble mentions, "That it was uſed by divers of the Land for the death of their Friends "or Kinſmen, to bren, ſlay or rob as many as beareth the Name of *him that* "*is ſlain*," (*inſtead of the ſlayer*) which does not agree with the enacting Part, which provides, that if any Perſon in ſuch Caſe cauſes the King's Subjects to pay an *Aſſaut*, or claims any Amends but according to the King's Laws, that upon Conviction he ſhall have Judgment of Life and Member. And the Act deſcribes *Aſſaut* to be *an obliging the Kindred to depart with moſt Part of their Goods by way of Amends*.

BODE was a Pledge or Security taken for Damages or Treſpaſſes done, and ſeems to be the ſame as *Bote* in the *Saxon*, which ſignifies Compenſation, as *Man-bote*, Amends for a Man Slain. *Donald O-Brien* covenanted (*d*) not to take *Vadium*, commonly called *Bodes*, for Treſpaſſes done to him or his by the King's Subjects, but ſhall ſubmit his wrongs to the Judgment of the Law or Ar-

(*a*) Pat. 2. March. 34 Eliz. (*b*) Pat. 29. Eliz. (*c*) Arch. Triſternagh. Pat 34.
(*d*) Rot. pat. in Canc. 3. H. 4. Dorſo.

Arbitration. *Garty* and *Caan* ſeems to bear much the ſame Senſe as *Bode*, and to import an Amends for Felony or Murder; *Alterages*, *Bienges*, *Saults*, (the ſame as *Aſſaut*) and *Slaunciaghs*, are alſo Amends claimed for other Offences. See the Inſtructions (*e*) given to *John Allen*, when he was ſent to acquaint King *Henry* VIIIth with the Decay of *Ireland*.]

There were other Exactions called *Cuddies* [or *Quid-ibys*] *i. e.* a Supper or Entertainment for a Night; [which was often commuted for an Equivalent in Honey, Aqua-Vitæ, or Money;] and others (eſpecially in *Munſter*) called *Sbragh* and *Mart*, (A) the latter of which was a yearly Rent in Beef or other Meat, the former in Money, and impoſed for the moſt Part by the Lord at his pleaſure, [though ſometimes they were aſcertained by Tenure, and differed from *Souh* and *Cuttings*, as theſe latter were alway laid on *ad libitum* upon extraordinary Occaſions.] It may eaſily be perceived, that from theſe Plunderings and other Exactions, called in *Engliſh*, *Cuttings*, impoſed either when the Lord undertook a Journey, or made a great Entertainment for any Perſon, or on the like Occaſions, that the antient Condition of the Common People of *Ireland* was very little different from Slavery.

Maurice Fitz-Thomas, (who was afterwards Earl of *Deſmond*) treading in the Footſteps of the *Iriſh*, is ſaid to have been the firſt of the *Engliſh*, who impoſed on the Subjects thoſe grievous Taxes called *Coyn* and *Livery*, *i. e.* Money, Food and Entertaiment for the Soldiers, and Forage for their Horſes. He is ſaid to have introduced theſe Taxes in the Reign of King *Edward* II^d^ for the Support of the King's Army againſt the *Scots*, who then ravaged the Country far and near, under the Conduct of *Edward Bruſs*, who had cauſed himſelf to be proclaimed King of *Ireland*. But whether he were the firſt or not, yet after the *Scots* were reduced, and Peace reſtored, theſe Taxes

Per longas invaluere Moras,
Gathered Strength by long Uſe;

for in moſt Parts of *Ireland* they were for many Years after impoſed, and were a grievous burthen on the miſerable People, notwithſtanding ſome Acts of Parliament, by which theſe Pillagings and Exactions were prohibited under the Penalty of Treaſon. But, (as *Tacitus* juſtly obſerves,) *plus valent boni mores quam bonæ leges*, the Reformation of Manners is more prevalent than good Laws. See *John Clyns* Annals under the year 1345, that this Earl's Seneſchal, *John Cotterell*, was puniſhed with Death by the Command of *Ralph de Ufford*, Lord Juſtice of *Ireland*, "becauſe he had introduced, invented and "practiſed many grievous, foreign, and intolerable Laws." Some have obſerved, that theſe kind of Exactions proved fatal to one of the Poſterity of the ſaid Earl *Maurice*. For that *Thomas*, Earl of *Deſmond*, for impoſing the like Taxes on the Subject, was beheaded at *Drogbedah* on the 15th of *February* 1467, by the Command of *John Tiptoft*, Earl of *Worceſter*, Lord Deputy of *Ireland*. But *Thomas Ruſſel* in his Hiſtory of the *Geraldines* (*f*) affirms, (from what Authority I am not able to ſay) that the Earl of *Deſmond* was taken off by the Contrivances of *Elizabeth* Wife of King *Edward* IVth in Revenge for ſome Words he had ſpoken to the King to her prejudice. [Perhaps

(*e*) Cox. 1. v. p. 225. (*f*) M. S. Chandois.

(A) *Sbragh* is in the Table to the Red Council Book of 24. *Hen.* VIII. explained to be an Exaction in Money taken by great Lords to bear their Charges in coming to Parliaments, Councils, or Burrough Towns. *Mart* is the *Iriſh* Word for a Beef. In the ſaid Council Book *Teig O-Duin* was obliged to pay ſix Fat Marts (*i. e.* Beeves) to the King yearly, and to bring to Hoſtings 24 Foot. Beeves or Marts, reckoning each at 13 *s.* 4 *d.* were reſerved as Rent at the Settlement of *Conaught* in 1585, by Sir *John Perrot*, or Money in lieu thereof.—At which Time alſo *Magwire* and his Captenry were pardoned, but were mulcted in 200 Beeves or Marts; 100 of which the ſaid Lord Deputy granted towards rebuilding the Walls of *Chriſt-Church*, *Dublin*.

haps the taking of *Coyn* and *Livery* might have been the real Cauſe of this Diſaſter to the Earl, yet it is certain it was not made the Pretence: For he was attainted by an Act of Parliament (g) made at *Drogheda* Anno 7th, *Edward* IVth. *for Alliances, Foſterage and Alterage with the King's Iriſh Enemies, and for furniſhing them with Horſes, Harneſs and Arms, and ſupporting them againſt the King's Loyal Subjects*; and this Act was groun ded on the Statute of *Kilkenny*, made Anno 40th of *Edward* III. which makes *Marriage*, *Foſtering*, or *Goſſipping* with the *Iriſh* to be Treaſon. This Extortion of *Coin* and *Livery* was originally an *Iriſh* Cuſtom under the Name of *Bonaght*, which was impoſed upon the People inſtead of Pay for the Soldiers. But when the *Engliſh* got a Taſte of it, they uſed it with greater Inſolency,] for it was not a temporary Oppreſſion nor limited to particular Places and Occaſions; [but becauſe there was every where a continual War, either Offenſive or Defenſive, and every *Lord* of a Country and *Marcher* made War and Peace at Pleaſure, it became unniverſal and perpetual, and was the moſt heavy Oppreſſion ever practiſed in any Chriſtian or Heathen Kingdom.] From thence the Depopulation, Exile and Extirpation of many of the Prime Subjects proceeded, while others grew Careleſs and Indolent in expectation that ſome End would be put to their Miſeries, and the misfortunes of the Times. So for the moſt Part ſays Sir *John Davis*, (*b*) who for a Time was Attorney-General to King *James* Iſt. in *Ireland*: To which Miſeries may be added (out of the Satute of 10th H. VIIth the Murders, Rapes and Robberies frequently committed by thoſe very Soldiers, who were ſupported by the ſaid Exactions. In the End, theſe *Iriſh* Exactions before-mentioned, or the greateſt Part of them, grew by Degrees into Uſe among ſome *Engliſh* of eminent Rank, and in particular among the Earls of *Deſmond*. But at length Peace being reſtored in the Reign of King *James* Iſt. the Laws of the Land were univerſally obeyed, and then theſe grievous Taxes and Plunderings vaniſhed. —— As to the ſignification of the Words *Coyn* and *Livery*. *Coyn* is an *Engliſh* Word denoting *Money*, [and is underſtood to mean here an Exaction in *Money*;] and *Livery* in the moſt moderate Senſe ſignifies *Neceſſaries provided for Magiſtrates, Strangers, or Travellers, either as a juſt Due, or furniſhed out of Reſpect*, as *Spelman* ſays, [To which Mr. *Edmond Spencer*'s (*i*) Notion may be added (viz.) "That it is an Allowance "of Horſemeat, as *Coyny* was of Money;" and he explains *Livery* from the uſe of the Word in Stabling, as to keep Horſes at *Livery* ſignifies the *Livering* or *Delivering* forth their nightly Food. So alſo in great Houſes, that the *Livery* is ſaid to be ſerved up for all Night, that is, their Evening's Allowance of Drink.

There were other Exactions uſed in *Ireland*, ſufficient to be juſt hinted. As *Refection*, which was a privilege the Lord claimed of being entertained for one Meal only, and which ſeems to be much the ſame in *Engliſh* as *Cuddy* is in *Iriſh*: and *Ceſſe*, which was a Tax of five Marks on every Plowland diſcretionally levied under pretence of Prerogative by the Chief Governors of *Ireland* from the Time of *Edward* III. for the Maintenance of their Families, and the Soldiers in Garriſon. This Tax in Queen *Elizabeth*'s Reign was arbitrarily ſtretched to eight or nine Pound, a Plowland, and gave great Diſcontent to the Lords and Gentlemen of the Pale; but upon Application to the Queen was reduced within its firſt Bounds.]

(g) Rot. Parl. in Canc. 7th. Edw. IV. No. 17. (*b*) Hiſt, Relat. Fo. p: 37. 38. (*i*) View of Ireland, p. 24.

CHAP. XIII.

[*Of the Common and Statute Laws introduced by the* Engliſh *into* Ireland, *and of the Settlement of the Legiſlature there.*

IN Chap. XI. I have given a ſuccinct Survey of the antient Laws and municipal Cuſtoms practiſed among the *Iriſh*, and ſhewed ſome of their Inconveniencies. In Chap. XII. I have ſet forth the antient Exactions of the *Iriſh*, and the miſerable Condition of the People under them. I ſhall now proceed to ſhew the Beginning and Progreſs of the *Engliſh* Laws in *Ireland*, together with their natural Concomitants, a Reformation of Manners, and a firm Enjoyment of Property, and Civil and Religious Rights, which by the Bleſſing of Almighty God, under the Protection of a well regulated *Engliſh* Government we fully enjoy.

The generality of Hiſtorians have been miſtaken in aſcribing to King *John* the Introduction of the *Engliſh* Laws into *Ireland*, which indiſputably had an earlier Source. For upon the Succeſsful Expedition made into that Country, Anno 1172, by King Hen. II. it was then reduced to the Model and Form of the *Engliſh* Government both in Church and State. "For (*a*) he aſſem-
" bled a Synod at *Caſhell*, wherein appeared *Chriſtian*, Biſhop of *Liſmore*, the
" Pope's Legate, *Donat*, Archbiſhop of *Caſhell*, *Laurence*, Archbiſhop of *Dub-*
" *lin*, and *Catholicus*, Archbiſhop of *Tuam*, with all their Suffragan Biſhops,
" Abbots, Archdeacons, Priors, Deans, and many other Prelates of the Church
" of *Ireland*, and on behalf of the King appeared *Ralph*, Abbot of *Bilde-*
" *was*, *Ralph*, Archdeacon of *Landaffe*, and *Nicholas*, the King's Chaplain, and
" divers other good Clerks. The Primate of *Armagh*, on account of his
" Weakneſs and great Age, was not preſent at the Synod; but he afterwards
" came to *Dublin*, and gave his full Conſent to the ſame." In this Synod ſeveral Eccleſiaſtical Conſtitutions were made, and among the reſt, " That
" all Divine Service in the Church of *Ireland* ſhould be kept, uſed and ob-
" ſerved in the like Order and Manner as it is in the Church of *England*.
" For it is meet and right, that as by God's Providence and Appointment, *Ire-*
" *land* is now become ſubject to the King of *England*, ſo it ſhould take
" from thence the Order, Rule and Manner how to reform themſelves, and
" live in better Order. For whatſoever good thing is befallen to the Church
" and Realm of *Ireland*, either concerning Religion or peaceable *Government*,
" they are indebted for the ſame to the King of *England*, and are to be there-
" fore thankful unto him." Thus far *Giraldus Cambrenſis*, a contemporary Witneſs.

Whether this Synod may be conſidered as meerly Eccleſiaſtical, or as a mixed Aſſembly convened for Civil as well as religious Purpoſes, is not clear from Hiſtory; though I am inclined to look upon it in the latter Light, and the Words of *Cambrenſis* ſeem to imply as much. For having ſet forth the Eccleſiaſtical Canons agreed on in that Synod in number Eight, he concludes, " That
" ſundry *good Statutes and wholeſome Laws* were there deviſed, which were
" after ſubſcribed by the King himſelf, and under his Authority." It is certain that in this mixed Aſſembly (if ſuch it were) or in a Parliament convened for that Purpoſe the ſame Year at *Liſmore*, as ſome alledge, the King granted the Laws of *England* to the People of *Ireland*, *which were joyfully received* (A) *by them all, and confirmed by the King, having firſt accepted their Oaths for the Obſervation of them.*

Whatever

(*a*) Girald. Cambr. lib. 1. ch. 55.

Whatever Laws were enacted at this Time are loſt; but the Traces of one of them remain yet in the Rolls Office, and we find the ſame mentioned in a Statute made in a Parliament held at *Trim* (*b*) *Anno* 2d. *Rich.* 3. where it is enacted, " that the Statute of *Henry Fitz-Empreſs* (i. e. *Henry* 2d) made " for the Election of a Governour of *Ireland*, when it ſhall happen to be " void of any lawful Governour, be by the Authority of this Parliament, " ratified and confirmed; and that *Thomas Fitz-Gerald*, Chancellor of *Ireland*, " Sir *Rolana Fitz-Euſtace*, Treaſurer of *Ireland*, *Philip Bermingham* chief Juſtice " of the *King's Bench* of *Ireland*, *Thomas Plunket*, Chief Juſtice of the *Com-* " *mon Pleas* of *Ireland*, *Oliver Euſtace*, Chief Baron of the *Exchequer* of *Ire-* " *land*, or his Deputy for the Time being, *Thomas Dowdal*, Clerk and Keeper " of the Rolls and Records of the *Chancery* of *Ireland*, *John Eſtrete*, the " King's Serjeant at Law of *Ireland*, and every of them, ſeverally be ad- " judged to hold their ſeveral Offices for their Lives. And that it be law- " ful for them or the Majority of them, as well as for all others, who ſhall " ſo ſeverally hold any of the ſaid Offices by reaſon of the Death of any " Officer of the ſaid Offices, by Gift under the Teſte of *Girald* Earl of *Kil-* " *dare* in any Manner as Governour of this Land, *according to the Tenor, Uſage* " *and Execution of the ſaid Statute of* Henry Fitz-Empreſs, *with the Aſſent of* " *the Nobles of this Land, as is ſpecified in the ſame Statute*, upon every ſuch " Avoidance to chuſe a Noble Lord to be Governour, and have the Govern- " ment, as Juſtice of *Ireland*, according *to the antient Uſage uſed and executed* " *from that Time*; and that it ſhall be lawful for ſuch Governour ſo choſen " to hold Parliaments and great Councils, and what they ſhall do therein, " ſhall be as good and effectual in Law as if done by any other Governour " in Times paſſed. Provided that ſuch Election be made by the Lords " Spiritual and Temporal, and the Nobles of the Land." It is apparent from hence, that K. *Hen.* 2. made Laws and Statutes for *Ireland*, and by pointing out this Statute concerning Government in particular, which the Statute of *Rich.* 3. was then about confirming, it is no way improbable, that there were other Statutes made by that Monarch for *Ireland*. It is manifeſt alſo from the Words of the Statute of *Rich.* 3d. that *Hen.* the 2d. did firſt inſtitute the Courts of Juſtice in *Ireland*. For the Words are, *that they* (*i. e.* the Chancellour, Treaſurer, *&c.*) *do with the Aſſent of the Nobles of the Land, and according to the Tenor, Uſage and Execution of the Statute of* Henry Fitz-Empreſs, *as is ſpecified in the ſame Statute, elect a Governour*; *which Governour was to have the Government, as Juſtice of Ireland, according to antient Uſage uſed and executed from that Time*, (i. e from the Time of enacting the Statute of *Henry Fiz-Empreſs.*) From whence it neceſſarily follows, that the Chancellour, Treaſurer, Chief Juſtice, *&c.* were named particularly in that Statute of *Henry Fitz-Empreſs*, or elſe how could it be ſaid in this Statute of *Rich.* 3d. that the Election muſt be made according to the *Tenor of the ſaid Statute, and as it is therein ſpecified?* Which great Officers without all peradventure did adminiſter the Laws of *England* to the Subjects of *Ireland*, then lately received and eſtabliſhed there; and with this agrees the Preamble of the *Iriſh* Statute of 33d. *H.* 8. *ſeſſ.* 2. *Ch.* 2. which ſays, " that *ever ſince the Conqueſt of the Realm* " *of* Ireland *it has been uſed therein*, that upon every Avoidance of a Gover- " nour the Council ſhould elect a Juſtice, *&c.*" And of the Council have theſe great Officers before-mentioned always been; and to this may be added as a further Proof, the Reſolution of the two Houſes of Parliament of *Ireland* on the 11th of *May* 1641, called, the Declaration and Proteſtation of the Lords Spiritual and Temporal and Commons in Parliament aſſembled, which is entered in their Journals, in the Beginning of which Declaration are theſe Words (*viz.*) " *that in the Reign of King* Hen. *the* 2d. *the common Law, and lawful* " *Cuſtoms of* England *were received planted and eſtabliſhed in this his Majeſty's* " *Kingdom of* Ireland."

From many other Records coeval with *Hen.* 11. it appears by natural Conſequence, that the ſaid Monarch granted the *Engliſh* Laws to *Ireland*. Thus

in

in all his Grants to *Fitz-Stephens*, *Cogan*, *Lacy* and others, he reſerves certain *Knights Fees*; which Reſervations were never before heard of among the *Iriſh*, who held their Lands by the *Brehon Law* in a Courſe of *Taniſtry*; nor would ſo wiſe a Prince ſuffer them to be ruled by that Law, which the Statute of *Kilkenny*, long after enacted, calls a *lewd Cuſtom*. To theſe Reſervations of Knights Fees were incident *Wardſhips*, *Marriages*, *Reliefs*, *Ayd for making the King's ſon a Knight*, *ond for the Marriage of his Daughter*, &c. Now the King could not receive theſe Incidents, if the Laws had not given him Means to come by them, which of Neceſſity muſt be by *Sheriffs*, *Officers of Juſtice*, and other *Miniſters* according to the Courſe appointed by Law in his Courts; and therefore it neceſſarily follows, that he granted the Laws of *England* to *Ireland*, erected Courts for the Execution of them, and for bringing in the Profits of his Grants; otherwiſe his Reſervations would have been idle and fruitleſs. The ſame may be ſaid of the Grants and Reſervations made by Earl *Strongbow*, who died in 1176, about four Years after the Submiſſion of the *Iriſh*; and he alſo reſerved *Engliſh* Tenures, which neceſſarily imply the *Engliſh* Laws; and the ſame may be ſaid of many other Grants made in the Reign of K. *Hen.* the II.

King *Hen.* the 2d. not only ſettled the *Engliſh* Laws and Eccleſiaſtical Juriſdiction in *Ireland*, but alſo ſoon after his return to *England*, tranſmitted thither a *Modus tenendi Parliamenta*, or an antient Formulary tranſcribed in a Parchment Roll, directing the People of *Ireland* in what Manner to hold Parliaments there; which Modus here follows (*viz.*)

A Modus [or Form] for holding Parliaments and Councils in *Ireland*.

'*Henry* King of *England*, Conqueror, and Lord of *Ireland*, &c. ſends this Form to 'the Archbiſhops, Biſhops, Abbots, Priors, Earls, Barons, Juſtices, Sheriffs, Mayors, 'Provoſts, Miniſters, and all his faithful Subjects of his Land of *Ireland*, for holding a Parliament. Firſt,

I. SUMMONS:

'The Summons of a Parliament ought to precede the firſt Day of the Seſſions 40 'Days.

II. SUMMONS of the Clergy.

'All Archbiſhops, Biſhops, Abbots, Priors, and all Clerks, who hold by the Tenure 'of an Earldom, or intire Barony, ought to be ſummoned and come to Parliament, 'and none others, who hold by more inferior Tenures, ought to attend at their own Coſts by reaſon of their Tenures.

'Alſo Archbiſhops, Biſhops, Abbots, Priors, Deans, and Archdeacons exempt, and 'other Privileged Perſons, who have Juriſdiction, ought to be ſummoned, that they by 'Aſſent of the Clergy cauſe to be elected for every Deanery and Archdeaconry of *Ireland*, 'and for themſelves the Deans and Archdeacons, two wiſe and competent Proctors for 'the ſaid Deaneries and Archdeaconries, to come to and remain in Parliament, to anſwer, 'ſupport, conſent to and do whatever each and every of the ſaid Deaneries and Archdeaconries might do if they were perſonally preſent; and that the Proctors ſhall come 'with duplicates of their Warrants ſealed with the Seals of their Superiors; of which 'one Part ſhall be delivered to the Clerk of the Parliament to be enrolled, and the 'other ſhall remain with themſelves.'

III. SUMMONS of the Laity.

'All Senators, and every Earl and Baron, and their Peers, (*viz.*) ſuch who have 'Lands, or Rents to the Value of one intire Earldom, or twenty Knights Fees, each 'computed at twenty Pounds, which make four hundred Pounds, or to the Value of an 'intire Barony (*viz.*) thirteen Knights Fees, and the third part of a Knight's Fee, which 'make four hundred Marks, ought to be ſummoned and come to Parliament; and none 'others of the Laity or Clergy of leſſer Poſſeſſions ought at their own Coſts to appear on 'Account of their Tenures, unleſs the King ſhould ſummon his Councellors or other wiſe 'Men for ſome neceſſary Cauſe, to whom he uſually ſends, praying them to come to and 'remain in Parliament at the Charges of the King himſelf.'

IV. KNIGHTS of SHIRES.

'Alſo the King ought to ſend by Writ to every Seneſchal of Liberties, and Sheriff 'of his in *Ireland*, that each of them by the Aſſent of the Community of his Liberty 'and County, do cauſe to be elected two competent honeſt and wiſe Knights to come 'to Parliament, to anſwer, ſupport, conſent to and do, whatever all and every of the 'Community of the ſaid Liberty and County [illegible]

'perſonally preſent. And that the Knights ſhall come with their Warrants in the 'ſame Manner as is ſaid of the Proctors, and that without Licence of Parliament, they 'ſhall not depart from Parliament; and that after ſuch Licence obtained they ſhall 'have a Writ directed to the Seneſchal or Sheriff, that he cauſe the ſaid Knights 'to receive from the Community their reaſonable Coſts and Expences from the Day 'of their Removal towards Parliament, to a reaſonable Day in which they may return 'home; and that theſe Expences ſhall not exceed a Mark a Day for the two 'Knights.

V. CITIZENS and BURGESSES.

'Alſo, after the ſame Manner, the Mayors, Bailiffs, Provoſts of Cities, and Burgeſſes 'of Franchiſes are to be ſent to, that they by the common Aſſent of their Commons 'do elect two Citizens or Burgeſſes, *&c.* as is before-ſaid of Knights, and that the 'Expences of the two Citizens or Burgeſſes do not exceed half a Mark a Day.

VI. The PRINCIPAL CLERK.

'Alſo, that the King ſhall find at his Charges a Principal Clerk of Parliament, to 'inrol the Common Pleas and Buſineſſes of Parliament, who ſhall indifferently be ſubject 'to the King and Parliament, in Common; and when the Peers in Parliament are 'aſſigned to examine Petitions by themſelves, and are agreed in their Judgments, then 'the ſaid Clerk ſhall repeat the Petitions and the Proceedings on them, and the Peers 'ſhall give Judgment in full Parliament. And the ſaid Clerk ſhall ſit in the middle 'Place of Juſtice.

'Alſo, that no Juſticiary ſhall be in Parliament, nor have by himſelf a Power to make 'a Record in Parliament, unleſs a new Power be aſſigned him by the King and Peers 'of Parliament in Parliament. And the ſaid Clerk ſhall deliver his Rolls into the 'Treaſury before the End of the Parliament.

VII. The CLERK of the PARLIAMENT.

'Alſo, the King is wont at his own Charges to appoint one good and approved Clerk 'to write down the Doubts and Anſwers which the Archbiſhops and Biſhops ſhall make 'to the King and Parliament, and a ſecond Clerk for the Proctors in the ſame Man-'ner; nay, a third for the Earls, Barons, and their Peers; in the ſame Manner a 'fourth for the Knights of Liberties and Counties, and a fifth for the Citizens and 'Burgeſſes; which Clerks ſhall be always preſent in their Councils: But if they or 'any of them ſhould happen to have Leiſure from their Employment, that then they 'ought to be aſſiſtant to the Principal Clerk in his enrolments, and at leaſt he ought to 'aſſign one for the Lords Spiritual and Commons Spiritual, and another for the Tem-'poral Lords and Commons. Alſo the King ſhall aſſign with each of the ſaid Clerks one 'Door-keeper, and one Cryer.

VIII. The Degrees of the Parliament.

'The firſt Degree of the Parliament is of the King alone, who is the Head, 'Beginning and End of Parliament. The ſecond Degree is of the Arch-biſhops, 'Biſhops, Abbots, Priors, and their Peers, holding by the Service of an Earldom 'or Barony. The third Degree is of the Proctors. The fourth Degree is of the 'Earls and Barons, and their Peers. The fifth Degree is of the Knights of Liber-'ties and Counties. The ſixth Degree is of the Citizens and Burgeſſes; and if it 'ſhould happen that any one of the ſaid Degrees, (the King excepted) ſhould be abſent 'from Parliament, nevertheleſs the Parliament is adjudged to be full.

IX. Of the Preſence and Abſence of the King.

'The King is obliged to be always perſonally preſent in Parliament, unleſs he be hin-'dered by Sickneſs; and in ſuch Caſe the Parliament ought to aſſemble within his Man-'nor-houſe or Villa; and he ought to ſend for two Biſhops, two Earls, two Barons, 'two Knights of Counties, two Citizens, and two Burgeſſes, to viſit his Perſon, and 'be Witneſſes of the Condition of his Health; in whoſe Preſence alſo he ought to give 'Commiſſion to the Archbiſhop of the Place, the Earl of the Country, and his 'chief Juſtice, impowering them to begin and continue the Parliament in his Name. 'And the King cannot abſent himſelf from Parliament, except in the Manner and for the 'Cauſe aforeſaid, unleſs it be by the Aſſent of the Peers of Parliament.

X. Sittings in Parliament.

'The King ſhall ſit in the middle of the firſt Bench, and at his Right Hand the Arch-'biſhop of the Place, whether of *Armagh* or *Dublin*; and if the Parliament be held 'without their Bounds, then on the Right Hand of the King ſhall ſit the Arch-biſhops 'of *Armagh* and *Caſhel*, and on the Left Hand of the King the Arch-biſhops of *Dublin* 'and *Tuam*. Then on the Right ſhall ſit the Biſhops, Abbots, and Priors on the ſecond 'Bench according to their Ranks, and on the Left Hand on another Bench the Earls, 'Barons, and their Peers according to their Ranks. At the Right Foot of the King 'ſhall ſit the Chancellor, and chief Juſtice with their Aſſociates and Clerks; and at the King's 'Left

'Left Foot ſhall ſit the Treaſurer, Chamberlanes and Barons of the Exchequer, the 'Juſtices of the Bench and their Clerks, if they be of the Parliament, and in the laſt 'Place ſhall ſit the Proctors of the Land.

XI. The Amerciaments of the Abſentees.

'The King with his Council is obliged to be in the Parliament the firſt Day, 'and on the fourth Day all who are ſummoned to Parliament ſhall be called over, 'and the Defaulters recorded; and by the Conſideration of the King and all the Peers 'of Parliament the Amerciaments of the Defaulters ſhall be taxed.

XII. The Days and Hours of Parliament.

'The Parliament ought not to be held on the *Lord's Day*, nor on the Feſtivals of '*All-Saints*, nor *All-Souls*, nor on the Nativity of St. *John* the Baptiſt. On all other 'Days the King, with the Degrees of Parliament, ought to be in Parliament Half an 'Hour before one o' Clock; but on Feſtival Days by Reaſon of Divine Service at 'one o' Clock; and the Parliament ſhall always ſit in an open Place.

XIII. The Order of deliberating in Parliament.

'Petitions muſt be filed as they are delivered, and read and anſwered in Order. 'Namely, firſt thoſe Things ſhall be determined which belong to War, next what re- 'lates to the Perſons of the King, the Queen and Prince, and the Governance of 'them, and afterwards of the common Affairs of the Land; as of making and amen- 'ding Laws, namely, Original, Judicial, and Executory after Judgment given; and after 'theſe, then private Petitions, as they ſtand upon the File. And Proclamation ſhall be made 'the firſt Day of Parliament through the Town or Place of Sitting, that all People, 'who have grievances or Petitions to lay before the Parliament, ſhould do it within the 'fifth Day following.

XIV. The Opening of the Parliament.

'On the Fourth or Fifth Day of Parliament a Sermon ſhall be preached by ſome ſolemn 'Clergy Man of the ſame Dioceſe; and after Sermon the Chancellor, or ſome other 'wiſe, eloquent and worſhipful Man, elected in the Room of the Chancellor, ſhall in 'a ſtanding Poſture ſet forth the Cauſes of ſummoning the Parliament, firſt in general, 'and afterwards ſpecially. Becauſe, every one who ſpeaks in Parliament is obliged to 'ſtand while he ſpeaks, (except the King) that he may be heard by every one preſent; 'and after the Opening of the Parliament, the King ought to exhort the Clerks and 'Laicks, that every one in his Degree ſhould labour diligently, ſtudiouſly, and cor- 'dially to handle and debate the affairs of Parliament, as the principal Intention is, that 'it ſhould firſt extend to the Pleaſure of GOD, and afterwards to the Honour and Pro- 'fit of the King and all preſent.

XV. Of demanding Aids.

'The King is not wont to demand Aids of his People, except for his Wars, or for marrying his Daughters; which Demands ought to be delivered in Writing in full 'Parliament to each Degree of Parliament, and alſo be anſwered in Writing; from 'whence it is to be known, that in ſuch Conceſſions it is neceſſary that the Majority 'of each Degree ſhould give their Conſents, and that the two elected Knights have a 'fuller Voice in granting or denying for their Shire than the Earl of the ſame Shire; 'and after the ſame Manner the Proctors of the Clergy have a fuller Voice in granting 'or denying than their Biſhops; which appears from hence; becauſe the King with 'his Commons may hold a Parliament without Biſhops, Earls and Barons, if, being 'by reaſonable Time ſummoned, they ſhould not come; for the time was, that there 'was neither Biſhop, Earl, nor Baron, and then Kings held Parliaments: And if the 'Commons of the Clergy and Laity be duly ſummoned to Parliament, and for a rea- 'ſonable Cauſe will not appear, or if they aſſign ſpecial Cauſes of the King's evil 'Government, then the Parliament ſhall be held as void, although the other States 'ſhould be fully preſent in it; and therefore it is neceſſary, that all Conceſſions, Acts, 'Affirmations and Donations made by Parliament, be granted by the Commons of 'Parliament, who are conſtituted of three Degrees, namely, of the Proctors of the 'Clergy, Knights of Shires, Citizens and Burgeſſes; and every one of the Peers 'in Parliament appears for himſelf in Parliament, and all the Peers of Parliament are 'Judges and Juſtices in Parliament, and ſhall ſit, unleſs when they ſpeak. But the 'Commons are Complainants and Succourers in Caſes of Exigence, and ſhall 'ſtand.

XVI. The Judgment of a doubtful Caſe.

'If a doubtful or difficult Caſe concerning War or Peace ſhould happen in the Land or 'out of the Land, let the Cauſe of it be written in full Parliament, and debated and 'handled there among the Peers of Parliament; and then, if Neceſſity requires it, let the 'King enjoin each Degree, that each Degree do adjourn by themſelves with a Clerk and the 'Cauſe in Writing, where they ſhall read over the Cauſe, ſo that they may Order and Conſider

'among

'among themſelves of the beſt and juſteſt Manner of Proceeding in that Caſe, as they will 'anſwer it before God to the King, themſelves, and thoſe whom they repreſent. And ſo let 'them bring back their Anſwers in writing, that all their Anſwers and Advices being heard, the 'proceedings may be had according to the beſt Advice. As if there be any diſagreement between 'the King and the other Peers, or between the People, by which the Peace of the Land ſhould 'be broken, ſo that it ſhould ſeem expedient to the Parliament that ſuch a Caſe ſhould 'be debated by all the Degrees of the Land, and by their Conſultations amended; or if 'the King or the Land be imbroiled by War, or if a difficult Caſe ſhould happen before 'the Chancellor or Juſtice, or a hard Judgment be given, or any other the like Caſe, al-'though in ſuch Deliberations all, or at leaſt the Major Part of each Degree ſhould not be of 'one opinion, then out of each Degree of Parliament, the King excepted, let there be elected 'one, all of whom or at leaſt three of them ſhall elect two Biſhops, three Proctors for all 'the Clergy, two Earls, three Barons, five Knights of Shires, five Citizens and five Bur-'geſſes, making up in the whole twenty-five Perſons, *and theſe Six Degrees ſhall be divided 'into Three, and theſe three ſhall agree in one, which one cannot diſagree with himſelf*, and 'his Orders ſhall ſtand for the whole Parliament, unleſs the Major Number may agree 'in the Reſolutions of one of theſe Degrees, ſaving to the King and Council, alſo the 'Power of Examining and Correcting ſuch Orders, after they are written, if they can 'do it in full Parliament, and not otherwiſe, and that by the Aſſent of Parliament.

XVII. Tranſcript.

'The Clerks of Parliament ſhall not deny to any Perſon the Tranſcripts, or Proceedings 'or Records of Parliament, who will pay a Penny for every ten Lines, containing ten Inches 'in Length, which is the Meaſure of a Roll of Parliament.

XVIII. A Perjured King.

'The Parliament ſhall be held in a Competent Place of the Land, where the King 'pleaſes; and the Parliament ought not to be diſſolved while any Petition is depending 'undetermined; and if the King does contrary he is perjured. And the Parliament ought 'not to be adjourned unleſs by Conſent of all the Peers of Parliament; and of all the 'Degrees of Parliament no one alone can or ought to depart from the Parliament without 'the Licence of the King, and of all the Peers of Parliament, and that in full Parlia-'ment.

XIX. Of the End of the Parliament.

'So that mention be made thereof in the Rolls of Parliament. And if any Member of 'the Parliament ſhould during the Parliament be detained by Sickneſs, ſo that he cannot 'come to Parliament, in ſuch Caſe within the fourth Day let him ſend his Excuſators to 'Parliament, on which Day if he does not appear let ſome of his Peers be ſent to him to 'ſee and teſtify his Sickneſs, that he may be excuſed by their Record, or be amerced for 'his Default; becauſe the Suſpicion of his Sickneſs might be feigned. Then let him ſend 'ſome ſufficient Perſon to appear for him in Parliament; becauſe a Sound Man of Sound 'Memory cannot be excuſed from being abſent in Parliament. Firſt, it ought to be given 'in Charge and proclaimed openly in Parliament, that if any one has delivered a Petition 'to the Parliament, to which no anſwer has been made, and that none votes againſt it, 'it is to be ſuppoſed that to every Petition ſome reaſonable Remedy has been applied, and 'then the Chancellor, or ſome other Perſon appointed by the King and Parliament, ought 'to ſay with a loud Voice, we give the Parliament Licence to be diſſolved, and ſo the 'Parliament ends.

XX. Of Councils.

'And the King alſo Wills, that in Councils the ſame Form ſhould be obſerved by Sum-'mons, except that for the King and the Laws in Councils, Ordinances ſhall be made, but 'in Parliament, Statutes.

XXI. The Conſtitution of a Juſtice in *Ireland*.

'And the King Wills, that in his Abſence from the ſaid Land without leaving a Pro-'curator for it by whatever Name he be called, [that a Juſtice be appointed by the 'Council.]

This *Modus* agrees for the moſt Part with a *Modus* ſaid to be granted to *England* by *William* the Conqueror, and where it is altered from that, it is only to adapt it better to the Circumſtances of the Kingdom of *Ireland*. The Lord *Coke* (*c*) affirms it to be a genuine Piece of Antiquity, and ſays that in the 6th of *Henry* 5th, it was in the Cuſtody of Sir *Chriſtopher Preſton*, and the ſame Year exemplified under the great Seal by the Aſſent of Sir *John Talbot*,

(*c*) 4th. Inſt. p. 12.

Talbot, the King's Lieutenant there, in theſe Words. " *Henricus, Dei Gratia,* " *Rex Angliæ & Franciæ & Dominus Hiberniæ omnibus*, &c. *Inſpeximus tenorem* " *diverſorum Articulorum in quodam Rotulo Pergameneo ſcriptorum cum* Chriſto- " phero de Preſton *milite, tempore arreſtationis ſuæ apud Villam de Clane, per De-* " *putatum dilecti & fidelis noſtri* Johannis Talbot *de* Halomſhire *chevalier, locum* " *noſtrum tenentis terræ noſtræ* Hiberniæ, *nuper factæ, inventorum, ac coram nobis* " *& Conſilio noſtro in eâdem terrâ noſtrâ apud Villam de* Trym, *nono Die Janu-* " *arii ultimo preterito oſtenſorum in hæc verba,* Modus, *&c.* Dr. *Anthony Dop-ping*, late Biſhop of *Meath*, publiſhed this *Modus* An. 1692, with a Preface in Vindication of its Antiquity and Authority, and tells us that he was of Opinion that he then had the Original Record in his Cuſtody, which was left him as a Legacy by his Uncle, Sir *William Domville*, late Attorney General of *Ireland*, who had it from Sir *James Cuffe*, Deputy-Vice-Treaſurer of *Ireland*, who found it among the Papers of Sir *Francis Aungier*, Maſter of the Rolls of this Kingdom, who had it out of the Treaſury of *Water-ford*, as the Earl of *Longford*, Grandſon to Sir *Francis*, told the Biſhop.

" It is ſcarce credible (ſays the Biſhop) that an Exemplification ſhould be " ſo ſolemnly tranſacted, referring to a Modus tranſmitted by K. *Henry* the " 2d, and affirming that it was produced before the Lord Juſtice and " Council at *Trim*, if no ſuch thing had been done; that were to call in " queſtion the Truth of all former Records and Tranſactions, and make the " Exemplification contain an egregious Falſhood in the Body of it."

Yet the Antiquity of the *Engliſh* Modus, and conſequently of this (they being in a Manner the ſame) is combatted by Men of great Reputation, particularly by Mr. *Selden* (*d*), and Mr. *Prynne* (*e*) the former of whom holds it to be the Impoſture of ſome bold Fancy, and no antienter than the Reign of *Edward* 3d. and the other reduces it to the Age of *Henry* 6th. I ſhall not take upon me to ſettle the Diſpute between theſe two eminent Men, and the Lord Chief Juſtice *Coke* (*f*), who maintains its Antiquity, but refer to them; and ſhall only take Notice of two Arguments made Uſe of in Favour of their Opinion. Firſt, that the Name, *Parliament*, ſo often found in both theſe *Modus*'s, was not a Word known for the great Council of *England*, ſo early as theſe *Modus*'s pretend to; and 2dly, that *Sheriffs* were not eſtabliſhed in *Ireland* in the Reign of *Henry* 2d. when it is pretended this *Iriſh Modus* was ſent thither, and yet the Word *Vicecomes* is found therein. As to the firſt Argument, it can admit of no difficulty to conceive, that the Word was brought in by the *Normans* in the Room of the *Wittenagemot*, or the *Great Coun-cil* of the *Saxons*, and that *William the Conqueror*, who introduced many of the *Norman* Laws, and in vain endeavoured to eſtabliſh the *French* Language through the Kingdom, introduced alſo this Word for the *Great Council* of the Nation. Mr. *Molyneaux* (*g*) anſwers the ſecond Argument in this Manner. " That *Henry* 2d. intending to eſtabliſh the *Engliſh* Form of Government in " *Ireland*, as the firſt and chief Step thereto, he ſent them Directions for holding " of Parliaments, deſigning afterwards by Degrees, and in due time, to ſettle " the other Conſtitutions agreeable to the Model of *England*. If therefore " *England* had then Sheriffs, it is no Wonder to find them named in the *Iriſh* " Modus, though they were not as yet eſtabliſhed in *Ireland*; for they " were deſigned to be appointed ſoon after, and before the *Modus* could " be carried regularly into Execution." But in my Opinion this Objection is capable of receiving a more ſolid Anſwer. For we ſee before Chap. v. that *Henry* 2d. granted the *Engliſh* Laws to *Ireland*, and that he actually eſtabliſhed Counties and *Sheriffs*, and other Miniſters of Juſtice there, ſo that the Objection as to *Sheriffs* being named in the *Modus* falls to the Ground.

Though *Henry* 2d. gave the Laws of *England* to the *Iriſh*, and erected the Courts of Law, and Officers for the Adminiſtration of Juſtice in *Ire-land*;

(*d*) Tit. Hon. part. 2. Chap. 5. p. 739. (*e*) Animadv. p. 6. (*f*) 4th. Inſt. p. 12.
(*g*) Caſe of Irel. p. 21

land; yet this being done immediately upon the Submiſſion of the *Iriſh*, and at the End of a War, it is not probable that he had preſent with him Men learned in the Laws, to aſſiſt him in eſtabliſhing thoſe Matters by Writing, and in due Form; nor could the Meaning of thoſe Laws be well underſtood, or carried into Execution by military Men, of which Sort his Followers were for the moſt Part compoſed: Therefore his Son, King *John*, to perfect what the Father had begun, in the 12th Year of his Reign landed at *Waterford* with a great Army, took anew the Submiſſions of the *Iriſh*, who had been moſtly in Rebellion, cauſed *Engliſh* Money to be coined, and did many other things for the Settlement of a civil Government, and the Reformation of the State. Among other of his Actions, he, *at the Inſtance of the* Iriſh *ordained and appointed the* Engliſh *Laws to be obſerved by them, reduced them into Writing, and left them under his Seal in the Exchequer at* Dublin. And this appears by a Record of 11th. *Henry* 3d. cited by Lord *Coke* (*b*) in theſe Words. "*Rex, &c. Baronibus, militibus, & omnibus liberè tenentibus ſalutem. Satis, ut* "*credimus, veſtra audivit diſcretio, quod quùm bonæ memoriæ* Johannes *quondam* "*Rex* Angliæ, *Pater noſter, venit in* Hiberniam, *ipſe duxit ſecum* Viros diſcretos, "& Legis peritos *in* Hiberniam, *quorum communi conſilio, & ad* Inſtantiam "Hibernenſium *ſtatuit et præcepit Leges Anglicanos in* Hiberniâ, *ita quod Leges* "*eaſdem in Scripturas redactas reliquit ſub Sigillo ſuo ad Scaccarium* Dublin." So that King *John*, to perfect what his Father had begun, brought with him Lawyers from *England* to ſettle the Laws in *Ireland* in due Courſe and Form, and reduced them into Writing, and left them there under his Seal in the Exchequer, for their better Direction; and from thence he was called *the Lawgiver to the Iriſh*.

King *Henry* 3d. Son to King *John*, in the firſt Year of his Reign (1216) to gratify the *Iriſh* for their eminent Loyalty to his Father and himſelf, granted to them a *Magna Charta* or *Charter of Liberties*, the ſame in Effect which had been before granted to the *Engliſh* by King *John*; and this Charter was reduced into Writing with a Writ affixed, and ſent into *Ireland* under the Seals of *Gualo*, the Pope's Legate, and *William*, Earl *Mareſchal*, the King's Protector and Governour; becauſe (as the Writ ſays) the King had then no Seal of his own. The ſame King in the 12th Year of his Reign (1228) impowered *Richard de Burgh*, Lord Juſtice of *Ireland*, "to ſummon all the Archbiſhops, Bi-"ſhops, Abbots, Priers, Earls, Barons, Knights, Freeholders, and Sheriffs "of each County, and to cauſe to be read the Charter of King *John*, "with his Seal appendent, granting to them the *Laws* and *Cuſtoms* of *Eng-*"*land*, to which they had ſworn Obedience, and that he ſhould cauſe the "ſame Laws to be proclaimed and obſerved in the ſeveral Counties of *Ire-*"*land*, that none preſume to act contrary to his Commands."

By theſe Steps the Government of *Ireland* grew up conformable to that of *England*, and the common Law, and Law of Parliaments of both Countries became the ſame.

Such Parts of the Statute Law of *England*, as are in force in *Ireland*, became ſo by Degrees, and we are indebted for them to the Confirmations made by *Iriſh* Parliaments in ſeveral Ages. But here we ſpeak of Statutes introductory of new Laws; for Acts made in *England*, declaratory of the common Law, have no Need of Confirmation by an *Iriſh* Parliament; becauſe the common Law, which ſuch declaratory Statutes confirm, was in full Force before they were enacted.

The firſt Account we have of *Engliſh* Statutes being confirmed by Act of Parliament in *Ireland* is in a marginal Note affixed by Sir *Richard Bolton* to his Edition of the *Iriſh* Statutes; where in a Note to the Statute of 10 *Hen.* 7. Chap. 22. he tells us, "that the Statutes of *Merton*, made 20th *Hen.* 3d. (1235)

(*b*) 1ſt Inſt. fo. 141. 7th Rep. fo. 22.

" (1235) the Statutes of *Marlebridge* made 52. *Hen.* 3d, (1267) the Statute " of *Weſtminſter* the 1ſt. made 3d. of *Edw.* I, the Statute of *Glouceſter*, " made 6th of *Edw.* I. and the Statute of *Weſtminſter* 2d. made 13th *Edw.* " I. were all confirmed by an Act of Parliament made in *Ireland* in the " 13th of *Edw.* II; and that all other Statutes, which were of Force in " *England*, were referred to be examined in the next Parliament, and that " ſo many, as were then allowed and publiſhed, to ſtand likewiſe for " Laws in *Ireland*. That by Stat. 19. *Edw.* II. and 29. *Hen.* 6. it was " enacted in *Ireland*, that the Statutes made in *England* ſhould not be of " Force in *Ireland*, unleſs they were allowed and publiſhed in *Ireland* by Par- " liament." And he further adds, " that theſe Statutes are not to be found " in the Rolls, but that he had ſeen them exemplified under the great Seal, " and that the Exemplification in his time remained in the Treaſury of *Waterford*."

It is certain many Rolls and Records have been in divers Ages loſt, either by the Diſtractions and Confuſions of the Times, by Fire, by the Giddineſs, ſhameful Negligence, and ſometimes the Villany of Officers, who had the keeping of them; inſomuch that from the Arrival of King *Hen.* II. in *Ireland Anno* 1172, to the 3d of *Edw.* II. *Anno* 1310, being a Period of 138 Years, and from the 3d. of *Edw.* II. to the 7th of *Hen.* VI. *Anno* 1428, taking up the Space of 118 Years, there are no Parliament Rolls to be found, except one in the 5th. of *Hen.* VI. which contains only a Judgment in a Writ of Error brought by the Prior of *Molingar* againſt the Prior of *Lhanthony*: And yet it is indiſputable, that many Parliaments were held in *Ireland* during thoſe Times, of which our Hiſtories mention above forty. *Anno* 1404 moſt of the Parliament Rolls were deſtroyed by the accidental burning of St. *Mary*'s Abby, which was the Repoſitory of them in that Age; inſomuch that of all the antecedent Rolls only two eſcaped the Flames. After this Period during the Reigns of *Hen.* VI. *Edw.* IV. and *Rich.* III. many Acts are in the Rolls which recite other Acts, of which mentioned Acts great Numbers have not now exiſtence. The ſame thing may be ſaid of ſome Statutes in the Reigns of *Hen.* VII. and *Hen.* VIII, from which Time the Rolls have been preſerved with greater Care. There are few Parliament Rolls in *Bermingham*'s Tower, that I could meet with; but of Patent and Clauſe Rolls there are about 40, which ſeem to belong properly to the Rolls Office; *viz.* one of 31 *Edw.* 1. nine of *Edw.* 3. two of *Rich.* 2. eleven of *Hen.* 4. five of *Hen.* 5. and twelve of *Hen.* 6.

By the *Iriſh* Statute of 18 *Hen.* 6. chap. 1. all *Engliſh* Statutes enacted againſt the Extortions of Purveyors are made of Force in *Ireland*. By the *Iriſh* Stat. 32 *Hen.* 6. ch. 1. all Statutes made before that Time in *England* or *Ireland*, againſt Proviſors were enacted to be revived and of Force in *Ireland*, and the like Statute is again enacted *Anno* 10. *Hen.* 7. chap. 5. By the *Iriſh* Statute of 8. *Edw.* 4. ch. 1. the *Engliſh* Statute concerning Rapes, made in the 6th. of *Rich.* II. is made of Force in *Ireland*; and further, that all other Statutes made by Authority of Parliament in *England* before that Time be confirmed and adjudged of Force in *Ireland*. The Statute of Abſentees made in *England Anno* 3. *Rich.* 2. and acknowledged in *Ireland*, was by the *Iriſh* Statute of 19 *Edw.* 4. authorized and confirmed. Laſtly, by the *Iriſh* Statute of the 10th *Hen.* 7. chap. 22 all Statutes *late* (i. e. before that time, as the Lawyers expound it) made in *England* concerning the common and publick Weal of the ſame, were enacted from that time to be good and effectual in *Ireland*, and to be uſed and executed within the ſaid Land of *Ireland* in all points, and at all times requiſite, according to the Tenor and Effect of the ſame, and that all Laws hereafter made to the contrary ſhould be void and of no Effect.

Thus the Statutes of *England* antecedent to the 10th Year of *Hen.* 7. came to be of Force in *Ireland*, that is, ſuch Statutes as were of general and publick Concern; but ſuch *Engliſh* Statutes as were local and concerned particular Perſons

or Places could not by any general Confirmation or Approbation become of Force in *Ireland.*

It would be foreign to our Purpoſe to enter into the Controverſy, whether Statutes made by the Legiſlature of *England*, where the People of *Ireland* have no Repreſentatives, ſhall bind *Ireland.* This Matter has already been handled on the Part of *Ireland* by Sir *Richard Bolton*, Chief Baron of the Exchequer of *Ireland* An. 1644, in a Treatiſe entitled, *A Declaration ſetting forth how, and by what Means, the Laws and Statutes of* England, *from time to time, came to be of Force in* Ireland; which on the Part of *England* was anſwered by Serjeant *Samuel Mayart* in another Treatiſe, entitled, *An Anſwer to the Book entitled, how and by what Means the Laws and Statutes of* England *from time to time came to be of Force in* Ireland: Whether theſe Pieces were ever printed I know not; but they are in M. S. in the Library of Trin. College, *Dub.* among thoſe beſtowed by the late Biſhop *Stearne.* The Subject was afterwards reſumed in 1697 by *William Molyneaux* Eſq; L. L. D. and Member of Parliament, in a Treatiſe entitled, *The Caſe of* Ireland's *being bound by Acts of Parliament in* England *ſtated*; to which Replies were made the ſame Year by Mr. *Atwood* and Mr. *Cary*, and to theſe ſeveral Pieces I refer the Reader, the Subject being in a Manner exhauſted by them.

In the ſame Parliament of 10. *Hen.* 7 the Legiſlature of *Ireland* received an Alteration. For whereas before it conſiſted of the *King*, by his Repreſentative, the *Chief Governour* or *Governours* for the time being, and the *Lords* and *Commons*, it was now enacted, Chap. 4. "That no Parliament be "holden for the time to come in *Ireland*, but at ſuch Seaſon as the King's "Lieutenant and Council there do firſt certify the King, under the great Seal "of that Land, the Cauſes and Conſiderations, and all ſuch *Acts* as to them "ſeemeth ſhould paſs in the ſame Parliament, and ſuch Cauſes, Conſidera-"tions and Acts affirmed by the *King* and his *Council* to be good and ex-"pedient for that Land, and his Licence thereupon as well in Affirmation "of the ſaid Cauſes and Acts, as to ſummon the ſaid Parliament under his "great Seal of *England* had and obtained; that done a Parliament to be "had and holden after the Form and Effect afore-rehearſed: And if any "Parliament be holden in that Land hereafter, contrary to the Form and "Proviſion aforeſaid, it be deemed void and of none Effect in Law." By this Act the Privy Councils as well of *England* as *Ireland* became Parts of the Legiſlature of this Kingdom: And whereas before the Chief Governour or Governours of *Ireland* could hold *Parliaments* at Pleaſure, and paſs Laws without conſulting the King, (which Power it muſt be confeſſed was often abuſed) now by this Act it was made neceſſary, 1ſt. That the Cauſes and Conſiderations of holding the Parliament, and the Acts therein to be paſſed ſhould be certified to the *King* and *Council* of *England* by the *Lord Lieutenant* and *Council* of *Ireland*, under the great Seal of that Kingdom. 2dly. That ſuch Cauſes, Conſiderations and Acts be approved of by the King and Council of *England.* And 3dly. That the King's Licence under the great Seal for ſummoning ſuch Parliaments be obtained; otherwiſe ſuch Parliaments were declared void. This Law is generally known by the Name of *Poinings Act*, being paſſed while Sir *Edward Poinings* was Lord Deputy of *Ireland.*

A Statute in the 3d. and 4th. of *Philip* and *Mary* explains and enlarges *Poinings Act.* For as in that Act the King's Lieutenant and the Council were the Perſons only named to certifie the Acts neceſſary to be paſſed, and the Cauſes and Conſiderations of holding a Parliament, it was doubted whether ſuch Certificate ſent by a *Lord Deputy*, *Juſtice* or *Juſtices*, or other *Chief Governour* or *Governours* and *Council* were ſufficient within the Terms of *Poining's Act*, it was therefore by the ſaid Statute of *Philip* and *Mary* declared, that the Certificate of any of the ſaid *Chief Governours* and *Council* ſhould be ſufficient. It was alſo provided, that after the Summons of every Parliament, and during the Seſſions, ſuch *Chief Governour* or *Governours* and *Council*, may under the great Seal

Seal certify all ſuch other Conſiderations, Cauſes, Tenors, Proviſions and Ordinances, as they ſhall think good to be enacted, and upon Return thereof under the great Seal of *England*, ſuch and no other ſhall and may paſs and be enacted in the Parliament of *Ireland*, in Caſe the ſame be agreed and reſolved upon by the three Eſtates of the Parliament of *Ireland*.

Notwithſtanding what has been ſaid, it cannot be affirmed, that by the Steps aforeſaid all *Ireland* became ſubject to the Common and Statute Laws of *England* at the times mentioned. The Benefit of theſe Laws were only extended to the *Engliſh* Colonies, inhabiting thoſe Counties that were eſtabliſhed upon the early Invaſions of the *Engliſh*. But ſuch Provinces and Territories as were inhabited by the meer *Iriſh*, and were out of the Limits of all Shire-ground, ſtill remained ſubject to the *Brehon* and other antient barbarous Laws; it being impoſſible that the Laws could have their Courſe in ſuch Places, to which Sheriffs and other Miniſters of Juſtice could not reſort to execute and return the King's Writs. The meer *Iriſh* were out of the Protection of the King, and in all Records and Acts of Parliament before the Stat. 33. *Hen.* 8. Chap. 1. wherein Mention is made of Wars and Troubles, Diſtinction with Regard to the diſobedient Inhabitants and Natives conſtantly runs in theſe Words, *Engliſh Rebels*; and *Iriſh Enemies*; which Diſtinction ceaſed after that Statute was enacted, whereby the King of *England* aſſumed the Stile and Title of King of *Ireland*, and the Work was much forwarded by reducing the unreformed Parts of *Ireland* into Shire-ground in the Reign of *Philip* and *Mary*, and Queen *Elizabeth*. It is true, there were five principal Septs of *Iriſhrie*, who from the early times of the *Engliſh* Acquiſitions in this Kingdom, enjoyed the Benefit of the *Engliſh* Laws, and could plead and be impleaded in the King's Courts, as the *O-Neills* of *Ulſter*, *O-Connors* of *Conaught*, *O-Briens* of *Thomond*, *O-Melaghlins* of *Meath*, and the *Mac-Murroughs* of *Leinſter*; and this Benefit they acquired by their early Submiſſions. King *James* the 1ſt. fully compleated what was wanting, and in the 3d. Year of his Reign iſſued a Proclamation, whereby he publiſhed and declared, "that he received all the Natives of *Ireland* into his Pro-"tection," from which time the common Law of *England* became univerſally eſtabliſhed through *Ireland*, and every Subject without Diſtinction has ever ſince enjoyed his Eſtate, Property and Liberty, by the juſt and honourable Law of *England*, except in the Caſes of ſuch, who for Treaſon or other Demerits have forfeited the Benefit of it.]

CHAP. XIV.

[*Of the great Officers of the Crown in* Ireland, *both before and ſince the Arrival of the* Engliſh.

WERE we to content ourſelves with the Aſſertions of the *Iriſh* Hiſtorians, drawn from the Poetical Compoſitions of the Bards, and the Plans laid down by their Antiquaries, we ſhould be obliged to own, that the Government of *Ireland* was in antient Times exceedingly well regulated, and the Adminiſtration of it carried on with great Decency and Order. For they ſay (*a*) "that the Monarch of *Ireland* had always in his Retinue "ten Officers, a Lord, a Judge, a Druid, a Phyſician, a Poet, an Antiquary,

(*a*) Keating's Hiſt. p. 139.

" tiquary, a Muſician, and three Stewards of his Houſhold, the three firſt " to aſſiſt him with their Council, the three laſt to regulate and conduct the " Affairs of his Family, and the other four to take Care of his Health " and Diverſions." They further tell us, " that a Triennial Parliament was " always held at *Tarah*, called *Feis-Teamrach*, or the Convention of *Tarah*, " in which were aſſembled all the Nobility, Gentry, Prieſts, Hiſtorians, " and Men of Learning, diſtinguiſhed by their Abilities in all Arts and " Profeſſions, wherein they enacted new Laws, repealed ſuch as were uſe- " leſs or burthenſome to the Subject, and conſulted nothing but the Weal- " publick in all their Reſolutions." This is in Miniature the Picture they draw of the antient Government of *Ireland*.

But if the Complexion of the whole *Iriſh* Hiſtory be conſidered, it will appear probable, that the Monarchy, though elective, was *ſeignioral*, and *deſpotick*, and the Adminiſtration of the Government, *military* and *violent*; otherwiſe how can it be accounted for, that of 178 Monarchs of the *Mileſian Colony*, from *Heber* and *Heremon* to *Roderick O-Connor*, who was King of *Ireland*, at the Time of the *Engliſh* Invaſion, only 47 died natural Deaths, 60 were treacherouſly or barbarouſly murdered, and for the moſt part ſucceeded by the Aſſaſſins, and 71 ſlain in Battle, as far as can be collected from the Relations of thoſe dark Ages? To what elſe can this be attributed, but to the extreme Looſeneſs and Diſorder of the *Iriſh* Government?

In the Times of Heatheniſm the *Druids* were much conſulted in publick Affairs, and were both Legiſlators and Judges, of whom, ſee more in the next Chapter ſave one.

Towards the laſt Period of the *Iriſh* Monarchy, we read of *Prime Miniſters* and *Chancellors*, and in the Concord made at *Windſore*, between King *Henry* II. and *Roderick* King of *Conaught*, *Laurence*, *Chancellor* to the King of *Conaught*, is mentioned by *Roger Hoveden*, as one of the Parties who brought about the ſaid Agreement.

When the *Engliſh* eſtabliſhed themſelves here in the Reign of K. *Henry* II. the Government of *Ireland* was conſtituted much upon the Model of that of *England*, and the three great Officers of the *Crown* for conducting the publick Affairs were (together with a Privy Council) the *Chief Governour*, the *Lord Chancellor*, and *Lord Treaſurer*, of whom in Order.

The Government of *Ireland* is adminiſtred ſometimes by a ſingle Perſon, in the Nature of a *Pro-Rex*, or *Viceroy*, like the Pro-Conſuls of the antient *Romans*; and ſometimes by two, ſometimes by three Perſons, and once by four, called *Lords Juſtices*, who, derived their Authority by Commiſſion, ſometimes from the *Viceroy*, and ſometimes from the *Crown*, but ſtill under the Directions of the King, who take Care of the Weal-publick when neceſſary Affairs carry the *Chief Governour* out of the Kingdom. The *Chief Governours* in the early Ages of the *Engliſh* Power here have been called by divers Names, as *Cuſtos*, or *Keeper*, *Warden*, *Juſticiary*, *Procurator*, *Seneſchal*, *Conſtable*, *Lord Lieutenant*, and *Lord Deputy*, which laſt drew his Power from the ſuperior Governour, or from the Crown, in the Manner the Lords Juſtices did.

The Juriſdiction and Authority of the Chief Governour is ample and royal; though in ſome Inſtances it has been reſtrained, and in others enlarged, according to the Pleaſure of the King, the Favour the Chief Governor had with the Crown, or the Exigencies of the Times.

K. *Hen.* II. is ſaid *(b)* to have made his Son *John*, King of *Ireland*, in a Parliament held at *Oxford*, *Anno* 1177; But it is manifeſt both from Hiſtory and Records, that *John* had no more than a Vicarial, though large, Authority, and is to be conſidered only as Chief Governour of the Kingdom,

(b) Hoved. ad An. 1177.

dom, with the meer nominal Title of King. In any other Light the Actions of K. *Henry*, after this Creation, would be unaccountable, and not to be underſtood. For he after this Grant ordered the great Affairs of *Ireland* at his Pleaſure, iſſued Writs in his own Name, made Donations of large Dominions, and placed and diſplaced Officers upon all Occaſions, as he thought proper; and in particular, being not pleaſed with the Behaviour of his Son *John*, he revoked him after a few Months Stay in *Ireland*, and ſubſtituted *John de Courcy*, under the Title of *Lord Lieutenant*, in his Place.

The ſame may be obſerved of Prince *Edward*, to whom and his Heirs, his Father, K. *Hen.* III. granted the Kingdom of *Ireland*, in as ample Manner as himſelf enjoyed it, except the Cities of *Dublin* and *Limerick*, yet ſo as that *Ireland* ſhould not be ſeparated from the Crown of *England*; whereupon *Ireland* was called the Land of the Lord *Edward*, and the Officers there were ſtiled the Officers of *Edward*, Lord of *Ireland*, and Writs iſſued in the Name of the *Prince*, who had his Chancery and other Courts, as if the abſolute Sovereignty had been veſted in him. Yet notwithſtanding it is plain from many Inſtances, that the *Prince* enjoyed only a limited Power, and in the Caſe of the Biſhop of *Liſmore*, the King by his Writ (*c*) coutrouled a Writ of Entry iſſued out of the Chancery of the *Prince*, as being illuſory of the Laws of *England*, and contrary to the Forms of Writs there uſed: And when the *Prince*, under Colour of the Grant made to him, would have removed the *Lord Juſtice*, and have ſubſtituted another in his Room, the King, by Advice of the Barons of *England*, ſent a Precept to the Archbiſhops, Biſhops, Abbots, Priors, Barons, Knights, *&c.* "that he heard his Son de-
"ſigned to make a new Juſtic[illegible] in *Ireland*, without his Conſent, and to
"put his Caſtles into ſuch Hands, as it might be of great Damage to them,
"and not without Danger of their diſinheriting; and therefore he commands
"them not to be obedient to any ſuch Juſticiary, Conſtables or Keepers
"of Caſtles, made or appointed without his Letters patent, by the Aſſent and
"Advice of his Council." He wrote alſo to all Mayors, and Commnnities of Cities and Towns in *Ireland*, and to the Conſtables of Caſtles to the ſame Purpoſe, and commanded *Alan de la Zouch*, his Juſticiary, "not to obey
"or give up his Authority to any new Juſticiary or Conſtable, that ſhould
"come without his Letters patent." By theſe Writs and Precepts, it appears, that the King made the *Prince* only his *Viceroy* or *Lord Lieutenant* of *Ireland*, with more ample Powers than uſual, and had no Intention to diveſt himſelf of the Sovereignty of that Kingdom; and the *Prince* himſelf was of the ſame Opinion ſome time after. For having ſucceeded his Father in his ſeveral Dominions, he in the 27th Year of his Reign, recovered by Writ of Right of Advowſon againſt *Mac-Donogh*, Biſhop of *Cork*, certain Patronages, which (while he was Prince, and after his Father had made to him the Donation of *Ireland*) he had granted to the Predeceſſor of the ſaid Biſhop, and to his Succeſſors in Fee; and the Judgment was grounded upon this Principle, "becauſe K. *Edward*, at the time he made the Grant had no Right
"in the ſaid Advowſons, his Father, K. *Henry*, being then alive, and he (K.
"*Edw.*) having at that time nothing in *Ireland*, but by the Gift of his Fa-
"ther," *i. e.* as it would ſeem, at the will of his Father, which proves, that notwithſtanding the King's Donation of *Ireland* to the *Prince*, yet that the Sovereignty of it remained in the King, and that the Prince was only in the Nature of a *Viceroy* or *Lord Lieutenant*, and had not even Power of diſpoſing of a Patronage without the Conſent of his Father.

The great Minion of K. *Rich.* II. was *Robert de Vere*, Earl of *Oxford*, whom that Monarch nominated *Lord Lieutenant* of *Ireland*, in the Year 1385, ſoon after created him Marquiſs of *Dublin*, and by another Patent the Year following, Duke of *Ireland*. The Powers granted to him by his Patent of Nomination

(*c*) Pryns, Hen. 3. p. 255.

mination were great and royal. Beſides 500 Men at Arms at 12*d.* a Day, and 1000 Archers at 6*d.* a Day, appointed him for two Years towards the Conqueſt of *Ireland*, and beſides an Aſſignment made by the Parliament of *England*, (who were willing to get rid of him on any Terms) of a Debt of 30000 Marks due by the *French* King, upon Condition that he ſhould paſs into *Ireland* after *Eaſter*, to recover the Lands the King had given him there, he was intruſted with the whole Dominion of the Realm, during Life, without being accountable for any of the Profits of it, and had Power to paſs all Writs under his own Teſte, and place and diſplace all Officers how great ſoever, even the Chancellor, Treaſurer, Admiral, *&c.* to name his own Deputy, and all other Miniſters; and to pardon all Treaſons and Felonies, with many other Powers of leſs Conſideration. But theſe were not thought ſufficient by the King, or his ambitious Favourite. For by the Patent creating him Marquiſs of *Dublin*, dated the 1ſt of *December* 1385, his Powers were enlarged, and the King granted to him, " the Lands and Dominion of " *Ireland*, with all Caſtles, Cities, Burghs, Towns, Ports, Honours, Manors, " Foreſts, Chaſes, Parks, Fee-farms, Wards, Marriages, Reverſions, Eſcheats, " Fees, Homages, Obediences, Vaſſals, Services, Recognitions of all Earls, " Barons, Knights, and all other the King's free Tenants in the ſaid Land, " together with the Rights of *mixt* and *unmixt Empire*, and with all other " Juriſdictions high or low; as alſo all Money, Subſidies, Rents, Incomes, " Confiſcations, Emoluments, Profits, Advowſons, and Patronages of Metro- " political, Cathedral, and other Churches, Vicarages and Chappels, and all " other Things belonging, or which might belong to the King's Royalty, " as fully as the King holds, or his Progenitors heretofore held the ſame. " To hold by Liege Homage during Life. Saving to the King the Liege " Homages, Reſſort, and Superiority of Dominion of the ſaid Land, " and the Ligiances ſpecially reſerved to himſelf. And further, that he may " hold to him and his Heirs, of the King and his Heirs, all Lands and Te- " nements, and all Goods which he ſhould conquer from the King's Ene- " mies, except thoſe Lordſhips which uſed to remain in the King's or his " Progenitor's Hands, and which uſed to appertain to the antient Dominion " of the ſaid Land, as it were annexed to the Dignity of the Crown, and " ſuch as are of the Inheritance of the Earls, Barons, Peers and Grandees " of the ſaid Land, under Liege Homage only in Lieu of all Services for " ever. Yielding to the King and his Heirs yearly, at the Exchequer of " *England* 5000 Marks, during his Life. And that he might coin Gold " and Silver Money in the ſaid Dominions, ſo that the ſame be of the ſame " Alloy and Aſſay as the Money of *England*. That he may make and " conſtitute a Chancellor, Treaſurer, Juſtices of the King's and common " Bench, Barons of the Exchequer, and all other Officers, Sheriffs, Co- " roners, Eſcheators, Mayors, Provoſts, Seneſchals, and all other Officers " neceſſary for the Government of the Land, as to him ſhould ſeem ex- " pedient, notwithſtanding ſome Grants made by the King, or his Prede- " ceſſors to the contrary." The Marquiſs ſurrendered this Patent the Year following, and on the 13th of *October* 1386, the King, by Conſent of Parliament created him Duke of *Ireland*, and in his Patent of Creation made ſome few Alterations from what was contained in the former, in the Particulars following. For 1ſt. whereas he had granted him in the former Patent the *Lands and Dominion of* Ireland, in this the King added *the Iſlands bordering upon* Ireland. 2dly, *all Woods, Moors, Marſhes, Warrens, Lands, Tenements, Rents, Services, Waters,* and *Fiſheries, in* Ireland, *and the Iſlands bordering on it*, which were omitted in the former Patent, were added in this. 3dly the *Recognitions of Prelates, and all other the King's Subjects, either Natives or others in* Ireland *or the ſaid Iſlands*, were added here. 4thly, the Advouſons and Patronages of *Abbys, Priors, Hoſpitals, Dignities, Prebends, Religious Houſes, and Collegiate Churches,* with all *Royalties, Regalities, Liberties, Fran-*

Franchiſes, *Commodities*, *Cuſtoms*, *Payments*, were added in the new Patent. 5thly, the yearly Reſervation of 5000 Marks, which was abſolute in the former Patent, was by this only made payable, after the Duke ſhould make a Conqueſt of *Ireland*. 6thly, To the Power of Coining Gold and Silver, of the Alloy and Aſſay of *Engliſh* Money, is here added the Coinage of all other Money heretofore uſed in the ſaid Land and Iſlands. And 7thly, whereas by the former Patent he had Power to hold all Lands, Tenements and Goods, which he ſhould conquer from the King's Enemies, *Except thoſe Lordſhips which uſed to remain in the King's and his Progenitors Hands, and which uſed to appertain to the antient Dominion of the ſaid Lands, as it were annexed to the Dignity of the Crown.* In this new Patent there is a Proviſo, *that if the ſaid Duke ſhould happen to conquer any Lordſhips, Caſtles, Towns, Honours, Manors, Territories, Countries, Lands or Tenements, or any other Particulars, by whatever Names known, within the ſaid Lands, Dominions and Iſlands, which uſed to remain in the Hands of the King or his Progenitors, as appertaining to the antient Dominion of the ſaid Land, as it were annexed to the Dignity of the Crown, that the ſaid Duke ſhould hold and enjoy all ſuch of the King and his Heirs, during his Life, under the Tenure of Liege Homage, without any other Payment.*

After the firſt of theſe Patents, all publick Affairs of *Ireland* were tranſacted in the Name of the Marquiſs, the Army, the Officers of Juſtice, the Chancellor, the Treaſurer, the Privy Council, the Barons of the Exchequer, &c. were all nominated by the Marquiſs, and acted in his Name. The Grants of Crown Lands all began thus. *Robertus, Marchio Dublin, & Camerarius Angliæ*, &c. and by that Name he made Sir *John Stanley* his Lieutenant, and gave him Regal Power (*d*) to pardon Treaſons, Felonies, *&c.* the Indictments of that Time were, *coram* Johanne Stanley, *Locum tenente Marchionis* Dublin, and the Concluſion of them, *contra Pacem Domini Regis, & contra Pacem ipſius Marchionis* (*e*).

The Duke of *Ireland* never came over to exerciſe in perſon his unheard of Powers; but in 1389 Sir *John Stanley* was appointed Lord Juſtice by the King, and he had Power (*f*) given him by his Commiſſion "to receive "to Peace both *Engliſh* Rebels and *Iriſh* Enemies, and to pardon them "for Homicides, Robberies, Felonies, Treaſons and Rebellions committed "in *Ireland*, to grant them the King's full Peace, upon their paying Fines "and Ranſoms—to ſuperviſe the Behaviour of all the King's Miniſters, and to "remove the inſufficient from their Offices, and to place others in their "Rooms, by Advice nevertheleſs of the Council; except the Chancellor, "Treaſurer, Chief Juſtices of both Benches, Chief Baron of the Exchequer, "and ſuch who by Patents held their Offices for Life. He had Power "alſo to remove the Common Pleas and Exchequer, by Advice of Council, "to ſuch Places as he ſhould think proper, *&c.*"

The Powers (*g*) to the Duke of *Lancaſter*, Lord Lieutenant, in 1401, were much of the ſame Sort with thoſe to *Stanley*, with theſe Aditions only, (*viz*) "that he had the Diſpoſal of all Eccleſiaſtical Benefices, Dignities, "Archdeaconries, Prebendaries, Parſonages, Vicarages, Chappels, Chan-"tries as well in Cathedral as Collegiate Churches, and all Offices be-"longing to the King's Donation, excepting ſuch Benefices as were in the "Donation of the Chancellor *Ratione Officii*. He had alſo Power to diſ-"poſe of all forfeited Lands of the *Iriſh*, either in fee-ſimple, fee-tail, for "Life or Years, and to remove Officers; the Chancellor, Treaſurer, and "Chief Baron only excepted."

The Year following he had an Enlargement of his Powers by a new Commiſſion, and the Perquiſites of his Office made more ample. For the King

(*d*) Rot. tur. Birm. 10 Rich. 2. (*e*) Pl. Cor. 10. Rich. 2. in tur. Birm. (*f*) Rot. Canc. 13. Rich. 2. (*g*) Rot. Canc. 2 Hen. 4.

King thereby grants him " all the Revenues and Profits belonging to him in " *Ireland*, as well out of Cities, Burrows, Towns, Caſtles, Lordſhips, Lands, " Rents, Fee-Farms, Offices, and all other Poſſeſſions whatſoever, " as well as of Wards Marriages, Eſcheates, Reliefs, Liberties, Franchiſes, " Fines, Amerciaments, Confiſcations, Forfeitures, Payments, Cuſtoms, Sub- " ſidies, Quotas, Taxes, Tallages, and all other things whatſoever, ariſing " either by Land or Sea of Right belonging to the King, to levy to his " own Uſe by his proper Servants and Miniſters, as long as he ſhould " continue Lord Lieutenant, to be employed on the Support and Defence " of the Land, as ſhall by him, by Advice of Council, be thought expedi- " ent, without Account or yielding any thing to the Crown; and he had " Power given him to ratifie and confirm all Liberties, Franchiſes, and " Privileges granted by the King or his Predeceſſors, and to do all other " things in the King's Name, that the King could do if he were perſon- " ally preſent; to conſtitute all Officers and Miniſters, both Chancellor, " Treaſurer, Chief Juſtices of both Benches, Chief Baron, and other Barons " of the Exchequer, Keeper of the Rolls, and all other Officers who have " not Eſtates in Fee or for Life in their Offices, and (ſuch only excepted) " to remove, and depute others in their Rooms. But he was obliged to pay " the Wages, Fees and Annuities of the King's Officers and Miniſters, " and ſupport the Charges and Burdens of the King's Caſtles, Towns, " Houſes, and of the King's Wards within Age, and to bring all accountable " Officers, as well Treaſurer as others, to account, and to make Inquiſitions " into all forfeited or concealed Goods and Chattles.

The Powers to the Chief Governours continued in much the ſame Strain as the former for 60 Years, when in 1461 they were enlarged to *George* Duke of *Clarence*, Brother to K. *Edw.* IV, who on the 28th of *February* that Year, was conſtituted Lord Lieutenant for 7 Years, not for Life as Sir *Richard Cox* ſays. " He had Power to make a Deputy as often as he pleaſed, " and he and his Deputy had Power (among other minuter things) to grant full " Pardons both general and ſpecial for *Treaſons*, *Homicides*, *Robberies*, *Fe-* " *lonies*, *Murders*, *Rapes*, *Thefts*, *Adherences to the King's Enemies*, *Utlaries*, " *Treſpaſſes*, *Contempts*, *Forfeitures*, and other *Rebellions* and *Murders*, and " to grant them the King's Peace under the great Seal of *Ireland*, to re- " ceive their Fines and Ranſoms, to war upon, chaſtiſe, and puniſh both " *Engliſh* Rebels and *Iriſh* Enemies, who would not juſtify themſelves according " to Law. To grant to proper Perſons in the King's Obedience all Lands " and Tenements taken and ſeized from *Iriſh* Enemies or *Engliſh* Rebels, and " all other Lands and Tenements of which the *Iriſh* Enemies were antiently " or then ſeized, and all other Lands, Tenements, Rents, Services, " Knights Fees, and Advowſons of Churches, with all other Eccleſiaſtical " Benefices forfeited or to be forfeited to the King, or his Progenitors, to " hold to ſuch Grantees or their Aſſigns in Fee-ſimple, Fee-tail, for Life or " Years, excepting ſuch Lands as have been annexed to the Church. Provided " Proclamation be firſt made by Advice of Council, that if any *Engliſhman* " claims the ſaid Lands, *&c.* and his Claim be found juſt, that he ſhall have " the Preference. That the Lord Lieutenant from time to time may grant " Licences in Mortmain of Advowſons of Churches, and Rents and Services " to ſuch Perſons as he pleaſes, of appropriating Churches, and founding " Chanteries and Fraternities in Perpetuity. That he or his Deputy may " preſent to all Eccleſiaſtical Benefices, Vicarages, Parſonages, Prebends, " Chappels Chantries, Dignities, Archdeaconries as well with, as without " Cure, and all other Benefices in Cathedral or Collegiate Churches " of the King's Collation, then void, or to become void; to receive the " Fealties and Renunciations of *Archbiſhops*, and *Biſhops*, to reſtore them to the " Temporalties, and take their Homages, and the Homages of all other the " King's Tenants. To conſtitute for Life or Years all Officers and Miniſters,

" both Chancellor, Treaſurer, Chief Juſtices of the Common Pleas and " King's Bench, Chief and other Barons of the Exchequer, Keeper of " the Rolls in Chancery, and other the King's Officers and Miniſters, not " having their Offices in Fee or for Life, and to remove the ſaid Officers " from their Offices, except as aforeſaid, and to conſtitute others in their Stead. " To remove the Common Pleas and Exchequer to ſuch Places as he ſhould " think convenient; to take by the Providors of the Houſhold ſufficient " Victuals and Neceſſaries for the Expences of the Houſhold and the Sol- " diers, with Carriages for the ſame, as well within Liberties as without, " excepting in the Fees of the Church, for their Money, according to the Form " of the Statutes of Proviſors; to compel all Officers and Miniſters to ac- " count, and to charge and diſcharge them upon ſuch Accounts; to make " Inquiſitions after all forfeited and concealed Goods and Chattles, and to do " all other Things for the Peace and good Government of the Land, with " as full Powers as any other Governour ever had. *Provided if the ſaid* " *Lord Lieutenant, or his Deputy, ſhould act any thing contrary to the Laws*, that " they ſhould be corrected and reformed by the Council, notwithſtanding " any Act, Statute or Ordinance to the contrary."

Sir *William Skeffington* was conſtituted Lord Deputy to the Duke of *Richmond*, during the King's Pleaſure, *An.* 1530, and his Powers were large, though in many Particulars more reſtrained than thoſe before-mentioned to be granted to the Duke of *Clarence*. " For 1ſt, he was to preſerve the " Peace, Laws and Cuſtoms of the Kingdom. 2dly, to puniſh Delinquents. " 3dly, *to make Laws and Statutes for good Government by Advice of the* " *Council, and to ſee them by Proclamations carried into Execution.* 4thly, To " receive all Rebels and Enemies, *Engliſh* and *Iriſh* to Peace and Compoſi- " tion, and to grant them Pardons. 5thly, to pardon Suit of Peace for " Homicide, Felony, Robbery, Murder, Rape, Perjury, and other inferior " Offences. 6thly, To pardon Treaſon, not touching the King's Perſon, " and except the Coining of falſe Money. 7thly, To conſtitute all Officers " during the King's Pleaſure, and to appoint them the Fees, Wages and " Rewards of old accuſtomed, (the Chancellor, Treaſurer, Vice-Treaſurer, " Chief Juſtices of both Benches, Chief Baron, and Maſter of the Rolls " only excepted.) 8thly, To confer all Eccleſiaſtical Benefices with or without " Cure in the King's Preſentation (except *Archbiſhopricks* and *Biſhopricks*). 9thly, " To take the Fealties and Renunciations of Proviſions of all *Archbiſhops* and " *Biſhops*, and to reſtore them to the Temporalties, reſerving the King's " Rights during Vacancy. 10thly, To receive the Homages of all both " ſpiritual and temporal Tenants and Subjects, and of all others in the " King's Name, and to remove his Hands from their Lands. 11thly, To " take ſufficient Victuals and neceſſaries for his Houſe and Soldiers, and " Carriages for the ſame, either within or without Liberties, (the Lands of " the Church excepted) according to the Statutes of Proviſors. 12thly, " To ſummon only one Parliament, and to prorogue and adjourn the ſame as often " as ſhall be neceſſary, to diſſolve it within two years after its firſt Sitting, " and to fine all Abſentees, who have no lawful Cauſe of Abſence. 13thly, " To bring all accountable Officers to account (except the Treaſurer and " Vice-Treaſurer) before the Barons of the Exchequer. 14thly, To cauſe In- " quiſitions to be held after all forfeited Goods and Chattles. And 15thly, " to do all things belonging to the Office of a Lord Deputy, as the King " may do in proper Perſon."

There is very little Variance to be obſerved between the foregoing Commiſſion of K. *Hen.* VIIIth, and thoſe granted by Queen *Elizabeth* to the Earl of *Suſſex* in 1559, except a power added in the latter to uſe and exerciſe Martial Law, and to appoint as many Officers for the ſame as the Lord Lieutenant ſhould think proper.

But

But in her Majeſty's Commiſſion of Lieutenancy to her Favourite, the Earl of *Eſſex*, in 1599, are many powers not uſually before that Time granted. As Firſt, " A Power to grant Pardons for counterfeiting the " Great Seal, and for Striking, Counterfeiting, Waſhing or Clipping any " Sort of Coin uſed in the Kingdom ; and for the burning of Houſes and Corn " (which was made High Treaſon by Stat. 13. *Hen.* VIII.) Secondly, of re- " ſtoring to all Rebels and Traitors their Dignities, Honours, Titles, Ranks, " Stiles, Preheminences, Arms, and Enſigns of Honour, as alſo their Territories, " Countries, Dominions, Manors, Caſtles, Lands, Tenements, Services, He- " reditaments, Goods and Chattles, forfeited by their Treaſons, Felonies and " Offences, and that his Warrant to the Lord Chancellor, or Lord Keeper, " ſhould be ſufficient for Sealing ſuch Pardons. Thirdly, Power to appoint " all Penſioners and Officers of the Crown, (the Offices of Chancellor, " Treaſurer, Vice-Treaſurer, Treaſurer at Wars, Juſtices of both Benches, " Chief Baron of the Exchequer, Maſter of the Rolls, Serjeant at Law, Attorney, " and Sollicitor General only excepted,) to hold during the Queen's Pleaſure. " Fourthly, Power of making and conſtituting Laws and Statutes for the better " Government of the Army, and for inflicting ſuch puniſhments on delinquents " againſt ſuch Laws as to the Lord Lieutenant ſhould ſeem neceſſary. Fifthly, " Of granting or demiſing all Territories, Countries, Dominions, Manors, Caſtles, " Lands, Tenements, and Hereditaments, lying within the Territories or Coun- " tries of *Tirone*, *Tirconnel*, or *O-Donnell*'s Country, within the Counties of *Leitrim*, " or *O-Roirks* Country, *Fermanagh*, or *Maguires* Country, and *Le Route*, or " *Mac-Surley-Boys* Country, in the Provinces of *Ulſter* and *Conaught*, then in " the Queen's Hands, or which ought to be ſo, or which in Time to come " ſhould be in her hands by Means of any Act of Parliament, Surrender, " Treaſon, Rebellion, or Forfeiture whatſoever, committed by *Hugh* Earl of " *Tyrone*, or any other Rebel or Traitor. To hold to the Grantees and the " Heirs Male of their Bodies, at the beſt Rents. Sixthly, Of removing all " Preſidents or Commiſſioners of any Province, Governours, Conducters, Cap- " tains, Lieutenants, Penſioners, and other Officers of the Army, not holding " for Life or during good Behaviour, (the Offices aforeſaid excepted) and of " ſequeſtring and ſuſpending all who do hold for Life, or during good Be- " haviour, and appointing others to execute their Places. Seventhly, To " give Honours, Arms and Knighthood to meritorious and deſerving Subjects " in the Army or others. Eighthly, Power to command and govern two " Ships, two Pinnaces, and four Flee-boats appointed by the *Queen* to cruize " on the *Iriſh* Coaſts, and all other Ships, Pinnaces and Flee-boats, which " the *Queen* ſhould for the time to come appoint to guard the ſaid Coaſt ; ex- " cept when the *Queen* ſhould appoint the Admiral of *England* with the " Grand Fleet upon the ſaid Service, and ſhould give Expreſs Directions that " the ſaid Ships, Pinnaces and Flee-boats, ſhould join with the ſaid Fleet " under the Command of the High Admiral. And, Ninthly, He had " Power to iſſue his Warrant to the Treaſurer at Wars for the Payment out " of the Treaſure ſent or to be ſent from *England*, as well of all Stipends " due to himſelf, or the army, or for any other Matters of War, as of the " Sallaries, Fees and Wages of all other Officers of *Ireland*, and of the Pro- " vinces of the ſame, and for Payment of all the Charges, Rewards and Ex- " pences of the ſaid Kingdom, expreſſed in two Eſtabliſhments of the 25th " and 26th of *February* 1598, and ſigned by the Lords of the Privy Council " of *England* ; which Eſtabliſhments he had power to alter by Conſent of " Council as neceſſity ſhould require, ſo as the Alteration ſhould not exceed " the Sums contained in the Eſtabliſhments." It would not be ſuitable to the Subject of Antiquity to carry this Inquiry further down, and therefore I ſhall cloſe it here with the reign of Queen *Elizabeth*, and proceed to the Entertainments and Sallaries allotted from Time to Time for the Support of this great Office.

The

The Chief Governours were appointed ſometimes to hold at the King's Pleaſure, ſometimes for a Term of Years, and ſometimes for Life; and as their Powers were various, ſo their Entertainments and Sallaries differed. In the early Times of the *Engliſh* Government we do not read of any Sallaries they had; for as they were nominated out of the Grandees, who were inſtrumental in the Conqueſt, and whom the King had advanced to immenſe Eſtates, it probably was thought ſuperfluous to give Sallaries to ſuch, who, were paſt Meaſure opulent by the King's Bounty before; and they were content with the Profits of the Land to ſuſtain the Government of it. This was the Caſe of *Hugh* de *Lacy*, *Strongbow*, *Reymund le Groſs*, and *William Fitz-Adelm* de *Burgo*; if it were otherwiſe, we have no Records or Hiſtory to inform us of it.

Geffry de *Mariſcis*, who was Lord Juſtice *Anno* 1226, is the firſt we read of who had a Sallary payable out of the Exchequer; which was only 500 Marks. *John* de *Bermingham*, Earl of *Louth*, Lord Juſtice in 1321, had the ſame. *Stephen* de *Fulburn*, Lord Juſtice in 1277, had 500*l.* per Annum. Sir *Edmund Butler* in 1314 had the ſame, and for which he was to maintain Twenty Men at Arms, with as many Horſes provided for War, that is, as it is expreſſed in his Patent, (*a*) he himſelf was to be *Viceſſimus ad arma cum tot equis coopertis*; ſo that he was to maintain nineteen Men at Arms and himſelf. *James Butler*, Earl of *Ormond*, Lord Juſtice in 1376, had the ſame Sallary, and was obliged to the ſame Condition; and ſo were many other Chief Governours, who had the ſame Entertainments, both before and after him. Sir *Thomas Mortimer*, Chief Juſtice of the Common Pleas, was conſtituted Lord Deputy to *Roger Mortimer*, Earl of *March*, in 1381, on Account of his Minority, and had an Allowance only of 200 Marks; but we do not find him obliged to any Conditions of ſupporting Men at Arms. But theſe ſmall Entertainments were ſupplied by the Adminiſtration of the Revenues of the Kingdom, for which they were accountable; and they often had Rewards granted to them by Writs of *Liberate*, when they either did good Services, or were put to extraordinary Charges. The uſual Entertainment of the chief Governour for a long Time was 500 *l.* and it appears by the Conſtitution of Sir *Roger Darcy* in 1346, that he was to have that Sum, *prout alii Juſtitiarii ante hæc tempora recipere conſueverunt*; *i. e.* as other Governours in Times paſt uſually received.

But this Rule was not Univerſal. *Pierſe* de *Gaveſton* was appointed Lord Lieutenant in 1308, and had all the Revenues and Profits of the Realm aſſigned him for the Support of the Government. In 1374, Sir *William de Windſor* undertook the whole Charge of the Government for 11214*l.* 6*s.* 8*d.* and had nothing to ſay to the Revenues. On the 23d of *December* 1381, a Liberate iſſued to pay *Edmund Mortimer*, Earl of *March*, Lord Lieutenant, 10000 Marks; and it appears by the ſaid Record, that he was to hold the Government three Years, and to have 20000 Marks for the ſaid three Years, for himſelf, Men at Arms, and Archers in his Retinue. In 1392, *James Butler*, the Third of the Name of *James*, who was Earl of *Ormond*, Lord Juſtice, was by Indenture between the King and him to receive 3000 Marks a Year for his Entertainment, and the uſual Method was to agree with the Crown for the Quantity of the Sallary, which was reduced into Indentures, many of which remain among the Rolls in Chancery. In 1408, the Duke of *Lancaſter* had 7000 Marks granted him for Seven Years, for the Exerciſe of the Office of Lord Lieutenant. *Richard*, Duke of *York* in 1459 was appointed Lord Lieutenant for ten Years, and to ſupport the Burthen of the Government, was to receive the whole Revenues of the Kingdom, certain and caſual without account; and was further to receive from *England* 4000 Marks the firſt year,

(*a*) Pat. tur. Birm. 4. Jan. 8. Edw. 2.

year, of which 2000 *l.* was to be advanced in Hand, and for the other nine Years, 2000 *l.* a Year. But it appears, that theſe latter Conditions were not performed to him from *England*; for by a Statute made in *Ireland* in 1450, it was enacted, " That the Duke of *York*, *having no Payment from the King*, " *for the Guard of the Land*, and as it was enacted by a Statute made in 1445, " that the Royal Service due to the King ſhould not be proclaimed for " ten Years, then to come; it was now provided, that the Lord Lieutenant " may, for this Time, cauſe the Royal Service to be proclaimed and levied, " notwithſtanding the ſaid Statute, and after this Time, the Statute to continue " in Force.

James Butler, the Fifth Earl of *Ormond* of the Name of *James*, was conſtituted Lord Deputy by Patent dated the 12th of *May* 1453 for ten Years, and by Indenture dated three Days before, he was to have received in Hand 1000 Marks for the firſt half year of his Government, and 1000 Marks at the Beginning of the ſecond Half Year, and 1000 *l.* every Half Year after during the remaining nine Years. He was alſo to have all the Profits of *Ireland* belonging to the King, and ſufficient ſhipping to convey him and his Retinue to and from *Ireland* from Time to Time.

The Entertainments of Sir *John Perrot*, Lord Deputy in 1584, was for his Ordinary Diet 100 *l.* ſterl. every Lunar Month, or 1300 *l.* a Year, and in his Warrant it is expreſſed to be according to an Eſtabliſhment made in 1579. He was alſo to have for his Retinue fifty Horſe, and fifty Foot, with ſuch Wages for each and their Officers as were allowed to Sir *William Fitz-Williams* and Sir *Henry Sidney* in their Governments.

In 1597 the Military and Civil Parts of the Government of *Ireland* were placed in different Hands, the Earl of *Ormond* being appointed Chief Governour for Martial Affairs, and *Adam Loftus*, Archbiſhop of *Dublin*, Lord Chancellor, and Sir *Robert Gardiner*, Chief Juſtice of the King's-Bench, Lords Juſtices for all other Purpoſes but the Military. Queen *Elizabeth* by Privy Seal, dated the ſecond of *November* that year, reciting this alteration, and adding, " That the Ordinary Entertainment of the Lord Deputy having been 100 *l.* " a Month, and fifty Horſemen and fifty Footmen in Wages", Her Majeſty directs, that the Earl ſhould have for his Entertainment 100 Marks a Month, and thirty Horſemen and thirty Footmen in Pay, and the Juſtices ſhould have divided between them 33 *l.* 6 *s.* 8 *d.* a Month, and ten Horſemen and ten Footmen each. And for the Ordinary Allowance (A) towards the Charge of Hoſpitality and ſupporting the Houſhold in Recompence of a Compoſition with the Country called *Ceſſe*, which in the Pale amounted to 2100 *l.* a Year, whereof the Lord Deputy had for his Houſhold 1000 *l.* a Year, the Queen orders, that the Earl ſhould be allowed two Parts of the ſaid Sum, and the Lords Juſtices the third.

The Second great Miniſter of the King in *Ireland* was the Lord *Chancellor*, or *Lord Keeper of the Great Seal*, whoſe Office was coeval with the *Engliſh* Government, of which ſee before Chap. 13, though from the loſs of Records we can point out no Chancellor of this Kingdom by Name, earlier than *Stephen Ridell* in 1186, which was fourteen Years after King *Henry* II. had received the Submiſſions of the *Iriſh* Potentates.

Writers differ as to the meaning of the Name, *Chancellor*, and draw their Arguments from Etymologies, which are the moſt flattering and uncertain Proofs in the World. Some derive the Word from *Cancellare*, to *Cancel*, or daſh with Croſs Lines *lattice-wiſe* ſuch Writs or Judgments as were againſt Law, or prejudicial to the State: While others draw the Name a *Cancellis*, *i. e.* from *Rails*,

(A) This Compoſition in lieu of Ceſſe was firſt made with the Pale in 1587, amounting to 2100 l. a Year, and Sir *William Fitz-Williams*, on the 8th of *March* that Year, was the firſt who had the Allowance of 1000 l. out of the ſaid Compoſition, in lieu of the former Cuſtom of levying *Ceſſe* for the Maintenance of the Chief Governour's Houſhold.

Rails or *Balliſters*, called in Latin, *Cancelli*, within which this Officer antiently ſat in Judgment to defend him from the Preſs of the People.

In *England* the Offices of *Lord Chancellor* and *Lord Keeper*, vary in nothing but in Name, ſince the Statute of 5. *Eliz.* The Conſtitution of *Ireland* differs in this Particular; and the two Offices may at the ſame Time ſubſiſt in different Perſons; as before that Statute they frequently did in *England*, and ſometimes have done ſo here. We often find in Patents the Office of *Lord Chancellor*, and that of *Lord Keeper* granted to the ſame Perſon by expreſs Words; and when the Great Seal is put in Commiſſion, other Commiſſioners are appointed for hearing and determining Cauſes in Chancery, who have the full Power of a *Lord Chancellor*. The *Lord Keeper* cannot among us determine Cauſes in Equity, unleſs he has a Power granted to him for that Purpoſe. Thus in the Year 1385 *Thomas de Everdon* was conſtituted *Keeper of the Seals*, in the Abſence of the *Chancellor*, with a Power to hold Pleas proper to the Court; and in 1558 *Hugh Curwen*, Archbiſhop of *Dublin*, was conſtituted Lord-Keeper, and the ſame Day had Power granted to him by another Patent of hearing and determining Cauſes.

The antient Manner of creating this High Officer was by hanging the Great Seal about the Neck of the Perſon appointed by the King. But now the *Lord Keeper* is conſtituted by the delivery of the Great Seal to him, and by the Solemnity of an Oath for the due Execution of the Office; and to theſe Ceremonies the *Lord Chancellor* has a Patent added. By his Oath he obliges himſelf to do Juſtice to all Manner of Perſons, Poor and Rich, according to the Laws and Cuſtoms of the Realm, to counſel the King truly, and to keep the King's Counſel ſecret, nor, according to the beſt of his Power, to ſuffer the Rights of the Crown to be diminiſhed.

His Place is of great Truſt; he has the cuſtody of the great Seal, without which and the Mace he never appears in Publick. All Patents, Commiſſions and Warrants from the King are peruſed by him, and ſealed or cancelled as he judges them beneficial, or otherwiſe to the Crown. In virtue of his Office he is of the King's Privy Council, which he attends without ſummons. His Power is of two Sorts, Ordinary and Abſolute. By his ordinary Power he is, like other Judges, obliged to purſue the ſtrict Letter of the Law; but by his abſolute or extraordinary Power he judges according to the Rules of Equity and Conſcience, and moderates the Rigour of other Courts that are tied to the ſtrict Letter of the Law.

In *Ireland* the *Lord Chancellor* was antiently conſtituted ſometimes during Life, ſometimes during good Behaviour, but oftner during the King's Pleaſure. But then in all theſe Caſes the Death of the King was judged to determine his Commiſſion. In 1460 *John Dynham* Eſq; was conſtituted *Lord Chancellor* for Life; but King *Henry* VIth dying that Year, Sir *William Wells* was the Year following advanced to that Office by a Patent to hold for Life. Sir *Roland Fitz-Euſtace*, *Lord Portleſter*, and *John Taxton*, Clerk, were conſtituted *Lord Chancellors* for their Lives and the Survivor of them by Patent dated the 16th of *April* 1472, which Patent was confirmed by Act of Parliament the ſame Year; notwithſtanding which Patent and Confirmation, *Gilbert de Venham* held that Office two Years after, as ſeveral others did from that Time to the Year 1486, when the *Lord Portleſter* was again advanced to it by a new Conſtitution. Sir *John Talbot*, Son and Heir to the Earl of *Shrewſbury*, Lord Lieutenant, was conſtituted *Lord Chancellor*, *quam diu ſe bene geſſerit*, in 1446, and ſo were others. But the general Form was during Pleaſure, from which it has never varied ſince *Robert Weſton*, L. L. D. filled that Poſt in 1567.

The Parliament ſometimes aſſumed the Power of naming a *Lord Keeper*; as they did *John le Battail* in 1343; but, this being looked upon as an Invaſion of the King's Prerogative, was ſeldom practiſed, and I do not remember to have met another Inſtance; but there are many examples of their confirming thoſe whom the King had appointed Chancellors.

They often executed this Office by a Deputy or Vice-Chancellor; but then they were authoriſed to appoint ſuch either by a Clauſe or Power in their Patents for that Purpoſe, or by ſpecial Acts of Parliament, of which there is an

Inſtance in the Rolls Office A°. 25th *Henry* VIth (1446) whereby Sir *John Talbot*, Lord Chancellor was authoriſed to conſtitute a Deputy, with Power to act all Things belonging to the ſaid Office, which was not to expire by the preſence of his Employer.

Antiently the Entertainments for ſupporting this high Officer were no way adequate to the Truſt repoſed in him. They for the moſt Part had but 40*l.* a Year, and the Profits of the great Seal. *Ralph* of *Norwich*, Lord Chancellor in 1237, had 60 Marks, and *Roger Outlaw* in 1335 had 160 Marks. The Sallary of *Laurence Merbury* in 1407 was 6*s.* 8*d.* a Day, which in 1415 was encreaſed to Archbiſhop *Cranley* to 10*s.* a Day; and Archbiſhop *Talbot* in 1423 had the antient Fee of 40*l.* and 10*s.* a Day, which in his Conſtitution is mentioned to be for the Maintenance of his Clerks and Horſes in the King's Service; and ſo it continued for the moſt Part till 1538, when the Sallary of Chancellor *Allen*, who at the ſame Time was Maſter of the Rolls, was reduced to 100 Marks. Sir *Richard Read* in 1546 had 300 Marks for his Sallary, beſides the antient Fees and Wages. By ſuch Eſtabliſhments as have fallen in my Way, made ſince the Year 1598, the Entertainments of the Lord Chancellor have been thus laid down, *viz.*

		l.	*s.*	*d.*
In 1598	—— —— ——	415	6	8
In 1629	—— —— ——	415	17	8
In 1666	—— —— ——	1000	0	0
In 1676	—— —— ——	1000	0	0
In 1709	—— —— ——	2000	0	0
In 1727	*l.* 2000 0 0 *l.* 500 0 0			
And Augmentation	—— —— ——	2500	0	0

The third great Officer of the Crown in *Ireland* is the Lord *High Treaſurer*, whoſe Office is as antient as the Eſtabliſhment of the *Engliſh* Government there, of which ſee before Chap. 13. He is conſtituted by Letters Patent, ſometimes at Pleaſure, ſometimes for Life, and in the laſt Century, the Earl of *Cork* was created Lord *High Treaſurer* in Fee; though his Deſcendents take out new Patents upon every Demiſe of the Crown. They often executed the Office by a Deputy, or Vice-Treaſurer, and, like thoſe of the Chancellor, the Entertainments of it were various. In 1559 Sir *Henry Sidney*, Vice-Treaſurer, had 13*s.* 4*d.* a Day; but then he had the Office of Treaſurer at War beſides, and the ſame Sum was the Fee of both. By the Eſtabliſhment of 1598 the Fee of the Earl of *Ormond*, Lord Treaſurer, was but 40*l.* a Year, and the Treaſurer at War had 66*l.* 13*s.* 4*d.* In 1629, the Lord *Mount-Norris*, Vice-Treaſurer, and Receiver-General, had 66*l.* 13*s.* 4*d.* In 1666, *Arthur* Earl of *Angleſey*, Vice-Treaſurer, and General Receiver, had 50*l.* Fee, and *Richard* Earl of *Cork*, Treaſurer, 365*l.* In 1676 the Earl of *Burlington*, Lord Treaſurer had 365*l.* a Year, and a Vice-Treaſurer 50*l.*

This Office is partly *Judicial*, and partly *Miniſterial*.

1ſt. *Judicial*. For the Lord Treaſurer is a Judge in all Cauſes that are inſtituted by *Engliſh* Bill in the Chancery or Equity Side of the Exchequer; and the Stile of the Court in ſuch Caſes is, *before the Treaſurer, Chancellor,* and *Barons*; whereas in Common-Law Proceedings, it is, *before the Barons* only; and this was the antient Courſe as appears by *Britton*, who writ his Book in the Reign of *Edw.* I. The Antiquity of this Office in *Ireland* is partly manifeſted by an Entry in the Red-Book of the Exchequer of that Kingdom, wherein it appears, "that in the Year 1304, *William de Wymundham*, "Keeper of the King's Exchange in *England*, by Precept from the Biſhop "of *Bath* and *Wells*, Lord Treaſurer of *England*, ſent to Sir *William de* "*Eſſendon*, Treaſurer of *Ireland*, 24 Stamps for Coining Money there." There are Writs extant earlier than the ſaid Year, directed to the Treaſurer and Barons of the Exchequer (*viz*) in 1254, 39. *Hen.* 3. which prove the Antiquity of the Office; and it is to be noted, that the ſame Perſon, who is

now called Lord *High Treasurer*, is in all antient Writs and Records called, *Treasurer of the Exchequer.*

2dly, As a *Ministerial* Officer; the Practice has cōnstantly been to direct Writs of Search out of the Chancery to him, and to the Chamberlanes, commanding them to search the Records for a Discovery of the *King*'s Title, which is done in every Petition of Right, and in many other Cases. It appears also in Sir *Thomas Wroth*'s Case (*b*), that the Treasurer and Chamberlanes had the Custody of the King's Revenues, where it was adjudged, that Sir *Thomas* should recover an Annuity granted to him by K. *Hen.* VIII. to be payed by the *Treasurers* and *Chamberlanes* out of the King's Treasure in their Hands; and upon that Judgment a Writ of Execution was awarded to the *Treasurer* and *Chamberlanes* accordingly.

Besides these Incidents to the Office of *Treasurer*, many Additions have been made thereto by Statute Laws both in *England* and *Ireland*; the former of which have been all made of Force in *Ireland* by *Poyning*'s Act, passed 10 *Hen.* VII.

By an *English* Statute of 9 *Edw.* II. Sheriffs shall be appointed by the Chancellor, *Treasurer*, Barons of the Exchequer, and Justices; and in the Absence of the Chancellor, by the *Treasurer*, Barons and Justices.

By an *English* Statute of 14 *Edw.* III. Chap. 7. No Sheriff shall continue in Office above one Year, and then another shall be chosen in his Place by the Chancellor, *Treasurer* and Chief Baron, taking to them the Chief Justices, if they be present. Escheators to be chosen the same Way.

By an *English* Statute 14 *Edw.* III. Chap. 12. The *Treasurer* is to make Standard Weights and Measures of Brass, and send the same into every County, whereby all other Weights and Measures are to be tried.

By an *English* Statute 20 *Edw.* III. Chap. 6. The Chancellor and *Treasurer* have Power to hear Complaints of Maintenance, Embracery, and Bribery.

By an *English* Statute 31 *Edw.* III. Chap. 12. The *Treasurer* is joined with the Lord Chancellor to examine erroneous Proceedings in the Exchequer, and to correct the same.

By an *Irish* Statute 28 *Hen.* VI. The *Treasurer*, together with the Chancellor, Justices of the two Benches, Barons of the Exchequer, and the King's Serjeant or Attorney, or one of them, were to be in all Commissions of *Oyer* and *Terminer*, and of the *Quorum* in the Counties of *Dublin*, *Kildare*, *Meath*, and *Uriel*, to inquire into Treasons, Felonies, Goods of Felons, and Men out-lawed for Trespasses, and were to be present at the Time of taking such Inquisitions; otherwise the Commission to be void.

By an *English* Statute 31 *Hen.* VI. Chap. 5, the Lord *Treasurer* shall have the making of all Searchers, Guagers of Wine, Aulnagers, Finders, Weighers, Collectors of Customs and Subsidies, and Comptrollers, and the leasing of the Aulnage of Cloath: and a Bill signed by the Lord *Treasurer*, and sent into Chancery, shall be a Warrant to make Grants of the said Offices, or leasing of the said Aulnage by Letters patent under the great Seal; and all Letters Patent made of the said Offices or Aulnage by any other Warrant, than that of the Lord *Treasurer*, shall be void.

By an *English* Statute 4 *Edw.* IV. Chap. 1. and another 1st. *Rich.* III. Chap. 8. Seals for sealing of Cloaths were to be appointed by the Lord *Treasurer*, who had Power to make as many Keepers of such Seals as he should think necessary.

The *English* Statute 12 *Edw.* IV. Chap. 9. provides, that a Deputy named by an Escheator shall be certified to the *Treasurer* and Barons of the Exchequer within 20 Days after Deputation, under the Forfeiture of 40*l.* to the King and the Informer.

By

(*b*) Plowd Comment. f. 45.

By the *Iriſh* Statute 12, 13 *Edw.* IV. Chap. 8, All Aſſignments made by the *Treaſurer* to any of the Officers of the King's Courts upon the Iſſues, Profits, Fines, Amercements, and divers Debts accruing to the King within his Counties and Liberties ſhall be good and effectual in Law, any Grant, Statute, Act, or Ordinance notwithſtanding.

By an *Engliſh* Statute 17 *Edw.* IV. Chap. 5. The Lord *Treaſurer* had Power to farm the Subſidies and Aulnage of Cloaths, and the Moiety of the Forfeiture of Cloaths not duly ſealed.

By an *Iriſh* Statute 18 *Edw.* IV. Chap. 14. The *Treaſurer*'s Power was in ſome Manner reſtrained, and he was prohibited from making Tallies or Aſſignments on the Revenues, but by the Advice or Aſſent of the Lord Lieutenant or Deputy, by whom the Warrants for ſuch Aſſignments were to be ſigned.

By an *Engliſh* Statute 3 *Hen.* VII. Chap. 1. The Lord *Treaſurer* is appointed a Judge of the Court of *Star-Chamber*.

By an *Iriſh* Statute (*i*) 8 *Hen.* VII. Chap 26. It is recited, that the *Treaſurer* of *Ireland* uſed always to account in 3 Years, but that Sir *Roland Fitz-Euſtace* had been *Treaſurer* of *Ireland* for 40 Years, and had not once accounted during that Time; but had converted the Revenues of the Land to his own Uſe. It was by this Statute provided, that he ſhould appear in Perſon before the Barons of the Exchequer in *Michaelmas* Term following, and there remain in Cuſtody of the Marſhal of the Court until he gives an intire Account of the Revenues during the Time he was *Treaſurer*, and until he ſatisfies the Arrears of his Account. And if he does not appear, that he ſhall forfeit all his Lands and Goods, and his Body to be at the King's Will.

By an *Iriſh* Statute 10 *Hen.* VII. Chap. 1. It is enacted, that the *Treaſurer* of *Ireland* ſhould have as ample Power in all Things belonging to his Office, as the *Treaſurer* of *England*, as to make all Cuſtomers, Comptrollers, Farmers, and other Officers Accountants for the greater Increaſe of the King's Revenue in *Ireland*; and that the Treaſurer of *Ireland* ſhould thence forward every Year make a Declaration of his Account of the Revenue of the ſaid Land before the Barons of the Exchequer of *Ireland*, and before ſuch of the King's Council there, as ſhall be appointed by the King's Lieutenant or Deputy; the ſame Declaration to be certified into the King's Exchequer in *England*, and there the Account to be determined before the Barons of the Exchequer in *England*.

Notwithſtanding all theſe Acts, and particularly that immediately before recited, are all of Force in *Ireland*, yet the Lord *Treaſurer* enjoys very few of theſe Privileges, which by the Statutes aforeſaid belong to his Office. For the King by Letters Patent appoints a *Vice-Treaſurer*, who has the receiving and iſſuing of all the Revenues both annual and caſual; and all the ſaid Offices are granted by the Chief Governours for the time being by their own Warrant, and not by the Warrant of the Lord *Treaſurer*.

(*i*) Rot. Canc.

CHAP. XV.

A Synoptical TABLE *of the* Chief Governours, Lords Chancellors, *and* Lords Treasurers *of Ireland.*

Abbreviations used for shortning the ensuing TABLE.

A. signifies Archbishop. Ab. Abbot. B. Bishop. C. A. Commissioners of Government under the Army. C. B. Chief Baron. C. C. Commissioners for hearing Causes in Chancery. C. J. Chief Justice. C. P. Commissioners of Government under the Parliament. C. Pl. Common Pleas. C. T. Commissioners of the Treasury. C. R. *Custos Rotulorum*, or Master of the Rolls. Cust. *Custos*, a Governour under that Name. D. Duke. D. C. Deputy Lord Chancellor. D. T. Deputy Lord Treasurer. E. Earl. G. Governour. K. B. King's Bench. L. Lord. L. C. Lord Chancellor. L. C. J. Lord Chief Justice. L. Con. Lord Constable. L. K. Lord Keeper of the great Seal. L. T. Lord Treasurer. L. W. Lord Warden. P. Prior. Proc. *Procurator*, a Governour under that Name. Sen. *Seneschal*, a Governour also under that Name. V. T. ViceTreasurer. V. C. Vice-Chancellor.

CHIEF GOVERNOURS.				LORDS CHANCELLORS.			LORDS TREASURERS.		
Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	Names and Titles before Constitution.	Titles of Office.	When constituted.	Names and Titles before Constitution.	Titles of Office.	When constituted.
HEN. II.									
Hugh de Lacy L. of Meath.	L. I.	April.	——			1173			
Rich. de Clare, E. of Pembroke, surnamed, Strongbow.	L.W	——	——			1173			
Reymond le Gros, by the Council elected.	Proc.	——	May, 27.			1177			
John E. of Morton, Son to K. Hen.	L. of Irel.	——	——			1177			
William Fitz-Adelm de Burgo, the King's Sewer.	Sen.	——	——			1177			
Hugh de Lacy L. of Meath.	Proc	——	——			1179			
John de Lacy, Constable of Chester, Baron of Halton Castle.	L. J	May 1.	——			1181			
Richard de Peche, B. of Coventry.									
Hugh de Lacy L. of Meath.	L. J	Aug.	——			1181			
Philip de Braos, alias, Philip of Worcester.	Proc.	——	Sept. 1.			1184			
John E. of Morton, Son to K. Hen.	Gov	April,	——			1185			
John de Courcy, E. of Ulster.	L. L.	Sept.	——			1185			
				Stephen Ridel.	L. C	—— 1186			
RICH. I.									
Hugh de Lacy, the younger L. of Meath.	L. J	——	——			1189			
William Petit. ——	L. J	——	——			1191			
Will. E. of Pembroke, E. Marshal of Eng. and Seneschal of Leinster.	Gov.	——	——			1191			
Peter Pipard. ——	L. D.	——	——			1194			
Hamo de Valois a Gent. of Suffolk:	L. J.	——	——			1197			
K. JOHN.									
Meiler Fitz-Henry, Natural Son to K. Hen. I.	L. J.	——	——			1199			
Hugh de Lacy, the younger L. of Meath.	L. D.	——	——			1203			
Meiler Fitz-Henry, returns.	L. J.	——	April 3			1205			
Hugh de Lacy, now E. of Ulster.	L. D.	——	Octob.			1208			
K. John in Person. ——	L. of Irel.	June 8	——			1210			
John de Gray, B. of Norwich.	L. J.	——	Aug. 30			1210			

CHIEF GOVERNOURS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	
Hen. de Loundres, A. of Dublin.	L. J.	July 23	——	1213
Geffry de Marisis.	Cust.	July 6	——	1215
K. HEN. III.				
The same continued.	Cust.	——	——	1216
Hen. de Loundres, A. of Dublin.	L. J.	Apr. 23	——	1219
William E. Marshal the younger	L. J.	——	——	224
Geffry de Marisis.	L. J.	Aug. 1	——	1226
Hubert de Burgh, after E. of Kent, L. of Conaught, and C. J. of Engl.	L. J.	Mar. 10	——	1227
Richard de Burgo.	L. D.	Mar. 10	——	1227
Maurice Fitz-Girald.	L. J.	——	——	1229
Geffry de Marisis.	L. D.	——	——	1230
Maurice Fitz-Girald, returned.	L. J.	Sept. 2	——	232
Sir John Fitz-Geffrey de Marisis.	L. J.	Nov. 4	——	1245
Theobald Butler, L. of Carrick, and John Cogan.	L. J.	——	——	1247
Sir John Fitz-Geffry de Marisis.	L. J.	——	——	1248
Prince Edw. eldest Son to K. Henry III.	L. L.	——	——	1252
Alan de la Zouch formerly C. J. of the K B. in Eng.	L. J.	——	——	1255
Stephen de Long Espee, or Long Sword, Son to the E. of Salisbury.	L. J.	——	——	1259
Wiliam Den.	L. J.	——	——	126c
Sir Richard de Rupella or Capella.	L. J.	——	——	1261
Sir John Fitz-Geffry de Marisis.	L. J.	——	——	1266
Sir David de Barry.	L. J.	——	——	1267
Sir Robert de Ufford.	L. J.	——	——	1268
Richard de Exonia, or D'exter.	L. J.	——	——	1269
Sir James Audley or de Aldithel.	L. J.	——	——	127c
Maurice Fitz-Maurice Fitz-Girald, elected	L. J.	June 23	June 23	1272
K. EDW. I.				
The same continued by Commission.	L. J.	——	——	1272
Sir Geffry de Geneville.	L. J.	Octob.	——	1273
Sir Robert de Ufford.	L. J.	——	——	1276
Stephen de Fulburn, B. of Waterford.	L. D.	——	——	1277
Sir Robert de Ufford, returned.	L. J.	——	——	1277
Stephen de Fulburn, B. of Waterford, and L. Tr. of Ir.	L. D.	——	——	1279
Sir Robert de Ufford returned.	L. J.	——	——	1280
Stephen de Fulburn, B. of Waterford, after A. of Tuam.	L. J.	——	——	1282
John Saunford, A. of Dublin, elected	L. J.	——	——	1287
William Vescy, a Yorkshire Man.	L. J.	Nov. 15	——	1290
William de la Hay, C. J. of the K. B of Ireland.	L. D.	——	——	1293
William de Odingseles, or Dodingsele	L. J.	——	——	1294
Thomas Fitz-Maurice, Fitz-Girald, Nappagh, elected.	L. J.	Apr. 3.	Apr. 3.	1295
Sir John Wogan.	L. J.	Oct. 18	——	129
William de Roff. P. of Kimainham.	L. D.	——	——	1296

LORDS CHANCELLORS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	
John de Worchely	L. C.	——	1219
Fromund le Brun	L. C.	——	1230
Ralph Nevil, B. of Chichester	L. C.	Sept. 28,	1232
Geffry Turville Arch Deacon of Dublin	V. C.	Sept. 28,	1232
Alan de Sanctâ Fide	L. C.	——	1235
Robert Lutterel, Tr. of S. Patrick's, Dub.	V. C.	——	1236
The same	L. C.	——	1236
Geffry Turville Arch Deacon of Dublin	L. C.	——	1237
Ralph, B. of Norwich	L. C.	——	1237
William Welward	L. C.	Nov. 4,	1245
Ralph, B, of Norwich	L. C.	July 9,	1249
From. le Brun continued by K. Ed. I.	L. C.	——	1272
Walter de Fulburn	L. C.	——	1283
William de Beverlaco	L. C.	——	1288
Thomas Cantoc, afterwards B. of Emly	L. C.	——	1292
Walter de Thornbury	L. C.	——	1293
Adam Wodington	L. C.	——	1294
Thomas Cantoc, afterwards B. of Emly	L. C.	——	1295

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	
John de St. John	L. T.	——	1217
Peter de Rivallis	L. T.	July 28,	1232
Eustace, C. of Chichester	L. T.	——	1233
Geffry de Turville, Archdeacon Dub.	L. T.	——	1234
Hugh de Mapilton, B. of Ossory	L. T.	June	1251
Hugh III. B. of Ossory	L. T.	——	1258
Hugh de Tachmon, B. of Meath	L. T.	——	1268
Hugh de Tachmon, B. of Meath, continued by K. Ed. I.	L. T.	——	1272
Stephen de Fulburn, B. of Waterford	L. T.	——	1274
Robert Poer	L. T.	——	1277
Stephen de Fulburn	L. T.	——	1278
Hugh de Tachmon, B. of Meath	L. T.	——	1281
Nicholas le Clerk	L. T.	——	1289
John ap Rees, or Rice, Clericus	L. T.	——	1294
Sir William de Essendon	L. T.	——	1294

The Synoptical TABLE *continued.*

CHIEF GOVERNOURS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	
Sir John Wogan return'd	L. J.	Octob.	——	1298
William de Roff. P. of Kilmainham.	L. D.	——	——	1301
Sir Maurice Rochfont	L. D.	——	——	1302
Sir John Wogan returned	L. J.	——	——	1302
K. EDW. II.				
Sir John Wogan contin.	L. J.	——	——	1307
Sir William Bourk	D. Cuft.	Auguft	——	1308
Pierce de Gaveſton, E. of Cornwal	L. L.	June 16	Mar. 10	1308
Sir John Wogan	L. J.	June 23	——	1309
Sir Edmund Butler	D. Cuft.	——	——	1312
Sir Theobald de Verdun	L. Con.	——	Dec. 31	1314
Sir Edmund Butler	Cuft.	Janu. 4	Febr. 27	1314
Sir Roger Mortimer, after E. of March	L. J.	Apr. 23	——	1317
William Fitz John, A. of Caſhel, L. C.	D. Cuft.	Mar. 6 1317	May 6	1318
Alexander Bicknor, A. of Dublin	L. D.	——	Oct. 7	1318
Sir R. Mortimer returned	L. J.	——	——	1319
Thomas Fitz-John Fitz-Girald, E. of Kildare	L. D.	——	——	1320
John Bermingham, L. Atherdee, and E. of Louth	L. J.	June	——	1321
Ralph de Gorges	L. D.	April	——	1322
Sir John Darcy	L. D.	Febr. 2	——	1322
Sir Thomas Bourk	L. D.	——	——	1323
Sir John Darcy returned	L. J.	——	——	1324
K. EDW. III.				
Thomas Fitz-John Fitz-Girald, E. of Kildare	L. J.	Febr.	——	1326
Roger Outlaw, P. of Kilmainham, and L. C. elected	L. J.	Mar. 9 1327	April 6	1328
Sir John Darcy	L. J.	——	——	1329
Roger Outlaw, P. of Kilmainham, and L. C.	L. D.	Janu. 16	——	1329
James Botiller, E. of Ormond	L. L.	Mar. 1	——	1329
Roger Outlaw, P. of Kilmainham, and L. C.	L. D.	May 31	——	1330
Sir Anthony Lucy	L. L.	June 3	——	1331
Sir John Darcy	L. J.	Febr. 13	——	1332
Sir Thomas de Burgh, a Clergyman, and L. T.	L. D.	July 16	——	1333
Sir John Darcy returned	L. J.	——	——	1334
Sir John Charlton	L. J.	——	Oct. 13	1337
Thomas Charlton, B. of Hereford, L. C. and Brother to Sir John	L. D.	May 15	July 31	1338
Roger Outlaw, P. of Kilmainham, L. C.	L. J.	——	Apr. 10	1340
Sir John Darcy, for Life	L. J.	Mar. 13	——	1340
Sir John Morris	L. D.	May	——	1341
Sir Ralph Ufford, husband to the Counteſs of Ulſter	L. J.	——	July 13	1344
Sir Roger Darcy, ſecond Son to Sir John Darcy, elected	L. J.	April 5	Apr. 10	1346
Sir John Morris	L. J.	May 16	May 25	1346
Sir Walter Bermingham	L. J.	——	June 19	1346
John Archer, P. of Kilmainham	L. D.	May	Nov. 27	1347
Sir Walter Bermingham returned	L. J.	——	——	1348
John de Carew, Baron of Carew	L. J.	Oct. 2	——	1349
Sir Thomas Rokeby	L. J.	——	Dec. 20	1349
Maurice de Rochfort B. of Limerick	L. D.	——	——	1351

LORDS CHANCELLORS.

Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.	
Thomas Cantoc continued by K. Edward II.	L. C.	——	1307
Richard de Bereford	L. C.	——	1314
William Fitz-John, A. of Caſhel	L. C.	July 10,	1317
Roger Outlaw, P. of Kilmainham	L. C.	——	1321
Alexander Bicknor, A. of Dublin	L. C.	——	1325
Roger Outlaw, P. of Kilmainham	L. C.	——	1326
Roger Outlaw, P. of Kilmainham	L. C.	——	1328
Adam de Limberg	L. C.	——	1330
William, P. of St. John's near Dubl.	L. C.	July 17,	1331
Adam de Limberg	L. C.	——	1332
Roger Outlaw, P. of Kilmainham	L. C.	——	1332
Adam de Limberg	L. C.	——	1334
Roger Outlaw again	——	——	1335
Thomas Charlton, B. of Hereford	L. C.	Oct. 13,	1337
Robert de Henningberg, C. R.	L. C.	——	1338
John de Battail	L. K.	——	1338
Roger Outlaw, P. of Kilmainham	L. C.	——	1338
Thomas Charlton, B. of Hereford	L. C.	——	1339
Roger Outlaw, P. of Kilmainham	L. C.	——	1340
Robert de Aſkeby	L. C.	——	1341
John le Archer, P. of Kilmainham	L. C.	——	1341
Roger Darcy	L. K.	——	1342
John le Battail, (by Parliament)	L. K.	——	1343
John Archer, P. of Kilmainham	L. C.	——	1344
John Morris	L. C.	May 20,	1346
Roger Darcy	L. K.	——	1346
John Archer, P. of Kilmainham	L. C.	——	1349
William Bromley	L. K.	——	1350
John de St. Paul, A. of Dublin	L. C.	——	1350

LORDS TREASURERS.

Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.	
Richard de Bereford	L. T.	——	1300
Sir William de Eſſendon	L. T.	——	1304
Richard de Bereford	L. T.	——	1305
Rich de Sahan	D. T.	——	1305
Alexander Bicknor, Clericus	L. T.	——	1307
John de Hothum	D. T.	——	1309
John Lech, A. of Dublin	L. T.	——	1312
Walter de Iſtlep	L. T.	Febr. 2,	1315
John de Hothum	L. T.	——	1316
Walter de Iſtlep	L. T.	July 10,	1317
Adam de Herwington	L. T.	——	1325
Walter de Iſtlep	L. T.	——	1326
Robert Fitz-Euſtace	L. T.	——	1326
Robert Poer	L. T.	——	1330
Sir Tho. de Burgh, a Clergyman	L. T.	July 17,	1332
William Cogan	L. T.	——	1334
Sir John Elleker	L. T.	——	1336
John de Glanville	D. T.	——	1336
Stephen de Crophall	D. T.	——	1336
John ap Rees, or Rice, L. L. D.	L. T.	Oct. 13,	1337
Hugh de Burgh	L. T.	March 2,	1340
John de Burnham, Canon of St. Patrick's, Dublin	L. T.	May 5,	1344
Robert le Poer	D. T.	——	1346
Robert de Emeldun	L. T.	Mar. 17,	1348
Hugh de Burgh	L. T.	——	1349

CHIEF GOVERNOURS.

Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.	When ſworn	
Sir Thomas Rokeby, returned.	L. J.	June	——	1353
Maurice Fitz-Thomas, Fitz-Girald, E. of Deſmond, for Life, (ob. Jan. 25 following.)	L. J.	July 20	Aug. 9	1355
Sir Thomas Rokeby, (Ob. the ſame Year)	L. J.	——	——	1356
Sir Almarick de St. Amand.	L. J.	——	Aug. 2	1357
James Botiller, E. of Ormond.	L. J.	April 18	——	1359
Maurice Fitz-Thomas, Fitz Girald, E. of Kildare.	L. D.	Mar. 30	Mar. 31	1360
James Botiller, E. of Ormond returned.	L. J.	Mar. 15	——	360
Lionel D. of Clarence, E. of Ulſter, L. of Conaught, 3d Son to King Edward IIId.	L. L.	July 1	Sept. 8	1361
James Botiller E. of Ormond.	L. D.	Apr. 22	——	1364
Lionel, D. of Clarence, &c. returned.	L. L.	Dec. 8	——	1364
Sir Thomas Dale.	L. D.	——	——	1365
Lionel, D. of Clarence, &c. returned	L. L.	——	——	1367
Girald Fitz Maurice, E. of Deſmond.	L. J.	——	——	1367
Sir William de Windſor	L. L.	Jun. 20	July 12	1369
Maurice Fitz-Thomas, E. of Kildare	L. D.	——	Mar. 22	1371
Sir Robert de Aſheton	L. J.	Apr. 28	——	1372
Ralph Shene or Cheney	L. D.	——	——	1372
William Tany, P. of Kilmainham, elect. upon Shene's relinquiſhing	——	Decem.	Dec. 3	1372
Sir William de Windſor	L. Cuſt.	Sept. 20 1373	May 4	1374
Maurice Fitz-Thomas E. of Kildare	L. D.	Feb. 16	——	1375
James Botiller E. of Ormond	L. J.	July 24	——	1376
K. RICH. II.				
The ſame continued by K. Rich. II.	L. J.	Jan. 20	——	1377
Alexander Balſcot, alias, Petit, B. of Oſſory, & L. C.	L. J.	May 16	June 16	1378
John de Bromwich —	L. J.	Nov.	——	1379
Edmund Mortimer, E. of March and Ulſter for 3 Years died 26 Dec. 1387	L. L.	Jan. 24 1379	May 15	1380
John Colton, dean of St. Patrick's Dublin, and L. C. (elected)	L. J.	Dec. 27	Jan. 10	1381
The ſame by Patent.	L. J.	——	Jan. 20	1381
Roger Mortimer, E. of March, and Ulſter	L. L.	Jan. 24	——	1381
Sir Thomas Mortimer, C. J. of the C. P. on account of the Minority of Roger	L. D	Mar. 3	——	1381
Philip de Courtenay, the King's Couſin, for ten years	L. L.	——	——	1383

LORDS CHANCELLORS.

Names an Titles before Conſtitution.	Titles of Office.	When conſtituted.	
Richard de Aſheton.	L. C.	——	1354
John de St. Paul A. of Dublin.	L. C.	——	1355
John de Frowick. —	L. C.	——	1356
Thomas de Burley, P. of Kilmainham	L. C.	——	1357
William de Beverlaco	L. C.	——	1357
John de Frowick. —	L. C.	——	1357
Frier John de Mora, and Will. Draiton, Clerks	D. C.	——	1357
Thomas de Burly, P. of Kilmainham	L. C.	June 28	1359
Robert de Aſheton —	L. C.	——	1363
Thomas Scurlock, Ab. of St. Thomas Dublin	D. C.	Nov. 6,	1366
Thomas le Reve, B. of Waterford and Liſmore	L. C.	—	1367
Thomas de Burley, P. of Kilmainham	L. C.	—	1368
John Botheby — —	L. C.	------	1370
William Tany, P. of Kilmainham	L. C.	------	1372
John otheby ——	L. C.	------	1374
William Tany, &c. -	L. C.	------	1374
John Keppock, J. of the K. B.	D. C.	April 13,	1374
Robert de Wickford A. of Dublin	L. C.	------	1377
Alexander Balſcot, B. of Oſſory	L. C.	------	1377
John Colton, Dean of St. Patricks, Dublin	L. C.	------	1379
William Tany, P. of Kilmainham	L. C	------	1387
Ralph Shene, or de Cheney.	L. K.	------	1381

LORDS TREASURERS.

Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.
William de Bromley	L. T.	----- 1354
John Balſcot. ----	D. T.	----- 1354
John de Colton, D. of St. Patrick's, Dublin.	L. T.	----- 1356
Nicholas Allen, B. of Meath	L. T.	March 10, 1357
William Charnels, B. of Ferns	L. T.	Feb. 23, 1361
Thomas Minot, Prebendary of Malahidert	L. T.	Jan. 3, 1362
Walter de Dalby, Clerk	L. T.	----- 1364
John Troy. ----	L. T.	Sept. 25, 1364
Stephen de Valle, B. of Meath	L. T.	Sept. 25, 1372
Alexander Balſcot, B. of Oſſory.	L. T.	----- 1372
John de Colton, D. of St. Patrick's, Dublin	L. T.	----- 1374
Thomas Scurlock, Ab. of St. Thomas, Dublin	L. T.	July 1, 1375
Walter de Dalby, Clerk	L. T.	----- 1376
Alexander Balſcot, B. of Oſſory	L. T.	----- 1376

The Synoptical TABLE *continued.*

CHIEF GOVERNOURS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	
James Botiller 3d E. of Ormond of the Name of James	L. D.	—	—	1384
Philip de Courtenay, returned.	L. L.	—	—	1385
Robert de Vere, E. of Oxford, Marquis of Dublin, and after D. of Ireland. [He never came over.]	L. L.	Sept. 1	—	1385
Sir John Stanley —	L. D.	Sept. 18	—	1385
Philip de Courtenay —	L. L.	—	—	1386
Alexander Balscot, now B. of Meath	L. J.	Apr. 26	—	1387
Richard White, P. of Kilmainham	L. J.	—	—	1387
Sir John Stanley —	L. L	Aug. 1	—	1389
Richard White, P. of Kilmainham, L. Tr. and Sir Robert Preston, L. K.	L. D.	Oct. 4	—	1389
Sir John Stanley, return'd	L. L.	Oct. 22	—	1389
James Botiller, E. of Ormond	L. J.	July 25	—	1392
Thomas of Woodstock, D. of Glouceſter, [never came over]	L. L.	July	—	1393
Sir Thomas Scroop —	L. J.	July 26	—	1394
K. Rich. II. in Perſon landed	—	Oct. 2.	—	1394
Roger Mortimer, E. of March, and Ulſter, L. of Wigmore, Trim, Clare and Conaught	L. L.	—	July 4	1395
Roger Grey, elected on the Death of Mortimer	L. J.	July 21	—	1398
Thomas Holland, D. of Surry E. of Kent, L. Wake, and half Brother to K. Rich. II.	L. L.	—	Octo. 7	1398
K. Richard II. in perſon landed.	—	June 1	—	1399
K. HEN. IV.				
Sir John Stanley for 3 Years	L. L.	Dec. 1	Dec. 10	1399
Alexander Balscot, B. of Meath	L. D.	—	—	1400
Sir Wil. Stanley brother to Sir John	L. D.	May	—	1401
Sir Stephen Scroop —	L. D.	Aug. 23	—	1401
Tho. D. of Lancaſter Sen. of Eng. L. of Holderneſs, and Son to K. H. IV. for 21 Years	L. L.	Mar. 10 1400	Nov. 13	1401
Sir Stephen Scroope —	L. D.	Nov. 11	—	1403
James Botiller, E. of Ormond, elected upon Scroope's Abſence	L. J.	Oct. 26	Oct. 26	1404
Girald Fitz-Girald, (5th) E. of Kildare, elected on Ormond's Death	L. J.	Sept. 7	Sept. 7	1405
Thomas D. of Lancaſter, &c. for 12 Years	L. L.	Mar. 1	—	1405
Sir Stephen Scroope —	L. D.	Octo.	—	1406
James Botiller (4th) E. of Ormond called James, in the Abſence of Scroope	L. D.	Dec. 18	—	1407
Tho. D. of Lancaſter &c. for 7 Years	L. L.	June 4	Aug. 2	1408
Tho. Butler, P. of Kilmainham	L. D.	Mar. 13	—	1408

LORDS CHANCELLORS.

Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.	
Robert Wickford, A. of Dublin	L. C	Nov. 9,	1385
Robert Sutton, Cuſt. Rot.	V. C.	—	1385
Alexander Balſcot B. of Oſſory	L. C.	Jan. 12,	1385
Thomas de Everdon —	V. C.	Jan. 12,	1385
Thomas de Everdon [and had Power to hear Cauſes	L. K.	Jan. 20,	1385
Richard White P. of Kilmainham	L. C.	—	1387
Sir Robert Preſton —	L. K.	—	1388
Alex. Balſcot, &c. —	L. C.	Octo 25,	1389
Sir Robert Preſton —	L. C.	—	1391
Robert Waldby, A. of Dublin	L. C.	—	1392
Richard Northalis, B. of Oſſory	L. C.	May 31,	1393
Alex. Balſcot, now B. of Meath	L. C.	—	1394
Robert Waldby A. of Dublin	L. C.	—	1395
Alex. Balſcot B. of Meath	L. C.	—	1397
Robert B. of London —	L. C.	—	1397
Robert Sutton — —	D. L. K.	—	1397
Thomas Cranley A. of Dublin	L. C.	—	1398
The ſame continued by K. Hen. IV.	L. C.	Sept. 1,	1399
Alex. Balſcot B. of Meath	L. C.	Jan. 4,	1399
Thomas Cranley A. of Dublin	L. C.	Aug. 23,	1401
Thomas de Everdon C. R.	D. C.	Nov. 9,	1402
Richard Rede, C. J. of the K. B. and John Bermingham, 2d Juſt. of the C. Pl.	D. C.	Feb. 13,	1404
Robert Sutton C. R. —	D. C.	Mar. 7,	1404
Laurence Merbury —	D. C.	July 14,	1407
Patrick Barret B. of Ferns	L. C.	June 13,	1410
Robert Sutton — —	D. C.	May 4,	1411

LORDS TREASURERS.

Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.	
William Chambers Archdeacon of Dublin	L. T.	—	1385
Robert Crick — —	L. T.	—	1386
Richard White P. of Kilmainham	L. T.	—	1388
Richard Metford B. of Chicheſter	L. T.	—	1392
John Shriegly — —	D. T.	—	1393
John de Thorpe, Clerk-	L. T.	—	1393
Richard Metford, B. of Chicheſter	L. T.	Octo. 4,	1394
Stephen, Ab. of St. Mary's Dublin	L. T.	Octo. 7,	1395
William Baltham —	L. T.	—	1396
Richard B. of Sarum —	L. T.	Octo. 23,	1397
Richard Macclesfield —	D. T.	—	1398
Robert de Faryngdon —	L. T.	Sept. 10,	1399
Tho. Batche, Archdeacon of Meath	L. T.	May 24,	1400
Sir Laurence Merbury	L. T.	—	1402
Wil. Allington Eſq;	L. T.	—	1409
Wiliam de Thinbegh-	D. T.	—	1409

The Synoptical TABLE *continued.*

CHIEF GOVERNOURS.					LORDS CHANCELLORS.			LORDS TREASURERS.		
Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.		Names and Titles before Constitution.	Titles of Office.	When constituted.	Names and Titles before Constitution.	Titles of Office.	When constituted.
K. HEN. V.										
The same continued by K. Hen. 5.	L. D.	—	—	1412	Thomas Cranley, A. of Dublin.	L. C.	— 1412	Sir Laur. Merbury --	L. T.	Mar. 2, 1412
Sir John Stanley	L. L.	—	Sept. 25	1413	Sir Laurence Merbury --	L. C.	March 2, 1413	Hugh Burgh - - - - -	L. T.	Feb. 23, 1413
Thomas Cranley, A. of Dub. and L. C. elected after the Death of Stanley	L. J.	Jan.	Jan. 22	1413						
Sir John Talbot of Halomshire, L. Furnival, for 6 Years.	L. L.	Feb. 24 1413.	Nov. 10	1414				John Coryngham - - -	L. T.	— 1414
Thomas Cranley, &c.	L. D.	Feb. 3.	Feb. 8.	1414	Thomas Cranley, A. of Dublin	L. C.	June 18, 1415	Hugh Burgh - - - -	L. T.	— 1415
Richard Talbot, A. of Dub. and Brother to Sir John	L. D.	July 22	—	1419	Patrick Barret B. of Ferns.	L. C.	— 1415			
James Botiller, E. of Ormond.	L. L.	Feb. 10 1419.	Apr. 10	1420	Sir Laurence Merbury --	L. C.	— 1415			
K. HEN. VI.					William Fitz-Thomas, P. of Kilmainham	L. C.	— 1416	John Swift - - - - - -	D. T.	— 1417
The same continued by K. Hen. 6.	L. L	Sept.	—	1422	Sir Laurence Merbury -	L. C.	— 1419			
Edmund Mortimer, E. of March and Ulster	L. L.	May 9	—	1423	Hugh Danent —	D. C.	Mar. 21, 1420			
Richard Talbot, A. of Dublin	L. D.	May 9	—	1423	William Fitz-Thomas, P. of Kilmainham	L. C.	Aug. 21, 1421	Sir Thomas Strange --	L. T.	— 1421
Edward Dantsey, B. of Meath, but his Pat. judged insufficient by the Council, being under the Sign Manuel of Mortimer	L. D.	Aug. 4	—	1423	Sir Laurence Merbury --	L. C.	Octo. 4, 1422	William Thinbegh - -	L. T.	Sept. 20, 1421
					William Young - - - - - -	D. C.	Octo. 19, 1422			
					Richard Sedgrave - - - -	L. C.	April. 8, 1423			
					William Thinbegh - - -	L. C.	— 1423			
					Richard Talbot. A. of Dublin	L. C.	July, 13, 1423			
James Botiller, E. of Ormond	L. D.	May 9	—	1424						
Edward Dantsey, B. of Meath.	L. D.	—	—	1424				Hugh Danent - - - -	L. T.	Sept. 2, 1424
Sir John Talbot, L. Furnival	L. J.	—	—	1425						
JamesBotiller, E. of Ormond	L. D.	—	—	1425						
JamesBotiller, E. of Ormond	L. J	April 15	—	1426	William Fitz-Thomas, P. of Kilmainham	L. C.	April 26, 1426	Edward Dantsey, B. of Meath	L. T.	Octo. 23, 1426
Sir John de Grey	L. L.	—	Aug. 1	1427	Sir Richard Fitz-Eustace	L. C.	Sept. 15, 1426	John Blacston - - - - -	L. T.	Dec. 21, 1426
Richard Talbot A. of Dub. and L. C.	L. D.	—	—	1427	Richard Talbot, A. of Dublin	L. C.	Jan. 12, 1426			
Edward Dantsey, B. of Meath	L. D.	Mar. 26	—	1428	Robert Sutton, C. R. --	L. K.	March 7, 1427	Sir Nicholas Plunket --	L. T.	Octo. 3, 1427
Sir John Sutton L. Dudley.	L. L.	Jan.	—	1428				Thomas Barry, B. of Ossory	L. T.	Jan. 1, 1428
Sir Thomas Strange —	L. D.	—	—	1429	Thomas Chace, D. D.	L. C.	Feb. 26, 1433	Sir Nick. Plunket - - -	L. T.	Feb. 15, 1428
Richard Talbot, A. of Dublin	L. J.	—	—	1430				Thomas Scurlock P. of S. Peters near Trim	L. T.	— 1429
Sir Thomas Stanley —	L. L.	—	—	1432						
SirChristopherPlunket	L. D.	—	—	1432						
Sir Thomas Stanley returned	L. L.	May	—	1435	Thomas Strange —	D. C.	— 1435	John Blackston - - - -	D. T.	— 1429
								Sir Thomas Strange --	L. T.	Feb. 26, 1429
Richard Talbot, A. of Dublin	L. D.	Octob.	—	1436	Richard Fitz-Eustace	D. C.	— 1436	Christopher Barnwall--	D. T.	— 1432
Lionel L. Wells [did not come over]	L. L.	—	—	1438	Robert DycheArch-Deacon of Dublin and C. R.	L. K.	— 1436			
James Botiller, E. of Ormond	L. D.	—	—	1440				Ægidius Thorndon	L. T.	July 13, 1437
William Wells Esq; Brother to L. Wells	L. D	—	—	1442	Sir Thomas Strange ---	L. C.	Aug. 3, 1441			
James Botiller E. of Ormond	L. L.	—	—	1443				William Cheevers, 2d. J. of the K. B.	V. T.	— 1443
Richard Talbot, A. of Dublin	L. J.	—	—	1445	Richard Wogan ------	L. C.	— 1444			
John Talbot, E. of Shrewsbury	L. L.	—	—	1446	William Cheevers ----	D. C.	— 1445	William Cheevers - -	D. T.	— 1444
Richard Talbot, A. of Dublin	L. D.	—	—	1447	Sir John Talbot, Son and Heir to the E. of Shrewsbury L. L.	L. C.	Sept. 2, 1446	Robert Dyche Arch-Deacon of Dublin	L. T.	Mar. 20, 1444
								Ægidius Thorndon Esq;	L. T.	— 1446
Richard Plantagenet, D. of York, E. of Ulster, March, Rutland and Cork L. of Conaught; Clare, Trim and Meath, for 10 Years.	L. L.	July 5	—	1449	Robert Dyche, Arch-Deacon of Dublin	D. C.	— 1446			
					Thomas Fitz-Girald P. of St. Thomas's Abby Dub.	L. C.	— 1448			
					Thomas Talbot, P. of Kilmainham	D. C.	— 1448			
Richard Nugent, Baron of Delvin	L. D.	—	—	1449				John Blackston - - - -	D. T.	— 1450

The Synoptical TABLE *continued.*

CHIEF GOVERNOURS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	
James Butler, E. of Wiltshire	L. D.	—	—	1451
James Butler (5th.) E. of Ormond, of the Name of James, and E. of Wiltshire, for 10 Years	L. L.	May 12	—	1453
John Mey, A. of Armagh	L. D.	June 19	—	1453
Thomas Fitz-Maurice (7th) E. of Kildare	L. D.	—	—	1454
Sir Edward Fitz-Eustace	L. D.	—	—	1454
Tho. Fitz-Maurice E. of Kildare	L. D.	—	—	1455
Richard Plantagenet, D. of York, &c. for 10 Years	L. L.	—	—	1459
Thomas Fitz-Maurice E. of Kildare	L. D.	—	—	1460
K. EDW. IV.				
The same under K. Edward 4.	L. J.	—	May 1	1461
George D. of Clarence Brother to King Edward 4. for 7 Years	L. L.	Feb. 28	—	1461
Sir Roland Fitz-Eustace, L. Portlester, Visc. Baltinglas, and L. Tr.	L. D.	—	June 12	1462
William Shirwood, B. of Meath	L. D.	—	—	1462
Thomas E. of Desmond	L. D.	—	—	1463
John L. Tiptoft and Powes E. of Worcester, Treas. and Constable of England	L. D.	—	Oct. 9	1467
Thomas E. of Kildare	L. D.	Decem.	—	1468
William Shirwood, B. of Meath	L. D.	—	—	1475
George, Son to K. Edw. IV. for two Years	L. L.	—	—	1478
Richard of Shrewsbury, D. of York, second Son to K. Edw. IV. for 2 Years	L. L.	May 5	—	1478
Sir Robert Preston, after Visc. Gormanston	L. D.	May 7	—	1478
Girald E. of Kildare	L. D.	—	—	1478
The same by new Appointment	L. D.	Aug. 12	—	1480
K. RICH. III.				
Edward Son to K. Rich. III.	L. L.	—	—	1483
Girald E. of Kildare	L. D.	—	—	1483
John de la Pole, E. of Lincoln	L. L.	—	—	1484
Girald, E. of Kildare	L. D.	—	—	1484
K. HEN. VII.				
Jasper of Hatfield, E. of Pembroke, and D. of Bedford, Uncle to K. Hen. VII.	L. L.	—	—	1485
Girald, E. of Kildare	L. D.	—	—	1485
Jasper D. of Bedford, by a new Constitution	L. L.	—	—	1490
Walter Fitz-Simons, A. of Dublin	L. D.	June 11	—	1492

LORDS CHANCELLORS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	
Sir John Talbot, &c.	L. C.	—	1451
Sir Edward Fitz-Eustace	L. C.	—	1453
Sir John Talbot, &c.	L. C.	—	1454
Sir William Wells	D. C.	—	1454
Edmund, E. of Rutland, Son to the D. of York	L. C.	Feb. 24,	1459
John Dynham, Esq; for Life	L. C.	Nov. 5,	1460
The same under K. Edw. IV.	L. C.	May 2,	1461
	D. C.	May 2,	1461
Sir Robert Preston			
Sir William Wells, Son of Lionel, L. Wells, for Life, and confirmed by Act of Parliament 2d Edw. IV.	L. C.	July 8,	1461
John E. of Worcester, for Life	L. C.	—	1462
Thomas Fitz-Girald 7th E. of Kildare, for Life, confirmed by Parliam. 3d Edw. IV.	L. C.	Jan. 25,	1463
	L. C.	—	1468
Robert Allamestón	L. C.	—	1469
Sir William Dudley			
Robert Fitz-Eustace, L. Portlester	L. C.	—	1472
The same and John Taxton jointly, and to the survivor confirmed by Act of Parliament 12th Edw. IV.	L. C.	April 10,	1472
Gilbert de Venham	L. C.	—	1474
Sir Roland Fitz-Eustace	L. C.	—	1474
William Shirwood, B. of Meath	L. C.	—	1480
Lawrence de St. Lawrence	L. C.	—	1481
William Shirwood, B. of Meath	L. C.	Aug. 5,	1481
Walter Champflour, Ab. of St. Mary's	L. K.	—	1482
Sir Rob. de St. Lawrence, Baron of Houth	L. C.	July 10,	1483
Tho. Fitz-Girald, of Lackagh, constituted by Parlia.	L. C.	—	1483
Roland Fitz-Eustace L. Portlester	L. C.	—	1496
Alexander Plunket	L. C.	June 11,	1492

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	
Sir Henry Bruin	L. T.	Sept. 7,	1452
Sir Roland Fitz-Edward Fitz-Eustace	L. T.	—	1454
The same continued by K. Edw. IV.	L. T.	May 23,	1461
Sir John Wenlock, and Sir Roland Fitz-Eustace, L. Portlester, for their Lives and survivor	L. T.	Dec. 21,	1461
Sir Robert Dowdall	D. T.	—	1462
John Fleming, Clerk	D. T.	—	1466
Sir Roland Fitz-Eustace, survived Wenlock, and confirmed by Act of Parliament	L. T.	—	1472
Sir James Ormond, natural Son to the E. of Ormond	L. T.	June 15,	1492
Sir William Preston	D. T.	—	1493

CHIEF GOVERNOURS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	
Robert Preston, Vis. Gormanston	L. D.	——	Sept. 6	1493
Will. Preston, Son to Gormanston	L. D.	——	——	1493
Henry D. of York, 2d Son to K. Hen. VIIth, afterwards K. Hen. VIII.	L. L.	Sep. 1:	——	1494
Sir Edw Poynings, afterwards Knight of the Garter	L. D.	Sep. 1:	——	1494
Henry Dean, P. of Lhanthony, B. of Bangor, and L. C.	L. J.	Janu.	——	1495
Girald E. of Kildare—	L. L.	Aug. 6	——	1496
Henry the King's son -	L. L.	——	——	1498
Girald E. of Kildare—	L. D.	——	——	1498
Wal. Fitz-Simon, A. of Dub. to Kild.	L. D.	April	——	1503
Gir. E. of Kil. returned	L. D.	Aug.	——	1503
K. HEN. VIII.				
Gir. E. of Kil continued by K. H. VIII.	L. D.	May	——	1509
The same by new Patent	L. D.	——	——	1510
Girald ninth E. of Kild. Son to the former E. elected upon the death of his Father	L. J.	Sept. 4	Sept. 4	1513
The same by Patent—	L. D.	——	——	1513
Will. Preston, Visc. Gormanston	L. J.	——	June 13	1515
Gir. E. of Kil. to the K.	L. D.	——	——	1515
Sir Mau. Fitz-Girald of Lackagh, to Kildare	L. D.	——	——	1519
Tho. Howard, E. of Surry, Admiral of Eng. Wales & Irl. & Kt. of the Gart	L. L.	March 1519.	April	1521
Pierce Butler, E. of Orm. and Ossory	L. D.	Mar. 6	——	1521
Girald E. of Kildare —	L. D.	Aug. 4	——	1524
Sir Ja. Fitz-Girald of Leixlip, Bro. to Kild. and his Dep.	L. D	——	——	1526
Rich. Nugent, B. Delvin	L. D.	——	——	1526
Pierce Butler E. of Ossory (the Ti. of Orm. being taken from him & conferred on Sir Tho. Bullen, elect. by the Cou. upon Nugent's being taken Prif. by O-Connor	L. J.	May 13	May 13	1528
H. Fitz-Roy, D. of Richm. & Somer. natural Son of K. Henry VIIIth	L. L.	June 22	——	1529
Girald E. of Kildare—	L. D.	——	——	1529
Sir William Skeffinton	L. D.	June 22	Aug. 2	1530
Girald E. of Kildare—	L. D.	July 5	Aug.	1532
Tho. Fitz-Girald, L. Offaly, Son & D. to Kildare	L. D.	——	——	1534
Sir Wil. Skeffington, Mas. of the Ordonance in England	L. D.	July 30	Oct. 11	1534
Leon. L. Gray, Vis. Grany in Irel. son to the Marques of Dorset, elect. on Skeffington's death	L. J.	——	Janu. 1	1535
Sir Wil. Brereton B. of Leighlin, after Marshal of Irel.	L. J.	——	——	1540
Sir Anthony St. Leger, Gentl. of the King's Privy Chamber, and Knight of the Garter	L. D.	July 7	July 25	1540

LORDS CHANCELLORS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	
Henry Dean, P. of Lhanthony, and B. of Bangor	L. C.	Sept. 13,	1494
Walter Fitz-Simons, A. of Dublin	L. C.	Aug. 6,	1496
William Rokeby, L. L. D. afterwards B. of Meath	L. C.	——	1498
Walter Fitz-Simons, A. of Dublin	L. C.	——	1501
Nicholas St. Lawrence, L. of Houth	L. C.	June 10,	1509
Walter Fitz-Simons, A. of Dublin	L. C.	——	1509
Sir William Compton, for Life	L. C.	Nov. 6,	1513
William Rokeby A. of Dublin	L. C.	Mar. 24,	1515
Hugh Inge, A. of Dublin, for Life	L. C.	——	1527
John Alan, A. of Dublin.	L. C.	Sept. 19,	1528
George Cromer, A. of Armagh	L. C.	July, 5,	1532
John Barnwall, B. of Trimelston	L. C.	Aug. 16,	1534
John Allen, C. R.—	L. K.	July 31,	1538
The same.	L. C.	Octo. 18,	1538

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	
Sir Hugh Conway	L. T.	Sept. 13,	1494
Sir William Radcliffe	V. T.	——	1494
Girald Fitz-Girald, eldest Son to the E. of Kildare	L. T.	Feb. 18,	1503
Christ. Fleming, L. Slane	L. T.	Jan. 13,	1513
Barthol. Dillon, C. B. of the Exchequ.	V. T.	July 2,	1516
John Rawson, P. of Kilmainham	L. T.	——	1517
Sir John Stile —— —	V. T.	——	1520
John Barnwall, L. Trimelston	V. T.	Sept. 3,	1522
Sir William Darcy —	V. T.	——	1523
John Barnwall, L. Trimelston	L. T.	Sept. 13,	1524
John Rawson, P. of Kilmainham	L. T.	——	1530
James L. Butler, Son to the E. of Ossory, after E. of Orm.	L. T.	July 5,	1532
Wil. Bath of Dollardstown	V. T.	——	1533
William Brabazon. He continued V. T. till his death in 1552	V. T.	——	1534
James Butler —— —	L. T.	——	1540
James 15 E. of Desm.	L. T	——	1542

CHIEF GOVERNOURS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	
Sir Wil. Brabazon, V. Tr.	L. J.	Oct. 12	Feb 10	1543
Sir Anth. St. Leger, returned.	L.D.	June 11	—	1444
Sir Wil. Brabazon, V. T.	L.D.	—	Apr 1	1546
Sir Anth. St. Leger, returned.	L.D.	Dec. 16	— —	1546
K. EDW. VI.				
Sir Anth. St. Leger, continued by K. Edw. 6.	L. D.	—	—	1546
Sir Wil. Brabazon —	L. J.	—	—	1547
Sir Edw. Bellingham Marshall of the Army.	L. J.	Apr. 22	May 18	1548
Sir Fran. Bryen, Marshall of the Army, elected on Bellingham's going for England.	L. J.	Dec. 27	Dec 29	1549
Sir Wil. Barbazon, V. Tr. elected on Bryen's Death.	L. J.	Feb. 2	—	1549
Sir Anth. St. Leger -	L. D.	Sept. 10	—	1550
Sir James Croft, a Gent. of the Kings privy Chamber.	L.D.	—	May 23	1551
Sir Tho. Cusack, L. C. Sir Girald Alymer, C. J. of the K. B. elected on Croft's going for England.	L. J.	Dec. 6	Dec 6	1552
Q. MARY.				
The same continued by Q. Mary.	L. J.	July	—	1553
Sir Anth. St. Leger -	L. D.	Nov. 11	Nov 19	1553
Tho. Radcliffe, Vis. Fitz-Water, soon after E. of Sussex.	L.D.	Apr. 27	May 26	1556
Hugh Curwen. A. of Dub. and L. C. and Sir. Henry Sidney, Tr. at Wars.	L. J.	Nov. 12	Dec 5	1557
Sir Hen. Sidney —	L. J.	Jan. 18.	Feb 6	1557
Tho. Radcliffe, E. of Sussex.	L.D.	Mar. 9 1557	May 1	1558
Sir Hen. Sidney, during Sussex's Expedition to Scotland.	L. D.	Aug. 4	Sept 18	1558
Tho. Radcliffe, E. of Suffex, by a new Commission.	L. D.	Aug. 17	Nov 10	1558
Q. ELIZ.				
The same continued for a Time without a new Com.	L.D.	—	—	1558
Sir Hen. Sidney, elected by the Council.	L. J.	Dec. 12	Dec 13	1558
Tho. Radcliffe, E. of Sussex, and K. of the Garter.	L.D.	July 3	Aug 30	1559
Sir Wil. Fitz-Williams, in the Absence of Sussex.	L.D.	Jan. 18	Feb 15	1559
Tho. Radcliffe, E. of Sussex.	L. L	May 6	June 25	1560
Sir Wil. Fitz-Williams, in the Absence of Sussex, by Com. from the Q.	L.D.	Jan. 10	Feb 2	1560
The E. of Sussex by new Pat.	L. L.	May 24	June 30	1561
Sir Wil. Fitz-Williams	L. J.	—	Jan 22	1561
The E. of Sussex by new Patent.	L. L.	July 4	July 29	1562
Sir Nicholas Arnold. -	L. J.	May 2	—	1564
Sir Hen. Sidney, K. of the Garter, and L. P. of Wales.	L.D.	Oct 13	Jan 20	1565

LORDS CHANCELLORS.

Names and Titles before Constitution.	Title's of Office.	When constituted.	
Sir Thomas Cusack C. R.	L.K.	May 1,	1546
Sir Richard Read —	L.C.	Decem. 6.	1546
The same — —	L.K.	March 29,	1547
The same — —	L. C.	—	1547
Sir John Allen —	L. C.	Apr. 2,	1547
Sir Tho. Cusack in Allen's Absence.	D. C.	Aug. 4,	1550
Sir Tho. Cusack -	L. C.	Oct. 2,	1553
Sir Wil. Fitz-Williams.	L.K.	July 3,	1555
Hugh Curwen, A. Dub-	L. C.	Sept. 12,	1555
The same L. K. & by a distinct Patent had Power to hear Causes.	L.K.	Dec 14,	1558
Hugh Curwen, A. of Dublin, during Pleasure.	L. C.	June 8,	1559
The same —	L.K.	June 8, sworn, Au. 8.	1559
The same —	L. C.	Nov. 18.	1563

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	
James E. of Desmond, continued by K. Edw. 6.	L. T.	March 29,	1547
Andrew Wyse, on Barbazon's death.	V.T.	—	1552
Sir Edmond Rouse -	L. & T. V.T.	—	1535
James E. of Desmond.	L. T.	—	1553
Sir Hen. Sidney. —	V.T.	June 6,	1559
Sir Wil. Fitz-Williams	V.T.	July 24,	1559
Tho. E. of Ormond and Ossory, during Pleasure.	L. T.	Aug. 26,	1559

The Synoptical TABLE *continued.*

CHEF GOVERNOURS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn	
Ro. Weston, L. L. D. L. C. Sr. W. Fitz-Wms, T. at Wars	L. J	Oct. 9	Oct 14	1567
Sir Henry Sidney —	L. D.	Apr. 27	Oct 28	1568
Sir W. Fitz-Williams, elect. in the Ab. of Sidney.	L. J.	Apr. 1	April 1	1571
Sr. W. Fitz-Wms by C.	L. D.	Dec. 11	Jan 1?	1572
Sir Henry Sidney —	L. D	Aug. 5	Sept 1?	157?
Sir W. Drury, elected	L. J.	Apr. 27	Sept 14	1578
Sir W. Pelham, el. on Drury's death.	L. J.	Oct. 11	Oct 11	1579
The same by Patent -	L. J.	Feb. 3	——	1579
Arthur L. Grey, B. of Wilton, and K. of the Garter.	L. D.	Aug. 12	Sept 7	58c
Adam Loftus, A. of D, L. C. Sr. H Wallop, Tr. at Wars.	L. J.	——	Sept 6	1582
Sir John Perrot —	L. D	Jan. 7 1583	Jun 21	1584
Sir W. Fitz-Williams	L. D.	Feb 17	June 30	1588
Sir W. Russel, youngest Son to Francis E. of Bedford.	L. D	1587 May 16	Aug 11	1594
Tho. L. Borrough, B. of Gainsborough, & K. of the Gar.	L. D.	Mar 5 1596	May 22	1597
Sr. Tho. Norris, C. C. for the Govern. of Munster, el. on the Death of Borough	L. J.	Aug 30	Aug 30	1597
Sir T. Norris by Pat. -	L. J	Oct. 29	——	1597
Adam Loftus, A. of Dub. and L. C. Sir Rob. Gardiner C. J. of the K. B. for civil Affairs, and the E. of Ormond for the military, elect. by the Q. Command on Norris's death.	L. J.	Nov 15	——	1597
The same by Com. -	L. J.	Nov 26	——	1597
Robert Devereux, E. of Essex, and E. Mar. of England.	L. L	Mar 12 1598	Apr 15	1599
Ad Loftus A. of D. Sr. G. Cary T. at wars el. upon Essex's going for England.	L. J.	Sept 24	Sept 25	1599
Sir Charles Blount, L. Mountjoy, and K. of the Garter.	L. D.	——	Feb 24	1599
K. JAMES. I.				
The same continued by K. James.	L. D.	April 9	——	1603
The same by new Pat.	L. D.	Ap 12	——	1603
The same ——	L. L.	Apr 25	——	1603
Sir G. Cary, Tr. at wars.	L. D.	May 30	June 1	1603
Sir Arthur Chichester	L. D.	Feb 1	Feb 3	1603
Sir Art. Chichester by a new Commis.	L. D.	Feb 28	——	1606
Tho. Jones A. of Dub, and L. C. Sr. Ri. Wingfield, Mar	L. J.	Mar 4	——	1613
Sir Arth. Chichester, Baron of Belfast.	L. D.	——	July 27	1614
T. Jones A. of D. L. C. Sir John Denham, C. J. of the K. B.	L. J.	Feb 10	Feb 11	1615
Sr. Oli. St. John, after Vis. Grandison.	L. D.	July 2	Aug 26	1616
Hen. Cary Vis. Falkland, Comptroller of the Houshold.	L. D.	Feb 4 1621	Sept 6	1622
Sr. A. Loftus V. Ely L. C. Sir R. Wingfield, V. Powerscou.	L. J.	May 2	May 4	1622
K. CHARLES I.				
H. Cary V. Falkland, cont. by K. C. I.	L. D.	Mar 29	——	1525
Sr. Ad. Loftus, Vis. Ely. Sr. Ri. Boyle, E. of Cork.	L. J.	Oct 26	——	1629
Tho. Wentworth V. Went. L. P. of the North.	L. D.	July 3	July 25	1633

LORDS CHANCELLORS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	
Robert Weston, L. L. D. and Dean of the Arches London.	L. C.	Aug 8	1567
Adam Loftus, A. of Dublin.	L. K.	Mar 25,	1573
Wm. Gerrard Esq; Dean of St. Patrick's Dublin.	L. C.	April 23,	1576
Adam Loftus, A. of Dublin, in the Abs of Gerard.	L. K.	——	1577
The same —	L. C.	June 22,	1578
Adam Loftus, A. of Dublin, under K. James.	L. K.	Apr 9,	1603
The same — —	L. C.	Apr 20,	1603
Thomas Jones, B. of Meath. Sir James Ley, C. J. K. B. Sir Edm. Pelham C. B. Sir Anth, St, Leger C. R.	L. K.	Apr 26,	1605
Thomas Jones, now A. of Dublin.	L. C.	Nov. 8	1605
Sir William Jones, L. C. K. B. Sir William Methwold, C. B. Sir Francis Aungier, or any 2 of them.	L. K.	Apr 10,	1619
Adam Loftus, after Vis. Ely.	L. C. & L. K.	May 13,	1619
Adam Loftus, Vis. Ely, cont. by K. Charles I.	L. C.	April 11,	1625
James Usher, D. D, and A. of Armagh The Ld. Dockwra Sir Wm. Parsons. Sir Adam Loftus in Ely's Absence.	L. K.	May 30,	1627

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	
Sir Edw. Fitton —	V. T	——	1573
Sir Henry Wallop —	V T	——	1582
Thomas E. of Ormond continued by K James	L. T.	May 28,	1603
Sir Arthur Chichester, Baron of Belfast	L. T.	July 13,	1616
Sir Arthur Blundel -	V. T.	April 12,	1625
Sir Fran. Annesly Bart.	V. T	May 30,	1625
Sir Oliver St. John, Vis. Grandison.	L. T.	Aug 13,	1625

The Synoptical TABLE *continued.*

CHIEF GOVERNOURS.

Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.	When ſworn.	
Adam Loftus Viſ. Ely. L. C.	L. J.	——	July 3	1636
Chriſtopher Wandeſford Eſq; C. R.				
Thomas Viſ. Wentworth returned.	L. D.	Nov. 23	——	1636
Robert L. Dillon of Kilkenny-Weſt	L. J.	——	Sept. 12	1639
Chriſtopher Wandeſford, Eſq; C. R.				
Tho. Wentworth E. of Strafford.	L. L.	Jan. 13	Mar. 18	1639
Sir Chriſt. Wandeſford, C. R.	L. D.	April 1	April 3	1640
Robert L. Dillon of Kilkenny-Weſt.	L. J.	Dec. 30	——	1640
Sir Wiliam Parſons, Bar. Maſter of the Court of Wards				
Sir William Parſons	L. J.	Feb. 9	——	1640
Sir John Borlace, Maſter of the Or.				
Robert Sidney, E. of Leiceſter. [He never came over.]	L. L.	Mar. 12	——	1641
Sir John Borlace, Maſter of the Or.	L. J	Mar. 31	May 12	1643
Sir Hen. Tichborne, Gov. of Drogh.				
James Butler Marq. of Ormond.	L. L.	Nov. 17	Jan. 21	1643
Phil. Sidney L. Liſle Son to the E. of Leiceſter, under the Parliament	L. L.	——	Apr. 15	1647
Arth. Anneſley, Eſq;	C. P.	June 19	——	1647
Sir Rob. King, Kt.				
Sir Ro. Meredith Kt.				
Colonel John Moor				
Col. Michael Jones				
James Butler Marq. of Or. returned.	L. L.	Feb. 17	——	1648
K. CHARLES II.				
Oli. Cromwel, under the Parl.	L. L.	Aug. 14	——	1649
Hen. Ireton, Son-in-Law to Cromwell	L. D.	May 29	——	1650
Ulick Bourk, Marq. of Clanr. and E. of St. Albans, to Ormond	L. D.	Dec. 6	——	1650
Major Gen. Lambert under the Par.	L. D.	March		1651
Charles Fleetwood, Lieutenant Gen.	C. P.	——	——	1653
Edmund Ludlow, Lieutenant Gen. of the Horſe				
Miles Corbet, Eſq;				
John Jones, Eſq;				
John Weever Eſq;				
Charles Fleetwood, Lieutenant Gen. under the Par.	L. D.	——	——	1654
Hen. Cromw. Commander in Chief of the Army.	C. P.	Auguſt	——	1655
Matthew Thomlinſon, Eſq;				
Miles Corbet, Eſq;				
Robert Goodwin to whom afterwards was added William Steel.				
Hen. Crom. Son to the Protect. Oli.	L. L.	June 24	Nov. 17	1657
The ſame Brother to the Protector Rich. for 3 Years	L. L.	Oct. 6.	Nov. 9	1658
Edm. Ludlow, Eſq;	C. P.	May 7	——	1659
John Jones Eſq;				
Matth. Thomlinſon, Eſq;				
Miles Corbet, Eſq;				
Major Wil. Bury.				

LORDS CHANCELLORS.

Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.	
Lord Aungier.	C. C.	May 30,	1627
Sir Chriſto. Sibthorp			
Mr. Juſtice Philpot.			
Sir Laurence Parſons			
Hen. Manwarring.			
Thomas Cary, Eſq;			
Sir Richard Bolton —	L. C.	——	1639
Rich. Pepys C. J. K. B.	C. S.	Jun. 14,	1665
Sir Gerard Lowther C. J. C.			
Miles Corbet Ch. B.			
Wil. Steel, Eſq; under the Parl.	L. C.	Aug. 20	1656

LORDS TREASURERS.

Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.	
Sir Francis Anneſley Barronet.	V. T	May 30,	1629
Richard Boyle, E. of Cork	L. T.	Octo. 12,	1631
Sir Adam Loftus ——	V. T	May 6,	1636
James Standiſh Eſq; under the Par.	V. T	——	1654

The Synoptical TABLE *continued.*

CHIEF GOVERNOURS.

Names and Titles before Conſtitution.	Titles of Office	When conſtituted.	When ſworn.	
R. Boyle, L. Broghill / *Sir Charles Coote* / *Major Will. Bury*	C. A.	Jan.	——	1659
K. CHA. II. reſtored.				
Gen. Geo. Monk, D. of Albemarle declared, but did not come over.	L. L.	June	——	1660
John Robarts, B. of Truro, declared but did not come over.	L. D.	June	——	1660
S. Mau. Euſtace L. C.			Dec. 31	1660
Sir Char. Coote, E. of Mountrath	L. J.	April	Dec. 31	1660
Roger Boyle, E. of Orrery			Jan. 17	1660
S. Mau. Euſtace L. C.				
Roger, E. of Orrery, upon the death of Mountrath	L. J.	Dec. 23	Jan. 14	1661
Ja. Butler, D. Marq. & E. of Orm. &c.	L. L.	Feb. 21 1661.	July 28	1662
Tho. Butler, E. of Oſſo. Son to Orm.	L. D.	May 21	May 31	1664
Ja. Butler, D. of Ormond, returned	L. L.	Sept. 3	——	1665
Tho. Butler, E. of Oſſ.	L. D.	April 20	April 25	1668
John Robarts, B. of Truro, L. P. S.	L. L.	May 3	Sept. 18	1665
John L. Berkley, B. of Stratton	L. L.	Feb. 4 1669.	May 10	1670
Mich. Boyle, D. D. A. of Dub. & L. C.	L. J.	May 27	June 12	1671
Sir Art. Forbes, Bt. Marſhal General				
John L. Berkley, &c.	L. L.	Sept. 23	——	1671
Art. L. Capel, E. of Eſſex	L. L.	May 21	Aug. 5	1672
Mich. Boyle, A. of Dub. and L. C	L. J.	July 5	——	1675
Ar. Forbes, L. Granard				
Ar. E. of Eſſex, returnd	L. L.	in ſpring	——	1676
Ja. Butler, D. of Orm.	L. L.	May 24	Aug. 24	1677
Rich. Butler, E. of Arran, ſon to Or.	L. D.	April 13	May 2	1682
Ja. D. of Orm. returned	L. L.	Aug.	——	1684
K. JAMES II.				
Ja. D. of Orm. con. by K. James II	L. L.	Feb. 12	——	1684
Mich. Boyle, A. of Ardmagh	L. J.	Feb. 24	——	1684
Sir Art. Forbes, L: Granard.				
H. Hide E. of Clarendon	L. L.	Octo. 1	Mar. 20	1685
Rich. Talbot, E. of Tirconnel	L. L.	Feb. 11	——	1686
Sir Alex. Fitton, L. C.				
Will. Bourk, E. of Clanrickard in the abſenſe of Tircon.	L. J.	Aug. 18	——	1687
Tirconnel returned —	L. L.	——	——	1687
K. Ja. II in perſon arriv.	——	at Kingſ.	at Dubl.	1688
K. WILLIAM III. and Q. MARY II.		Mar. 12	Mar. 24	
K. Wil. in perſon landed	——	at Carrickfer.	——	1690
Hen. L. Viſ. Sidney		June 14		
Sir Charles Porter.	L. J.	Sept. 4	Dec. 24	1690
Tho. Coningſby Eſq;				
Hen. L. Viſ. Sidney —	L. L.	Mar. 18 1691.	Sept. 4	1692
Henry L. Capel —				
Sir Cyril Wyche —				
Wil. Duncomb, Eſq; in the abſenſe of Sidney	L. J.	June 26	——	1693
Sir Cha. Porter. L. C.				
Sir Cyril Wiche	L. J.	July 1	July 3	1693
K. WILL. III.				
Henry L. Capel ——	L. D.	May 9	May 27	1695
Murrough Boyle, Viſ. Bleſſington				
Brig. Wil. Wooleſley, Elec. by a Faction in the Coun. upon L. Capel's illneſs, but their Commiſ. not ſealed nor they ſw.	L. J.	May 6	——	1696

LORDS CHANCELLORS.

Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.
Sir Maurice Euſtace —	L. C.	Oct. 24, 1660
Michael Boyle, D. D. and A. of Dub.	L. C. & L. K.	July 17, 1665
L. C. J. Reynell		
Sir Will. Temple, Cuſt. Rotulorum		
L. C. B. Hely & all the reſt of the Juſtices of the K. B. & C. B. & Barons of the Exchequer and Maſters in Chancery	C. C.	Octo. 31, 1693
Francis, A. of Dub.		
Edw. E. of Meath	C. S.	Oct. 31, 1693
Wil. Hill, Eſq;		
Edw. E. of Meath		
Fran. E. of Longford	C. S.	Nov. 17, 1694
Murrough Boyle, Viſ. Bleſſington		
Michael Boyle, A of Armagh, under K. James	L. C.	Mar. 2, 1684
Sir Charles Porter ——	L. C.	Jan. 9, 1685
		Sw. Ap. 16 1686
Sir Alexander Fitton —	L. C.	Feb. 12, 1686
Richard Pyne, Eſq;		
Sir Rich. Ryves, Kt.	C. S.	Aug. 1, 1690
Rob. Rochfort, Eſq;		
Sir Cha. Porter, Kt. —	L. C. & L. K.	Dec. 29, 1690

LORDS TREASURERS.

Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.
Arthur Annelly, Viſ. Valentia, afterwards E. of Angleſey	V. T	Aug 21, 1660
Richard Boyle, E. of Cork	L. T.	Nov, 16, 1660
Sir George Carteret, Baronet	V. T	July — 1667
Sir John Temple, C. R.	V. T	Nov. 26, 1673
John Price, Eſq; ——	V. T	June 27, 1685
Tho. Keightly, Eſq; —	V. T	April. 3, 1686
Ric. D. of Tirconnel		
Hen. L. Dover		
Thomas L. Riverſton	C. T.	July 6, 1689
Bruno Talbot, Eſq;		
Sir Step. Rice, C. B.		
Ric. D. of Tirconnel		
Jenico Viſ. Gormanſton. Viſ. Fitz-William of Merrinn	C. T.	June 17, 1690
Tho. L. Riverſton		
Bruno Talbot, Eſq;		
Sir Step. Rice, C. B.		
William Harbord, Eſq;	V. T	Dec. 11, 1690
Tho. L. Coningſby —	V. T	Jan. 9, 1692

The Synoptical TABLE *continued.*

CHIEF GOVERNOURS.

Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.	When ſworn	
Sir Charles Porter, L.C. elected on L. Capel's death	L. J	June 2	June 2	1696
Sir Cha. Porter L.C. Charles Coote, E. of Mountrath Henry Moore, E. of Droghedah	L. J	July 10	July 29	1696
He. deMaſſue, Marq. Ruvigny, & E. of Galway. On Porter's death elected	L. J	Feb 6	Feb 6	1696
Char. Poulet, Marq. of Wincheſter Hen. E. of Galway Edw. Viſ. Villiers	L. J	May 14	May 29	1697
Charles Poulet, D. of Bolton Hen. E. of Galway Edw. Villiers, E of Jerſy. Narciſſus Marſh, A. Dub. or any two of them	L. J	May 18	——	1699
Char. Poulet, D. of Bolton C. Berkley E. Berkly Henry E. of Galway	L. J	June 29	Aug. 22	1699
Lau. Hide E. of Rocheſter	L. L	Dec. 28 1700	Sept 18	1701
Narciſſus Marſh, A. of Dublin Henry Moore, E. of Droghedah Hugh Montgomery E. of Mount-Alexander	L. J	——	Apr 4	1701
The ſame by new Commiſſion	L. J	Jan. 4	——	1701
Q. ANNE.				
Hugh Montgomery, E. of Mt. Alex. Tho. Earl Eſq; L. General	L. J	——	Apr. 11	1702
Tho. Keightly, Eſq;				
Ja: Butler, D. of Orm.	L. L	Feb 19 1702	June 4	1703
Sir Rich. Cox, L. C Hugh E. of Mount-Alexander Tho. Earl, Eſq; L. General	L. J	Mar 14	Mar 23	1703
James Butler, D. of Ormond, returned	L. L	Nov 16	——	1704
Sir Rich. Cox, L.C. John Cutts, L. Cutts of Gowran, Gen. of the Army	L. J	——	June 27	1705
Narciſſus Marſh, A. of Ardmagh Sir Ric. Cox, L. C. [upon the death of L. Cuts.]	L. J	Feb 15	Feb 15	1706
Tho. Herbert, E. of Pembroke	L. L	Apr. 30	——	1707
Narciſſus Marſh, A. of Ardmagh Rich. Freeman, Eſq; L. C.	L. J	——	Nov. 27	1707
Tho. Wharton, E. of Wharton	L. L	Dec. 4 1708	April 21	1709
Ric. Freeman, Eſq; L. C. Rich. Ingoldſby, Eſq; L. Gen. and Maſter of the Ordon.	L. J	Sept 13	Sept 19	1709
Th. E. of Wharton, returned	L. L	May 7	——	1710
Rich. Freeman, Eſq; L: C. R. Ingoldſby, Eſq; &c.	L. J	——	Aug 29	1710
Ja. Butler, D. of Orm.	L. L	Oct 26	——	1710
Narciſſus Marſh, A. of Ardmagh R. Ingoldſby, Eſq; &c.	L. J	Nov 28	Nov. 28	1710
Sir Conſt. Phipps, LC R. Ingoldſby, Eſq; &c.	L. J	——	Jan. 22	1710

LORDS CHANCELLORS.

Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.	
L. C. J. Reynel The ma. of the Rolls L. C. J. Pyne L. G. B. Hely, with the other Judges of the K. B. and C. P. and B. of the Exchеq. and Maſters in Chancery	C. C	Nov. 17	1694
Sir John Jeffreyſon Tho Coote, Eſq; Nehe. Donellan Eſq;	L.K.	Jan. 12,	1696
Sir Richard Pyne Lord Berkley Sir John Hely Robert Doyne, Eſq; Sir Richard Cox Sir Henry Echlin Sir John Jeffreyſon Tho. Coote, Eſq; Neh. Donellan, Eſq; and the four Maſ. in Chancery	C. C	Jan. 28,	1696
John Methuen, Eſq;	L. C.	Mar 11,	1696
Edw. E. of Meath Frac. E. of Longford Mur. Viſ. Bleſſington	L.K.	Dec. 21,	1697
John Methuen, Eſq;	L. C.	Aug 26	1702
Sir Richard Cox, Kt.	L. C.	Aug 6,	1703
Rob. E. of Kildare Wil. A. of Dublin Tho. Keightly, Eſq;	L.K.	Nov. 28,	1710
Alan Broderick, Eſq; Wil. L. Berkly Robert Doyne, Eſq; Rob. Rochfort, Eſq; Henry Echlin, Eſq; Thomas Coote, Eſq; Rob. Johnſon, Eſq; Ja. M'Cartney, Eſq; Sir Gilbert Dolben Anth. Upton, Eſq; and the 4 Maſters in Chancery	C. C.	Nov. 28,	1710
Rich. Freeman, Eſq;	L. C.	June 21,	1707

LORDS TREASURERS.

Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.
Charles Boyle, L. Clifford, B. of Landeſbrough and Viſ. Dungarvan	L.T.	May 4, 1695
Thomas L. Coningſby	V. T	Octo. 17, 1698
Thomas L. Coningſby	V. T	June 25, 1702
Charles E. of Burlington and Cork	L.T.	Sept. 12, 1702
Henry Boyle, Eſq; (after L. Carlton) during the minority of Rich. E. of Burlington and Cork	L T.	May 5, 1704
John Anneſley, E. of Angleſey.	V. T	Aug. 3, 1710

CHIEF GOVERNOURS.					LORDS CHANCELLORS.			LORDS TREASURERS.		
Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.	When ſworn.		Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.	Names and Titles before Conſtitution.	Titles of Office.	When conſtituted.
James Butler, D. of Ormond, returned	L.L.	July 3	——	1711	Sir Conſtan. Phipps -	L. C.	Jan 22, 1710			
Sir Conſtan. Phipps L. C.	L. J.	Nov. 19	Dec. 3	1711				Arthur Anneſly, E, of Angleſey.		
Richard Ingoldſby, Eſq; &c.								Henry Hide Eſq; afterwards, E. of Clarendon and Rocheſter.	V.T.	Oct 11, 1710
Sir Conſtan. Phipps L.C.										
John Veſey, A. of Tuam, upon the Death of Ingoldſ.	L. J.	Mar. 10	Mar. 13	1711						
Charles Talbot, D. of Shrewſbury.	L.L.	Sept. 22	Oct 27	1713						
Tho. Lindſay, A. of Ardmagh.	——	Apr. 7	Apr. 20	1714	Alan Broderick, Eſq; afterwards L. Middleton.	L. C.	Oct 1, 1714			
John Veſey, A of Tuam.	L. J.	Apr. 7	Apr. 20	1714						
Sir Con. Phipps, L.C.	——	Apr. 7	June 7	1714						
K. GEORGE, I.										
Wil. King, A. of Dublin.										
John Veſey, A. of Tuam.	L. J.	Sept. 4	Sept 9	1714				Henry Boyle, L. Carlton	L. T.	Jan 15, 1714
ob. Fitz-Girald, E. of Kildare.					A. of Tuam. L. Ferrard. L. Tullamore	C. S.	July 6, 1716	Arthur E. of Angleſey. Hen. E. of Rocheſter	V.T.	Jan 15, 1714
Charles Spencer, E. of Sunderland. [He never came over.]	L. L.	Sept. 21	— —	1714	Wil. Whitſhed Eſq; L. Berkly. John Forſter, Eſq; Jeffry Gilbert, Eſq, Sir Gilbert Dolben.					
Charles Fitz-Roy, D. of Grafton. Hen. de Maſſue E. of Galway.	L. J.	Sept. 6	Nov. 1	1715	Ja. Mc. Cartney, Eſq; J. Pockington, Eſq; Sir John St. Leger.	C. S.	July 6, 1716	Rich. Boyle, E. of of Burlington and Cork.	L. T.	Aug 25, 1715
Char. V. Townſhend [he never came over.]	L. L.	Jan. 22	——	1716	W. Caulfield, Eſq; The 4 Maſters in Chancery.			Charles E. of Sunderland. Hen. E. of Rocheſter	V.T.	March 1, 1715
Alan Broderick, L. Broderick, L. C. W. King, A. of Dub. W. Conolly, Sp. of the H. of Commons	L. J.	——	Mar 20	1716	Edw. A. of Tuam John B. of Meath, Hen. L. Ferrard. W. Whitſhed, Eſq; John Forſter, Eſq;	C. S.	Jan 7, 1717	Char. E. of Sunderland for Life. Mat. Ducie Morton Eſq; (after L. Ducy)	V.T.	July 16, 1716
Char. Poulet, D. of Bolton.	L. L.	Apr. 27	Aug. 7	1717	Jeffry Gilbert, Eſq; Sir Gilbert Dolben.			Rich. E. of Scarborough.	V.T.	May, 31, 1717
Alan Broderick, Viſ. Middleton, L. C.	——	——	May 22	1718	J. Mc-Cartney, Eſq;			Mat. Ducie Morton		
W. King, A. of Dub.	L. J.	——	Jan 9	1717	J. Pocklington, Eſq; Sir John St. Leger.	C. C.	Jan 7, 1717	Hugh Boſcawen, Eſq Mat. Ducie Morton.	V.T.	Oct 10, 1717
W. Conolly, Eſq; Speaker.	——	——	Jan 9	1717	W. Caulfield, Eſq; Godfrey Boat, Eſq; and the 4 Maſters in Chancery.					
C. D. of Bolton returned	L. L.	Mar 31	——	1719						
Alan Broderick, V. Middleton, L. C. W. Conolly Eſq; Sp.	L. J.	——	Nov 20	1719	Edw. A. of Tuam. John B. of Meath, Hen. L. Ferrard.	C. S	Nov 3, 1718			
Ch. Fitz-Roy, D. of Grafton.	L. L.	July 31	Aug 28	1721	W. Whitſhed, Eſq; John Forſter, Eſq; Jeffry Gilbert, Eſq; Sir Gilbert Dolben, Ja. Mc. Cartney, Eſq J. Pocklington, Eſq; Sir John St. Leger. W. Caulfield, Eſq; Godfrey Boat, Eſq; The 4 Maſters in Chancery.	C. C	Octob 4, 1718			
W. King A of Dub. Ri. Boyle, V. Shannon, G. of the Army. W. Conolly Eſq; Sp.	L. J.	Feb. 22	Feb 24	1721						
Alan Broderick, V. Middleton, L. C. Ri. Boyle, V. Shan. G. of the Army. W. Conolly, Eſq; Sp.	——	——	June 13							
	L. J.	Mar 29	May 17	1723						
	——	——	May 17					Hugh Boſcawen, Eſq; Sir W. St. Quintin.	V.T.	June, 16, 1720
Ch. Fitz-Roy, D. of Grafton, return.	L. L.	Sept. 7	——	1723	Edw. A. of Tuam, Wil. V. Montjoy, John B. of Meath, Hen. L. Ferard, John L. Tullamore.	C. S.	Feb. 20, 1721			
John Carteret, L. Cart. of Hawnes.	L. L.	May 6	Oct. 22	1724						
Alan Broderick, Viſ. Middleton, L. C. Ri. Boyle, V. Shannon. W. Conolly, Eſq; Sp.	L. J.	May 20	May 20	1724	W. Whitſhed, Eſq; Sir Ri. Levinge, Jeffry Gilbert, Eſq; W. Caulfield, Eſq; Geo. Gore, Eſq; Ja. Mc. Cartney, Eſq and others.	C. C.	Feb 20, 1721			
Hugh Boulter, A. of Ardmagh. Ri. Weſt, Eſq; L. C. W. Conolly, Eſq; Sp.	L. J.	——	Apr. 2	1726						
Hugh Boulter, A. of Ardmagh. Thomas Wyndham, Eſq; L. C. William Conolly, Eſq; Speaker.	L. J.	——	Dec. 23	1726	W. Whitſhed, Eſq; Sir Rich. Levinge, Bernard Hale, Eſq; W. Caulfield, Eſq; Geo. Gore, Eſq; J. Mc. Cartney, Eſq; and others.	C. C.	Jan. 18, 1722			
								Hugh Boſcawen, V. Falmouth. Rich. Edgecomb, Eſq	V.T.	Apr. 7, 1724

The Synoptical TABLE *continued.*

CHIEF GOVERNOURS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	
K. GEORGE II.				
Jo. Carteret, L. Carteret B. of Hawnes, by new Commissi.	L. L.	Oct. 26	Nov. 19	1727
Hugh Boulter A. of Ardmagh Th. Wyndham, Esq; L. C. Will. Conolly Esq; Speaker	L. J.	——	May 15	1728
John L. Carteret returned	L. L.	Sep. 13	——	1729
Hugh Boulter, A. of Armagh Thomas Wyndham, Esq; L. C. Will. Conolly, Esq; Speaker	L. J.	——	Apr. 22	1730
Lionel Cranfield Sackville, D. of Dorset	L. L.	June 23 1730	Sept. 11	1731
Hugh Boulter, A. of Ardmagh Tho. Wyndham, B. Finglass, L.C. Sir Ralph Gore Bart Speaker.	L. J.	——	April 24	1732
Hugh Boulter, A. of Ardmagh Thomas Wyndham, B. of Finglass, L. C. (Sir Ral. Gore having died) to act severally	L. J.	——	May 25	1733
Lio. Cranfield Sackville D. of Dorset returned	L. L.	Sept 17	——	1733
Hugh Boulter, A. of Ardmagh Tho. Wyndham, B. of Finglass	L. J.	——	May 3	1734
Henry Boyle, Esq; Speaker, (Sir Ral. Gore being dead)				
Lio. D. of Dorset retur.	L. L.	Sept. 23	——	1735
Hugh A. of Arma. Tho. L. Finglass L. C. Henry Boyle, Esq; Speaker	L. J.	——	May 19	1736
Wil. Cavendish, D. of Devonshire	L. L.	April 9	Sep. 7	1737
Hugh A. of Ardma. Tho. L. Finglass L. C. H. Boyle, Esq; Speak.	L. J.	Mar. 27	Mar. 28	1738
Wil. Cavendish D. of Devonsh. returned	L. L.	Sept. 27	——	1739
Hugh A. of Ardma.	L. J.	——	May 10	1740
Ro. Jocelyn, Esq; L C			April 18	1740
H. Boyle, Esq; Speak.			April 18	1740
Wil. Cavendish, D. of Devonsh. returned	L. L.	Sep. 23	——	1741
Hugh A. of Ardma. Ro. Jocelyn Esq; L. C. H. Boyle, Esq; Speak.	L. J.	——	Feb. 18	1741
Ro. Jocelyn, Esq; L. C H. Boyle, Esq; Speak. (the A. of Ardm. going for England)	L. J.	——	June 4	1742
John Hoadly, A. of Ardmagh Ro. Jocelyn Esq; L. C. H. Boyle, Esq; Speak.	L. J.	Nov. 30	Dec. 3	1742
Will. D. of Devonshire, returned	L. L.	Sep. 29	——	1743
John Hoadly, A. of Ardmagh Robert Jocelyn, L. Newport, L. C. H. Boyle, Esq; Speak.	L. J.	——	April 12	1744
Phil. Dormer Stanhope, E. of Chesterfield, declared.	L. L.	Jan. 3 1744	Aug. 31	1745

LORDS CHANCELLORS.

Names and Titles before Constitution.	Titles of Office.	When constituted.
Richard West, Esq;	L. C.	Jun. 1, 1725
Tho. Wyndham, Esq;	L. C.	Dec. 21, 1727
John Hoadly, D. D. A. of Dublin Ri. Vis. Molesworth Arthur Price, D. D. & B. of Meath	C. S.	Sept. 18, 1736
John Rogerson, Esq; C. J. K. B. Tho. Carter, Esq; Mast. of the Rolls James Reynolds, Esq; C. J. C. B. Tho. Marlay, Esq; C. B. Sir John St. Leger, John Wainright Esq; George Gore Esq; Rob. Lindsay, Esq; Michael Ward, Esq; Hen. Rose, Esq; and the four Masters in Chancery.	C. C.	Sept. 18, 1736
Rob Jocelyn, Esq; now L. Newport	L. C.	Sept. 7, 1739
John Rogerson, Esq; C. J. K. B. Th. Carter, Esq; C. R Hen. Singleton Esq; C. J. C. B. Tho. Marly, Esq C. B Sir John St. Leger George Gore, Esq; Mich. Ward, Esq; Jo. Wainright, Esq; Rob. Lindsay, Esq; Henry Rose, Esq; and the four Mast. in Chancery	C. C.	July 19, 1740

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.
Rich. Boyle, E. of Burlington & Cork	L. T.	Oct. 24, 1727
Hugh Boscawen, Vis. Falmouth. Ric. Edgecumb, Esq;	V. T.	Aug. 2, 1727
Ric. Edgecumb Esq: Pattee Byng, Visc. Torrington	V. T.	April 24, 1734
Pattee Byng, Visc. Torrington Henry Vane, Esq;	V. T.	Aug. 2, 1742
Pattee Vis. Torringt. Geo. E. of Cholmondely	V. T.	Dec. 29, 1744

CHAP. XVI.

Of the Druids, *and their Superſtitions; and (by the Way) ſomething of the Gods, antiently worſhipped by the* Iriſh, *while they were Heathens: and of the antient* Bards.

SECT. I.

IT is moſt certain, that the *Druids* and *Bards* were antiently held in great Veneration among the *Gauls*, *Britons* and *Iriſh*. As to the *Druids*, they were the Flamens or Prieſts, Philoſophers, Legiſlators, and Judges, as appears from the following Paſſage in (*a*) *Cæſar*, who has furniſhed a long Diſcourſe of their Order, Office, Juriſdiction, and Doctrine, " [The *Druids* (ſays he) " always aſſiſt at Divine Offices, they take Order for publick and private " Sacrifices, and interpret the Myſteries of Religion. To them great Numbers " of Youth reſort for Education, and all Perſons hold them in high Reverence. " For they generally determine all Controverſies both publick and private; " and if any Outrage or Murder be committed, if any Suits ariſe touching " Eſtates, or Diſputes about Bounds, the whole is left to their Deciſion. " They appoint Rewards and Puniſhments at their Diſcretion. If any Man " of a private or publick Character refuſes to obey their Decrees, they in- " terdict him from the Sacrifices, which is eſteemed among them the moſt " grievous of all Puniſhments. Such who are thus interdicted are reputed " among the Number of impious and accurſed Men; all Perſons ſtudiouſly " avoid their Company, and refuſe to have any Intercourſe or Communication " with them, as if they feared ſome Pollution: They are precluded from " the Benefit of the Laws, as well as from the Honours due to their " Rank. Over the whole Body of *Druids* one Primate or *Arch-Druid* " preſides, who holds the Supreme Authority among them; upon whoſe De- " ceaſe ſome *Druid*, who excells the reſt in Dignity, ſucceeds him; but if " there be many Competitors of equal Worth, a Succeſſor is elected by the " Suffrages of the whole Body, and ſometimes they contend about the " Primacy by Force and Arms. They meet at a certain Time every " Year on the Confines of the *Carnutes* (or People reſiding about *Chartres*.) " which is the middle Part of all *Gaul*, in a conſecrated Place, to which " all People, who have Controverſies, reſort, and obey their Decrees and " Judgments. The Diſcipline of the *Druids* is thought to have been firſt " found out in *Britain*, and from thence tranſlated into *Gaul*; and even " at this Time ſuch who have an Inclination to attain to a perfect Know- " ledge in their Myſteries, for the moſt Part travel to *Britain* to learn it. " They are exempted from military Duties and Tributes, and have an Im- " munity from all other troubleſome Offices. Encouraged by ſuch Rewards " many of their own free Will embrace that Diſcipline, and many are ſent " to learn it by their Parents and Friends. They are ſaid in the Schools " of the *Druids* to get by Heart a great Number of Verſes, and ſome em- " ploy themſelves therein for twenty Years. It is not lawful for them to " commit their Diſcipline to Writing, though in other Affairs, both pub- " lick and private, they make Uſe of the *Greek* Letters. And this Practice " ſeems to me to be founded on two Cauſes: Firſt, that their Diſcipline " may not be communicated to the Vulgar, and ſecondly, that their " Scholars may truſt rather to Memory than Writings; becauſe it often " happens, that thoſe, who rely on the Aid of Letters, diſpenſe with the Be- " nefit

(*a*) Comment. Lib. 6.

" nefit of Memory, and ſlacken in their Diligence of learning Things by
" Heart. Their principal Doctrine is, that Souls do not die, but after Death
" tranſmigrate from one Body into another; and this Doctrine they think
" very important, for exciting Men to Virtue, from a Contempt of
" Death. They diſpute, and deliver many Things to their Diſciples, touch-
" ing the Stars and their Motions, the Magnitude of the Heavens and the
" Earth, the Natures of Things, and the Might and Power of the Im-
" mortal Gods."

This entire Paſſage exhibits an early Account of the Quality and Condition of the *Druids*, reducible under five Heads. 1ſt. Their Office, being Two-fold, one Branch of which related to Matters divine, by Virtue whereof they executed the Office of *Prieſts*, and the ſecond Branch had Reſpect to Things *Temporal*, by Virtue whereof they had the Education of Youth, and were the Judges and Arbiters of all publick and private Controverſies. The 2d general Head comprehends their *Authority*, as having a Power to reward Virtue and puniſh Vice. 3dly, Their *Privileges* and *Immunities*, being exempted from Warfare, and all other Contributions and Burthens of the State. 4thly, Their Doctrine, being partly Theological, and partly Philoſophical, and 5thly, The Manner of communicating their Inſtructions, which was alſo Pythagorical, without the Help of Letters or Books, and by committing their Doctrine to the Tradition of their Elders.

That the Diſcipline of the *Druids* was firſt found out in *Britain*, and from thence tranſlated into *Gaul*, as *Cæſar* affirms, has no Appearance of Probability; ſince it is univerſally agreed, that *Britain* was firſt peopled by the *Celtæ* or *Gauls*, who carried the Religion and Diſcipline of the *Druids* with them; and for the ſame Reaſon *Ireland*, whoſe firſt Colonies were of *Britiſh* Original, is indebted to *Britain* for the like Religion and Diſcipline.

As moſt Countries had the *Druidical* Inſtitution, or ſomething like it, ſo various Opinions are held from what Language the *Druids* took their Names, each Nation endeavouring to force the Appellation from their own Tongue. The *Germans* draw the Name from the Word *Dru*, which in their Language ſignifies *true* or *faithful*; but this Notion ſeems forced and abſurd, and the more ſo, if we may give Credit to *Cæſar* (*b*), who affirms, " that the *Germans* had neither Prieſts nor Sacrifices," which however may ſeem a doubtful Point; ſince it is highly rational to think, that ſome Syſtem of Religion adhered to all Societies of Mankind in their ſeveral Migrations from the center of Diſperſion at *Babel*, and was carried with them into the reſpective Countries, wherein they made their Settlements. If therefore the antient *Germans* had a Religion, they muſt have had Prieſts, or Adminiſtrators of it under ſome Name or other. As moſt of (I may ſay all) the *European* Tongues are founded upon the *Celtick* Language, ſo many of them retained the Foot-ſteps of the *Druid*. The *Saxons* had the Word *Dry*, which ſignified *Magus*, the *Iriſh*, *Dry* or *Dryithe*, the *Welſh*, *Corniſh*, and *Armorick*, *Derûidhon*, or ſome Dialect like it, in the ſame Senſe, and all of them deduce their Characteriſtick from the *Oak*; though Mr. *Baxter* (*c*), (who often affects to put himſelf in Oppoſition to Opinions univerſally received) thinks, that the Word *Derüidhon*, (*Druid*) in the *Britiſh* Language, rather ſignifies, *perſapientes*, *very wiſe*, than that it has its Notation from the *Oak*. It ſeems therefore more ſafe to affirm, that] the Name *Druid* either comes from the *Greek* Word δρῦς, an *Oak*, a Tree ſacred to *Jupiter*, or (as others ſay) from *Derw*, a *Celtick* Word, which ſignifies the ſame thing, either becauſe they practiſed their ſuperſtitious Ceremonies in Woods and Oak Groves, from whence, *Lucan*, Lib. 1.

———Remora alta remotis
Incolitis Lucis.———

Ye haunt the lonely Coverts of the Groves,

or

(*b*) Lib. 6. (*c*) Gloſſary under the Word Druid.

or becauſe they made Uſe of the *Oak*, or at leaſt the *Miſſeltoe* of it in their ſacred Rites, to which *Ovid* alludes,

Ad viſcum Druidæ, Druidæ clamare ſolebant.

Run, *Druids*, to the *Miſſeltoe*, they ſung.

The Reader may find a fuller Account of this Matter in *Apuleius*'s firſt Apology. Some affirm, that *Ireland* was antiently called the *Woody Iſland*, from a Plenty of *Oaks*, and other Trees, with which it abounded. But *Pliny* (*d*) will ſtand for an Authority in this Point above all others. "The *Druids* "(for by that Name the *Gauls* call their *Magi*) eſteem nothing ſo ſacred "as the *Miſſeltoe*, and the Tree that produces it, if it be the *Oak*. They "chooſe for their Retirements Groves of *Oak* nor do they exerciſe any "of their ſacred Functions without that Tree; ſo that by a *Greek* Interpre- "tation they ſeem to have taken from the *Oak*, the Appellation of *Druids*. "They are of Opinion that whatever grows to the *Oak* is a Gift from Heaven, "and a Sign that the Tree is choſen by God. The Prieſt cloathed in white climbs "the Tree, and with a golden Sickle cuts off the *Miſſeltoe*, which is re- "ceived on his *Sagum* or white Veſtment, and is believed by them to be a "ſovereign Remedy for all Diſtempers."

[Mr. *Dikinſon* (*e*) and other Writers hold in Oppoſition to *Pliny*, that the Name *Druid* is ſo far from being deduced from the *Greek* Word δρῦς, that they rather think that δρῦς was formed from the *Celtick* Word *Derw*, an *Oak*, and they draw one Argument for this Opinion from *Pliny* himſelf in the Paſſage before quoted, who confeſſes, that the Name *Druid* was a *Celtick* Name by which the *Gauls* called their *Magi*; and they further evince their Opinion from this, that the Word δρῦς was no Original *Greek* Word for an *Oak*, but that as the Fame of the *Druids* created no ſmall Veneration to the Name of the Tree, from whence they were called, ſo the *Greeks*, who antiently inhabited Gaul (as *Buxhorn* (*f*) affirms) at length imbibed the *Celtick* Name, and from *Derw* in that Language called the *Oak* δρῦς, forgetting the more antient Name of the *Oak*, which was ἄκρωνις, as appears alſo from *Pliny* (*g*) "*Sinus* "*Saronicus*, &c. the *Saronick* Gulph (ſays he) was antiently encompaſſed with "an *Oaken Wood*, from whence it took its Name; for ſo the antient "*Greeks* called the *Oak*." i. e. ἄκρωνις. From this obſolete Word therefore the *Druyds* are ſometimes called Ακρωνίδες, as *Diodorus Siculus* (*h*) teſtifies. "Φιλόσοφοι, "&c. The Philoſophers (ſays he) and the Divines, whom they call *Saronides*, "are held in great Veneration among the *Gauls*."

Whether the Word, *Druid*, be derived from the *Greek* or *Celtick* Language is of little Conſequence to aſcertain; but that the *Oak* was a Tree of high Eſtimation among the antients, is manifeſt, both from prophane and ſacred Writers; *Sacra Jovi Quercus, the Oak, a Tree ſacred to* Jupiter—*Robora Numinis inſtar*—*Claud.* Lib. 1. Oaks like the Deity; and the Grove of *Dodona* was a Foreſt of Oak conſecrated to *Jupiter*, in which the moſt antient, and moſt celebrated Oracle of all *Greece* was conſulted. Under the Patriarchal Œconomy, the Sacred Writings are full of Temples and local Conſecrations made in *Oak-Groves*, under which GOD himſelf appeared, *Angels* were entertained, Covenants ſtipulated between GOD and Man, and Oblations and Sacrifices offered. "And *Abraham* (ſays *Moſes*) (*i*) "paſſed through the Land to the Place of *Sichem*, *ad Elon Moreh*, "i. e. unto the *Oaks* of *Moreh*, where the *Lord* appeared unto him, and ſaid, "unto thy Seed will I give this Land; and he builded there an altar unto "the Lord". Again (*k*), "All the Men of *Sichem* gathered together, and "all the Houſe of *Millo* by the *Oak* of the *Pillar*, that was in *Sichem*".

And

(*d*) Lib. 16. Cap. 44. (*e*) Delphi Phænicizantes, p. 33. de Druidum Origine. (*f*) Orig. Gall. Cap. 8. (*g*) Lib. 4. Cap. 5. (*h*) Lib. 5. (*i*) Gen. xii. 6. (*k*) Judges ix. 6.

And at that very Place in *Sichem*, " *Joſhua* (*l*) took a great Stone, and ſet it " up there under an *Oak*, that was by the Sanctuary of the Lord".

In the two firſt of theſe Paſſages, the *Hebrew* Word *Elon*, in our *Engliſh* Tranſlation is rendered, *a Plain*; but the Septuagint, and the Vulgate *Latin* render it more truly, an *Oak*, παρὰ τὴν δρῦν, near the Oak.

From the foregoing, and many other Texts in Holy Writ, ſeveral learned Men (*m*) deduce the Original of *Druidiſm*, and *Dikinſon* (*n*) having made a Collection of Paſſages in the Scripture wherein any Religious Obſervances are mentioned to be made under the *Oak*, rapturouſly breaks out into theſe Expreſſions, — *En primos Sacerdotes Quernos! En Patriarchas Druidas!* — Behold, (ſays he) theſe Prieſts of the Oak! Behold the Patriarchal Druids! But his Arguments are not ſo ſatisfactory, whereby he endeavours to draw this Patriarchal *Druidiſm* from an Antediluvian Pattern.

If any Body takes the Pains to compare a Paſſage in the 1ſt Book of *Samuel* with the deſcription of *Cæſar*, before quoted, he would find no ſmall Congruity between the Practices of the *Jews* and the *Druids*. " And *Samuel* " went in Circuit from Year to Year to *Bethel*, and *Gilgal*, and *Miſpeh*, and " judged *Iſrael*, in all theſe Places." — " they meet, (ſays *Cæſar*) at a cer- " tain Time every Year on the Confines of the *Carnutes*, in a conſecrated " Place, to which all People, who have Controverſies, reſort and obey their " Decrees and Judgments".

When the *Jews* apoſtatized from the Worſhip of the true God, and fell into the Idolatrous Practices of their Heathen Neighbours. " They ſacrificed (*o*) " upon the Tops of Mountains, and burned Incenſe upon the Hills under " *Oaks*". And (*p*), " Under every thick *Oak* they did offer Sacrifice unto all " their Idols".

As the *Jews* imitated the *Heathens* in this Particular, ſo it may with ſafety be concluded, that theſe latter, when they fell into Idolatry, ſtill retained this Share of the Patriarchal Pattern, and carried the ſame with them in their ſeveral colonizing Progreſſions through the World. Thus after the Diſperſion at *Babel* was this *Druidical* Religion brought into *Germany*, and *Gaul*, from whence it travelled into *Britain*, and with our firſt Planters made its Way into *Ireland*; where we find ſufficient Footſteps of it at leaſt as early as the Preaching of the Chriſtian Religion by St. *Patrick*. It is perhaps not foreign to the Purpoſe to remark, that the antient *Iriſh* and *Britiſh* Word for a Church or Temple, i. e. *Lhann*, retains ſomething of the primitive Sound of the *Hebrew*, *Elon*, an *Oak*; nor is it improbable, that the firſt Chriſtians among us were induced to erect their Places of Worſhip, at their antient accuſtomed Places of aſſembling together; and that they retained alſo the ſame Name, or ſomething like it with an Addition. Thus *Lhann-Avach*, or the Church of the Dwarf, in the Dioceſe of *Connor*, was erected by St. *Patrick* for one of his Diſciples, called *Daniel*, who was of a very low Stature, and many others. So alſo, *Druis-Lhann* is the *Iriſh* Name for a *Sanctuary*, as much as to ſay, the Church of the *Druids*.

It is ſaid, (*q*) that *Samothes* was the Author or Inſtitutor of the *Druids* among the *Celtæ*, and the firſt who inſtructed them in Letters and Laws. He acquired the Name of *Samothes*, i. e. *Cæleſtis*, or Heavenly, from his great Knowledge in Divine and Human Inſtitutions, and his high Devotion to Religion. From him the Philoſophers and Divines of the *Celtæ* (called afterwards *Druids*) were antiently denominated *Samothei*; though *Diogenes Laertius* has changed the Name into Σαμώθεις, *i. e.* Venerable before God, that not only the Termination, but the very Compoſition of the Word ſhould carry in it a Reliſh of the *Greek* Language; the *Grecians* being a People fond of tranſlating and changing Foreign Words, that they might ſeem to be of their Original: Unleſs the Word Σαμώθεις might by Time, have crept into the Manuſcripts of *Laertius*, inſtead of the other. The ſame Writer in his Prologue, ſays, that the

(*l*) Joſh. xxiv. 26. (*m*) Dikinſon, Rowlands, Gale, &c. (*n*) as before.

the *Druids* were the ſame among the antient *Britons*, as the *Sophoi*, or *Philoſophers*, among the *Greeks*, the *Magi*, among the *Perſians*, the *Gymnoſophiſts*, among the *Indians*, and the *Chaldæans* among the *Aſſyrians*.

Writers mention many Particulars relating to the Practice of the *Druids*.] They had great Skill in the Magick Arts, as is manifeſt from the following Paſſages in *Pliny* compared together, *viz.* Book 26, Chap. laſt, where he calls the *Gauliſh Druids*, *Magicians*; Book 24, Chap. 11. wherein he gives a Narrative of the Superſtition they obſerved, in gathering an Herb, by them called *Salago*, with the Right Hand, and another called *Samolin*, with the Left, to be made uſe of againſt the Diſtempers of Swine and Oxen, *&c.* and Book 29. Chap. 3. in his Narration of the Serpent's Egg, [in which they placed great Confidence, if gathered after a peculiar Manner, and under a certain Diſpoſition of the Moon, deſcribed by that Writer; and they imagined them to be effectual for the gaining of Law-Suits, and the Favours of Princes.] From hence *Dri* among the *Iriſh*, is taken for a *Magician*. ["] They made "uſe (*r*) of Human Sacrifices on their Altars, and perſwaded the People, that "the immortal Deity could not be appeaſed otherwiſe than by devoting the Life "of one Man, for the Life of another. Sometimes they made up Images of a "monſtrous Size, whoſe Limbs and Parts being compoſed of Oſiers, they filled "with living Men, which ſetting on Fire, they burned the incloſed Victims to "death. They were of Opinion, that the Execution of thoſe taken in Theft "or Robbery, or convicted of any other Crime, was moſt pleaſing to the "Gods; but for want of ſuch they did not ſpare the Innocent". *Strabo* (*s*) adds ſome Particulars to this Account of *Cæſar*'s. "The *Gauls*, (ſays he) never "ſacrifices without the Preſence of the *Druids*. They are reported to offer "Men in Sacrifice, and in their Sacred Rites, ſome they pierce with Ar"rows, ſome they impale on Stakes, and building up a Coloſſus of Hay, and "laying a heap of Wood about it, they burn to Aſhes in it altogether both "tame and wild Beaſts, of all kinds, and Men". *Tacitus* alſo hints at the ſame Cuſtom prevailing among the *Britons*. "Their Altars (ſays he) are "perfumed with the Blood of Priſoners, and they think it lawful to conſult "the Gods by inſpecting into the Entrails of Men." But it was only upon extraordinary Occaſions (*t*) they made ſuch Offerings. To this Practice *Suetonius* (*u*) alludes, when he tells us, that *Claudius* "*Druidarum Religionem* "*apud Gallos, diræ immanitatis, et tantum Civibus ſub Auguſto interdictam, peni*"*tus abolevit.*—That *Claudius* intirely aboliſhed the Religion of the *Druids* "among the *Gauls*, a Religion of terrible Inhumanity, which was prohibited "only to the Citizens in the Government of *Auguſtus*." There were alſo "*Women Druids* or *Propheteſſes* among the *Gauls*, mentioned by *Lampridius* "and *Vopiſcus*, and whom *Salmaſius*, in his Notes on the firſt of theſe Writers, "is of Opinion, were either the Wives or Children of the *Druids*.

Writers have divided the *Druids* into ſeveral Claſſes. As the *Vacerri*, *Bardi*, *Eubates*, *Semnothei*, and *Sarronidæ*. The *Vacerri* are ſaid to have been the Prieſts; and I know not whether it be any more than a *Latin* Shape given to the *Celtick*, and from thence *Britiſh* and *Iriſh* Word, *Vachdaràn*, which ſignifies a Preſident, or *Vachdarach*, uppermoſt, both drawn from *Vachdar*, a Summit or Top of any Thing; as *Cream* is called *Vachdar Baine*, or the Top of Milk: So that *Vacerri* ſeems to ſignifie no more than the *Head Druid*, or the *Preſident* of the *Druids*. Of the *Bards*, ſee more in the third Section. *Eubages*, (as the Word is written by *Ammianus Marcellinus*,) is the ſame with the Οὐάτεις of *Strabo*, which in *Caſaubon*'s Edition of that Writer is tranſlated, *Vates*, *Augurs* or Soothſayers. Of the *Semnothei*, and *Sarronidæ* ſee before p. 119,120. *Strabo* (*w*) diſtinguiſhes only three Kinds of theſe Orders, *viz.* "The "*Bards*, who are their *Poets*, and in Hymns celebrate the Virtues of their "Heroes.

(*r*) Cæſ. Com. Lib. 6. (*s*) Lib. 4. (*t*) Diod. Sic. Lib. 6. (*u*) Vita Claudii. (*w*) Geogr. lib. 4.

" Heroes; the *Vates*, who aſſiſt at the Sacrifices, and are the Phiſiolo-
" giſts; and the *Druids*, who, beſides the Study of Nature, exerciſe
" themſelves in Moral Philoſophy." And he adds, " that the People
" had ſo great an Opinion of their Juſtice, that they committed all their
" publick and private Controverſies to their Judgments; and by their Weight
" and Authority they often put a Stop to Armies, when upon the Point of
" engaging." Much to the ſame Effect is *Ammianus Marcellinus* (*x*), adding only, " That according to the Rules of *Pythagoras* they affected formed So-
" cieties, gave themſelves wholly up to the Contemplation of divine and occult
" Queſtions, deſpiſed all worldly Enjoyments, and affirmed the Souls of Men
" to be immortal".]

SECT. II. BY the Doctrine of the *Druids*, the *Iriſh*, while they continued in a State of Heatheniſm, principally worſhipped *Jupiter*, *Mars*, *Mercury*, *Apollo*, or the Sun, *Diana*, or the Moon, and the Wind: Nor were they without their Mountain and River Gods, which, after the Cuſtom of the *Britons*, they adored. *Dionyſius Afer* affirms, " That in the *Britiſh* Iſles even the
" Women ſacrificed to *Bacchus*." The Annals of *Ulſter*, under the Year 458, mention two of theſe Gods, *i. e.* the *Sun*, and the *Wind*, in the Oath ſworn by *Laogair Mac-Neil*, King of *Ireland*, [before his Converſion to Chriſtianity, by which Gods he ſwore for ever to diſcharge the Province of *Leinſter* from any Exaction of the *Boiremb* Tribute;] and *Lucian* (*y*) reports, that the *Scythians* in antient Times ſwore by the Wind, and by *Acinaces*,(A) [or the Image of Mars.] Nor ought it to be thought ſtrange, that the Heathen *Iriſh* ſhould adore the Wind, when it is certain that *Auguſtus Cæſar* founded a Temple in *Gaul* to the Wind, *Circius*. *Jocelin*, (*z*) a *Ciſtertian* Monk of the Abbey of *Furnes* in *Lancaſhire*, ſays, " that the beforementioned *Laogair*, adored an *Idol*, called *Cean-croithi*, that is, *the Head of all the Gods*, becauſe the ignorant Worſhippers of it believed that it gave Anſwers." [And he deſcribes it to be, " magnificently adorned
" with Gold and Silver, and that twelve other brazen Idols, or little Gods,
" ſtood about him in a bending Poſture, like his Subjects." The Writer of of the Tripartite (*a*) Life of St. *Patrick*, and *Flaherty* (*b*) call this Idol, *Crom-Cruach*, which ſignifies the crooked Stone of Adoration.] It has been a matter of Doubt, whether by the Name *Cean-Croithi* the *Iriſh* underſtood *Apollo*, or the *Sun*; [but it ſeems to me not improbable, that they did, and that *Jocelin*, having no Notion of the *Iriſh* Language, has corrupted the Word, which ought to be written *Cean-Grioth*, i. e. *The Head of the Sun*. For that the Natives of this Country, in their Heathen State, were Worſhippers of the Sun is maſeſt from a Tract intitled St. *Patrick's Confeſſion*, which he writ by Way of Epiſtle to the *Iriſh*. " In the Day of the Reſurrection, (ſays he) we ſhall
" ariſe in the brightneſs of the *Sun*, that is, in the glory of *Chriſt Jeſus* our
" Redeemer, the Son of the Living *God*, and ſhall be Coheirs with *Chriſt*,
" and conformable to his future Reſemblance; becauſe, through Him, and
" by Him, and in Him, we ſhall Reign. For that *Sun*, which we ſee, by the
" Command of *God* riſes continually for our Service; but the Splendor of
" it ſhall not always reign, nor have Continuance for ever: *But all who adore*
" *him ſhall unhappily fall into Eternal Puniſhment*."

Perhaps the following Table of the Diſtribution of the Days of the Week may caſt ſome Light over this obſcure Subject, together with the Explanation

(*x*) Lib. 15. (*y*) In Toxari, a Dialogue on Friendſhip. (*z*) Vita Patricii. Cap. 56.
(*a*) Part. 2. ch. 31. (*b*) Ogyg. p. 196.

(A) *Suidas* Interprets this Word to ſignifie a ſmall *Perſian* Spear, from ἀκὴ acies.

tion of it made by Sir *James Ware* in his Annotations on the Confeſſion of St. *Patrick* (*c*).

Latin Names.	Iriſh Names.
" 1. *Dies Solis, ſive Dies Dominicus.*	1. *Dia Domnuch.*
" 2. *Dies Lunæ.* — — —	2. *Dia Luan.*
" 3. *Dies Martis.* — — —	3. *Dia Mart.*
" 4. *Dies Mercurii.* — — —	4. *Dia Cedain.*
" 5. *Dies Jovis.* — — — —	5. *Dia Dardain.*
" 6. *Dies Veneris.* — — —	6. *Dia Ain.*
" 7. *Dies Saturni.* — — —	7. *Dia Satharn.*

" Of theſe (ſays our learned *Knight*) the firſt Day is in the Eccleſiaſtical " Stile called *Dies Dominicus*, or the *Lords Day*, from whence alſo is the " *Iriſh* Name, *Dia-Domnuch*, in the ſame Senſe. What the antient *Iriſh* " Name of this Day was, before the Iſland became Chriſtian, I cannot with " certainty affirm ; but at preſent *Grian* [and *Grioth*] ſignifie the Sun. The " 2d, 3d, and 7th, take their Names from the Planets, and are of *Latin* Ori- " ginal ; therefore, as to the Purpoſe in Hand, have no reliſh of Antiquity. " For it is manifeſt, that the antient *Iriſh* had a Language peculiar to them- " ſelves, and altogether different from the *Latin*. I am in Doubt what Judg- " ment to make of the 4th, 5th, and 6th. Some think, that theſe Names, " *viz.* of *Cedain*, *Dardain*, and *Ain*, were introduced among the *Iriſh* with " the Chriſtian Religion. Thus the Day of *Mercury*, or *Wedneſday*, is according " to their Opinion, called *Dia Cedain*, that is, *the firſt Faſt Day*. *Jove's Day*, " or *Thurſday*, *Dia Dardain*, as it were, *the Day between the Faſt Days*, and " *Venus*'s *Day*, or *Friday*, *Dia Aine*, or *Ene*, i. e. *The Faſt Day*. Yet I can- " not but ſuſpect, that theſe were the antient *Iriſh* Names of *Mercury*, *Ju-* " *piter*, and *Venus*. Indeed *Dardain* ſeems to retain ſome Footſteps of *Taramis*, " called by *Camden*, *Taranis*, by which Name the antient heathen *Gauls* wor- " ſhipped *Jupiter*, in the ſame Senſe as the *Latins* call him *Tonans*, the *Thun-* " *derer*. The frequent Change of the Letters T and D is obvious. *Lucan* (*d*) " mentions this *Taramis* or *Taranis*,

" *Et Taramis, Scythicæ non mitior, Ara Dianæ.*

" Where *Taramis*, by Wretches is obey'd,
" And vies in Slaughter with the *Scythian* Maid. ROWE.

" Unleſs one would chooſe to derive it from the *Britiſh* Word *Tanar*, which " ſignifies, *Thunder*. To this Point may be applied a votive Altar dug up at " *Cheſter* in the Year 1653, which (ſays *Ware*) I ſaw intire there the ſame " Year, with this Inſcription on it, erected to *Jupiter Tanarus* by *Titus Elu-* " *pius Galerius*, in the Reign of *Antoninus Pius*.

I. O. M. TANARO
T. ELVPIVS GALER.
PRAESENS. GVNA (B)
PRI. LEG. XXVV.
COMMODO. ET
LATERANO.
COS
V. S. L. M.

" *Galerius*

(*c*) Page 98. (*d*) Lib. 1.

(B) There are various Readings of theſe two Words, *Præſens Guna*. *Baxter* read them *Præſes Gunæcei*, with what Senſe I know not, unleſs he means that *Galerius* was *Governour* of the *Nurſery*, as the Word *Gunæceum* imports. The Biſhop of *London*, in his Additions to *Camden*, reads it *Præ- ſens Gubernator*, and in a Marginal Note, *Præſes Gunethæ*, or *North Wales*. Our Author with Modeſty profeſſes his Ignorance of the Meaning of them.

" *Galerius* mentioned in the Inſcription, was firſt Centurion either of the xxv " Legion called *Victrix*, as the Words cut on the Altar ſeem to hint, or, as I " read it, of the xx Legion *Valentis Victricis*. For it is certain that that Le- " gion, which was alſo called *Legio xx Victrix*, was placed at *Cheſter*. See " *Camden* under *Cheſhire* and *Weſtmorland*. As to the Word GVNA in the " Inſcription I know not what to affirm: It would be playing at Hazard to " ſay it ſignified *Gubernatorem*. But I muſt leave this Word to the Pains and " Inquiry of others, which has indeed for a long Time given me Trouble " enough. The reſt of the Inſcription is manifeſt, nor of the Letters V. S. L. M. " in the laſt Line, does any doubt remain; for they ſignify, *Votum Solvit Li-* " *bens Merito*. As to the Time of the Dedication of this Altar, it was in " the Year of Chriſt 553, wherein *Commodus* and *Lateranus* were Conſuls. " See *Caſſiodore*'s *Faſti Conſulares*. Nor was this Sort of Dedication formerly " uncommon among the antient Pagans. For in *Gruter*'s (*e*) inſcriptions " of antient *Rome* we find an Altar dedicated DEO FULGVRATORI, " to God the Thunderer, and to omit the reſt, another (*f*) JOVI FVLMIN. " FVLGVR. TONANTI.

" To proceed. In the Word *Cedain*, commonly writ *Keden*, there ſeem to " remain ſome Footſteps of the God *Woden*, or *Mercury*, as in the Word *Aine*, " commonly writ *Ene*, there does of *Veneris*, or *Venus*. But to examine this " Matter more accurately is not my preſent Buſineſs, and I fear I have been " too tedious already. Of ſome antient Uſages among the Heathen *Iriſh*, " particularly, recited, and at the ſame Time condemned, ſee the Synod of St. " *Patrick*, Canons 14. 16. 20."]

The Regiſtry of *Clogher* mentions another Idol, which about the Reign of *Laogair*, uſed to give Anſwers at *Clogher* from *a Golden Stone*, from whence the City of *Clogher* (C) took its Name. [*Charles Maguire*, Canon of *Armagh*, and Dean of *Clogher*, who died in 1498, writ *Scholia* or Annotations on this Regiſtry, and therein tells us, " that this Stone was preſerved at *Clogher* on " the right Hand of the Entrance into the Church, and that the Heathens " covered it over with *Gold*, becauſe in it they worſhipped the principal *Idol* " of the northern Parts, called, *Kermand Kelſtach*."] Nor ought we here to paſs by unmentioned that *fatal* Stone, antiently called *Liafail*, brought into *Ireland* by the *Tuath-de-Danans*, and from thence in the Reign of *Moriertach Mac-Erc* ſent into *Argile* to his brother *Fergus*, but which was afterwards incloſed in a wooden Chair by King *Keneth* to ſerve in the Coronation Solemnities of the Kings of *Scotland*, and depoſited in the Monaſtery of *Scone*, from whence it was at length removed to *Weſtminſter* by *Edward*, the firſt of that Name, King of *England* after the *Norman* Conqueſt. Wonderful Things are reported of this *Stone*, but what credibility they deſerve I leave to the Judgment of others. In particular Fame reports, that in the Times of Heatheniſm, before the Birth of Chriſt, he only was confirmed Monarch of *Ireland*, under whom, being placed on it, the Stone groaned, or ſpoke, according to the Book of *Hoath*, formerly in the Poſſeſſion of Sir *Thomas Stafford*. Of the Ceſſation of falſe Oracles, for the moſt Part, over the whole World, upon the Birth of Chriſt, See *Euſebius* (*g*), *Suidas*, (*h*) and *Nicephorus Caliſtus* (*i*). But to return to my preſent Subject.

Of this Sect of *Druids* were thoſe Magicians, who foretold the coming of St. *Patrick* into *Ireland* three years before his arrival, as the before-mentioned *Jocelin* relates in the life of St. *Patrick*, which he writ about the year 1190. The ſuperſtition of the *Druids* continued in *Ireland* till the Chriſtian Religion made its way there. The *Egyptian* Prieſts ſhadowed their Learning under *Hieroglyphicks*, inſtead of Letters; from whence *Lucan*

Volucreſque fereque
Sculptaque ſervabant magicas animalia formas.

(*e*) P. 20. N°. 5. (*f*) p. 21. N°. 6. (*g*) Prepar. Evangel. lib. 5. (*h*) In Auguſto. (*i*) Eccles. hiſt. lib. 1. cap. 17.

But the *Druids* thought it unlawful to commit their Myſteries to writing in any way whatſoever; but as they were handed down to them by Tradition from their Anceſtors, ſo they left them in like Manner to their Poſterity. Such kind of Tradition the Jews called by the Name of *Cabbala*; though indeed their vain *Cabaliſtical* Art was far from being a *Cabbala*; for it conſiſted of the Numbers and Tranſpoſitions of Letters (like a Riddle) the Inverſion of Words, Alluſions, ambiguous Speeches, and equivocal Expreſſions. *Cæſar* and *Diodorus Siculus* aſcribe the Opinion of *a pythagorical Tranſmigration of Souls* after Death to the *Druidical* Sect. *Lucan* (*k*) mentions their Doctrine of a ſecond long Life, and another World, but has not one Word of this Pythagorical Opinion of the Metempſycoſis or Tranſmigration of Souls.

——*Vobis auctoribus umbræ*
Non tacitas Erebi ſedes, Ditiſque profundi
Pallida regna petunt: Regit idem Spiritus artus
Orbe alio, longæ, Canitis ſi cognita, vitæ
Mors Media eſt——

If dying Mortals dooms they ſing aright,
No Ghoſts deſcend to dwell in dreadful Night:
No parting Souls to griſly *Pluto* go,
Nor ſeek the dreary ſilent Shades below:
But forth they fly immortal in their kind,
And other Bodies in new Worlds they find.
Thus Life for ever runs its endleſs race,
And, like a Line, Death but divides the Space,
A Step, which can but for a Moment laſt,
A Point between the Future and the paſt. ROWE.

With whom agree *Pomponius Mela* (*l*), and *Ammianus Marcellinus* (*m*). Laſtly the *Druids* computed their Time by the Courſe of the Moon, and not by the Revolutions of the Sun; as is manifeſt from *Pliny* (*n*).

SECT. III. WE are come now to the BARDS. They were POETS, as appears from *Strabo* (*o*), and according to *Pompeius Feſtus*, a *Bard* in the *Gauliſh* Language ſignifies "*Cantorem*, a Singer, who celebrates in Verſe the Praiſes "and Exploits of valiant Men." *Diodorus Siculus* (*p*) calls a Bard *Factorem Cantionum*,— *a Maker of Songs*, and *Lucan*, (*q*) gives him the Appellation of a *Poet* or *Prophet*.

Vos quoque qui fortes Animas, belloque peremptos,
Laudibus in longum, vates, dimittitis ævum,
Plurima ſecuri fudiſtis Carmina Bardi.

You too, ye Bards, whom ſacred Raptures fire,
To chaunt your Heroes to your Countries Lyre,
Who conſecrate in your immortal Strain,
Brave Patriot's Souls in righteou's Battles ſlain;
Securely now the tuneful Taſk renew,
And nobleſt Themes in deathleſs Songs purſue. ROWE.

[Theſe *Bards* were in high Eſteem among the antient *Iriſh*, and called *Filea*, and *Fear-Dana*. They had great Immunities, and Seats and Suffrages in the general Conventions of the State, together with Revenues allotted for their Support

(*k*) Lib. i. (*l*) Lib. 3. cap. 2. (*m*) Lib. 15. (*n*) Lib. 17, Cap. vet.
(*o*) Geogr. lib. 4. (*p*) Lib. 5. (*q*) Lib. 1.

Support by the ſupreme Monarch, the provincial Kings, and the Lords of Territories in their reſpective Diſtricts.] The *Bards* in *Wales*, according to *David Powell*, preſerved the Arms and Genealogies of the Nobility, [and the ſame Office they had in *Ireland*.] One may find a fuller Account of the more antient *Bards* in the Laws of *Hoel Dha*, that is *Howel the Good*. Some *Latin* Writers have taken the Name, *Bard*, for a rude ſtupid Fellow; becauſe Poets of this Sort were looked upon by them as barbarous. In reference to their Verſes, *Richard White* (*Vitus*) out of *Pſeudo-Beroſus*, holds "that this Sort of Verſe was called *Carmen Barditum* from *Bardus* the 5th King "of the *Britons*, the inventor of Verſes, and that Sort of Muſick, and that "the Bards from him took the Name of Melody-makers." But that Fable is exploded by learned Men, together with the other Fictions of *Annius* of *Viterbo*, who firſt obtruded that *ſuppoſititious Beroſus* on the World. [*Bochart* derives the Word, *Bard*, from *parat* to ſing. *Camden* agrees with *Feſtus* in calling a *Bard*, a *Singer*; but thinks the Word to be truly *Britiſh*; yet it ſeems alſo to be *Iriſh*, and deduced from the obſolete *Iriſh* Word, *Bara*, which ſignifies *Anger*, alluding to the *impetus Poeticus* of theſe Bards.

The Biſhop of *London* (*r*) gives a remarkable Account of a Piece of Gold diſcovered by means of a Song of one of the Bards. "Near *Belliſban-* "*non* (ſays his Lordſhip,) were not many Years ago dug up two Pieces of Gold, "diſcovered by a Method very remarkable. The Biſhop of *Derry* happen- "ing to be at Dinner, there came in an *Iriſh* Harper, and ſung an old "Song to his Harp. His Lordſhip, not underſtanding *Iriſh*, was at a Loſs "to know the meaning of the Song. But upon inquiry he found the Sub- "ſtance of it to be this. That in ſuch a Place, naming the very Spot, a "Man of a gigantick Stature lay buried, and that over his Breaſt and Back "were Plates of pure Gold, and on his Fingers Rings of Gold, ſo large, "that an ordinary Man might creep through them. The Place was ſo exactly "deſcribed, that two Perſons there preſent were tempted to go in queſt of the "golden Prize, which the Harper's Song had pointed out to them. After "they had dug for ſome time they found two thin Pieces of Gold, exactly "of the Form and Bigneſs of the Cut repreſented Table 1. N°. 4.

"This Diſcovery encouraged them next Morning to ſeek for the Remain- "der; but they could meet with nothing more. The Paſſage is the more re- "markable, becauſe it comes pretty near the Manner of diſcovering King "*Arthur*'s Body by the Directions of a *Britiſh Bard* (*s*) [in the Reign of K. "*Henry* 2d.] The two Holes in the Middle of the Piece ſeem to have been "made for the more convenient tying of it to the Arm, or ſome Part of the "Body."

Doubtleſs his Lordſhip had good Authority for this Relation, and nothing can call it in Queſtion, but that the Rings mentioned in the Song were not found as well as the Plates. But that Particular, as well as the Size of the Man, might have been introduced by the Bard as a poetical exaggeration, by means of the *Bara*, or *Animi impetus* of that Sort of People.]

Of this kind of *Bards* was *Dubthach Mac-Lughair*, an eminent *Iriſh* Poet, who being converted to Chriſtianity from the Errors of Heatheniſm, "turned "his Poetry, which in his youth he had employed on the Praiſes of falſe Gods, "to a better Uſe, and now changing his Opinion and Language, compoſed "more elegant Poems to the Honour of the Omnipotent God, and the Praiſes "of his Saints," as *Jocelin* ſays. (*t*)

But in more modern Times Poets of a lower Account, commonly called, *Rythmici*, (*Rimers*) were in *Ireland* called Bards; and theſe, for the moſt part, compoſed their Rhimes either as Incentives to corrupt Youth, or to foment Sedition, [Diſobedience and Rebellion;] which Abuſes in the End afforded a Handle for the paſſing of ſome Laws in Parliament againſt them, and thoſe who entertained

(*r*) Camden edit. 1722. p. 1411. (*s*) See the Story of the Diſcovery of K. *Arthur*'s Body in the Biſhop of *London*'s Edition of *Camden*. p. 80. (*t*) Vita Patricii, cap. 44.

tertained them ; [notwithſtanding which they continued their evil Practices as low down (at leaſt) as the 6th of *Elizabeth* (1563), in which Year, it appears from the publick Records, (*u*), that Articles in the following Words were, among others, aſſented to by the Earl of *Deſmond* to be obſerved to the State, which I ſhall recite at large in the Words of the Articles, as they fully ſet forth the evil Demeanour of thoſe ſort of People.—— " *Item*, foraſmuche as no " ſmale enormyties doo growe within thoſe Shires, (*i. e.* the Counties of *Cork*, " *Lymerick* and *Kerry*) by the continuall recourſe of certen Idle men of lewde " demeanor, called, *Rymors*, *Bards*, and dyce players called, *Carroghs*, who " undyr pretence of theire travaill doo bring privy intellygence betwene the " malefactors inhabitynge in theſe ſeveral Shires, to the grete diſtruction of true " Subjects, that ordres be taken with the ſaid Lordes and Gentlemen (his fol- " lowers) that none of thoſe ſects, nor outhere like evil perſons be ſuffride to tra- " vaill within there Rules, as the Statuts of *Irelande* doo appoint, and that " proclamation be made accordinglie, and that whoſoever after the proclama- " tion ſhall maynteine or ſuffre any ſuche Idlemen wythin there ſeveral ter- " rytories, that he or they ſhall paye ſuche fines as to the diſcretion of the " ſaid Commiſſioners or Preſidents (*i. e.* of *Munſter*) for the time being ſhall be " thoughte goode. *Item*, for that thoſe *Rymors* doo by theire ditties and Rhymes " made to dyvers Lords and Gentlemen in *Irelande* in the commendacion and " hieghe praiſe of extorſion, Rebellyon, Rape, Raven, and outhere Injuſtice, " encourage thoſe Lords and Gentlemen rathere to followe thoſe Vices then to " leve them, and for making of ſuch Rhymes rewards are gyven by the " ſaide Lords and Gentlemen, that fore aboliſhinge of ſoo heynouſe an A- " buſe ordres be taken with the ſaide Earle, Lordes, and Gentlemen, that none " of them from hencefourthe doo give any manner of Rewarde for any ſuche " lewde Rhymes, and he that ſhall offende the Ordres to pay for a fine to " the Quenes Majeſte double the value of that he ſhall ſoo paye, and that the " Rymer that ſhall make any ſuche Rhymes or ditties ſhall make fyne ac- " cording to the diſcretianee of the ſaid Commiſſioners, and that Proclama- " tion be made accordinglie."]

CHAP. XVII.

[*Of ſome Monuments of Antiquity in* Ireland ; *by whom erected, and for what Uſes.*

SECT. I. OF all the Monuments of Antiquity in *Ireland*, none appear to have been leſs conſidered than thoſe ſlender *round Towers* of Lime and Stone, which are ſeen ſpread through divers Parts of the Country, and are generally erected near the oldeſt Churches, or other antient Eccleſiaſtical buildings founded before the Arrival of the *Engliſh* here. Theſe *Towers* differ from each other in Degrees of Heighth, ſome not amounting to 50 Feet, and others being 132, as that of *Kildare*, to which alſo one adjoining to the Cathedral at *Kilkenny* is not much inferior : And theſe two are the compleateſt of the Kind I have ſeen. Their outward Circuit at the Bottom rarely takes up more than 42 Feet, or 14 Feet in Diameter ; the Cavity within ſeldom exceeds 8 Feet, ſo that the Walls are about 3 Feet thick. I do not apply theſe Dimenſions to all of them in general, being ſenſible they vary in theſe and ſome other Particulars ; but I am pretty near the Truth in moſt that I have had the Opportunity of ſeeing. They gradually diminiſh ſomething from the Bottom to the Top, which in ſome of them is covered with a Roof of Stone terminating in a ſharp Point or

(*u*) Rot. pat. de Anno 6. Eliz. Dorſo.

or Vertex; though others are seen at this Day without such Roof; and some of them appear to be battlemented. But this last Difference seems to be accidental, and I am of Opinion that they were in their first State all covered to defend every thing within from the Weather. But Time, or the Violence of Storms, having thrown down the Roofs, left the Walls of such naked and pretty level, and of others jagged and broken, so as to appear from the Bottom something like Battlements. It is manifest also, that some of them have had artificial Battlements added to them in latter Times; witness the *Tower* of *Kildare*, which, having been pointed and repaired within these few Years, had then a regular neat Battlement raised on it, which before was only an irregular broken Wall, as appears by the Scheme given thereof by Sir *Thomas Molyneux* (*a*) taken before it was repaired, and which I myself very well remember. Within-side were Stages or Lofts of Timber, by which People ascended to the Top by the help of Ladders; and in the walls are to be seen Blocks of Timber, being the remains of the Beams that supported such Stages, and in several appear the Holes that received the said Beams, without any remains of Timber in them, the same having been decayed by Time. To every of these Lofts were loop Holes, or little Windows through the Walls, to admit Light, and near the Top were open Passages corresponding to each Point of the Compass.

One of these Towers standing West of the Town of *Down-Patrick*, and about 40 Feet from the old Cathedral, agrees in the above Dimensions, except in the Height, being only 66 Feet high; about 10 Feet from the Top of which on the West side is an irregular Gap, near a third of the whole Circumference, together with the Cover, being broken off by the Injury of Time or some other Accident. But there is a material Difference between this Tower and all others that I have seen, the Door or Entrance into it, which is two Feet and half wide, being placed on a Level with the Surface of the Ground; (unless it may be judged, which is probable, that the Ground has been raised by an Accession of a great Quantity of Rubbish from the Ruins of the old Cathedral, which stands near it); whereas in others the Door is placed from 8 to 12 Feet above the Ground, without any Steps or other Means of getting into it, unless by the Assistance of a Ladder: From which Circumstance some have imagined that they were first designed for the Security of People in Times of Danger. But the Author (*b*) before quoted shews the Improbability of this vain Notion; since they afforded Reception to so few, being not capable of holding 6 Men with any tolerable Convenience. However, his following Assertion seems to have been not well considered. For he says, "that the Reason of "placing the Entrance into these Towers so high above Ground must have "been, that when they designed to erect a firm and lasting Building, so ponderous and lofty, after a Scheme that confined the Artist to so small and narrow a Foundation, they saw themselves necessitated to make the lower Part "14 or 12 Feet high, and sometimes more above the Ground, *all one intire Piece* "*or solid Body of Lime and Stone without a Cavity*, the better to support the "weighty Superstructure designed to rest upon it, and to last for many Ages "yet to come."—— Whereas I have been within side many of them, and never yet met with any without a Cavity reaching to near a Level with the Surface of the Earth without side; nor was there any Necessity of erecting such a solid Body of Lime and Stone without a Cavity so many Feet above the Earth, since sinking the Foundation to a proper Depth would have fully answered the same Intention. "Yet notwithstanding (proceeds the same Writer) most of them "are so compactly built, and the Materials so artfully put together, that Time, "which destroys all Productions of human Labour, has yet very little impaired "these Fabricks, and we are sure some of them have stood 7 or 800 Years "already, to which their roundish Figure, like a Cylinder, has doubtless much "contributed."

Various

(*a*) Discourse at the End of *Boat*'s natural Hist. p. [illegible] Edit. 1726. (*b*) Ibid.

Various Opinions are held concerning the Antiquity and Uſes of theſe Towers, and by what People they were erected in *Ireland*. Some ſay they were raiſed for Security in times of Danger; the Abſurdity of which Notion is before ſhewn. Some hold that they were deſigned for *Watch-towers*; others, for *Beacons* to give warning at a Diſtance of an approaching Enemy. But neither of theſe Conjectures is likely to have been the Caſe; ſince then, common Policy would have judged it neceſſary to have erected them on the moſt eminent and conſpicuous Places: Whereas we ſee many of them ſtanding on hollows and low Grounds. Nor indeed could there be any Neceſſity of erecting ſuch expenſive Buildings for the Purpoſes of *Beacons*, ſince much ſlighter Contrivances were antiently thought ſufficient to anſwer that End. The great Antiquary (*c*) of *England* tells us, "that Beacons were in ſome Places made of a high Pile of "Wood, and in others of little Barrels filled with Pitch ſet on the Top of a *tall* "*Pole in Places moſt expoſed to View*, where ſome always kept watch in the Night; "and that by Day Horſemen, called, *Hobbelers*, were ſettled in ſeveral Places to "ſignify the Approach of an Enemy." *Molyneux* (*d*) holds "that they were "built for Belfries or Steeples, in which Bells were hung to call People to religious Worſhip." And he argues, "That from the narrowneſs of the Ca-"vity, which does not afford room for any Thing but a ſmall Bell to ring "out or turn round in, that they are antient; becauſe large bells (as he ſays) "are an Invention of later Times, and were not uſed in the earlier Ages of "the Church." But he does not ſeem to have conſidered this Point thoroughly; becauſe it is manifeſt from *Bede* and others, that large Bells were uſed in *England* as early as the 6th Century. He reaſons alſo from the Name given to theſe Towers by the *Iriſh* (*viz.*) *Clogachd*, that they were firſt erected here by the *Oſtmen* or *Danes*: "for that *Clogachd* being a Term of Art taken from a foreign Tongue (*viz.*) *Clugga*, a *Germanico-Saxon* Word ſignifying a Bell, "(from whence our Modern Word, *Clock*) that therefore the thing ſignified "muſt be derived from *Foreigners*." I ſhall have Occaſion to obſerve ſomething on the Name of theſe Towers hereafter. In the mean Time one irrefragable Reaſon convinces me, that theſe Towers were not the Handy-work of the *Danes*. For though that People domineered in *England* above 200 Years, in which Time they erected many petty Kingdoms in divers Parts, and were abſolute Monarchs of the whole for about twenty four Years, during the ſucceſſive Reigns of *Canute*, *Harold*, and *Harde-Canute*, the former of which Kings built many Churches and Monaſteries; yet the leaſt remains of ſuch Structures are not to be ſeen through that whole Country; nor in *Olaus Wormius*, or other Writers of the northern Antiquities, is there any Mention of ſuch in *Denmark*. For which negative Argument methinks it is ſafe to conclude, that as the *Danes* had no Models of ſuch Buildings to copy from in their own Country, and as in their long Poſſeſſion of *England* they erected none of the Kind there; ſo neither were they the Authors of ſuch Structures in *Ireland*.

I confeſs it is much eaſier to combat and overthrow every Thing that has been hitherto advanced by Writers in Favour of the *Daniſh* Claim to theſe Monuments of Antiquity, and the Uſes of them, than to ſubſtitute any thing ſolid and ſatisfactory in the Room. However I ſhall adventure a Conjecture (the firſt Hint of which I received from the Reverend and Learned Dean *Richardſon* of *Belturbet*) and ſubmit the Weight of it to the Reader.

That ſuch Sort of Pillars were erected in the Eaſtern Countries, for the Reception of a Sort of *Anachoret Monks*, who lived on the Top of them, is evident from Eccleſiaſtical Hiſtory. In the early Ages of the Church, it being juſtly reckoned the higheſt Inſtance of pure Chriſtian Zeal to ſuffer Death for the Sake of *Chriſt*, the Memory of Martyrs was held in great Veneration. But when Perſecution ceaſed, and thereby the Primitive Zeal abated, ſome, who being ſenſible of this Decay, and finding they had not an Opportunity

(*c*) Camden's Brit. p. 150. Edit. 1722. (*d*) Diſcourſe, &c. p. 211.

Portunity of reſtoring it by laying down their Lives for the Goſpel, they endeavoured to retrieve ſome thing like it by ſubſtituting in the Room thereof excеſſive Mortifications and Auſterities, many of which were more diſagreeable to Fleſh and Blood than Death itſelf. From this Principle ſome retired into Deſarts and Mountains, cloathed in Goat Skins, having no other Shelter but Woods, Caves, and Dens, nor Food but wild Herbs and Fruits; while others choſe to get up on the Summits of *Towers* and *Pillars*, and ſpend their Days in that Confinement.

The firſt of theſe Aſceticks was St. *Symeon*, called the *Stylite* (A), from his living in a Pillar, a Native of *Cilicia*, and a celebrated Monk of Antiquity, of whom *Evagrius* (*e*) gives the following Account. "At the "ſame time, (i. e. in the 4th Century) flouriſhed *Symeon*, a man of celebrated "Memory, and high Fame. He firſt inſtituted the *Station in a Pillar*, and "built a little dwelling Place (*Domicilium*) on it, the Meaſure of which was "ſcarce two Cubits. At the ſame time *Domnus* was advanced to the Biſhoprick "of *Antioch*, and holding in Admiration the *Manſion* and Manner of living "of *Symeon*, he came to him, and earneſtly deſired to be informed what "his moſt ſecret Intentions were.—This *Symeon*, emulating in the Fleſh "the Lives of the *Heavenly Powers*, laboured to withdraw himſelf from all "earthly things, to lay a Violence on Nature (whoſe Inclinations always tend "downwards) to purſue only Things on high, and being placed, as it "were, in the Middle between Heaven and Earth, to converſe with God, "to praiſe him with the Angels, and offer up from thence his Prayers for "Men.—When this *Symeon*, who was on Earth an Angel, and in Fleſh a "Citizen of the heavenly *Jeruſalem*, had inſtituted *this ſtrange Way of living*, "*utterly unknown to Men*, the *Eremites* of the Wilderneſs ſent a Meſſenger "to him to learn, what this *new* and *unuſual* Manner of living meant, and "to exhort him to *deſcend* from his Dwelling, and tread in the Paths of the "Elders elect; and if he ſhewed a chearful Obedience (becauſe Obedience "demonſtrated his Motions to be from God) that he ſhould then have his "Liberty to perſiſt: but if he reſiſted, and did not hearken to their Exhortations, the Meſſenger had it in Commiſſion to drag him down by "Force. He ſhewed a ready Obedience to the firſt Application of the "Meſſenger; who then deſired him to proceed with Courage; for that his "*Station* was inſtituted by God.—Moreover the Power of Divine Grace was "ſo deeply rooted in his Mind, that he writ with ſuch great Freedom to "the Emperor *Theodoſius* (who had iſſued an Edict for repoſſeſſing the Jews "of *Antioch* of their Synagogues, which the Chriſtians had before taken "from them) and rebuked him for that Action ſo ſharply, that *Theodoſius*, "to ſatisfy the Chriſtians, revoked his Edict, and turned his Lieutenant "out of Office, who had been the Inſtrument of favouring the *Jews*. And "the Emperor prayed this Moſt Holy and *Aerial Martyr* to give him his "Bleſſing, and to offer up his Prayers to God for him." —Here it is to be obſerved, that *Theodoſius* ſtiles him a *Martyr* from the exceſſive Severities with which he afflicted his Body, and *Aerial*, becauſe he lived an high in the *Air*, thruſt up in a *Pillar*. "*Symeon*, (proceeds *Evagrius*) wore out 56 Years "in theſe extreme Severities; for he ſpent 9 in a Monaſtery, wherein he "had firſt learned the Rudiments of Divine Precepts of living, and in this "Hovell 47; of which laſt Number he ſpent 10 in a very narrow Place "(which others ſay was a dry Well) 7 in ſmaller *Pillars*, and at length "30 in a *Pillar* of 40 Cubits high, which ſtood 300 Furlongs at moſt "from *Antioch*." *Nicephorus* (*f*) gives much the ſame Account, which therefore I ſhall not repeat, nor that of *Anthony*, one of the Diſciples of *Symeon*, which is extant in the *Bibliotheque* of the Fathers.

After

(A) Στύλος, Columna, from whence Στυλίτες, or one living in a Pillar.
(*e*) Hiſt. Eccl. Lib. 1. Chap. 3. (*f*) Hiſt. Eccl. Lib. 14. Cap. 51.

After *Symeon's* Death many Monks flocked to the Place, and built there a Monaſtery, out of which the admirable *Daniel* came; and he alſo took his *Station in a Pillar* at *Anaplum (g)*, in the Neighbourhood of *Bizantium* or *Conſtantinople*. There was another *Stylite* called St. *Symeon* junior, who lived in the Reign of the Emperor *Juſtin*, when *Gregory* was Biſhop of *Antioch*. His Inſtructor, who had alſo kept his Station in a *Pillar*, conjecturing how eminent a Perſon this younger *Symeon* (*b*) would prove in the Study of Virtue, *crammed him up in a Pillar*, in which, and in another that ſtood on the Top of a Mountain he ſpent 68 Years. This latter *Symeon* is mentioned in the 5th Action of the 2d Council of *Nice*. In Imitation of the firſt *Symeon* Numbers erected *Pillars*, and took their Stations in them, and they are mentioned in antient Writers even as low as the 11th Century.

Raderus (*i*) gives us a Deſcription of theſe Pillars. "They were (ſays he) "of a round Form, and of various Heights. For *Symeon*, the Founder of the "*Stylites*, firſt mounted a *Pillar* of but 6 Cubits, or 9 Feet; ſoon after he "got upon one of 12 Cubits, afterwards of 22, and at length of 36 (or, "as *Nicephorus* and others relate, of 40.) The Hole or Cell or Domicile "placed at the Top of the *Pillars*, in which the *Stylites* ſtood, were 2 "Cubits, or 3 Feet broad, and were not *covered with a Roof*, that they "might have the freer Liberty of contemplating the Heavens, and that being "expoſed to all the Injuries of the Weather, they might reap a greater Har-"veſt of Sufferings. Some of theſe *Pillars* appeared to have Doors, and o-"thers had none; becauſe the Violence of Tempeſts had thrown down "a Part of the Wall. When any Perſon went up to the *Stylites*, or they "came down to others, it was by the Means of Ladders, which ſeldom "happened to be the Caſe, and never but upon very extraordinary Occa-"ſions. They mortified themſelves by eternally ſtanding; nor was there "Room for them to lie down. Yet they might ſit, of which however I "never met with any Account, nor do I believe they did. For during "the firſt 40 Days *Symeon* procured himſelf to be tied to a Beam, and "for the reſt of his Time he ſtood unbound without any Support, "the Middle of his Body being ſeen from above like a Preacher in a Pul-"pit. Nevertheleſs I will not affirm, that this was the Practice of all the "reſt of them." Thus far *Raderus*; to which may be added what *Petrus Galeſinius* ſays. "At *Antioch*, the Nativity of St. *Symeon* the *Stylite* "*Monk*, who being ſhut up in a *hollow Pillar* for 40 Years, and eating "Fleſh only once a Week, lived the reſt of his time on Bread and Water, "and Roots and Herbs."

I have been more particular in giving the ſeveral preceding Quotations at large, that the Reader by comparing the *Aſiatick Pillars*, with our *round Towers*, may form a Judgment in what Points they agree, and wherein they differed, and whether it be probable that ours were erected for the Habitation of the *Stylite Solitaries:* Thoſe of *Aſia* were in Form round, ſo are ours; they were of various Heights, ſo likewiſe are ours. But as from Imitation the World always ſtudies Improvement, ſo we read of nothing of the Sort in antient Authors that equalled ſome of ours in Heighth and Elegance of Building. That they were *hollow*, as ours are, appears from the Teſtimony of *Petrus Galeſinius* before mentioned; though I am aware that this Particular is combated by *Bollandus* (*k*), in my Opinion, without the leaſt Colour of Reaſon, and indeed without any Proof offered. For he alledges, that they were *ſolid Pillars*, and does not even give them a Rail or Breaſt Wall to prevent the Inhabitant from falling over. But let it be conſidered, whether a Ladder could from the Outſide be ſafely reared to the Height of 60 Feet againſt a round Spire of ſuch ſmall Dimenſions at Top, in Order to ſupply the *Stylite* with Food and other Neceſſaries; unleſs, like *Elijah*,

(*g*) Theodori Collectanea Lib. 1. (*h*) Evagrius, p. 525. (*i*) Viridarii part 3. Ca. 4. dep Stylitis. (*k*) Vit. Sanct. ad 15 Januar.

Elijah, we allow him to be fed by Ravens, the Neceſſity of which Miracle will be avoided, if we admit the Eaſtern *Pillars* to have been *hollow*, and, like ours, fitted with Lofts and Stages, by Means of which, and the Help of ſhort Ladders, acceſs might readily be had to the Top.

We have ſeen the Particulars wherein the Eaſtern *Pillars* agree with our *Towers*; let us now examine how they differed. The former are ſaid not to have been covered with a Roof; whereas many of thoſe we ſee among us (particularly that at *Swords*, 6 Miles from *Dublin*) are at preſent ſeen roofed, and, in my Opinion, all of them were ſo when firſt erected. For human Nature could not bear to be perpetually expoſed without Shelter to the Severities of this cold and moiſt Climate, whatever might have been done in the milder Eaſtern Countries; and even there I much queſtion, whether they were not roofed in their Original State. For *Raderus*, who probably formed his Deſcription of them from the View, took it as they ſtood when he wrote in the 16th Century, at which time this Practice of the *Stylites* had long ceaſed, and ſeveral Alterations had been cauſed by time in thoſe *Pillars*; which he himſelf not obſcurely hints at by telling us, "*quod tempeſtatis violentia parietis partem dejeciſſet.*—That the Violence of Tempeſts "had beaten down a Part of the Wall." Another Difference is, that the Eaſtern Columns were only 3 Feet in Diameter at the Extremity, as appears from *Evagrius*, *Nicephorus* and others: Whereas thoſe among us appear to be 8 Feet in the Diameter at the Baſe, and ſome more, and the Diminution to the Extremity does not ſeem to the Eye (for I was never on the Top of any of them) to be above a fourth part, which alſo corresponds with the Rules of Architecture; ſo that the *Iriſh Tower*, being 6 Feet in the Diameter at the Extremity, afforded Room to the *Solitary* to ſtretch himſelf at Length in it, which he could not do in the Eaſtern *Pillar*. But may not this Difference be accounted for from the Relaxation of Diſcipline from what it was in the firſt Inſtitution of the *Stylite Order* by *Symeon*; as we often read to have been practiſed in other religious Orders, which has from time to Time cauſed ſuch infinite Reformations among them? Theſe are all the eſſential Differences, I can, from the Deſcriptions obſerve to have been between the *Aſiatick Pillars*, and the View of our *Round Towers*.

Having adapted theſe *Round Towers* among us to the Uſes before-mentioned by Conjecture only, (for I do not pretend dogmatically to impoſe my Opinion on any) It remains that we inquire, 1ſt. by what People they were erected, and 2dly, in what Age. 1ſt. that they were not erected by the *Danes* is ſhewn before, and that they were built by the *Iriſh* is pretty plainly hinted at by *Giraldus Cambrenſis* (*l*), who came over into *Ireland*, about 12 Years after the *Engliſh* Invaſion. For he calls them, "*Turres Eccleſiaſticas quæ, More Patriæ, arctæ ſunt & altæ, nec non & rotundæ.*—Eccleſiaſtical Towers, which, *after the Faſhion of the Country*, are ſlender, high "and round." He calls them Eccleſiaſtical Towers, as they were always found erected in Church Yards, and therefore probably deſigned for ſome Eccleſiaſtical Purpoſes. Had they been uſed for *Belfries* he would have called them *Campanilia*, or ſome other Name expreſſive of their Uſes. Had they been uſed for *Beacons* or *Watch-towers*, he would not have called them *Eccleſiaſtical Towers*. That they were built, *More Patriæ*, *after the Faſhion of the Country*, ſeems to imply, that they were the handy-work of the *Iriſh*. For who elſe could erect them? ſince no other People had before that Time, from the *Mileſian* Colony, any Footing here, but the *Danes*, whoſe Claim to them hath been before overthrown. Beſides, had the *Danes* been the Founders of them, Tradition would have been ſtrong in their Favour at the Time *Cambrenſis* wrote. For though that People had been extremely weakened by the Battle of *Clontarf*, fought near 170 Years before that Writer

(*l*) Topogr. Hib. diſtinct. 2. Cap. 9.

Writer came for *Ireland*, yet they remained here in conſiderable Bodies for a long Time after, and did not become totally incorporated with the *Iriſh* till after the *Engliſh* Invaſion, as appears by many Records; particularly in the Year 1201, "an Inqueſt was taken by the Oaths of 12 *Engliſhmen*, 12 "*Oſtmen* or *Danes*, and 12 *Iriſhmen*, concerning Lands and Churches belong-" ing to the See of *Limerick*." Add to this Record, that *Aſculph Mc-Torcall* was Petty King of *Dublin* at the Time of the Arrival of the *Engliſh*, by whom it was beſieged, and taken from him in the firſt Year of that Invaſion. From hence it follows, that as *Cambrenſis* was moſt eagerly fond of picking up all Traditions relating to the *Iriſh*, eſpecially ſuch as were prejudicial to them, ſo in this Inſtance, he could not miſs of receiving ſome traditional Accounts of theſe *Towers* from the Mouths of the remaining *Danes*, if their Anceſtors had been the Founders of them; and the rather as there were Men of Learning and Figure among them at the time *Cambrenſis* abode here, ſome of whom were poſſeſſed of Biſhopricks and Abbys. It ſeems therefore to have been a Conviction from Tradition that obliged him to confeſs, that theſe Towers were built *More Patrio*, *after the* Iriſh *Faſhion*, and not to rob the *Iriſh* of the Honour of ſo elegant a Building, to give it to the *Danes*.

I am ſenſible that two Objections of ſome Weight naturally occur to this Account. 1ſt. From whence the *Iriſh* ſhould take their Models for ſuch Buildings, and 2dly, The Opinion of Writers, that the *Iriſh* had no Buildings of Lime and Stone before the 12th Century.

To the firſt Objection I can only anſwer, that the *Iriſh* Eccleſiaſticks muſt have brought their Models from *Aſia*, which it is paſt queſtion they early viſited, as appears from ſeveral of the Lives of the *Iriſh* Saints, as alſo from the Life of *Sedulius* the Poet, who travelled into *Aſia* for the Sake of Learning in the fifth Century, and there addreſſed a Book to *Theodoſius* then Emperor of the Eaſt: And that their Correſpondence was frequent and early with the *Aſiatick* Churches is further evident from this, that the *Iriſh* followed thoſe Churches, and not the *Roman*, in the Time of celebrating *Eaſter*, which gave Riſe to the warm *Quartodeciman Controverſy* in the 7th Century, an Account of which the Reader may ſee in *Bede* (*m*) and *Uſher* (*n*). To this may be added, the great Reſort of Foreigners to *Ireland* for the Sake of Learning and Education in the 7th and 8th Centuries, ſome of whom might poſſibly have come from the Eaſt, and introduced this Model of Building among us: and, to add ſome Weight to the Obſervation, we are told (*o*) of Inſcriptions on Stones, in the *Hebrew* Language, (perhaps alſo in *Greek*) frequently dug up in the Church Yard of *Clonmacnois*.

To the ſecond Objection, (*viz.*) that no Buildings of Lime and Stone were erected in *Ireland* before the twelfth Century, I fear it has been too haſtily aſſerted, and the Deſcription of theſe Towers by *Cambrenſis* ſeems to imply as much. For he ſays, they were erected *More Patrio*, *after the Cuſtom and Faſhion of the Country*, as I obſerved before, which muſt ſignifie an eſtabliſhed Cuſtom for a long Tract of Time. Therefore, what Writers have obſerved from the Words of St. *Bernard*, (*p*), *viz.* "That *Malachy O-Morgair*, Arch-" biſhop of *Armagh*, was the firſt who erected a Building of Lime and Stone, " at *Bangor*, about the year 1145," only 37 Years before *Cambrenſis* arrived in *Ireland*, cannot be well grounded, and St. *Bernard*'s Words muſt be underſtood with ſome limitation, *i. e.* that it was the firſt Church of Lime and Stone that had been ſeen in thoſe, then, uncivilized Parts of *Ireland*. His Words are theſe, "*Malachy* thought proper to build a Stone Oratory at *Bangor*, ſuch " as he had ſeen in *aliis Regionibus*," i. e. *in other Provinces or Parts of Ireland*. And this ſeems to be no forced Conſtruction of St. *Bernard*'s Words, eſpecially

(*m*) Eccl. Hiſt. Lib. 3. Cap. 25. (*n*) Primord. p. 931. (*o*) Ware's Antiq. Lat. Cap. 29. (*p*) Vit. Malachiæ, Cap. 11.

eſpecially if we conſider, that it appears beyond Controverſy from the Records yet preſerved in *Chriſt-Church*; that the laſt mentioned Church was erected above one Hundred Years before the Period hinted at by St. *Bernard*, by *Sitricus*, then petty King of *Dublin*; and probably St. *Michael*'s Church in *Sheep-ſtreet*, with one of theſe *Round Towers* adjoining to it, was built about the ſame Time. A Caſtle erected at *Tuam*, of Lime and Stone by *Roderick O-Connor*, King of *Conaught* A°. 1161 got the Name of *Caſtrum Miriſicum*, or the *Wonderful Caſtle*, not becauſe of the Novelty, as being built of Lime and Stone, but becauſe it was vaulted, (*q*) and built with more Elegance than was uſual in thoſe Times. But let us look much higher into the Office of St. *Kenan* or *Cianan*, who died in 489, as it is quoted by Sir *James Ware*, (*r*) and there we ſhall find, "that St. *Kenan* built a Church of Stone at *Damliag*, (or *Duleek*,) from "whence *Damliag* took its Name." For *Daimh* in the Old *Iriſh* ſignifies a *Houſe*, and *Liag* a *Stone*. Nor is this Authority to be deſpiſed. For St. *Kenan* made a conſiderable Abode in *France*, and was educated under St. *Martin*, Biſhop of *Tours*; and from thence might have taken the Model of building a Church of Stone: And from the ſaid Inſtance we can boaſt of being earlier than the *Engliſh* in this Particular; ſince we are informed by *Bede*, (*s*) and *William* of *Malemſbury*, (*t*) that the *Engliſh* began firſt to build with Lime and Stone about the Year 675.

As theſe Eccleſiaſtical *Towers* have no Dates nor Inſcriptions, and as Hiſtory is ſilent on that Head, it cannot be expected I ſhould point out the particular Time, when they were erected in this Country. If the Reader be ſo indulgent as to allow the foregoing Conjecture of their Uſes to carry any Weight, it may be probable, they were raiſed in the ſeveral Ages from the 8th Century downwards; and that thoſe we ſee of a ruder Form, and leſs elegant Architecture, are the moſt Antient. Perhaps ſome Judgment may be made of the Ages of their Erection by giving a Catalogue of ſome of the *Iriſh* Anachorites, collected from the M. S. Annals of *Ulſter*, and of the four Maſters, which take as follows, *viz.*

Dochmannus Anachoreta Flor.	732	Colga Anachoreta Flor. ——	840
Dubliterius Anachoreta. —	735	Donachan Anachoreta. — —	842
Dodinoch Anachoreta. —	747	Muirgus Anachoreta — — —	861
Colman fin Anachoreta. — —	775	Conlach Anachoreta. — — —	862
Caternach Anachoreta. —	800	Moilianic Anachoreta. — — —	876
Elartus Anachoreta. — — —	806	Suibney Anachoreta de Clonmacnois. — — — —	891
Mælconagius Anachoreta Lugmagenſis — —	810	Fingenus Anachoreta de Clonmacnois. — — — —	895
Dimma Anachoreta. ——	810	Dunchad O-Braoin Anachoreta. de Clonmacnois. — —	987
Moilcanic Anachoreta. ——	814	Donadach Anachoreta. — —	1010
Eocha Mac-Tuathal Anachoreta.	820	Tigernach Boirech Anachoreta.	1061
Moilberg Anachoreta. — —	823	Cellach O-Caim Anachoreta. —	1063
Dermitius Anachoreta. — ——	824	Gilliſa Logi Anachoreta. — —	1235
Kellach Anachoreta. — —	828		

The Habitations of theſe Anachorites are called by ſome of our Writers *Incluſoria* in *Latin*, and *Arcti Incluſorii Ergaſtula*, *the Priſons of a narrow Incloſure*. Particularly in the Life of *Dunchad O-Braoin*, who was Abbot of *Clonmacnois*, and having obtained a very popular Reputation for Learning and Piety, to avoid the air of vain Glory, he betook himſelf to an Anachoretical Life, and ſhut himſelf up *in Arcti Incluſorii Ergaſtulo*, *in the Priſon of a narrow Incloſure*, and employed himſelf wholly on the Contemplation of God and Eternity, where he died in 987. I will not take upon me to affirm, that it was in one of theſe Towers at *Clonmacnois*, (where there are more than one

(*q*) Cambrenſ. Evers. p. 117. a Wareo. Edit. p. 27, 28. (*r*) Antiq. Cap. 29. Lat. (*t*) De Geſt. Reg. Angl. Lib. 1. Cap. 3. (*s*) Hiſt. Abbat. Wiremuth.

one of the Kind) that he ſhut himſelf up; but the Expreſſion uſed upon the Occaſion may be very well adapted to them. The earlieſt mention I find made of theſe Anachorites in the antient Annals of *Ireland* is A°. 732, about which Time it may be conjectured theſe Towers began to be erected; before which Period the uſual Practiſe of the Religious was to retire from the World into deſolate and uninhabited Iſlands, and other wild and inacceſſible Places, of which, Numbers of Inſtances may be given out of the Acts of the *Iriſh* Saints. One of theſe Anachorites, at preſent, remains in *Ireland*, *viz.* at *Foure*, in the County of *Weſt-Meath*; but inſtead of taking his Station in one of theſe *Towers*, he inhabits a ſmall low Cell, ſo narrow, that a tall Man can ſcarce ſtretch himſelf at length on the Floor. He makes a Vow at his Entrance never to quit his Cell, and the only Recreation he takes is to walk on a Terras built over it, if he may be ſaid to walk, who cannot in a direct Line ſtretch out his Legs four Times. He has Servants to attend at his Call in an Out-houſe, but none of them are ſuffered to abide within the Cell. The neighbouring Natives hold him in great Veneration for his Holineſs, as if Purity and Sanctity were entailed on his Cell, and always deſcended to the Succeſſor. He is conſtantly viſited by the more than ordinary Devotees of the *Romiſh* Superſtition, who all leave an *Offering*, or (as they term it,) their *Devotion*, on his Altar. But theſe *Offerings* are not all the Maintenance he has to depend upon; for he has ſervants, called his *Proctors*, who proll about the Country to beg for him, whom they call *the Holy Man in the Stone*, and they bring in Corn, Eggs, Poultry, Sheep, Money, and whatever they can get: So that if his *Proctors* return only the 10th Part of what is given him, he may doubtleſs fare as well as the moſt pampered Monk of them all.

I omitted taking Notice before of the *Iriſh* Name of theſe round Towers; but I am informed by a ſkilful Critick in *Iriſh*, that this ſlender Round Tower is called *Cloch-Ancoire*, in that Language, i. e. *the Stone of the Anchorite*, and not *Cloghad*, or a *Steeple*, as *Molyneux* fancies; and a Tradition prevails at *Drumlahan* in the County of *Cavan*, where one of them ſtands in the Church Yard, that an *Anchorite* lived on the Top of it. But enough, and perhaps it will be thought too much on this ſingle Subject.

SECT. II. HAving in the preceding Section ſtripped the *Danes* of all Pretence of Claim to the Invention or Foundation of the ſlender *round Towers* therein mentioned; I ſhall now be more indulgent, and allow them a Share, and only a Share, in thoſe Monuments of Antiquity which are ſeen ſpread through all Parts of this Country, and are both by the Great Vulgar, and the Small, commonly and indiſcriminately called *Danes-Mounts*, and *Danes-Raths*, as if they were the ſame Thing, and erected only by that People in *Ireland*. It is a diſcouraging Taſk to attempt to combat inveterate Prejudices, or as *Perſius* (A) calls it, *to tear away the Old Grandame, Prepoſſeſſion, out of Peoples Lungs*; but I claim the Privilege that Poet did, of *intreating the Reader to liſten with Attention, and not to receive the Writer's Inſtructions with a Gibe or a Sneer*; a Practiſe very common with ſuch who know nothing of the Argument, and only judge from the Appearance the Writer makes in the World, and not from the Weight of what he advances.

The *Mounts* here mentioned are raiſed on a large Baſis, and gradually diminiſh as they advance upwards, till at length they terminate at the Top in a flat Surface, and in the whole have the appearance of a *Cone*. They differ in their Dimenſions and Height according to the Difference of the Character of the Perſon for whom they were raiſed, as they do alſo in the Materials compoſing them, ſome being made of Earth only heaped together, and others of ſmall round paving Stones with Sand or Earth mixed, and piled up in a high Cone, covered with a Coat of Green Sods, to delight the Eyes of the Spectaors.

(A) Diſce; ſed Ira cadat Naſo, rugoſaque ſanna,
Dum veteres avias tibi de Pulmone revello.
Perſius, Sat. 5. l. 91, 92.

Spectators. The largeſt of them are commonly ſeated upon riſing Grounds, near ſome publick Road, or at the Head of Ports or Havens, that they might be conſpicuous at a Diſtance, and taken Notice of by Travellers, or Sea-faring Men. Theſe Particulars are obſerved by ſeveral Writers on the *Daniſh*, and other Northern (*u*) Antiquities. The Uſes to which theſe Mounts were applied may be ſeen in the next Chapter.

That moſt Nations fell into the Practiſe of raiſing theſe kinds of *Pyramids*, over the Dead we have various Inſtances in Hiſtory, and the Poets have not been ſilent in taking Notice of them. As Mankind in their ſeveral Diſperſions after the Confuſion at *Babel* conveyed with them ſome Share of the Original Language, eſpecially of the Radical Words, ſo it is not to be doubted, but that many of the Cuſtoms and Ceremonies, both Religious and Civil, of the People from whom they ſeparated, adhered to the ſeveral Knots and Societies of Men in their Progreſſions into the various Parts of the World. This ſeems to me to be the moſt ſolid Way of accounting for the many Patriarchal Cuſtoms heretofore practiſed in different Parts. In particular, as to the Subject in Hand, in the Funeral of *Abſalom* (*w*), "They took *Abſalom*, and caſt him "into a great Pit, and laid a very great Heap of Stones upon him." Other Nations took up and improved this early Pattern. Thus the Funeral of *Damaratus*, the *Corinthian*, is deſcribed by *Plutarch* (*x*). "The Old Man (ſays he) "making a Viſit to *Alexander*, then in *Aſia*, fell ſick in the Camp, and died, "and had a moſt magnificent Funeral, the whole Army raiſing him a Monu-"ment of Earth, fourſcore Cubits high, and of a vaſt Circumference." *Herodotus* deſcribes the Tombs raiſed by the *Scythians* for their Kings in the ſame Manner. "They laboured (ſays he,) earneſtly to raiſe as high a Mount "of Earth for them as poſſible." *Adam Olearius*, (*y*) in his Travels into *Muſcovy* and *Perſia*, ſpeaks of ſuch a Sepulchre, on the Banks of the *Volga*; and *George Keiſler* in his *Northern* Antiquities tells us, "That in ſuch Parts "where there were no Stones, as about *Bremen* in *Weſtphalia*, and in *Frieſland*, "they made theſe Mounts of Earth and Turff, and of a vaſt Size." Agreeable hereunto is a Deſcription given by *Johannes Cypreus*, (*z*) an Old *Daniſh* Writer. "The *Danes*, (ſays he,) when they had not Abilities to build Pyra-"mids and Obeliſks, antiently raiſed to the Memory of their Kings, and Heroes, "vaſt Moles of Earth as high as Mountains, and for the moſt Part in ſuch "Places through which Men commonly travelled, as in High Roads; that "they might by ſuch means conſecrate to Poſterity the Memory of their moſt re-"nowned Men, and in ſome Meaſure make them Immortal." The Monument of *Dercennus*, an antient King of the *Aborigines*, who governed *Laurentum* long before the Time of *Æneas*, is deſcribed by *Virgil* (*a*) to be of this Form.

——— *Fuit ingens monte ſub alto*
Regis Dercenni *terreno ex aggere buſtum*,
Antiqui Laurentis. ———

There, like a Mountain, roſe a lofty Hill,
In which Old *Laurent*'s King *Dercennus* lay,
Stately inter'd, tho' in a Tomb of Clay.

And *Lucan*, (*b*) alludes to the ſame kind of Mounts, where he ſays,

Et regum Cineres exſtructo monte quieſcunt.

Under a Mountain rais'd by Hands they keep,
King's Sacred Aſhes in Eternal Sleep.

This

(*u*) Ol. Wormius. Lib. 2. c. 2. Joh. Cypreuſ. Annal. Eccl. Lib. 1. c. 2. (*w*) 2 Sam. xviii. 17. (*x*) Life of Alexander. (*y*) Lib. 5. p. 297. (*z*) Annal. Eccl. Lib. 1. c. 2. (*a*) Æneid. Lib. 11. (*b*) Pharſ. Lib. 8.

This Kind of Funeral was called by *Quintilian*, *Sepultura Collatitia*, to which many contributed, in Alluſion to the *Cæna Collatitia*, where every Gueſt brought his Diſh. For in this Sort of Interment every Soldier contributed his Helmet full of Earth, till the whole Army had raiſed a ſufficient Mount over their Commander, anſwerable to his Dignity, or over the Soldiers, who were ſlain in Battle, and caſt together in a Heap. The *Daniſh* Writers have been more than ordinarily induſtrious in preſerving and publiſhing the antient Monuments of their Country; and as theſe *Northern* People domineered in *Ireland* for upwards of 400 Years, it is not to be queſtioned, but that during the long Continuance of their Power they raiſed in this Country many ſuch Mounts, and eſpecially in the Northern Parts, which firſt felt their Rage; but to exclude the *Iriſh* or other Nations from the ſame Kind of Structures, would, from what has been ſaid, appear unreaſonable. The *Iriſh* Word, *Carn*, which ſignifies a Hillock, or Heap, is the Name alſo for a Tomb, a Grave or a Sepulchre; ſo *Knockán*, *Tulachán*, *Sornán*, and many other Words, which import *Eminences*, are taken alſo for Graves; and to mention one Word more, the very antient, and now antiquated Word, *Moil*, for a *Tomb*, or *Sepulchre*, ſignifies properly *a Heap caſt up by many Hands*; and I am miſtaken if our firſt Colonies, when they advanced hither from *Babel*, did not draw the Word from the *Hebrew* Fountain עמר, which ſignifies *Labour*, or *Action*, implying that the Sepulchres of Men were at that time thrown together with great Labour and Induſtry; and from the ſame Fountain perhaps the *Latin* Word, *Moles*, and the *Engliſh* Word, *Mole*, applied to a *Peer* carried out by Labour into the Sea, may come. But this Conjecture I ſubmit to the Judicious; if it carries any Weight one may venture to conclude, that the Word grew antiquated, when the thing ſignified by it, *i. e.* a Mount raiſed by Labour for the purpoſes of Sepulture went out of Uſe.

SECT. III. ANother Kind of artificial *Mounts* are ſeen diſperſed through many Parts of this Kingdom, which, as to the outward Shape and Contrivance, have ſomething in common with the funeral *Mounts* before deſcribed; and this Reſemblance has cauſed many to miſtake them one for the other, and to call them by the ſame promiſcuous Name. Theſe generally are called *Danes-Forts*, or *Danes-Raths*, as if they owed their Original only to that People: and there are not wanting Men (*c*) of great Reputation in the learned World who have adhered to that Opinion. Yet from the Sequel it will appear exceeding probable, I may venture to ſay, manifeſt, that the *Iriſh* erected theſe Sort of Fortifications long before the *Danes* by Way of Conqueſt made any Impreſſions on this Kingdom in the 9th Century. The very Name, *Rath*, implies as much, which in the antient *Iriſh* ſignifies, *Surety*, ſometimes *a Village*, and in a Metaphorical Senſe an *artificial Fort* or *Barrow* (as the Word is called in *England*) in Regard it gave the ſame Security to ſmall collective Bodies of People, as Towns and Villages did to larger Numbers. The Words *Rath* and *Dún* are uſed promiſcuouſly in the antient *Iriſh* Hiſtories for one, and the ſame Thing, and both ſignifie a *fortified Place*, generally on a Hill, where ſuch Fortifications were uſually made; and it is not improbable, that *Down-Patrick*, in *Iriſh Dún*, and by another Name, *Rath-Keltair*, i. e. the Fortification of *Keltair Mac-Duach*, was ſo called from a large *Rath* yet to be ſeen near it: From whence it follows evidently, that as *Down-Patrick*, was called *Dún* and *Rath-Keltair*, and in the *Latin* Lives of St. *Patrick*, *Munimentum Keltarii Filii Duachi*, *the Fortification of Keltair the Son of Duach*, and this long before the Invaſion of the *Danes* in the 9th Century, that the *Iriſh* antiently practiſed this way of fortifying for Security, and did not take it up in Imitation of the *Danes*, though indiſputably both Nations practiſed it. The ſame may be ſaid of *Rath-both*, an epiſcopal Seat, now ſoftened into *Rapboe*, and of Numbers of other Places in *Ireland* beginning in *Rath*.

Theſe

(*c* Molyneux as before, Ware's Lat. Antiq. p. 350.

These *Raths* are of various Sizes, some so small as not to measure more than 10 or 15 Yards in their Diameter, and not so much in Heighth; while others are so vastly spacious as to take up 18 or 20 *English* Acres within their Circuit; and one of them, called the *Gyants-ring* in the County of *Down*, measures round 2526 Feet.]

Some of these high round Hills are to be seen, the inner Parts of which are divided into Chambers, and, as Fame says, served the Grandees of the *Ostmen* in antient Times for Houses. Such is that Hill in the County of *Sligoe*, in *Conaught*, about a Mile from *Castle-Connor*, into the Vaults or subterraneous Chambers whereof the Entrance was for many Centuries closed up; but at length in the Year 1640 was accidentally discovered and opened by a Cow-herd. The Chambers in it are quadrangular, and built of vast Stones archwise, over which a great Quantity of Earth is heaped, and formed into a Hill; but the Passage into the Chambers is circular. See Plate I. No 5. a Geometrical Plan of the Area of this arched Building, together with the Form of one of the Vaults, to which the others are correspondent, as the same were described by *Milo Symner*, an able Mathematician, who with a lighted Candle took an exact View of it soon after it was discovered.

Various Opinions have been held concerning this antient Piece of Workmanship; but no Passages for Light or Smoke being (as I am informed) discovered in those Vaults or Chambers, it seems most probable that they were not intended for Habitation by the antient *Ostmen*, but rather for Granaries or Store-houses, or (it may be) for Sepulchres for their Grandees or Princes. This is only an imperfect Sketch taken at a Distance; I must leave a more strict Inquiry into it to Men of greater Curiosity. It is enough for me to offer my Thoughts on the Subject; Time may possibly discover a greater Certainty, when the inner Parts of this Structure, which as yet are closed up, come to be more narrowly viewed. To this antient Piece of Workmanship may be added, by the Way, an Account of the Caves in the Hill, or rather the Rock of *Corren*, in the same County, where in the Middle of a steep and almost impassable Entrance, on the West-side of the Rock, Antiquity hath hollowed many strange Habitations, and Variety of Retreats, out of the very Rock, which they call *the Giants Houses*. Before the Entrance into these Caves is a narrow Path or Gallery, above an hundred Paces long, antiently cut out of the Rock: Whether this Piece of Workmanship was made by the *Irish* or the *Danes* does not appear to me with any Degree of Certainty; but it has been thought heretofore to have proved a safe Retreat to many from the Calamities of War.

[*Molyneux* (*d*) tells us, "that many of the larger *Raths* have *Caves* contrived within them under Ground, running in narrow Galleries, some of above 26 Feet in Length, 5 Feet high, and as many broad, which make several Returns, and join to one another in almost right Angles; where they meet the Passage is enlarged, and at the Corners form a Sort of Closets, that are square in some *Raths*, and round in others. The Walls or Sides of these Galleries are made of Stones laid flat on one another without Mortar or other Cement, like dry Walls, and covered with Flagstones laid a-cross, that rest on the Side Walls. That being so strait and small, without Light, they could never be designed for the Reception of Men; but that they were contrived for the convenient Disposal of their stores, Arms, Provisions, and other warlike Necessaries, that lay secure from the Weather, and at Hand ready for their Use, and under such a Guard that kept them safe from Thieves or Enemies." To this rational Account may be added, that they served to convey their Women into when

(*d*) As before p. 209.

when Dangers preſſed, and for a Retirement for the Men when the *Fort* was likely to be taken, where a few could oppoſe Multitudes, and perhaps afford an Opportunity of eſcaping out of the oppoſite Sides. See a Scheme of this Gallery, Plate I. N° 6. and one of the Forts, with three artificial Ramparts, Plate I. N° 7.

That there is ſuch a vaulted Gallery in the *Rath* at *Donaghadee*, in the County of *Down*, is very probable; for about 40 Feet high from the Bottom of the Trench, on the N. Side of the Mount, is a ſmall Hole, which will receive a Rod of 4 Inches round, that may be thruſt in 14 Feet before it meets a Stoppage. The Deſcription of the *Rath* at *Down-Patrick*, lying on the N. W. Side of the Town, will give a juſt Idea of all the others of the larger Kind, of which there are great Numbers to be ſeen in the Kingdom. It takes up a vaſt Extent of Ground, and comprehends at leaſt 3 Quarters of an *Engliſh* Mile within the Circuit of all its Works. The Circumference of it is 2100 Feet, and the conical Heigth 60, the Diameter at the Top bearing a Proportion with the other Parts. Three great artificial Ramparts ſurround it, the moſt conſiderable of which is 30 Feet broad.

Of theſe larger *Raths* ſome have only ſingle Intrenchments ſurrounding them, as that at *Donaghadee* before mentioned, which is encompaſſed by a large dry Foſſe, 33 Feet broad in ſome Places, in ſome 27, and in others leſs, out of which the Mount was formed, and ſhaped round in ſuch a Manner, that it appears as if placed on another of the ſame Kind. On the Top of it a Hollow is cut from E. to W. the Earth of which thrown up has raiſed Part of the Mount higher than the reſt, and ſeems to have been intended as a Place for a Watch the better to diſcover the Approaches of an Enemy. The Circumference at the Bottom of the Trench is 480 Feet, but much more if meaſured from the Outſide. The Circumference at the Top is 219 Feet, and the conical Height on the N. Side is 140 Feet. The Mount is aſcended by ſeveral narrow Paths, which are carried about it in the Faſhion of a Screw, and appear to have been originally made with the Mount.

I have ſurveyed many of theſe *Raths*, and ſome of them are deſcribed in the *antient and preſent State of the County of* Down, not long ſince publiſhed, to which the Reader is referred; as alſo for ſeveral Particulars in the ſubſequent Section.

SECT. IV. BESIDES the *Round Towers*, *Mounts*, and *Raths*, mentioned in the foregoing Sections, there are 3 other Kinds of Monuments of Antiquity which demand ſome Attention, and ſeem to have been erected for Purpoſes at preſent only to be gueſſed at; nevertheleſs as they ſhew the Cuſtoms and Practiſes of the early Planters of this Country, they ought not to be paſſed over in Silence. Theſe are

I. The *Crom-Liagh*, i. e. the Stone of Bowing or Adoration.

II. *Kairns*, or huge coped Heaps of Stones.

III. *Columns*, or *Pillar Stones*, rude and unſhapely. Of all which there are many Inſtances in divers Parts of this Kingdom.

1. The *Crom-liagh*, or *Altar-ſtone*, is a huge, flat, unhewn Rock, generally of the *Grit* or *Miſtone* Kind, of different Dimenſions in various Places; ſome being from 11 to 12 Feet long, and ſome leſs, from 8 to 9 Feet broad, and a Foot and a half thick. One at *Slidery-ford*, near *Dundrum*, in the County of *Down*, meaſures 10 Yards in Circumference, is 3 Yards broad on the flat Surface, and between 4 and 5 Feet thick in the Center: And, as they are of different Dimenſions, ſo they vary alſo in Shape; ſome being oblong like a monumental Grave-ſtone, ſome ending in a Point like the Top of a Coffin, and ſome like a Lozenge in Heraldry, or a Diamond on the Cards: Some of them are flat at the Top in an even Surface, and Belly out underneath, while others ſwell both above and below.

Theſe

These rude *Altar-ſtones* are ſuſtained in ſome Places by Rows of Pillars, ſometimes by 4 large Stones, ſometimes by 2, but oftener by three Supporters like a *Tripod*, and compoſed of the ſame Sort of Stone. See Plate I. N° 8. a Plan of one of theſe Altars ſtanding at *Brenan's-Town* about 6 or 7 Miles S. of *Dublin*.

The *Crom-liagh*, or *Altar-ſtoneh*, is known in the *Britiſh* Language by the Name of *Crom-lech*, in the ſame Senſe as the *Iriſh* Word, *i. e.* literally, *a crooked Stone*, ſo called, not from any Crookedneſs in its external Superficies, but from a Poſture of Inclination that generally was given them. Many of theſe *Altars* are in *Wales*, and other Parts of *Britain*, erected after the Faſhion before deſcribed, which undoubtedly were applied to the ſame Uſes here as there. Mr. *Rowlands* (*e*) has a good Conjecture concerning the Meaning of the Word *Crom-lech*. For as theſe Monuments are not always found erected in a Poſture of Inclination, and therefore from that Circumſtance not to be denominated *Crooked*, ſo he thinks, that the firſt *Britiſh* Colonies brought the Word with them into *Britain* from *Babel*, as they did many others, and called it *Cærem-lech* (ſince corrupted into *Crom-lech*) from the *Hebrew Cærem-luach*, i. e. *a devoted Table or Altar*, the Stones being placed like a Table for this ſacred Uſe. And it may not be improbable, that the Word *Crymmy* in *Britiſh*, and *Crumam* in *Iriſh*, both ſignifying *an Act of Adoration by bowing*, are derived from the ſame *Hebrew* Fountain, *Hherem*, which imports *a thing devoted*; from whence alſo the obſolete *Iriſh* Word, *Cruimthear*, for a *Prieſt*, may come, being a Perſon devoted to the Service of God. From hence alſo the celebrated Idol of the *Iriſh*, called, *Crom-Cruachd*, or the Stone of *Adoration*, which ſtood in *Magh-Sleachd*, i. e. the Field of Worſhip, in the County of *Cavan*, might have had its Name. *Tigernmas*, King of *Ireland*, is ſaid by our Hiſtorians to be the firſt Author of Idol Worſhip in this Iſland, and that he died *A. M.* 3034, with a great Number of his Subjects, in the Plains of *Magh-Sleachd*, while they were ſacrificing to *Crom-Cruachd*.

The *Druids*, or *Heathen Prieſts*, (of whom before Chap. 16.) were early ſettled in *Ireland*, and of great Authority in it, long before the Name became antiquated by the Introduction of the Chriſtian Religion. They came here with the firſt Colonies from *Britain*, and brought with them the Modes of Worſhip in Practiſe there, as the *Britons* did many of the Appurtenances and Semblances of antient primitive Religion in Uſe both before and after the univerſal Deluge, which more or leſs adhered to all Colonies in their ſeveral Migrations from the Center of Diſperſion at *Babel*, till the fair Face of Religion became in Time clouded and obſcured by Idolatry and other impious Rites.

The Scheme of Primitive Religion was ſhort and conciſe, conſiſting only in external Rites of Oblations and Sacrifices, whereby God was recognized, and an Attonement made for Guilt. Oblations and Sacrifices infer *Altars*, and the firſt act that (*f*) *Noah* did after he left the Ark was *to build an Altar, and offer burnt Offerings on it to the Lord*, agreeable to the Antediluvian Practices founded upon *Abel*'s Offering (*g*) of the Firſtlings of his Flock. It cannot be inferred by undeniable Conſequence, that our *Crom-Liagh*, or the *Britiſh Crom-lech* bore any Reſemblance to *Noah*'s *Altar*; yet it ſeems very probable, that there was no material Difference between them in their Make and Figure. We are told by the learned Author (*h*) before quoted, that the Word in *Hebrew* ſignifying *Ædificare*, to build, imports the erecting of Stones one upon another, and that the *Chaldee* Word for an *Altar* ſignifies *Stones orderly erected*. Such then are found to be our *Crom-liagh*, and the *Britiſh Crom-lech*, viz. *rude unhewn Stones placed one upon another*; and ſuch ſeem to have been the firſt *Altars* after the Flood; nor can it be ſuppoſed, thrt *Noah* could be furniſhed with any other than courſe unhewed Stones, ſuch as the Mountains afforded, wherewith to

(*e*) Mona antiqua. p. 47. (*f*) Gen. viii. 20. (*g*) Gen. iv. 4. (*h*) Rowlands p.

to erect his Altar. It may be presumed also, that they had a strict Precept for such rude Erections, if that Passage *Exod.* xx. 25. (*If thou wilt make me an Altar of Stone, thou shalt not build it of hewn Stone, for if thou lift up thy Tool upon it, thou hast polluted it*) with more Instructions of the same Kind, be a Repetition of the old original Law, which the Patriarchs before that Time in all likelyhood strictly observed, and the Nations descending from them, after their Example, probably as strictly followed. From whence it is not absurd to affirm, that the *British Crom-leche*, and our *Crom-Liagh*, are only the remaining Effects of that antient Law and Custom *of not striking a Tool upon the Stones of their Altars*, but to sacrifice on rude unhewn Stones, such as they could find; the Effects of which Laws planted in the Minds of the several Colonies of Mankind descended from the Patriarchs we may well conclude to have prevailed here, and that *ours* and the *British Altars*, such as are before described, are the Remains of that antient Institution.

2. Of *Kairns* there are two Kinds in many Parts of *Ireland*, not differing materially from each other but in Size. The smaller Sort do not fall much under Notice, being generally concealed from Sight by a covering of Bushes, and often a grassy Mold. Of the larger Kind a remarkable one stands on the Top of *Knoc-na-Ree* in the County of *Sligoe*, composed of loose Stones piled up to the Heigth of 30 Feet by conical Measure, and terminating at Top in a flat Surface. Another may be seen on the Summit of *Sliev-Croob* in the County of *Down*, which covers a large Space of Ground, being 77 Yards in Circumference at the Bottom, 45 Yards in Circumference at the Top, 18 Yards in conical Heighth on one Side, and not above 6 on the other, occasioned by its being placed in Part on the Side of the Summit. On the Top of the grand *Kairn* are 22 smaller *Kairns* raised, some of which are 5, some 4, and others not above 3 Feet high, placed with an Appearance of Regularity, though many of the Stones of them are now scattered. Another of these Heaps called *Kairn-bane*, or the *white Kairn*, stands in the County of *Armagh*, on the W. Side of the *Newry Water*, and about 300 Yards from the lowest Lock of the new Canal; part of which *Kairn* has been taken away from the W. Side of it, and applied to the Building of some of the neighbouring Locks on the Canal. This *Kairn* is 180 Yards in Circumference, and 10 Yards high, and very broad and uneven at Top. A vast Mole of this Kind is at *Wind-gates* in the C. of *Wicklow*, and many others in several Parts of the Kingdom.

The lesser and the larger *Kairns* seem antiently to have been applied to different Uses. Tradition makes the smaller *Kairns* to have been originally the *Graves* of Men, signal either for eminent Virtues, or notorious Villainies, and to erect them was an antient Practice in other Countries as well as this. Among the *Trojans*, *Homer* has left a Description of *Hector*'s Funeral correspondent to these *Kairns* at the End of his *Ilias*, (B) and that it was a Custom among the *Romans* to heap Stones on Malefactors appears by an Epitaph ascribed to *Virgil* on the Robber *Balista*.

Monte sub hoc Lapidum tegitur Balista sepultus,
Nocte, die, tutum carpe, Viator, Iter.

Balista now beneath a Load
Of Stones hath here his last Abode;
And Travellers both Night and Day,
Securely now may pass the Way.

The same Custom prevailed among the Children of *Israel*, as appears in the In-

(B) Ἀιψ δ' ἀρ ἐς κοίλην κάπετον θεσαν· αὐταρ ὕπερθε
Πυκνοῖσι λάεσσι καλεσσάμενοι μεγαλῆσι
Ρίμφα δὲ σῆμ' ἔχεαν.

Inſtance of *Achan* (*i*), " And they raiſed over him a great Heap of Stones unto " this Day." The ſame Practice obtains ſtill among us, without knowing a Reaſon for it; for when any unhappy Wretch lays violent Hands on himſelf, and is buried in Croſs-ways without Chriſtian Ceremonies, the Paſſers by, for ſome Time, throw Stones on his Grave, till they raiſe on it a conſiderable Heap; which Cuſtom has introduced a Proverbial Curſe both in *Wales* and *Ireland*, to wiſh a *Kairn upon a Man*, when you wiſh him ill Luck; and the moſt notorious Thieves are in both Languages called *Kairn-ladhron*, or a *Kairn-thief*. It is not improbable but that this Cuſtom was taken up in imitation of the Practice among the *Jews* of putting to death their vileſt Malefactors by ſtoning, or heaping Stones upon them, commanded *Deut.* xvii. 5, and practiſed, *Joſhua* vii, 26. Bones and Urns have been diſcovered in theſe Heaps near *Omagh*, (*k*) in the C. of *Tirone*, and in other Places; and the intire Skeletons of three Perſons lying cloſe to each other in an oblique Poſture have been found about a Yard deep in one of theſe Heaps in the Iſle of *Angleſey* (*l*). Theſe are pregnant Inſtances that the ſmaller *Kairns* were uſed as *Graves*: But as to the larger *Kairns* before deſcribed various Opinions are held, ſome ſay they are burial Places of eminent Commanders, who falling in Battle, and being interred in thoſe Places, their Soldiers, out of Reſpect to their Memories, carried each Man a Stone to lay on their Graves, as they carried Earth in their Helmets to raiſe a Mount over them in other Places: and this Notion ſeems to agree with the funeral Pile of *Hector* before mentioned; from whence the *Apotheoſis* of the firſt Heroes may have taken its riſe, and from thence the groſs Idolatry of the *Gentiles* to departed Men. Others will have them to be *Mercurial Monuments*, erected in Honour of *Mercury*, the Guide and Protector of Paſſengers in high Ways; and others call them *Scorpions*, ſet up for Meers and Bounds of Lands between neighbouring Proprietors; and it may be not improbable that they might have been applied to every one of theſe Uſes in different Ages: But Mr. *Rowland*'s (*m*) Hypotheſis pleaſes me beyond them all. He thinks that the larger *Kairns* are Remains and Monuments of antient *Sacrifices*, the poſitive Rights of Religion and Worſhip in the early Times, which were inſtituted principally for the Eſtabliſhment of *Covenants* and *Federal Sanctions* both publick and private; of which there are ſome Hints in the Book of *Geneſis*, (*n*) particularly in that ſolemn Tranſaction between *Laban* and *Jacob*, which may be ſuppoſed to have been an antient Patriarchal Cuſtom, and conſequently might and did (as the viſible remains of it do ſtill witneſs) prevail in remoter Countries. The Paſſage mentioned by *Moſes* is full to the Purpoſe, and while our Monuments agree with theſe Deſcriptions, it is not unreaſonable to aſcribe them to the ſame Cauſes. " Now therefore (ſays *Laban*) come thou, let " us make a *Covenant*, I and thou, and let it be for a *Witneſs* between thee " and me. And *Jacob* took a Stone and ſet it up for a Pillar. And *Jacob* " ſaid unto his Brethren, gather *Stones*; and they took *Stones* and made an *Heap*, " and they did eat there upon the *Heap*. And *Laban* called it *Jeger-Sahadutha*; " but *Jacob* called it *Galeed*. And *Laban* ſaid, this *Heap* is a *Witneſs* between " me and thee this Day. Behold this *Heap*, and behold this *Pillar*, which I " have caſt betwixt thee and me. This *Heap* be *Witneſs*, and this *Pillar* be " *Witneſs*, that I will not paſs over this *Heap* to thee, and that thou ſhalt not " paſs over this *Heap* and *Pillar* unto me for Harm. The God of *Abraham*, " and the God of *Nahor*, and the God of their Father judge betwixt us. And " *Jacob* ſwear by the Fear of his Father *Iſaack*. Then *Jacob* offered Sacrifice " upon the *Mount*, and called his Brethren to eat Bread; and they did eat " Bread, and tarried all Night in the *Mount*." It is manifeſt from the Solemnity of this Tranſaction, and the many Acts and Ceremonies uſed in it, *viz.* of Invocation, of ſwearing by the Names of their Fathers, eating of Bread, watching, and particularly of the higheſt Act of Religion, *Sacrifice*, that this was then no *Novel*, but an *antient* Inſtitution and Practice, and that the early Colonies

(*i*) Joſhua vii. 26. (*k*) Philos tranſ. 1713, p. 254. (*l*) Rowland. p. 223. (*m*) ibid.

Colonies arriving in *Britain* after the diſperſion at *Babel*, and from thence into *Ireland*, may be ſuppoſed to have brought with them ſome Imitation of that primitive Pattern, and to have derived the Cuſtom of *heaping of Stones*, as well as *Jacob* and *Laban* did theirs, from one and the ſame Original, *i. e.* the Patriarchal practice, founded upon the *Statutes of the Sons of Noah*. *Laban* and *Jacob* call this Heap by different Names, but both in the ſame Senſe. The firſt, being an *Aſſyrian*, calls it *Jeger-Sahadutha* in his Country Language, which ſignifies, *Acervus teſtimonii*, — a *Heap of Teſtimony*, the other in *Hebrew*, *Galeed*. i. e. *Acervus teſtis* — *the Heap of Witneſs*, as it was to be a *Witneſs of the Covenant* made between them. In *South Wales* and in *Ireland* it is called a *Kairn*, i. e. *a Heap*, without any Addition; but in other Parts of *Wales* they call it *Karnedde*, or *the Coped heap*, which the before named Author draws from the *Hebrew* Words כרנר (C) *Kerenedh* — *a Coped Heap*, being expreſſive of the Thing ſignified, and all importing one and the ſame Thing in the primitive Tongue, though from different Circumſtances; the one Word being taken from the Shape and Figure, the other from the Application of ſuch *Heaps* to *Federal Uſes*.

3. The rude *Columns*, or unſhapely *Pillar-ſtones*, are very numerous in this Iſland, and ſeem to be Appurtenants to the *Kairns*, and to the *Crom-liagh* or *Altar-ſtones*, being generally placed near them. They are uſually from 6 to 9 Feet high above the Surface (but ſome are taller and many ſhorter) about 10 Feet in Circumference, and compoſed of a Grit-ſtone without any Mark of the Chizel on them. They differ from each other only in this Circumſtance, that in many Places they ſtand ſingle, and in ſome circularly and collectively, with an Entrance by two larger Stones ſet up edge-ways: Such is a Circle of theſe *Pillar-ſtones* at *Slidery-Ford* in the C. of *Down*. About the Baſe of the *Coped-Heap* of Stones at *Karne-bane* before-mentioned are 42 of theſe *Columns*, ſome of which are pitched upright, and others lie flat on the Ground, turned out of their Places, one of which meaſures 15 Feet in Length, 2 Feet in Breadth, and is 1 thick. In an adjoining Field Southward are 11 of the ſame Kind pitched on an End in the Ground, irregularly placed, and bearing no Form to each other; the furtheſt of which is within 300 Yards of the *Kairn*; and in ſome Places they ſtand ſingle. As both theſe Kinds are found pitched near the *Kairns* and *Crom-Liagh*, and as one of them appears to have been erected near the *Heap* of *Jacob* and *Laban* before mentioned, ſo they are judged to have been ſome Appurtenants of antient inſtituted Religion, or Memorials of our Anceſtor's original Cuſtoms and Ceremonies. The ſingle Stones ſeem to have been erected to ſerve for two Purpoſes; Firſt, as Memorials and viſible Records to perpetuate the Remembrance of Perſons or Things in theſe inaccurate Times; and 2dly, as Places of Worſhip upon private Occaſions. Of the firſt Kind are the Pillars of *Rachel* and *Abraham* mentioned in Scripture; (*o*) "And "*Rachael* died, and was buried in the Way to *Ephrath*, which is in *Beth-lehem*, "and *Jacob* ſet up a *Pillar* upon her Grave, that is the *Pillar* of *Rachael's* "Grave unto this Day." The Caſe of *Abſalom* is to the ſame Purpoſe. "Now *Abſalom* in his Life Time had taken and reared up for himſelf a *Pillar*, "which is in the King's Dale; for he ſaid, I have no Son to keep my Name "in Remembrance: And he called the *Pillar* after his own Name, and it is "called to this Day *Abſalom's Place*." It is probable alſo, that the Pillars of the Sons of *Seth*, who was the Son of *Adam*, mentioned by *Joſephus*, (*p*) were of this Sort.—2dly, As Places of Worſhip upon private Occaſions; of which there is an Inſtance, alſo in Scripture (*q*). "And *Jacob* roſe up early in the Morning, "and took the Stone that he had put for his Pillow, and ſet it up for a *Pillar*, "and poured Oil upon the Top of it. And he called the Name of that Place, "*Bethel*

(*o*) Gen. xxxv. 19. 20. 2 Sam. xviii. 18. (*p*) Antiq. lib. 1. cap. 2. (*q*) Gen. xxviii. 18, 19.

(C) כירנר Properly ſignifies *a Heap* raiſed above the Surface of the Earth, like a Horn projecting from an Animal, *Acervus excelſus ſeu eminentior*, an high *Heap*, not a coped *Heap*.

" *Bethel*, (*i. e.* the Houſe of God,) but the Name of that City was called *Luz* at " the firſt." It appears from this Paſſage, that *Jacob's Pillar* was erected for a double Uſe, one Temporary, as *a Libation of Thankſgiving*, and the other perpetual, as a *Monument* of his Viſion to remain to Poſterity. Such of theſe Stones as are found placed *circularly* and *collectively* maybe judged to be *local Conſecrations* and *Temples* to ſerve as Places of *Sacrifice* and *Worſhip* for whole Tribes or Diſtricts of People convened upon the moſt ſolemn Occaſions, and alſo as Memorials to preſerve and convey the Memory of ſome Tranſactions to future Ages. Upon the paſſage of the Children of *Iſrael* over *Jordan*, *Joſhua*, by God's Command, pitched twelve Stones in *Gilgal*, (*r*) " And when your Children, (ſays he,) ſhall " aſk their Fathers in Time to come, ſaying, what mean theſe Stones? That " ye ſhall let your Children know, ſaying, *Iſrael* came over this *Jordan* on " dry Land." That they were alſo uſed as Temples and Places of Worſhip may be collected from other Parts of the Scriptures, and, when the true Religion began to faulter, became Objects of Idolatry. Thus, 2 *Kings* xvii. 10. " They ſet them up *Images* and *Groves* in every high Hill, and under every Green " Tree." In which paſſage the *Hebrew* Word *Matzebah*, which by Tranſlators is rendered *Images*, properly ſignifies a rude, unhewn, uneffigiated *Pillar*, from the Word, *Jatzab*, to *Pitch*; by which Word the *Pillars* of *Rachael* and *Abſalom* beforementioned are expreſſed; whereas a true Image is always in the Original Tongue deſcribed by the Word *Tzelom*, *Rezel*, or *Terah*; from whence it is manifeſt, that theſe rude *Pillars*, ſuch as *Rachel*'s and *Abſalom*'s, were ſet up for Memorials as aforeſaid, and that *Jacob*'s *Pillar* was to ſerve both as a Memorial of his Viſion, and for Libation and Sacrifice. Thus as theſe erected *Pillar Stones* and *Columns*, in the early Ages of the World, made up their *Proſeucha*'s or Oratories, ſo theſe Places of Erection, being ſurrounded with Groves of Oak, and ſet off with the *Crom-Liagh*, or Altars, before deſcribed, compleated with them the Notion of Temples and Sanctuaries. When the true Religion began to degenerate into Idolatry, we find God, even in the Days of *Moſes*, giving ſtrict Warning to the *Jews*, that they ſhould not adore thoſe *Pillar-Stones*, which they were accuſtomed to do. " Ye ſhall (*ſ*) make " you no Idols, nor graven Image, (*Even-Maſchith*, i. e. *a Stone of bowing*, " as it is in the Original,) neither rear you *Matzebah*, i. e. a Standing *Pillar*, " to bow unto them and worſhip them." And from the idolatrous Uſe of theſe *Pillar Stones*, and of the Groves about them, God at length abſolutely forbad the Uſe of them (*t*). " Thou ſhalt not plant thee a Grove of any " Trees near unto the Altar of the Lord thy God, which thou ſhalt make " there; neither ſhalt thou ſet thee up a *Pillar*, which the Lord thy God " hateth."

To bring the Matter home. We have ſeen before, p. 119, that under the Patriarchal Œconomy, Temples, and local Conſecrations, were only rude *Altars*, and *Pillars* erected in *Oak Groves*. The Children of the Diſperſion carried with them the ſame Obſervances into the ſeveral Quarters of the World, in which they planted. *Cæſar*, (*u*) is very particular in deſcribing the Religion, Sacrifices, Images, and Cuſtoms of the *Gauls*, yet is ſilent as to any Temples among them, built after the Manner of the *Romans*, *Greeks*, or *Egyptians*. The *conſecrated Places* of the *Gauls*, mentioned by that Conqueror, were therefore *Altars* and *Stone Pillars* erected within the Incloſures of their *Oak Groves*, where they offered their abominable human Sacrifices. Where *Suetonius* (*w*), (who writ long after *Cæſar*,) ſays, that *Cæſar* had pillaged the *Temples* of the Gods in *Gaul*, he either uſes Phraſes familiar to the Ears of the *Romans*, or thereby means no more than the *conſecrated Places* before mentioned: For all Antiquity agrees in the Poſition now advanced. *Clemens Alexandrinus*, (*x*) obſerves, " That before the Art of Carving was brought into Uſe, the Antients wor- " ſhipped unwrought Pillars, as Statues of the Gods." And *Pauſanias* (*y*) mentions ſeveral of them in *Bæotia*, and calls them the Statues of the Gods. *Arnobius*,

(*r*) Joſh. iv. 20. (*ſ*) Levit. xxvi. 1. (*t*) Deut. xvi. 21. (*u*) Comment. Lib. 6.
(*w*) In Julio Cæſare. (*x*) Strom. Lib. 1, (*y*) Bæotic.

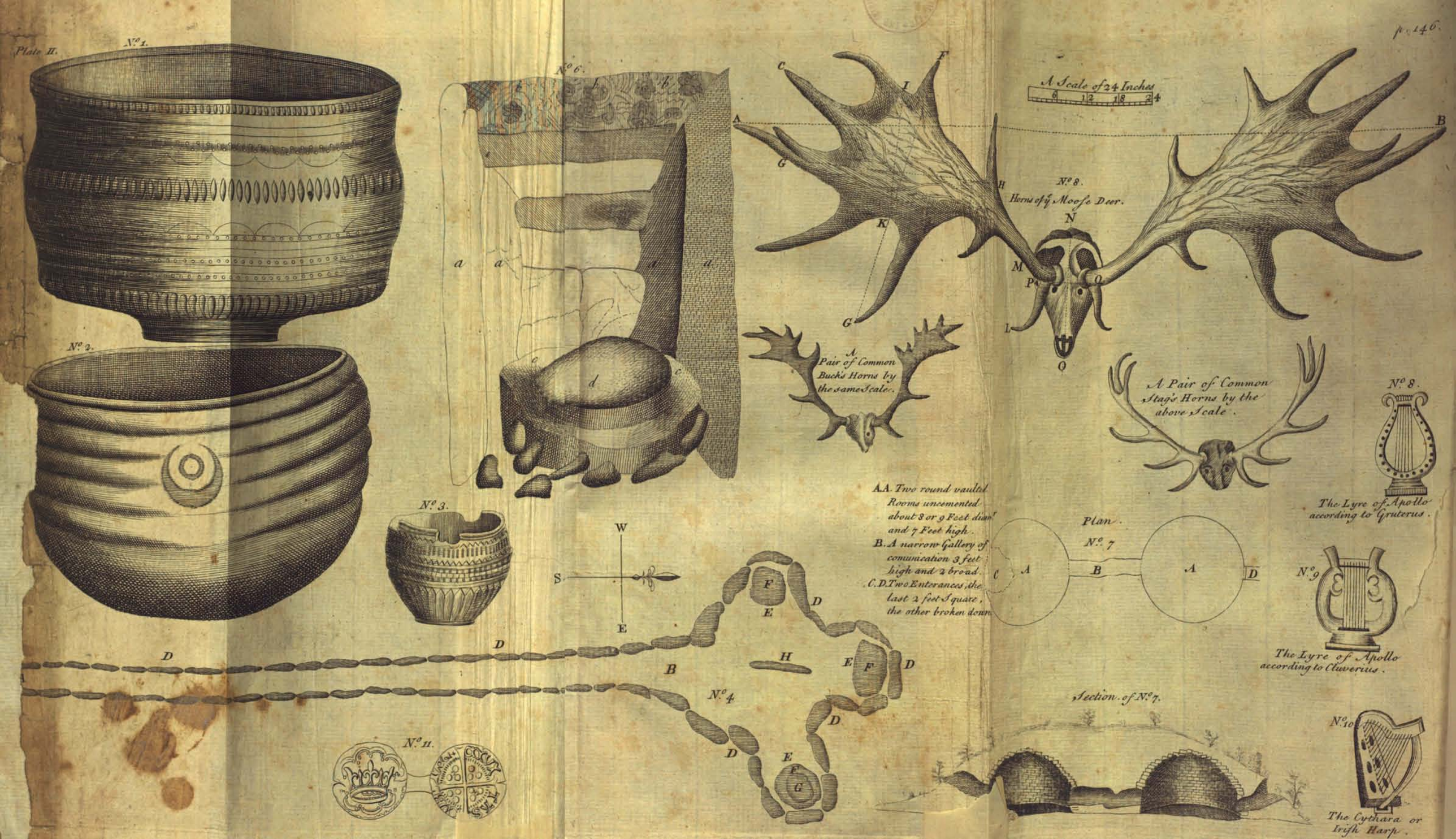
Plate II.
No. 1.
No. 2.
No. 3.
No. 4
No. 6.
No. 7
No. 8.
No. 9
No. 10
No. 11.
A Scale of 24 Inches
6 12 18 24
Horns of ye Moose Deer.
A Pair of Common Buck's Horns by the same Scale.
A Pair of Common Stag's Horns by the above Scale.
A.A. Two round vaulted Rooms uncemented about 8 or 9 Feet diam.r and 7 Feet high.
B. A narrow Gallery of comunication 3 feet high and 2 broad.
C.D. Two Enterances, the last 2 feet Square, the other broken down.
Plan.
Section of No. 7.
The Lyre of Apollo according to Gruterus.
The Lyre of Apollo according to Cluverius.
The Cythara or Irish Harp.

nobius, (z) the *African* Convert to Chriſtianity in the fourth Century, ſays, "that the Cuſtom of pitching ſuch Stones for Worſhip continued to his Time, "on which they poured Oil of Olives." The *Britons*, who were deſcended from the *Gauls*, had the ſame Myſteries, Cuſtoms, and Religious Worſhip with that People; and therefore were without Temples, other than ſuch as I have mentioned. The ſame may be ſaid of the *Iriſh*, whoſe early Colonies were from *Britain*; and therefore the Temples and local Conſecrations of the *Iriſh* antiently conſiſted of the *Crom-liagh*, or *Stone-Altar*, the rude unwrought *Pillar-Stones* placed circularly and collectively, and the whole encompaſſed with an Oak Grove. For upon the whole, ſince we have ſuch Numbers of theſe *Pillar-Stones* among us, correſponding to the Deſcription given in Scripture of thoſe in *Syria* and *Paleſtine*, which were undoubtedly worſhipped by the Idolatrous *Jews*, it is exceedingly probable, that ours were worſhipped in the ſame Manner, when the real uſe of them, as Memorials of Things Sacred was forgot, and our Prieſts and Druids became as ignorant and corrupt in their Notions of divine Worſhip as their Neighbours.

CHAP. XVIII.

Of the Funerals, Places of Sepulture, and Subterraneous Vaults of the Antient Iriſh *and* Oſtmen, *in* Ireland.

LET us now inquire what Sort of *Funerals* and Places of Sepulture were antiently uſed in *Ireland*. The learned have no need to be informed, that antiently the Heathens made uſe of two Kinds of Sepulture in *Greece*, *Italy*, *Germany*, *Gaul*, *Britain*, and other Parts, i. e. *Interring*, and *Burning*. Nor is any doubt to be made, but that the like Cuſtoms heretofore prevailed among the *Iriſh*, before they embraced the Chriſtian Religion; and the rather ſince it is moſt certain, that the *Druids* were their Prieſts and Lawgivers; who, as *Pomponius Mela* (*a*) expreſly aſſerts, "both burned and buried their Dead." Nor were antiently the Funerals of the *Oſtmen* in *Ireland* unlike, while they continued Heathens. In *November* 1646, as People were employed in removing a little Hill in the Eaſt Suburbs of the City of *Dublin*, in order to form a Line of Fortification, there was diſcovered an antient Sepulchre placed S. W. and N. E. compoſed of eight Black Marble Stones, of which two made the Covering, and was ſupported by the others. The Length of this Monument was ſix Feet two Inches, the Breadth three Feet one Inch, and the Thickneſs of the Stone three Inches. At each Corner of it was erected a Stone four Feet High, and near it at the S. W. End another Stone was placed in the Form of a Pyramid ſix Feet High, of a ruſtick Work, and of that Kind of Stone which is called, a Mill-Stone. See Plate I. N°. 9. A Draught of the Monument taken before it was demoliſhed. Vaſt Quantities of burnt Coals, Aſhes, and Human Bones; ſome of which were in Part burned, and ſome only ſcorched, were found in it, which was looked upon to be a Work, of the *Oſtmen*, and erected by that People while they were Heathens in Memory of ſome Petty Prince or Nobleman. In what Manner the *Danes* antiently burned their Dead, and preſerved their Aſhes, may be ſeen in *Olaus Wormius* (*b*), [who diſtinguiſhes three Epocha's of Time, from as many Forms of Sepulture uſed in different Ages among the Northern People; the firſt of which he calls *Roiſold*, the ſecond *Hoigold*, and the third *Chriſtendomſhold*. The firſt of theſe *Æras* he makes the *Age of Burning*, the Manner of which he deſcribes, and their collecting the Aſhes in Urns, ſome of which were round, and ſome in the Form of a Cylinder, which they placed in the middle of a Mount raiſed for the Purpoſe of Stones, Sand, and Earth, and covered with

(z) Contra Gentes Lib. 1. (*a*) Geogr. Lib. 3. (*b*) Monumenta Danica Lib. 1. Cap. 7.

with a Coat of Green Sods, to divert and please the Eyes of the Spectators. Theſe Mounts they raiſed near the High Roads, or on the Eſtate of the deceaſed: And the ſame Writer adds, that theſe expenſive Monuments were erected for their Kings and Great Men; but that others were depoſited with leſs Pomp, and he gives ſeveral Inſtances of Urns found in theſe Mounts. The ſecond Æra he calls *Hoigold*, in which intire Bodies with all their Ornaments were depoſited without burning in theſe Sorts of Mounts. Under this Head he introduces another Kind of Sepulture called, *Valcoſter*, which was to caſt the Bodies of ſuch who were ſlain in Battle in one Heap, and raiſe a Mount of Earth, and Stones, or a Mixture of both over them, in Manner as is before deſcribed; and this Cuſtom is alſo mentioned by *Saxo-Grammaticus (c)*. The third Æra he calls *Chriſtendomſhold*, or the Age of the Chriſtians, in which they buried their Dead, after the Manner now uſed. In the two firſt of theſe Inſtances they buried with the Aſhes or Bodies of their Dead the Arms, Spears, Horſes, Gold, Silver, and other things, that were valued by the deceaſed in his Life Time. *Wormius* from a M. S. gives other Names to the two firſt of theſe Ages, *viz.* the firſt he calls *Brendetüd*, and *Ildtüd*, i. e. *the fiery Age*, or *Age of Burning*, and the other *Hoielſetüd*, i. e. the Age of *Sepulchres* or *Hillocks*.

That the *Iriſh* had their Ages of *Burning* and *Burying* the Bodies of the deceaſed, long before the hoſtile Attempts of the *Danes* in the eigth Century, may be gathered from the Nick-Name of *Aireamb*,(A) which ſignifies a Grave, given to *Eochaid*, who was King of *Ireland*, about 14 Years before the Birth of Chriſt, from his changing the antient Cuſtom of Burning into that of Burying: from whence it would ſeem that the Practice of Burning continued till this Monarch's Time, as it did among the Northern People, till the Age of *Dan*, King of *Denmark*, with whom the ſecond Æra, or *ætas tumulorum* began. Upon opening the Mounts of this Country in ſeveral Inſtances have been diſcovered Coals, Aſhes, Urns, and burnt Bones; in particular, in one opened near *Headford*, in the County of *Galway*, in 1678, and in another at *Warinſtown*, in the County of *Down*, in 1684, both mentioned by Sir *Thomas Molyneux*, (*d*) who furniſhes Draughts of the Urns therein found, in their full Dimenſions, and one of them expreſſing more Ornaments of Work than was uſual in ſo barbarous an Age. See Plate II. N°. 1, 2, But we muſt not with that Writer too haſtily conclude, that theſe were the Funeral Places of the *Danes* alone; ſince the ſame Practices prevailed among the *Iriſh*, and therefore they may be indiſcriminately applied to either People.

Not long ſince, ſix *Urns* were diſcovered in one of theſe Mounts, near *Powerſcourt* in the County of *Wicklow*, of a different Sort from what are commonly found, one of which here delineated, Plate II. N°. 3. is now in the Poſſeſſion of Mr. *Proby*. The Capacity of it, if intire, would not much exceed a Quart; it is of a light brown Colour, and compoſed of a crumbling ſoft Clay, rudely enough wrought, and each Urn was covered with a ſmall flat Stone, and filled with black Dirt, which poſſibly might have been Aſhes reduced to that Condition by Time. It ſeems to be of conſiderable Antiquity.

Of the Cuſtom of Burying, without Burning, many Diſcoveries have been made in the Bowels of theſe Mounts; and it appears from an Inſpection into them, that this Manner of Interring was two-fold.

Firſt, In large ſpacious *Vaults* formed of Stone within the Mount, And,

Secondly, in Coffins made like Stone Boxes, ſufficiently capacious to hold the Corps, and not much more.

Molyneux, (*e*) gives us a Deſcription of the firſt Sort of theſe Sepultures, diſcovered in a Mount at *New Grange*, in the County of *Meath*, which being very exact and particular, I ſhall make free with. Having deſcribed the Mount he proceeds thus. " Within the Center of this Pyramid lies a Cave,

" ſome-

(*c*) Lib. 2. (*d*) Diſcourſe on Daniſh Mounts, p. 197. (*e*) As before.

(A) *Vamh* ſignifies a *Grave* or Den, and *Arvamh*, pronounced *Areamh*, upon the Grave.

DUBLIN

" ſomewhat round in Figure, to which you can only paſs through a " narrow Hole, placed on the North Side of the Mount, ſo ſtrait as to allow " an Entrance but to one Man on his Hands and Feet. They induſtriouſly " contrived, that this Hole ſhould lie concealed ; for itwas but lately diſcovered, " and that by Accident, in removing Part of the Stones to make a Pavement " in the Neighbourhood. This ſtrait Entrance leads into a narrow Gal- " lery of eighty Feet in Length, three Feet wide, gradually riſing in Heighth " as it advances from the narrow Entrance ; firſt to four Feet High, and " from thence ſlowly to ten. The different Heights in this Gallery, at " ſeveral Diſtances from the firſt Entrance, muſt be occaſioned by ſuiting its " Figure to the outward Conical Shape of the Mount, which obliged the " Contriver to make the Gallery lower, as it was nearer to the Outſide of " the Pyramid, but the farther it advanced from thence allowed him ſtill to " raiſe its Height more, and moſt of all about the middle of the Mount. " The Walls of this ſtrait Gallery are made of large Flag-ſtones, ſet broad " ways, with their Edges cloſe to one another, not hewn or ſhaped by any " Tool, but Rude and Natural. They differ in their Sizes, as the ſeveral " Heights of the Gallery require, the Top of which is covered over with the " ſame Kind of Flag Stones, laid along, ſome of which in the Covering " meaſure full nineteen Feet in Length. The fartheſt End of this Paſſage " gives an Entrance into a dark hollow Cave, of an irregular Figure, nineteen " or twenty Feet High, and in the middle about ten Feet Broad. As you " enter the Vault, on each Hand is a hollow Cell, or Nich, taken out of " the Sides of the Cave, and a third ſtraight before you; each of which is " about Five Feet Broad, as much Deep, and ten in Length. The Walls " of the Gallery, Cave, and ſide Apartments are compoſed of huge-Flag- " ſtones, ſet End Ways in the Ground, of ſeven or eight Feet in Heigth, " which ſupport other Broad Stones, placed horizontally, jetting their " Ends out beyond the upright Stones ; and over theſe are diſpoſed another " range of flat Stones, in the ſame level Poſture, advancing ſtill their Edges " towards the Center of the Cave further out than thoſe they reſt on, and " ſo one Courſe above another, approaching nearer towards the Middle, form " all together a rude Kind of Arch, by way of a Roof over the Vault be- " low. This Arch is cloſed at Top by one large Stone, covering the Center, " which keeps all compact together. In the whole Work appears no ſign of " Mortar, Clay, or other Cement ; but where a Crevice happens, it is filled " up with thin flat Stones, ſplit and wedged in to the Vacuities. The Bottom " of the Cave and Entry is a rude Sort of Pavement, made of the ſame Stones " which compoſe the Mount, not beaten or joined together, but caſt looſely " on the Ground to cover it. A Pyramidal Quarry Stone, five or ſix Feet " long, lies on the Floor, that once, perhaps, ſtood upright as a Central Stone " to thoſe of the ſame Sort placed round the outſide of the Mount. In each " of the three Cells a broad and ſhallow Ciſtern was placed on the Ground, " ſomewhat round, but rudely formed out of a Kind of Free-ſtone, all rounded " a little at the Bottom into a Convexity, and ſlightly hollowed at the Top ; " but their Cavities contained not much ; ſome of their Edges were ſinuated " or ſcollopt, and the Diameter of them was more than two Feet wide, and " were about eighteen Inches from the Floor. The Cell on the Right Hand " was larger, and ſeemed more regular and finiſhed than the reſt ; for, though " rude, it ſhewed that the Workman had ſpent more of his wild Art and " Pains upon it, than on the other two. The Ciſtern it contained was better " ſhaped, and in the middle of it was placed another ſmaller Ciſtern, better " wrought, and of a more curious Make ; and ſtill for greater Ornament, the " lintel Stone of this Cell was cut with many ſpiral, circular and waved Lines, " that with their rude and ſhallow Traces covered the Surface of the Stone. " This barbarous Kind of Carving appeared in many other Places of the Cave, " promiſcuouſly diſpoſed here and there, without the leaſt Rule or Order ; but " it was expreſſed no where with ſuch Profuſion as on the Stones of this " Cell ; yet not the leaſt Footſteps of Writing, or any thing like Characters,

" were

" were found in the whole Work; which may convince us, that the " *Danes*, then in this Kingdom, were not Maſters of any Letters, or they " would not fail to have expreſſed them on ſo remarkable an Occaſion, " as the compleating this extraordinary Monument. When the firſt Cave " was opened, *two entire Skeletons not burned were found on the Floor*. The " Baſons in the ſeveral Niches of the Cave were certainly deſigned for *Al-* " *tars* to offer Sacrifices upon to *Pagan* Gods in Favour of the dead; and, " being 3 in Number, ſhew they were dedicated to the Deities of the 3 " prime Idols, religiouſly adored by all the Nations of the North. That " this is more than bare Conjecture appears from a Paſſage in *Olaus Wor-* " *mius* (*f*), who ſays, *that the Altars of the* Danes *were of various Faſhions,* " *and rarely one ſingle Altar is found alone, but often* 3 *together, raiſed to the Ho-* " *nour of the* 3 *chief Idols*, which were *Thor*, who commanded the Thunder " and Lightning, *Odin*, who preſided over War, and *Fricca*, who was the " Diſpoſer of Peace and Pleaſure. Hence it is probable, that the 3 Altars " in the Cave muſt have been raiſed in Honour of theſe 3 *Daniſh* Idols, " and that the Chief on the right Hand ſo remarkably diſtinguiſhed from the " other two, by all its Works and Ornaments, muſt have been dedicated " to the ſupreme Deity, *Thor*, as being more religiouſly adored than the other " two." See a Draught of all here deſcribed, Plate II. N° 4

" A. the Entrance. From A. to B. a narrow Gallery, 80 Feet long, lead- " ing to the Cave C. D. D. D. D. D. D. great Flag-ſtones forming the " Wall both of the Cave and Entrance. E. E. E. three Cells let into the " Sides of the Cave for the Reception of 3 Altars, or ſhallow Ciſterns, " marked F. F. F. G. a ſecond Altar raiſed upon the lower Altar in the " Cell on the right Hand. H. a Pyramid-ſtone now proſtrate, but for- " merly ſet erect in the Middle of the Cave.— Plate II, Figure 6, re- " preſents more particularly the Manner and Contrivance of the *Altar* in the " right Hand Cell, conſecrated to the Deity *Thor*, expreſſing all the Rude- " neſs of its Work.— a. a. a. a The upright Flag-ſtones, compoſing the " Side-walls. b. b. b the Lintel-ſtone laid over the Entrance of the Cell, " whereon the Artiſt has expreſſed Abundance of rude barbarous Sculpture. " c. c. a lower *Altar* ſerving as a Baſis to a leſſer *Altar* raiſed on it, mark- " ed d.

" Near this larger are two leſſer Mounts, not above a fourth Part as big as " the other, encompaſſed like the large one, with a Circle of Stones of " ſmaller Dimenſions than thoſe that ſurround the large Mount. Theſe " two *Tumuli* ſeem probably to be raiſed as Sepulchres for the Children or " Kindred of thoſe that lie buried under the great Mount, as if the three " together were deſigned as a Family Monument for ſome great *Daniſh* " Prince interred here, near his Country-dwelling, as the Word *Grange*, " (by which the Place is called) ſeems to imply, being a *Teutonick* or " *German* Word, and not of *Iriſh* Original. For that the *Danes* choſe " to bury near their Country-ſeats is teſtified by *Wormius* (*g*) aforeſaid."

Another Cave of a different Form was diſcovered on the Top of a Mount called *Knock-an-ard-ouſk*, near *Lucan*, in the County of *Dublin*, which probably was deſigned for the ſame Purpoſes; though when I was in it in the Year 1740, there appeared no Tokens of Altars, Urns, or Bones, except of a human Tooth, and two Ancle-bones, which I took with me, as others might have done the reſt from the Time of its firſt Diſcovery, being about the Year 1724. See Plate II. N° 7.

We have met alſo with ſome Inſtances of the ſecond Sort of Repoſitories uſed for receiving the Dead, *i. e.* Stone-Coffins made like Boxes ſufficiently capacious to hold the Corps, and not much more. Of theſe in the Year 1734 one was opened on the Lands of *Cloneleſlieu*, in the *Queen's* County, 5 Miles from *Mount-Melick*, and not far from the Manſion-Houſe of

(*f*) Lib. 1. Cap. 3. (*g*) Lib. 1. Cap. 6.

of Mr. *Dun*, which I had the Opportunity of ſeeing ſoon after. The upper Stone of this Monument was of an enormous Size, and an irregular Shape, not oblong, as Tomb-ſtones generally are, but rather like a Lozenge in Heraldry, or a Diamond on the Cards, in Length full eight Feet, and 5 Feet 4 Inches broad, 11 Inches thick in ſome Parts, 9 and a half in others, and a ſmall Portion at one End but ſeven. It was ſupported by two Side-Stones, and two End-Stones, the latter of which, as the Rubbiſh was not cleared away, could not be meaſured; but the Side-Stones were 5 Feet, 7 Inches long, near 4 Feet broad, and from 8 to 10 Inches thick. The Stones which compoſe this Monument are a gray grit, and appear to have been raiſed in the neighbouring Mountains of *Slieu-Bloom*, nor is there any Sign of Inſcription or Date, or the Mark of a Tool upon it; but all is rough, miſhapen, and unhewed. Cloſed up within this Coffin was found the entire Skeleton of a middle ſized Man, the Head placed weſtward, and the Feet to the Eaſt, the Scull ſo rotten that it crumbled away with Handling, the Teeth white and ſound, and the reſt of the Bones entire, though ſomething decayed. It appeared to have been placed on the Surface of the Ground, and ſurrounded by a Heap of large paving Stones, ſuch as an adjoining River ſupplies, placed together in a regular and circular Form, taking up in Compaſs 180 Feet; which Circle of Stones roſe no higher than a little above the upper Edge of the Monument, and was covered over with a Staple of Earth about a Foot thick, and the Entrance into it was at one Corner, which was covered with a Stone about 2 Feet and a half ſquare. This Monument was diſcovered accidentally by a Farmer of the Ground removing ſome Stones from the Mount for domeſtick Uſes; and there are two other Mounts of the ſame Sort and Size, not far diſtant from this, which, if opened, might afford new Diſcoveries.

Molyneux (*b*) gives an Account of another Monument of this Sort diſcovered in the Year 1716, at *Stillorgan*, near *Dublin*, which varies in ſome Particulars from the Inſtance before related. It was a Cavity only 2 Feet long, 16 Inches wide, and about 14 Inches deep, the 2 Sides and Ends whereof were lined with 4 rude Flag-ſtones ſet Edge-ways, over which was placed a Covering of one huge, maſſy Stone, that 10 Men could not lift, lying 2 Feet beneath the Surface of the Ground. This Box contained ſeveral Fragments of human Bones, as Parts of the Scull, Jaws, Teeth, ſome Portion of the Spine, ribs, Bones of the Legs, and Thighs, ſome of them, particularly a Thigh Bone, very compleat, and lying promiſcuouſly diſperſed within the Hollow of the Grave, near which within the ſame Grave ſtood an Urn, containing nothing but looſe Earth that accidentally fell in as the Workmen were opening the Grave. It is impoſſible that the compleat Body of a Man could be depoſited within ſo narrow a Compaſs; from whence the Author of this Relation concludes, "that they muſt have been "diveſted of all Fleſh before they were committed to this Sepulchre. "Yet it did not appear by any Tokens that they had paſſed the Fire, "and therefore one would think that the Body had lain buried in ſome o-"ther Place, and that the looſe Bones were afterwards collected from thence, "and depoſited here; yet to retain ſome of the antient Faſhion of the "Country, which Men do not eaſily quit all at once, it was thought a De-"cency and Reſpect to the deceaſed to inter an Urn together with the "Bones, though it was not applied as uſual to the Reception of the Aſhes "of the dead."

An Inſtance alſo may be ſeen of the *Valcoſter* Funeral, or caſting the dead ſlain in Battle in a Heap, and covering them with Earth, in a Mount near *Forreſt*, in the Barony of *Coolock*, and County of *Dublin*. Numbers of human Bones are now to be ſeen lying promiſcuouſly in this Mount,

(*b*) As before. p. 201.

Mount, which was opened for Gravel ſome Years ago by the Orders of Mr. *Blair*, on whoſe Land it ſtands. Some curious Gentlemen about two Years agoe diſcovered in this Mount a humane Skeleton of a monſtrous Size, which meaſured from the Anckle Bone to the Top of the *Cranium* 8 Feet, 4 Inches; ſo that allowing a proportionable Diſtance from the Anckle to the Soal of the Foot, and for the Skin and Fleſh covering the Cranium, as well as for the Space occupied by the Cartilages between the ſeveral Bones in a living Body, the Perſon to whom this Skeleton belonged muſt have been not far ſhort of 9 Feet high. The Scull in the moſt ſolid Part was better than a Quarter of an Inch thick, and the Bones of the big Toe were, each of them, two Inches long, and 3 Inches and a quarter in Circumference. The Dentes Molares, or Grinders were alſo enormouſly big, and the Tibia above 20 Inches long. The Poſition of the Head was to the North, and of the Feet to the South, and all the Bones, except the Teeth, were in a crumbling and decaying Condition. I had this Account from ſome Gentlemen of undoubted Veracity, who meaſured the Skeleton; and I myſelf on the 17th of *April* this Year took out of the ſaid Mount, lying abont 3 Feet under the Surface, an entire Scull and two Thigh Bones, conſiderably leſs than thoſe before mentioned; and all the other Bones of the Skeleton were there, but much decayed. It may not be improbable that theſe Bodies were depoſited there in the Year 1014, after the celebrated Battle then fought on the Plains of *Clontarfe*, not far from that Neighbourhood. Two other Mounts of the ſame kind lie each within half a Mile of the former, which, if opened, may afford freſh Diſcoveries.

Though *Wormius*, and other Writers, make the Age of *Burning* the firſt Æra of Time; yet indiſputably the earlieſt Manner of diſpoſing of the dead was in the Earth, which was ſucceeded by *Burning*, and that again by interring. Burying in the Earth ſeems to have been injoined by God immediately after the Lapſe of *Adam*. *Duſt thou art, and to Duſt thou ſhalt return*; (*i*) agreeable to which *Abraham* (*k*) purchaſed from *Ephron* the *Hittite* a Poſſeſſion for a burying Place wherein to depoſite his Wife, *Sarah*, refuſing the Choice of the Sepulchres, which the Sons of *Heth* offered him. That the *Egyptians* buryed in the Earth is manifeſt from their Cuſtom of embalming the dead; and *Tacitus* (*l*) ſays, "that the *Jews* choſe rather to "bury after the *Egyptian* Cuſtoms than to burn their dead," which was the Practice in his time. Burning was firſt introduced to prevent the Outrages committed by Enemies on the Bodies of their Enemies, which ſeems to be confirmed in the Inſtance of *Saul* (*m*), who being defeated by the *Philiſtines* preſſed his Armour-bearer to kill him, "*leaſt the uncircumciſed ſhould abuſe him.*" But *Saul* dying by his own Sword, the *Philiſtines* found him and cut off his Head, and put his Armour in the Houſe of *Aſhtaroth*, and faſtned his Body to the Wall of *Beth-ſhan*. And the valiant Men of *Jabeſh-Gilead* went by night and took his Body from the Wall, and carried it to *Jabeſh* and *burnt* it there; but his Bones they buried under a Tree at *Jabeſh*. Agreeable to this is the Example of *Sylla* among the *Romans*, who ordered his Body to be burnt, leaſt the Cruelties he had exerciſed on the Body of *Marius* ſhould be retaliated upon his own; and ſome think that it was at this Time that burning the dead firſt came in Uſe among the *Romans*, which ſeems to be countenanced by *Pliny* (*n*), who aſſerts, "that the Cuſtom of *Burning* was not "introduced till they had diſcovered that their Enemies dug up and expoſed "the Bodies of their Soldiers." But this is contradicted by *Plutarch* (*o*), who tells us, "that *Numa* expreſly forbid by his Teſtament to *burn* him." From which two Authorities may be gathered, that both Cuſtoms prevailed, and that the *Romans* ſometimes buryed and ſometimes *burned* their dead, as their Inclinations led them; and ſo was the Practice of other Countries.]

Of

(*i*) Gen. III. 19. (*k*) Ibid. Cap. 23. (*l*) Hiſt. Lib. 5. (*m*) Samuel, I. 31.
(*n*) Nat. Hiſt. Lib. 7. Ch. 54. (*o*) In the Life of Numa.

Of antient Sepulchres under Hills and Mounts ſee what is ſaid in the preceding Chapter, Sect. II. and alſo *Iſidore* (*o*). Antient Hiſtorians frequently mention ſubterraneous *Vaults*, called by the *Grecians Hypogea*, and by the *Latins*, *Conditoria*, as alſo *Requietoria* in ſome antient Inſcriptions; and that the antient *Hebrews* had their Sepulchres in Caves may be ſeen in Scripture (*p*), [in a Purchaſe made by *Abraham* of the Cave of *Machpelah* to be a *Poſſeſſion* of a *Burying Place* for *Sarah* his Wife, and his Family, in which he himſelf and his Poſterity were buryed.] That the antient Heathen *Anglo-Saxons* had Sepulchres called *Byrgens*, under Hills, called by ſome *Barrowes*, is moſt certain. *Camden* (*q*) obſerves, that it was cuſtomary among the Northern Nations for every Soldier, who eſcaped alive out of Battle, to caſt as much Earth as his Helmet would hold upon the Graves of the ſlain. [This was the *Valcoſter* Funeral before mentioned p. 146. But of theſe Cuſtoms among the Northern Nations the Reader may find a fuller Account, if he thinks it worth while, in *Olaus Wormius* (*r*), or in *Saxo Grammaticus*, or *Olaus Magnus*.

We return now to the antient Cuſtom of burning the dead among the *Iriſh*, which certainly prevailed not only among the *Oſtmen* in *Ireland*, while they were Idolaters, but alſo did not ſuddenly diſappear from among the *Iriſh* themſelves after the Light of the Goſpel had ſhone upon them. For in a very antient Book of Canons of 66 Titles in the *Cotton* Library, written in the Time of the *Anglo-Saxons*, under this Title, *De Nomine Baſilicæ, & ejus Sciſſurâ*, we read thus. "Synod Hibern. Βασιλεὺς in *Greek*, *Rex* in *Latin*; from whence "*Baſilica Regalis*, (B) a Cathedral, borrowed its Name, becauſe in early "Times, *Kings* only were buryed in it; other Men being either *burned* or "buryed under a *Heap* of *Stones*. Alſo no Stranger has Liberty to break "up the Ground of the Cathedral, without Permiſſion from the *Prince*; "and

(*o*) Etymol. Lib. 15. Cap. 11. (*p*) Gen. XXIII, XXV, XLIX. (*q*) Brit. p. 127.
(*r*) De Danicis Monumentis. Lib. 1.

(B) *Baſilica* in its primary ſenſe denoted a Royal Palace, or a Place where the Prince ſat in Judgment; but it was ſometimes taken for an Exchange for Merchants, and alſo for a Temple or Place of Worſhip: and in all theſe Senſes imported a Royal Building appropriated for ever to the Uſes of the Publick, whether ſacred or prophane. In it the Kings and Magiſtrates of *Rome* were inaugurated, and received the Enſigns of their Government; in it they gave Audience to Embaſſadors, diſtributed Juſtice to the People, and held their publick Sacrifices. There was a *Baſilica* in every city under the *Roman* Government, as may be gathered from a Paſſage iu *Suetonius* (*s*) "The Decurions (ſays he) of the Towns and Colonies conveyed "his (*Auguſtus*'s) Body from *Nola* to *Bovillæ* by Night, on Account of the Heat of the "Seaſon; but in the Day-time they depoſited it in the *Baſilica* of every Town they paſſed "through, or in the greateſt of the Temples. From *Bovillæ* the Equeſtrian Order took it "in charge, and brought it into the city." There were 20 of theſe *Baſilicæ* in *Rome*; but the Principal was that called *Julia*, from *Julius Cæſar*, the Founder of it, which was a moſt magnificent Building, formed after the Manner of our Cathedrals, and ſupported by a hundred Pillars in 4 Rows, each Row conſiſting of 25 Pillars. *Virgil* takes his Deſcription of the ſuppoſed Palace of K. *Latinus* from it. *Æn.* 7.

Tectum Auguſtum ingens, centum ſublime Columnis	A ſpacious palace, in the city's height,
Urbe ſuit ſummâ, Laurentis Regia Pici,	Sublime upon a hundred pillars ſtood,
Horrendum Sylvis, & Religione parentum.	With gloomy groves religiouſly obſcure;
Hinc Sceptra accipere, & primos attollere faſces	Laurentian *Picus'* palace; where the kings
Regibus Omen erat, hoc illis Curia Templum,	The firſt inauguration of their ſway,
Hæc ſacris ædes epulis.——	The ſceptres, and the regal Faſces took:
	This court their temple; here their ſacred Feaſts.

TRAPPE.

The Uſes of the *Baſilca* appear in this Paſſage; and when the Religion of *Chriſt* came to get Footing in the World, the Profeſſors of it, built their Places of Worſhip in Imitation of theſe *Baſilicæ*, and ſupported them with Pillars; from which Circumſtance *Pancirollus* (*t*) diſtinguiſhes between a Cathedral and a Church, and calls thoſe with Pillars *Baſilicæ*, and others ſimply *Ædes*. It is true the Baſilicæ were in early Times the burying Places of Kings, according to the Canon before quoted, as well as from the Paſſage cited from *Suetonius*, the Corps of *Auguſtus* being depoſited in the *Baſilica*, or chief Temple of every Town it paſſed through. But it appears from the ſa me Author, that the Aſhes of *Auguſtus* were not depoſited in the *Baſilica*, but in a Mauſolæum erected by himſelf between the Flaminian Road and the Banks of the Tiber.

" and if any Perſon ſhould dare to do ſo, he ſhall pay according to the " Dignity of the Place." Thus for the Synod.—And this diſcovers another antient Cuſtom among the *Iriſh* of burying under a *Kairn*, or Heap of Stones, of which ſee before, p. 113.

Nor muſt we omit what is to be found in the Book of *Canons* before mentioned concerning *the Rights of a dead Body*, taken out of an antient *Iriſh* Synod in theſe Words. " Every dead Body has in its own Right a Cow, " and a Horſe, and a Garment, and the Furniture of his Bed; nor ſhall any " of theſe be paid in Satisfaction of his Debts; becauſe they are as it were " peculiar to his Body."

Of the Cries, and Lamentations, and clapping of Hands, practiſed by the *Iriſh* Women at the Funerals of their Friends, I ſhall hint ſomething in Chap. XXI. Sometimes alſo Women were hired to mourn for the dead after the Manner of antient *Præficæ*. *Servius* calls a *Præfica*, *Planctuum Principem*, the Prince or Chief of the Mourners. It appears manifeſt enough from the antient *Roman* Writers, that in old times the like Cuſtom prevailed among the *Roman* Women, to howl and tear their Hair and Cheeks, and was prohibited by the Laws of the twelve Tables in theſe Words, " *Mulieres genas ne radunto. Mulier faciem ne Carpito. Mulieres Leſſum* (i. e. " lugubrem ejulationem) *Funeris ergo ne habento.*—Let not Women tear their " Cheeks, nor ſcratch their Faces, nor raiſe a howling in their Attendance " upon Funerals." *Tacitus* (*s*) having deſcribed the Funeral Solemnities of the antient *Germans*, and given an Account " *of the Manner of burning the* " *Bodies of their eminent Men with a certain Kind of Wood, and raiſing to* " *them Sepulchres of Sods*," Proceeds thus, " *they ſoon lay aſide their Tears* " *and Lamentations; but their Grief and Sorrow continue long. It is commen-* " *dable in Women to lament, in Men to remember.*" Nor is it to be doubted but that the antient *Iriſh* borrowed a Similitude of Cuſtoms in many Particulars from the *Germans*, from whom the *Cauci* and *Menapii* of *Ireland* were deſcended; as they did alſo ſome others from the *Gauls*; and in particular (as to our preſent Purpoſe) in their Feaſts and Banquets at a Funeral, after the dead Body was carried out.

CHAP. XIX.

Of the antient Kinds of Trials, *and* Purgations, *uſed among the* Iriſh, *after the Converſion of that Country to the Chriſtian Religion.*

THE antient cuſtomary Way of *Purgation* among the Chriſtian *Iriſh* was that of an *Oath*, taken by the Solemnity of laying a Hand on the Goſpel, which was ſometimes attended by the Perception of the Euchariſt. [This is called a *Canonical Purgation*, becauſe it was allowed of by the *Canons*, and to diſtinguiſh it from *Vulgar Purgations*, as by *Battle*, *Fire-Ordeal*, or the like.] We ſee this Practice in an antient *Canon* of St. *Patrick*, under the Title, *de Contentione duorum abſque teſtibus*; — " It is decreed, that if any Fact be to " be proved, it ſhould be atteſted on the Four Evangeliſts, before taking the " Communion, and afterwards the Credibility ſhall be left to the Judge." [In the Regiſtry (*a*) of *Octavian de Palatio*, Archbiſhop of *Armagh*, may be ſeen a different Form of taking an Oath in the Inſtance of *Thady*, Biſhop of *Down* and *Connor*, who ſwore Canonical Obedience to his Metropolitan, *Manu ad Cor appoſitâ, & inſpectis S. S. Dei Evangeliis*— *by laying his Hand to his Heart, and looking*

(*s*) De Moribus Germanorum. (*a*) Fo. 396.

looking on the Goſpels, and not laying his Hand on the Goſpels, according to the uſual Practice. In *Scotland* the Form of taking an *Oath* is by holding up the Right Hand, and looking on the Goſpels. All of thoſe Forms ſignify no more than an Adjuration of God to the Truth.]

Divers other Kinds of Purgation are related by Authors of the middle Ages, and in particular by the Venerable *Bede*, (*b*) who ſpeaking of our St *Brigid*, ſays, "among the *Scots*, (i. e. the *Iriſh*,) the Nativity of the Virgin, St. *Brigid*, "whoſe Life was made famous by Miracles; who, when in Teſtimony of her "Virginity, ſhe touched the Wood of the Altar, it ſprouted out Green." *Co-* "*gitoſus*, (*c*) a Writer elder than *Bede*, relates the ſame Story.

As to the Trial by Combat, which was another Kind of Purgation, the following *Canon* made in a Synod held by St. *Patrick*, *Auxilius*, and *Iſſerninus* relates to the Prohibition of that Practice in a Clerk. "If a Clerk, (ſays that "Canon) become Surety for a Gentile in any Sum, and if it happens (which "is not uncommon) that the Gentile by any Craft ſhould over-reach the Clerk "in his Dealings, the Clerk ſhall pay the Debt: For if he engage in "Combat with him, he ſhall be juſtly adjudged to be out of the Pale of the "Church." After the Arrival of the *Engliſh* in *Ireland*, in ſome of the more ſolemn Trials at Law, and in Purgations, the Combat came to be uſed in that Country, though it was but rarely practiſed. *John Clyn*, (*d*) a Franciſcan Frier of a Convent at *Kilkenny*, mentions this Kind of Combat thus. "*Geffry de St. Leger*, "Biſhop of *Oſſory*, recovered the Mannor of *Seirkeran*, by Combat"; the Champion of the Biſhop (for ſo I underſtand it;) in a Writ of Right, (as it is called) obtaining the Victory over the Champion of his Adverſary. So ten Years after, in that warm Diſſention which aroſe between *William de Veſcey*, then late Lord Juſtice of *Ireland*, and *John Fitz-Thomas*, afterwards Earl of *Kildare*, by whom *Veſcey* was impeached of Treaſon, at *Dublin*, on the firſt of *April*, before *William de la Hay*, Lord Juſtice of *Ireland*, and the King's Council, *Veſcey* offered to defend his Cauſe by *Combat*, and his Adverſary accepted of the Challenge. Then, after ſome accuſtomed ſolemnities, the Day of Combat was by King *Edward*'s Command adjourned over into *England*; but *Veſcey* before the Day appointed privately conveyed himſelf out of Danger, and the King gave all his Eſtate in *Ireland* to *Fitz-Thomas*. [The only Inſtance of a *Combat* fought in *Ireland* upon an Appeal, that I have met with, was, in 1583, which as it contains the Form of Proceedings, the Iſſue, and the Trial, as a Matter uncommon, may be worthy of a Place here. That Year, *Connor Mac-Cormac O-Connor* appealed *Teig Mac-Gilpatrick O-Connor* before the Lords Juſtices and Council for killing his Men under Protection. *Teig*, the Defendant, pleaded, that the Appellant's Men had, ſince they had taken Protection, confederated with the Rebel *Cahil O-Connor*, and therefore were alſo Rebels, and that he was ready to maintain his Plea by Combat. The Challenge being accepted by the Appellant, all Things were prepared to trie the Iſſue, and Time and Place appointed, according to Precedents drawn from the Laws of *England* in ſuch Caſes. The Weapons, being Sword and Target, were choſen by the Defendant, and the Day following appointed for Combat. The Lords Juſtices, the Judges, and Counſellors, attended in Places appointed for them, every Man according to his rank, and moſt of the military Officers, for the greater Solemnity of the Trial, were preſent. The Combatants were ſeated on two Stools, one at each End of the inner Court of the Caſtle. The Court being called, the Appellant was led forward into the Liſts, ſtripped in his Shirt, and ſearched by the Secretary of State, having no Arms but his Sword and Target, and taking a Corporal Oath, that his Quarrel was juſt, he made his reverence to the Lords Juſtices, and the Court, and then was led back to his Stool. The ſame Ceremony was obſerved, as to the Defendant. Then the Pleadings were openly read, and the Appellant was demanded, whether he would aver his Appeal? To

(*b*) Martyrol. under the 1ſt of February. (*c*) Vit. Brigid. Cap. 3. (*d*) Annals ad an. 1284.

To which he anſwering in the Affirmative, the Defendant was alſo aſked, whether he would confeſs the Action, or abide the Trial of the ſame? He alſo anſwered, that he would aver his Plea by the Sword. The ſignal being then given by ſound of Trumpet, they began the Combat with great Reſolution. The Appellant received two Wounds in his Leg, and one in his Thigh, and thereupon attempted to cloſe the Defendant; who being too ſtrong for him he pummeled him, till he looſened his Murrion, and then with his own Sword cut off his Head, and on the Point thereof preſented it to the Lords Juſtices, and ſo his Acquittal was recorded.] But theſe are Examples of more modern Times. To proceed.

Another Kind of Purgation was alſo in uſe by the antient Laws, called *Ordeal*; of which there were three Kinds, *Hot Iron*, *Hot Water*, and *Cold-Water*; [and theſe were called *Dei Judicia*, or Appeals to God, and the Perſons were adjudged Guilty or Innocent according to the Succeſs. *The Fire Ordeal* was performed either by ſtepping over nine hot Plowſhares Blind-folded, or by holding a Piece of red hot Iron in the Hand; in either of which Caſes, the Party was eſteemed Innocent, if he eſcaped unburnt, but if the contrary, was adjudged Guilty. The Purgation by *Hot-Water Ordeal* was for the Party accuſed to thruſt his Hands or Feet into Scalding Water, upon a Preſumption, that if Innocent, he would receive no Harm; and *Cold Water Ordeal* was for the Party to be caſt into a Pond, or River, and his Innocence appeared from his Sinking or Swimming, *i. e.* if he were Innocent he would Sink when plunged in, if otherwiſe, the Water would not receive him. The *Fire Ordeal* was the Purgation of Freemen, and Perſons of better Condition; the others were for Bondmen and Ruſticks. Theſe Purgations were performed with a World of Ceremony, and Preparations made for them, in the Churches in Preſence of Biſhops, Prieſts, and Secular Judges, with Faſtings, Confeſſions, the receiving the Communion, and Numbers of Adjurations. *Mabillon*, (*e*) has ſet forth at large the Rites and Ceremonies uſed in the *Cold Water Ordeal*, together with the Forms of *Adjuration* therein practiſed, as the ſame were inſtituted by Pope *Eugene* II. who began his Pontificate in the Year 823. As this Piece will help to clear up the Subject in Hand, I ſhall not treſpaſs on the Reader's Patience, to give a Tranſlation of what *Mabillon* has pubiſhed upon the Occaſion at large, which may be ſeen underneath (A).]

Gilbert

(*e*) Vet. Analect. Tom. 1. p. 47.

" (A) When you will put Men to their Probation, you ought to do it thus. Take thoſe whom " you have a Mind to caſt into the Water, lead them into the Church, and before them all let the " Prieſt Sing a Maſs, and make them Offer at the Maſs. When they ſhall come to the Communion, before they communicate, let the Prieſt interrogate them, thus conjuring them, I adjure you " by the Father, and Son, and Holy-Ghoſt, and by the Chriſtianity you have received, and by " the only begotten Son of God, and by the Holy Trinity, and by the Holy Goſpels, and by " the Reliques, which are depoſited in this Church, that you do not preſume in any manner to " Communicate, nor to approach the Altar, if you have done this Thing, or conſented to the " doing it, or know who did it. But if they all are ſilent, and no one ſpeaks, let the Prieſt go " to the Altar, and give them the Communion. Afterwards let him ſay to thoſe whom he has " communicated: Let this Body and Blood of our Lord Jeſus Chriſt, be you to for a *Probation* this " Day. The Maſs being ended, let the Prieſt conſecrate Holy Water, and let him take it to " the Place where the Men are to receive their *Probation*; and when they come to the Place, " let him give them ſome of the Holy Water to drink, ſaying to each of them, let this Water " be to your *Probation*. Afterwards let him conjure the Water into which he ſhall put them. " After the Conjuration of the Water, let him ſtrip them of their Garments, and make every " one of them kiſs the Holy Goſpels, and the Croſs of Chriſt. Afterwards he ſhall ſprinkle " every one of them with Holy Water, and caſt them one by one into the Water. The Prieſt " ought to do all theſe theſe things Faſting, nor ought they to eat before, who caſt them into " the Water.

The Form of Adjuration.

" I Adjure you, O Man, N. by the Invocation of our Lord *Jeſus Chriſt*, and by the *Judg-* " *ment of Cold Water*, I Adjure you by the Father, Son, and Holy Spirit, and by the Undivided " Trinity, and by our Lord Jeſus Chriſt, and by all Angels, and Archangels, and by the tremen- " dous Day of Judgment, and by the Four Evangeliſts, *Matthew*, *Mark*, *Luke*, and *John*,

" and

Gilbert or *Gille*, Biſhop of *Limerick*; (who flouriſhed in the Year 1130) in his Book, *de Statu Eccleſiæ*, among the things, which the Biſhop uſed to conſecrate, enumerates *the judicial Iron*; from whence it appears probable, that the *Iriſh* antiently practiſed this Kind of Trial. *Saxo Grammaticus*, in the Life of *Nicholas*, the 81ſt King of the *Danes*, gives an Account of one *Harald*, an *Iriſhman* by Deſcent, who endured the Judgment of the *Hot Iron*, by walking Barefooted over red hot Bars, without being ſcorched. But theſe laſt mentioned Trials, i. e. *Combat* and *Ordeal*, are prohibited by Canons, and ſharply reproved by Divines. The Trial by *Ordeal* is indeed long ſince extinct, [having been aboliſhed by Parliament (*f*) in the Reign of *Henry* IIId,] and the Trial by *Combat* has gone into diſuſe.

The laſt leud Cuſtom to be taken Notice of, (and which I had almoſt forgot to mention,) was that which was antiently ſometimes uſed by Litiguts, of Swearing before their *Brehons*, or Judges, by the *Head*, *Hand*, *Life*, or *Health* of their Prince or Lord; which Cuſtom, without Queſtion, ſavours of a Heatheniſh Original, and, as it ſeems, firſt came from the *Ægyptians*. Of this we have a Hint in the Oath, which *Joſeph*, (after the Cuſtom of the *Egyptians*) ſwore, *By the Life of Pharaoh* (*g*). *Dio* (*h*) relates, that the like Cuſtom of Swearing, *By the Life and Fortune of Cæſar*, prevailed among the antient *Romans*. It is certain alſo, that it afterwards grew into a Cuſtom among the Chriſtians, both of the Eaſt and Weſt, to Swear *by the Health or Life* of the Emperour, or the King and his Sons. This Cuſtom indeed continued longer

(*f*) Rot. Pat. 3. Hen. 3. Membr. 5. (*g*) Gen. Chap. 42. (*h*) Lib. 45. 57.

" and by the Twelve Apoſtles, and by the Twelve Prophets, and by all the Saints of God, and " by the Principalities and Powers, and Dominations, and Virtues, and by the Thrones, Che- " rubin and Seraphin, and by the three young Men, *Sidrach*, *Miſach*, and *Abedenago*, and by " the 144,000, who ſuffered for the Name of Chriſt, and by that Baptiſm by which the Prieſt " regenerated you, that if you know of the Theft charged on you, or ſaw it committed, or " carried it, or received it into your Houſe, or were conſenting to it, or if you have a hardned " Heart, let your Heart be conſumed within you, *and the Water not receive you*, nor let any " Witchcraft prevail againſt this, but let the truth be manifeſted. Wherefore we earneſtly beſeech " you, O Lord Jeſus Chriſt, to give us ſuch a Sign, that if this Man be guilty, he may be in " no wiſe *received by the Water*. Grant this, O Lord Jeſus Chriſt, to your Praiſe and Glory, by " the Invocation of your Name, that all may know, that you are our Lord, who with the Fa- " ther, and the Holy Spirit, lives and reigns God to endleſs Ages, Amen.

The Prayer uſed over the Holy Water.

" We moſt humbly beſeech you, O Lord Jeſus Chriſt, to vouchſafe, immediately to give us " ſuch a Sign, that if this Perſon be any way guilty of what is objected to him, *that the Water may* " *not receive him*. And this do, O Lord, to your Praiſe and Glory, at the Invocation of your " Name, that all may know that you are the true God, and that there is no other God but " you, who lives and reigns with God the Father, in the Unity of the Spirit, for infinite Ages, " Amen:

" The Omnipotent God created this Judgment, and it is true, and was found out by Pope " *Eugene*, that all Biſhops, Abbots, Earls, and Chriſtians through the whole World may ſtudy " to obſerve it; becauſe it is approved by many, and found to be true. And for this Cauſe it " was found out and Inſtituted, that it ſhould be lawful for no Body to put his Hand on the " Altar, nor to ſwear on the Reliques or Bodies of the Saints:

Mabillon's Annotations on the foregoing Forms:

" Many have written much on the various Kinds of *Probation*. I therefore ſet down in this " Place the *Probation of Cold Water*, becauſe it is mentioned to be inſtituted by Pope *Eugene* " in a very antient Manuſcript written on Vellum, in the 9th Century, remaining in the Church " of St. *Remigius*, at *Rheims*, from whence I have tranſcribed what goes before With it agrees " an antient Collection of Canons preſerved in the Monaſtery of St. *Marian*, at *Auxerre*; in which " the form of *Judgment by Cold Water* is related with this Note.— Our Lord the Pope ſent this " Judgment and Examination into *France*, that the Sacred Altars of the Saints might not be vio- " lated, but that the Truth might be made manifeſt by this Adjuration and Judgment of *Cold* " *Water*. To which is added the Adjuration Word for Word, as before.— Yet *Lewis Auguſtus*, " (as appears in the Capitulary of *Aquiſgrane* of the Year 1328, Sect. 7. Chap. 12.) decreed, " that the Examination by *Cold Water*, which hitherto was uſed, ſhould be interdicted from our " Maſſes, and be no more obſerved. Which Decree *Lewis* made after the Conſtitution of Pope " *Eugene*, *viz.* the next Year after the Death of that Pope. Yet this Rite or Ceremony of *Pur-* " *gation* was not abſolutely aboliſhed by the Decree of *Lewis*. For *Hincmar*, Archbiſhop of " *Rheims*, being queſtioned upon it, by *Hildegar*, Biſhop of *Meaux*, juſtified the Judgment of " *Cold Water*, by many Arguments." — Thus far *Mabillon*.

longer in *Ireland*, than in other Places; but at length it was even there prohibited in judicial Proceedings. [Yet it ſtill continues in common Converſation, to Swear by the Hand of the Lord, Landlord, or Goſſip, grounded undoubtedly, though they know not why, on the antient Practice.] But let this ſuffice.

CHAP. XX.

Of the Slaves *or* Bondmen *of the antient* Iriſh; *and of their* Villains, Natives, *or* Betages, *regardant to the Land which they tilled.*

LET us now proceed to the *Slaves* or *Bondmen* of the antient *Iriſh*. That the *Iriſh* had heretofore *Slaves*, which (for the moſt Part) they bought and ſold at a certain Price, will admit of no Queſtion. And indeed, this Cuſtom was ſo common among them in Old Times, that in an antient *Iriſh* Synod, the Legacy that a Biſhop might bequeath out of the Goods of the Church is limited by the Price of a *Bondwoman*. For thus ſays an Old Canon tranſcribed out of a very antient Book of Canons in *Bennet* College, *Cambridge*, written above 700 Years ago. — "A Prince, *i. e.* a Biſhop, (as I before (*a*) "obſerved) may at his Death bequeath a Legacy out of the Goods of the "Church, that is, the price of a *Bondwoman*, either out of his moveable ſub-"ſtance, or out of his Lands." So in another Book of Canons of 66 Titles in the *Cotton* Library. "An *Iriſh* Synod ſaith, that whoever ſhall preſume "to ſteal or plunder any Thing that belongs to the King or a Biſhop, or ſhall "commit any Outrage againſt them, or ſhew any Contempt to them, he "ſhall pay the Price of ſeven *Bondwomen*, or ſhall do Penance with the "Biſhop for ſeven Years." There is a Paſſage alſo in another Canon in the ſame Place to this Purpoſe. "The Oath of a *Slave* without the Knowledge of "his Maſter is void; ſo the Oath of a Son or a Daughter, without the Know-"ledge of their Father, and the Oath of a Monk, without the Knowledge of "his Abbot, is void."

Among *Slaves* were *Priſoners* taken in War antiently reckoned, as being bought and ſold, and redeemed from Servitude at a Price. In Proof of this are the following two Canons, aſcribed to St. *Patrick*, among thoſe in the Book aforeſaid of 66 Titles. — "If any Perſon, [*i. e.* Monk (A)] ſhall go "about to redeem a Captive without the Permiſſion of his Abbot, he deſerves "Excommunication." — "Alſo if any Perſon gets the Permiſſion of his Pre-"late, and the Price of the *Captive* be collected, he ſhall exact no more than "Neceſſity requires; and if any thing remains over and above the Price, he "ſhall place it on the Altar, and it ſhall be employed to the Uſe of the "Indigent and Captives." I find no mention in Hiſtory of any Cuſtom or Form of *Manumiſſion* among the antient *Iriſh*, by which Slaves obtained their Liberty; nor do I know whether the various Sorts of *Manumiſſion* in uſe among the antient *Franks* will caſt any Light over this Matter; for inſtance, by caſting down a Penny in the Preſence of the King, or, in his Abſence, before his Peers, or by Charter in the Church before the Prieſts and the Altar, or by private Epiſtle.

Beſides theſe *Slaves*, there were alſo others called *Villains*; from whence Lands granted to ſuch were ſaid to be granted in *Villenage*. Theſe were *Laiks* regardant to the Mannor or Glebe, and eſteemed as a Part of the Inheritance or Farm. This appears in the Black Book of *Chriſt-Church*, *Dublin*, where

(*a*) Vol. 1. p. 46.

(A) Becauſe the Monk could have no property in his own Right, but to the Uſe of his Convent.

where the Lands given by King *Sitrick* to that Church, are ſaid to be granted, *with the Villains and Cows and Corn.*" The like may be ſeen alſo in a Charter of *Dermod*, King of *Leinſter*, granted a few Years before the arrival of the *Engliſh*, which I will give the Reader intire out of the Regiſtry (*b*), of the Priory of *All-Saints*, near *Dublin* — " In the name of the Holy and " undivided Trinity, Father, Son, and Holy Ghoſt, I *Dermod*, King of *Lein-* " *ſter*, for the love of God, and the Salvation of my Soul, have given " and granted to my Spiritual Father and Confeſſor, *Edan*, Biſhop of " *Louth*, (or *Clogher*) to the Uſe of the Filial Church of *Zola*, and their " Succeſſors, a certain Town Land called *Ballidubgail*, with the *Villains* there- " of, i. e. *Mæliſa Mac-Feilecan*, with his Children, and Grand-children, freed and " diſcharged from the Services and Expeditions of me, and all my Succeſſors, in " the Government of *Leinſter* and *Dublin*, in perpetual Alms, with the lawful and " antient Lands, and all other Things to the ſaid Town appertaining, &c. " Witneſſes, *Laurence*, Archbiſhop of *Dublin*, *Kinad*, Biſhop [of *Glendaloch*,] " and *Benignus*, Abbot of *Glendaloch*, *Enna*, my Son, *Felan Mac-Feolain*, *D.* " *Mac-Gilla-Colmoc*, *Ethmarebac*, and *Aralt*, Sons of *Torcail*, *G. Mac-Gunnar*, " and many others." Theſe *Villains* were the ſame, whom ſome call *Natives*, *Originaries*, or *Original Tenants*, and others, *Betages*. Theſe *Betages* are mentioned in an antient Regiſtry of the Archbiſhop of *Dublin*, called *Crede-Mibi*, i. e. in two Bulls of Pope *Urban* the IVth, therein recited, as alſo in the Black Book of the Church of *Liſmore*, from whence the following Paſſage was tranſcribed before the Book was deſtroyed by Fire. — " *Memoran-* " *dum quòd quælibet Caruca de Betagiis quolibet Anno debet arare Domino* (Epiſcopo) " *unam Acram ad Seiſinam frumenti, & unam Acram ad Seiſinam avenarum,* " *&c. Item, Betagii debent trahere blada Domini.* —That each Plow of *Betages* " ought every Year to till for the Lord (Biſhop,) one Acre in Wheat Seaſon, and " one Acre in the Seaſon of Oats, &c. Alſo the *Betages* ought to draw home " the Lord's Corn." The *Betages* ſeem in this Paſſage to be diſtinguiſhed from Tenants, [who were not obliged to ſuch ſervile Duties. Yet where *Farmers* or *Tenants* held *Betage* Lands, they were obliged to *Betage* Services, though in Effect they were of a more free Condition; in the ſame Manner as where Freemen held Lands, according to the Cuſtom of ſome Mannors, by *Villain* Services, yet were no *Villains*. Of this there is an Inſtance in the Black Book (*c*) of the Archbiſhop of *Dublin*, where in an Extent taken of the Mannors of the See both *Farmer*, *Cotager*, and *Betage* are mentioned. " And there " are (ſays that Extent) at *Finglaſs* certain *Farmers* who hold there twenty " four Acres and three Stangs of the Lands of the *Betages*, and every Acre " is extended at Fourteen Pence a Year. The Work of one *Farmer* is of the " yearly Value there of a Penny in Autumn, and nothing from the others, " becauſe they have a Tenure in the ſaid Land by the Rent aforeſaid. All the " Work of the ſaid Tenants and *Betages* is to cut and gather in the Lord's Hay. " And the ſaid Tenants and *Betages* for watching the Lord's Plow Cattle, " and Oxen, are extended at half a Mark a Year. And there are at *Finglaſs* " alſo twenty eight *Cottagers*, who hold there twenty eight Cottages, and " pay for them twenty two Shillings a Year."] So in a Charter of King *Edward* II. Dated the 14th of *May* in the 9th Year of his Reign (1316) by which the King created *John Fitz-Thomas*, Earl of *Kildare*, he granted to him alſo the Caſtle and Town of *Kildare*, " *together with the Services of the Free-Te-* " *nants*, *Farmers*, and *Betages*, *&c.*" [And in another Charter (*d*) of the ſame King, " It is our Pleaſure, (ſays he,) that the *Iriſh*, who are admitted to the " Benefit of the *Engliſh* Laws, ſhould be uſed as the *Engliſh* are in the Goods " and Chattles of their *Natives*, who are in thoſe Parts commonly called *Be-* " *tages*. Among the Articles ſent over by King *Edward* the IIId. for the Reformation of the State of *Ireland*, as cited by *Pryn* (*e*), one is this. " That " one

(*b*) F. 45. (*c*) F. 230. (*d*) 14 Edward II. p. 2. Memb. 21. (*e*) Animadv, p. 267. Pat. 5. Edward IIId, par. 1. Memb, 25.

" one and the ſame Law be obſerved to the *Iriſh*, as to the *Engliſh*, except in " the Services of *Betages* in the Power of their Lords, in the ſame Manner " as is uſed in *England* concerning *Villains*." By all which Quotations it would ſeem to appear (as is before hinted) that *Villains*, *Natives*, *Originaries*, or *Original Tenants*, and *Betages*, import much the ſame thing, and that the *Engliſh Villain*, and *Iriſh Betagh* is the ſame Perſon. Yet Lawyers diſtinguiſh Servants into three Kinds, *viz. Bondmen*, *Natives*, and *Villains*. The *Bondmen*, were theſe who bound themſelves by Contract, and were termed *Nativi Conventionarii*, — *Bondmen by Contract*, whoſe Services continued a longer or ſhorter time according to the Conditions of their Agreements. — A *Native* was the ſame as an *Originary*, or Original Inhabitant, that is a *Villain*, or *Bondman* by Birth or Stock. — And the *Villain*, properly ſo called, was either bound to the Perſon of the Lord and his Heirs, and called *Villain in Groſs*, or was *Regardant* to the *Mannor*, and bound to the Lord, as a Member annexed to the Lands, from whence he could not depart without the Licence of his Lord. As the *Villains* were ſuch by Original and Birth, ſo they ſometimes became ſo, by Confeſſion on Record in the Lord's Court, of which there is an Inſtance in the Black Book of the Archbiſhop of *Dublin*. " *William Nolane*, of *Tau-* " *laght*, in the twentieth Year of *Henry* VIIIth, in the Court of his Lord, " the Archbiſhop of *Dublin*, fully confeſſed himſelf a *Villain*, with all his " Poſterity, from that Time forward." They were called *Villains*, from *Villa* a *Village*, or *Farm*, where they lived, and did their Services, and in the ſame Senſe, *Pagans*, from *Pagus* a Village.] The Word *Betagh* has an *Iriſh* Sound, [and ſeems to me to ſignifie the ſame Thing as *Pagan*, or *Villain*; for *Biatach*, from whence the Word comes, ſignifies a *Farmer*, or one employed in the Servile Offices of the Lords *Village*; from whence alſo the Word, *Bodoch*, for a *Clown*, may have taken its original. There are Town Lands in *Ireland* called *Betagh* Town-Lands, and *Bally-Betagh*, which Sir *Richard Cox* (*f*) would have to be a Meaſure of Land containing ſixteen *Ballyboes*, each *Ballyboe* containing Sixteen Acres, and in ſome Places more. But I think he is miſtaken; and let the Meaſure of the *Bally-betagh* be what it would, it ſignified no more than a Town-Land, inhabited by *Betachs*, and ſet apart for the Work and Service of the Lord. Thus in certain Anonymous Annals under the Year 1177 it is ſaid, " That *Donogh O-Carillan* made Peace with the Men of " *Derry*, and gave his *Manchin*, or Duties for ever to *Columbkille*, and his " People of *Derry*, (i. e. to the Church of *Derry*,) and gave to them alſo a " *Betagh-Town-Land*, near *Donoghmore*," which I can underſtand in no other Senſe, than a Town-Land planted by *Betages*. *Betaghs-Town*, in the Barony of *Duleek*, and County of *Meath*, is well known; yet I will not affirm, (however probable it may be) that the Family Name, *Betagh*, which is not uncommon in *Ireland*, is originally come from the Deſcendants of ſuch who held their Lands by theſe *Native* or *Betagh* Tenures.]

Men of this ſervile Condition were not permitted to bear any Military Employment, and this was according to the moſt antient Cuſtom of the Heroick Ages, as one finds it deſcribed by *Virgil*, Æneid 9.

——— *Quorum primævus* Helenor,
Mæonio Regi, quem ſerva Lycimnia *furtim*
Suſtulerat, Vetitiſque *ad* Trojam *miſerat Armis*.

———Helenor *firſt*.
And Eldeſt born; whom to the *Lydian* King
The Slave *Lycimnia* by a ſtol'n Embrace
Bore, and in Arms *forbidden* ſent to *Troy*. *Trappe*.

[And *Selden* (*h*) aſſerts, from antient Authority, " that none was to be ad- " mitted to take the Military Oath, but a Freeman." By the Conſtitutions of

(*f*) Folio, 399. (*g*) Index, under the Words *Ballybetagh* and *Ballyboe*. (*h*) Janus Anglorum, p. 122.

of *Clarendan* made in the Year 1164 it was provided, " that the Sons of *Vil-*
" *lains* ought not to be ordained Clerks, without the Aſſent of the Lord in
" whoſe Lands they were known to be born."] But they only were employed in ruſtick Labours, in digging, hedging, plowing, ſowing and reaping, *&c.* Finally, the Lord of the Soil gave Law to the *Villain* as well in Relation to his Body, as all his Goods and Fortune. One may from thence gather, what a cruel Yoke that of Servitude was.

CHAP. XXI.

Of the antient Horſe *and* Foot *of the* Iriſh, *but principally of thoſe of the middle Ages: And of their* Arms, *and military* Shoutings.

SECT. I. IN the Ages of Antiquity the *Iriſh Horſemen* rode bare backed, without Saddles. Afterwards Saddles came in Faſhion among them, but without Styrrops, which we at preſent uſe in mounting. Theſe *Horſemen* engaged either with Spears, or Arrows; and ſome in the middle Ages were armed with Coats of Mail. Nor was this Manner of riding uncommon in old Times among the *Engliſh* themſelves, which is evident as well from ſome antient Seals, (on which may be ſeen the Effigies of an *Engliſh* Horſeman) as from an Act made in a Parliament begun at *Drogheda An.* 10. *Hen.* VII. Chap. 8. The ſame Cuſtom prevailed among the antient *Britons*, *Gauls*, and *Romans*. [The Invention indeed of the Saddle does not ſeem to be of extraordinary great Antiquity in the World; yet learned Men have held a contrary Opinion. *Polydore Virgil* (*a*) and *John Coraſius* (*b*) affirm, that the Invention of the Bridle and Saddle was moſt early, and they attribute it to the *Pelithronii*, a People of *Theſſaly*, otherwiſe called the *Lapithæ*; who were the Inventors of the Bridle and Saddle, and the Art of managing a Horſe, according to a Verſe in *Virgil* (*c*).

Fræna Pelethronii Lapithæ, Gyroſque dedere.

The *Lapithæ* firſt mounting on their back,
Added the Reins, and taught them under Arms
Graceful to form their Steps, to wheel and turn. TRAPPE.

But theſe Authors ſeem to have been miſled by an ambiguous Expreſſion in *Pliny* (*d*), on which it is more than probable they grounded their Opinion; for he aſſerts, " *inveniſſe Frænos & ſtrata Equorum* Pelethronium.—That *Pelethronius* was the " Inventor of Bridles and *Horſe Cloaths*;" *Stratum* properly ſignifying a Coverlet or Horſe-cloath, and not a Saddle: For *Stragulum*, as *Varro* obſerves, which may be alſo applied to *Stratum*, is deduced *a ſternendo* from *covering*; Whereas *Sella*, which is the proper Name of a *Saddle*, comes *a ſedendo*, becauſe the Rider ſits on it. The ſame may be ſaid of *Ephippium* uſed by *Horace* (*e*).

Optat Ephippia *bos piger*——

Ephippium and *Stratum* being ſynonymous Terms. *Pancirollus* (*f*), and his Commentator *Salmuth*, hold a contrary Opinion to the above cited Writers, and affirm, that Saddles were of no old Invention; becauſe they were not to be ſeen in any antique Statues. Yet it is plain from Hiſtory, that Saddles were

(*a*) De Inventoribus rerum, Lib. 2. Chap. 12. (*b*) Miſcelan. Lib. 6. Cap. 2. (*c*) Georg.

were in Uſe in the Reign of *Conſtantine*, the Son of *Conſtantine the Great*, about the Year of *Chriſt* 340. For we find in *Zonaras*, " that *Conſtans* " broke through his Brother *Conſtantin*'s Army, and threw him to the " Ground *cum Equo & Sellâ*——Horſe, Saddle and all." As this is the firſt Mention we find of a Saddle under the proper Name of *Sella*, it is probable the Invention of it was not long before this Time. It is ſoon after mentioned in a Law of *Theodoſius*, who began his Reign *A. D.* 382. For he, to reſtrain the Extravagance of his Subjects in the Ornaments of their Horſes, made a ſumptuary Edict. " *Ne* Sella *cum Frænis & Averſâ ſexaginta* " *Libros Auri tranſeat*——That the Saddle, Bit, and Reins ſhould not ex- " ceed the Price of 60*l.* in Gold." After him the Emperor *Leo*, who began to reign alone *A. D.* 472, made a Law, " *Ut nulli liceat in Frænis & Equeſtri-* " *bus* Sellis *vel in Baltheis ſuis Margaritas, Smaragdos & Hyacinthos adaptare*— " that no-body ſhould ſet Pearls, Emralds or Iacinths in their Bridles, *Saddles*, " or Belts." In latter times the *Iriſh* fell into the like Extravagance in their Accouterments, which made the Legiſlature think it neceſſary to reſtrain (*g*) the Uſe of *gilt Bridles*, *Peytrils*, and *other gilt Harneſs*. It is not ſo evident when Stirrups were firſt invented; but *Pancirollus* (*h*) obſerves that they were not in Uſe till after the Declenſion of the *Roman* Empire; ſince there is not the leaſt Traces of them appearing in antient Statues or Pictures; nor is the Name of them to be found in any antient *Greek* or *Latin* Author, and therefore, when they were firſt invented, they obtained a technical Name unknown to the Antients, as, *Staphiæ*, *Staffæ*, *Stapedes*, all ſignifying a Place where the Foot might reſt. *Cælius Rhodiginus* calls them *Subſellares* from their Poſition *ſub Sellâ*, under the Saddle, and *Robert Valturius*, *Ferrum Scanſile*, an Iron by which to mount, in the ſame Senſe as our Author calls them, *Scala Equeſtris*, a Horſeman's Ladder. A further Proof that *Stirrups* were not in Uſe among the antient *Romans* may be drawn from a Paſſage in *Virgil* (*i*), from whence it appears that the Cuſtom among that People was to vault upon their Horſes without the Aid of any Thing.

Infrænant alii Currus, aut Corpora ſaltu
Subjiciunt in Equos.——

Some rein their Chariots, or with active bound
Leap on their Steeds.—— TRAPPE.

We learn from *Vegetius* (*k*), who writ in the 4th Century, that it was a Part of the *Roman* Diſcipline to teach the Soldiers to vault on their Horſes; for which End they had wooden Horſes erected, whereon their young Soldiers might exerciſe themſelves. They firſt practiſed unarmed, until they had gained an eaſy Habit; after which they were taught to vault in their Armour, either from Right or Left, with their Swords or Spears in their Hands; and this they did, that in the Tumult of a Battle they ſhould meet with no Difficulty in Mounting. *Livy* calls theſe Horſemen by the Name of *Deſultores*, *Vaulters*. But becauſe this Method of getting on Horſe-back was not ſo eaſily practiſed, eſpecially by the weak and infirm, the *Viocuri*, (*l*) or Overſeers of the High-ways, placed Stone-ſteps in the Roads at proper Diſtances, by which Travellers could with little Trouble get on the Backs of their Horſes. —But it is time to return home.]

A *French* Poet, who writ the ſecond Expedition of King *Richard* II. into *Ireland An.* 1399 in *French* Verſe [which was afterwards tranſlated into *Engliſh* Proſe by *George* Earl of *Totneſs*] deſcribes *Mac-Murrough*, one of the moſt powerful Chiefs of the *Iriſh*, riding in this manner without a Saddle; but the Price of his gallant Horſe is worth obſerving, which this *French* Poet ſays coſt 400 Cows. [The Stirrup was not brought into general Uſe in *Ireland* till after

(*g*) Stat. 25. Hen. 6. Chap. 6. (*h*) As before. (*i*) Æneid 12. (*k*) Lib. 4. (*l*) Plutarch in Vit. C. Gracchi.

after the Reign of Queen *Elizabeth*, as appears from *Don Juan*'s Expreſs (*m*) from *Kinſale* to the King of *Spain*, *A. D.* 1601.]

The *Iriſh* Horſemen were attended by Servants on Foot, commonly called, *Daltini*, armed only with Darts or Javelins to which Thongs of Leather were faſtned wherewith to draw them back after they were caſt; and theſe had the Care of their Horſes. I ſhall hereafter mention the Horſe called *Hobellers* in the next Chapter, and therefore ſhall not anticipate it here. The *Greek* Word Ἵππος ſignifies a Horſe, from whence perhaps the Word, *Hobby*, is derived.

The *Iriſh* of the middle Ages employed two Sorts of Foot Soldiers; one called *Gallo-Glaſſes*, armed with an Iron Head-piece, and a Coat of Defence ſtuck with Iron-Nails, wearing a long Sword by their Sides, and bearing in one Hand a broad Ax with an extreme keen Edge, after the Manner of thoſe antient *Gauls*, whom *Marcellinus* (*n*) mentions. [That theſe Sort of Foot thus armed were uſed by the *Iriſh* in Imitation of what they ſaw among the *Engliſh* after their firſt Arrival is pretty manifeſt from the Name *Gallo-Glaſs*, which ſignifies no more than an *Engliſh* Servitor, *Gall-Oglach* in *Iriſh* importing an *Engliſh Servant*, and they were properly *Pedites gravis armaturæ*, or *heavy armed Foot*, in Oppoſition to] The ſecond Kind of Foot, who were [*Pedites levis armaturæ* or] *light armed Foot*, called by *Henry* of *Marleburg*, *Turbiculi*, and by others, *Turbarii*; but their common Names were *Kerns* (A). They [wore Head-pieces] fought with Darts or Javelins, to which a Thong was faſtned, Swords and Knives or *Skeyns*. Whether thoſe *Skeyns* (B) were the Sort of Knives called, *Seaxes*, worn by the antient *Saxons*, muſt be left to the Inquiry of others. Among the Articles (*o*) appointed to be obſerved in *Ireland* by King *Edward* the *Third*, one is "againſt the Supporters and Leaders of *Kerns*, and the People called *Idle-men*, unleſs in the "Marches (or Borders) and that at their own proper Charges." In War, inſtead of a *Drum*, they uſed the Bag-pipe, as the *Lacedemonians* of *old* did the Pipe in Battle, inſtead of the Cornet or Trumpet (*p*).

SECT. II. AS to the military *Arms* of the more antient *Iriſh*, it is paſt Controverſy that they were made of *Braſs*, and ſo were thoſe of the antient *Greeks*, *Germans*, and *Britons*; [of the latter of which People *Camden* (*q*) gives many Inſtances of Spear-heads, Axes, and Swords of Braſs, dug up in ſeveral Parts of *England*, which he ſuppoſes to be Weapons uſed by the *Britons*.] Our Author had in his Cuſtody the Braſs of a military *Ax*, of a rude but antique Workmanſhip, dug up in the laſt Century out of a Bog in the County of *Leitrim*. [I have ſeen alſo a ſhort Sword, called by the *Iriſh*, a *Sgian*, or *Skean*, not many Years ago diſcovered under Ground at *Dungan Hill* in the County of *Meath*, the Blade of which was of Braſs, 1 foot, 7 Inches, and $\frac{1}{10}$ long to the Handle, and at the broadeſt Part $\frac{6}{10}$ of an Inch. It was originally about $\frac{2}{7}$ of an Inch longer; but the Diſcoverer broke ſo much of it off to try the Metal, upon a Suppoſition that it was Gold. Of what Material the

(*m*) Pacata Hib. p. 194. (*n*) Lib. 19. (*o*) Rot. Clauſo. 5 Edw. 3. Membr. 25. in the Tower of London. (*p*) Aulus Gellius. Lib. 1. Cap. 11. (*q*) Brit. p. 14. 598. 793. 804.

(A) The true Name is *Keathern*, which ſignifies a Troop or Company of *Keathernach*, or Soldiers. The Word is generally taken in a contemptuous Senſe from the Cruelty and Oppreſſion uſed by this Body of the *Iriſh* Army both on Friends as well as Enemies; but in the Original Signification it has a military and honourable Sound. *Cormac Mac-Culinan*, King and Biſhop of *Caſhel*, is ſaid to have written in the 10th Century an *Iriſh Gloſſary*, in which the Word *Keathern* is explained thus. "*Keathern* (ſays the Etymologiſt) as it were, *Kith-Orn*; *Kith* i. e. "*Rath*, a Battle, *Orn*, i. e *Orguin*, *Or*, i. e. to burn, *guin* i. e. to ſlay." From all theſe put together, *Keathern* ſignifies *Burning and Slaying in Battle*, and is in its primitive Signification no more than *a Band of Soldiers*, like the *Roman* cohort.

(B) *Sgian* is an Original *Iriſh* Word ſignifying a Knife; from whence probably *Skeyn* is deduced.

the Handle was compoſed is not known, being entirely decayed by Time, but the Braſs covered by it had five Holes therein, and the Owner had a new Handle put to it in the Form it now appears. But theſe, as well as thoſe mentioned by *Camden*, might have been *Daniſh* Weapons, buried, according to the Cuſtom (*r*) of that People, with their Dead, when they domineered in both theſe Kingdoms.] *Solinus* (*s*) affirms, "that the *Iriſh* placed "their chiefeſt Glory in the Brightneſs of their Arms, and that thoſe among "them, who were fond of Ornament, uſed to adorn the Hilts of their "Swords with the Teeth of Sea Animals, burniſhed as white as "Ivory." Some of the *Iriſh* Hiſtorians hold (but with what Truth I ſhall not take upon me to affirm) that *Labrac Loinſec*, K. of *Ireland*, brought with him into that Country out of foreign Parts *A. M.* 3670, a Kind of Spear called *Lagenib* (C), and that from thence the Eaſtern Province of *Ireland* took the Name of *Lagenia*, *Leinſter*, which was before called *Coigidugarian*. The Annals of *Roſcommon* under the Year 1190 mention a Spear-head of a Cubit long found in the River *Galliva*, which happened then to be dried up. [We read alſo of another Kind of warlike Inſtrument uſed antiently by the *Iriſh*, called *Krann-Tabhall*, i. e. *a wooden Sling*, with which they caſt Stones at a Diſtance, and with great Certainty and Execution. This Sort of Sling, from the Material it was made of, ſeems to me to reſemble that deſcribed by *Vegetius*, "to be a Staffe 4 Feet long, to which was faſtned a Sling of Leather, "which driven forward by both Hands directs a Stone almoſt like a "wild Aſs." For that Creature, when hunted cloſe, endangers its Purſuers by kicking Stones backwards on them, as the Badger is known to do with us. The antient *Britons* had alſo their Sling, which they called *Prenn-taval* or *wooden Sling*, in the ſame Senſe as our *Krann-tabhal*.]

Of the Arms uſed by the *Iriſh* at the Time of the Arrival of the *Engliſh*, *Cambrenſis* (*t*) ſays thus. "They uſe three Kinds of *Arms*, ſhort Lances and "two Darts (in which they follow the Cuſtom of the *Baſclenſes* (D), as alſo "broad Axes, excellently well ſteeled, the Uſe of which they borrowed from "the *Norwegians* and *Ooſtmen*. They make Uſe of but one Hand to the Ax "when they ſtrike, and extend their Thumb along the Handle to guide the "Blow; from which neither the creſted Helmet can defend the Head, nor "the Iron-folds of the Armour the reſt of the Body. From whence it has "happened even in our times, that the whole Thigh of a Soldier, though caſed "in well tempered Armour, hath been lopped off by a ſingle Blow of the Ax, the "whole Limb falling on one Side of the Horſe, and the expiring Body on "the other. They are alſo very dextrous and ready, beyond what other Nations "are, in ſlinging Stones in Battle, when other Weapons fail them, to the "great Detriment of their Enemies." I have before (*u*) mentioned their Shields, and Bows and Arrows. Their Swords were pondrous and of great Length, but edged only on one Side, with which they fought by cutting, not thruſting. "Some uſed a Head-piece covered with the Hides of Beaſts," as *Hadrianus Junius* obſerves in his Nomenclator. It was but of late they learned the Uſe of Boots from the *Engliſh*, and ſeveral ſorts of Arms of modern Faſhion, which for that Reaſon I ſhall not handle.

SECT. III. BEFORE joining Battle, when they advanced within a due Diſtance of the Enemy to be heard, they uſed a martial Shouting or Out-cry, by ingeminating the Word, *Farrah*, *Farrah*, as I obſerved before (*w*). [Many wild Conjectures have been made what the Word *Farrah* ſignifies, and the Reaſon for raiſing ſuch a Shout before Battle. *Staniburſt*, as he deduces the *Iriſh* from *Scota*, the Daughter of *Pharaoh*, ſo he thinks that uſing this Shout was calling upon

(*r*) Olaus Wormius de Mon. Dan. Lib. 6. Chap. 7. (*s*) Cap. 25. (*t*) Topogr. Hib. diſt. 3. Cap. 10. (*u*) Chap. 2. p. 17. (*w*) P. 17.

(C) *Laighian*, is the old *Iriſh* Name for a Spear or Halbert; as *Coigeadh* is for a province.

(D) *Baſelonia* was an antient Territory in *Spain*, the capital city of which was *Bayon*. See

upon the Name of *Pharaoh* in Times of Danger; and *Spencer* ſeems to me to be as wide of the Mark, who would make the Word *Scottiſh*, and that the Intention of uſing it was to call upon *Fergus*, the firſt King of *Scotland*, who was of *Iriſh* Birth. Theſe, and all other Conjectures hitherto made, ſeem to be notional, and not grounded upon any ſolid Foundation. I ſhould think, that it was only a Provocation to one another to engage with Courage, as much as to ſay, *Fall on*, *Fall on*; for *Farrach* in the *Iriſh* Language ſignifies *Force* or *Violence*: or it may ſignify, *Watch*, from *Fairighim*, to *watch*, which in the imperative Mood is written *Faire*, as much as to ſay, *have a Care*, in the ſame Senſe as the *French* uſe the Words *Prenes Gard*. I have no Authority for this Conjecture, and therefore ſubmit it to the Criticks in that Language. After Ages produced many other Shouts and Out-cries, as Signals before Engagement; which were uſed in Compliment to the Leaders and Heads of ſeveral Families, and intended as Incentives to Sedition. They chiefly terminated in the Word, *aboe*, which ſeems to come from an obſolete *Iriſh* Word, *Aba*, ſignifying *Cauſe* or *Buſineſs*. Thus *Butleraboe*, cryed in the Beginning of an Engagement, was to incite one another to behave well, as they were then engaged in the *Cauſe* or *Buſineſs* of *Butler*; and this was the Cry appropriated to the Houſe of *Ormond*. Though it be a Matter rather of Curioſity than Uſe, yet as the Subject has not been hitherto handled, to my Knowledge, I ſhall give the ſeveral Cries appropriated to noble Families, as far as they have fallen in my Way, and the Explanations of them to the beſt of my Skill, leaving ſuch as are omitted to be explained by the Induſtry of others. Thus

O-Neal's Cry was *Lamb-dearg-aboe*, i. e. the Cauſe of *Red-hand*, which was his Creſt or Cogniſance.

O-Brien's Cry was *Lamb-Laider-aboe*, i. e. the Cauſe of *Strong-hand*, the Creſt of the *O-Briens* being a dexter Arm iſſuing out of a Cloud, holding a naked Sword all proper; which Cry is now changed into a Motto alluding to the ſame (*viz*) *Vigueur du Deſſus—Strength from above*.

Mac-Carthy's Cry was the ſame as the *O-Briens*; and ſo was the *Fitz-Maurices*'s

The Earl of *Kildare*'s (*Fiz-Gerald*'s) Cry, *Crom-aboe*; as I take it, from a ſtrong Caſtle called *Crom*, in the County of *Limerick*, belonging to that Family.

The E. of *Deſmond*'s Cry, *Shannet-aboe*. *Quære?*

The Earl of *Clanriccard*'s (*Bourks*) Cry, *Galriagh-aboe*, i. e. the Cauſe of the *Red-Engliſh man*. One of this Family was called the *Red Earl*, that is, *Richard de Burgo*, the 2d Earl of *Ulſter*.

Mac-Gill-Patrick, or *Fitz-Patrtck*'s Cry, *Gear-Laidir-aboe*, i. e. the Cauſe of *ſtrong* and *ſharp*, alluding perhaps to the Creſt of that Family (*viz*) a *Lion* ſurmounted of a Dragon.

O-Carrol's Cry, *Showet-aboe*, poſſibly corrupted from *Seathar-aboe*, i. e. the Cauſe of the *ſtrong*; to which the preſent Motto of that Family ſeems to allude, (*viz*) *in Fide & in Bello fortis*;—ſtrong in Fidelity and War.

Mac-Swine's Cry was *Battailah-aboe*, or the Cauſe of the *Noble Staff*, alluding to a Part of his Family Arms, which were, *two Boars combatant, and above them as many battle Axes, in Saltire*; which battle Axes were the Arms of the *Galloglaſſes*, (*viz*) a broad Ax with a long Handle or Staff. *Mac-Swine* was the Leader of ſome *Iriſh Galloglaſſes* in the Reign of Queen *Elizabeth*.

The *Fleming*'s Cry was *Teine-ar-aghein-aboe*, i. e. *the Buſineſs of Fire to the Bomb*. *Aghein* properly ſignifies a Kettle, but is metaphorically uſed for a *Bomb* or *Mortar*. Perhaps ſome of this Family had been Maſters of the Ordonance. The Words allude to their Creſt, which is a *Mortar-piece caſting out a Bomb, with Flames of Fire, proper, Chains and Rings, Or*.

The *Hiffernan*'s Cry, was *Ceart-na-Suas-aboe*, i. e. *the Cauſe of Right from above*: alluding perhaps to their Creſt; which was an armed Hand couped at the Wriſt, and erect, holding a broken ſword, all proper; ſignifying, as it would ſeem, that there was no Juſtice to be expected from the Sword, but from the Protection of Heaven.

Huſſey

Huſſey or *Huſe*, Titular Baron of *Galtrim*, his Cry, *Cor-deragh-aboe*, perhaps, *the Cauſe of the great Caſt*, alluding it may be to an Action of one of that Family in the Reign of *Edw.* 2. who at the Battle of *Athenry* engaged and ſlew *O-Kelly* and his Squire ſingle handed.

O-Sullevan's Cry, was *Fuſtina-Stelly-Aboe*. *Quære?*

The Knight of *Kerry*'s Cry was *Farreboy-aboe*. *Quære?*

Whatever was the Reaſon of this Out-Cry of *Farragh*, it is certain the *Iriſh* were not ſingular in it. For] it is manifeſt that not only they, but the *Scythians*, and *Germans*, nay even the *Grecians* and *Romans* made Uſe of ſome kind of military Out-Cry before Battle. [*Livy* (*x*), deſcribing the Battle fought between *Hannibal* and *Scipio*, "It is (ſays he) in itſelf of little Conſequence to mention, yet it was "of great Moment in the Action, that when the Armies joined, the *Shouting* "of the *Romans* was infinitely greater and more terrible, as agreeing toge-"ther in one Voice from one and the ſame People; while the Voices of *Han-*"*nibal*'s Soldiers were confuſed and diſſonant, as being compounded of the "Shouts of ſeveral Nations."] Whether from the *Eleleu* uſed by the *Grecians* upon ſuch Occaſions, (as I ſaid before (*y*)) came the Word *Aleleu*, which the meer *Iriſh* Women are accuſtomed to repeat with Howlings and clapping of Hands at the Funerals of their Friends, I will not take upon me to determine; for I have met with few or no Accounts in my Reading that the *Grecians* made any Settlements in *Ireland*. I confeſs indeed that there remain ſome ſmall Traces of the antient *Grecians* having been in this Country in a Church at *Trim* in *Meath*, called *Græcorum Eccleſia.—the Church of the Grecians*. Concerning Biſhop *Dobda*, a *Grecian*, who followed St. *Virgilius* out of *Ireland*, I refer the Reader to *Wiguleius Hundius* (*z*), and to the Writer of the Life of the ſame *Virgilius*, who was a Diſciple of *Ebberhard*, Biſhop of *Saltzburg*. See alſo the Account I gave before (*a*) of the Progeny of *Namethus*. *Pan* is ſaid to be the firſt Inventor of the *Military Cry*, and that when he accompanied *Bacchus* in his Expedition to the *Indies*, the Enemy were by ſuch a Stratagem at Night ſuddenly put to Flight; from whence proceeded the Proverb, *Terror Panicus*, a *Pannick Fright*. [Though it be not immediately pertinent to my Subject, yet I ſhall mention a Practice of the *Iriſh* in their Wars, that when in an Expedition they were ſucceſsful they divided the Booty by Lot, according to the Rank of each Perſon. Thus in the Annals of *Donegall* under the Year 1557 it is ſaid, "that when *Calvagh O-Donnell* by Night ſurprized and broke "the great Army of *Con O-Neil*, a vaſt Plenty of Arms, Cloathing and "Horſes fell to the Share of the Victors, the prodigious Quantity of "which Booty may be judged by this, that when they came to divide the Spoil "by Lots, 80 Horſes, beſides *O-Neal*'s own Horſe, fell to the Share of *Con* "the Son of *Calvagh*."] Thus far of the antient *Iriſh* Soldier, and of his Arms and Military Cry.

Whether the *Iriſh* had the Uſe of Military Chariots, antiently called *Eſſeda*, after the Manner of the old *Gauls* and *Britons*, does not appear with any Degree of Certainty; but it is probable they had; and I cannot but incline to that Opinion, if Credit may be given to an antient Anonymous Writer of the Life of St. *Columb*, in which he deſcribes the Battle of *Cuiledrebne*, fought in the Year 561, in a Poetical rather than Hiſtorical Stile. [They are mentioned in the *Iriſh* Hiſtories a thouſand Times, and called by the Name of *Carbad*, in the ſame Senſe as *Carpentum* in *Latin*. In a Book written in *Iriſh*, and called *Tain-bo-cuailgne*, or *the Purſuit after the Drove of Oxen at Cuailgne*, theſe Military Chariots, and the Manner of the *Iriſh* fighting in them, are deſcribed much after the Way that *Ceſar* (*b*) deſcribes the *Britons* fighting in the ſame Sort of Carriage; and the Guider of the Chariot is there called *Ara*, a Page or Lacquey, but more properly a *Conductor*, from the obſolete *Iriſh* Word, *Ar*, which ſignifies to *direct* or *conduct*. Nor is it to be wondered at, that the *Iriſh*

(*x*) Hiſt. Lib. 30. (*y*) P. 17. (*z*) Catal. of the Biſhops of Saltzburg. (*a*) P. 14, 15.
(*b*) Comment. Lib. 5.

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Iriſh ſhould uſe this Chariot in War, ſince it was common among the *Britons*, from whom they were deſcended, and *who with them had the ſame Diſpoſitions and Cuſtoms* according to *Tacitus* (*d*).] It is not to be controverted but that the *Iriſh* had ſuch *Chariots*, which the *Gauls* antiently called *Bennæ*, for the Uſe of Travellers, and other Vehicles called in the *Gauliſh* Language, *Carri*, for the Carriage of Burdens, [and which both in *Britiſh* and *Iriſh*, paſs by the ſame Name, *Karr*.]

I know not whether it be worth while to take Notice here of the ludicrous Battles of the *Iriſh* Horſemen, which carried with them a Reliſh of War. They met and engaged in Sport for the Diverſion of the Spectators, and fought with Spears not headed with Iron. [Theſe ſportive Exerciſes of Arms do not ſeem to carry any great Antiquity in *Ireland*, and were probably introduced in Imitation of the *Juſts*, and *Tournaments* of other Nations, which were firſt invented, if we may give Credit to *Nicetas* (*e*), by *Emanuel Commenus* Emperor of *Conſtantinople*, in the twelfth Century, and were firſt practiſed at *Antioch*. " For (ſays he,) when the *Latins* were upon their March to the *Holy-*
" *Land*, they made a gallant Appearance on Horſe-back armed with Lances.
" *Manuel* to ſhew that his *Greeks* were in no Sort inferior to the *Latins*, and
" would not give Way to them, appointed a Day, that both Parties ſhould
" meet, and ſkirmiſh with Spears unheaded with Iron. *Manuel* himſelf ap-
" peared at the Day, clad in his Imperial Robes, guarded by a Body of
" *Greeks* well armed, and tumbled two of the *Latins* out of their Saddles
" to the Ground." Other Writers give the Year 1066 for the Invention and firſt Practice of this Sport.] I ſhall but juſt hint at the Eagerneſs of the Iriſh in the Chaſe, as in the hunting of Wolves (D) and Stags. Hunting indeed has no ſmall Affinity with Military Affairs; and if we may believe *Xenophon* (*f*), is an Exerciſe very productive of Valour. *Bede* (*g*) calls *Ireland*, " *Inſulam Cervorum Venatu inſignem.* —— An Iſland famous for Stagg
" Hunting." But theſe Things are thrown in above Meaſure.

CHAP. XXII.

Of the Natural Advantages, Commodities, and ſome Special Privileges of Ireland.

THE Ornaments and natural Advantages of Countries, by which Men are often invited to ſettle in them, are *the fertility of the Soil, the healthineſs of the Air, Woods*, (A) *Plains, Mines, noble Quarries of Stone, navigable Rivers, ſtored with Fiſh, large and ſafe Harbours, the Neighbourhood of the Sea for the Benefit of exerciſing Traffick, and all Things neceſſary for the Support of Humane Life.* In all theſe Particulars (not to mention any Thing here of Cities, and Things provided by the Art and Induſtry of Man,) *Ireland* is exceeding happy. But what is moſt uncommon, and hardly (B) granted by God to any other Part of the Habitable Globe, *This Iſland does not nouriſh any venomous Creature,*

(*c*) Vita Agricolæ. (*d*) Lib. 3. (*f*) Cyropædia. (*g*) Eccl. Hiſt. Lib. 1. Cap. 1.

(D) So ſaid in the Year 1658. But there are no *Wolves* in *Ireland* now.

(A) When our Author writ his Antiquities, in 1658, there was great Plenty of Woods in *Ireland*, which are ſince for the moſt Part deſtroyed.

(B) Our Author mentions this Privilege granted to *Ireland*, with Caution, as a Happineſs, *ſcarce* granted to any other Country; doubtleſs he had an Eye to the Iſlands of *Crete* and *Ebuſus*, which had the ſame Exemption, as *Solinus*, Chap. 17. and *Pliny*, Lib. 8. Chap. 58. ſay. He alſo induſtriouſly avoids giving any Hint of the traditional Fable of St. *Patrick*'s baniſhing venemous Creatures, out of *Ireland*; being aware that *Solinus*, (who flouriſhed ſome Centuries before St. *Patrick*;) mentions that Exemption. See what I have ſaid of this, Vol. I. p. 15.

ture, not though it were imported into it from another Country. It has indeed *Spiders*, and *Neuts*, but they are not *Poiſonous*. An *Earthquake* is ſeldom or never felt in *Ireland*, and when it happens, it is looked upon as a Prodigy. *Thunder* is very uncommon there, and ſuch an equal Temperature is found in the Climate, that there are no Complaints of exceſſive Colds in Winter, or intolerable Heats in Summer.

Among the four-footed Beaſts of this Country, the Horſes, called *Hobbies*, are in the firſt Place worthy of Notice, and held in great Eſteem for their eaſy *Amble*. *John Major* obſerves, that they were antiently called *Aſturcones*, as having been firſt imported from the *Aſturians* in *Spain* into *Ireland*. From this kind of Horſe, (which I obſerve by the Way,) the *Iriſh* Light-armed Bodies of Horſe were called *Hobellers*, [as ſerving on theſe *Hobbies*; of which *Hobellers*, there were two Sorts, one armed, the other unarmed; the Pay of the Former being Six-pence a Day, and of the other Four-pence, in the 36th Year of King *Edward* IIId.] Mention is made in the Records (*a*) of the Tower of *London*, "that the King had iſſued Orders for the ſending "2000 *Hobellers* out of *Ireland* againſt the *Scots*;" but I do not find how many were actually ſent. *Anno* 1347, there were muſtered in the Army of King *Edward* III. at the Siege of *Calais*, twenty-ſeven *Hobellers*, (beſides other Soldiers) under *Maurice*, Earl of *Kildare*, and fourteen *Hobellers* under Sir *Fulck de Freign*, an *Iriſhman*. *Paulus Jovius* affirms, "that of this Kind of "Horſes he ſaw twelve of a moſt beautiful White Colour, adorned with "Purple and Silver Reins, led in the Pope's Train without Riders." [Theſe Horſemen are mentioned by *Camden* (*b*) to have been in Uſe in *Britain*, and to have ſerved for giving Intelligence of the Approaches of the Enemy by Day, as *Beacons* did by Night.]

I muſt here take Notice of thoſe *Hounds*, which, from their hunting of Wolves, are commonly called *Wolf-Dogs*, being Creatures of great Strength and Size, and of a fine Shape. [I cannot but think that theſe are the Dogs, which *Symmachus* mentions in an Epiſtle to his Brother *Flavianus*. "I "thank you (ſays he) for the Preſent you made me of ſome (*Canes Scotici*,) "*Scottiſh Dogs*, which were ſhewed at the *Circenſian Games*, to the great aſto- "niſhment of the People, who could not judge it poſſible to bring them to "*Rome* otherwiſe than in Iron Cages." I am ſenſible Mr. *Burton*, (*c*) treading the Footſteps of *Juſtus Lipſius*, (*d*) makes no ſcruple to ſay, that the Dogs intended by *Symmachus* in this Paſſage were the *Britiſh Maſtives*. But with ſubmiſſion to ſuch great Names, how could the *Britiſh Maſtive* get the Appellation of *Scoticus* in the Age *Symmachus* lived? For he was Conſul of *Rome* in the latter end of the fourth Century; at which Time, and for ſome Time before, and for many Centuries after, *Ireland* was well known by the Name of *Scotia*, as I have ſhewn before Chap. I. Beſides, the *Engliſh* Maſtive was no way comparable to the *Iriſh Wolf-Dog* in Size or elegant Shape, nor would it make an aſtoniſhing Figure in the Spectacles exhibited in the *Circus*. On the other Hand, the *Iriſh Wolf-Dog* has been thought a valuable preſent to the greateſt Monarch, and is ſought after and ſent abroad to all Quarters of the World; and this has been one Cauſe why that noble Creature has grown ſo ſcarce among us, as another is, the neglect of the Species, ſince the extinction of *Wolves* in *Ireland*; and even of what remains, the Size ſeems to have dwindled from its antient Statelineſs. When Sir *Thomas Rowe* was Embaſſador at the Court of the *Great Mogul* in the Year 1615, that Emperor deſired him to ſend for ſome *Iriſh Grey-Hounds*, as the moſt welcome preſent he could make him; which being done, the *Mogul* ſhewed the greateſt Reſpect to Sir *Thomas*, and preſented him with his Picture, and ſeveral Things of Value. We ſee in the publick Records an earlier Inſtance of the deſire Foreigners have had for *Hawks* and *Wolf-Dogs* of *Iriſh* Growth in a Privy Seal (*e*) from

(*a*) Pat. 15. Edw. 2. Part. 2. Numb. 19. (*b*) Britannia, 1722: p. 150. (*c*) On the Itinerary of Anton. p. 220. (*d*) Epiſt. ad Belg. Cent. 1. p. 44. (*e*) Rot. Canc. 9th

from King *Henry* VIIIth to the Lord Deputy and Council of *Ireland*, wherein his Majesty takes Notice, " That at the Instant Suit of the Duke of *Alber-*
" *kyrke* of *Spain*, (of the Privy Council to *Henry* VIIIth) on the behalf of the
" *Marquiss* of *Desarrya* and his Son, that it might please his Majesty to
" grant to the said Marquiss and his Son, and the longer Liver of them, yearly
" out of *Ireland* two *Goshawkes*, and four *Greybounds*; and forasmuch as
" the said Duke hath done the King acceptable Service in his Wars, and that
" the King is informed, that the said Marquiss beareth to him especial good Will,
" he therefore grants the said Suit, and commands that the Deputy for the Time
" being shall take order for the delivery of the said *Hawks* and *Grey-Hounds*
" unto the Order of the said Marquiss and his Son, and the longer Liver of them
" yearly; and that the Treasurer shall pay the Charges of buying the said
" *Hawks* and *Hounds*." — It is true the *British Hounds* and *Beagles* were in Reputation among the *Romans* for their Speed and quick Scent: Thus *Nemesian in his Cunegeticks.* ———

——— *Divisa Britannia Mittit*
Veloces, nostrique Orbis venatibus aptos.

Great *Britain* sends Swift Hounds,
Fittest to hunt upon our Grounds.

And *Appian* calls the *British* Hound, σκύλαξ ἰχνευλήρος, a Dog that scents the Track of the Game. But this Character does not hit the *Irish* Wolf-Dog, which is not remarkable for any great Sagacity in Hunting by the Nose. *Ulysses Aldrovandus* and *Gesner* have given Descriptions of the *Canis Scoticus*, and two prints of them very little different from the Common Hunting Hound. " They are (says *Gesner*,) something larger than the common hunting Hound,
" of a brown or sandy spotted Colour, quick of Smelling, and are employed
" on the Borders betwen *England* and *Scotland* to follow Thieves. They are
" called the *Sleut-Hound*." In the *Regiam Majestatem* of *Scotland* is this Passage. " *Nullus perturbet aut impediat* canem trassantem, *aut homines trassantes*
" *cum ipso ad sequendum latrones, aut ad Capiendum Malefactores.* —— No Body
" shall give any disturbance or hindrance to tracing Dogs, or Men employed
" with them to trace or apprehend Thieves or Malefactors." This Character no way agrees with the *Irish* Wolf-Dog, and the Reader must observe, that when *Gesner* and *Aldrovandus* wrote in the sixteenth Century, modern *Scotland* was well known by the Name of *Scotia*, which it was not in the fourth Century when *Symmachus* writ the aforesaid Epistle; and therefore the *Canis Scoticus* mentioned by *Symmachus*, and the *Canis Scoticus* described by *Aldrovandus*, and *Gesner*, were Dogs of different Species.]

There was antiently another stately Animal in *Ireland* of the *Deer Kind*, vulgarly called the *Elche*; but which Sir *Thomas Molyneux* (*f*) shews demonstrably to be the great *American* Deer, called the *Moose-Deer*. The Species of this Noble Creature has been intirely extinct in *Ireland* for such a Number of Ages past that there is not the least mention made of it in *Irish* History; so that all the Discoveries concerning it are only had from the monstrous Bones and Horns, which have been at several Times dug out of the Earth by Accident, and preserved there from Corruption by lying deep under Ground for a long Succession of Ages. The curious Remarks made by the beforementioned Writer on the Bones and Horns of this Animal may be reduced to the following Heads.

First, That it was of the *Genus Cervinum*, or *Deer-Kind*, and of the Sort that carries broad or *palmed* Horns, bearing a greater Affinity with the *Buck or Fallow Deer*, than with the *Stag* or *Red-Deer*, which has round Horns branched without a *Palm*.

Secondly,

(*f*) See a Discourse of Sir Thomas Molyneux's, on the large Horns found under Ground in Ireland, published at the End of the Edition of Boats Natural History, 4to. 1726. by Grierson.

Secondly, That undoubtedly the Body bore a Proportion to the Horns; ſo that ſhould the faireſt Buck be compared with the Symmetry of this mighty Beaſt, it would fall as far ſhort of its Proportion, as the ſmalleſt Faun compared to the largeſt overgrown Buck.

Thirdly, Theſe ſpacious Horns, like others of the Deer Kind, were naturally caſt every Year, and grew again to the ſame Size in about four Months. For that all Species of Deer, yet known, drop their Horns yearly, and with us about *March*, and about *July* following are full ſummed again.

Fourthly, That they were very common in this Country may be judged from the great number of Horns from Time to Time dug up, many of which are yet preſerved.

Fifthly, That they were a gregarious Animal, or ſuch as affect keeping together in Herds, like the Fallow Deer with us, and (as it is reported) the *Elebes* of *Sweden*, and the *Rain Deer* in the Northern Countries of *Europe*; as is judged from an Inſtance given of one Mr. *Oſborn*, who found three Heads, and Sets of Horns, in trenching an Orchard, in the Compaſs of one Acre of Land.

Sixthly, That they were for the moſt Part found buried in a Sort of *Marl*, and from five to ten Feet under Ground; from whence Sir *Thomas* concludes, that *Marl* was only a Soil, that had formerly been the outward ſurface of the Earth, but in Proceſs of Time, being covered by degrees with many layers of adventitious Glebe, has by lying under Ground a long Time acquired a peculiar Texture, Conſiſtence, Richneſs, or Maturity, that gives it the Denomination of *Marl*. For it muſt neceſſarily be allowed, that the Place where thoſe Heads are now found was once the external Surface of the Ground; otherwiſe it is not to be conceived how they ſhould come there. And that they ſhould be ſo deep buried, where they are found, happened by their accidental falling on ſoft low Ground; ſo that the Horns by their own gravity might eaſily make a Bed, where they ſettled in the yielding Earth, and in a long Courſe of Time, the higher Lands being by repeated Rains gradually waſhed down by Floods, covered thoſe Places that were ſituated lower with many layers of Earth: For all high Grounds and Hills, unleſs they conſiſt of Rock, by this Means naturally loſe a little every year of their Height. As for ſuch Heads as might chance to fall on high or hard Grounds, where they could not poſſibly be covered or defended, ſuch muſt of neceſſity rot and be deſtroyed by the Weather; for which Reaſon it is, that theſe Horns are never diſcovered in ſuch Sort of Ground, but always in a light Soil, and in ſome low part of the Country.

Seventhly, But how comes it that this Kind of Animal, formerly ſo common and numerous in *Ireland*, ſhould now be utterly loſt and extinct? This Objection Sir *Thomas* accounts for from a certain ill conſtitution of the Air in ſome of the paſt Seaſons, long ſince the Flood, which might occaſion an *Epidemic Diſtemper*, or *Peſtilential Murrain*, particularly to affect this Sort of Creature, in ſuch a Manner, as to deſtroy at once great Numbers of them, if not quite ruin the Species. For this *Iſland* may be well conſidered as a Country or Climate not ſo truly proper or natural to this Animal, as to be perfectly agreeable to its Temper, ſince it does not appear, that it ever was an Inhabitant of any of the adjacent Kingdoms round us. Beſides, the three Heads abovementioned found ſo cloſe to one another in the County of *Meath*, and two others dug up at *Turvy*, within eight Miles of *Dublin* in 1684, ſeem to countenance this Opinion, as if thoſe Animals died together in Numbers, as they had lived together in Herds. To this Purpoſe there is a remarkable Paſſage in *Scheffer* (*g*), who ſpeaking of the *Rain Deer*, ſays, that whole Herds of them are often deſtroyed by a raging Diſtemper, common among them. "This Kind of Creature (ſays he) is ſubject to its Diſeaſes, which, if "they ſeize a Flock, go through them all, concerning which *John Buren*, "ha

(*g*) Deſcrip. Lapponiæ Ch. 28.

" has it thus in his Collections ; *Sometimes a Sort of Diſeaſe after the Manner* " *of a Plague affects the Rain-Deer, ſo as they all die, and the Laplander is* " *forced to ſupply himſelf with new Rain-Deer.*" By which may be gathered, that the Conjecture as to *Ireland* is not meer Suppoſition, but has certainly happened elſewhere to Animals of the like Kind. But though ſome ſhould eſcape the common Calamity, yet being few in Number, they were ſoon killed like other Veniſon, as well for the ſake of Food as Diverſion. None of them by Reaſon of their ſtupendous Bulk, and wide ſpreading Horns, could poſſibly be ſheltered long in any Place, and being ſo conſpicuous and heavy were the more eaſily purſued and taken in a Country all environed by the Sea ; had they been on the wide Continent, they might have ſecured themſelves and their Race till this time, as others of the ſame Kind have done elſewhere : Or had thoſe barbarous times been capable of taking care of the Preſervation of this ſtately Creature, our Country would not have intirely loſt ſo beautiful an Ornament : But this could not be expected from thoſe Savage Ages of the World, which certainly would not have ſpared the reſt of the Deer Kind, ſtill among us, but that being of much ſmaller Size, they could ſhelter and conceal themſelves eaſier under the covert of Woods and Mountains, ſo as to eſcape utter Deſtruction.

Eighthly, As to the proper Name of the Animal, to which theſe ſtately Horns belonged, they have been vulgarly, but ignorantly, called, *Elches Horns*, occaſioned by Peoples being as much Strangers to the *Elche*, as they are to this of our own Country, knowing only by hearſay, that it is a large Beaſt, with great ſpreading Horns. But unleſs the ſame Name be given to two Animals vaſtly different, which muſt breed Confuſion, theſe Horns muſt no longer paſs under the Name of *Elches Horns*. For the *Elches Horns*, and theſe above deſcribed, differed extremely both in Figure and Size ; they are abundantly ſmaller, of another ſhape and make, not *palmed* or *broad* at the end fartheſt from the Head as ours ; but on the contrary broader towards the Head, and growing ſtill narrower towards the tip's End, the ſmaller Branches not iſſuing forth from both Edges of the Horns as in ours, but growing along the Upper Edge only, whilſt the other Edge of the Horn was wholly plain, without any Branches at all. *Geſner* (*b*) hath given a faithful Deſcription and Portrait of the *Elche* and its Horns apart, and ſpeaking of the Size of them, ſays, " That each Horn weighs about twelve Pound, and was in " Length almoſt two Feet." Whereas, the Horns found in *Ireland* are near thrice that Length, and above double that Weight, though dried and much lighter from their being kept ſo long. The *Elche*, as deſcribed by *Appollonius Menabenus*, was about the heighth and thickneſs of a midling Horſe, and thoſe who have ſeen many of them ſay, they do not exceed five Feet in Heigth. It cannot therefore be imagined, that a Creature of ſo moderate a Size could poſſibly ſupport ſo large and heavy a Head, with ſo wide and ſpreading a Pair of Horns, as theſe we are ſpeaking of ; nor is there any Creature ſo exactly reſembling it, as the *American Mooſe Deer*, which *John Joſſelyn* deſcribes in his *New England Rarities*. " The *Mooſe Deer*, (ſays " he) common in theſe Parts, is a very goodly Creature, ſome of them " twelve Feet high, (another Author ſays, more particularly, that from the " Toe of the Forefoot to the pitch of the ſhoulder, is twelve Feet, in its " full growth much bigger than an Ox,) with exceeding fair Horns, with " broad Palms, ſome of them two Fathom or twelve Feet from the Tip " of one Horn to the other," which is fourteen Inches wider than the largeſt of ours. Another thus deſcribes the Manner of the *Indians* hunting this Creature. " They commonly hunt the *Mooſe* in the *Winter*, and run him down " ſometimes in half, other while a whole Day, when the Ground is covered " with Snow, which uſually lies here four Feet deep ; the Beaſt, very heavy, " ſinks every Step as he runs, breaking down trees as big as a Man's Thigh " with

(*b*) De Quadrupedibus.

" with his Horns ; at length they get up with it, and darting their Launces " wound it ſo, that the Creature walks heavily on, till tired and ſpent " with the loſs of Blood, it ſinks and falls like a ruined Building, making " the Earth ſhake under it." From theſe Deſcriptions Sir *Thomas* concludes the *Mooſe* to be, next the *Elephant*, the largeſt *Quadruped* in the World ; and by comparing the Deſcription of that *American* Beaſt with the Accounts given of theſe Beaſts, whoſe Heads are found in *Ireland*, that queſtionleſs they are one and the ſame, and that they were as frequent in this Country formerly, as they are now in the Northern Part of the *Weſt-Indies*, *New England*, *Virginia*, *Maryland*, *Canada*, or *New-France*. And he gives them the Name of *Cervus platyceros altiſſimus* ; *ſive Animal magnum cornibus palmatis, incolis novæ Angliæ & Virginiæ, ubi frequens, Mooſe dictum.* —— *A very tall broad-horned Deer* ; *or a great Animal with palmed Horns, called by the Inhabitants of* New England *and* Virginia, *where it is common, the* Mooſe.

Ninthly, A Difficulty remains how this Country, being an Iſland, ſhould be ſupplied with ſuch a huge Creature, which is not to be found in all the Neighbouring Countries, nor perhaps in any other Parts of *Europe*, *Aſia*, or *Africa*. To clear which, Sir *Thomas* ſhews, that this Animal was not peculiar to the Continent from a Paſſage in *John de Laet*'s *French Deſcription of the Weſt-Indies*, where that Author ſays, " That there is a certain Sort " of Beaſt common in this Country, which the Savage *Indians* call a " *Mooſe*, as big as a Bull, (perhaps he had not ſeen thoſe of the largeſt Size,) " having the Head of a Buck, with broad Horns, which they caſt every " Year, and the Neck of a Deer ; there are found alſo great Numbers of " theſe Animals in an *Iſland*, near the Continent, called by the *Engliſh Mount* " *Manſell*." From hence Sir *Thomas* thinks there are reaſonable Grounds to believe, that as the Iſland of *Mount Manſell* muſt of Neceſſity have had ſome Communication with the Main Land of *America* to be thus plentifully ſtocked with this Sort of Beaſt, ſo *Ireland*, for the ſame Reaſon, muſt in the many Ages paſſed, long before the late Diſcovery of the new World, have had ſome Sort of Intercourſe with it likewiſe, (though not eaſy at preſent to explain how) for otherwiſe it is not to be conceived how *Ireland* ſhould be ſupplied with this Creature, which is not a Native of any other Part of the Old World ; of which *Ireland* is the laſt or moſt Weſtern Part, and is the neareſt of any Country to the moſt Eaſtern Parts of *New Canada*, *New England*, *Virginia*, *&c.* which are remarkable for Plenty of the *Mooſe Deer*. To make this probable he ſhews, that there is a ſort of Alliance between thoſe Countries of *Ireland*, and the *Weſt-Indies*, in other Things, of which they partake in Common ; as in *Ambergrice*, which is gathered plentifully on the Coaſt of *New-England* and the Iſland of *Bermudas*, and on the Weſtern Coaſt of *Ireland* ; the *Whale Fiſh*, which affords the true *Sperma Ceti*, being often taken in *New-England*, and is not a Stranger to the Coaſt of *Ireland*, that reſpects *America* ; to which he adds ſome more rare *Spontaneous Plants* common to both Countries, and not to be found of ſpontaneous Growth in any of the neigbouring Kingdoms, as the *Arbutus* or *Unedo*, growing to a large Tree in the County of *Kerry* ; the *Cotyledon*, and the common *Savin*.

Tenthly, ſome have imagined that this, like other Animals, might have been deſtroyed from the Face of this Country by the *Univerſal Deluge*, in the Time of *Noah*, or, that the Horns and Bones, ſo often diſcovered might have been brought here by the working of the Sea at that remarkablePeriod. To the firſt Particular of this Objection, Sir *Thomas* thinks, that ſo fragil, ſlight and porous a Subſtance of which theſe Horns, and the Horns of all Deer are, could not by any Means be preſerved intire and uncorrupt from the Flood, now above 4000 Years ſince, and ſays, that he had in his Cuſtody ſome of the Teeth, and one of the lower Jaw Bones of this Creature ſo perfect, ſolid, pondrous, and freſh, that no one that ſees them could poſſibly ſuſpect that they could have exiſted in Nature ſo many Ages paſt. Whatever this Argument may weigh, as to the other Part of the Objection, it ſhould be con-

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ſidered how it happens, that if theſe Bones and Horns were driven to *Ireland* by the working of the Sea in the univerſal Deluge, that this ſhould be the only Country in *Europe* to which they were then driven, or in which (from what appears) they have been hitherto diſcovered.

11thly. Sir *Thomas* has furniſhed a Draught of a large Pair of theſe Horns, together with thoſe of a Pair of common Stags-horns, and of common Bucks-horns all laid down by the ſame Scale, that the grand Diſproportion between theſe Sorts of Heads, and the Difference and agreement in their Shape may appear in one View, and the Dimenſions laid down by him are as follows, *viz.* From the extreme Tip of the right Horn to the extreme Tip of the left expreſſed by the pricked Line A. B. was 10 Feet 10 Inches. From the Tip of the right Horn to the Root where it was faſtned to the Head C. D. 5 Feet 2 Inches. From the Tip of the higheſt Branch (meaſuring one of the Horns tranſverſe, or directly a-croſs the Palm) to the Tip of the loweſt Branch, G. F. 3 f. 7 Inches and a half. The Length of one of the Palms within the Branches, G. H. 2. f. 6 Inch. The Breadth of the ſame Palm within the Branches I. K. one Foot 10 Inches and a half. The Branches ſhooting forth round the Edge of each Palm were 9 in Number, beſides the brow Antler, of which the right Antler D. L. was a Foot and 2 Inches in Length, the other much ſhorter. The Beam of each Horn at ſome diſtance from the Head, marked M, was about 2 Inches and $\frac{6}{10}$ of an Inch in Diameter, or about 8 Inches in Circumference, and the Root where it was faſtened to the Head about 11 Inches in Circumference. The Length of the Head from the Back of the Skull to the Tip of the Noſe, or rather the Extremity of the upper Jaw-Bone N. O. two Feet. The Breadth of the Skull were largeſt P. Q. a Foot. The two Holes near the Roots of the Horns, that look like Eyes, were not ſo; (for theſe were placed on each ſide the Head in ample Cavities not expreſſible in the Draught) but were large open Paſſages near an Inch in Diameter in the Fore-head Bone, to give Way to the great Blood Veſſels, that here iſſue forth from the Head, and paſs between the Surface of the Horn, and the ſmooth hairy Skin that covers them whilſt they are growing (commonly called the Velvet) to ſupply the Horns with ſufficient Nouriſhment, while they are ſoft, and till they arrive at their full Magnitude, ſo as to become perfectly hard and ſolid. Theſe Veſſels, by Reaſon of their Largeneſs, and great Turgency of the Humour in them, whilſt the Horn is ſprouting and pliant, make deep and conſpicuous Furrows all along the Out-ſide of it where they paſs; which may plainly be ſeen after the Horn is bare and come to its full Growth; at which Time all theſe Veins and Arteries, with the outward Velvet-ſkin drying by the Courſe of Nature, ſhrivel up and ſeparate from the Horn, and the Beaſt affects tearing them off in great Stripes againſt the Boughs of Trees, expoſing his Horns naked, when they are thoroughly hardened, without any Covering at all. This may be gathered from Remarks made on the Skulls of other Deer, and what has been obſerved concerning the Growth of theſe Sort of Horns in Animals of the like Kind, though not in this particular Sort of Creature. See Plate III. N° 8

Thus far for the moſt Part ſays Sir *Thomas Molyneux*: To which may be added a Quære, Whether from obſerving the Strength and Size of the *Iriſh Grey-Hound* before mentioned, commonly called the *Wolf-dog*, it may not be conjectured, that the ſaid *Grey Hound* was intended and uſed for the hunting of the Mooſe? If ſo: as Sir. *Thomas* has changed the Name of this Animal from the *Elche* to the *Mooſe*, ſo we muſt change the Name of the *Grey Hound*, from the *Wolf-dog* to the *Mooſe-dog*.]

Among the feathered Kind there breed in *Ireland*, *Eagles*, *Hawks*, which, from their preying upon *Wild-geeſe*, are called in *Engliſh Goſ-hawkes*, [of which thoſe bred in the North of *Ireland* are reckoned the beſt in the Word. Her Game is the Pheaſant, Mallard, Wild-Gooſe, Hare, and Rabbit, and ſhe will ſometimes venture on a Kid, Goat, or Lamb.] If I am not miſtaken the *Goſſ-Hawkes* are by ſome Writers called *Phaſionophani*. There are alſo in *Ireland*, *Falcons*, *Merlins*, and *Ger-falcons*, or *Sea-Eagles*; [which latter is the

largeſt

largeſt Bird of the *Falcon-kind*, approaching the ſize of a *Vulture*, and of the greateſt ſtrength next the *Eagle*. I ſhall give ſome Account of this Bird from *Beliſarius*, a very antient Writer, not only as he gives a full Deſcription of it, but lays down the Places of its Breeding; though it muſt be confeſſed his Relation in ſome Parts of it is by Experience found to be fabulous. "The "*Ger-falcons* (ſays he) as they are but rarely to be met with, ſo they ex- "cel all other *Hawkes* in Beauty; for beſides the Shape and Faſhion of "their Body, they ſtand ſo erect, and delight the Eyes with ſuch an ele- "gant Compoſition of their Limbs, that they give, as it were, a Grandeur "to the Diverſion of Hawking. Their Country is the remoteſt Part of "*Germany*, verging to the North, called *Norway*. *They build alſo in an Iſland* "*commonly called* Hirlandia (*Ireland*) *which is a Country in Compariſon of others* "*ſo exceſſively cold, that* Hawkes *of other Species are not to be found in it. This* "*Country is moſt barren and unfruitful, ſurrounded with the higheſt Mountains, and* "*filled with the moſt rugged Rocks, and through exceſſive Cold and Froſt ſcarce ha-* "*bitable. The Merchants, who frequent this Iſland, import into it a little Rye and* "*Meal, and the cheapeſt Wares of ſmall Account, which they are ſaid to barter for* "*dry Fiſh*; and they bring thoſe *Ger-falcon* Hawks to *Maximilian*, Emperor of "*Germany*, the Feathers of which are more white and beautiful than thoſe of "other Countries. For ſuch as are brought to us from *Norway* are not white, "nor ſo large, though we look upon them to be of a better Kind. Neverthe- "leſs it is found by Experience that the *Ger-Falcons* build their Neſts only "in thoſe two Parts of the World; from whence it happens that naturally their "Flights are but dull and ſlow, and the *Falconers* are obliged to exerciſe "on them their Skill and Ingenuity, ſo that by long Exerciſe and Cuſtom "they are brought at length to mount above the higheſt Quarry." Thus far *Beliſarius*.]

There are alſo in *Ireland*, *Cocks of the Wood* (C), ſo commonly called, being the ſame with thoſe Birds, which *Giraldus Cambrenſis* (*i*) calls *Wood-Pea-Cocks*, equalling in Size to the *Peacock*.

In *Ireland* are alſo found *Pearls*; but they are for the moſt Part of a pale and duſky Colour; [yet ſome of them have been valued at upwards of 80*l*. They are found in freſh Water Muſcles in the River *Bann* in the County of *Down*, and in ſeveral Rivers in the Counties of *Tirone*, *Donnegall* and elſewhere in *Ireland*. See the antient and preſent State of the County of *Down*, p. 146. A Preſent of *Iriſh* Pearl was made to *Anſelm* (*k*) Archbiſhop of *Canterbury*, by *Gilbert* Biſhop of *Limerick* about the Year 1094, and graciouſly received. Under this Head may be ranked the *Pſeudo Diamond* of the County of *Kerry*, commonly called the *Kerry-ſtone*, of great Beauty, but inferior to the *Diamond* in Luſtre and Hardneſs. It cuts Glaſs like a *Diamond*; but has not ſufficient Solidity to bear much Work, ſo that the Edge ſoon wears off; yet they are larger, harder, and have a better Luſtre than thoſe from *Briſtol*, and are found after the Plow, and among the Rocks in many Parts of the County of *Kerry*; but chiefly in the Barony of *Clanmorris* and Pariſh of *Ballyheig*, between the Mouth of the River *Caſhin*, and *Kerry-point*, as alſo in the Country about *Dingle*. There are found in *Kerry*, *Amethyſts*, *Topazes*, *Emralds* and *Saphires* of good Quality. I have ſeen a very large and fair *Amethyſt* in the Poſſeſſion of the Hon. *John Fitz-Maurice* Eſq; which he aſſured me was found in the Place above mentioned.

On the weſtern Coaſts of *Ireland* bordering on the Counties of *Sligoe*, *Mayo*, *Kerry*, and the Iſles of *Arran*, large Parcels of *Ambergris* are frequently found. In 1691 Mr. *Conſtantin*, an Apothecary of *Dublin*, had a Piece in his Poſſeſſion found near *Sligoe* that weighed 52 Ounces. On the Outſide it was of a cloſe compact Subſtance, blackiſh and ſhining like Pitch; but the Inſide was more porous and ſomething of a yellowiſh Colour, not ſo grey, cloſe, and ſmooth,

(*i*) Toopgr. Hib. diſtinct. 1. Ch. 10. (*k*) Uſh. Epiſt. Hib. Sylloge. p. 88.

(C) So ſaid in the Year 1658, but I believe the Species of this Bird is extinct among us now, or at leaſt very ſcarce.

ſmooth, as the cleaneſt and beſt Sort of *Amber*, but like it ſpeckled with whitiſh Grains, and of a moſt fragrant Scent. Some *Ambergris* found on theſe Coaſts is entirely black as Pitch, and others of a perfect white ſubſtance. See Sir *Thomas Molyneux* on this Subject (*l*).]

Among the Advantages of *Ireland* may be reckoned the great and plentiful Fiſheries of *Salmon*, *Herrings*, and *Pilchards*, which ſalted and barrelled are every Year exported to foreign Parts, and yield a conſiderable Return to the Merchants. [Whales have been alſo ſometimes taken on the Coaſts of *Ireland* in ſeveral Parts, one of which, affording the true *Sperma Cæti*, is mentioned by the ſaid *Molyneux* (*m*) to have been taken near *Ballyſhannon* in the Year 1691, ſeventy one Feet long. On *May-Day* 1740 Mr. *Richard Chaplin* killed a Male Whale on that Coaſt in prime Seaſon, which meaſured from Head to Tail above 50 Feet, and was 45 Feet in Thickneſs, the Tongue of which alone yielded four and a half Hogſheads of Oyl, and the Codd one. This Gentleman ſome time paſt ſet up a Fiſhery for *Sun-Fiſh*, a ſmaller Species of *Whale*, near the Harbour of *Killibegs*, and received ſome parliamentary Encouragement to enable him to proceed with Alacrity; but he died ſoon after, and his Brother is ſaid to carry on the Buſineſs at preſent.]

Nor ought we to forbear mentioning here the great Number of Ships employed every Year in tranſporting out of *Ireland* into foreign Parts Oxen (D), Sheep, Beef, Hides, Pelts, Wool, Flax, Lead, Iron, Blankets, *&c.*

As to the Dignity of *Ireland*, the Reader may turn to the Arguments of the Embaſſador of *Henry* the 5th, King of *England*, in the Council of *Conſtance* held *An.* 1415, [where he claims Precedence of *France* meerly on Account of the antient Kingdom of *Ireland*. "*Europe* (ſays that Embaſſador) may "be divided into 4 Kingdoms (*viz.*) the *Roman*, the *Conſtantinopolitan*, the "Kingdom of *Ireland*) (which is now tranſlated to the *Engliſh*) and the King-"dom of *Spain*; from whence it is manifeſt, that the King of *England*, "and his Kingdom, are among the moſt eminent and antient Kings and "Kingdoms of *Europe*; which Prerogative the Kingdom of *France* is not ſaid to "obtain." (E)]

It remains that we ſay ſomething here of thoſe *Holy Men* (the greateſt Ornaments of this Iſland) who in the early Dawnings of the *Iriſh* Church preached the Goſpel of *Chriſt* either in *Ireland* or in foreign Parts. Their Actions even in Abridgment would take up a whole Volume. It muſt ſuffice barely to hint in this Place, that the great Numbers of ſuch with juſt Title obtained the Name of *the Iſland of Saints*, and *the Country of Saints*, for *Ireland*. It would be needleſs to ſubjoin the bare Names even of thoſe whoſe Actions are made publick: Nevertheleſs the greater Part of them, together with the Times wherein they flouriſhed, and ſome of their Actions may be ſeen in the Hiſtory of the Biſhops of *Ireland*.

(*l*) As before, p. 146. (*m*) Ibid. p. 147.

(D) So ſaid in the Year 1658; but great Alterations have been made in Trade and Exports ſince that Time, and the Exportation of live Cattle has been prohibited by a Law made in *England*. There is not enough of Iron made in *Ireland* for home Conſumption. Our Flax is wrought up here, and Wool and woollen Goods cannot be exported to any Country but *England*.

(E) The Acts of the Conncil of *Conſtance* are in M. S. in the *Cotton* Library. When Sir *Robert Wyngfield* was Ambaſſador from *England* to the Emperor *Maximilian*, he at *Conſtance* found this Argument among the Acts of that Council, and procured it to be printed at *Luvain*, *An.* 1517: It was reprinted *London* 1690.

CHAP. XXIII.

Of the Dreſs and Ornaments of the antient Iriſh.

A *FRIZE-CLOAK*, with a fringed or ſhagged Border was the outward Garment of the *Iriſh*, and this they wore almoſt down to their Ancles. In the Life of St. *Cadoc* of *Wales*, it is called *Coccula*, where it is deſcribed to be, "a Sort of Garment uſed by the *Iriſh*, on the out-ſide ſhagged or napped, and "wove like braided Hair." [From the *Iriſh* Word, *Falach*, which ſignifies a Rug or Covering of any Sort, *Cambrenſis* (*a*) has framed the *Latin* Word *Phalingium*, in the ſame Senſe.] *Spencer* (*b*) will have this Garment to be called in *Latin*, *Mantile*; but without Queſtion he is in an Error (A), For *Mantile* is a Linen Towel for wiping the Hands, as appears from *Virgil* (*c*) in the Paſſage where he deſcribes the Entertainment given by *Dido* to *Æneas*, Thus,

Jam Pater Æneas, *& jam* Trojana *Juventus*
Conveniunt, *Stratoque ſuper diſcumbitur Oſtro*;
Dant Famuli Manibus Lymphas, Cereremq; *Caniſtris*
Expediunt, *Tonſiſque ferunt* Mantilia *Villis*.

Now Prince *Æneas*, and the *Trojan* Youth
Advance, and feaſt on Crimſon Beds repos'd.
Th' Attendants wait with Water for the Hands,
Diſtribute Bread from Caniſters, and hold
Soft Towels.——— TRAPPE.

And *Georg.* Lib. 4.

———*Manibus liquidas dant Ordine Fontes*
Germanæ, *tonſiſque ferunt* Mantilia *Villis*.

———The Siſters rang'd,
Pure Fountain Water, and ſoft Towels bring. TRAPPE.

Nevertheleſs *Iſidore* obſerves that *Linen-table-cloaths* were in his Days called *Mantilia* (B). The *Engliſh* indeed call this Sort of Garment a *Mantle*, and in the ſame

(*a*) Topogr. Hib. diſt. 3. Cap. 10. (*b*) View of Ireland, p. 36. (*c*) Æneid. I.

(A) *Mantile* is uſed by Claſſical Writers in two Senſes; 1ſt for a Towel, as in the Inſtances quoted by our Author, and derived *a manu* and *telâ*, a Web for the Hands, and by *Varro*, *Mantellum*, as it were *Manuterium*, a Cloath to rub the Hands with. 2dly for a kind of Garment in the Senſe *Mantell* is now uſed. Thus *Plautus* in his Comedy of the Captives, Act. 3. Scene 3. *Nec ſucis ullum* Mantellum *obviam eſt*.—I have no *Cloak* for my Knavery; and (*c*) *Pliny* uſes *Mantele* in the ſame Senſe: and therefore our Author ſeems to be miſtaken here both in aſcribing an Error to *Spencer*, and in deriving our *Engliſh* Word *Mantell* from the *French* Word *Manteau*, which together with *Manto* in *Spaniſh*, *Mantello* in *Italian*, and *Mantell* in *German* and *Engliſh*, are all drawn from the *Latin Mantile*, and taken pro *Chlamyde*, for a Cloak in all thoſe Languages, which was the Dreſs of moſt Nations. *Rex indutus Mantea*, the King put on his *Cloak* or *Mantle*, ſays *Matthew Paris* of K. *Hen.* II. under the Year 1188, and the *Mantell* of *Elijah* is more than once mentioned in Holy Writ. Therefore thoſe who make this Dreſs a Mark of Barbarity in the *Iriſh* ſhould have conſidered that it was antiently the Habit of moſt Nations.

(B) Among the *Romans Mappa* was the general Name for a Towel, and *Mantile* for a Table-Cloath. *Martial* obſerves this Diſtinction. *Epig.* Lib. 12. 26.

Attulerat Mappam *nemo dum furta timentur*,
Mantile *e Menſâ ſurripit Hermogenes*.

Such Slight of Hand does *Hermes* uſe,
Such neat Conveyance, that each Gueſt,
To bring his Towel does refuſe
When *Hermes* makes one at the Feaſt.
But let the Hoſt himſelf beware
Hermes the Table-Cloath won't ſpare.

At Feaſts every Gueſt among the *Romans* carried his own Towel or Napkin, as among us within the Memory of ſome living every Man did his Knife and Fork.

(*c*) Nat. Hiſt. Lib. 7. Cap. 2.

ſame Senſe *Ralph de Diceto*, and *John Bromton* uſe *Mantillum*, which is derived from the *French* Word, *Manteau*, now taken for a *Cloak*. And as *Pallia*, *Cloaks*, were Dreſſes peculiar to the *Grecians*, and *Togæ*, *Gowns*, to the *Romans*, from whence *Virgil*, Æneid. I.

Conſilia in melius referet, mecumque fovebit
Romanos, rerum Dominos, Gentemque togatam.

Juno with me her friendly powers ſhall join
To cheriſh and advance the *Trojan* Line;
The ſubject World ſhall *Rome*'s Dominion own,
And proſtrate ſhall adore the Nation of the Gown.

DRYDEN.

So was the *Mantle* a Dreſs much uſed by the antient *Iriſh*. The *Iriſh* Women wore this Kind of Cloak over a long Gown or Kirtle; nor was it uncommon among the Women of St. *Maloes* in *France*, which [ſays our Author] I had the Opportunity of obſerving, when I was in that Country in the Year 1649. And (to give you my Opinion) it is very probable, that the *Iriſh* borrowed the Cuſtom of wearing this Kind of woollen Habit from the antient *Gauls*. For *Iſidore* affirms that the *Sagum* (or *napped Cloak*) is a *Gauliſh* Word, and we have the Teſtimony of *Varro* (*d*), that *Saga* were Garbs peculiar to the *Gauls*, where treating of the different Kinds of Garments, "*in his* (*inquit*) *multa peregrina, ut* "Sagum, Rheno, Gallica, Gaunacum, [*vel*] majus Sagum, & Amphimallon, "*Græca.*——Among theſe Garments (ſays he) many are peculiar to foreign "Parts, as the *Sagum* (C), and *Rheno* to the *Gauls*, the *Gaunacum* or larger "*Sagum*, and *Amphimallon*, to the *Greeks.*" *Strabo* (*e*) makes the ſame Obſervation: From whence the *Gauls* in antient Times were often called, *Sagati*. [The *Sagum* among the *Romans* was of two Sorts, Civil and Military. The firſt is deſcribed by *Columella* (*f*) as the Dreſs he adviſes his Country Man to wear to defend him from the Weather, and he expreſſes it under the Terms both of *Sagum* and *Cucullus* or a *Frock*; and I am miſtaken if the Word *Cuculla*, before mentioned in St. *Cadoc*'s Life as an *Iriſh* Dreſs, be not a Corruption of the Word *Cucullus*. In the other Senſe it betokened military Preparations, and is uſed as ſuch by *Cicero* (*g*), *Itur ad Saga*, i. e. *ad Arma*, they went to War, and *Saga parare*, i. e. *Bellum inſtruere*, to prepare for War. The *Iriſh* uſed their Mantles or *Saga* in the Manner of a *Target*, or defenſive Weapon, by wrapping it about their left Arm, being hard to cut through, as *Spencer* (*h*) ſays. *Cæſar* (*i*) gives much the ſame Account of the Uſe of the *Sagum* among the *Romans*. "*Petreius*'s Soldiers (ſays he) rallied themſelves together, "and affrighted at the ſudden Danger, wrapped their Cloaks (*Saga*) about "their left arms, and drew their Swords, and defended themſelves."

The *Iriſh Mantle*, with the fringed or ſhagged Border ſowed down the Edges of it, was not always made of Frize, or ſuch courſe Materials, which was the Dreſs of the lower Sort of People; but according to the Rank or Quality of the Wearer was ſometimes made of the fineſt Cloath, bordered with a ſilken or fine woollen Fringe, and of Scarlet and other various Colours. Many Rowes of this Shagg or Fringe were ſowed on the upper Part of the Mantle, partly for Ornament, and partly to defend the Neck the better from the Cold, and along the Edges run a narrow Fringe of the ſame Sort of Texture. The Women's *Mantles* differed but little from the Men's except in Length, extending ſomething below the Ankles.]

Thus

(*d*) De Linguâ Latinâ, Lib. 4. (*e*) Geogr. Lib. 4. (*f*) De Re ruſticâ, Lib. 1. Ch. 8. (*g*) Philippick. 6. (*h*) View, &c. p. 37. (*i*) Comment Belli civilis. Lib. 1.

(C) The *Sagum Gaunacum*, and *Amphimallon*, were the ſame Sort of Garments, and differed only in Thickneſs of the Texture, or Manner of Twilling. The *Gaunacum* was called *Eteremallon*, or a Veſtment ſhagged only on one Side. The *Gaunacum* was called *Amphimallon*, as being ſhagged or twilled on both Sides, and it is poſſible the *Engliſh* Word *Gown* took its Name from this *Gauliſh* Veſtment. The *Rheno* was the ſame Sort of thick Garb, which the Inhabitants along the *Rhine* uſed.

Thus far of the outward Garment of the *Iriſh*; as to their other Cloathing, which conſiſted of little *Doublets* and *Cloſe Britches*, commonly called, *Trouſes*, I have not much to obſerve. As to the Etymology of the Word *Trouſe*, it may poſſibly be deduced from the *French* Word *Trouſſer*, *to truſs* or *tie up*; [unleſs one would chooſe to derive it from an *Iriſh* Word, *Truſdalaim*, to gird.] *Cambrenſis* (*k*) calls them *Braccas Caligatas*, or *Caligas Braccatas*, ——*Britches and Stockings of one Piece*, or, *Stockings and Britches joined together*, [to which he might have added the Sock or Sandal alſo; and thus the Wearer, with very little Trouble, cloathed at once both his Feet, Legs and Thighs. " *Non fluitans erat* " (as *Tacitus* (*l*) ſays of the *Germans*) *ſed ſtrictum & ſingulos Artus exprimens.*— " It did not hang looſe or in Plaits, but was ſtreight, and diſcovered the Shape " of the Limbs to Advantage."] *Diodorus Siculus* informs us, that theſe *Braccæ* or *Britches* were made of party coloured Cloath; and the courſe ſlight party coloured Stuff, of which theſe *Trowſes* were often made, is called by the *Iriſh*, *Braccan* [from the Word, *Break*, ſpeckled or party coloured.] From the Uſe of this Sort of Garment half of *Tranſalpine Gaul* was antiently called *Gallia Braccata*, as the other Part was called *Comata* from the long Hair wore by the Inhabitants of it. *Julius Cæſar* led with him ſome of the *Gauls* in this Kind of Habit to *Rome*; but in the Triumph for his Victories over that People he expoſed them in more decent Garbs; from whence, ſays *Sueto-nius*, theſe Verſes were common in every one's Mouth.

Gallos Cæſar *in Triumphum ducit, iidem in Curiâ*
Galli Braccas *depoſuerunt, latum Clavum ſumpſerunt.*

And that the *Britons* wore the ſame kind of Veſtment antiently is teſtified by *Martial.*

Quam veteres Braccæ Britonis *pauperis.*
Than the courſe *Braccæ* the poor poor *Britons* wore.

[Many other Nations uſed this Dreſs, beſides the *Iriſh*. *Ovid* (*m*) mentions the *Scythians.*

Pellibus, & ſutis arcent mala Frigora Braccis,
O raque de toto Corpore ſola patent.

And in the ſame Senſe *Pomponius Mela* (*n*) takes Notice of the *Sarmatians.* " *Totum Braccati Corpus, & niſi qua vident, etiam Ora veſtiti*—Nothing was to " be ſeen but their Eyes." *Lucan* alſo mentions the *Vangiones*, or People about *Worms*, and the *Batavi*, or *Hollanders*, as Wearers of this Garb.

Et qui te laxis imitantur Sarmata Braccis
Vangiones, Batavique *truces.*——

The Advocates for the *Iriſh* Dreſs ſhew many Advantages ariſing from it, and in particular that the Wearers could not be ſo ready, active and nimble in any other Garb as the *Trouſe*, and that made them adhere ſo obſtinately to it, inſomuch that it was a long Time before their *Engliſh* Maſters could by Laws, Fines, or Penalties prevail on the Generality of the People to lay it aſide. By the Stat. 5 *Edw.* 4. Ch. 3. " The *Iriſh* were obliged to go apparelled like " the *Engliſh*, under Pain of forfeiting their Goods." But this Law extended only to ſuch *Iriſh* as lived among the *Engliſh* within the Pale. Another Act was made *An.* 10 *Hen.* 7. Ch. 16. " obliging the Lords Spiritual and Tem-" poral to appear in the Houſe in Parliament Robes like the Lords of *England*, " under the Penalty of 5*l.* for every Offence." Yet this Law extend-ing only to the Lords in Parliament was little obſerved. *An.* 28 *Hen.* 8. Ch. 15. An Act was made in Regard to the Habits and Apparel of the *Iriſh* more extenſive and general, whereby " all Perſons were reſtrained from being " ſhorn or ſhaven above the Ears, and from wearing *Glibbes* (or long Locks) " on their Heads, or Hair on their upper Lips called a *Crommeal*, from " wearing

(*k*) Topogr. Hib. diſtinct. 3. Cap. 10. (*l*) De Moribus Germanorum (*m*) Triſt. Lib. 3. Eleg. 10. (*n*) Lib. 2. Cap. 1.

" wearing *Mantles*, *Cote* or *Hood* made after the *Iriſh* Faſhion, under the " Pain of forfeiting the Thing ſo uſed, and a pecuniary Penalty beſides." Yet notwithſtanding this Law, the *Iriſh* were ſo wedded to their antient Cuſtoms, that they ſtill adhered to their old Garbs, as may be ſeen in the Life of Sir *John Perrot* (*o*); " for he ſummoned a Parliament to meet at *Dublin* on the " 26*th* of *April* 1585, in which there were none of any Degree or Calling " ſuffered to come in any Cloaths, but only in *Engliſh* Attire; and although " it appeared uncouth and cumberſome for ſome of them to be ſo clad (who " preferred Cuſtom before Decency, and Opinion before Reaſon) yet he con- " ſtrained them, that did need any Conſtraint, to come in ſuch civil Sort, " as did beſt become the Place, and the preſent Service. The better to en- " courage them hereto, the Lord Deputy beſtowed both *Gownes* and *Cloakes* " of Velvet and Satten on ſome of them, as *Turlogh Lenough* and others, " and yet they thought not themſelves ſo richly, or at leaſt ſo contentedly attired " as in their Mantles, and other their Country Habits. Among whom we may " remember one, who being put into *Engliſh* Apparel, came unto the Lord " Deputy, and beſought one Thing of him, which was, that it would pleaſe " his Lordſhip to put one of his Chaplains, whom he termed his Prieſt, " to accompany him arrayed in *Iriſh Apparel*, and then, quoth he, they will " wonder as much at him as they do now at me; ſo ſhall I paſs more quietly " and unpointed at."

From this time the *Iriſh* Nobility and Gentry by Degrees conformed themſelves to the *Engliſh* Dreſs; but it was a long time after ere the common People came fully into it. It is true before the Year 1641, they partly by their own Accord, and partly by the Exhortations of their Prieſts, exchanged their *Trowſes* for *Britches*; but they continued the Uſe of their *Mantles* longer. For (*p*) Lieutenant Colonel *Humphry Hurd*, Deputy Governour of *Galway*, in the Abſence of Colonel *Peter Stubbers*, who governed that Garriſon under the Uſurpers, iſſued an Order, grounded on the Statute of K. *Hen.* 8. before mentioned, to prohibit the wearing of the *Mantle* to all People whatſoever; which was executed with great Rigour; and from that time the *Mantle* and *Trowſe* were diſuſed for the moſt Part. At preſent the *Iriſh* univerſally conform to the *Engliſh* Dreſs in the general, except ſome few of the meaner Sort of People, who ſtill wear the *Mantle*, though of a different Kind from the antient one, and without a fringed or ſhagged Border; but all have thrown aſide the Uſe of the *Trowſe*.

Beſides the *Mantle* and *Trowſe*, the *Iriſhmen* wore antiently on their Heads a Sort of *Bonet*, or *Cap*, called in *Iriſh*, *Barred*, and in *German*, *Bireth*, which ſome deduce from the *Latin* Word *Biretum*, ſignifying a Covering for the Head; though others derive it from the *Iriſh* Word *Bar*, i. e. a *Cone* or Thing ſhaped like a Sugar Loaf, and *Eadach* a *Covering*; for this Sort of Cap is deſcribed to be of the Shape of a *Cone*. Though it more naturally comes from *Barr*, an obſolete Word for the Hair of the Head, and *Eadach* a Covering. It is manifeſt that the *Hat* did not come in Uſe among the *Iriſh*, till long after the Arrival of the *Engliſh*; there being no Word in the *Iriſh* Language for a *Hat*, but *Hatta*, which is only the *Engliſh* Word with an *Iriſh* Shape given to it. The Words *Canveirt*, and *Gartán*, which are often uſed for a *Hat*, ſignifie the firſt a *Helmet*, and the other a *Bonet*.

I do not find it mentioned of what kind of Stuff the *Barred* was made, but it probably was the ſame with the *Mantle*, the better, as that did, to defend the Head and Neck from the Cold; and as the *Mantle* was differently ornamented, ſo the *Barred* varied in that Reſpect according to the Quality of the Wearer.]

The married Women of *Ireland*, (according to an antient Cuſtom) wore Veils or Kercheifs on their Heads, [and thoſe made of fine or courſe Linen, according

(*o*) P. 198. (*p*) Cambrenſis Everſus. p. 121.

cording to their Circumſtances; which Sort of Head Geer the common People uſe to this Day.] The unmarried Women went bare-headed [with their Hair filleted up] which they ſometimes alſo wore hanging down their Backs.

[The *Iriſh*, both Men and Women, wore on their Feet a Kind of *Shoe*, called by them a *Bróg*, and which we by lengthening out the Pronunciation name a *Brogue*, and this in antient times was made of the dried Skins of Beaſts, but afterwards of raw half tanned Leather, which Practiſe continues among them to this Day. The Brogues are made each of a ſingle Sole, for the Advantage of Lightneſs, and are level from Toe to Heel, without Liſt or other Matter to raiſe the Heel higher than the Toe; which ſome ſay, is the Cauſe why the common *Iriſh* both Men and Women are remarked for the Thickneſs of their Legs; for the Heel, being not ſupported, draws down, ſtrains, and ſwells the Muſcles of the Calf, which by Degrees grows into a Habit. They faſtned the Brogues to their Feet, not with a Button or Buckle, but with a Latchet or Thong made of the ſame Sort of Skin or half tanned Leather.

The *Iriſh* had a Cuſtom of colouring all their Linen Apparel with Safron, to ſave the Charges of waſhing, as Sir *Richard Cox* (*q*) would have us believe; though more probably they uſed that Practice by way of Ornament, as the *Picts* and *Britons* coloured their Bodies. They wore their Shirts and Smocks of an immoderate Size, 13 or 14 Yards of Cloath in each; but to reform thoſe Cuſtoms the Statute 28 *Hen.* 8. before mentioned was made, whereby they were prohibited under a Penalty *from wearing any Shirt, Smock, Kerchor, Bendel* (i. e. *a Fillet*) *Neckerchor, Mocket,* (i. e. *a Handkerchief*) *or Linen Cap coloured or dyed with Saffron, or to wear in their* Shirts or Smocks above ſeven Yards of Cloath to be meaſured according to the King's Standard.]

I have met with but very ſlender Accounts in my reading concerning the Ornaments in Uſe among the antient *Iriſh*. I have obſerved before (*r*) that ſome of their Kings wore a Crown of Gold, and *Nennius* gives an Account that their Kings hung Pearls in their Ears. Of the golden Chain which *Dermod Mac-Cerbail*, King of *Ireland*, uſed to wear about his Neck, ſee the writer of the Life of St. *Brendan*. That their great Men alſo in antient times wore Rings of Gold on their Fingers is a Matter paſt Diſpute.

CHAP. XXIV.

Of the Boats *covered with Hides in Uſe among the antient* Iriſh.

THE antient *Iriſh* made Uſe of *Wicker-Boats* covered with *Cow-Hides*, not only on Rivers, but ſometimes in their Navigations on the open Sea. Theſe little *Barques*, or rather *Boats*, were called by them *Corraghs*, probably from the *Britiſh* Word *Corwg*, which ſignifies a Boat covered with a Hide. *Somner* (*a*) has given us an Expoſition of this Word, and alſo the Names of ſome learned Men who have wrirten upon the Subject of ſuch Kind of *Boats*. [The Writer of a M. S. Life of St. *Brendan* deſcribes the Structure and Form of this Kind of Veſſel more particularly than I have met with any where elſe. "They made (ſays he) a very light *Barque* ribbed and fenced "with Timbers (*b*), as the Manner is in thoſe Parts, and covered it with raw "Cow-Hides, and on the outſide they dawbed all the Jointings of the *Skins* "with Butter, and put into the *Veſſel* Materials for making two other Boats "of

(*q*) Apparatus to his 1ſt Volume. (*r*) Chap. 10. (*a*) Gloſſary under the Word Corrach. (*b*) Coſtatam & Columnatam.

" of other Skins, and Proviſions for 40 Days, and Butter to dreſs or prepare " the *Skins* for the Covering of the *Boat*, and other Utenſils neceſſary for " human Life. They alſo fixed a Tree in the Midſt of the *Barque*, and a " Sail, and other Things belonging to the ſteering of a Boat."] *Adamnanus* (*c*) relates, " that St. *Cormack* made Uſe of ſuch a Boat, with a Covering of " Skins in his third Voyage," and *Probus* (*d*), ſpeaking of *Mac-Fil*, or *Mac-Cuil*, Biſhop of *Man*, ſays, " that when he was at Sea *in Navi pelliceâ*, *in a* " *Boat made of Skins*, the Wind at North, he was caſt upon the Iſland " *Evania*," or *Man*, &c. *Florence* of *Worceſter* (*e*) alſo mentions ſuch Kind of *Boats* in a Paſſage borrowed from *Marianus Scotus*. " Three *Scots* (*Iriſhmen*) " ſays he, *Duſlan*, *Macbeth*, and *Magulmumenus*, coveting to lead a Life of " Pilgrimage for the Lord's Sake, taking with them Proviſions ſufficient " for a Week, fled privately out of *Ireland*, and entering into a Boat " made of two Hides and a Half, in a miraculous Manner, without Sails or " Tackling in 7 Days landed in *Cornwall*, and from thence made their Way " to K. *Alphred*." *Gildas* in his Epiſtle concerning the Deſtruction of *Britain*, calls them *Carruchæ*, *Carruchs*. " The rude Droves of *Scots* and *Picts* " throng haſtily out of their *Carruchs* (Carruchis, ſive Carrabis) in which they " were tranſported acroſs the *Scythian* Channel (A)." [*Feſtus Avienus* (*f*) deſcribing the *Oeſtrymnides*, or Iſlands of *Scilly*, mentions theſe Boats as a Sort of Miracle.

Non uſque Navibus turbidum late fretum
Et belluoſum gurgitem Oceani ſecant,
Non hi Carinas quippe pinu texere,
Facere morem non abiete, ut uſus eſt,
Curvant Phaſello : ſed rei ad Miraculum,
Navigia junctis ſemper aptant pellibus,
Corioque vaſtum ſæpe percurrunt ſalem.

Yet not in Ships they try the watry Road,
And rouſe the ſhapeleſs Monſters of the Flood.
For neither Gallies of the lofty Pine
They know to frame, nor weaker Fir to join
In Barks ; but wondrous ! Skins to Skins they ſew.
Secure in theſe to fartheſt Parts they go,
And pathleſs Seas with Keels of Leather plow.]

Claudian ſeems to underſtand the landing of an *Iriſh* Fleet in *Britain* in the Reign of the Emperors *Honorius* and *Arcadius*, in the Paſſage (*g*) where he introduces *Britain* ſpeaking in this Manner.

Me quoque Vicinis pereuntem gentibus, inquit,
Munivit Stilicho, *totam cum Scotus Iernen*
Movit, & infeſto ſpumavit remige Tethys.

Me to ill Neighbours long a Prey expos'd,
With Safety now hath *Siilicho* enclos'd.
When *Scots* came thund'ring from the *Iriſh* Shores,
And the Sea foam'd beaten with hoſtile Oars.

But to purſue the Subject in Hand. *Iſidore* (*h*) explains the Word *Carabus* to ſignifie " a little Boat, made of Oſiers, and covered with a raw Hide." And *Pliny* (*i*) is my Witneſs, " that the *Britons* antiently made Uſe of ſuch " Kind of *Boats*." [Which Practice *Cæſar* learned in his Wars of that Country, as he tells us himſelf (*k*). For being diſtreſſed by *Afranius*, and the riſing of the Waters, ſo that he could not procure Forrage, " he ordered " his Soldiers to make ſuch Boats, as they had before ſeen the Uſe of in the " War

(*c*) Vit. Columb. Lib. 2. Cap. 42. (*d*) Vita Patr. Lib. 2. Ch. 10, 11. (*e*) Chron. ad An. 892. (*f*) De Oris maritimis. (*g*) De laudibus Stilichonis, Lib. 2. (*h*) Orig. Lib. 19. Cap. 1. (*i*) Lib. 4. Cap. 16. and Lib. 7. Cap. 56. (*k*) Comment. Belli Civilis, Lib. 1.

(A) *Scythica Vallis*, i. e. the *Iriſh* Sea, or St. *George's* Channel, as it is interpreted by *Selden* in his *Mare Clauſum*. Lib. 2. Chap. 1. p. 98.

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" War of *Britain*, the Keels whereof were built of light Materials, and " ſmall Timbers, and the upper Parts made of *Wicker*, and covered with " Hides." And theſe he carried upon Carrs 22 Miles, and in them tranſported his Soldiers over the River. *Herodotus* (*l*) alſo deſcribes the like Boats in this Manner. " The Boats (ſays he) which came from *Babylon* down the River " *Euphrates*, are made by the *Herdſmen* of *Armenia*, of light Timber, in " a round Faſhion, without Beak or Poup, and are covered with Hides " of Cattle, the hairy Side placed inward, and in thoſe they take their Paſſage " down the River."] So alſo *Lucan* (*m*).

Primum Cana ſalix, madefacto Vimine, parvam,
Texitur in Puppim, Cæſoque inducta Juvenco
Vectoris patiens tumidum ſupereminet Amnem.
Sic Venetus, ſtagnante Pado, fuſoque Britannus
Navigat Oceano———

The binding Willows into *Boats* they twine,
Then line the Work with Spoils of ſlaughter'd Kine.
Such are the Floats *Venetian* Fiſhers know,
When in dull Marſhes ſtands the ſettling *Po*.
On ſuch to neighbouring *Gaul*, allur'd to gain,
The bolder *Britons* croſs the ſwelling Main. ROWE.

And *Solinus* ſays, (*n*) " that the Sea which flows between *Britain* and *Ireland* " is unquiet and tempeſtuous; yet they paſs it in *Wicker Boats*, encompaſſed " with a ſwelling Covering of Ox-hides."

That the *Saxon* Pirates antiently practiſed Navigation in the ſame Manner, may be gathered from *Apollinaris Sidonius* (*o*).

Quin & Aremoricus Piratam Saxona tractus
Sperabat [*pro timebat*] *cui pelle ſalum ſulcare Britannum*
Ludus, & aſſuto glaucum mare findere Lembo.

Armorica the *Saxon* Pirates fear'd
That on the *Britiſh* Coaſts in Shoals appear'd,
And through the Sea in Boats of Leather ſteer'd.

[Nor is the *Sutilis Cymba* of *Virgil* (*p*) any way different.

———*Simul accipit Alveo*
Ingentem Æneam; *gemuit ſub pondere Cymba*
Sutilis, *& multum accepit rimoſa paludem.*

———At once receives on Board
The great *Æneas*; labouring with his weight,
The *Sutile* Sculler groans, and leaky ſucks
The ruſhing Waves.———] TRAPPE.

That the ſame Kind of Veſſels were formerly in Uſe among other Nations may be gathered from *Seneca*, *Solinus*, *Oroſius*, and other antient Writers. Yet it is not to be denied, that the antient *Anglo-Saxons*, (to ſay nothing of the *Phœnicians*, *Grecians*, *Romans*, &c.) beſides thoſe little piratical Boats, had alſo Ships of War. Of the Number of Oars which K. *Alphred* uſed in his Ships, *Henry* of *Huntingdon* gives this Account. " K. *Alphred* cauſed long " Ships of Forty Oars, or more, to be provided againſt the Ships of the " *Danes*." See alſo the Accounts given by *Florence* of *Worceſter* (*q*) and *Florilegus* (*r*), of the vaſt Fleet of K. *Edgar*; and to deſcend to more modern Times; all the World knows what great Honour the *Engliſh* Nation hath acquired by their Maritime Forces, and well appointed Fleets, *thoſe wooden Walls of* England, (as Sir *Walter Raleigh* calls them,) and by their exquiſite Knowledge in Navigation, and indefatigable Induſtry in Voyages to the moſt remote Nations.

It may not, perhaps, be thought foreign to the Matter in Hand to remark, that the antient *Iriſh* made Uſe of another Kind of *Boat* in their Rivers and Lakes formed out of an Oak wrought hollow, which is yet in Uſe in ſome Places,

(*l*) in Clio. (*m*) Lib. 4. (*n*) Cap. 35. (*o*) Carm. 7. (*p*) Æneid. 6. (*q*) Ad An. 973. (*r*) Ad An. 975.

Places, and called in *Iriſh*, *Coiti*, in *Engliſh* a *Cott*, [a Veſſel well known to Antiquity under other Names. For *Pliny* (*s*) calls Boats hollowed out of a ſingle Beam, *Monoxylæ* (*t*) from a *Greek* word of that Import, and deſcribes them to be, *Lintres ex uno Ligno excavatæ*,——*Boats formed out of one Piece of Timber wrought hollow*: and in another Place (*u*) he relates, "that the *German* Pirates "ſailed in Boats hollowed out of ſingle Trees, each of which they made ſo "large as to contain Thirty Men." And *Livy* (*w*), who calls them *Alvei*, ſays, "that the *Gauls* firſt ſhewed the Example, and made a new Sort of Boats "by hollowing ſingle Trees. The Soldiers afterwards followed that Pattern, "induced thereto by the Plenty of Materials, and the Eaſineſs of the Work, "and they faſhioned out a Sort of Troughs, which they made with great "Expedition, not caring how they finiſhed them, ſo they could but ſwim on "the Water, and contain a large Burden." *Charles Stephens* in his Treatiſe *De Re Navali*, which is chiefly a Collection out of *Lazarus Bayfius* on the ſame Subject, tells us, (*x*) "that he had ſeen ſuch Boats on the River "*Rhone*, at *Lyons*, when he was there, and that they were made of a large Trunk "of Timber made hollow." The *Indian Canoo* is no way unlike this *Iriſh Cott*.]

CHAP. XXV.

Of the Houſes and Buildings of the antient Iriſh; *and of their Food, Feaſtings and Muſical Inſtruments.*

SECT. I. IT is a Matter unqueſtionable that the antient *Iriſh* took no Care to build fortified Towns. There were indeed fenced Towns in *Ireland* before the Arrival of the *Engliſh*, as *Dublin*, *Limerick*, *Waterford*, *Wexford*, and *Cork*; but they were built by the *Oſtmen* or *Danes*. The Subject of my Enquiry here is only of the *Dwelling-houſes* of the antient *Iriſh*, which, as they were neither made of Stone nor Brick, ſo neither were they (unleſs in a few Inſtances) ſubterraneous Caves or Dens, like the Habitations of the antient *Germans* according to *Tacitus* in his Deſcription of that People; but they were made of Rods or Wattles, plaiſtered over with Loam or Clay, covered with Straw or Sedge, and ſeldom made of ſolid Timber. Theſe Buildings were either large or ſmall according to the Dignity or Quality of the Inhabitant, and for the moſt Part were erected in Woods, and on the Banks of Rivers. Nor was the Practice otherwiſe (it ſeems) among the antient *Welſh*. *Cambrenſis* (*a*) gives an Account of the Caſtle of *Pembroke* built of *Wattles and thin Sods* by *Arnulph de Mountgomery* in the Reign of *Hen* I. As to the antient Towns of the *Britons* themſelves, what can I do better than tranſcribe the Words of *Cæſar* (*b*). "*Oppidum vocant* Britanni *cum Sylvas impeditas Vallo* "*atque foſſâ munierunt*."—The *Britons* (ſays he) call a Town an incumbered "Wood fenced in with a Rampier and a Ditch." This mean and ſlight Way of Building among the *Iriſh* hath been the Cauſe that ſo few Footſteps appear of Houſes or Caſtles, erected even by the Kings of *Ireland*, before the Arrival of the *Engliſh*. From hence when *Roderick O-Connor*, King of *Conaught*, built a Caſtle of Stone at *Tuam An.* 1161, it was a Thing ſo new and uncommon, that it became famous among the the *Iriſh* at that Time by the Name of the *wonderful Caſtle*. But *Temoria*, now called *Tarah*, in *Meath*, will ſerve inſtead of a thouſand Inſtances. That Place, as I ſaid before, p. 67, was the principal Pallace of their Kings, where antiently at ſtated Times they held their Feſtivals and Royal Aſſemblies; and yet at this Day there do not remain there any the leaſt Ruins or Footſteps of an antient Building. *Malachy O-Morgair*, Archbiſhop of *Armagh*, [who died in 1148] was the firſt *Iriſhman*

(*s*) Lib. 6. (*t*) Μόνον ſolum & Ξυλόν Liguum. (*u*) Lib. 16. (*w*) Decad. 3. Lib. 1.
(*x*) P. 132. (*a*) Itiner. Cambr. Lib. 1. Cap. 12. (*b*) Comment. Lib. 5.

Iriſhman, or at leaſt one of the firſt, who began to build with Stone and Mortar, of which his contemporary Sir *Bernard* (*d*) gives this Account, " *Malachy* " thought it incumbent on him to build a Chappel of Stone at *Bangor*, like thoſe " he had ſeen in other Countries: and when he began to lay the Foundation of " it, ſome of the Natives were aſtoniſhed at the Novelty; becauſe ſuch Build- " ings were never ſeen before in that Country." And a few Words after he introduces an ill-natured Fellow, and puts this Speech in his Mouth. " What " has come over you, good Man, that you ſhould undertake to introduce ſuch " a Novelty into our Country? We are *Scots* [i. e. *Iriſhmen*] not *Gauls*. " What Levity is this? What Need is there of ſuch a proud and unne- " ceſſary Work? How will you, who are but a poor Man, find Means to " finiſh it? And who will live to ſee it brought to Perfection? *&c.* We find alſo an Account given by the ſame *Bernard*, that this *Malachy* had ſome Years before built a Chappel in the ſame Place, " made indeed of planed Timber, " but well jointed and compactly put together, and for a *Scottiſh* [i. e. an *Iriſh*] " Work, elegant enough." Nor will it be foreign to the Purpoſe to take Notice here, that while K. *Hen.* II. was in *Dublin An.* 1171, he cauſed a Royal Palace to be erected for him with excellent Workmanſhip, near St. *Andrew's Church*, within the City, of ſmoothed Wattles, after the Faſhion of *Ireland*, in which he, together with the Kings and Princes of that Country, held a ſolemn Feſtival at *Chriſtmas*, as we learn from *Hovedon*. [At preſent the Habitations of the common and poorer Sort of *Iriſh* are but little reformed from the antient Cuſtom; though thoſe of the Nobility, Gentry, and wealthier Farmers are elegant and ſumptuous enough.]

SECT. II. AS to the Food of the antient *Iriſh*, it will admit of no Diſpute, that the daily Food of the common People was in old Times very ſlender, conſiſting for the moſt Part of Milk, Butter, and Herbs; from which Practice the Epitome of *Strabo* gives the *Iriſh* the Epithet of, *Herbis Veſcentes—Herb Eaters*. The Herbs which they for the moſt Part uſed were, *the wild Trefoil* or *Shamrog*, *Water-Creſſes*, *Sorrell*, and *Scurvy-Graſs*, which ſome Phyſicians take to be the ſame Plant as the *Britannica* of *Pliny*, of which that Author gives this Account. " In *Germany*, when *Germanicus Cæſar* was on " his March beyond the *Rhine*, there was one Fountain and no more of " freſh Water diſcovered in the maritime Tract, of which whoever drank, " in two Years time his Teeth would fall out, and the Joints of his Knees " grow weak and feeble. Phyſicians called theſe Diſtempers *Stoma-* " *chace* (A), or the *Mouth Evil*, and *Sceletyrbe*, or *a Relaxation of the Joints*; " the Cure whereof was diſcovered to be the Herb *Britannica*, which is good " not only in nervous Diſorders, and ſcurvy in the Gums, but alſo pre- " vails againſt the Quinſey and teterous Eruptions. [The *Friſians*, where we " encamped, ſhewed it to our Soldiers; and I wonder for what Reaſon it ſhould " be called *Britannica*, unleſs the Inhabitants of the Sea Coaſts gave it that " Name, as lying near to *Britain*." *Hadrianus Junius* (*e*) deduces the Herb *Britannica* from *Britten*, as growing plentifully on thoſe *Turfs*, which the *Dutch* in their Language call *Britten*.]

When the *Iriſh* met at their ordinary Entertainments they ſat down in a Ring on Ruſhes or Beds of Graſs, inſtead of Benches or Couches. When they were placed three legged wooden Tables were ſet before them covered with Victuals, after the Manner of the antient *Gauls*, ſuch as Bread baked on a Grid-Iron, or under the Aſhes, Milk-meats, Fleſh and Fiſh both broiled and boiled,

(*d*) Vita Malachiæ. (*e*) Nomenclator under the Word, Britten.

A) *Parkinſon* (Theatr. Botan. p. 286) calls both *Stomachace* and *Sceletyrbe* the *Scurvy* in general; and it is certain they are two different Symptoms of that Diſtemper; but he by no Means admits our *Choclearia* or *Scurvy-Graſs* to be the *Britannica* of *Pliny*, (which he ſays) by comparing it with *Pliny*'s Deſcription of the *Britannica*, or with *Dioſcorides* and *Galen* (from whom *Pliny* has taken it) will evidently appear. *Abraham Muntingius* makes the *Britannica* to be the great Water-dock or *Hydrolapathum Maximum* of *Gerard* and *Parkinſon*.

boiled, the Waiters in the mean Time ſerving Drink about in Cups made of Wood, or Horn, and ſometimes of Braſs. The antient and peculiar Drink of the *Iriſh*, as alſo of the *Britons*, was Ale. *Dioſcorides* (*f*) takes Notice of this Drink in a Paſſage, where he ſays, "that the *Britons*, and *Iriſh* (whom he "calls *Hiberi*) inſtead of Wine, uſed a Liquor called *Curmi*, made of "Barley." But *Camden* (*g*) obſerves, that *Curmi* in that Place is corruptly written for the old *Britiſh* Word *Cwrw*, which ſignifies *Ale*, [which laſt Name it took from the *Danes*, who call it *Oel*; and is the ſame Liquor which *Julian* the Apoſtate calls in a Epigram Πυρογενῆ καὶ Βρόμιον ου Βρόμιον. —*The Offspring of Corn, and Wine without Wine.* A *Norman* Poet (*h*) banters this Liquor with more Wit than Truth in theſe Verſes.

Neſcio quod Stygiæ Monſtrum conforme paludi,
Cerviſiam *plerique vocant: Nil ſpiſſius illâ*
Dum bibitur, nil clarius eſt dum mingitur, unde
Conſtat quod multas Fæces in Ventre relinquit.

Of this ſtrange Drink, ſo like the Stygian Lake,
Men call it *Ale*, I know not what to make,
They drink it thick, and piſs it wondrous thin;
What Store of Dregs muſt needs remain within?

The *Iriſh* have no Name for this Drink, that I know of, but *Leann*, which ſignifies *Liquor* in general; but they underſtand by it *Ale*. *Beer*, or Ale brewed with Hops to preſerve it long, is a Matter of no Antiquity.] The *Iriſh* had alſo in antient Times another Liquor, or Mixture of *Water* and *Honey*, now called *Mead*, [but by them *Miodh*, and *Mil-ſion*, i. e. *Honey-Wine*] as appears as well in the Life of Saint *Berach*, (*i*) who flouriſhed in the 7th Century, as in the Annals of *Ulſter* under the Year 1107. This may be thought not a proper Place to take Notice of their excellent *Aqua-Vitæ*, or *Uſke-bah*, as they call it, which inflames much leſs than the *Engliſh Aqua-Vitæ*, and yet dries more; becauſe that Liquor (as it is thought) is the Invention of more modern Times: [yet we find the Virtues of it, and a Receipt for making it both ſimple and compound in the *Red Book* of *Oſſory*, compiled near 200 Years ago, and another Receipt for making a Liquor, there called *Nectar*, made of a Mixture of *Honey* and *Wine*, to which are added *Ginger*, *Pepper*, *Cinamon*, and other Ingredients.] Antiently their Times of Repaſt were for the moſt Part in the Evening; from which Cuſtom that ſolemn Feaſt, at which *Laogair*, King of *Ireland*, entertained all the Orders of the Kingdom at *Tarah An.* 455, is in the *Ulſter* Annals called *Cæna Temræ.—The Supper of Tarah*; and it is remarkable that from this Supper Hiſtorians have fixed an *Æra* for the latter Part of the Times of that Monarch's Adminiſtration. The *Welſh* of old obſerved the ſame Seaſon for their Feaſting, as may be gathered from the Laws of King *Howel-Dha* in the Chapter *de Cæna Regali, & ejus Menſura.* [In theſe Entertainments they made Uſe of Lights made of the Pith of Ruſhes, which they ſtripped bare of the Skin, and only left a ſmall Ridge at the Back to keep the tender Pith from falling aſunder. When theſe were thoroughly dried they dipped them ſlightly in Greaſe, or other unctuous Matter, and had no farther Trouble in the Preparation. This Sort of Light is to this Day made Uſe of among the meaner Sort of *Iriſh*; and People of Condition (before the Uſe of the Tallow-Candle was known in *Ireland*; which was introduced by the *Engliſh*) twiſted a great Number of thoſe Ruſh-Lights together, ſometimes to the Bulk of a Man's Arm; Nay we have Inſtances in the *Iriſh* Annals, that even within theſe 200 Years they made them to the Size of a Man's Middle. Thus in the Annals of *Donegall* under the Year 1557 we meet with the following Account.—When *Shane O-Neill* invaded *Tirconnell* with a great Army, *Calvagh O-Donnell* found himſelf too weak openly to reſiſt his Power, and therefore had Recourſe to Stratagem. He ſent

(*f*) Lib. 2. Chap. 110. (*g*) Brit. p. 588. (*h*) Henry of Araunches, Poet Laureat to King, Hen. 3. (*i*) Colgan Act. ſanct. p. 342.

ſent Spies into his Camp to diſcover where he could with greateſt Advantage break in upon him by Night. Theſe Spies got near *O-Neill*'s Tent, and in it, "*Lucernam conſpicati è Scirpis ſævo immiſtis ad eam Magnitudinem intextis, ut* "*Denſitate Medii Hominis Molem adæquaret, & Lucem ad longa Spatia latè dif-* "*funderet.*—They ſaw a Light made of Ruſhes dipped in Tallow, and "twiſted together to ſo large a Size, that it was as thick as a Man's "Waiſt, and gave Light at a great Diſtance." The Spies poſted to *O-Donnell*, who lurked in the neighbouring Mountains. He fell down with his Party into the Enemy's Camp, and made his Way to *O-Neill*'s Tent, directed by the Blaze of his *large Light*. *O-Neill* thus ſurprized had no Power to make Reſiſtance; but forced his Way out of the Back Part of his Tent, and made his Eſcape under Cover of the Night.]

SECT. III. WE are now come to the antient muſical Inſtruments of the *Iriſh*, which *Cambrenſis* (*k*) ſays were, *the Harp with brazen Strings*, and the *Timbrell*, (*Tympanum*) and he obſerves "that the *Iriſh* were "incomparably well ſkilled in theſe Inſtruments, beyond what he had obſerved "in any other Nation." [Which *Polydore Virgil* (*l*) alſo confirms. *Caradocus* of *Lhancarvan* in his Chronicle of *Wales*, or *David Powell* (to whom ſome aſcribe this Part of the ſaid Annals) affirms, "that *Griffith Ap-Conan*, King of "*North-Wales*, being by Mother and Grand-mother an *Iriſhman*, and alſo "born in *Ireland*, carried with him from thence divers cunning Muſicians into "*Wales*, who deviſed in a Manner all the inſtrumental Muſick uſed there, "as appears as well by the Books written of the ſame, as alſo by the "Names of the Tunes and Meaſures uſed among them to this Day." Whether the *Welſh* Harp, which is ſtrung with Guts, be the *Tympanum* of *Cambrenſis*, I want Information; if it be not, I muſt profeſs my Ignorance in what he means by it, there being no ſuch Inſtrument as a *Tympanum* uſed in *Ireland*, that I know of.]

Whether that Muſical Inſtrument in *Iriſh* called *Clairſeach*, in *Engliſh*, a *Harp*, was the *Cithara* or *Lyra* of the Antients, has afforded Matter of great Controverſy among Men of Learning, though moſt Grammarians have confounded them. *Venantius Fortunatus* (*m*) ſeems to make a Diſtinction between the *Lyra* and the *Harpa*.

Romanuſque Lyrâ *plaudat tibi*, *Barbarus* Harpâ,
Græcus Achilliacâ, Crotta *Britanna canat.*

Nor is the Difference to be wondered at: For it is moſt certain, that the *Lyra* of the Antients hath received great Alterations both in the Shape and Number of Strings. *Gruter* (*n*) in his Inſcriptions gives us the Figure of an antient *Lyra* to be ſeen at *Rome* in the Gardens of Cardinal *Cæſius*, placed in the Hand of a Statue of *Apollo*; and *Philip Cluverius* (*o*) exhibits alſo a Cut of an antient *Greek* Coin, one Side of which repreſents *Apollo Archagetas*, and the other his *Lyra*, but ſomething different from the former *Lyra*. It may perhaps be ſome Amuſement to the Curious to exhibit here the Figures as well of the antient *Lyra* of *Apollo*, as of the modern *Cithara*, or (if you pleaſe) *Lyra* of the *Iriſh*, that the Reader may the better judge of the Difference. See Plate II. N° 8, 9, 10.

Of the *Lyra* of *Orpheus*, which ſome contend was a *Tetrachord*, others, an *Heptachord*, See *Selden*'s Notes on the *Arundelian* Marble, p. 87. One may alſo ſee the Difference between the *Lyra* and the *Cythara* in *Hadrianus Junius*'s Nomenclator.

Nor can I upon this Occaſion forbear to mention, that the *Arms* peculiar to *Ireland*, or which have at leaſt for ſome Ages been attributed to it, are an *Iriſh Harp*, *Or*. in a Field Azure, with Strings argent. But if *Ulyſſes Aldrovandus* (*p*) may be credited, the more antient Arms of *Ireland* were, in one Part of the Scutcheon, Or, an Arm armed with a Sword, in the other Part, a Demy

(*k*) Topogr. Hib. diſt. 3. Cap. 11. (*l*) Hiſt. Ang. Lib. 13. (*m*) Lib. 7. Carm. 8.
(*n*) P. 38. N° 10. (*o*) Sicilia Antiqua. p. 93. (*p*) Ornithol. Lib. 1.

a Demy Eagle in a Field Argent. But this by the Way. The great Antiquity of the *Harp* may be ſeen in the 4th Chap. of *Geneſis*, where the Invention of it is attributed to *Jubal*, and there is a very antient Example of the Uſe of the *Timbrell* in the 15th Chap. of *Exodus*. I paſs over the other more modern Muſical Inſtruments, brought into Uſe ſince the Arrival of the *Engliſh*, as no Way pertinent to my preſent Deſign.

CHAP. XXVI.

Of the antient Cuſtom among the Iriſh *of conferring* Knighthood [*and of the Terms*, Idle-man *and* Gentleman.]

THE firſt (that I know of) who has committed any Thing to Writing upon this Subject was *John Froiſſard* (*a*), a *Frenchman*; who gives a Relation of Four *Kings*, or rather *Chiefs* of *Clans*, among the *Iriſh*, who though they had received the Order of *Knighthood* according to the Cuſtoms of their own Country, yet were again created *Knights* according to the *Engliſh* Manner by K. *Richard* II. when he was at *Dublin*, in his firſt Expedition into *Ireland*, [on the 25th of *March* 1395.] *Froiſſard* tells the Story in this Manner. "Theſe Kings (ſays he) after they had made their Submiſſions, and "ſwore Fealty to K. *Richard*, were committed to the Care of *Henry* "*Caſtile*, an *Engliſh* Gentleman, well ſkilled in the *Iriſh* Language; who "was commanded by the King to inſtruct them in the *Engliſh* Cuſtoms; "and particularly in thoſe that were introductory to *Knighthood* conferred "after the *Engliſh* Form. *Caſtile* carried himſelf ſo prudently in this Com- "miſſion, that the *Kings* were overcome by his Perſwaſions and Reaſons, "and ſubmitted to them. Yet they alledged, that they had long before re- "ceived *Knighthood* from their Fathers at their reſpective Ages of ſeven Years, "according to an antient Practice, by which the Kings of *Ireland* were "accuſtomed to create their Sons, *Knights*; and that as to the Ceremony "uſed upon ſuch Occaſions, each Youth, at the Time of his Creation, runs "a Courſe with a ſlender Lance, proportioned to his Strength, againſt a "Shield ſet upon a Stake in the Middle of a Field, and that he receives "the greater or leſs Honour according to the Number of Lances he breaks. "[And they added, that if the Father be dead, then the next of Blood "of his Lineage does it; and this they ſaid was the Form of making "young *Knights* in *Ireland*, eſpecially when the Sons of Kings were *knighted*. "But *Caſtile* told them, that this young Kind of *Knighthood* was not enough "with the K. of *England*, and that from him they ſhould receive it with more "State, and in the Church."] *Froiſſard* adds, "that the *Kings* being further "inſtructed by the Earl of *Ormond*, were by K. *Richard*'s Command habited "in Robes ſuitable to their Rank, and having performed their Vigils, and "and heard Maſs, they again with great Solemnity received the Honour of *Knight-* "*hood* at the King's Hands in the Cathedral Church in *Dublin*, and at the "ſame Time others were dubbed Knights with the like Form [and the Four "Kings, veſted in Robes agreeable to their State, ſat that Day with K. "*Richard* at Table."] This is the Account *Froiſſard* gives almoſt Word for Word. But as to the conferring of Knighthood on a Perſon of tender Years, we meet with a far more antient Example in *William* of *Malſmbury* (*b*), in the Creation of *Athelſtane*, who was afterwards K. of *England*. "For "his Grand-Father *Alfred* (ſays that Hiſtorian) beholding with Delight the "Beauty of the Youth, and his noble Deportment, took him in his Arms, "and wiſhed him a happy future Reign, and then in an over early Age in- "veſted him with the Honour of Knighthood, and beſtowed on him a "Purple

(*a*) Hiſt. Vol. 4. Cap. 63. (*b*) De Geſt. Reg. Angl. Lib. 2. Cap. 6.

" Purple Robe, a Belt ſtudded with precious Stones, and a *Saxon* Sword, " with a golden Scabbard." I muſt make one Obſervation by the Way out of the Records of the Exchequer of *England*, *An*, 18 *Rich.* 2. That theſe *Iriſh Chiefs* made their Submiſſions at *Drogheda* in the Dominican Monaſtery there, on the 16th of *March*, 1394, (*Engliſh* Stile) in the Preſence of the King himſelf; and that in doing ſo they obſerved the following Ceremony. Each of them, before he repeated the Words of Submiſſion, laid aſide his Belt, his Skeyn and his Cap, and fell on his Knees at the King's Feet, and joining his Hands together, held them lifted up between the King's Hands. And this happened a little before the Creation of the *Knights* mentioned by *Froiſſard*. [What *Tigernach*, an antient Hiſtorian, relates of *Cuculandus*, who was K. of *Ireland* 17 Years before the Birth of *Chriſt*, and that he received the Honour of *Knighthood* when he was ſeven Years old, agrees exactly with *Froiſſard*'s Relation: And we are told in a M. S. Life of St. *Carthag*, Biſhop of *Liſmore*, who flouriſhed in the 7th Century " that *Moelfulius*, one of the petty Princes of " *Kerry*, intending to *knight* St. *Carthag*, while he was a Boy, would have put " into his Hand a Sword and Target, being the Badge or Cogniſance of " Knighthood."

The Chief Governours of *Ireland* have a Power by their Commiſſion to grant *Knighthood*, and heretofore every Perſon dubbed a Knight, had a Power to dubb others. Thus we read in *Clyn*'s Annals under the Year 1335, that the Earl of *Ormond*, *knighted Fulco de la Freigne*, and *Fulco* at the ſame Time and Place made *Gregory de la Launde*, and *Matthew Fitz-Oliver* Knights: And the ſame Writer relates, that *An*, 1342. the Earl of *Deſmond* made *Richard Archdekine* a *Knight* in *Deſmond*, and on the ſame Day the new *Knight* made three others *Knights*. The ſame Practice prevailed in other Parts of *Europe* in this Age, of which ſee *Selden* (*c*). But now regularly the King only can confer this Honour, or ſuch whom he authorizes by Commiſſion.

It may be not thought foreign to the Purpoſe before I quit this Subject to obſerve, that the Terms *Eſq*; and *Gentleman* were very rarely uſed among us before or in the Reign of *Edw.* III. the Word then for a *Gentleman* being *Iddle-man*, not, as I imagine, in the Senſe it is now uſed, but according to the *German* Word *Edel* or *Adel*, which ſignified *Ingenuus* or *Free-born*, and was a Word introduced from *Germany* by the *Anglo-Saxons*, and from them brought among us after the *Engliſh* Acquiſitions here, and by us corrupted into *Iddleman*. See *Selden* (*d*). *Gentleman* or *Iddleman* ſeem to have been uſed promiſcuouſly in the Reign of *Hen.* 6. Among the Pleas of the Crown 21. H. 6. (1443.) *Walter Carragh* of *Kilballe*, *Idilman*, was ſued to the Outlawry at the Suit of *John Scurlog*, *Gentilman*; and the ſame Year, *Geoffry Harrold* is called *Idilman*. The Year following *Thomas Chambyr* of *Dublin*, Vintner, brought an Action againſt *William Prior* of *Chriſt-Church*, *William Lynton* his Fellow-Canon, and *Anne White*, *Iddle-woman*. The ſame Year *Thomas Bryen* of *Drumcormack* is ſtiled *Iddle-man*, and in 1456 *Margaret Plunket*, Widow of *Nicholas Deoder* Knight, is called *Gentilwoman*. Let theſe Inſtances ſuffice among a Number of other Records that might be given.]

CHAP. XXVII.

In which is proved that Ireland *was never brought under the Power of the* Romans.

SOME Writers have been of Opinion, that the *Romans* made a few ſlight Attempts to bring *Ireland* under their Subjection, and they ſtrain hard to infer it (as *Camden* (*a*) obſerves) from this paſſage in *Juvenal*.

——Arma quid ultra
Littora Juvernæ promovimus, et modo Captas *Orcadas*,

(*c*) Titles of Honour, p. 546, and elſewhere. (*d*) Ibid p. 852. (*a*) Britannia, p. 1315.

Orcadas, et minimâ contentos nocte Britannos?

What tho' the *Orcades* have own'd our Power?
What tho' *Juverna*'s tam'd; and *Britain*'s Shore,
That boasts the shortest Night ——

Some Copies of *Eusebius*'s Chronicle have it, that *Galba* usurped the empire (in *Hibernia*) in *Ireland*. But the true reading is *Hiberia*, *Spain*. For it is manifest out of *Suetonius*, that this was done in *Hispaniâ*, *Spain*, which was also called *Hiberia*, as *Ortelius* justly remarks. So the Panegyric spoken to *Constantius Chlorus Augustus* hints, that *Ireland* was subject to his Command. "*Britain* (says the Panegyrist) is so far recovered, that even those Nations "which lie along the Coasts of the same Island are obsequious to your Com-"mands". We have likewise the Testimony of more modern Chronicles (as *Camden* observes) "That *Ireland*, together with *Britain* and *Thule*, fell to the "Share of *Constantine*, Son to *Constantine* the Great, in the Division of the "Empire." Nevertheless, neither the *Irish* nor the *Roman* Writers say the least Word of any Expedition made by the *Romans* into that Island, or of any Conquest of it by them. [Besides the *Romans* made all conquered Nations Free Denizons of their City, as *Claudian* (*b*), who was a Native of *Alexandria* in *Egypt*, thus gratefully remembers.

Hæc est in gremium victos quæ sola recepit,
Humanumque genus communi nomine fovit,
Matris non Dominæ ritu, Civesque vocavit
Quos domuit, nexuque pio longinqua revinxit.
Hujus pacificis debemus moribus omnes,
Quod Cuncti gens una sumus. ——

Lo! this is she, who could alone repose
Within her Bosom her defeated Foes,
Not like a Mistress, but maternal Dame
Chear'd human Race beneath one common Name,
Bid conquer'd Nations Denizons remain,
And bound far distant in a pious Chain.
We stand indebted to her gentle Grace,
That we are all embody'd in one Race.

But no Writer antient or modern has ever pretended to assert, that the *Irish* ever enjoyed the Privileges of Roman Citizens, which they would have done in common with others, had they ever submitted to that People.] And indeed, I am of *Camden*'s Opinion, that it had been most happy and fortunate for *Ireland* to have fallen under the Power of the *Romans*; for then it would more early have shook off its Barbarity. [For wherever the *Romans* were Conquerors, they introduced Humanity among the conquered, and, except where they ruled, there was no such Thing as Learning or Politeness in any Part of *Europe*.] Indeed *Julius Agricola* had some thoughts of invading *Ireland*, when, under Colour of Friendship, he entertained with him one of the petty Princes of that Country, who had been seditiously driven out of it. Yet he never made any actual Attempt to bring it under his Power: But let us hear what *Tacitus* (*c*) has said upon this Subject. "In his fifth Voyage taking his "Passage in the first Ship by many successful Battles he vanquished Na-"tions till then unknown, and planted Garrisons in that part of *Britain*, "which lay opposite to *Ireland*; and this he did rather from a Motive of "Hope than Fear. For *Ireland*, being situated between *Britain* and *Spain*, "and commodious also for the *Gallick* Sea, would unite the most powerful "Parts of the Empire with a strong Communication of Interests. If it be "compared to *Britain*, it is less in Compass; but larger than the Islands in "our Seas. The Soil and Climate, Nature, and Dispositions of the People "differ but little from those of *Britain*; but the Ports and Havens that "give Admission into it are better known by means of a more extensive "Commerce, and a greater resort of Merchants. *Agricola* had received one "of

(*b*) D laudibus Stilichonis. Lib. 3.

(*c*) Vita Agricola.

" of the petty Princes of that Nation, who had been driven out of it by " ſome domeſtick Sedition, and under Colour of Friendſhip detained him " with him, till an Opportunity ſhould preſent. I have often heard him ſay, " that *Ireland* might be ſubdued and brought under by one Legion, and mo- " derate Succours, and that it would be of great Advantage againſt *Britain*; " which then would be ſurrounded by the *Roman* Arms, and the Proſpect of " Liberty removed out of Sight." Thus far *Tacitus*; from whoſe Words *Camden* draws this Concluſion, that Numbers of People from *Spain*, *Gaul* and *Britain*, had retired into *Ireland* to withdraw their Necks from the *Roman* Yoke. But let others be at the Pains of diſcuſſing this Point more fully. I am ſenſible in all Matters obſcure Opinions are various. But finally I muſt obſerve, that in *England*, *France*, and other Countries, where the *Roman* Arms prevailed, beſides antique *Roman* Coins, many Altars, Statues, Urns, Columns and Inſcriptions on Marble, as ſo many Miracles of antique Workmanſhip, have been diſcovered, which were left there by the antient *Romans*; but in *Ireland* none of theſe Curioſities are to be ſeen, no not ſo much as the *Roman* Coin, unleſs ſuch as has been brought into it from other Parts. From whence one may conclude with *William* of *Neuburg*, (*d*) *that Ireland has been inacceſſible to the Roman Arms, though they held the Dominion of the Orcades.*

CHAP. XXVIII.

Of ſome Errors and Fictions of antient Writers, who treat of Ireland: *And of other Errors of Writers of the middle Ages.*

WE have before ſuccinctly handled (*a*) the Ornaments, and ſpecial natural Advantages of *Ireland*; let us now take a View of thoſe Things which antient Writers have invented of it, and to which their followers have aſſented. *Solinus* aſſerts " that a Bird is a very great rarity in *Ireland*;" and a little after adds, " That there are no ſuch Thing as Bees there; that Duſt or " ſmall Pebbles carried from thence, and ſcattered among Hives, will baniſh " the Swarms from their Combs; that the Sea between *Britain* and *Ireland* is " ſo tempeſtuous and unſettled, that through the whole Year it is not navi- " gable, except on ſome few Days." Whereas it is well known that *Ireland* abounds in Birds and Bees; [and as to the latter, we ſee an early convincing Proof in the Rule of St. *Ailbe*, written in the Beginning of the 5th Century, if not earlier. " When the Monks ſit at Table (ſays that Writer) let there be " laid before them Herbs or Roots waſhed with Water, and in clean Diſhes, " alſo Apples, Ale, *and from the Hive the Breadth of an Inch of Honey Comb.*" From whence it follows, that Honey (and conſequently Bees) muſt be very plentiful in *Ireland*, ſince it was made the common Repaſt of the poor Monks; and the Words, *brought from the Hive*, imply that it was the Growth of the Country: Add to this the Characteriſtick given of *Ireland* by the venerable *Bede*, (*b*) " that it was an Iſland abounding in Milk and Honey."] As to the Sea the frequent Navigations from *England*, *France*, and *Spain*, &c. into *Ireland*, and from thence into foreign Countries, is a ſufficient Demonſtration, that it is navigable even in the Depth of Winter.

The firſt Aſſertion of *Solinus*, as to the Scarcity of Birds and Bees in *Ireland*, has drawn *Iſidore* (*c*) of *Seville* into the ſame Error, and he makes Uſe of almoſt the ſame Words. " There are in *Ireland* (ſays he) few Birds and " no Bees; inſomuch that if any Body ſhould ſcatter among Hives Duſt and " Pebbles carried out of *Ireland* into other Parts, the Bees would forſake " their Combs." So *Bartholomew Caſſaneus* (*d*) ſays. " There is a great Scar- " city of Birds in *Ireland*, and no Bees." Some Writers alſo have followed *Solinus*

(*d*) Rer. Angl. lib. 2. c. 26. (*a*) Chap. 22. (*b*) Eccl. Hiſt. Lib. i. Cap. i.
(*c*) Orig. Lib. 14. Cap. 6. (*d*) Catalog. Gloriæ Mundi pars. 12. Conſid. 57.

Solinus in his other Assertion concerning the raging of the *Irish* Seas, and a* mong them *Cornelius a Judæis*, the Geographer.

Let us proceed now to the Temperature of the Climate. *Strabo* (*e*), who flourished in the Reign of *Tiberius Cæsar*, says thus. "The most remote Na- "vigation northward from the *Celtic* Coast in our Days is said to be into "*Ireland*, (he calls it *Ierne*) which being situated beyond *Britain is scarce ha-* "*bitable for Cold*; so that what lies beyond that Island is thought to be not "at all habitable." After him *Pomponius Mela* (*f*) (who lived in the Reign of the Emperor *Claudius*)* asserts, "That the Climate of *Ireland* is unfit to "bring Grain to maturity." But *Giraldus Cambrensis* (*g*) is more particular. "Corn (says he) promises much Hopes in the Blade, more in the Straw, "and less in the Grain. For the Grains of Wheat are shriveled and small, "and are difficult to be cleansed by the Help of any Van." [See before p. 172, what *Belisarius* has advanced upon this Head.]

Let us now hear what some of the Antients have said in contradiction to these Assertions. *Paulus Orosius*, speaking of *Ireland*, has this Passage. "*Ire-* "*land* lies near to *Britain*, is less in Compass but more commodious for the "Temperature of its Climate and Soil, and is inhabited by the *Scots*." So *Isidore* in the Place before cited. "*Scotia* is the same with *Ireland*, and "is the next Island to *Britain*; it is narrower in extent than that Island, "but more fruitful by Situation." And *Bede* (*b*) asserts, That *Ireland* "much excells *Britain* both in the Serenity and Healthiness of the Air." But to give you my Opinion; if these Comparisons are intended to re- late to the South Parts of *Britain*, which we call *England*, they are intirely groundless. It is however not to be denied, that *Ireland* is of so temperate an Air, that the Meadows and Fields there appear green in the midst of Winter, and the Cattle are every Day driven out to Pasture, unless in Time of Snow, which is seldom of above two or three days continuance. The Drains and Improvements made in Bogs and fenny Grounds (as *Pliny* (*i*) ob- serves of the Country about *Philippi*) has much amended the Temperature of the Air. The Grains of Corn are not universally so shriveled and small, as *Cambrensis* and his followers would have them; for the neighbouring Coun- tries seldom produce a larger or heavier Grain than what is to be found in many Parts of *Ireland*. Neither is *Raphael Maffeus* of *Volaterre* (*k*) to be regarded, who speaking of *Ireland* says "That the Land produces "nothing but Corn and excellent Horses, which the Inhabitants call *Ubi-* *nos* (*Hobinos*) *Hobbies*." The Error of *Ranulph Higden* (*l*) must also stand corrected, who asserts, "That there are no Partridges, Pheasants, "Deer nor Hedge-hogs in *Ireland*; and, (which he adds out of *Cam-* "*brensis* and *John Brompton*) that *Ireland* in extent from South to North, that "is from the *Brandan Mountains* to the Island of *Columbina* i. e. *Torinis*, "contains eight Days journey, reckoning 40 Miles to each Day, and from "*Dublin* to *Croagh Patrick*, and the *Conaught* Sea, four Days journey in "Breadth." But as to the Extent of *Ireland*, see what is said before Chap. 4. I could here point out many fabulous Stories of *Ireland*, which *Cambrensis* in his *Topography* of that Kingdom hath heaped together; but I leave that to be examined by others; for an exact discussion thereof, would take up a Vo- lume; [and this Task hath since our Author wrote been successfully exe- cuted by *John Lynch* under the fictitious Name of *Gratianus Lucius*, in a Treatise intitled *Cambrensis Eversus* printed in 1662. fo.] yet I must admonish the Reader to turn over that Topography of *Cambrensis* with great Caution; which *Cambrensis* himself in some Sort acknowledges in an Apology made by him in his first Preface to the History of the Conquest of *Ireland*, after he had been taxed with the fabulous Reports inserted in his said Topography. "[I would not (says he) that every Thing I have written should be received "as an undoubted Truth; for I myself do not so firmly believe them, as if

(*e*) Geogr. Lib. 2. Ex versione Gul. Xylandri. (*f*) Cosmogr. Lib. 3. (*g*) Topogr. Hib. dist. 1. Cap. 4. (*b*) Eccl. Hist. lib. 1. cap. 1. (*i*) Hist. Nat. lib. 17. cap. 4. (*k*) Comment. urban. lib. 3. (*l*) Polychron. lib. 1. cap. 32.

" if they were Things moſt certain and true, except ſuch Particulars as by Expe-
" rience I know to be true."] To which I have thought proper alſo to add the following Admonition taken out of a Treatiſe of his called *his Retractations*;
" Concerning the Topography of *Ireland*, (ſays he) our firſt, and not alto-
" gether contemptible Labour, in which many Things new, and altogether
" unknown to other Countries, and therefore the more wonderful, are writ-
" ten, the Reader may with certainty be convinced that we have obtained the Know-
" ledge of ſome, nay of moſt of the Things therein related by a diligent and painful
" Inquiry from the Authentick Teſtimony of Men of Weight and Reputation in that
" Country; and in other Things we have choſe to follow the Reports of the whole
" Kingdom. In all which we are of Opinion with St. *Auguſtin*, who in his
" Book de *Civitate Dei* ſpeaking of things which Fame only has ſpread abroad,
" and which are not ſupported by indiſputable Evidence, ſays, that as they
" are not poſitively to be affirmed, ſo neither are they to be wholly
" ejected." This *Cambrenſis* himſelf owns. But I cannot forbear being aſtoniſhed, that ſome Men of this Age, who in other Reſpects are Men of Gravity and Learning, ſhould again obtrude theſe Fictions of *Cambrenſis* on the World for Truths. I could add many more Things out of other Authors, but I leave them for the Induſtry of others, [and refer the Reader to the *Cambrenſis Everſus* of *John Lynch*, in many of his Chapters, where this Subject is fully handled.].

CHAP. XXIX.

Of the Colonies ſent out of England *and* Wales *into* Ireland *in the Reign of* Henry II. *and of the Lands granted to them.*

IRELAND, being reduced under the Power of the *Engliſh*, and ſo publickly proclaimed to be, K. *Hen.* II. diſtributed vaſt Provinces and Territories of that Country among the Adventurers, who had behaved themſelves gallantly in ſubduing it. *Richard*, ſurnamed, *Strong-bow*, from his Dexterity in ſtraining an able Bow, leads the Van. *Girald Cambrenſis* calls him, Earl of *Strigul*, others, Earl of *Pembroke*; but in a Charter, whereby he granted to *Vivian* de *Curſun* and his Heirs the Lands of *Rathemy* (near *Dublin*) *as fully as* Gilcolm *before held them*, he is only ſtiled *Earl Richard*, Son of *Earl Giſlebert*, without any Addition. *Strongbow* by Compact with *Dermod*, K. of *Leinſter*, in Aid of whom he had invaded *Ireland* in the Year 1170, took to Wife *Eva*, that King's Daughter and Heir. After the Nuptials were celebrated, the Earl and his Wife were publickly proclaimed *Dermod*'s Heirs at *Waterford*. Not long after, aſſoon as K. *Henry* had Information of the Earl's Succeſs, fearing what might be the Iſſue of the Enterprize, [and jealous of *Strongbow*'s growing Power] he by Proclamation commanded all his Subjects who were in *Ireland* to return home by a Day prefixed, and prohibited all his other Subjects from importing either Proviſions or Forces into that Country. The *Earl*, receiving Intelligence of this Proclamation, communicated the Contents of it to his Followers, and by their Advice diſpatched *Reymond le Groſs* to the King, who was then in *Acquitain*, with Letters filled with dutiful Expreſſions, and therein he declared, that he was ready to reſign to the King whatever he was Maſter of in *Ireland*. The Year following, while he was buſily employed in the Proſecution of his Victories, he met *Hervy de Montemariſco* at *Wexford*, whom K. *Hen.* had then lately ſent to him with an abſolute Command, that without the leaſt Delay he ſhould repair to *England* to the King. The Earl having received theſe Orders with the utmoſt Expedition got on Ship-board, and paſſed into *England* to the King, who was then at *Newenham* in *Glouceſterſhire*, at the Head of an Army, which he had raiſed to make a Deſcent on *Ireland*. There with the moſt humble Submiſſion he caſt himſelf at the King's Feet, and by

Deed

Deed transferred to him whatever he had acquired either by the Sword, or in Right of his Wife; upon which he was received into Favour, and had all *Leinſter* granted back to him to be held of the King by Homage, except the City of *Dublin*, and the adjoining Cantreds, with a few maritime Towns and Caſtles. There is no Copy of this Charter granted to him by K. *Hen.* II. extant, that I know of; but one may ſee the Copy of the Confirmation of a Charter granted by K. *John* to *William Mareſchall*, Earl of *Pembroke*, who had married *Iſabell*, Daughter and Heireſs of Earl *Richard*, among the Charter-Rolls of the 9th of K. *John*, [dated the 18th of *March*] in the Cuſtody of the Keeper of the Records of the Tower of *London*; [and a Copy of that Copy is in the Black Book (*a*) of *Chriſt Church*, *Dublin*; of which I ſhall here give an Abſtract, in Regard it never appears to have been publiſhed, and as it contains many Exceptions of *Royalties*, which do not ſeem to have been contained in the Charter made to Earl *Richard*. This Charter therefore confirms to Earl *William* " all his Land in *Leinſter*, with " the Appurtenances, to hold to him and his Heirs by the Service of a " hundred Knights Fees: ſaving to the King and his Heirs the City of " *Dublin*, and two Cantreds adjoining, and the Coinage of Money, and " Suit and Service of the County of *Dublin*, as was heretofore cuſtomary. " Saving alſo to the King and his Heirs the Pleas of the Crown, as Treaſure " Trove, Rape, Forſtall, (A), Burnings, and Appeals for Breach of Peace, " or Felony between the Inhabitants of his Territory. Saving likewiſe Com- " plaints for Want of Juſtice in his Courts, ſo that the Complainant may " prove the Default in the King's Court, and that the Plea ſhould receive " its final Determination by the King's Writ: Saving alſo that if any one " ſhould complain of Injury done him by Earl *William* or his Court, and " the Complainant gives Recogniſances and Pledges in the King's Court to " proſecute his Complaint, that the ſaid Plea be determined by the Judg- " ment of the King's Court. Finally, ſaving the Collation to Biſhopricks " and Dignities belonging to them. Then the King grants to Earl *William* " the Cuſtodium of Ideots of the Lords of thoſe Fees, which otherwiſe are " held of the King in Capite; ſaving the Marriages of the Heirs of ſuch " Fees." Thus far the Charter of Confirmation to Earl *William*.]

Let us now look back to the Diſtribution made by Earl *Richard*, beſides the vaſt Poſſeſſions which he reſerved to himſelf and his Heirs: and this Account we ſhall here give out of *Maurice Regan* (B), a contemporary Author, who writ the Hiſtory of the Tranſactions of *Ireland* during his own Times, to which I ſhall add ſome Abſtracts out of Records, and Authors worthy of Credit. " The Earl (ſays *Regan*) granted to *Reymund le Groſs*, or " *Reymund the fat* (who had married his Siſter *Baſilea*) *Fothert* [*Fetherd* ſays " my Copy] *Odrone* and *Glaſcarrig*. To *Hervey de Monte Mariſco* he gave " *O-Barthy*, to *Maurice de Prendergaſt*, *Fernegenelan* [to hold by the Service of " ten Knights, and in Performance of a Promiſe made to him when he " brought him into *Ireland*;] which Lands were afterwards granted to *Mau-* " *rice Fitz-Godebert*; but by what Means (ſays *Regan*) he obtained them I " know not. To *Meiler Fitz-Henry* he gave *Carbry* (that Barony which at " this Day is a Part of the County of *Kildare*) to *Maurice Fitz-Girald*, *Naas* " *O-Felin*, formerly the Eſtate of *Mac-Kelan*, and *Wicklow*, [lying between " *Bree* and *Arcklow*."] This *Maurice* dying not long after (*viz*) in 1177, at *Wexford*, *John*, then Lord of *Ireland*, and Earl of *Moreton*, confirmed to *William* the Son of the ſaid *Maurice*, " that Cantred of Land which *Mackelan* " held, wherein the Town of *Naas* ſtands, which Earl *Richard* granted to *Maurice*

(*a*) Folio 224. a.

(A) *Forſtall* is an Interception of Proviſions or other Wares coming towards a Market to be ſold, to the Intent to ſell the ſame at a higher Price.

(B) *Maurice Regan* was Servant and Interpreter to *Dermod Mac-Murrough*, King of *Leinſter* at the Time of the *Engliſh* Invaſion, and writ the Hiſtory here mentioned, containing the Tranſactions of almoſt 3 Years; which was ſoon after tranſlated into *French* Verſe by one of his familiar Acquaintance, and from thence turned into *Engliſh* by Sir *George Carew*, Lord Preſident of *Munſter* in the Reign of Queen *Elizabeth*. A Copy of this Piece is in the College Library.

" *Maurice* Father of ſaid *William.*" So ſays a Charter among the Plea-Rolls of the 10th of *Hen.* VI. in *Bermingham*'s Tower, *Dublin. Regan* proceeds thus. " He granted to *Walter de Riddlesford* the Lands of *O-Morthy*," [To which an antient Record (*b*) in the Rolls-Office adds, the *Lands of Urien* with the Appurtenances, to hold to him and his Heirs of the King of *England* by one Knights Fee.] " To *John de Clabul* (my Copy of *Regan* names him " *Clabade*) the Marſhalſea of *Leinſter*, and the Lands lying between *Agha-* " *voe* and *Leighlin*; to *Robert de Bermingham*, *Ofaly*, and to *Adam de Hereford* " large Poſſeſſions." —What theſe were may be ſeen in the antient Regiſtry of the Abby of St. *Thomas*, *Dublin*, where the following Account is related of the *Earl* and *Hereford.* " When *Leinſter* was conquered, there was a " certain young Man with the Earl, of whom he was exceedingly fond, " and he gave him in Recompence of his Service the Lands and Tene- " ments underwritten. (*viz.*) the Tenement *de Saltu Salmonis*, *the Salmon-leap* " (from whence the Barony of *Salt* in the County of *Kildare* has its Name) " *Clon-Coury*, *Kille*, *Houterard* (which, as I imagine gives Name to the Ba- " rony of *Oughterany*) and the Tenement of *Donning*, with all their Appur- " tenances. But the ſaid *Adam* ſeriouſly conſidering, that he could not poſſibly " by his own Power alone hold and defend the ſaid Tenements, he ſent to " *England* for his two elder Brothers, *John* and *Richard de Hereford*, who came " to him upon his Invitation, and he gave to his Brother *John* the Tene- " ment of *Kille*, *Kildroth*, *Clonſhanbow*, and *Mainy*, with all its Appurtenances, " that is to ſay, *Okey.* He alſo gave to his other Brother *Richard*, *Donning* " in *Otyny*, with all its Appurtenances, and he retained in his own Hands the " *Salmon Leap*, with all its Appurtenances, *i. e. Cloncoury*, *Oweterard*, a for- " tified Caſtle, with the reſt." This is the Account given by that Regiſtry. There is alſo extant a Charter of the ſaid Earl's, by which he granted to this *Adam* " half the Town of *Acheboe*, and all the Cantred of Land in which the " Town is ſituated." *Regan* ſays again, " that he granted to *Milo-Fitz-David*, " one of his principal Favourites, *Overk* in *Oſſory*, [from whence the Barony " of *Iverk* in the County of *Kilkenny*] to *Thomas le Fleming*, *Arde*, to *Gilbert de* " *Borard*, *Ofelmith*, and to a Knight called *Reinand* [*Reymond* in my Copy] " fifteen Knights Fees contiguous to the Sea; and to one *Robert Fitz-Richard*, " who was afterwards ſlain in *Conaught*, he gave *Norragh*;" [From whence a half Barony of that Name in the County of *Kildare* is denominated.] Thus far concerning the Diſtribution of *Leinſter* in the Reign of K. *Hen.* II.

Let us now take a View of the Grant of *Meath*, which K. *Hen.* II. made to *Hugh de Lacy* in the following Form. " *Henry* by the Grace of God King " of *England*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to the " Arch-Biſhops, Biſhops, Abbots, Earls, Barons, Juſtices, and to all his " Miniſters and faithful Subjects, *French*, *Engliſh* and *Iriſh*, of all his Dominions, " Greeting. Know ye, that I have given and granted, and by this my Charter " confirmed unto *Hugh de Lacy*, in Conſideration of his Services, the Land " of *Meath*, with the Appurtenances; To Have and to Hold of me and my " Heirs to him and his Heirs, by the Service of Fifty Knights, in as full and " ample Manner as *Murchard Hy-Melaghlin* held it, or any other Perſon be- " fore him or after him. And as an Addition I give to him all Fees, which " he owes or ſhall owe to me about *Duvelin*, while he is my Baliff " to do me Service in my City of *Duvelin.* Wherefore I will and " ſtrictly command, that the ſaid *Hugh* and his Heirs ſhall enjoy the ſaid " Land, and ſhall hold all the Liberties and free Cuſtoms, which I have or may " have therein, by the aforeſaid Service, from me and my Heirs well, and peace- " ably, freely, quietly and honourably, in Wood and in Plain, in Meadows and " Paſtures, in Waters and Mills, in Warrens and Ponds, in Fiſhings and Huntings, " in Ways and Paths, in Sea-ports and all other Places and Things appertaining " to the ſaid Land, with all Liberties, which I have therein or can grant or " confirm to him by this my Charter. Witneſs Earl *Richard*, Son of *Gilbert*, " *William de Braoſa*, &c. at *Weisford.*" King *John* confirmed this Grant to *Walter*

(*b*) In Edw. the Second's Reign, in a Roll indorſed, Antiquiſſimæ Literæ Patentes.

Walter de Lacy, the ſon of *Hugh*, on the 4th [or 14th] of *February* in the 9th Year of his reign by the ſervices beforementioned, and gave him beſides, " his Fees in " *Fingall*, in the *Vale of Dublin* by the Services of ſeven Knights, to hold to him " and his Heirs for ever", as may be ſeen in the Charter Roll of the ſame Year among the Records of the tower of *London*.

Next follows the Diſtribution made by *Hugh de Lacy*. I do not pretend that this Diſtribution which I give you is compleat; for I leave that to be more fully diſcuſſed by others; but it is ſuch a one as I find related by the ſaid *Regan*, with ſome additions out of the Charters of the ſaid *Hugh*, and out of Authors of undeniable Credit. " He gave (ſays *Regan*,) to his intimate friend, *Hugh* " *Tirrel*, *Caſtle-Knock*, and to *William Petit*, *Caſtle-break*." I have ſeen an antient Charter, by which *Lacy* granted to *William Petit*, among other Things, *Matherithirnan*, with all the appurtenances, except the Lake and Village called *Diſſert*, *&c.* " Unto the valiant *Meiler Fitz-Henry* (ſays *Regan* again) he gave " *Magherenerán*, the Lands of *Rathkenin*, and the cantred of *Athinorker*, (called " in my Copy of *Regan*, *Hardnorkur*) to *Gilbert de Angulo*, alias *Nangle*, all " *Magherigallen*, to *Jocelin*, the ſon of *Gilbert de Angulo*, *Navan*, and the Lands " of *Ardbreccan*, to *Richard Tuit*, large poſſeſſions, to *Robert de Lacy*, *Rathwer*, " to *Richard de la Chappelle*, many Lands, and to *Geoffry de Conſtantine*, " *Kilbiſky* and *Rarthmarthy*." But in the Charter made by *Walter de Lacy*, the Son of *Hugh*, the Grant to *Geoffry de Conſtantine* is more fully expreſſed to be, " Five Knights Fees in the Theof of *Kilbixi*, with a Caſtle and 15 " Knights Fees in the Lands of *Conemake* (i. e. *Conmacne*) (C) next adjoining to " the ſaid Caſtle, beyond the Water of *Ethne*, (D) by the Service of four " Knights." He gave (ſays *Regan* again) " to *Adam de Feipo*, *Gilbert de* " *Nugent*, *William de Miſſet*, and *Hugh de Hoſe*, large Poſſeſſions." Particularly he gave to the ſaid *Adam de Feipo*, " *Scrine*, and one Knights Fee " beſides about *Dublin*, that is, *Clontorbt* and *Santreffe*." as appears in the Copy " of his Charter in the Regiſtry of St. *Mary*'s *Abby*, near *Dublin*." He gave alſo to *Gilbert de Nugent*, " *Delvin*, which was the Eſtate of the *O-Finellans* " in the Times of the *Iriſh* Government, with all the Appurtenances and " Villages lying within the ſaid Lands of *Delvin*; except one Town belong- " ing to the Abbot of *Foure*, called *Torreclaſh*, by the Service of five Knights." Theſe are the Words of *Lacy*'s Charter, which is extant intire with the impreſſion of an armed Knight in the Seal affixed to the Charter. He gave alſo " To *Miſſet* the Lands of *Luin* (E), and to *Hoſe* or *Huſſey*, all the Lands of " *Dies* (F), which *Schachlin* held." *Regan* proceeds. " He gave to *Adam* " *Dullard* the Lands of *Dullenvarthy*, and to one *Thomas* he gave *Cramly*, " *Timlathbegan*, north eaſt from *Kenlis*, *Lathrakalim*, and *Sendevonath*, and to *Rich-* " *ard* of *Flanders* or *Fleming* he gave *Crandon* for 20 Knights Fees." In this Diſtribution of *Meath* and part of *Fingall*, there is not the leaſt Word ſaid of the Lands reſerved by *Lacy* to himſelf and his Heirs, which indeed were of a very large Extent.

I now proceed to the Diſtribution of *Munſter*; and here the firſt Thing to be taken into Conſideration is the Charter of K. *Hen.* II. by which he granted to *Robert Fitz-Stephen*, and *Milo de Cogan* the Kingdom of *Cork* (which antiently comprehended alſo *Deſmond*) except the City of *Cork*, and the Cantred of the *Oſtmen*. But I will tranſcribe the very Words of the Charter.— " *Henry* by the Grace of *God*, King of *England*, and Duke of *Normandy* " and *Aquitain*, and Earl of *Anjou*, to all Archbiſhops, Abbots, Earls, Barons, " Juſtices, and all his Miniſters and faithful Subjects, *French*, *Engliſh* and " *Iriſh*, greeting. Know ye, that I have granted, and by this my Charter " confirmed

(C) Of the ſeveral *Conmacnes* ſee before p. 48. The *Conmacne* here was in the C. of *Longford*.

(D) *Ethne* is the River *Inny* in the C. of *Weſtmeath*, and is often mentioned in the Grants of St *Geoffry* de *Conſtantine* to the of Abby *Triſternagh*, near which it runs.

(E) The Barony of *Lune* in the County of *Meath*,

(F) The Barony of *Deece* in the County of *Meath*, the antient Eſtate of *Melaghlin* or *Melſchachlin*.

" confirmed to *Robert Fitz-Stephen*, and *Milo de Cogan* the Government of " my City of *Cork*, with the Cantred which belonged to the *Hoſtmen* of the " ſaid City, which I retain in my own Hands; To have and to hold them " together during my Pleaſure, and as long as they ſhall ſerve me faithfully. " I moreover by this my Charter, give, grant and confirm to them and their " Heirs all the Kingdom of *Cork*, except the ſaid City, and the before- " mentioned Cantred, which I retain in my own Hands; To hold to them " and their Heirs of me and my Son *John*, and our Heirs, by an exact di- " viſion towards the Cape of St. *Brendan* on the Sea Coaſt, and towards *Li-* " *merick* and other Parts, and as far as the Water near *Liſmore*, which runs between " *Liſmore* and *Cork*, and falls into the Sea, by the Service of 60 Knights, to be per- " formed thereout to me and my Son *John* and our Heirs; the Service of 30 " Knights to be performed by the ſaid *Robert* and his Heirs, and the Service of " 30 Knights by the ſaid *Milo* and his Heirs. Wherefore I will and ſtrictly com- " mand, that the ſaid *Robert* and *Milo* ſhall have and hold the Govern- " ment of the ſaid City and Cantred in Manner as is before-mentioned; and " that they and their Heirs ſhall have and hold all the Kingdom aforeſaid, " except the ſaid City and Cantred (which I retain in my own Hands) " from me and my Son *John*, and our Heirs, by an exact diviſion, as is " above deſcribed, well and peaceably, freely and quietly, intirely, fully and " honourably, in Wood and in Plain, in Meadows and Paſtures, in Waters " and Mills, in Warrens and Ponds, and Fiſhings, in Ways and Paths, and " in all other Places and Things belonging thereto; with all their Liber- " ties and free Cuſtoms; ſo that from the aforeſaid River that runs be- " tween *Liſmore* and *Cork*, the whole Land as far as *Waterford*, together " with the City of *Liſmore*, ſhall remain in my Hands for the Government " of *Waterford*. Witneſſes preſent, *John*, Biſhop of *Norwich*, *Adam*, Biſhop of " *St. Aſaph*, and *Auguſtin*, Biſhop of *Waterford*, *Richard* de *Lucy*, *William* " *Fitz-Adelm*, my Sewer, *Hugh* de *Lacy*, *Hugh* de *Burid*, *Roger-Fitz-Remſy*, " *Maurice* de *Prendergaſt*, *Robert Dene*, *Robert Fitz-Eliodore*, *Geoffry Poer*, " and *Hervy* de *Monte Mariſco*. At *Oxford*." This Charter ſeems to have " been granted in the Year 1177; for at that Time (according to *Hoveden* (*c*) " The King came to *Oxenford*, and in a general Council there held, created " his Son *John* King in *Ireland*, by the Grant and Confirmation of Pope " *Alexander*." Nevertheleſs *John* in all his Charters afterwards granted, both in the Reigns of his Father and Brother, King *Richard* the firſt, is ſtiled Lord, (and not King of *Ireland*) and Earl of *Morton*. Two Years after *Fitz-Stephen* and *Cogan* came to a Partition of ſeven Cantreds, which *Cambrenſis* (*d*) a Contemporary Writer, thus points out. " Therefore *Dermod* of *Deſmond*, " and other powerful Men of thoſe Parts, being forthwith brought to Terms, " *Fitz-Stephen* and *Milo* divided ſeven Cantreds between them, which were con- " tiguous to the City, and which they then poſſeſſed in great Security, three of " which Eaſtward fell to *Fitz-Stephens*'s Lot, and four weſtward to *Milo*: The one " had the fewer Cantreds in his Diviſion, becauſe they were the beſt, and the other " had the larger Number, becauſe they were the worſt in Quality. The Government " of the City remained in common to them both, and the Tribute of the other " twenty four Cantreds, which remained undivided, was to be equally diſtributed be- " tween them, when they ſhould be brought under Subjection." *Cambrenſis* has handed down but very ſcanty Accounts of the Diſtribution made by *Fitz-Stephen* and *Cogan* to others, the Death of *Cogan*, which happened in 1184 (not 1189 as ſome will have it) putting a ſtop to the Progreſs of the Undertaking. But the confirmation Charters of King *John*, granted in the 9th Year of his Keign, caſt ſome Light over this Matter. " For he then confirmed to *William Barry* the Donation made " by *Robert Fitz-Stephen* to *Philip Barry*, his Siſters Son, and Father of the " ſaid *William*, whoſe Heir he was, of three Cantreds in his Lands of *Cork*, " i. e. *Olethan*, with all its Appurtenances, and of two other Cantreds, *i. e.* " *Muſcherie-Dunegan*, and the Cantred of *Killede*, by the Service of ten " Knights, as the Charter of the ſaid *Robert*, which he had thereof teſti- " fied." Thus far the Charter of Confirmation; [Which agrees with the Charter

(*c*) In vita Hen. 2.

(*d*) Expugn. Hib. lib. 2. cap. 18.

Charter of *Fitz-Stephens*, (a Copy of which, though withoutDate, is in my Cuſtody) except that the two Cantreds of *Muſcherie Dunegan* and *Killede*, granted to *Philip Barry* are not mentioned therein by Name; but he was to have two Cantreds in the Kingdom of *Cork*, ſuch as ſhould fall to him by caſting Lots. King *John*'s Charter of Confirmation of *Fitz-Stephens*'s Grant to *Philip Barry* is enrolled *de Anno* 21. *Eliz.* and *Fitz-Stephens*'s Grant is in the ſame Roll; but the former is dated 21 *Feb. Regni Johannis* 8vo, not Nono.] "He "alſo granted to *Adam de Rupe*, (or *Roch*) the Cantred of *Roſſelibir*, with "all its Appurtenances, ſaving the Demeſnes of the Biſhop of that See, "by the Service of five Knights. Alſo to *Richard de Cogan* the Cantred of "*Muſcrie O-Millane*, with the Appurtenances, by the Service of Five Knights, "lying between the Harbour of *Cork* and the Port of *Inſovenach*, and twenty "five Knights Fees, which he ordered to be ſet out to him in ſome other "Place by the Advice of *Meiler Fitz-Henry*, Lord Juſtice of *Ireland*, and "*John Mareſchall*, by the Service of four Knights: ſaving to the King and "his Heirs the aforeſaid Harbour and his own Demeſnes. Alſo, To *Ro-*"*bert Fitz-Martin* twenty Knights Fees in the Cantred of *Inſovenach*, and "twenty Knights Fees in ſome other Place, which he ordered to be ſet out "to him by the Advice of *Meiler Fitz-Henry*, Lord Juſtice of *Ireland*, and *John* "*Mareſchall* and *Philip de Prendergaſt*, by the Service of four Knights, in "full of all Services. Laſtly, he gave to two Brothers, *Henry* and *Maurice* "*Fitz-Philip*, one Cantred of Land, in which *Dunalahoth* is ſituated, by the "Service of Five Knights." [In the Reign of *Edw.* 3. *Thomas de Carew* ſet up a Title as Heir to *Fitz-Stephens* to all his Share of that great Eſtate; but by Inquiſition taken at *Cork* before Sir *Anthony Lucy*, Lord Juſtice, on the 31ſt of *Auguſt*, 5 *Edw.* 3. it was found "That *Robert Fitz-Stephen* died "ſeized of the Moiety of the Eſtate granted by King *Hen.* II. to him and "*Cogan*, and that the ſaid *Fitz-Stephen* was a Baſtard, and died without Iſſue "of his Body, that the Claim of *Thomas de Carew*, aſſerting that he and "his Anceſtors were Heirs to *Fitz-Stephen* could not be true, becauſe the ſaid "*Fitz-Stephen* was a Baſtard, and died without Heir of his Body; (G) "and further, that the ſaid *Fitz-Stephen* in his life Time enfeoffed *Maurice* "*Fitz-Thomas*, before he was created Earl of *Deſmond*, of the Caſtle and "Manor of *Dunmarke*, and the Moiety of the Eſtate granted to him by K. "*Hen.* II.]

Thus far of the Kingdom of *Cork*. Next follows the Kingdom of *Limerick*, or of North *Munſter*, which K. *Hen.* II. granted to *Philip de Breuſa* or *Braos*, except the City of *Limerick*, and the Cantred of the *Oſtmen*. But in the Charter of Confirmation granted by King *John* to *William de Braos*, *Philips* grandſon, the King gave to him "Only the Honour of *Limerick*, retai-"ning in our Demeſne (as the Charter ſpeaks) the City of *Limerick*, and the "Donations of Biſhopricks and Abbys, and retaining in our Hands the Cantred "of the *Oſtmen*, and the Holy Iſland." [But *William*, grandſon of *Philip*, ſome time after fell under the Diſpleaſure of King *John*, and the Family had no Benefit by this Grant.] *Hamo de Valois*, *Philip* of *Worceſter*, *Theobald Walter*, *William Fitz-Adelm*, and *Thomas Fitz-Maurice*, are enumerated among the Principal Chiefs, who fixed their Settlements in that Country.

As to *Waterford*, which is alſo a Part of *Munſter*, the Abbot *Benedict*, who lived at that Time, and writ the Hiſtory of the Reign of *Hen.* II. ſays, "That the King granted to *Robert Puber* (alias le *Poer*) in Cuſtodium the "City of *Waterford*, with the whole Province ſurrounding it." I ſhall add here out of the ſame Hiſtorian the ſervices allotted by the King himſelf to *Wexford*, *Waterford* and *Dublin*. "The King (ſays he) granted to *William* "*Fitz-Adelm*, his ſewer, the Government of the City of *Wexford*, with all "its Appurtenances, and appointed, that the undernamed Lands ſhould for "the Future belong to the Service of *Wexford*, i. e. *Arkelow*, with its Appur-"tenances to the Service of *Wexford*, *Glaſcarrig*, with its Appurtenances to the

(G) A collateral Relation cannot be Heir to a Baſtard, nor any but the Iſſue of his Body.

" the Service of the ſame, the Lands of *Gilbert de Biſrobard*, (or *Borard*)
" to the Service of the ſame, *Fernregwinal*, with the Appurtenances, to the
" Service of the ſame, *Fernes*, with the Appurtenances to the Service of the
" ſame, all the Lands of *Hervey* between *Wexford* and the River of *Water-*
" *ford*, to the Service of the ſame, the Service of *Reymund de Druna* to the
" Service of the ſame, the Service of *Ferdomelan* to the Service of the ſame,
" the Service of *Uthmorthi* and *Leghlin* to the Service of the ſame, the Te-
" nement of *Machtalo*, with the Appurtenances, to the Service of the ſame,
" *Leis*, the Land of *Geoffry de Conſtantine*, with the Appurtenances, to the
" Service of the ſame. The King alſo then granted to *Robert le Poer* the
" Government of the City of *Waterford*, with the Appurtenances, and ap-
" pointed that the underwritten Lands ſhould for the future belong to the
" Service of *Waterford*, i. e. all the Land which lies between *Waterford* and
" the River running beyond *Liſmore* to the Service of the ſame, all the Lands
" of *Oſſory*, with the Appurtenances, to the Service of the ſame. The King
" alſo then granted to *Hugh de Lacy* the Government of the City of *Du-*
" *velin*, with its Appurtenances, and appointed that the underwritten Lands
" ſhould for the future belong to the Service of *Duvelin*, i. e. all the Land of
" *O-Felana*, with the Appurtenances, to the Service of the ſame, all the Land
" of *Offaly*, with the Appurtenances, to the Service of the ſame, *Kildare*,
" with the Appurtenances, to the Service of the ſame, *Wichelou*, with the
" Appurtenances, to the Service of the ſame, the ſervice of *Meath* to the
" Service of the ſame, the Service of four Knights, which *Robert Poer* is ob-
" liged to out of his Caſtle of *Dunavet*, to the Service of the ſame. And
" after the King had at *Oxenford*, in the aforeſaid Manner, diſtributed the
" Lands of *Ireland*, and their Services, he obliged all, to whom he had com-
" mitted ſuch Governments, to become Liege Men to him and to his Son
" *John*, and to take the Oaths of Allegiance and Fidelity to them, for the
" Lands which they held in *Ireland*." Thus far the Abbot *Benedict*, who alſo (that I may conceal nothing from the Reader) aſſerts, " That about
" the ſame Time K. *Hen.* II. granted to *Hebert* (perhaps *Hubert*) the Son
" of *Hebert*, and to *William*, Brother of Earl *Reginald*, and to *Joëlan de la*
" *Pummai*, their *Nephew*, the Kingdom of *Limerick*, to hold by the Service
" of 60 Knights of him and his Son *John*, except the City of *Limerick*,
" with one Cantred, which the King retained in his own Hands, to the
" Uſe of him and his Heirs." However it happened, it is certain they never came into *Ireland* to ſubdue the Kingdom of *Limerick*. [But *Hoveden*, who was Chaplain to *Hen.* II. explains this Point a little more fully; for he tells us, " That *Herebert* and *William*, Brothers to the Earl of *Cornwall*, and
" *Jollan de Pumerai*, their Nephew, would not have the ſaid Kingdom, be-
" cauſe it was not yet conquered."] Of the Donation made to *Philip de Breuſa*, of which before, ſee alſo the ſaid *Hoveden*; (*e*) and of the Confirmation of K. *John* granted to *William de Braos*, grandſon to *Philip*, ſee the Charter Roll of the 2d Year of K. *John* in the Tower of *London*.

As to *Conaught*, we find in the Annals of *Ireland* an account of an inroad made on it by *Milo de Cogan* Anno 1177, and of another by *John de Courcy* ten Years after; but nothing of any *Engliſh* Colony ſettled there in the Reign of *Hen.* II. [In the Charter Roll (*f*) indeed of the 17th of King *John*, one finds a Grant made to *Richard de Burgo*, " Of all the Lands of *Conaught*
" with the Appurtenances, which his Father *William de Burgo* held of the
" King; yielding 300 Marks a Year."]

We muſt now take a view of *Ulſter*, which *John de Courcy* firſt invaded in the year 1177, and ſoon after, with the aſſiſtance of *Roger Poer*, *Almarick de St. Laurence*, *Adam Chamberlain*, and others, conquered *Ulidia*, being that part of *Ulſter*, which is now known by the Name of the County of *Down*. Afterwards in the Year 1182 he brought under *Dalriata*, whereof *Routs*, a diſtrict at this day in the County of *Antrim*, is part; from whence (if I am not out in my Account) came thoſe *Dal-Rheudini* antiently, whom *Bede* mentions, " who
" under

(*e*) In the Life of *Hen.* II. (*f*) Part 1 Memb. 2.

" under the Conduct of *Reuda* went out of *Ireland*, and either by friendſhip or " the Sword made Settlements among the *Picts*, which (ſays he,) they are at " this day in poſſeſſion of." *Courcy*'s principal Seat was at *Down*, in *Lecale*, where in the year 1183, he expelled the ſecular Canons out of the Cathedral, and in their Room filled it with a Colony of Benedictin Monks, brought out of the Abbey of St. *Werburg*, in *Cheſter*. His Life, tranſlated out of *Latin* into *Engliſh* by *George Dowdal*, Archbiſhop of *Armagh*, in the Reign of K. *Hen.* the VIII. is yet extant in M. S.. In *Courcey's* Time many *Engliſh* Families planted themſelves in *Ulſter*, among whom were the *Savages*,—*Whites*,—*Ridells*,—*Mandevilles*,—*Jordans*,—*Stantons*,—*Logans*,—*Sandalls*,—*Poërs*,—*Chamberlanes*,—*Stokes's*,—*Paſſeleues*,—*Ruſſels*,—*Audleys*,—*Coplands*,— and *Martells*.

Ergall or *Uriel*, antiently comprehending all that Tract, afterwards divided into the Counties of *Louth*, *Monaghan* and *Armagh*, was alſo Part of *Ulſter*. About the cloſe of the Reign of *Hen.* II. his Son *John*, then called Lord of *Ireland*, and Earl of *Moreton*, granted to *Bertram de Verdon*, Seneſchal of *Ireland*, (who afterwards died in *Paleſtine* in the Year 1192,) " Four Cantreds of Land in " *Uriel*, and half a Cantred in *Luva*, (*Louth*,) being that Part of it, which " lies towards the Sea, to hold by the Service of twenty Knights," [together with large and beneficial Royalties.] There are many other grants of this Kind, which are for the moſt Part to be found in the publick Records, [to recite which particularly would too much encumber the Reader, therefore I paſs them over here.] I omit alſo to give any Account of the various Expeditions, and Incurſions made by *John de Courcy* into other Parts of *Ulſter*, as alſo of the Battles fought between him and the *Iriſh*, as not pertinent to the Subject in Hand. It will ſuffice to hint here, that from his Conqueſt of *Ulidia*, and the Settlements principally made therein by him and his fellow Adventurers, that *Jocelin*, a Monk of *Furnes*, (who lived at that Time) in his Preface to the Life of St. *Patrick*, gives him the Title of *Prince of Ulidia*.

CHAP. XXX.

Of the Leſſer Iſlands ſcattered up and down in the Iriſh *Seas.*

I Have ſpoken before of the *Iriſh* Sea p. 32, and 188, and of the Commodities which *Ireland* affords, p. 165, *&c.* The Subject now calls on me to add a few Words concerning the Iſlands diſperſed about the *Iriſh* Seas, which I ſhall now proceed on; and firſt in general out of antient Authors.

Marcianus of *Heraclea* (*a*), ſays, " that *Ireland* has ſix remarkable Iſlands belonging to it;" but he is ſilent as to their Names. [See what is ſaid before p. 45, of the Treatiſe intitled *Periplus*, which has been aſcribed to *Marcianus*.] I ſhall relate alſo the fabulous Account, which *Demetrius*, the Grammarian, tells of the Iſlands adjacent to *Britain*, out of *Plutarch*'s Book concerning the Ceſſation of Oracles. " *Demetrius* has given an Account, that there are many " Iſlands ſcattered up and down about *Britain* (ſuch as from thence are called " *Sporades* (A) by the *Græcians*) and that they are uninhabited, ſome of which " are called the *Iſlands of the Genii or Heroes.* That, being commiſſioned by " the *Emperour* to ſurvey and take a View of them, he came into an Iſland " contiguous to thoſe that were deſert, and which had a few Inhabitants in it, " and thoſe ſuch as all the *Britons* looked upon to be *ſacred and inviolable.* " (B). That immediately after his arrival there aroſe a great Confuſion in " the

(*a*) In Periplo.

(A) *Sporades*, are Things ſcattered or diſperſed, from the *Greek* Σπείρω, *Spargo*.

(B) By theſe *ſacred* and *inviolable* Men are perhaps meant the *Druids*, whoſe Opinions came near to the *Pythagorean* Doctrine of Tranſmigration, to which the Genii that ceaſed to be in this paſſage may darkly allude.

" the Air, that many Prodigies appeared, the Winds broke out into Storms, " and fiery Spouts and Whirlwinds were brought to Land; at the End of " which the Islanders informed him, that some one of those, who were of a Nature " more excellent than Human, ceased to be." And a little after he adds, " That there is a certain Island there, in which *Saturn* is held in Captivity " by *Briareus* in Chains of Sleep (for such were the Chains invented for " him) and that many *Genii* attend upon *Saturn* as his Companions and " Servants." Thus far *Plutarch*. Other Writers collect out of *Orpheus*, that *Jason* with his *Argonauts* either landed in *Ireland*, or at least coasted along the *Irish* Shore.

Παρ δ'ἄρα νῆσον ἄμειβεν Ιερνί'δα

——He sailed by the Island of *Ireland*]

from which Passage *Hadrianus Junius* has taken occasion to introduce *Ireland* thus speaking

Ille ego sum Graiis Olim glacialis Ierne
Dicta, & Jasoniæ puppis bene cognita Nautis.

I'm cold *Ierne*, me the *Græcians* knew,
Me *Jason*, and his *Pegasæan* Crew:

Thus far in general; what *Pliny*, *Ptolemy*, and some others both of the Antients, and Writers of the middle Ages have said upon this Subject, shall hereafter appear under the proper Heads.

But now to proceed with the better Method in our intended Voyage, we will set Sail from the Bay of *Carrickfergus*, and from thence coasting along the Shore, first visit the Eastern Islands, then the Southern, afterwards take a view of those on the West, and at length come round to the North:

In this coasting Voyage the first Islands which present themselves to our view, are the two (C) *Copland* Islands, called so, perhaps, from a Family of the *Coplands*, which heretofore flourished in the Neighbouring *Ulidia*. Next appears the Island of *Berry*, [called by some the *Brial*, and *Bureal* Island, of small Extent, and joined to the Continent at low Water, and South of it, *Green-Island*, always cloathed with an agreeable Verdure,] from whence to the County of *Dublin*, there are no other Islands worth Notice; for I purposely pass over the Islands in *Lough-Cone*, or the Lake of *Strangford*, and one or two small ones in the Bay of *Carlingford*, as also some Rocks scattered here and there in the Sea, being no way pertinent to the Subject in Hand.

On the Coast of the County of *Dublin* lies *Holmpatrick*, or the Island of St. *Patrick*, called so in Memory of that Holy Man, who landed there in the Year 432, and from thence passed over to the main Land, to enlighten *Ireland* with the Rays of the Christian Religion. Next to this Island lie the *Skerries*, rocky Islands. From thence on the same Coast *Lambay* appears on high, called (if I am not mistaken) *Limnus* by *Pliny*, and *Limni*, by *Ptolemey*. [See of this before p. 41.] Next to *Lambay* is a small Island called *Ireland's-Eye* (Oculus Hiberniæ) where, as *John Alan*, (who was Archbishop of *Dublin* in the Reign of *Hen.* VIII.) observes (*b*), " St. *Nessan* antiently was frequent in Prayers, Fast- " ing, and Watching." Three Miles (D) hence distant to the South lies the Island of *Dalky*, called in some Sea Charts, *the Island of St. Benedict*; from whence as one coasts along the Shore, and passes those Sandy Shallows called by Sea-faring Men, the NORTH, MIDDLE, SOUTH GROUNDS, [and NEW GROUNDS (E),] we come in view of an Island called *Beg-eri*, which signifies *Little Ireland*, and is Part of the County of *Wexford*. Perhaps this is the Island which *Pliny* calls *Edros*, and *Ptolemy*, *Edri*, antiently celebrated for the School of St. *Ibar*, who *there* (as we find in his Life,) *built a famous Monastery, and instructed vast Numbers both of Natives and Forreigners in the Holy Scriptures, and in other excellent Sciences.* Next to these are two Islands called the *Saltes*, which are looked upon as a Part of the same County.

From

(*b*) Registrum Nigrum, or Black-book.

(C) There are three *Copland* Islands, *viz.* the Big Island, the Cross Island, and the Mew-Island, which I well know, having been upon them. See the antient and present State of the County of *Down*, p. 130.

From theſe to the Iſland of *Capel*, which is a ſmall Iſland 3 or 4 Miles diſtant from the Harbour of *Youghall*, there are no Iſlands worth Notice; but paſſing *Capell* on the ſame Coaſt, one ſees the Iſlands of *Cotton*, *Leſteren*, *Lacallon*, *Cray*, and *Loughin*, and others of leſs moment. Further to the Weſt appears on high the Iſland of *Clere*, called by Sea-men, *Cape-Clere*, the greateſt Glory whereof was St. *Kiaran* the elder, Biſhop of *Saigre*, who (as the writer of his Life ſays) received his Birth and Education in this Place. Nearer to the Shore, within the Bay of *Baltimore*, are many Iſlands placed cloſe together, among which are *Iniſtirkan*, or *Iniſhirkan*, *Aughra*, *the long Iſland*, the *Horſe*, and further in the Bay of *Bantry*, is the Iſland of *Whiddy*.

Next appear three Iſlands in the Ocean called, the *Dorſees*, the greateſt of which is named the *Cow*, the ſecond the *Bull*, and the third the *Calf*. In the Mouth of the River *Kilmare* or *Kinmare* are ſome ſmall Iſlands, [three of which are called the *Rendon*, the *Woni*, and the *Fermore*;] but the Pearls bred in the Shells of this River, and in thoſe on the neighbouring Coaſt, are more worth our Obſervation. But this by the Way. Three rocky Iſlands called the *Skellix* appear in the main Sea, in one of which was antiently an Abby dedicated to St. *Michael*, which was afterwards tranſlated to the Continent. Next to theſe is the Iſland of *Valentia*, otherwiſe called *Dariry* Iſland, which lies for ſome Miles extended along the Shore of the County of *Kerry*, and is ſeparated by a ſmall Firth from the Continent. [From this Iſland the Earl of *Angleſey* takes the Title of Viſcount *Valentia*.] More to the North lie the *Blaſques* Iſlands, with ſome Rocks ſurrounding them. Nor muſt I paſs over the Iſland of *Iniſcatte*, or *Iniſcathaig*, though it lies within the Mouth of the River *Shanon*. It was in antient Times an Epiſcopal See, of which St. *Senan* was Biſhop. The Scholiaſt on the Martyrology of *Æneas*, the Son of *Ængobban*, [who flouriſhed in the 8th Century] deduces the Name of this Iſland from *Cathaic*, *a furious Beaſt*, which (as he ſays) *devoured Numbers of People there, and in the neighbouring Country*. The next Iſlands to theſe of any Account are thet hree Iſlands of *Aran*, i. e. *Inis-ier*, *Inis-mane*, and *Aran-more* [called in Letters Patent xxxi *Eliz*, *Aran-more*, *Inſhy-many* and *Inſharry*] which now are a part of the County of *Galway*, though they formerly appertained to *Munſter*. [Theſe Iſlands were in the Year 1661 raiſed to the Dignity of an Earldom in favour of *Richard*, ſecond Son to the then *James*, Duke of *Ormond*; but he dying without iſſue Male, the Honour was revived by K. *William* III. in the Perſon of *Charles Butler* Brother to the preſent Duke of *Ormond*.] The principal of theſe three Iſlands is *Aran-more*, i. e. *Great-Aran*, called alſo *Ar-na-nemh*, or *Aran* of the Saints, on Account of Numbers of Holy Men buryed there. Of this Iſland, and of St. *Enna* or *Endeus*, the firſt Abbot of it, the Writer of the Life of St. *Albe* has this Paſſage. " When St. *Albe* was on his return from *Caſhell*, " the Abbot *Enna* met him, and ſaid, Turn back with me to the King " (*Ængus*) and beg from him the Iſland called *Arne*, for me, that in the " Name of the Lord I may build a Monaſtery there. Then St. *Albe* retur- " ning to the King ſaluted him ſaying; give us that Iſland ſituated in the " Ocean, that we may build a Monaſtery there. The King then ſaid, I " have not ſeen or heard, what, or how great that Iſland is, and therefore I " will give it to no Body, till I firſt know what it is. Then the Divine " Power cauſed the King to ſee the whole Iſland through large diſtances of " Country, and he knew what and how large it was. And the King gave " to the Saints the Iſland of *Arn*, and St. *Enna* founded there a noble Mo- " naſtery under St. *Albe*, and the Iſland was called under one Name, *i. e.* " *Arn*; and it is a great Iſland, and the Land of the Saints; becauſe no " body but God alone knows the Number of Saints that lie buried there." Thus far the Writer of that Life; with whom agrees the Writer of the Life of St. *Enna*, who aſſerts alſo, that *Darinia*, St. *Enna*'s Siſter, was married to King *Ængus*. I muſt alſo give the Reader the fabulous Relation of this Iſland handed down to us by *Cambrenſis* (*c*). " There is a certain Iſland on " the

(*c*) Topogr. Hib. Diſtinct. 2. cap. 7.

" the weſtern Coaſt of *Conaught*, called *Aren*, conſecrated (as Fame ſays) by " Saint *Brendan*, in which Mens Bodies are neither buried, nor do they putrifie ; " but, though placed and expoſed in the open Air, yet they remain without " feeling Corruption. Here Men with Admiration behold and know their " Grand-fathers, Great Grand-Fathers, and Great-Great-Grand-Fathers, and a long " Series of their Anceſtors backwards. There is alſo another Particular remarkable " in this Iſland, that though all *Ireland* over-abounds with Mice, yet this Iſland is " free from them, nor is any Mouſe bred or will live here, though brought into " it from other Parts, *&c.*" I know not whether it be worth while to mention what ſome of the Inhabitants, who would be thought Men of Credit, affirm ; for they ſay, that from theſe Iſlands in a ſerene Sky they have ſometimes had a Proſpect of an inchanted *Iſland*, which they call *O-Braſil*. In the Search after this imaginary Iſland ſome have of late loſt their Labour and Pains ; yet the Situation of it is with great Confidence pointed out in ſome Sea Charts. Concerning this loſt *Iſland*, or the *Iſland* of Saint *Brendan*, I muſt refer the Reader to *Ortelius* (*d*). I paſs by a Fable of a certain *Iſland* in the *Iriſh* Seas called, the Viſionary or Fantaſtical Iſland, *which at firſt floated, but at laſt was fixed by Fire*. Whoever can have the Patience to read ſuch Traſh may turn to *Cambrenſis* (*e*) juſt before mentioned.

Between the Iſlands of *Aran* and the Continent lie many ſmall Iſlands. But more Northward (among others of leſs Note) are *Ardillan*, *Ilanemraber*, *Iniſharke*, *Rabbit-Iſland*, and *Inisbofind*, i. e. the *Iſland* of the *white Cow*, on which vaſt Maſſes of *Amber*, which we call *Amber-greeſe*, are ſometimes caſt. Here St. *Colman*, Biſhop of *Lindisfarne*, in old times founded a Monaſtery, of which we read the following Account in *Bede* (*f*). " In the mean Time *Colman*, " who was a *Scottiſh* Biſhop, left *Britain*, and took with him all thoſe " *Scots*, whom he had gotten together in the Iſland of *Lindisfarne*, and of " the *Engliſh* about thirty, both which Sorts were well inſtructed in the " Sudies of a monaſtick Converſation ; and leaving ſome of his Monks in " his own Church, he firſt went to the Iſland of *Hy*, from whence he " had been ſent to preach the Word of GOD to the *Engliſh*. Afterwards he retired to " a ſmall Iſland far diſtant from *Ireland*, on the Weſtern Coaſt, which in the *Scottiſh* " [i. e. *Iriſh*] Language is called *Inis-bo-find*, i. e. *the Iſland of the white Heifer*. " When he came therefore into that Iſland he founded a Monaſtery there, and " ſettled Monks in it, whom he had ſelected out of both Nations *&c.*" This Voyage of *Colman* to the Iſland of the *white Heifer* is placed in the Annals of *Tigernach* (who flouriſhed in the 11th Century) under the Year 676, and in this Iſland *Colman* died 9 Years after on the 8th of *Auguſt*.

From thence on the ſame Coaſt appear on high the Iſlands of *Iniſturk* and *Cleary*, in the laſt of which was antiently a Cell of the Abby of *Knockmoy*. Between theſe Iſlands and the Continent, in the Bay of *Boriſole*, lie many little Iſlands placed thick together. Next appear both the *Achils*, the greater and the leſſer, and more Weſtward a Rock well known to Mariners, called the *Black Rock*, and then *Iniſkea* and *Davilan*.

I muſt now viſit the Iſlands of *Ulſter* ; and in the firſt Place thoſe which are looked upon as Part of *Tirconnell*, or as we now call it the County of *Donegall*. And here, after ſome very ſmall Iſlands lying before the Mouth of the River *Erne*, and the Ports of *Donegall* and *Calebeg*, appear in the Main ſome Iſlands called, the *North-Arans*, to diſtinguiſh them from the *Arans* before-mentioned, near which are a few Rocks called by Sea-faring Men the *Staggs*. Then may be ſeen the Iſland of *Cladagh*, and more to the Eaſt, *Torre-Iſland*, [about] eight Miles diſtant from the Continent ; a Land fertile enough. But *Inis-Oën*, or the Iſland of *Owen*, though called an *Iſland*, is in Reality only a *Peninſula*, and joined to the Continent of *Ireland* by an *Iſthmus*, or narrow Neck of Land ; the greateſt Ornament of which is the City of *London-Derry*, antiently called *Derry*, and *Dair Calgaic*. The next Iſlands

(*d*) Theſaur. Geogr. (*e*) Ibid diſt. 2. Chap. 12. (*f*) Eccleſ. Hiſt. Lib. 4. Chap. 4.

Iſlands are *Glaſſedy* and *Strabul*, or *Inis-Strabul*, two rocky Iſlands much frequented by Porpoiſes, who come there to ſleep, and calve their young. Next appear the *Skerries*, and afterwards *Raghlin*, which is a Part of the County of *Antrim*, and a League diſtant from the Main Land. This Iſland is called by *Pliny*, *Ricnea*, by *Ptolomey*, *Ricina*, and by *Antoninus*, *Riduna*; but the *Iriſh* Hiſtorians call it *Recarn* and *Recrain* [and in common Speech it is at this Day known by the Name of *Racbry*.] *Tigernac* ſays, that *Segene*, Abbot of Hy, *founded the Church of Recarn* in the Year 634, which with us anſwers to 635; and in the Annals of *Ulſter* under the Year 794 or 795 mention is made *of the Burning and Devaſtation of Recrain by the Gentiles*. *Caradocus* of *Lhancarvan* (*g*) explains to us what is underſtood here by the Expreſſion, *the Gentiles*, (*viz*) the *Danes*. For *the Danes about this Time* (as he ſays) *depopulated a great Part of* Ireland, *and laid* Recrain *waſte*. *John*, K. of *England*, granted this Iſland, among other Things, to *Alan* of *Galway*, as we find in the publick Records. Between this Iſland and the Continent lie ſome ſmall Iſlands, and more to the South appear nine rocky Iſlands, called the *Nine Maids*, not far from the Peninſula of *Magie*. Next to theſe are the *Copland* Iſlands, from whence we ſet Sail, and where we will now drop Anchor.

[CHAP. XXXI.

Of the principal Capes, Promontories, or Head Lands of Ireland.

WHAT *Giraldus Cambrenſis* ſays of *Ireland*, "that the Coaſts of it are on every Side low and flat," is notoriouſly falſe; and undoubtedly he gave this Account only from the View he had of *Fingall*, whoſe Shores are for the moſt Part of that Quality, as are a few other Coaſts in *Ireland*, eſpecially towards *Carlingford* in the County of *Louth*. In other Parts the Coaſts are high and mountainous, ſome of them deſcending gradually to the Sea, while others are ſteep and abrupt. Sea-men are well acquainted with this Truth, as well as with the many *Capes*, *Promontories*, and *Head Lands*, which ſurround *Ireland*, and are viſible at a Diſtance, to the great Benefit of Navigation.

I ſhall here mention the more remarkable *Promontories*, and therein follow the Method laid down in the foregoing Chapter by beginning on the Eaſt, proceeding from thence to the South, ſo along the weſtern Coaſt, and come round by the North; omitting in this Account moſt of the low Capes that are of no conſiderable Emolument to the Navigator.

Quintin-Point, called alſo *Tara-Point*, is not very high, yet is of Uſe in directing the Navigation of the rapid Channel leading into *Strangford-Lough*, antiently called *Lough-Cone*. It forms one Side of the Mouth of the Bay of *Strangford*. The *Dutch* Sailors are egregiouſly miſtaken in calling this Point the *Cape* of *Ardglaſs*, which lies ſeveral Miles more Southward.

St. *John's Foreland*, a low but uſeful Cape, ſtanding near *Ardglaſs* in the County of *Down*. See of this before p. 40. under the Word *Iſamnium*.

Hoath-Head, on the North-ſide of the Bay of *Dublin*, is a Mountain and Promontory viſible at a great Diſtance from Sea, and antiently called *Benneadair* (A), probably from a Plenty of Oaks growing on it at the firſt Plantation of the Kingdom. The Lands of *Hoath*, or *Houth*, called in a Charter of King *John*, *Hoved*, were ſoon after the Revolution in the Reign of K. *Hen.* II. granted to *Almarick de Sancto Laurentio*, *St. Laurence*, who was among the firſt Invaders; in the Deſcendants of which noble Family (one of whom was created Baron of *Hoath An.* 1461) they have continued ever ſince.

Bray-Head,

(*g*) Chron Walliæ.

(A) *Beinn* in *Iriſh* ſignifies a Pinacle, and *Dair* an Oak

Bray-Head, a high, large *Cape*, ſtretching a conſiderable Way into the Sea, on the S. Side of the Bay of *Dublin*, from which a River and Town take their Names. Perhaps it was ſo named from ſome fancied Reſemblance it bears to a Neck, which is called *Braighe* in *Iriſh*, or from *Bri* a Hill. The Country lying between this Town and *Dublin* was in the *Daniſh* Times called *Dubh-Gall*, or the Lands of the black Foreigners, who were the *Danes*, in Oppoſition to *Fingall*, which lay on the North-ſide of *Dublin*, and was inhabited by the *Norwegians* or white Foreigners.

Wicklow-Head, a ſteep and rocky *Cape*, divided at the Top by two little Hillocks. *Wick* is a *German* Word, and ſignifies a winding *Creek*, or Bay; ſo that *Wicklow* may ſeem to be the *low Creek*, and it is probable this Name was given it by the *Cauci*, a People from *Germany*, who antiently ſettled in this Tract. See before p. 38, under the Word *Cauci*. The *Iriſh* call it *Kil-mantan*.

Arcklow-Head, S. of the former, ſeems alſo to be an exotick Word, the Signification of which muſt be left to the Enquiry of others. It is called in *Iriſh* *Glaſs-Kearnin*, i. e. the green Trencher; but the Town of *Arcklow* is named in that Language *Tulach-Invermore*, i. e. *the Hill of the great Mouth of a River*.

Glaſs-carrig-point, South of *Arcklow* about 12 Miles, the Name of which imports in *Iriſh*, the *Green-Rock*; but it is called by the *Dutch* Sailors, *the blue Point*, and the *ſteep Point*, yet it is but of a moderate Heigth.

Greenore-Cape, a ſteep, flat, but low Cape, South of the Bay of *Wexford*.

Carn-ſoir-point, S. W. of the former, is compounded of two *Iriſh* Words, i. e. *Carn*, a Heap of Stones, and *Soir* the Eaſt, *i. e.* the *Eaſtern Heap*; this Promontory being eſteemed the moſt South Eaſtern Land of all *Ireland*. See before p. 40. under the Word *Hieron*.

Ard-more-head, a high Cape on the S. of the Barony of *Decyes*, and County of *Waterford*, forming the Eaſt-ſide of the Bay of *Youghall*. The Name ſignifies the *great Heigth*, and it was heretofore famous for an Epiſcopal See founded by St. *Declan* in the 5th Century, afterwards united to the See of *Liſmore*.

Cape-Courcy, commonly called *the old Head of Kinſale*, and by the *Dutch* Mariners *Cape-Velbo*, a Tongue of Land which ſtretches out a great Way into the Sea, and forms one Side of the Harbour of *Kinſale*, where the antient and noble Family of the *de Courcys*, Lords of *Kinſale*, yet ſubſiſting, had their Seat.

Cape-Clear, in *Clear-Iſland*. See before p. 199.

Miſſen-head. See before p. 43. under the Word *Notium*.

Cape-Dorſes, the moſt S. W. Cape of *Ireland*, ſituated in one of the *Dorſes-Iſlands*, between the Bays of *Kilmare* and *Bantry*.

Keann-Sanan, commonly called *Kerry Point*, is but a low and inconſiderable *Cape*, forming the S. Side of the Entrance into the Bay of *Limerick*. I take the Name to import, *the Head of the Shanon*, *Kean* ſignifying a Head in *Iriſh*.

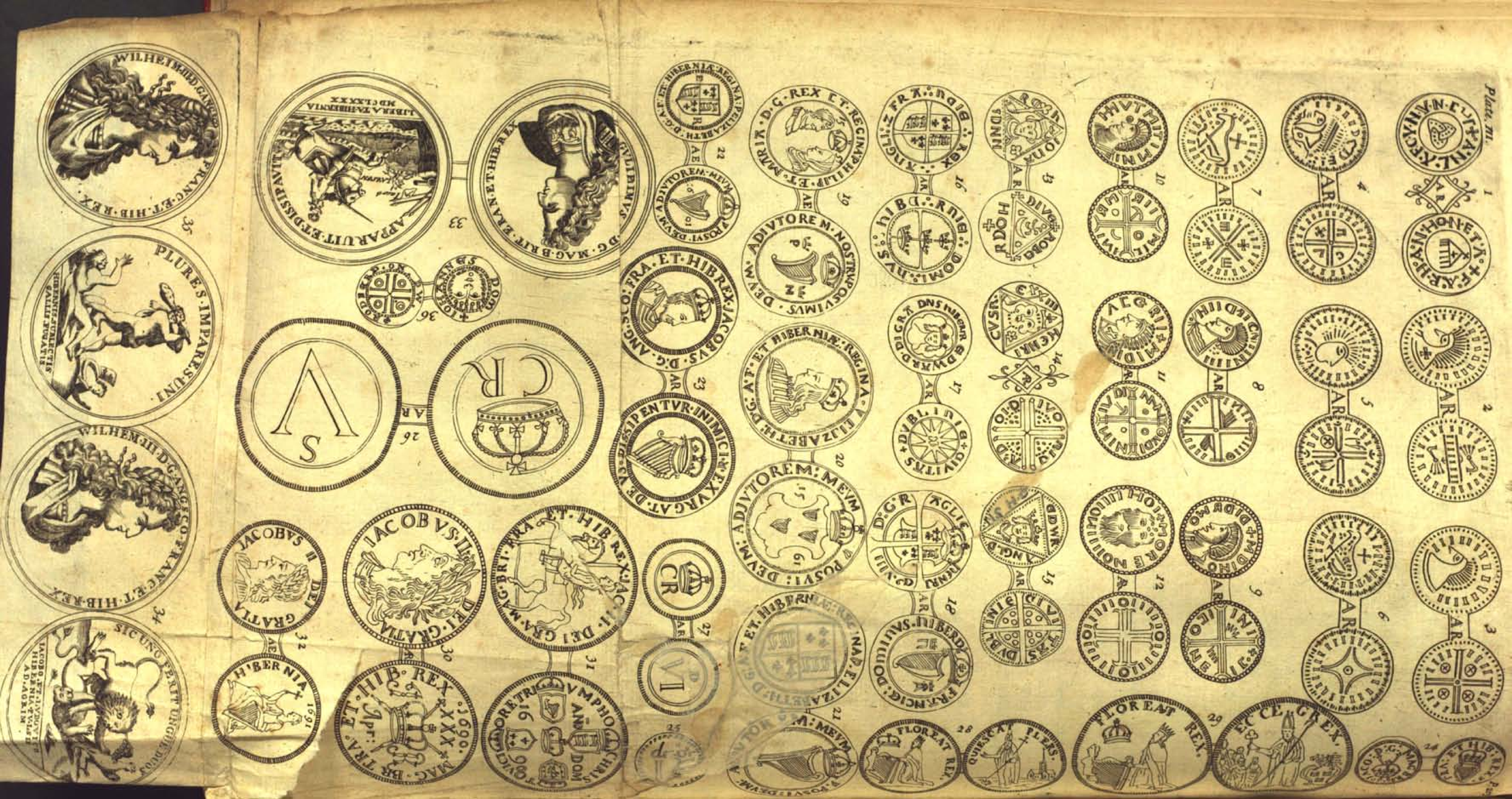
Loop-Head, or *Lupis-Head*, commonly called *Cape-Lainne*, is a more conſiderable Promontory than the former, and forms the N. Side of the Entrance into the Bay of *Limerick*. The Name *Lainne* is deduced from a Reſemblance this *Cape* bears to the Blade of a Sword, as ſtretching out in a long Point, *Lann* ſignifying a Sword-blade in the *Iriſh* Language. It takes the Name *Loop-head* from a Cauſe not unlike the former, *Lupait* ſignifying a *Swine's Snout*.

Black-head, a low promontory or Point of Land jetting out from the Barony of *Burrin* and County of *Clare*, and forming one Side of a Bay of the ſame Name.

Slime-Head projects from the Barony of *Ballenebinch* in the County of *Galway*, and is near the Middle of the Weſtern Coaſt, called by Sailors *twelve Pence*; becauſe the Land here ſhews itſelf like twelve round Hammocks. I judge the Name, *Slime-Head*, ſhould be written *Slin-Head*, *Slin* ſignifying a *Shoulder*.

Achill-Head extends from the Weſtern Side of the greateſt of the Iſlands of *Achill*, which lies off the Barony of *Erris* in the County of *Mayo*.

Telen-Head,


WILHELMVS III D:G:ANG:FR:ET HIB:REX
PLURES IMPARES SUNT
WILHELM III D:G:ANG:FR:ET HIB:REX
SICUNQUE FERIT URGEBIT DEUS
WILHELMVS III D:G:MAG:BRIT:FRA:ET HIB:REX
APPARUIT ET DISSIPAVIT
LIBERA TAMEN MEMORIA MDCLXXXX
JACOBVS II DEI GRATIA
HIBERNIA 1691
JACOBVS II DEI GRA:MAG:BRI:FRA:ET HIB:REX
HIB:REX MAG:BR:FRA:ET Apr: XXX 1690
VICTORE TRIUMPHO ANNO DOMINI 1690
ANNO REGNI
DOMINE SALVAM FAC REGEM
CAROLVS II D:G:MAG:BRI:FRA:ET HIB:REX
DIVINITUS
DEVS ADJVTOREM MEVM
POSVI DEVM ADJVTOREM MEU

Telen-Head, corrupted from St. *Helen*'s Head. See what is said of this before p. 38. under *Boreum Promontorium.*

Cape Horn or *Horn-Head*, so called from two high projecting Mountains, that at a Distance bear the Resemblance of a Pair of *Horns*, and passes in some Charts under the Name of the *North Cape*. It lies off the Barony of *Kilmacrenan* and County of *Donegall*. See p. 44. under the Title *Venicnium*.

Keann-Enis, or *Enistон-head*, is a Part of the Barony of *Inis-Owen*, and County of *Donegall*.

Fair-Head, or *Fair-foreland*, the most North-Eastern *Cape* of all *Ireland*, remarkable for a Breed of Hawks and Eagles. It forms one Side of the Bay of *Bally-Castle*, as *Kean-bane*, or the white Cape (a Promontory much lower) does the other.

Thus far of the Capes and Promontories of *Ireland*.]

CHAP. XXXII.

Of the antient Coin of Ireland, *as well before the Arrival of the* English *in the Reign of* Hen. II. *as after to the Reign of* Hen. VII. [*and from thence continued down to the present Times.*]

THE greatest Part of the Wealth of the *Irish* antiently consisted of large Herds of Cattle, after the Manner of the *Germans*, of which *Tacitus* gives an Account; nor was it otherwise among the antient *Romans*: hence *Varro* (*a*) has taken Occasion to derive the Word *Pecunia*, from *Pecus*. [It may be worth while to consider, whether *Airgead*, which in the *Irish* Language signifies, *Money*, or more properly, *Silver*, may not take its Original Sense from *Airgeadha*, the plural Number of *Airghe* an *Herd*.] *Justin*, speaking of the antient *Spaniards*, mentions *the Herds of* Gerion, *as the only Wealth of those Times*. Daily Experience teaches us, that *Ireland* abounds in Veins of Metals; and particularly there are in that Country some Mines of Lead, that have a profitable Mixture of Silver in them, [the most remarkable of which is at a Place called from the Produce, *Silver-Mines*, in the Barony of *Upper Ormond*, and County of *Tipperary*, discovered first, and wrought in the Reign of K. *James* I. and continued ever since, except during the Times of the Rebellion in 1641. If what *Gerard Boat* (*b*) reports from the Information of others may be credited, there is some Reason to think that *Ireland* is not without its Mines of *Gold*; for he tells us, "that a Dram of pure Gold was gathered out of a Rivulet called "*Miola*, in the County of *Tirone*, which rises out of the Mountains called "*Slieu-galen*," from whence he concludes, that *Gold Mines* lie hid within the Bowels of the said Mountains; and of late some Quantity of Gold has been extracted from the *Copper Mines* in the County of *Wicklow*; but whether in sufficient Proportion to make it worth the Labour of working must be left to future Experience.] *Hadrianus Junius* speaking in Praise of *Ireland*, among other Things, calls the Mines of Silver in a Poetical Strain, *Veins of pure Silver*.

——Stannique fodinas
Et puri argenti Venas, quas terra refossis
Visceribus manes imos visura recludit.

And mines of tin, and veins of silver ore,
Which mother earth, unlocking all her store,
From her deep bosom yields, as if she'd shew
A nearer passage to the Shades below.

Thus much by the Way: and now to the Purpose.

And

(*a*) De Linguâ Latinâ, Lib. 4. (*b*) Nat. Hist. Irel. Chap. 16. Sect. 2.

And firſt I muſt enquire, whether the *Iriſh* before the Arrival of the *Engliſh* had the Uſe of Money, or only of Gold, Silver, Braſs or Rings adjuſted to a certain Weight. *Saxo-Grammaticus* (*c*) relates, "that *Huglet* K. of *Ireland*, a "rich, but coveteous Prince, was overthrown in Battle and ſlain by *Haco*, a *Dane*, "and that after his Death vaſt Sums of Money were found by the *Danes* in his "Treaſury at *Duflin*" or *Dublin*. But the Fictions of that Writer are too notorious to be regarded; and in particular this whole Story is utterly rejected by Men of the greateſt Knowledge in the Antiquities of *Ireland*, [who confeſs no ſuch Monarch as *Huglet* in the Catalogue of their Kings, either Supreme or Provincial. Some of the Hiſtorians (*d*) of *Ireland* mention a Mint to be erected there, and Silver coined in the Reign of *Eadna-Dearg*, who entred upon the Government of that Country *A. M.* 3482, about 466 Years before the Birth of *Chriſt*, and only 46 Years after *Numa Pompilius* had given the Name of *Nummus* to his Braſs Money. The Place of this Mintage is reported to have been at *Airgeadhros*, on the Banks of the River *Suir*, in *Oſſory*, the ſame Place where *Eadna Airgtheach* 314 Years before is ſaid (*e*) to have forged Silver Shields, and to have diſtributed them among his Soldiery. But both theſe Notions ſeem to have been taken up from a Fondneſs, to which the *Iriſh* have been much addicted, of ſtraining Facts out of Etymologies. For as *Airgid* ſignifies *Silver*, ſo *Rhos* in the antient *Iriſh* imports *Knowledge*; as if from this Place we had our firſt Acquaintance with that Metal. It would be more to the Purpoſe to ſhew ſome Specimens of the Coins of this early Mintage, which yet hath never been done or attempted to be done, at leaſt with any Degree of Certainty.] Among our Hiſtorians, where they treat of antient Occurrences, one ſometimes meets with the Mention of *Gold*, ſometimes of *Silver*, given upon ſeveral Occaſions, and ſometimes of the Weight alſo. Thus in the Annals of *Ulſter* under the Year 1004. "*Brien Boruma*, or *Boro*, K. of *Ireland*, is "ſaid to have made a Progreſs to *Armagh*, attended by a great Train of his "Nobles, and from thence returned to *Munſter* with ſome Hoſtages that were "put into his Hands, having firſt made an Offering of 20 *Ounces of Gold* "upon the Altar of St. *Patrick* in the Cathedral of *Armagh*." Again, in the ſame Annals, "that in the Year 1152, *Tirlagh O-Connor*, K. of *Ireland*, being "aided by *Dermod*, K. of *Leinſter*, *Melaghlin*, K. of *Meath*, and *Tiernan*, "K. of *Brenny*, advanced his Arms againſt the Provincials of *Munſter* then "in Rebellion. They engaged at *Monimore* or *Monadmore*, in which the "*Munſter* Forces were put to Flight with great Slaughter, and their Leader "obliged to fly to *Limerick*; and that he gave to K. *Tirlagh* for his Ranſom "60 Ounces of *Gold*, as many Bracelets, and a golden Cup, called the Cup "of *Brien Boro*." So in the Year 1157 or 1158, "*Maurice O-Loghlin*, then "K. of *Ireland*, upon the Dedication of the Abbatial Church of *Mellifont* by "*Gelaſius*, Archbiſhop of *Armagh*, among other Preſents, gave 60 Ounces of "Gold to the Monks of that Houſe: And *Donat O-Carrol*, Petty K. of "*Ergall*, the Founder of that Church, gave 60 Ounces more: And *Dervorgilla*, Wife of *Tiernan O-Ruark*, gave as many." So it is ſaid in the "ſame Annals, that in the Year 1161, or 1162, 420 Ounces of pure *Silver* "were collected by the People of *Oſſory* for the Uſe of *Flahertach O-Brolcan*, "*Comorban* of *Columb-kill*." Many other Inſtances of this Kind might be given were it to my preſent Purpoſe to enumerate them all: But it does not appear whether the *Gold* or *Silver* ſo given in the Examples before-mentioned were coined or not. Let us now hear what *Cambrenſis* (*f*) ſays upon this Subject. "The Kinds (ſays he) of divers *Metals*, with which the deeper "Veins abound, through an idle Diſpoſition in the People of *Ireland*, are "neither dug up for any Uſe, nor turned to any Account. For *Gold*, which they "covet to have in Abundance, and which, yet retaining the *Spaniſh* Cuſtoms, "they thirſt after, is imported among them by the *Oſtmen* Merchants, who "roam about the Ocean in Queſt of Traffick." There is no Room to doubt that

(*c*) Hiſt. Dan. Lib. 6. (*d*) Flahert. p. 249. Keating ad An. 3357. (*e*) Flah. p. 212.
(*f*) Topogr. Hib. Diſt. 3. Chap. 10.

that the *Oſtmen*, and the old *Iriſh* themſelves, had Money before the Arrival of the *Engliſh*. This is manifeſt from an Epiſtle written by *Lanfrank*, Archbiſhop of *Canterbury*, to *Tirlagh* K. of *Ireland An.* 1074, in which, among other things, he adjures him to reform that evil Cuſtom, practiſed among the *Iriſh*, *of their Biſhops conferring holy Orders for Money*. But whether ſuch Money was coined in *Ireland*, or imported from other Countries, is a Doubt among ſome learned Men. [We are told (*g*) indeed that *Tirlagh O-Connor*, K. of *Ireland*, who died in 1156, or 1157, erected a Mint, and coined Silver at *Clonmacnois*, and that he bequeathed to the Clergy of that Place 540 Ounces of *Gold*, and 40 Marks of *Silver*, beſides other large Legacies, and his Body was depoſited there before the principal Altar. Yet it is ſtrange that none of the Pieces of that Mintage ſhould ever appear.] I muſt confeſs there are but very ſlender Proofs remaining of the Coinage of the antient *Iriſh*; but that the antient *Oſtmen* minted Money in *Ireland* may be ſufficiently evinced from the Silver Coin of *Anlaf* or *Anlaph*, K. of *Dublin*, by ſome called K. of *Ireland*, the Figure of which, ſee Plate 3. No I. [Unleſs, as ſome (*h*) conjecture, he coined them as K. of *Northumberland*, and imported them into *Ireland*, whither he was driven by K. *Æthelſtan*; which is not improbable; ſince the ſame Coin engraved with a little more Elegance, is given us among the *Saxon* Coins in the Biſhop of *London*'s new Edition of *Camden*, Plate III. No 34. The ſame Writer obſerves, that on the Piece now under Conſideration there ſeems to be a Cluſter of three Kingdoms, like the three Legs (as they are called) on the modern Farthings of the Iſle of *Man*; which may allude to the Dominions of *Anlaph*, whom the *Engliſh* Hiſtorians make King of *Ireland* (they ſhould have ſaid *Dublin*,) *Northumberland*, and of *multarum Inſularum*, i. e. K. of the Iſles: But it may be conſidered, whether the Figure on this Coin, ſuppoſed to repreſent three Kingdoms, might not be intended for a Kind of triangular Croſs made up of three Wreaths of Knots interlaced within each other. For it is evident from many Inſtances that the *Saxons* made Uſe of various Croſſes on their Coins, and among the reſt, of one compoſed of a Wreath of four Knots interlaced, as this here; of which ſee ſeveral Specimens in the new Edition of *Camden*, Plate II. N° 2. Plate III. N° 13, 22. and Plate IV. N° 10. Mr. *Walker*, in his Notes on the 3d. Table of the *Saxon* Coins before-mentioned, inſinuates that there were two Kings of the Name of *Anaiph*, one King of *Ireland*, and another of ſome Part of *Northumberland*. Others (*i*) think them the ſame Perſon. The *Saxon* Chronicle brings him from *Ireland* to the Battle of *Brunanburg* in *Northumberland*, and deſcribes his diſgraceful Flight back again thus. "The ſorry Re-
"mains (of *Anlaff*'s Army) put to Sea, and made for *Dublin*, returning to
"*Ireland* in a ſhattered Manner." What the Figure on the Reverſe of this Coin denotes is doubted by the learned. Some (*k*) think it repreſents a Church, and that this will appear by comparing with it a Coin of the Emperor *Lodowick* the 4th. furniſhed by *Olaus Wormius* (*l*), who ſays of the like Scrawls, that they are, *the Figures of a Church*; which Mr. *Walker* (*m*) doubted, becauſe of the Improbability, that *Anlaph*, being a Pagan, ſhould ſtamp a Church with Croſſes upon his Coin. But this Difficulty vaniſhes upon the Peruſal of a Coin of *Sitrick*, *Anlaph*'s Father, who was a Chriſtian, which bore the ſame Figure; the Mint-Maſter for Haſte, or ſome other Reaſon, making Uſe of his Father's Stamp in the Mintage of the Son's Money. The Legend on this Coin is intelligible enough (*viz*) ANLAF CYNYNG, *i. e. Anlaph King*; and on the Reverſe FARHAN HONETA, *i. e. Farnan Monetarius*; where note, that the 4th Letter in *Farnan*, and the 1ſt in *Monetarius*, are figured like an H. which in the Alphabet drawn by *Botorovius* from antient Coins is placed to denote indifferently either an N or an M, as the Subject Matter requires. Dr. *Wotton* (*n*) conceits, that this Coin was ſtruck at *Farne* Iſland, where

(*g*) Cambr. Everſ. p. 85. (*h*) Ir. Hiſt. Libr. p. 155. (*i*) Ibid. (*k*) Ibid. (*l*) Monum. Dan. Lib. 5. p. 440. (*m*) Notes on the 3d. Table of Saxon Coins in Camd. N° 34. (*n*) See Thoresby's Notes on the 3d Table of the Saxon Coins in Camden, N° 34.

where *Anlaf* was baptized, and that the Figure on the Reverſe denotes the Book with ſeven Seals.]

A Difficulty ſtill remains as to the Money of the antient *Iriſh*; and I confeſs I cannot forbear mentioning here, that in *December* 1639 ſome Country Men accidentally diſcovered a great Quantity of antient *Iriſh* Coins near *Glendalach*, in the County of *Wicklow*, ſome of which fell into the Hands of Sir *James Ware*, who has furniſhed us with the Copies of them. See Plate 3. N°. 2, 3, 4, 5, 6, 7. [Whether theſe Coins be antient *Iriſh*, or introduced into *Ireland* by *Foreigners*, is difficult to determine, ſince there is neither Writing nor certain Date on them to direct an Inquiry: Nor do they bear a Reſemblance to any of the *Roman*, *Britiſh*, or *Saxon* Coins exhibited in the new Edition of *Camden*. The Reverſes of all of them, except N°. 2, repreſent different Forms of Croſſes, which ſhew they were ſtruck in the Times of Chriſtianity; and yet the Rudeneſs of the Mintage declares them to be of conſiderable Antiquity, and that they were fabricated before the Arrival of the *Engliſh* in *Ireland*. The Faces of N° 2, 3, and 4. ſeem to repreſent the Heads of Birds; and perhaps it was the Inſpection of ſuch Pieces that miſled ſome Writers in their Opinions concerning the Meaning of the Word *Sterling*. For *Lynwood*, (*o*)] *Polydore Virgil*, (*p*) and from him others, (*q*) have held, "That "the Money called, *Sterling*, took its Name from the Figure of a *Stare* "diminutively called a *Sterling*, ſometimes impreſſed on it." But *Polydore* was an *Italian*, and little converſant in our Affairs; and ſome have remarked that the Figure repreſents a *Dove*, rather than a *Sterling*. [Nevertheleſs I am inclined to think differently in both Particulars, and that the Figures on theſe Coins, that carry the Appearance of Birds Heads, were intended by the unſkilful Engravers of thoſe early Ages to repreſent a *humane Head* encircled with a *Cap* or *Helmet*, or ſome other rude Ornament; and this ſeems to appear from the Copy of N°. 4. here exhibited, having two light Strokes under the Beak or Noſe (call it which you will) carrying the Reſemblance of a Mouth: And I am further convinced of this by the Inſpection of a ſmall ſilver Coin, now in my Poſſeſſion, of the ſame Sort with thoſe mentioned; the Head being covered with the ſame Kind of Ornament, and a Mouth fairly cut on it, though with a little more Elegance than the others. See Plate 3. N°. 8. the Reverſe of which differs however from any before repreſented, being 2 Hands in the oppoſite Angles of a Croſs, or Strokes, which a fruitful Fancy may compare to Hands. N°. 6 and 7, ſeem to repreſent on the Face the uncouth Figure of a *Horſe*, with a Croſs over it. Many of the antient *Britiſh* Coins have Horſes ſtamped on them, to repreſent (as Mr. *Walker* (*r*) judges) the extraordinary Goodneſs of Horſes in *Britain*, or the Skill of the *Britiſh* in Horſemanſhip: Perhaps the *Iriſh*, being Deſcendants of the *Britiſh*, took up the ſaid Emblem from that People.] The Reverſe of N°. 4. ſeems to point out the Year MCXV [*i. e.* the Figure thus expreſſed ⊓ ſtands for M, or *Mille*, a thouſand, the Letter C. in the next quarter of the Croſs, for *Centum* a hundred, the *Croſs*, ✠, in the 3d. Quarter for ten, and the V in the 4th. Quarter for five,] and if this be granted, there is no Need to take any more Trouble in the Matter. As to the reſt of the Specimens I can affirm nothing further with any Degree of Aſſurance, ſince they bear no Inſcription to caſt Light over them. They carry indeed the Appearance of Antiquity, and ſeem to have been minted before the Arrival of the *Engliſh* in *Ireland*. And ſuch, according to my Opinion, were thoſe leſſer Kinds of Pence and Half-pence of an antient and unknown Stamp, found in a Field near *Kilcolyn*, of which mention is made in an *Exchequer* Record of 33 *Edw.* I.

See Plate 3. N° 9, 10, 11, 12. the Copies of four Pieces of Silver taken from the 4th. Table of *Saxon* Coins in the new Edition of *Camden*, marked there N°. 9, 11, 12 and 37. Theſe, Mr. *Walker* is of Opinion, are the Coins of

(*o*) Provincial tit. Teſtament. (*p*) Hiſt. Angl. ad an. 1249. (*q*) Couarruvius de collatione vet. numiſm. cap. 2. Choppinus de Domanio Franciæ Lib. 2. tit. 7. (*r*) Camden as before p. CX.

of ſome antient *Iriſh* Kings. The Figures on the Faces of the 3 firſt Numbers, together with the Caps or Helmets (if ſuch they be) bear ſome Reſemblance to thoſe before expreſſed, N°. 2, 3 and 4; but the Reverſes all differ. I muſt refer the Reader to Mr. *Walker*'s explanation of thoſe four Coins, confeſſing at the ſame Time that I neither underſtand the Legends, nor what he ſays of them; but he is of Opinion that they belonged to ſome Princes of the Province of *Meath*.

To return to the Name, *Sterling*.] *Camden* remarks, "That what ſome "have imagined, that the current Money of *England*, called *Sterling* Money, "had its Name from the Caſtle of *Sterling* in *Scotland*, is without any ſolid "Foundation; for it was ſo denominated from the *Germans*, (called *Eaſter-* "*lings* by the *Engliſh* from their Situation eaſtward) whom K. *John* firſt "ſent for to reduce the Coin of his Kingdom to a Purity; and that ſuch "Money in antient Writings is always called *Eaſterlings*." Yet it is a difficult Taſk to fix a certain period of Time, when *ſterling* Money began firſt to be ſtamped, and to take that Name. For *Roger Hoveden* in his Hiſtory of K. *Rich.* I. Predeceſſor to K. *John*, mentions the ſame kind of Money in theſe Words. "Therefore *Geoffry*, elect Arbp. of *York*, finding that he "could by no other Means obtain the Love of the King, his Brother, but "by the Mediation of Money, he promiſed him 3000 pounds of *Sterlings* to "purchaſe his good Will." And in an antient Regiſtry formerly belonging to the Abby of St. *Thomas*, near *Dublin*, there is a Copy of a Charter made to the Citizens of *Dublin*, at the End of which one finds theſe Words. "For "this Grant the ſaid *Roger* hath given to us an Ounce of Gold, to be ex- "pended on the Repairs of the Walls of the City, and twenty Shillings of "*Sterlings*, when we ſent over Meſſengers to our Lord, Earl *John*, to tranſact "the Affairs of the City." But to aſcend to more antient Times. *Ordericus Vitalis* (*t*) make frequent mention *Nummi Sterilenſis*, of *ſterling* Money, even in the Reign of *William* the Conquerour, and particularly in a Charter granted by that Monarch to the Abby of *Utica* (A). [It ſeems therefore a Point unſettled at what Time *ſterling* Money was firſt Coined, which ſome (*u*) nevertheleſs aſcribe to *Oſbright*, a King of the *Saxon* Race, 160 Years before the *Norman* Invaſion.]

The Coin properly called in antient Times a *Sterling* or *Eaſterling*, was the *Denier* or *Engliſh-penny*, as appears from an Ordinance called *Compoſitio Menſurarum* made in the Time of K. *Edw.* I. where it is ſaid, "That the penny "of *England*, called a *Sterling*, round and unclipped, ſhall weigh 32 Grains in the Middle of the Ear;" and every other Piece of Silver took its Meaſure by the *Sterling* penny, [as the *Groſs* or *Groat* contained the Value of 4 *Sterlings*, and the *Demy* or *half Groat* 2 *Sterlings*,] the Shilling was worth 12 *Sterlings*, and the Mark, according to *Matthew Paris*, 13 Shillings and 4 *Sterlings*. The *Maille* (B), or *Obolus*, called a *Demy*, was the half of a *Sterling*, and the *Quadrans* or *Farthing*, the fourth part of a *Sterling*. [All theſe ſmall Pieces were ſtamped in *Silver*; but are now generally dwindled into an imaginary Money, or Money of Account, and ſubſiſt only in the Cabinets of the Curious. A *Sterling* was at firſt the 20th part of an Ounce, *i. e.* an Ounce of Silver was ſevered into 20 *ſterling* Pence; and it continued in that Condition until the 9th Year of *Edw.* III. when the Ounce of Silver was divided into 26 Pence. This Proportion remained until the 2d Year of *Hen.* VI. when the Ounce of Silver was cut into 32 Pence. In the latter End of the Reign of the ſaid Monarch, and during the Continuance of that of his Succeſſor K. *Edw.* IV. the Standard of the Coin of *Ireland*, and that of *England* made current in *Ireland*, ſtood upon a Foot of great Incertainty, and was often varied by Acts of Parliament. *Anno* 38 *Hen.* VI. Silver was ordered to be coined by an Act of Parliament held

(*t*) Eccl. Hiſt. (*u*) Davis Rep. f. 23.

(A) The Abby of *Utica* is better known by the Name of *Fanum S. Ebrulphi*, the Church of St. *Evroul*, in *Normandy*, where was a noted Abby of the Benedictin Order.

(B) The *Maille* was an antient baſe Coin of *France*, worth Half a *Denier*; from whence both the Word and Thing were brought into *England* by the *Normans*,

held at *Drogheda* at 9 Groſſes, or Groats, to the Ounce, *i. e.* the Ounce of Silver was cut into 36 Pence or 3 Shillings *ſterling*. By Patent dated the 6th. of *Auguſt* 1ſt *Edw.* IV. the Standard of Silver Coin was advanced to 3 *s.* 4 *d.* an Ounce, that is, 10 Groſſes or Groats, each of 4 *d.* value, was cut out of the Ounce of Metal. In the 7th of the ſame King this Proportion was raiſed by Act of Parliament to double that Value; for then a new Coin was ſtruck called a *Double*, i. e. two *Groſſes* or *Groats*, at 8 *d.* each, 10 of which were made out of the Ounce and a new *Groſs* alſo was ſtamped, of which 20 went to the Ounce, that is an Ounce of Silver made 20 Groats or 6 *s.* 8 *d.* The raiſing the Standard to ſuch an immoderate Height was followed by an exceſſive dearneſs of Proviſions, which cauſed Numbers to forſake the Kingdom, and many, who ſtayed, were reduced to great Want; to remedy which an Act was made in the 10th Year of the ſaid King, by which the Coins ſtruck in the 7th. were immediately reduced to half the Value they were ſtamped at, and ſo ordered to continue to the Feaſt of the Purification following, after which they were intirely damned, and in the mean Time a New *Groſs* was coined, 11 of which made the Troy ounce, *i. e.* the Standard was reduced to 3 *s.* 8 *d.* an Ounce. *Anno* 13, 14. *Edw.* IV. a new Standard was made by Act of Parliament, and the Ounce divided into 14 *Groſſes* at 4 *d.* each, which was 4 *s.* 8 *d.* to the Ounce; and in the 19th of the ſaid King, the ſilver Coin was ordered by Act of Parliament to be ſtamped at 4 *s.* 10 *d.* an Ounce. I find no other alteration in the Standard of Silver till the 36th of *Hen.* VIII. when the Ounce of Silver was divided into 45 pence, *i. e.* 3 *s.* 9 *d.* and that Standard was not changed till the 2d of *Elizabeth*, when it was raiſed to 60 Pence, or 5 *s.* But we ſhall occaſionally mention ſome of theſe Particulars more fully, when we come to ſpeak of the Coins ſtruck in ſeveral Reigns in Order and Courſe of Time, to which we now proceed.]

Now follow the Times after the Arrival of the *Engliſh* in *Ireland*, by whom it is manifeſt [from what has been ſaid] that Money has been frequently coined there. Concerning the Mintage of *Ireland* in the Reign of K. *John*, *Roger* of *Wendover*, and from him *Matthew Paris*, (*w*) ſays thus, "King *John* appointed *John* de "*Grey*, Bp. of *Norwich*, his Juſticiary of *Ireland*, who cauſed the Money of that "Country to be ſtamped according to the Weight of *Engliſh* Money, and ordered "that both the *Half-penny* and *Farthing* ſhould be ſtruck round. The King "alſo commanded, that the ſaid Money ſhould paſs current among all his "Subjects, as well in *England* as *Ireland*, and that the Money of both King-"doms ſhould be received in his Treaſuries without any Diſtinction." It ſeems manifeſt from this Paſſage, that Money had been before coined in *Ireland*; but that then the Money of that Country was by the King's Command firſt minted to the Standard of the *Engliſh* Money. [On this new Coin was the King's Head crowned, with a Scepter in his right Hand, in a triangle inſcribed, JOHANNES REX, and on the Reverſe a *Creſcent* and bright Planet, with 3 leſſer Stars, or *Sterlings*, in the three Points of another Triangle, with the Mint Maſter's Name, ROBERD ON DIVE, for *Divelin*. See Plate 3. N°. 13. The Triangle on the *Iriſh* Coins of this Monarch, as well as on thoſe of his two next Succeſſors (*x*) repreſent a Harp, which was antiently of that Shape, and was afterwards fully impreſſed on the Coins of ſome of the ſucceeding Kings. For all the Pennies that have the Head in a Triangle were *Iriſh* Coins.

(K. HEN. III) K. *Hen.* III, Son to K. *John*, in the 35th. Year of his Reign (1251) cauſed a new Coin to be ſtruck in *Ireland*, as appears from the Records of the Tower of *London* (*y*). An anonymous Author of the Abby of *Premonſtre Canons* of the Bleſſed Trinity of *Loughkea*, in the County of *Roſcommon*, takes Notice of this new Money ſtruck in *Ireland* by the King's Authority, and of the calling in of the old Coin, under the following Year. But behold here a Copy of that Coin lately found in *Dublin*, and, if I am not miſtaken, ſtamped there, one Side of which bears the King's Head [crowned with

(*w*) Ad an. 1210. (*x*) Ir. Hiſt. Libr. p. 159. (*y*) Rot. Claus. 36. Hen. 3.

with a Scepter in his Right Hand in a triangular Harp] with this Inſcription, HENRICUS REX III. and on the Reverſe, *A Croſs*, [quartering a Penny into four Farthings] with the Mint Maſter's Name, [RICARD ON DIVE badly cut. See Plate 3. N°. 14. I find no Account of the Weight or Value of this Coin.

(EDW. I.) *Pembrige*, (z) gives an Account of a new Kind of Money ſtruck in *Ireland* by *Stephen de Fulburn*, while he was Biſhop of *Waterford*, and Lord Juſtice of *Ireland*. "*Anno* 1279 (ſays he) Sir *Robert de Ufford* (Lord "Juſtice of *Ireland*) went for *England*, and conſtituted Fryer *Robert* (it ſhould "be *Stephen*) *de Fulburn* Biſhop of *Waterford*, his Deputy, in whoſe Time "the Coin of the Kingdom was changed." This was done by the Command of K. *Edw.* I. who to his everlaſting Honour fixed a certain *Rule*, or *Standard* in *England* for Money both in the Weight and Fineneſs; according to which Rule the Mints in *Ireland* were alſo regulated, as appears from the Accounts of *Donat* and *Andrew de Sperdſholt*, Maſters of the Exchange in *Dublin* (a). Afterwards in the Year 1300 the ſame King by Proclamation decryed the Money called POLLARDS and CROCCARDS, (C) both in *England* and *Ireland*. This Proclamation was tranſmitted into *Ireland*, and is yet extant in the Red Book of the *Exchequer* in *Dublin*. Under the ſame Year *Pembrige* ſays, "that "in the Year 1300 the Coin called *Pollards* was prohibited in *England* and "*Ireland*." See alſo *Walſingham*'s Hiſtory under the Year 1301. Theſe *Pollards* were but of half the Value of ſterling Money. About the Cloſe of the 13th Century, or the Beginning of the next, K. *Edw.* I. erected a new Mint in *Dublin* [conſiſting of four Furnaces] and conſtituted *Norman* of *Luic*, (*Liege*) Maſter of the Coiners. Afterwards in the Year 1304 (*b*) "Maſter *William* "*de Wymundham*, Controuler of the King's Exchange in *England*, by Com-"mand from the Rev. Father, the Bp. of *Bath* and *Wells*, the King's Treaſurer, "ſent to Sir *William de Eſſendon*, Treaſurer of *Ireland*, twenty four ſtamps "for coining of Money there (*viz.*) three *Piles* with ſix *Croſſes* for Pence, three "Piles with ſix *Croſſes* for Half-pence, and two Piles with four *Croſſes* for "Farthings, and thoſe he ſent by *John le Minor*, *Thomas Dowle*, and *John* "*de Shordich*, Clerks, Members of the Company of Minters at *London*, to "be by them uſed in the Coinage of Money." [And an expreſs Entry is made before what Witneſſes the ſaid Stamps were delivered. For Stamps for coining of Money, like the King's Great Seal, ought to be kept in ſafe Cuſtody, it being high Treaſon to counterfeit either of them.] To conclude the Reign of this auguſt Monarch; It is to be obſerved, that both in *England* and *Ireland*, the Names of the Cities, wherein Money was coined, were in that Age inſcribed on the Reverſe of the Pieces, according to a Verſe of *Robert le Brun*, an antient *Engliſh* Poet, cited by *John Stow* the Chronographer,

Edward did ſmite round Penny, Half-penny, Farthing.

And afterwards,

On the King's Side was his Head, and his Name written,
On the Croſs ſide, the City where it was ſmitten.

To this relates the ſmall Piece of ſilver Coin of this King, the Form of which I preſent to the Reader. See Plate 3. N°. 15. On this Coin appears the King's Face in the ſame Attitude with thoſe of the two former Reigns; but without the Scepter, and inſcribed EDW. R. ANGL. DNS. HI. for *Dominus Hiberniæ*; and on the Reverſe a *Croſs*, of a different Make from that

(z) Annals at the End of *Camden*'s Britan. (a) Rot. tur. Birm. 9, 10. Edw. 1. (b) Lib. Rub. Scacc. Dub. (c) Rep. f. 26. b.

(C) *Holingſhead* ‡ explains theſe Coins to be a white Money artificially compoſed of a Mixture of Silver, Copper, and Sulphur, and that a Penny of them were worth no more than a half *Sterling*, i. e. a Half-penny. The *Croccard* might perhaps have been made of ſuch a Compoſition; but the *Pollard* ſeems to have been a legal Money clipped, and reduced by that Means to leſs than the firſt Value: As a *Pollard* tree is a tree that has been often topped, and a *Pollard* Stag is a Stag that has caſt his Head; ſo in the ſame Senſe the *Pollard* Money ſeems to be *pecunia detonſa*, or Money diminiſhed by clipping.

‡ Chron. Engl. and An. 1300.

that of his Father's, inſcribed, CIVITAS DUBLINIE. [Sir *John Davis* (*b*) errs in ſaying, that in this Reign there was but one Mint in *Ireland*, (*viz.*) at *Dublin*]; for there were Pence and half Pence of this Reign coined at *Waterford*, and *Drogbedah* [and at *Cork*,] as is manifeſt from their Inſcriptions. Fame reports, that there was alſo an antient ſilver Coin preſerved among the Curioſities of Sir *Simon D'ewes*, which was minted at *Clonard* in *Meath*, bearing this Inſcription on the Reverſe, CIVITAS DE CLUNARD. But it is incertain in what Age it was ſtruck. So in old Times it was cuſtomary for the antient *Romans* ſometimes to coin Money in *Britain*. Of Money coined to the Memory of *Conſtantine* the Younger after his Death, with the Letters P. LON. inſcribed, as a Mark that it was ſtruck at *London*, the Reader may conſult *Camden*: And as among thoſe antient *Romans*, ſo alſo among our Anceſtors, Money uſed to paſs by Weight and Tale, as the ſame Writer (*c*) obſerves. But to proceed [" This King was the firſt (*d*) who added *Dominus Hiberniæ* " to his Stile, which is never wanting in his Coins, nor in thoſe of his Son " *Edw.* II. but was afterwards left out. This King alſo left out the Scepter in " his Coins, which appears in thoſe of *Hen.* III; but not from this Reign upon " any of the ſmall Money till that of *Hen.* VIII. nor upon the large Coins " till Queen *Elizabeth*'s Crowns and Half-crowns. Some ſay he was the firſt " who coined Half-pence and Farthings round; but this is a Miſtake; for " there are Specimens of ſuch coined in the Reign of *Hen.* III. He is thought " to have been the firſt who prohibited the Uſe of broken Money; for anti" ently they had no other Money but Pence, and if they would have a " Half-penny or Farthing they broke the Penny in two or four Parts. Theſe " round Half-pence and Farthings continued till the Reign of K. *James* I. " who left off the coining of ſilver Farthings."]

(EDW. III) I find nothing upon this ſubject from the latter Part of the Reign of *Edw.* I. to the tenth of *Edw.* III. But then, (as appears in a fine Roll of that Year) a Proclamation iſſued from the King and Council for the Coining of Half-pence and Farthings in *Ireland*, " That a pound of *Mailles* or Half-pence " by the Standard of the Exchange ſhall contain twenty-one Shillings in Tale, " and the pound of *Farthings*, twenty-one Shillings and eleven pence, and " that the Pound aforeſaid ſhould contain ten Ounces of pure Silver, that is to " ſay, three Shillings and Four-pence." So twenty Pence of the Standard aforeſaid made an Ounce, and twelve Ounces a Pound of Troy Weight. According to this Proportion all the Crown Rents were paid into the Exchequer by Weight and Tale, until the 18th Year of that King, *i. e.* 1344: Whereas (as Sir *Robert Cotton* (*e*) juſtly obſerves,) from the frequent Variations made in the Standard in ſubſequent Times, an Ounce of Silver came to bear the Eſtimation of Five Shillings. Nor is it therefore any Wonder, that the Prices of all vendible Commodities are now tripple the value of what they were ſold for in the Reign of *Edw.* I. As to the State of the *Exchequer* of *Ireland* in the Reign of *Edw.* III. I cannot, by the Way, forbear making a Remark on that groſs Error of *Walſingham*, who in his Hiſtory of *Richard* II. under the Year 1394, affirms, that *Edward* III. received yearly out of *Ireland* into his Royal *Exchequer* thirty thouſand Pounds. Whereas it evidently appears from the Records of thoſe Times yet extant, that not the third Part of that ſum was yearly paid into the *Exchequer*.

(RICH. II) In the third Year of *Richard* II. 1379, Licence was granted by Parliament to all the Subjects of *Ireland* to ſearch for Mines of Gold and Silver in their own Lands for ſix Years, reſerving the ninth Part of the Gold or Silver ſo dug up to the King, and the reſidue to be converted into Veſſels, or coined in the Mint at *Dublin*, according to the Diſcretion of the Owners, with a Prohibition nevertheleſs of exporting Gold, Silver or Bullion, into any other Country, except *England*, under the penalty of Confiſcation.

I have

(*b*) Rep. F. 26. b. (*c*) Britt. N. E. p. 114. (*d*) Ir. Hiſt. Libr. p. 168. (*e*) Poſthuma. p. 291.

I have nothing to obſerve on this Subject during the Reigns of *Henry* IVth and Vth.

(HEN .VI) It appears before, that about the Beginning of the Reign of *Hen.* VI. thirty two Pence, or there abouts, went to make an Ounce of Silver. Thus *Linwood*, (*e*) who wrote at that Time, under the Words, *Centum Solidos*, ſays thus. "Here a Shilling is taken for twelve *Engliſh* Pence: Of theſe twenty ſix formerly "weighed an Ounce; whereas now thirty two Pence ſcarce make an Ounce." But let us now examine the Parliamentary Rolls of *Ireland*, and ſee what they diſcover of Matters relating to Money after the Times here mentioned.

In a Parliament held at *Trim*, in *January* 1446 before *John Talbot*, Earl of *Shrewſbury*, *Wexford* and *Waterford*, Lord Lieutenant of *Ireland*, an Act paſſed to reſtrain the Currency of clipped Money, *O-Reyleys* Money, and other unlawful and baſe Coins; and a Tax of twelve Pence was laid on every Ounce of Silver Veſſels, broken Silver, and Bullion, which ſhould be exported; except the Plate of Noblemen, and ſuch who ſhould be employed into *England* to tranſact the weighty Affairs of *Ireland*.

In *February* 1459 Mints were ſet up in the Caſtles of *Dublin* and *Trim*, and about the ſame Time not only Silver but Braſs Money was coined by the King's Command. [Sir *James Ware* refers the Reader to the Patent Roll of 39 *Hen.* VI, for the Value of thoſe Coins, the ſame being wanting in his Extracts. But I fear it will be a vain Taſk to ſearch after it at preſent; for the Roll of that Year is not to be found either in the Chancery Office or in *Bermingham* Tower.

Anno 38th *Hen.* VIth (1460,) it was in a Parliament held at *Drogheda*, in the Government of *Richard*, Duke of *York*, enacted, "That the *Engliſh* No- "ble of lawful Weight ſhould paſs in *Ireland* at 8 *s.* 4 *d*, the Half Noble at "4*s.* 2*d.* the Quadrant de Or, of the ſame Coin and Weight at 2 *s.* 1 *d*, "the groſs or groat of *London*, *York*, and *Calais*, not clipped within the extreme "Circle at 5 *d.* the demy-groſs at 2 *d* $\frac{1}{2}$ the denier at 1 *d* $\frac{1}{4}$, the Groſs clipped at "4 *d*, and the ſmaller Denominations in Proportion." And then reciting, "That "as *Normandy* and *Guyenne*, when they were under the Obedience of *England*, "yet were ſeparate from the Laws and Statutes of *England*, ſo alſo *Ireland*, "though it be under the Obedience of the ſame Realm, is nevertheleſs ſepa- "rate from it, and from all the Laws and Statutes of it, only ſuch as are "there by the Lords Spiritual and Temporal and Commons freely admitted "and accepted of in Parliaments and great Councils, by which a proper "Coin, ſeparate from the Coin of *England*, was with more Convenience agreed "to be had in *Ireland*, it was therefore enacted, that a Coin be made in "*Ireland* under two Forms, the one of the Weight of half quarter of an "Ounce Troy Weight, on which ſhall be imprinted on one ſide a *Lyon*, "and on the other ſide a *Crown*, called an *Irlandes de Argent*, to paſs at the "Value of a Penny Sterling (D), the other of the Weight of vij, ob. Troy, "having imprinted on the one Side of it a *Crown*, and on the other a Croſs, "called, a *Patrick*, of which eight ſhall paſs for a Penny Sterling. That a "Groſs be made of the weight of 3 *d* ſterling, and to paſs for 4 *d* ſterling, "which ſhall have imprinted on it, on one Side a *Crown*, and on the other "Side a *Croſs*, like the Coin of *Calais*, bearing about the Croſs in Writing, "the Name of the Place where the Coin is made; and that every Perſon "who brings Bullion to the Mint ought to receive for every Ounce of Silver "Troy Weight nine of the ſaid Groſſes of the Value of 3 *d* each. That the "Coin called [the *Jacke* be for the Time to come of no Value and void, "and that the above mentioned Coins be made in the Caſtles of *Dublin* and "and *Trim*." In an adjourned Seſſion of the ſame Parliament, it was provided

(*f*) De Teſtam. cap. Item quia. Verb. Centum Solidos.

(D) There ſeems to be ſome miſtake in the Enrolment of this Act; for if the Ounce of Silver be valued at 32 Pence, then the Half Quarter of an Ounce ſhould be 4 d, which is here made to paſs for a Penny.

vided, " That as the Profperity of a Country confifted in the Trade of Mer-
" chants, and in the importing Gold, Silver, and Bullion, and as no ftrange
" Coins are ufually received in *Ireland*, it is therefore enacted, that the *Rider*
" of lawful Weight do pafs for 4 *s.* the *Ducat* at 4 *s* 2 *d*, the *Jean* at 4 *s* 2 *d*,
" the Crown at 3 *s* 4 *d*, the *Burgoigne Noble* at 6 *s* 8 *d*, the *Salute* at 4 *s* 2 *d*;
" and if any of the faid Gold, or of the *Engliſh Noble*, *Demy Noble*, or *Qua-*
" *drant* of Gold be not of full Weight, that a proportionable Abatement be
" made. And as there is a great Variance in the Receipt of the *Grofs*,
" *Two-pence*, and Peny; it was enacted, that the Grofs and Demy-Grofs, ha-
" ving the fecond Circle clear, and not clipped, and if any of the Writing ap-
" pears above the faid Circle in two Quarters, that the Grofs fhal pafs for 5 *d.*
" and the Demy-Grofs for 2 *d* $\frac{1}{2}$, and that all Deniers current in *England*
" fhall pafs in *Ireland* for 1 *d* $\frac{1}{4}$, and that the Denier with the Crofs called
" *Irlandes* be utterly void, and that in lieu of it a Penny of Silver be ftruck
" of the Weight of the Fourth Part of the New Grofs of *Ireland*, to be im-
" printed and infcribed as the New Grofs."

(EDW. IV.) K. *Edward* IVth by Patent dated the 6th of *Auguſt* in the firſt year of his Reign conſtituted *German Lynch*, of *London*, Goldſmith, Warden and Maſter worker of the Coin within the Caſtles of *Dublin* and *Trim*, and the Town of *Galway*, and Graver of *Ponſons*, (Puncheons) of the ſaid Coin, to occupy by himſelf or Deputy during his Life, which Patent was confirmed by Parliament in the third Year of the ſaid King, and he was confined to work the ſaid Coins according to the Tenor of the Statute before recited of 38 *Henry* VI. I ſhall recite ſo much of the ſaid Patent as is pertinent to this Subject in the Words of it. He had Power " to make a Piece of Silver of the value
" of 4 *d* each, whereof 120 ſhall go to the Pound Troy, and to the Unce
" (Ounce) of the ſame 10, whereof the Maſter to anſwer us of one Plate of
" every ſuch Pound ſo made for the Coinage, and to the Merchant 114
" Plates, and the Maſter to have the other five Plates to his own Uſe:
" Alſo, another Piece of 2 *d*, whereof 240 to go to the Pound, and 20
" to the Unce, with proportionable Allowance as before, and another
" Piece of 1 *d*, whereof 480 to go to the Pound, and 40 to the Unce,
" (with the like Allowance) and that the Unce of every of the ſaid Mo-
" neys coigned ſhall be departed in like Form after the ſaid Afferance
" and Weight. That he have alſo Power to coin eight Pieces of
" Braſs running at, and of the Value of one Penny of our ſaid Silver. That
" That all the aforeſaid Monies and Coignes of Silver and Braſs ſhall be em-
" printed and bear Scripture, and be of pois and allay and Fineneſs as is
" ſpecified in the ſaid Statutes.— Power alſo to ſtrike 4 Pieces of Braſs or
" Copper, running at a Penny of our ſaid Silver, to be imprinted with the
" Figure of a Biſhop's Head, and a Scripture of this Word, *Patrick*, about
" the ſame Head on the one Side, and with a Croſs with this Word *Sal-*
" *vator*, thereabout on the other Side, and to make as much or as little
" of every Sort of the ſaid Money or Coignes of Braſs or Copper, as he ſhall
" think to be profitable and good.—— As the ſaid ſilver Money may not
" be always made according to the right Eſtandert, becauſe ſometime in De-
" fault of the ſaid Maſter or Workers the ſaid Money of Silver may be
" made too much or too little in pois or in allay, or in the one, or in the
" other by 6 *d.* weight in every of the ſaid Pounds of Troy, which 6 *d.* weight
" ſhall be called *Remedy* for the ſaid Maſter, and if ſuch Default be found
" in any of the ſaid Pounds, upon the due *Aſſen* (*Aſſay*) before the Delive-
" rance over of the ſaid 6 penny Weight called *Remedy*, that then it ſhall be
" challenged by the Merchant, and not to be delivered, and then the ſaid
" Maſter ſhall reforge the ſaid Monies ſo found defective on his proper
" Coſts, till it be made able according to the Ordinance.—— Power to make
" all manner of Ponnſons, Scrues, Graves, and othet Inſtruments neceſſary to
" the ſaid Myntes at *London* or elſewhere, for which Inſtruments we grant him
" 10 Marks yearly out of the Profits of our ſaid Monies ariſing by ſuch
" Mynts to be allowed him in account.—— That he ſhall make a privy Sign

on

" on every Piece of ſilver Money.—That the ſaid *Germyn Lynch* ſhall make " ſuch Scripture on the ſaid Coignes of Silver as enſues (*viz.*) on the Part or " Side of the Croſs, *Poſui Deum adjutorem meum*, and on the Side of the Crown, " *Edwardus Dei gratia Dominus Hiberniæ.*"—The ſame Year in a Parliament held at *Dublin*, in the Government of *Thomas Fitz-Maurice*, Earl of *Kildare*, it was enacted, " That a *Maille* and *quadrant* (i. e. a " Half-penny and Farthing (of Silver be ſtruck in the Caſtle of *Dublin*, " bearing the ſame Wrighting and Crown, as the new Denier bore." Another Alteration was made in the Coin the Year following, when it was enacted by Parliament, to ſupply ſmall Coin for Change, " That a Coin of " Copper mixed with Silver ſhall be made within the Caſtle of *Dublin*, having on one Side the Print of a *Croſs*, and on the other Part a *Crown*, of " which 4 were ordained to paſs for a Penny; and that within the Circumference of the Croſs ſhould be engraved the Name of the Place where it " was made, and on the other Part *Soiles* (or *Suns*) and Roſes in the Circumference of the Crown; and that no Sum ſhould be ſtruck exceeding 100 " Marks, Provided that it be no Prejudice to the Patent granted to *Germyne* " *Lynch* before recited. By a Statute made in the 3d. Year of *Edw.* IV. it was enacted at the Petition of the Mayor, Bailiffs and Commons of *Waterford*, in order to ſupply the Defect of ſmall Coins, " That the *Groſs*, the *Denier*, the " *Demy-denier*, and *Quadrant* enacted to be ſtruck in 38 *Hen.* VI. in the Caſtles " of *Dublin* and *Trim*, ſhould now be ſtruck at *Waterford*, in a Place called " *Dondory*, alias *Raynold's Tower*, of the ſame Weight, Print, and Size as " thoſe mentioned in the ſaid Act, and that they ſhall bear this Scripture, " *Civitas Waterford.*" The ſame Year an Act was made for the damning of clipped money.] In the 5th Year of this King (1465) in a Parliament begun at *Trim* before *Thomas* Earl of *Deſmond*, Deputy to *George* Duke of *Clarence*, Lord Lieutenant of *Ireland*, the Value of all the gold Coin ſtamped from the Beginning of the Reign of *Edw.* III. to the End of that of *Hen.* VI. was raiſed, *i. e.* the Noble to 10*s.* whereas it was before current for no more than 6*s.* 8*d.* and ſo of other Money according to the ſame Rule and Proportion. " *From that* " *time* (ſays Sir *John Davis* in his hiſtorical Relations) *all Money coined in* Ireland, " *or for* Ireland, *was of leſs Value than* Engliſh *Money, generally a fourth* " *Part; ſo that from thence forward the* Iriſh *Shilling was worth only nine-pence* " Engliſh *Money.*"—But this Particular deſerves a more ſtrict Enquiry; for the Difference in Value of that fourth Part is to be referred to ſubſequent Times, as will appear from what follows. [This Year alſo the Ounce of Silver was divided into 40 Pence; and in the 7th of the ſame K. was raiſed to double that Value. For by Act of Parliament it was then provided, " that in Regard " to the Scarcity of Silver, and to prevent the carrying it out of the Kingdom, " that there be a Piece of Silver coined called a *Double*, having on one Side the " Print of a Crown, with this Writing, *Edwardus Dei gratia Dominus Hiberniæ*, " and on the other Part *the Sun* and *a Roſe* with this Inſcription about it, *Civitas* " *Dublin*, which ſhall paſs in *Ireland* for eight Pence, and ten ſuch Pieces " ſhall make an Ounce according to the Standard of the Tower of *London*, " and 12 ſuch Ounces ſhall make a Pound, and there ſhall be in every Pound " 6 Score ſuch Pieces of the Weight of the ſaid Country. Alſo there ſhall be " made another Piece of Silver called a *Groſs*, having the Print and Scripture " aforeſaid, which ſhall paſs in *Ireland* for 4*d.* and 20 ſuch Pieces ſhall go " to an Ounce, and 240 ſhall make a Pound; of which Coyns every Merchant ſhall have for an Ounce Sterling of Silver 6*s.* and the King ſhall have " the Reſidue, paying the Maſter and Workmen for their Labour. That half " Groſſes, or two Deniers, Deniers, Half-pence and Farthings be made according " to the ſame Proportions, and that the Print of the Half-penny and Farthing " be made according to the Print of the Denier, with a Scripture as long as " the Maſter and Workmen can make it; and that the ſaid Coins be made in

" the Caſtles of *Dublin* and *Trim*, the Cities of *Waterford* and *Limerick*, and " the Towns of *Drogheda*, *Galway* and *Carlingford*. That all other Coins be " from *Eaſter* following annulled, and the Receivers and Payers of any other " be adjudged Felons." It appears by this Act that the Ounce of Silver was raiſed to 6*s*. 8*d*, the Inconveniences whereof ſoon ſhewed themſelves in an exceſſive dearneſs of Proviſions, which cauſed numbers to forſake the Kingdom, and many who ſtayed were reduced to great Want; to remedy which by a Statute made in the 10th. Year of the ſaid King, " All the ſaid Coins were immediately reduced to half the Value they were ſtamped at, and ſo ordered " to continue till the Feaſt of the Purification following, after which they " were intirely damned, and in the mean Time 5 Sorts of Silver Coin were " enacted to be ſtruck in *Dublin*, *Trim* and *Drogheda*, i. e. the *Groſs*, the " *Demy Groſs*, the *Denier*, the *Demy Denier*, and the 4th. Part of a *Denier*, " the Groſs on one Side to have the Print of a Head crowned, with this " Writing (*viz.*) *Edwardus Dei gratia*, *Rex Angliæ*, *& Dominus Hiberniæ*, " or the Name of any other King for the Time being, and on the other Part " the Print of a Croſs with the Piles, (C) according to the Groſs made in " *Calais*, bearing in the Circumference of the Croſs in Writing the Place of " Coinage, and in the Border of the Croſs this Writing, *Poſui Deum adjutorem meum*; of which Groſſes 11 Pieces ſhall make the Troy Ounce, and " every of them not clipped to paſs for 4*d*. and all the leſſer Denominations " were ordered to be ſtruck and paſs in Proportion." Thus the Standard was reduced to 3*s*. 8*d*. an Ounce. The next Year the Coin received another Change by Parliament, wherein it was enacted " That all Groſſes unclipped " ſhould paſs in *Ireland* as they did in *England* and *Calais* in the Days of " *Edw*. III. *Rich*. II. *Hen*. IV, V. and VI. at the Value of 5*d*. and the In- " ferior Denominations in Proportion. And it was by the ſame Act ordained, " That the Gold *Noble* weight ſhould paſs at 10*s*. the *Scute* and *Quadrant* " Weight according to the Rate of the Noble, and that the defect in Weight " ſhould be made good in Silver." *Ann*. 12. 13 *Edw*. IV. a new Regulation in the Coin was made by Parliament, wherein it was enacted " That 14 Groſſes " (and ſo proportionably of inferior Pieces) ſhould make the Ounce of Silver " according to the Standard, Fineneſs and Allay of the Tower of *London*, " and that every Groſs ſhould paſs for 4*d*. and the others in Proportion; and " that 3*d*. Profit in every Ounce of *Groſſes*, and 4*d*. in the inferior Pieces " ſhould be allowed to the King, the Maſter and Workmen for Coinage," by which the Merchant who brought Bullion or Plate to the Mint was to receive back 4*s*. 5*d*. for every Ounce of Groſſes, and 4*s*. 4*d*. for the other Sorts. By this Act the Standard of Silver was enlarged to 4*s*. 8*d*. an Ounce, and no Place but the Caſtle of *Dublin* was allowed for ſtriking the ſaid Coin; and it was enacted, that the 5th. Part of all Bullion brought to the Mint ſhould be ſtamped into the ſmaller Coins of Two-pences, Pence, Half-pence and Farthings.] In a Parliament aſſembled at *Dublin* in *July* 1475, 15 *Edw*. 4, before *William Sbyrwood*, Bp. of *Meath*, Deputy to the Duke of *Clarence*, a Law was made by which the Value of Silver Money was changed, and the old *Groſſes* coined in the Times of *Edw*. III. *Rich*. II. *Hen*. IV, V, and VI. were raiſed to 6*d*. each unclipped, and the ſmaller Pieces in proportion. [And the *Groſſes* unclipped made in *England* in the Time of the preſent King were ordered to paſs for 5*d*, and proportionably the ſmaller Pieces; and further, that all Money ſtruck in *Ireland* ſhould continue at the ſame Value they then were.] By the ſame Act Mints were eſtabliſhed at *Dublin*, *Drogheda*, and *Waterford*, and the Liberty of Coinage prohibited to other Towns; [and it was provided that the Mint Maſters ſhould out of all Bullion brought to them to be ſtruck make no more than the 3d. Part thereof into Two-pences, Pence, Half-pence and Farthings under the Penalty of

(C) The Piles in this Paſſage ſignifie the Arms, or other Figures on the Reverſe of the Coin, ſo called, becauſe antiently the Reverſe bore the Impreſſion of a Church built on *Piles*; though the Word often denotes the Puncheon, which in the Hammer Coinage contained on it the Arms, Croſs or other Figure and Inſcription.

of 10 pounds for every Offence.] It was further provided by another Act of the ſame Seſſion, that no Perſon ſhould bring Money or Metal into the Mint without Licence from the Mint-maſter, under Forfeiture of ſuch Goods, Half to the King and Half to the Maſter of the Mint, [which was not to be pardonable but by Parliament.] The next Year in another Parliament held before the ſame Lord Deputy a Value was put by two Acts of Parliament upon Coins of Gold both *Engliſh* and Foreign. e. gr. the *Engliſh* Gold *Royal* was ordered to paſs in *Ireland* at 13*s*. 4*d*. [the *Angel* at 8*s*. 4*d*.] the old *Noble* of Gold at 12*s*. [and all leſſer Pieces of thoſe Denominations according to the ſame Rate; and of foreign Coins, the *Ridere* fine and good was enacted to paſs in *Ireland* at 5*s* of *Iriſh* Silver, the *Ducat* at 5*s*, the *Leo* at 5*s*, the *Crown* at 5*s*, the *Croſado* at 5*s*, the *Burgoine Noble* at 10*s*, the *Salute* at 5*s*, and leſſer Denominations at the ſame Proportion, and Inſufficiencies of Weight to be made good in Silver.] Two Years after (*viz*. 18th *Edw*. IV.) an Act paſſed in a Parliament held under *Girald*, Earl of *Kildare*, Lord Juſtice of *Ireland*, granting Liberty to the Mint-Maſter of coining Pieces of Three Pence, Two-Pence, and a Penny; but of the Weight or Standard I find nothing mentioned. It is however worth obſerving, that the Impreſs on the Coins of this Time on the Reverſe was 3 Crowns, denoting the 3 Kingdoms, *England*, *France* and *Ireland*, [and the Inſcription at Length DOMINUS HIBERNIE. On the Face was no Monarch's Head, but inſtead of it the Arms of *France* and *England* quartered in a Scutcheon, with the Inſcription, REX ANGLI. ET FRANCIE. See Plate III. N° 16. Another Coin ſtruck in this Reign bore the King's Head crowned and inſcribed, EDWARD. DI. GRA. (for Dei Gratia) DNS (Dominus) HIBERNIE: The Reverſe a large Star or Sun taking up the whole Space within the Verge, which contains this Inſcription CIVITAS DUBLINIE at large. See Plate III. N° 17.] The Current, unclipped Money then coined in *Ireland*, was ſtill a third Part leſs Value than the *Engliſh* Money. [The two Pence of this Monarch coined this Year is that which Speed has miſtakenly aſſigned to *Hen*. IV. and made *Engliſh*; and though his Name be not upon it, yet it is undoubtedly an *Iriſh* Two-pence of *Edw*. IV. I muſt add to this Article what the Biſhop of *Derry* (*f*) quotes from the M. S. Notes on *Iriſh* Coins of the Archbiſhop of *York*. " Whether (ſays " the Archbiſhop) any of this King's Coins have the Head in a Triangle I know " not. The Groats I am ſure have not; but are like the *Engliſh* ones, ſave " that they are of leſs Weight, and have *Iberniæ* writ at Length; the Two- " pences have not the King's Head at all; but inſtead thereof the Arms of " *France* and *England*. Mr. *Thoreſby* has a Piece, which by the Weight (12 " Grains) he judges to be one of this King's Pennies, that has the Triangle " like the old Pieces; but I ſhould rather think it a Half-penny of *Edw*. I. " for I have one of his that weighs 10 Grains; or elſe a Penny of the later " Times of *Edw*. III; for the Weight is too much for one of the *Iriſh* " Pennies of *Edw*. IV. But the Shape of the Letters will perhaps ſhew to " which of the Kings this Piece, as alſo his Two-pence, do belong. The " Groat I have of *Edw*. IV. ſtamped at *Waterford*, weighs one Penny- " weight and 9 Grains, which is ſomewhat leſs than three Fourths of his " *Engliſh* Money. I have another Piece of his ſtamped at *Dublin*, which " is not ſo broad as the Groats of that Time; but is of the Bigneſs of one " of Queen *Elizabeth*'s Groats: It weighs but 19 Grains. Why may not this " be one of the three Pences of this King? " The Biſhop of *Derry* in- forms us (*g*), " that Mr. *Thoreſby* had four more *Iriſh* Coins of *Edw*. IV. " The firſt of which is an *Iriſh* Groat, whereon there is no Mention at all of " *England*, the Inſcription on the Pile-Side being, EDWARDUS DEI " GRATIA. DNS. HIBERNI. and on the Reverſe, *Poſui* DEUM, *&c*. " CIVITAS DUBLINIE. Another not differing from this, ſave only that " it is coined in VILLA. DE. DROGEDA. The third has the King's " Stile

(*f*) Ir. Hiſt. Libr. p. 163. (*g*) Ibid. p. 164.

" Stile as the two former; but on the Reverſe has no more than CIVITAS " DUBLINIE, without the POSUI, *&c*, and a largeStar or Sun, which takes " up the whole Area, of which before. The fourth is his Golden *Ryal* or *Royal*, " well deſcribed and figured by the late Mr. *Evelin* (*b*); who nevertheleſs is " miſtaken in making it a current Medal of *Edw.* III; this is evident, as is " well obſerved, from there being only 3 *Flowers-de-lis* in the Arms."

An. 19th *Edw.* IV. (1479) in a Parliament held in the Government of *Girald*, Earl of *Kildare*, Deputy to the Duke of *York*, Lord Lieutenant, it was enacted, " that the *Silver* Coin ſhould be ſtruck at 4*s.* 10*d.* an Ounce, render- " ing to the Merchants 4*s.* 4*d.* for every Ounce, and to the King, Maſter, " and Workmen, 6*d.* according to the Fineſs and Standard of the Tower of " *London*.

(RICH. III.) About the Cloſe of the Year 1483 in a Seſſions of Parliament, begun at *Dublin* under the ſaid *Girald*, Earl of *Kildare*, Deputy to *Edward* [eldeſt] Son to K. RICH. III, Lord Lieutenant of *Ireland*, a Law was made for breaking all Counterfeit Coin, againſt which kind of money K. HEN. VII. iſſued alſo a Proclamation on the 15th of *April* 1491. [In the ſame Seſſions of Parliament before-mentioned to be held under the Earl of *Kildare*, an Act paſſed to give a Currency to all Coin before ſtruck by the King's Officers according to a Print deſcribed (which by Time or other Accident is rendered illegible) and that the Refuſers ſhould forfeit 12*d.* for every half Denier refuſed, to be divided between the K. and Proſecutor; and if any Perſons in Cities or Towns ſhould refuſe ſuch Coin, then the Forfeiture was appointed to go Half to the K. and Half to be employed on the Murage or Paviage of the ſaid City or Town, and that the Offenders ſhould be committed to Priſon till Payment. And it was provided further by the ſaid Act, that if the Inhabitants, Citizens, or Burgeſſes of *Waterford*, *Wexford*, *Roſs*, *Kilkenny*, *Dungarvan*, *Youghall*, *Cork*, *Kinſale*, *Kilmallock*, *Limerick*, *Galway* or *Athenry*, or elſewhere within thoſe Parts of *Ireland* be proved to offend in the Premiſſes, that they ſhould forfeit 20*l.* and that the Citizens and Burgeſſes of ſuch Cities and Towns ſo refuſing ſhould loſe their Franchiſes until they made Fine to the King for ſuch Contempt; with a Proviſo, that the Act ſhould not extend to the Citizens of *Dublin* or Burgeſſes of *Drogheda*. In the ſame Seſſion another Act paſſed enabling the Maſter of the Mint for the Time being to ſtrike 4 Manner of *Silver* Coins, *i. e. Groſſes*, *Demy-Groſſes*, *Deniers*, and *Demy-Deniers* in ſuch Places, and according to ſuch Form, as was ordained by the Statute of 10th *Edw.* IV. (which ſee before p. 214.) and that the ſame be made of ſuch Fineſs and Allay, with all ſuch Remedies in the Weight of every 20*s.* for the King, Maſter and Workmen, as is ordered by the Statute of 12, 13 *Edw.* IV. (ſee before p. 214.) the *Groſs*, and *Demy-Groſs*, the *Denier*, and *Demy-Denier* to have on one Side the Print of the Arms of *England*, with a Croſs trefoil in every *Fine*, and this Inſcription, RICHARDUS DEI GRATIA REX ANGLIÆ ET DOMINUS HIBERNIÆ, and on the other Side three Crowns one above the other with a Croſs treffoil in every Fine, bearing in the Circumference of the ſame the Name of the Place where coined; of which *Groſſes* 225 Pieces, with the ſaid Remedies, were to make the Pound of *Troy* Weight, each to paſs for 4*d.* and the ſmaller Coins in like Proportion, with the ſame Inſcription as far as could be comprehended thereon by the Maſter and Gravers; the 5th Part of ſuch Coin to be ſtruck in ſmall Pieces, *i. e.* in *Demy-Groſſes*, *Deniers* and *Demy-Deniers*; and it was further ordained that the Merchant ſhould receive back for every Ounce of Bullion 4*s.* 6*d.* the Maſter 2*d.* and the Reſidue of every Ounce to go to the King. By another Act of Parliament of the ſame Seſſion the Profits of the Mint were allotted to the Earl of *Kildare* during his Government. I have never ſeen any of the Coin ſtruck for *Ireland* in this or the ſucceeding Reign of *Hen.* VII. and it is doubted whether any ſuch was made. From this Time the Parliament of *Ireland* do not appear to have interfered in the Coinage of it, being a Matter probably

(*b*) Numiſm. p. 85, 86.

probably judged to be a Violation of the Royal Prerogative; and the Statute of 10 *Hen.* VII. commonly called *Poyning*'s Law, being enacted ſoon after, put it out of the Power of the Parliament of this Kingdom to paſs any Act diſpleaſing to the Crown.

(K. HEN. VIII) in the 32d Year of his Reign, (1540) coined in and for *Ireland*, *Groats*, *Two-pences* and *Pennies*, containing on one Side an Impreſs of the Arms of *England* and *France* within a Scutcheon crowned and quartered by a Croſs, with this Legend, HENRICUS VIII. D. G. R. ANGL. and on the Reverſe a *Harp* crowned between the Letters H. R. both crowned, and this Inſcription FRANCIÆ DOMINUS HIBERNIE. See Plate III, N° 18. And in *November* following a Proclamation iſſued prohibiting the Importation of this Money into *England* under the Penalty of forfeiting Treble the Value, and of Fine and Impriſonment.

The Year following K. *Hen.* VIII was by Act of Parliament declared K. of *Ireland*, and a new Coin nothing differing from the foregoing was ſtruck, except that HIBERNIE was added to the Royal Titles of *France* and *England*. Both theſe Coins were ſtruck in courſe Metals; but the latter was the baſeſt of the two.

(EDW. VI.) In the 2d Year of K. *Edw.* VI. (1548) Sir *Edward Bellingham*, Lord Juſtice, by the King's Command, erected a Mint in the Caſtle of *Dublin*; but for Want of Bullion the Work by Degrees ceaſed. What were the Forms, Inſcriptions, or Value of the Money at this Time ſtruck, does not appear to me, having never ſeen a Piece of it; but it is probable they were made of a baſe Metal; for the K. in the laſt Year of his Reign (1552) at the Petition of the Privy Council of *Ireland* iſſued a Proclamation commanding the *Groats* mixed with Braſs to paſs for *Two-Pence*. We are told (*i*), that there is extant in the *Harleian* Library an Indenture made between this King and *Martin Pirri*, dated the 9th of *Auguſt* in the 4th Year of his Reign (1550) for the Coining of 4 Sorts of *Silver* Money in *Dublin* (viz) *Groats* at Four Pence, *Half-Groats*, *Pence*, and *Half-Pence*, in Proportion.

(Q. MARY) coined *Shillings* for *Ireland* in two Periods of her Reign, and both of a very vile Metal, little better than Copper. The firſt Sort, ſtruck before her Marriage, repreſented her Head crowned, and this Inſcription MARIA. D. G. ANG. FRA. Z HIB. REGINA. Reverſe, a crowned Harp between M & R. Inſcription, VERITAS. TEMPORIS. FILIA. MDLIII. The Shilling coined after her Marriage bore her own Head and that of her Huſband, K. *Philip*, with their Faces turned to each other, and this Inſcription, PHILIP E T MARIA. D. G. REX et REGINA; and near the Crown over their Heads is the Date, 1557. To the Poſture of thoſe Princes on this, or on their *Engliſh* Coin, alludes the Saying in *Hudibras*,

So ſoft and amorouſly a billing,
Like *Philip* and *Mary* on a Shilling.

The Reverſe of this Coin bears a Crowned Harp between the Letters P and M, crowned alſo, and the Inſcription POSUIMUS. DEUM. ADIVTOREM. NOSTRUM, See Plate III. N° 19. The following Year (1558) the like Coin was ſtruck without any Alteration, ſave only the Date. On the 19th of *September* in the laſt Year ſave one of her Reign the *Roſe-pence* of *Hen.* VIII, and *Edw.* VI, were prohibited by an *Engliſh* Proclamation to paſs any where but in *Ireland*, as being mixed with Braſs.

(Q. ELIZ.) In the Beginning of Queen *Elizabeth*'s Reign the *Iriſh* are ſaid to have a Mint of their own; but about three Years after (*viz*) in 1561, all their Money was coined for them in *England*, and tranſmitted hither. Her Shillings, called *Harpers*, ſtamped upon this Occaſion, were a fair Coin, though ſomething ſhort of the Purity of the *Engliſh* Money, and were valued only in at Nine Pence. They bore her Head crowned, and this Inſcription, ELIZABETH. D. G. A. F. ET HIBERNIE. REGINA. and on the Reverſe a crowned

(*i*) Iri. Hiſt. Libr. p. 166.

crowned Scutcheon with three Harps placed between the Figures 15 and 61, denoting that they were coined in the Year 1561. Inſcription. POSUI DEUM ADIUTOREM MEUM. See Plate III, Nº 20. In the Year 1600 the Queen ſtruck a new Coin called the mixt Money, with which to pay her Army in *Ireland*, conſiſting of three Parts Copper and a fourth Silver, valued at but Two-Pence, Half-penny each Piece, though paſſed by Proclamation for a Shilling. Of theſe were coined Shillings, Six-pences, and Three-pences, ſtamped with her Arms Crowned, and bearing the uſual Inſcription of her Stile, and on the Reverſe an Harp crowned, with the Inſcription, POSUI, *&c.* See Plate III, Nº 21. She alſo coined Pieces of ſmall Money meerly Copper of Pence Half-pence and Farthings for the Uſe of the poorer Sort, ſtamped on each Side as the other, with this Difference only, that in this latter Coin the Arms were placed between E, and R. and on the Reverſe the Harp between 16 and 01. See Plate III. Nº 22, and the Year following other pieces of the ſame Kind were ſtruck with the Date 1602. Theſe baſe Coins were by Proclamation firſt ordered to be current on the 13th of *June* 1601, and by the ſame Proclamation all other Coins before that Time current were decryed and called in. Before this Proclamation there were five different Sorts of Groats current in *Ireland*. Firſt, broad-faced Groats minted at 4*d.* but worth 8*d.* Secondly, Croſs-keele Groats, ſtamped with the Pope's tripple Crown, which were either ſent hither of old by the Popes, or in Honour of them had this Stamp ſet upon them. Thirdly, Dominus Groats, coined by ſuch of our Kings as ſtiled themſelves *Domini Hiberniæ*. Fourthly, Rex Groats, ſtamped by K. *Hen.* VIII. when he had taken the Title of King of *Ireland*, and afterwards by K. *Edw.* VI, which contained ſuch a Mixture of Copper, that their intrinſick Value rarely exceeded Two-pence. And Fifthly, white Groats of ſo baſe an Allay that an *Engliſh* Shilling was worth Nine of them. The Copper Half-pence made by this Queen for *Ireland* in the latter part of her Reign were very ſmall, thin Pieces, four of them not worth above an *Engliſh* Farthing of the preſent Currency, ſtamped with the Arms of *England* and *France* on one Side, and a Harp on the other. There were alſo in *Ireland* another Kind of Braſs-Money called *Braſs Harpers*, which were as big as a Shilling, but paſſed for no more than a Penny; and Farthings of the ſame Metal called *Smulkins*.

(K. JAMES I) called in the mixed Money of Queen *Elizabeth*, and during his Reign the *Iriſh* Monies were in every Reſpect like the *Engliſh*, except only that they bore a Harp crowned on the Reverſe. Thoſe ſtruck in the Beginning of his Reign had his Head Crowned, and Inſcribed, IACOBUS D. G. ANG. SCO. FRA. ET HIB. REX. On the Reverſe a Crowned Harp, Inſcription, EXURGAT. DOMINUS. DISSIPENTUR. INIMICI. See Plate III. N° 23. In 1605 he ſent over new Silver *Harpers* of the ſame Purity as their old ones, and no way differing from the former but in the Legend, which was on the Face, IACOBUS. D. G. MAG. BRIT. FRA. ET HIB. REX, and on the Reverſe, HENRIC. ROSAS. REGNA IACOBUS, alluding to the Union of the *White* and *Red* Roſe in *Hen.* VII. and of the Kingdoms of *England* and *Scotland* by his own Acceſſion to the former. His Six-pences were like the Shillings, only on the Reverſe was this Inſcription. TUEATUR. UNITA. DEUS. His Copper-Money has two Scepters through the Crown, thus inſcribed, IACO. D. G. MAG. BRI. and on the Reverſe a Harp crowned, with the Inſcription continued; FRA. ET HIB. REX. See Plate III. Nº 24.

(K. CHAR. I.) After the Reign of K. *James* I. we find no Silver Coin ſtruck in or for *Ireland*, except the following ones, occaſioned by a great Scarcity of Money in the Time of the Rebellion, when by an Order of the Council Board in 1642, the loyal Subjects of *Ireland* were encouraged to bring in their Plate to be coined. The Stamp on the Pieces then ſtruck were at firſt in the Form expreſſed in Plate III. Nº 25, containing meerly the Quantity of Silver in the Piece, which paſſed at 4*d.* ½. Afterwards by the King's Approbation all Kinds of Pieces from a Penny to five Shillings were ſtruck and impreſſed with a Crown, and under it C. R. As in Plate III. Nº 26, 27.

The

The Reverſe containing only the Value of the Coin There is another *Iriſh* Crown of this King's ſuppoſed to be minted about the ſame Time, which on one Side bears a plain Croſs, and on the other $\frac{S}{V}$. The Copper Half-pence of K. *Charles* I. were like his Fathers, ſmall, thin Plates, with the Crown, through which were two Scepters in Saltier on one Side, and on the Reverſe a Harp.

(CROMWELL) When *Oliver Cromwell* poſſeſſed himſelf of the Government, ſeveral Merchants in *Dublin* and other Towns, to ſupply a Scarcity of ſmall Change, coined Pence and Half-pence in Copper and Braſs, with their Names and Places of Abode inſcribed on them, which they were obliged to make good, and the ſame Practice prevailed in ſubſequent Times.

(K. CHARLES, II.) In this Reign were two or three Kinds of Copper Half-pence coined, one with K. *David* playing on the Harp, and a Crown at a little Diſtance over it, with a Spec of Braſs; the Legend, FLOREAT REX; the Reverſe St. *Patrick* mitred, with a double Croſs, ſtanding between a Church and Serpents, which he ſeems to drive away, inſcribed, QUIESCAT PLEBS. Theſe afterwards paſſed for Farthings, and a larger Sort were coined for Half-pence, with this Difference; on the Reverſe, St. *Patrick* ſtanding before a Crowd of People, with the Arms of the City of *Dublin* at his Back, being three Caſtles, and this Legend, ECCE GREX. *John Putland* Eſq; has among his curious Collections the two before-mentioned Pieces ſtruck in Silver, no way differing but in the Metal, and that they are milled, which Copper Money never is; and this proves, that they were ſtruck in Silver for Medals, as Mr. *Evelin* thinks, and not as Proof Pieces. See Plate III. N° 28, 29. Towards the End of his Reign, Half-pence were coined for *Ireland*, having on one Side his Head, and inſcribed CAROLUS DEI GRATIA, on the Reverſe a Harp Crowned, and inſcribed, MAG. BR. FRA. ET HIB. REX. with the Date of the Year on the Sides of the Crown.

On the 6th of *June* 1783 a Proclamation was iſſued by the Lord Deputy and Council for aſcertaining the Rates of foreign Coins, according to the following Proportions (*viz*)

Gold Coins.	*Weight.*	*Value.*
	pw. *gr.*	*l* *s.* *d*
Golden Rider —— ——	6 12 —	1 2 6
Quadruple Piſtole, *French* or *Spaniſh* —— —	17 4 —	3 10 0
Double Ducat —— ——	4 12 —	1 8 0
Spaniſh Suffrance —— —— —	7 2 —	1 8 6

Inferior Denominations of them all in Proportion, and 2d. *allowed for each deficient Grain.*

Silver Coins.		
Ducatoon. —— —— —— ——	1.*oz.* 16.*gr.*	6 0
Mexico and *Sevil* Piece of eight —Pillar Piece —Rex-Dollar—Croſs-Dollar—*French* Lewis.	17 *pw.* ——	4 9
The old *Peru* Piece of eight —— ——	17 *pw.* ——	4 6
The *Portugal* Royal —— —— —	14 *pw.* ——	3 8

Inferior Denominations of them all in Proportion, and 3d. *allowed for each deficient Penny-weight.*

(K. JAMES II.) The Half-pence of this Monarch were like the laſt mentioned of his Brother K. *Charles* II. But in 1689, after he had abdicated the Crown, a Mint was ſet up in *Dublin* for coining Money of the worſt Kind of Braſs, old Guns, and the Refuſe of Metals melted down together, valued at about 3*d.* or 4*d.* a Pound Weight, which by Proclamation dated

June

June the 18th that Year were made current under the ſeveral Denominations of Half-Crowns, Shillings and Six-pences, ſo that eight half Crowns of this Money were not intrinſically worth Two-pence. The Half Crowns and Shillings (being the largeſt Pieces at this Time ſtruck,) repreſented on one Side the King's Head in Buſt, inſcribed IACOBUS II. DEI GRATIA. and on the Reverſe, a Crown laid on two Scepters in Saltier, with I. R. on each ſide of the Crown, inſcribed, MAG. BR. FRA. ET HIB. REX, 1689. Above the Crown on the firſt of theſe Pieces were the Figures XXX, denoting its Value to be 30 Pence, and underneath it, the Month wherein the ſeveral Pieces were coined, as *Aug. Sept. Oct.* The Shillings had the ſame Marks and Inſcriptions; and the ſame Kind of Money was coined in the Year 1690. See Plate III. N° 30. His Half-pence and Farthings were of Block-Tin, with a Spec of Copper in the middle. By another Proclamation dated in *December* following the Half Crowns were called in, and being coined anew were made current at a Crown. Theſe Pieces bore the King on Horſe-back, inſcribed, IAC. II. DEI GRA. MAG. BRI. FRA. ET HIB. REX. and on the Reverſe a Crown imperial, guarded with the four Royal Scutcheons (Croſswiſe and each Crowned) of *England*, *Scotland*, *France* and *Ireland*, interwoven with *Anno Dom.* 1690, and inſcribed CHRISTO VICTORE TRIUMPHO. See Plate III. N° 31. By Archbiſhop *King*'s Eſtimate there were coined of this Sort of money from the firſt ſetting up of the mint to the Battle of the *Boyne*, being ſomething above a Year, 965375*l*; Dean *Story* (*k*) ſays, not much above 1100000; but by a cloſer Calculation much more, as appears from the following Scheme, drawn from the Mint-maſters Accounts.

Weight of Metal.

Pounds	*Ounces.*		*l.*	*s.*	*d.*	
62422—	3¼		245879	17	0	in large Shillings.
110308—	15		443498	10	0	in large half Crowns.
172731—	1½	Coined into	689378	7	0	in large Shillings, and Half Crowns together.
14080—	3		49042	6	6	in Six-pences.
8914—	11¾		41800	0	0	in ſmall Shillings.
21267—	¾		127200	0	0	in ſmall Half Crowns.
389724—	3¼		*L.* 1596799	0	6	

In this wretched Sort of Money the Popiſh Soldiers were paid their ſubſiſtence and the Proteſtant Tradeſmen and Creditors obliged to receive it for their Goods and Debts; and it was reaſonably computed that they loſt upwards of 60,000*l.* a Month, by this cruel Stratagem. The Governour of *Dublin*, ,he Provoſt Marſhal, and his Deputies, threatened to hang up all that refuſed it, and ſeveral were made Priſoners upon the Occaſion.

Braſs failing to anſwer the Exigences K. *James* had plunged himſelf into, a new Contrivance was juſt before the Battle of the *Boyne*, in 1690, ſet on foot of impreſſing the laſt mentioned Stamps and Inſcriptions upon Pieces of Pewter, which were intended to be paſſed at the Currency of a Crown, and a Proclamation was prepared for the Purpoſe. But the Succeſs of King *William*'s Arms put a ſtop to that ruinous Project, and, though ſtamped, they were never iſſued. The difference between theſe, and the Pieces before mentioned, were not only in the Metal, but the Imperial Crown between the Scutcheons was alſo ſtruck on a Bit of Copper. They were beſides ornamented about the Edge, with this Inſcription, contrived poſſibly to prevent the clipping of this valuable Stuff, MELIORIS TESSERA FATI. ANNO REGNI SEXTO. Theſe Pewter Pieces are a great Rarity, and probably but few of them were minted, the Action at the *Boyne* putting a ſtop to any further Coinage of this Sort. I have one of them in my Cuſtody, and it is the only one I ever ſaw; but the Edge of it is ſo worn down, that the legend is not to be read; ſo that I am obliged to the Biſhop of *Derry*'s Information for the Inſcription

(*k*) Hiſt. Irl. p. 93.

tion round it. After King *James* had left *Ireland*, there was in the Year following, (1691) another Sort of Braſs Money coined at *Limerick* during the Siege, which from the Picture and Inſcription on them were commonly called *Hibernia*'s; each of theſe is ſomething broader, though thinner, than his firſt Braſs Shillings, and of a much worſe Metal. It has on one Side the King's Head in Buſt very badly engraved, and an Inſcription, IACOBUS. II. DEI. GRATIA. and on the Reverſe, the Figure of a Woman repreſenting *Hibernia*, in a ſitting Poſture, leaning with her left Arm upon a Harp, and in her right Hand extended holding up a Croſs, inſcribed in the Circumference HIBERNIA, 1691. See Plate III, N°. 32.

After the Succeſs at the *Boyne* K. *William* by Proclamation on the 10th of *July* 1689 put a ſtop to the Currency of K. *James*'s baſe Coin, other than at the Values following, *viz.* the large Half Crown, and new ſtamped Crown, to paſs at a Penny, the ſmall Half Crown at three Farthings, the large Copper Shilling at a Half-penny, and the ſmall Shillings and Sixpences at Farthings.

(K. *WIL.* and Q. *MARY.*) K. *William* and Q. *Mary* coined only Half-pence and Farthings for *Ireland*, of Copper, Braſs, and Pewter, after the example of two of their immediate Predeceſſors: And after the Queen's Death, the King himſelf did the ſame. The Half-pence and Farthings of his preſent Majeſty, K. *Geo.* II. were like thoſe of K. *William* and Q. *Mary*, having a Head in Buſt on one Side, inſcribed GEORGIUS II. REX. and the Harp and Crown on the other, Inſcription, HIBERNIA, and the year of Coinage: Q. *Anne* coined none for *Ireland*; and thoſe ſtruck by one *William Wood*, by the Permiſſion of K. *George* I. were not allowed to paſs, the Metal being bad, and the Pieces too ſmall. There was this Difference between theſe and the former on the reverſe, having *Hibernia* in the Figure of a Woman ſitting with her Hand on a Harp.

Frequent Occaſions were given of ſtriking Medals in the Reign of King *William*, in order to perpetuate lively Repreſentations of his glorious Succeſſes to all future Times. Thoſe that immediately relate to *Ireland*, are, 1ſt. His Majeſty's triumphant Paſſage of the *Boyne* on the firſt of *July* 1690, which ſhews the King's Buſt with the following Inſcription, GVLIELMVS III. D. G. MAG. BRIT. FRAN. ET. HIB. REX. and on the Reverſe the ſame Royal Perſon in a General's Poſture, croſſing the River on Horſeback, K. *James* flying with extended Arms, and followed by Count de *Lauſun* with his broken Troops; and a little lower the renowned Duke of *Schomberg*, and Dr. *Walker*, late Governour of *London-Derry*, lying dead on the oppoſite Banks of the River: Over all which is this Legend, APPARVIT. ET. DISSIPAVIT. *He appeared and diſſipated them*; and on the Exurge, LIBERATA. HIBERNIA. Ireland delivered, MDCLXXXX. See Plate III. No. 33. 2*dly*, The battle of *Aghrim* fought next Year in *July* is repreſented in a Medal by K. *William* in Buſt, crowned with Lawrel, inſcribed as the former with his Majeſty's uſual Titles; and on the Reverſe, a Lion trampling on a Leopard, and with one of his Paws wounding a Cock flying from him with an open Bill and extended Wings, inſcribed, SIC. VNO. FERIT. VNGUE. DVOS, — *Thus he ſmites two with one Paw*, and on the exurge, IACOBO. ET. LVDOVICO. HIBERNIA. PULSIS. AD AGRIM. — James *and* Lewis *driven out of* Ireland *by the Battle of Aghrim.* See Plate III No. 34. 3*dly*, On the final Surrender of *Limerick*, and with it of the whole Kingdom of *Ireland*, in *October* following, was ſtamped a Medal with the King in Buſt, *&c.* as in the two former; and on the Reverſe *Hercules*, with his Club held over Sprawling *Ireland*, and *France* (with a *Flower-de-lis* on her Target) flying out of the Field. The Inſcription, PLVRES. IMPARES. VNI. — *Many are unequal to one*, and on the exurge. HIBERNIS. SUBIECTIS. GALLIS FVGATIS; — *The Iriſh ſubdued, the French put to Flight.* The Device here is plainly put in Oppoſition to two formed ſome Time before, for the *French* King, *viz.* UNUS. CONTRA. OMNES, and NEC. PLURIBUS. IMPAR.]

CHAP. XXXIII.

[Of the Weights and Meaſures uſed in *Ireland*; and of Denominations given to Lands there.

SECT. I. OUR Author has left this Subject unhandled merely for want of Materials and due Information, as he confeſſeth himſelf. (*a*). I ſhall therefore throw together in as clear a Method as I can ſuch ſcattered Hints as have occurred to me upon it, hoping, that as our native Writers have been ſilent on the Subject, the Defects in my Accounts will bear ſome Apology.

The Antient *Iriſh* had no Oeconomick Laws that we read of; if they had, the Silence of their Writers has been very condemnable: Nor do they ſeem to have taken into Conſideration the Advantages and Utility of ſome fixed Rule to be obſerved in relation to Weights and Meaſures, of which *Budelius* (*b*) expreſſes himſelf fully in two Lines:

Una fides, pondus, Menſura, Moneta ſit Una,
Et Status illæſus totius Orbis erit.

One Faith, one Weight, one Meaſure, and one Coin,
Would ſoon unite the Jarring World in one.

Upon this Principle doubtleſs the Statute of *Magna Charta*, 9. *Hen.* III. Chap. 25, was made in *England*, which afterwards became of Force in *Ireland*, *viz.* for obliging People to buy and ſell by the ſame Weights and Meaſures through the whole Kingdom, to enforce and explain which many other Laws were afterwards enacted. What I ſhall obſerve upon the Head of Weights and Meaſures muſt be confined to the Times ſince the *Engliſh* Acquiſitions in *Ireland*; for to handle the Subject before that Period would, I fear, be little better than groping in the Dark.

Weights in regard to Commerce are divided into two Sorts, *viz.* *Troy*, or *Trone* and *Averdupois*, and the principle or fixed Standard of both are taken from a Grain of dry Wheat gathered from the Middle of the Ear. Thus in Troy Weight 24 ſuch Grains make a Penny Weight, 20 Penny Weight an Ounce, and 12 Ounces a Pound. The Averdupois Pound contains 16 Ounces of the ſame Standard; but the Averdupois Ounce is leſs than the Troy Ounce by near a twelfth, the latter containing 490 Grains, the other only 448; ſo that 80 Ounces Averdupois are only equal to 73 Ounces Troy, and 17 Pounds Troy are equal to 14 Pounds Averdupois. Theſe Weights are uſed in the ponderation of different Commodities, fine and courſe. See this Matter judiciouſly handled in *Chamber*'s Dictionary under the Article *Weight*.

The Inſtruments for the Application of theſe Weights were of two Kinds, *i. e.* the *Ballance* and the *Auncel*. The former conſiſted of a Beam ſuſpended exactly by the Middle to a Hook, to which at the Extremes were hung two Baſons to contain the Weights and the Commodities weighed; and this Inſtrument is preferable to the other in Exactneſs and Juſtice. The *Auncel*, called alſo *Handſal*, as being uſed by the Application of the Hand or Forefinger, was an antient kind of Ballance, conſiſting of Scales faſtned to Hooks at each End of a Staff or Beam, which a Man lifted up on his Forefinger, and thereby diſcovered the equality or difference between the Weight and the Thing weighed. This kind of Inſtrument could be applied only to the Trial

(*a*) Lat. Antiq. Cap. 25. (*b*) De re nummariâ Lib. 1. Cap. 3.

Trial of Matters of moderate Weight; and Deceits having been practiſed in the *Auncell* it was prohibited by ſeveral Statutes, and the Ballance alone enacted to be uſed.

The Statute 27 *Edw.* III. Chap. 10, provides, " That one Weight, one " Meaſure, and one Yard, be through all the Land, and that all Averdupois " Goods be weighed by the *Ballance*, ſo that the Tongue of the Ballance be " even." Another Statute *(c)* fixes all Ballances and Weights to the *Exchequer* Standard; and a third *(d)* intirely ſuppreſſes the *Auncell*, and appoints the *Ballance* to be uſed in all Dealings, and the Weights to be according to the *Exchequer* Standard.

Many other Laws were made enforcing the Penalties of the beforementioned Statutes, and enacting new ones; all which became of force in *Ireland* by the Statute of 10 *Hen.* VII, commonly called Poyning's Act. Nor in after Times was the Legiſlature of *Ireland* neglectful of this Particular; of which ſee the Statue of 2 *Anne.* Seſſ. 2. Chap 14.

SECT. II. MEaſures, ſo far as regards the preſent Subject, may be divided into Meaſures of Capacity, and Meaſures Longitudinal, and the former into dry and liquid Meaſures. I do not find that the antient *Iriſh* or the *Britons*, had the Uſe of any fixed or certain Meaſure of Capacity in a Commercial Senſe; ſo that (as far as I am informed) the Terms, *Pint*, *Quart*, *Pottle*, *&c.* do not ſo much as occur in the antient Languages of either of the ſaid Countries. The *Meadar*, a Veſſel ſo called in *Iriſh*, and *Medr* in *Britiſh*, was of no certain Capacity, but larger or ſmaller according to the Artificers fancy, or the Materials he had ready at hand for working upon. It was a Can or Pitcher four cornered, and made of one Piece of Timber hollowed into Angles with a Chizel. The *Britiſh*, and the *Scottiſh-Iriſh*, made them round, and hooped them for Strength. The *Meader* of the County of *Donegall* is mentioned in the grand Inquiſition of the ſix eſcheated Counties taken in the year 1609 to contain two Gallons *Engliſh* Meaſure, and, in the Count of *Fermanagh*, ſix Quarts. The *Cronnog* was a Baſket or Hamper for holding Corn, made of Twigs, and lined with the Skin of a Beaſt, of no certain Dimenſions, but was generally underſtood to hold the produce of ſevenſcore Sheaves of Corn, which muſt be an uncertain Meaſure, ſince ſevenſcore Sheaves growing on a good Soil amounts to a conſiderably larger Quantity, than as many growing on indifferent Land. Perhaps it generally amounted to about the Quantity of the Barrel of *Briſtol*, brought into uſe in *Ireland* ſince the *Engliſh* got Footing there; from whence often occurs in Hiſtory the Term, *Crannock*, for a Barrel, corrupted, as may be ſuppoſed, from the *Iriſh* Word *Cronnog*, aforeſaid. The *Briſtol* Barrel is for the moſt Part uſed through the Kingdom, except in the Meaſure of Potatoes, one and half of which in ſome Places, and in others, two *Briſtol* Barrels goes by Cuſtom to the Barrel of Potatoes. In *Cork*, the reputed Barrel of Barley is three *Briſtol* Barrels, and in *Limerick* two; but they Meaſure by the *Briſtol* Barrel, and the Price is proportionable. The *Hoggat* and the *Bow* are Terms made uſe of for certain Meaſures in the County of *Down*, and ſome other Northern Parts, and are equal to ten Buſhels, or two Barrels and half of the *Briſtol* Meaſure. The County of *Wexford* Dry Meaſure is diſtinguiſhed from other Meaſures in the Table to the Red Council Book, made in the Reign of King *Hen.* VIII. where it is ſaid, " That *Kinſallough*, held of the King's Mannor of *Ferns*, by " paying yearly twenty fat *Marts* (or Beeves) twenty good Sheep, and twenty " Pecks of Oats, *of the County of* Wexford *Meaſure.*" But it is not ſpecified there, what that Meaſure is. A *Quirren* is a Term applied in ſome Parts of *Ireland* to a Meaſure of Butter, and is judged to contain a Pottle or four Pounds. See before, p. 74. that the *Srone*, a Meaſure of Oatmeal ſo called, contained three Pottles.

Many

(c) 31 Edw. III. Chap. 2. (d) 34 Edw. III. Chap. 5.

Many Laws (*e*) were made in *England* for regulating Meaſures, and making them of one Standard through the Kingdom; by ſome (*f*) of which it was enacted, that eight Pounds ſhould make a Gallon, and eight Gallons a Buſhel, and eight Buſhels a Quarter, all of *Troy* weight. An *Iriſh* Statute (*g*) provides a regulation of Meaſures for *Ireland*, according to the different Sorts of Corn. As the Buſhel for Wheat, Rie, Meſling, Beans and Peas, was to contain ſixteen Ale Gallons, and that for Malt, Oats, and Barley, twenty Ale Gallons. Another Statute (*h*) provides, that the Meaſure called the Peck, ſhould contain two Gallons and no more, the Buſhel eight Gallons, the half Barrel ſixteen Gallons, and the Barrel thirty-two Gallons; and the Meaſure of the Gallon was to be 272 Cubical Inches, and one fourth of a Cubical Inch. Thus far of Meaſures of capacity.

SECT. III. AS the firſt Principle or Standard of *Weight* is taken from a Grain of dry Wheat gathered from the middle of the Ear, ſo the firſt Principle or Standard of longitudinal Meaſure is taken from a Barley Corn cleared of the Beard, three of which in Length conſtitute an Inch, twelve Inches a Foot, and three Feet a Yard; from whence alſo the *Perch*, *Rood*, *Acre*, *Furlong*, *Mile*, and other names of long Meaſure are formed. Long Meaſures of Commerce, ſuch as the *Yard*, *Ell*, &c. are ſo well known, that it is needleſs to mention them.

The antient *Iriſh* had no certain Meaſure for an *Acre* of Land, and the ſame *Spelman* obſerves of the *Anglo-Saxons* and *Germans*; but he adds, that among the antient *Britons* the Acre contained more than the modern one, and the ſame may be affirmed of the *Acre* of *Ireland*, if diſtinguiſhed into the great and ſmall *Acre*, the former of which contained three of the modern Acres, and in ſome Places much more. When the word *Acre* was applied in *England* to the Meaſure of Land, the quantity of which it conſiſted was various; but was fixed and determined by ſeveral Statutes, as 1ſt by that of 31 *Edw.* I, and afterwards more fully and particularly by that of 33 *Edw.* I, intitled *an Ordinance for the meaſuring of Land*, by which it was enacted, "that an *Acre* "ſhould conſiſt of 160 ſquare Perches, that is, 40 Perches in Length, and "4 in Breadth, and ſo in Proportion of other Lengths and Breadths. The *Pertica* or *Perch*, called alſo the *Virga*, and in ſome Places the *Rod*, the *Pole* and the *Log*, in the Reign of King *John* contained 20 Feet in Meaſure, afterwards generally 16 Feet and half. Yet by Cuſtom the *Perch* differs in ſeveral Counties, and conſequently the *Acre* is larger or leſs: For let the Perch be what it will, the Acre conſiſts of 8 ſcore ſquare *Perches*. In *Staffordſhire* the cuſtomary *Perch* is 24 Feet, and in the Foreſt of *Sherwood* 25. The ſame Variations have generally obtained in *Ireland* ſince *Poyning*'s Act, and to this Day the *Perch* in moſt Counties is eſtimated at 21 Feet, though in ſome at 16 Feet and half, according to the *Engliſh* Standard, and from thence *Acres* are diſtinguiſhed into *Acres* of *Iriſh* Plantation Meaſure, and *Acres* of *Engliſh* Statute Meaſure.

There were alſo in *Ireland Acres* of great Meaſure or *Acres* by Eſtimation, and *Acres* of ſmall Meaſure, or *Acres* of Standard Meaſure; and this Diſtinction appears in ſeveral Leaſes, and Grants from the Crown in the Offices of the Rolls and Auditor General. Thus, in a Leaſe from Queen *Elizabeth* of ſome Lands at *Caſtlemore*, in the County of *Meath*, to *William Bathe*, dated the 7th *March* 1587, mention is made of the 4th Part of that Town, containing 6 *Acres* of great Meaſure, every *Acre* containing 15 *Acres* of ſmall Meaſure.—— Again, in a Leaſe to *Robert Hartpole* dated 31ſt *October* 1587, are demiſed 3 *Acres* of Arable Land, of great Meaſure, whereof every Acre containeth 4 *Acres* of ſmall Meaſure.— Again, a Leaſe to *Daniel Neylan*, Biſhop of *Kildare*, dated the 19th *Auguſt* 1589, we find mentioned 40 *Acres* of arable Land of great Meaſure, containing 120 *Acres* of Standard Meaſure: And of this there are many other Inſtances. Even in the ſame County, *Acres* differed in Meaſure; as appears by a return to

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(*e*) Mag. Chart. Chap. 25.—27. Edw. 3. Chap. 10.—13. Rich. 2 Chap. 9. (*f*) 31 Edw. 1.—12. Hen. 7. Chap. 5.—15. Rich. 2. Chap. 4. (*g*) 12. Eliz. Chap. 3. (*h*) 7. Will. 3 Chap. 24.

a Commiſſion of Survey iſſued to Sir *Henry Wallop* and others in 1584, wherein the Commiſſioners ſay, "that in ſome Parts of the great County of *Lime-*
"*rick* 80 *Acres* do make a Plow-land, and in ſome 60 *Acres*; and in the
"ſmall County of *Limerick* (*i. e.* the Barony of ſmall County) 20 *Acres*
"make a Plow-land, and one *Acre* there makes 7 Acres of the great County". By the grand Inquiſition of the County of *Down*, taken in 1621, it appears, "that a Plow-land there contained 6 ſcore *Acres* of arable, and every *Acre* 4
"Poles in Breadth, and 40 Poles in Length, every Pole to contain 24 Feet
"of the *Engliſh* Standard." Another variance may be ſeen in the Original Book of Indentures for ſettling *Conaught* paſſed by the Lord Deputy *Perrot* in 1584, wherein the Commiſſioners in the Preamble of their Proceedings return to this effect concerning the Meaſures of Land. "In *Ulſter*, *Conaught*,
"*Meath*, *Leinſter*, and *Munſter*, are contained 184 *Cantreds*, otherwiſe called
"*Hundreds* or *Baronies*, (viz.) in *Leinſter* 31, in *Conaught* 30, in *Munſter*
"70, in *Meath* 18, and in *Ulſter* 35. In *Ireland* are 5495 Towns, (*viz.*) in
"*Leinſter* 930, in *Conaught* 900, in *Munſter* 2100, in *Ulſter* 1050, and in
"*Meath* 515. Every *Cantred* contains 160 *Plow-lands* of arable, beſides the
"Paſture of 300 Kine in every Town. Every *Plow-land* containeth 120 *Acres*,
"every *Acre* 4 *Rodes* or *Perches* in Breadth, and in Length 40 *Perches*,
"and every *Perch* 12 Feet of *Powles* Feet, and 3 Feet is a Yard." In the Colections (*i*) of *Chriſtopher Cuſack* of *Gerrard's-town* written in 1511, almoſt the ſame thing is related about the *Acre*, but with this difference. "Every Town (ſays that Collector) conteneth 8 *Plow-lands* arible, beſyd
"the Paſtire of 300 Kine in every Towne, and none of them ſhall anneer
"the othir. The Sowme of all the arabile Lands are 53080 beſyd Rivers,
"Medowes, Mores, and Paſtires and Hylls, and Woddis. And every *Plow-*
"*land* conteneth 120 *Acres*, and every *Acre* conteneth in bredth 3 *Rodes* or 4
"*Perche*, and in length 40 *Perche*, and every *Perche* conteneth 21 Fote, Pawlys
"Fote, and 3 Fote is a Yard." This M. S. corrects a Paſſage in the former, that allows only 12 Feet to the Perch, which undoubtedly is miſwritten for 21. Another antient M. S. (*k*) containing a deſcription of *Ireland*, is to the ſame Purpoſe, (*viz.*) "that every Acre containeth in Breadth
"4 *Roddys* or *Perches*, and in Length 40 *Perches*, and every *Perch* conteyneth
"21 Fote of *Pawles* Fote, and 3 Fote is a Yard." What is intended by the *Pawly*'s Foot in theſe Paſſages is to me unknown; but from the agreement of thoſe old Accounts may be inferred the Contents of the *Acre*, the *Perch* and the *Foot*, and particularly that the *Pawly*'s Foot meaſured 12 Inches, becauſe 3 Feet of this Meaſure is the Standard for the Yard, both in *England* and *Ireland*.

Another Meaſure was antiently in uſe in that Part of the County of *Dublin*, lying *North* of the River *Liffy*, which was called the *Fingal* Meaſure. An Act of Parliament paſſed 13th *Eliz.* impowering *Thomas Lancaſter*, Archbiſhop of *Armagh*, to ſet ſome of his Lands which lay out of the *Engliſh* Pale, for any Term not exceeding 100 Years at 4 *d.* an Acre, according to the *Fingall Meaſure*. This *Fingall* Meaſure was the *Engliſh* Statute Meaſure, containing 16 Feet and half to the Perch, which was introduced by the *Engliſh*, who planted themſelves early in that Country after the firſt *Engliſh* Invaſion.

In Queen *Elizabeth*'s Grants of Lands to Sir *Warham St. Leger* and others in the County of *Corke*, and other Parts of *Munſter*, the *Engliſh* Meaſure of 16 Feet and half was preſcribed for their Standard; and the ſame is done in the Commiſſion for the Plantation of *Munſter* after the rate of 16 Feet and half to the *Perch*, *Pole* or *Lug*, after the Meaſure of *England*, which is alſo mentioned in the Queen's Conveyance to *George Thornton* in order to re-people *Munſter*, dated the 2d of *November* 1587. When King *James* I. endowed the Churches of *Ulſter* with Glebes, he directed the Acres to be meaſured according to the *Iriſh* Meaſure of 21 Feet to the *Perch*; and Sir *William Petty* in his Survey of the Kingdom under the Uſurpers uſed the ſame Meaſure called the Plantation Acre. In 1665 the Commiſſioners for ſetting out the Adventurers

(*i*) College Libra. E. 3. 33. (*k*) Ibid. E. 3. 18.

Lands made uſe of the *Engliſh* Standard Meaſure; and in the Sale of the forfeited Lands in King *William*'s Reign the Plantation Meaſure of 21 Feet to the *Perch* was uſed.

Theſe and the like Obſervations may account for the various Meaſures of Land in different Parts of the Kingdom, and which was owing to the Settlement of ſeveral Parts of it at different Times, as it happened to be reduced, and brought under Obedience to the *Engliſh* Government.

SECT. IV. IT may be not improper to add here the different Terms uſed in *Ireland* for Denominations of Lands, moſt of which have no certain Number of Acres affixed to them.

Sr. *Edward Coke* affirms (*l*), "that a *Knights-fee*, a *Hide* or *Plowland*, a *Yard-land* or *Oxgang*, or *Bovata terræ*, contain no determined Number of Acres. Yet *Crompton* (*m*) and others fix the *Plow-land* or *Hide-land* to an hundred Acres. The *Plow-land* in *Ireland* is of no certain Quantity, except in Relation to Repairs of High-ways, where it has been aſcertained by Grand Juries in the ſeveral Counties of the Kingdom purſuant to the Power given for that particular Purpoſe by the Stat. 9 *Anne*, Chap 9.

The *Cartron* of Land is a Term uſed in ſome Counties of *Ireland*; but in none ſo univerſally as in the County of *Longford*, in the Artcles or Conditions made for the Plantation of which in the Year 1620, one is, "that "Demiſes or Leaſes made of Lands therein ſhould be only by *Acre*, and "not by *Cartrons*; which Term comprehended no certain Number of Acres, ſome *Cartrons* containing 100, ſome 112, ſome 120, and the largeſt of all 160 *Acres*, as appears from a Schedule of Complaints and Grievances nade by the Inhabitants of that County to the King's Commiſſioners in 1622. A *Carve* of Land is mentioned in the Table to the Red-Council Book nade in the Reign of K. *Hen.* VIII. but no certain Quantity affixed to it. I ake it to be the ſame as the *Carucata* or *Plow-land* of *England*. The ſame nay be ſaid of the *Gnieve* in the County of *Limerick*, and in ſome other Parts I find a *Tath* of Land to be a Term uſed in the County of *Monaghan*, and to contain 10 Acres. In the Grant of the Eſtate of the Abby of *Clouniſh* to Sir *Henry Duke*, Mention is made of the Poſſeſſions of that Abby (among other Things) to be 22 *Taths* of Land, each *Tath* containing 10 Acres, and that the great Church of *Clouniſh* was poſſeſſed of 28 *Taths* of Land, each *Tath* containing 10 Acres. Yet we ſhall ſee hereafter that in the ſame County a *Tath* was eſtimated at 60 Acres. In the Table to the Red-Council Book aforeſaid, the Word *Tuogh*, as a Denomination of Country, is made ſynonymous to *Barony*. But that ſurely is a Miſtake. The Word is no more than a Depravation of the old *Iriſh* Word *Toich*, which ſignifies in general Land or Ground, a farm, diſtrict, or Territory; and is the ſame with *Tuaith*, a Tract of Land, a Term of no certain Bounds: and this appears in ſeveral Inquiſitions, but more fully in one taken at *Antrim* in 1605. "The Territory "of *Lower Claneboy* (ſays the Inquiſition) lies wholly in the County of *Antrim*, "and contains ſeveral leſſer Parcels of Land or Territories, commonly "called *Tuoghs* or *Cinaments*." So that *Tuoghs* or *Cinaments* are inferior Territories, or Territories poſſeſſed by the Heads of inferior Families, ſubject to ſome grand *Tuath* or Lordſhip. The Word *Cine*, from whence *Cinament* is formed, ſignifies no more than a Family, and ſo *Cinament* is the Habitation or Diſtrict of ſuch a Family.

Ballybetaghs, *Ballyboes*, *Polles*, *Taths*, *Seſſiaghs*, *Tullaghs*, *Gallons*, *Pottles*, and *Quarters*, are Terms of Denominations frequently occurring in the grand Inquiſition of the 6 eſcheated Counties of *Ulſter* taken in the Year 1609, and a few of them in Sr. *John Davis*'s Letter to the Earl of *Saliſbury*, M. S. written in 1606, touching the State of the Counties of *Monaghan*, *Fermanagh* and *Cavan*; to ſome of which certain Quantities are affixed, though there are Variances between them in different Counties. In the County of *Dunnegall*

(*l*) Comnent. on Lit. ſo. 69. (*m*) Iuriſd. f. 22*.

Dunnagall a *Ballybetagh* is ſaid to contain 4 *Quarters*, and a *Quarter* 6 *Ballyboes*; by which Account a *Ballybetagh* amounts to 24 *Ballyboes*; but the Quantity of the *Ballyboe* is not there aſcertained. Sr. *John Davis* ſays, "that in "the County of *Monaghan*, a *Ballybetagh* ſignifies a Town capable of maintaining "Hoſpitality, that it contains 16 *Tath*, and every *Tath* 60 *Engliſh* Acres, ſo that "every *Ballybetagh* contained 960 *Engliſh* Acres." In the County of *Fermanagh* he gives much the ſame Account, only he divides the *Ballybetagh* into 4 *Quarters*, and the *Quarter* into 4 *Taths*; but then he adds that the Meaſure of *Fermanagh* is much larger than that of *Monaghan*; ſo that 51 *Ballybetaghs* and a half, of which *Fermanagh* conſiſted, was near of as large an extent as *Monaghan*, which had in it a 100 *Ballybetaghs*. By the Inquiſition aforeſaid, a *Polle* of Land in the County of *Cavan* is reckoned to contain two *Gallons*, every *Gallon* two *Pottles*, and that every 16 *Polles* made a *Ballybetagh*: From whence may be inferred, that what is called a *Tath* in the County of *Monaghan* is the ſame Meaſure with the *Polle* in the County of *Cavan*; and Sir *John Davis* affirms in another Part of his Letter, "that a *Polle* in the County "of *Cavan*, is a Portion of Land containing 60 Acres or thereabouts," which agrees with his Account of the *Tath*. The *Seſſiagh* in the County of *Armagh* is reckoned to be the 3d Part of a *Ballyboe*. A *Tullagh* is a Term peculiar to the County of *Tyrone*, as far as I have diſcovered, and in its general Acceptation ſignifies a hilly Tract; but applied to Meaſure is by the Inquiſition ſaid to contain one *Ballyboe* and one *Seſſiagh*, and that a *Seſſiagh* is the third Part of a *Ballyboe*. Thus far I have collected upon this obſcure Subject, which I muſt leave to be enlarged or perfected by ſome Perſon of more Leiſure and Judgment, if it be thought worthy of the Enquiry.

CHAP. XXXIV.

Of ſome wonderful Things in Ireland; *and of others aſcribed to it.*

GIRALDUS CAMBRENSIS hath written large Accounts of the wonderful Things of *Ireland*; but after a ſtrange Manner hath blended them with Fables. We are indebted alſo to *Nennius* the *Briton*, (who wrote ſome Ages before *Cambrenſis*) for a few Particulars on this Subject, which I have thought proper to tranſcribe, as he is an Author who hath not yet appeared in Print (A). He therefore at the End of his Hiſtory, which he Intitles—of the firſt Habitation of the *Britons* in the Iſland of *Britain*, under the Title, *De Mirabilibus Hiberniæ*, or, *Of the wonderful Things of* Ireland, has the following Paſſage; but I muſt firſt obſerve by the Way, that ſome Copies of this Work bear the Name of *Gildas*, however with no manner of Juſtice. "*Eſt ibi*, &c. There is, (ſays *Nennius*) a Lough in *Ireland*, called *Luch-*"*Lein*, (now *Logh-Lein* in *Kerry*) which is encompaſſed by four Circles. In "the firſt Circle it is ſurrounded by a Vein or Mine of Tin, in the ſecond by "a Vein of Lead in the third by a Vein of Iron, and in the fourth by a Vein of "Braſs. And in the ſame Lake many Pearls are found, which King's wear in "their Ears. There is another Lake which hardens Wood into Stone. Men "cleave the Wood, and having faſhioned it, they throw it into the Lake, where "it lies till the End of the Year, and by the End of the Year it is found to be "Stone. This Lake is called *Luch-Each*." Now commonly *Logh-Each*, [or *Logh-Neagh* in *Ulſter*. But this petrifying Quality is denied to be in the Water of this Lake, and aſcribed to the Soil of it; and Inſtances are given where petrified Wood has been found turned up by the Plow even at two Miles diſtance from

(A) So ſaid in the Year 1658; but *Nennius* has been ſince that time printed.

from the Lake. See the natural Hiſtory of *Ireland* as often before quoted p. 116, *&c.* What *Beotius* aſſerts (*a*) has been found to be certainly falſe. (*viz.*) " that ſuch Part of the Wood as is buried in the Mud becomes Iron, that Part " touched by the Water becomes Stone, and the Part above the Water remains " Wood." The ſame petrifying Vertue, is aſcribed to *Logh-Lomond* in the Shire of *Lennox* in *Scotland*, concerning which *Alexander Nechan* gives this diſtick.

Ditatur fluviis *Albania*, *Saxea ligna*
Dat *Lomund* multâ frigiditate potens.

Scotland's enrich'd with Rivers, Timber thrown
Into cold *Lomunds* Waters turns to Stone.]

" There is another wonderful Thing (proceeds *Nennius*) in the Country of " *Cereticum*, in which is a Mountain called *Cruc-maur*, on the Top whereof " ſtands a Sepulchre, along which whoever extends himſelf, though he be a Man " of a ſhort Stature, yet he ſhall find the Sepulchre juſt even to his Length; " and though he be four Cubits high, the Sepulchre ſhall be of the ſame " Length, and ſo ſtill fitted to the Proportion of every Man; and whatever " weary Traveller ſhall kneel thrice by it, ſhall be no more weary to the day " of his Death, though he ſhould live alone in the remoteſt Part of the World." ——This laſt Miracle is in ſome Copies more juſtly placed among the wonderful Things of *Britain*, in which certainly is the Country called *Cereticum* or *Ceretica*, now *Cardigan-ſhire*. But to give you my Thoughts of the Miracle, it is certainly a notorious Fiction; and in the two former Relations *Nennius* hath blended Truth and Falſhood together. Some Hiſtorians have mentioned other Miracles of the like Nature, which I do not think worth repeating; [and ſhall only refer the Reader to Mr. *Flaherty* (*b*), who has given us thirteen of them in as many Tetraſticks, among which thoſe before mentioned by *Nennius* are included.]

Of the prodigious Generation of *Bernacles* out of Wood putrified by length of Time in ſalt Water, *Giraldus Cambrenſis* (*c*) gives the following Account. " The *Bernacle* (ſays he) is of the Anſerine Kind, a little ſmaller than the " wild Gooſe, has a blackiſh Breaſt, and the reſt of it is Aſh-coloured. The " Flight and Pipe of it are like thoſe of the wild Gooſe; it haunts marſhy " Grounds, and deſtroys Corn. The Fleſh of it is more rank than that of " the wild Gooſe, and not ſo agreeable to the Palates of the Luxurious." The ſame almoſt word for word is repeated by *William Turner*. I have ſeen (ſays my Author) a Piece of rotten Wood, from whence many minute Bodies, incloſed in Shells, burſt forth, from which *Bernacles* are ſaid to be produced, according to the received Opinions of the Inhabitants near the Shores frequented by *Bernacles*, both in *Ireland* and *Scotland*. " This Generation of *Bernacles* " (ſays *Turner*) will not appear ſo prodigious to thoſe who have read what *Ariſ-* " *totle* hath written of a bird which is born and dies in a Day, and is gene- " rated from certain Skins or Bladders, from Leaves in the River *Hypanis*." To ſupport this Opinion, I muſt refer the Reader to what *John Gerhard* ſays at the end of his Hiſtory of Plants. On the other Hand the Objections to it may be ſeen in *Pontanus*'s Hiſtory of *Amſterdam* (*d*) and in *Fabius Columna*'s Hiſtory of *Fiſhes*, publiſhed at *Naples* in 1592. However, I ſhall not take upon me to give a deciſive Opinion in a Matter that deſerves a much fuller Inquiry; [and ſhall only obſerve, that modern Philoſophers have exploded all ſuch Equivocal Generations, and hold, that every Animal proceeds *ab ovo*.]

Among the Wonders of *Ireland*, truly ſuch, I muſt not omit to mention, (though I have ſpoken of it before, Chap. 22.) that *Ireland* breeds no venemous Creature, nor will it afford Nouriſhment to any ſuch, though imported from another Country. It has indeed Spiders and Neuts, yet they are not poiſonous. From whence *Hadrianus Junius* hath taken Occaſion to introduce *Ireland* thus ſpeaking of herſelf and her natural Qualities.

Cui

Cui Deus, et melior rerum Naſcentium Origo,
Jus Commune dedit cum Cretâ altrice Tonantis,
Noxia ne noſtris diffundant Sibila in Oris
Terrificæ creti tabo Phorcynidos Angues:
Et fortè illati compreſſis faucibus Atris
Viroſo pariter Vitam cum ſanguine ponant.

On me kind Mother Nature hath beſtow'd
The wondrous Gift, which bounteous Heaven allow'd
To *Crete*'s fair Iſle, Nurſe of the Thundring God;
That no vile Snake ſprung from Meduſa's Gore,
Should vent an Hiſs upon my fruitful Shore.
If hither brought their feeble Jaws they cloſe,
And Dearer Life do with their Poiſon loſe.

But whether *Iriſh* Wood has any Vertue againſt poiſonous Creatures, as ſome affirm, deſerves a more narrow and curious Inquiry, and the rather becauſe venerable *Bede* (*e*) aſſerts, "That all Things in a manner that come from *Ireland* "have a Virtue againſt Poiſon; and I myſelf have ſeen (ſays he) ſome, who have "been bitten by Serpents, find a Remedy in the thin ſhavings brought out "of *Ireland*, which being infuſed in Water, and given to the Patient to drink, "has immediately allayed, and brought down the ſwelling, and aſſwaged the "whole venom of the Poiſon." In the mean Time the Error of *Cardan* (*f*) muſt ſtand corrected, who affirms, inſtead of *Ireland*, that *Britain* is deſtitute of Serpents; which Aſſertion of his has drawn *Julius Cæſar Scaliger* into the ſame Miſtake, though with ſolid Reaſons he confutes the Cauſes (*g*) aſſigned by *Cardan*, for that Iſland's Immunity from Serpents.

[Among the wonderful things of *Ireland*, I cannot paſs over unobſerved that ſtupendous and ſurpriſing piece of Nature's Inanimate Workmanſhip, commonly called the *Giant's Cauſeway*, in the County of *Antrim*, a Curioſity ſo ſingularly remarkable, that perhaps the like is not to be ſeen in any other part of the World. It is ſituated about 8 *Engliſh* Miles N. E. from *Coleraine*, and three from the Buſh Mills almoſt due *North*. The Coaſt there is of a very great Height above the Sea, but on the Land Side riſes gradually above the Precipice. The *Cauſeway* is extended from the foot of a high Mountain, and is difficult of Acceſs. The beſt Paſſage to it is on the W. Side, where you enter into a Valley down a ſteep Hill by a narrow Path; on one Hand is a Precipice, below which are two large Pyramidal Rocks of a conſiderable Height, linked together by one of the ſame Kind; from whence you enter a ſtately Amphitheatre of a great Height, which you paſs by two different Ways, in order to approach the Cauſeway, one of which is ſufficiently troubleſome, by Means of looſe and craggy Stones ſcattered in the Way, the other is by the Aſcent of a ſteep Hill through a narrow winding Path.

The Cauſeway is ſomewhat of a Triangular Shape, and extends from the foot of a ſteep Hill into the Sea, no body knows how far; but at low Water the Length of it is 600 Feet or more. It conſiſts of many thouſand Pillars, moſt of them Pentagonal and Hexagonal, and ſome of them ſeven ſided; but they are all irregular; for few of them have their Sides of equal Breadth. They are of unequal Sizes from 15 to 26, but generally about 20 Inches Diameter, and the two Sides of the ſame Pillar are ſeldom of equal Breadth; yet the Side of the next, which is contiguous to it, is equally formed. Every Pillar has as many others joined round it as it has Sides, except the outward Ones, which ſhew one two or three Faces to View. Some have all the Sides of the ſame Breadth with each other, or in the ſame, or in any certain order round them. Some of theſe Pillars are much longer and higher than the reſt, and others ſhorter and more broken, ſome for a pretty large Space of an equal Height, ſo that their Tops make an even and plain Surface. None of theſe Pillars conſiſt of one intire Stone, but each Column is made up of ſeveral Joints or Pieces,

(*e*) Eccleſ. Hiſt. Lib. 1. Cap. 1. (*f*) De Subtilitate. Lib. 10. (*g*) Exercit. 200

as one may term them, of which ſome are 16 ſome 12, and ſome 18 Inches deep, and ſome even 2 Feet. Theſe Pieces do not join each other by flat Surfaces; for when you ſeparate one Part of the Pillar from the other, one Piece is always Concave and the other Convex. In ſome Pillars the Convex Part of each Stone is upwards, in others it is downwards: Some few of them have a double Convexity, with Cavities correſpondent in the recipient Stone: Some join by a nearly flat Surface; but of theſe there are but few. All theſe different Kinds of Articulations may be ſeen in ſuch Stones as lie looſe upon ſome Parts of the *Cauſeway*, and on the Strand, which have been ſeparated by Accident from the Pillars. When the Stones are forced aſunder both the Convex and Concave Superficies are very ſmooth, as are alſo the Sides of the Pillars which touch one another, which alſo ſtand ſo exceeding cloſe together, that there is no appearing Vacuity between them.

The Pillars which ſeem to remain intire, as they ſtood originally, are at the top flat and rough, without any graving or ſtriate Lines; thoſe which lie expoſed to the Sea are waſhed ſmooth, and others, that ſeem to have their natural Tops ſeparated by Accident, are ſome concave, and others convex, as are all the other Joints.

The vaſt towering Height of theſe ſtrait jointed Pillars, eſpecially of thoſe that are moſt ſlender, and the perfecteſt among them, is very amazing, and deſerves our Attention. Some of them are 32, others 36 Feet High above the Strand in this Cauſeway; how far they may be continued under Ground is not yet diſcovered, nor has it been ſo well examined as it ought. Mr. *Molyneux* informs (*b*) us, that a Gentleman of his Acquaintance traced one of the talleſt of theſe Pillars, by digging into the Strand till he could well go no further, and it continued ſtill of the ſame Make and Figure, jointed as it was above, for the depth of eight Feet together; and could he then conveniently have gone on with his Deſign, and have followed it deeper, he did not doubt but he might ſtill have traced it much further into the Earth.

The Subſtance of the Stone is of an extraordinary hard cloſe and compact Texture, its Grit or Grain ſo even and fine, that it hardly appears unleſs viewed near the Eye; and when the Stone is newly broke, the Grain ſhews itſelf on the Surface like a very minute ſhining Sand, thickly interſperſed with the reſt of the ſolid, which, becauſe its Parts are ſo firmly combined together, is heavier than moſt other Stones in Proportion to its Bulk, except ſuch as abound with a Metalline Principle, of which this does not at all participate, or at leaſt not in ſuch a Quantity as is eaſily diſcoverable.

Theſe Stones conſiſt of one plain homogeneous Body, without the leaſt Mixture of Sparr, or any other Foreign Matter commonly to be found in moſt other Concretes; nor have they any Manner of Rays, Furrows, Striæ, or Lines running along their Superficies; ſo that they are capable of a good Poliſh, and have in Perfection that good Quality of the *Lapis Lidius*, or *Touch-Stone*, ſo much celebrated by the Antients for ſhewing the various Impreſſions made upon it by Metals, when rubbed or drawn along its Surface; but they are of ſo hard a Texture, that they break the Edges of the beſt Tools which are uſed to cut them, and are quite unfit for the uſe of fine Architecture or Statuary.

Its rough natural Outſide, which is expoſed to the Weather, is of a Whitiſh Colour, much the ſame as what is ſeen on common Lime Stone Rocks; but when one Piece is ſeparated from another on the Inſide it is of a blackiſh Iron Gray, like that of the beſt Black Marble before it is poliſhed, but ſomewhat of a darker Shade. Theſe Stones break ſharp, and clink like Iron, and melt in a Smith's Forge.

Dr.

(*b*) See Papers at the End of Boat's Natural Hiſt. p. 153.

Dr. *Molyneux* thinks this Stone agrees in Hardneſs, Subſtance, and Colour, with a Kind of *Æthiopick* Marble deſcribed by *Pliny* (*i*), and *Kentmanus* reduces a Kind of pillared Stone in *Miſnia* in *Germany*, that nearly reſembles ours in many of its Properties, to the *Baſaltes*, and therefore Dr. *Molyneux* aptly terms it, *Lapis Baſaltes* vel *Baſanus Hibernicus, angulis minimum tribus, plurimum Octo conſtans.*

Beſides what goes under the vulgar Name of the *Giant's Cauſeway*, which is of it ſelf of a great Extent, there are many other Collections of Pillars ſituated in and about this Place; as two leſſer, but more imperfect and broken *Cauſeways*, as we may call them, that lie at ſome Diſtance W. of the other; and a little further into the Sea ſome Rocks ſhew themſelves above Water, when the Tide is low, that ſeem to be made of the ſame Stone; and as one aſcends towards the Land, in the Hill above the *Cauſeway*, next and immediately adjoining to it, you meet with more of the ſame Sort of Pillars, but in a different Situation, not perpendicular and erect, but lying as it were on their Sides in a ſlanting Poſture.

Beyond this Hill Eaſtwards ſtand many Kinds of ſtrait and upright Columns, at ſeveral Diſtances, ranged in curious Order along the Sides of the Hills. That Parcel of them, which is moſt conſpicuous, and neareſt the *Cauſeway*, are called by the Country People the *Looms* or *Organs* from the formal Shape of them, which is ſo very regular, that all the ſeveral Columns may be diſtinctly counted, and they are juſtly fifty in Number; the largeſt and talleſt, at leaſt forty Feet High, conſiſts of forty-four diſtinct Joints, and ſtands directly in the Middle of all the reſt, they gradually decreaſing in Length on both Sides of it like Organ Pipes.

About four Miles W. of the *Cauſeway*, ſeveral Ranges of tall Pillars ſhew themſelves along the Side of a Rock for about 300 Paces together. A Church, called *Ballywillan* Church, within a Quarter of a Mile of them was built for the moſt Part with Stones taken from theſe Pillars, which are of the ſame Sort of Stone, with thoſe of the *Giant's Cauſeway*, and conſiſts like them of diſtinct Joints placed one on the top of the other; but they differ in theſe Reſpects, that ſome of theſe inland Pillars are much larger than any of thoſe in the *Cauſeway*, being two Feet and Half Diameter; that theſe have only 3, 4, 5 and 6 Sides, and there are none that have 7 or 8, like thoſe in the *Giant's Cauſeway*. That the Joints are not Convex and Concave as thoſe of the Cauſeway, but only touch each other in Planes, and they ſtand united by means of their Weight and Preſſure alone; ſo that a ſmall Force will ſever them. About 500 Yards from the *Cauſeway* ſtand four Pillars called the Chimneys, a little ſeparated from others that ſtick to the Rock, the longeſt having fifteen Joints. There are in other Places ſcattered Ranges here and there of the ſame Kind of Pillars, in ſome Places to the number of ſix Columns in a Range.

In ſome Places where the Top Stones are taken off, and where the Cavities in ſuch Joints lie uppermoſt, and are expoſed to the open Air on the Surface of the *Cauſeway*, the poorer Sort of People in the adjacent Country, when they want Salt, fill theſe Cavities with Sea Water; which by Reaſon of their Shallowneſs are of ſo commodious a Shape, that in the Summer Time in a Day or two the Water is quite exhaled, and the Salt remains Dry in the Bottom of the Hollows.

A Queſtion has been ſtarted by ſome, whether this Cauſeway was a Work of Nature or of Art. The above Deſcription of it ſeems to put it paſt Doubt that it is purely natural, and that it is abſolutely impoſſible it could be the Effect of Art: But to ſet the Matter clear in a Mathematical Light, we learn from a Theorem annexed to XVI of the 4th of *Euclid*, relating to the Formation of Surfaces by *Polygons*, that there are but three regular or ordinate Figures, which can conſtitute a continued Surface, *viz.* ſix Equilateral Triangles,

i) Nat. Hiſt. Lib. 36. Chap. 7.

Triangles, four Squares, and three Hexagons : Now as we juſtly call that the Work of Human Art, which is effected according to the Rules of Human Knowledge, if Men had deſigned to make a firm Work of Pillars, ſo to be united as to make a cloſe and firm Surface at the Top, they would by obſerving the Rules of Geometry have made none but Triangular, Square, or Hexagonal Pillars. But as the Cauſeway is compoſed of Pillars, whoſe Sections conſiſt of unequal ſided Polygons, every Pillar having its Side fitted to match the contiguous one, this ſurprizing Structure is evidently the Work of a ſuperior Agent, and conſequently far beyond even in Theory the moſt ſubtle Rules of the ableſt Geometrician. The Junction of the ſeveral Stones, placed on the Top of each other, alſo ſhews this Work to be the Effect of Nature. In all other Columns, Antient or Modern, the Parts are always united by flat Surfaces ; but in theſe the Jointings are effected by a moſt curious Articulation, the Convexity of the one Stone entering into the Concavity of the upper or under Stone as above mentioned ; which Kind of Articulation is not unlike that in Animal Bodies, called by Anatomiſts *Enarthroſis* or *Arthrodia, viz.* when a Round Head of a Bone is received in a round Cavity of another, a Texture which in Animal Bodies ſeems only uſeful for the eaſy Motion of the Joints, and would ſeem uſeleſs to Architects as to the Strength of their Work ; notwithſtanding this kind of jointing gives ſuch a Stability to thoſe our Pillars, as to make them capable of reſiſting the moſt violent Shocks of the Ocean uſual in theſe Parts. To this may be added, that this Kind of Articulation could not be effected without infinite Labour, and the Convex and Concave Parts could never be ſo exactly fitted to each other, as we find they are, without ſome other Kinds of Machines and Tools, than we have at preſent, or are as yet come to our Knowledge.

CHAP. XXXV.

Of the Corbes *or* Corbanes, Erenachs *or* Herenachs, Scribes, Colidei *and* Anachorites *of* Ireland ; *and of the Fire called the* Inextinguiſhable Fire, *antiently kept by the Nuns of* Kildare.

SECT. I. OUR Inquiry in this Chapter is concerning the *Orders* antiently found in the Church of *Ireland*, ſome of the Names whereof are rare to be met with in any other Nation.

Corba or *Comorba*, *Corbanus* or *Comorbanus* (for it is variouſly read) ſignifies, as ſome hold, *Chorepiſcopus*, a Suffragan or Rural Biſhop, from which Word, as they think, by a barbarous Contraction it took its Name. Other Writers are of Opinion, that *Comfurbach* among the *Iriſh* ſignifies *Comprædianum*, a Fellow Farmer or Jointenant, one who poſſeſſes the ſame Farm or Patrimony jointly with another. Yet (as *Colgan* (*a*) rightly obſerves,) it is in many Places taken among our antient Writers for a *Succeſſor* in a Biſhoprick, or other Eccleſiaſtical Dignity ; and in this Senſe frequent mention is made in the Annals and Hiſtories of *Ireland* of the *Comorbans* of *Patrick*, *Albe*, *Jarlath*, *Columb*, *Fechin*, and others. But here our Subject leads us to ſpeak only of the *Comorbans*, who were Lay Men, and for the moſt Part had Wives ; though ſome of them in antient Times were in an improper Senſe called *Abbots*, and ſome *Priors*.

To theſe *Comorbans* and their Families were allotted certain Free-lands, commonly called *Termon-Lands*, of which more hereafter under the Word *Erenach*. I am of Opinion, that the *Welſh* in antient Times were no Strangers to

(*a*) Trias Thaum. p. 293.

to this Order, though called by another Name. For *Cambrenſis* (*b*) ſeems to point out the Word *Comorban* under the Name of a *Lay-Abbot*. "It is to be "obſerved, (ſays he,) that this Church of *Lhan-Padern-Vaur*, or the Church "of *Patern* the Great, like many other Churches in *Ireland* and *Wales*, has a "*Lay-Abbot*. For an evil Cuſtom hath prevailed, that Men of Power in a "Pariſh were firſt conſtituted by the Clergy their *Œconomiſts or Stewards*, or "rather Patrons and Defenders of their Churches. Afterwards in proceſs of "Time, the Avarice of theſe *Patrons* increaſing, without any ſenſe of Shame "they uſurped the whole Right, and appropriated to themſelves all the Profits "of the Lands with the Poſſeſſion, leaving only the Altars, Tythes, and "Obventions to the Clergy, and thoſe they aſſigned to their Children and "Kinſmen."

[The Comorbanſhip was Collative by the Biſhop in whoſe See it lay, or by the Metropolitan in caſe of Vacancy, and the Manner of Inveſtiture was by the delivery of a Ring. It was conſidered in the Light of a Rectory, and *Rector* and *Comorban* were ſometimes uſed as ſynonymous Terms. Thus in the Regiſtry of *Nicholas Fleming*, Archbiſhop of *Armagh*, is an Inſtrument of Collation of the *Comorbanſhip* of *Re* in the Dioceſe of *Derry*, upon a Vacancy of the See of *Derry*, in theſe Words. "*Nicholas*, "*&c.* Archbiſhop of *Armagh*, *&c.* to our Beloved Maſter *Hugh Mac-Theig*, "Canon of the Church of *Derry*, greeting. We Collate you to the Rectory "of the Pariſh Church of St. *Kynick* of *Drumpoſſa*, otherwiſe *Re* in the Dio-"ceſe of *Derry*, called a *Comorbanſhip*, void by the Death of Maſter *John* "*Mac-Theig*, the laſt Rector and *Comorban* of it, and for this turn belonging "to our Collation by a Right devolved on us; and we Inveſt you with "the ſame, and Inſtitute you by the Delivery of our Ring, decreeing you "the actual Poſſeſſion of the ſaid *Rectory* or *Comorbanſhip* with its Appurte-"nances. To which we have affixed our Seal at *Dundalk* the 26th of *October* "1406." Though the Comorbanſhip was Collative, yet the Collation was always made to one of the ſame Sept. And in this Inſtance *Auguſtin Mac-Theig* was collated to it by *Milo*, Archbiſhop of *Armagh*, in 1367, after him ſucceeded *John Mac-Theig*, ſon to *Auguſtin*, and after him the preſent *Hugh*. See the Regiſtry of *Milo*, F. 40. a. 42. b.

SECT. II. WE are now come to the *Erenach* or *Herenach*. He was one who performed the Office of an *Archdeacon*, from whence he took his Name; *yet I do not mean one of the higher Degree of Archdeacons* (as we find in *Spelman*, (*c*) from the Obſervations of Dr. *Uſher*,) *who at this Day have Juriſdiction under the Biſhop*; *but he was of the antient Sort, who was inferior to a Prieſt, and was employed in looking after the Poor, and the Hoſpitals for Strangers, which from thence were called, Diaconias, or Places where the Deacons provided for the Poor.* To him alſo and to his Family were antiently appropriated Lands called *Termon-Lands*, as being Lands freed and diſcharged from all Secular Impoſitions, but which were liable to certain Penſions and refections, payable yearly to the Biſhop in whoſe Dioceſe they lay. The Word *Termon* ſeems to be borrowed from the God *Terminus*, to whom the Heathens in antient Times erected Temples, believing that he interpoſed in making up Differences between Countrymen about the Diviſions of their Lands. So that *Termon* was, as it were, *Terminus*, or Lands bounded and diſtinguiſhed from the Lands of the Laity; from whence alſo in Time it began to be taken *pro ſanctuario*, or Lands which had the Privilege of Sanctuary, or were applied to ſacred Uſes. [So the *Iriſh* Name for *Limits* or *Landmarks*, is *Teoran*, which the *Britiſh* call *Tervin* in the ſame Senſe, and both probably from the God *Terminus*. Others think that *Termon* or *Termun* had its original Signification a *terra immuni*, Lands freed from all Secular Ex-

"actions,

(*b*) Itiner. Cambriæ Lib. 2. Cap. 4. (*c*) Archeol.

actions, which by a ruſtick Corruption came to be called *Termun* or *Termon*, *i. e. terra immunis.* But from whatever Fountain the Name is drawn, it is certain among *Iriſh* Writers it is uſed to ſignify Glebe-Lands, or Lands appropriated to the uſes of the Clergy. *Colgan* (*d*) calls theſe Lands *Refugium* or Places of Retreat, and *Terminus* or *Termon-Lands.* " St. *Fechin*, (ſays that " Writer) founded the noble Monaſtery of *Eaſdara* (now called *Aſſadara*) which " the Lord of the Territory of *Leny* endowed with large Poſſeſſions, and he " gave to it all the Tract of Land extending from the River waſhing the " Monaſtery to the Sea." And in his Notes upon that Paſſage, he ſays, " That the ſaid Monaſtery was endowed with a noble and large Eſtate called " *Tearmann-Fechin*, *i. e.* (ſays he,) *refugium vel Terminus S. Fechini*, *the Sanctuary* " *or Limits of St. Fechin.*" There was alſo a Nunnery in the County of *Louth* at a Place called *Termon-Fechin*, which poſſibly was built on ſome Church Ground antiently granted to S. *Fechin.*] Others derive *Herenach* from the Word *Hæreo*, becauſe he adhered, as it were, to the Boſom of the Church, and that *Termon* ſignifies *Terram Monachorum* [in *Iriſh*, *Tir-Manach*, *the Lands of the Monks.* But theſe ſeem to be forced Derivations,] and I rather approve of the other Conjectures before-mentioned. [Yet I ſhall offer one more upon this Head to the Readers Choice, which poſſibly may carry ſome Weight. We have ſeen before from *Cambrenſis*, that the *Lay-Abbot* was appointed by the Clergyman, Æconomiſt, or *Patron* or *Defender* of the Church. *Tearmann* in *Iriſh* ſignifies *Protection*, and *Tearmannoir*, a *Patron*; from whence *Termon-lands*, may in *Cambrenſis*'s Senſe ſignify Lands granted to the Lay-Abbot or *Herenach* for his Protection.]

Upon the Death of an *Erenach*, the reſt of the ſame Sept, who poſſeſſed hoſe Lands, elected thereout ſuch a Perſon to the Office, whom for his Age and good Qualities they judged equal to it. He was, generally ſpeaking, a married Man, but yet one who had the *firſt tonſure*, and being preſented to the Biſhop was by him admitted and confirmed, and upon his Entrance into the Office he paid a *Relief* or *Subſidy* to the Biſhop; but if for ſufficient Reaſons he was rejected, the Sept elected another in his Room. If the Sept could not agree upon an Election, then it devolved on the Biſhop or Clergy to elect an *Erenach*; but they were confined in their Choice to one of the ſame Sept. If that family became extinct, then the Biſhop and Clergy elected another Sept to undertake the Office, under the antient and accuſtomed Conditions, [which were theſe. 1ſt. Obedience to the Biſhop and his Succeſſors, and their Officials and Miniſters. 2dly. They were to till the *Termon-lands*. 3dly. They were actually to reſide on them. 4thly. They were not to transfer the Property of them either in the whole or in Part to be occupied or tilled by any foreign Lay-man. and 5thly, a Rent or Tenure was reſerved. And, upon Breach of any of theſe Conditions, the Biſhop reſerved a Power to him and his Succeſſors to re-enter and diſpoſe of the ſaid Lands, notwithſtanding the Inveſtiture of the *Herenach* in them. Theſe Particulars appear in the antient Regiſtrys of the Sees of *Armagh* and *Clogher*, of which, for the Confirmation of what I have advanced, I will give the Reader a Taſte. In the Regiſtry of *Nicholas Fleming*, Archbiſhop of *Armagh*, is the Grant of an *Herenachy* made by his Predeceſſor *Milo Sweetman* to this Purpoſe. *Milo*, &c. " Know ye that we by the unanimous Aſſent of our " Dean and Chapter have, and by theſe Preſents do grant and confirm to " *William* and *Arthur Mac-Bryn*, Sons of Maſter *Arthur Mac-Bryn*, the un- " der-named Lands in our Tenement of *Kylmor*, which at this time the ſaid " Maſter *Arthur* holds of us (*viz*) *Teachrana*, &c. to Hold and Poſſeſs in " full Right of *Herenachy*, according to the antient and accuſtomed " Limits and Bounds, during their Lives and the Life of the Survivor of them, " *as long as they and each of them ſhall continue acceptable and obedient to us, to* " *our Church of* Armagh, *and to our Succeſſors and Officials, and as long as they and* " *each of them ſhall inhabit and cultivate the ſaid Lands, and ſhall not in the* " *whole or in part make them over to be inhabited or cultivated to any foreign Lay-* " *man*; *ſaving nevertheleſs the Right granted by Charter to the ſaid Maſter* Arthur

(*d*) Act. Sanct. p. 134. & 140. note 3.

" Arthur *during his Life; on Condition alſo that they and each of them during their* " *reſpective Lives, and the Surviver of them, yield and pay to us and our Succeſſors* " *one Marck and Eight Pence* Sterling *Money at the two uſual Feaſts, together* " *with all other Charges and Services due and accuſtomed*, &c. Dated at *Down*, the " 21ſt of *November*, 1365." Another Inſtance is in the ſame Regiſtry, but of Lands in the Dioceſſe of *Dromore* granted during the Vacancy of that See by *John Swain*, Archbiſhop of *Armagh*, in 1427, with which I ſhall not incumber the Reader, as it contains nothing more inforcing than that before recited. But a third is in the Regiſtry of Archbiſhop *Mey*, containing the Confirmation of an *Herenachy* granted by that Prelate in 1455, to one whoſe Anceſtors had formerly enjoyed the ſame. " (*viz.*) Know ye all, that at " the Petition of *Patrick Mac-Cataſaid*, *Herenach* of *Twinba*, in Regard he and " his Anceſtors have held from our Predeceſſors the *Herenachy* of *Twinba*, and " was thereof duly poſſeſſed by Charter, in Order therefore to confirm him " therein, we by the unanimous Conſent of our Dean and Chapter of *Armagh* " do grant and confirm to the ſaid *Patrick Mac-Cataſaid* our Lands of *Twinba*, " with the Appurtenances and antient Limits, yielding to us and our Suc- " ceſſors at the uſual Feaſts 5 Marks and two Shillings *Sterling*, *with other* " *Services and Duties ordinary and extraordinary, due and accuſtomed, as long as* " *the ſaid* Patrick *and his Heirs ſhall be to us, our Succeſſors and Officials acceptable,* " *obedient and faithful, and ſhall inhabit and cultivate the ſaid Lands, and ſhall* " *not aſſign them over to be cultivated by any foreign Layman, and ſhall faith-* " *fully pay and perform the Rents, Services and Duties aforeſaid. But other-* " *wiſe, if he fails in Performance of the Premiſſes, it ſhall be lawful for us and* " *our Succeſſors to diſpoſe of the ſaid Lands notwithſtanding the ſaid Grant; ſaving* " *the Right of all others. And we conſtitute and appoint the ſaid* Patrick *our* " *Herenach in the Church of Twinba, with all the Emoluments thereto belonging.* " In Teſtimony, *&c.* Given under the Seals of us and our Chapter the 9th of " *Auguſt*, 1455." The Inſtances are ſufficient to prove the Conditions to which the *Herenach* was tied by his Tenure, and further that the Conſent of the Dean and Chapter was neceſſary to the Grant.

Beſides the Conditions before-mentioned, the *Herenach* was alſo obliged to maintain Hoſpitality, to collect the Biſhop's Rents and Duties in antient Times, and to ſupport and keep up a Part of the Fabrick of the Church; but then he had a certain Portion of Free-land remaining in his own Hands (called *Honorem Villæ*) which was not chargeable with any Rent, and he was ſubject alſo to Coſheries, Refections and other incidental Charges due to the Biſhop. Theſe Particulars are in many Places evident in the *Grand Inquiſition* of the ſix eſcheated Counties taken in the Year 1609, now remaining in the Rolls Office; and in a Letter written by Sir *John Davis*, Attorney General of *Ireland*, to the Earl of *Saliſbury* in 1606, among the Bp. of *Clogher*'s Manuſcripts in the College Library, but more fully from a Treatiſe written in 1609 profeſſedly on the Subject by Dr. *Uſsher*, afterwards Archbiſhop of *Armagh*, and remaining in his own Hand-Writing in the ſaid Library, to all which I ſhall refer the Reader for further Information; the material Subſtance of the ſaid Pieces being before ſet forth. I ſhall only add here the Difference between the *Comorban* uſually called *Corbe*, and the *Herenach*. The *Corbe* is ſuppoſed by *Uſsher* to be the ſame with *Chorepiscopus* or *Archipreſbiter*, was of a higher Dignity than the Herenach, canonically ordained Prieſt, and ſtated in the Mother-Church. He had alſo the firſt Stall in his own Church, and an empty Stall in the Cathedral. The *Commorban* is called in the Scholar's Certificate given by Sir *John Davis*, *Plebanus, quia plebi eccleſiaſticæ præeſt*, having the Superintendence over the reſt of the Body; and ſo he is called in the ſaid grand Inquiſition under the County of *Cavan*, where it is ſaid alſo, that the *Plebanus* or *Corbe* is the Head of a larger Sept than the *Herenach*, and ſometimes of ſeveral Septs, and hath ſometimes ſeveral *Herenachs* ſubject to him; but that the *Herenach* was Head of a ſmaller Sept, which only was ſubject to him. The *Herenach* was admitted only to the firſt Tonſure, and never to the Prieſthood. Both *Corbe* and *Herenach* were antiently

married

married Men till Celibacy was injoined the Clergy, and we find their Sons ſucceeding to their Offices, and the *Lay-Abbot* in *Wales* was under the ſame Circumſtances. They were ſubject likewiſe to the Biſhop's Viſitations, to whom they gave a Subſidy at their Entrance, and were chargeable with Proxies and Refections, and, like others of the Clergy, were liable to Sequeſtration for Cauſe; of which there is a Preſident in the Archpiſhop of *Dublin*'s Regiſtry, as to the *Corbe*, in the Government of Archbiſhop *Walton* in 1473. Thus much of the *Corbes* and *Herenachs*.

SECT. III. AMong the *Jews*, *Scribes* were the Readers, and Doctors, or Interpreters of the Law. As to the antient *Scribes* of the *Iriſh*, I cannot underſtand them in any other Senſe, than as *Readers* of *Divinity*. Such antiently were thoſe Learned Men following. As *Suibne* of *Clonmacnois*, who died in 891, *Cormac Mac-Culinan*, King and Biſhop of *Caſhell*, who fell in battle in the Year 908, and (to paſs by others) *Cele*, *Comorban* of St. *Comgall*, who died in 928. I confeſs the Name, *Lector*, or *Reader* is more frequently found among the *Iriſh* Hiſtorians; nevertheleſs (to conceal nothing), ſome by the antient *Scribes* of the *Iriſh* underſtand *Writers*.

SECT. IV. AMong the *Iriſh* were certain Prieſts called *Colidei* or *Culdei*, *i. e. Cultores Dei*,—*Worſhippers of God*. Thus in the *Iſland* of the *Living*, called in *Iriſh*, *Inchinemeo*, in the County of *Tipperary*, in *Munſter*, was a Chappel, in which (as *Cambrenſis* (*e*) ſays) a few Solitaries, called *Cælicolæ* or *Colidei*, devoutly ſerved God. It is indiſputable, that there was formerly an Abby of Regular Canons in that Place. It may be worth the Inquiry, whether the *Colidei* were of that Order. *Cambrenſis* (*f*) is expreſs, that there were ſome Monks called *Colidei* in the Iſland of *Enhly* or *Berdſey* in *Wales*. There were alſo ſome ſecular Prieſts of the ſame Name, who ſerved in the Choir of the Cathedral of *Ardmagh*, and their Preſident was called Prior of the College of the *Colidei*, and was in the Nature of a *Chantor* to the ſaid Church. The Prior upon a Vacancy was elected (*g*) by the *Colidei*, and confirmed by the Archbiſhop of *Ardmagh*. [They were a Body Corporate, and ſeized of a conſiderable Eſtate, which fell to the Crown by the total Abdication of the Prior and *Colidei* after the Reformation. In an Inquiſition taken the 24th of *March* 1625, their Poſſeſſions are recited to be ſeven Ballyboes or Town Lands in the County of *Armagh* with many other ſmall parcels of Lands, a great number of Rectories, Vicaridges and Tythes, and ſeveral Meſſuages and Houſes in *Armagh*; and the Inquiſition further finds that Sir *Toby Caulfield* had for about 20 Years before taken the Rents and Profits of the ſaid 7 Ballyboes to the uſe of *Henry Uſher*, late Archbiſhop of *Ardmagh*, as Seneſchal to him, for the Space of three Years; and that *John Symonds* Clerk had from All-ſaints 1623 to the date of the Inquiſition, received the Profits of the ſaid ſeven Ballyboes, and of the Meſſuages in *Armagh*, and had expended Part of the Rents on the Erection of ſome Stalls in the Choir of the Cathedral of *Armagh*.]

There was alſo a Prior of *Colidei* at *Cluain-Inis* in the County of *Monaghan*, and another at *Deveniſh* in the County of *Fermanagh*, as appears in the Regiſtry of *John Kite*, who in the Reign of King *Henry* VIII. was at firſt Archbiſhop of *Armagh*, then Biſhop of *Thebes*, and at Length Biſhop of *Carliſle* in *England*. *Hector Boethius* (*h*) obſerves, that there were both Monks and Prieſts, called in antient Times *Culdei*, among the *Albanian Scots*. Finally, the Name was not a Stranger even to the *Engliſh*. For we find in the Regiſtry of the Charters of St. *Leonard*'s Hoſpital at *York*, in the *Cotton* Library, that the Miniſters of the Cathedral of St. *Peter*'s of *York*, in the Reign of King *Æthelſtan*, were called *Colidei*, and that the *Colidei* of that Church in the Reign of *William* the Conqueror,

(*e*) Topogr. Hib. Diſt. 2. Cap. 4: f. 43. b. (*f*) Itin. Cambr. diſt. 2 Cap. 4. (*g*) Swains Regiſtry (*h*) Hiſt. Scot. Lib. 6.

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queror, founded the Hospital of St. *Peter* at *York*, for the Poor who came to beg Charity in that City; which Hospital was afterwards converted into a Palace by *William Rufus*; and King *Stephen* in his Reign gave it the Name of the Hospital of St. *Leonard*, having built a Church there, which he dedicated to that Saint.

SECT. V. NEither was *Ireland* without *Anachorets*, who had their Cells at *Foure*, *Lismore*, *Kilkenny*, St. *Dulach*'s and other Places. [See what is said before on the Habitations of the *Anachorites* Chap. 17.] By another Name they were called *Inclusi*, because they shut themselves up in their Cells and Hermitages. Yet that Custom was not so strictly adhered to, but that he, who had once been inclosed, might by a Dispensation have Leave to remove elsewhere. Thus in the Annals of *Ulster* under the Year 928 is this Account, "*Cele*, Comorban of St. *Congal*, Scribe, Anachorite, and Apostolick Doctor "of all *Ireland*, died happily at *Rome* on his Pilgrimage the 14th of *September*, "in the 59th Year of his Age."——And *Marianus Scotus* in his Chronicle under the Year 1069, says thus. "I the miserable *Marianus*, by the Com-"mand of the Bishop of *Mentz*, and of the Abbot of *Fuld*, on the 6th Festi-"val before Palm Sunday, *April* the 3d, ten Years after I was inclosed, was set "at Liberty from my Cell in *Fuld*, and betook myself to *Mentz*; and on the "Festival of the seven Brethren I was again shut up." The Rule for regulating the Lives of the Anachorites is extant in a Manuscript formerly belonging to the Abby of St. *Thomas* near *Dublin*; to which is annexed an Epistle of one *Robert*, a Priest, to *Hugh*, an Anachorite, on the same Argument, written (as I judge) about the Reign of King *Henry* III. But it is certain they were heretofore subject to many different Rules. In the Registry of *Octavian* de *Palatio*, a *Florentine*, and Archbishop of *Ardmagh*, mention is made of one *Miler Bratnagh*, an Observantin Franciscan Frier, who, having lost his Sight, was on the 10th of *July* 1508 admitted by the said Archbishop to lead the Life of an Anachorite near the Cathedral of *Cashell*, where he had built himself a Cell in the Wall; [and the Archbishop granted also 40 Days of Indulgences to those who should give Alms towards finishing his Cell.] Of these Inclusi or Anachorites we may find a full Account in *Marianus Scotus* and *Florence* of *Worcester*, under the Years 1043 and 1058. Of another Kind of Anachorites see the Lives of the Fathers. (*i*) I pass by here the *Seniores* or *Elders*, so called by the antient *Irish* Writers; because *Senior*, *Elder*, was among them a Name of Dignity, and not of any particular Order or Office. Nor do I take any Notice of the Monastick Rules ascribed to the Saints, *Ailbe*, *Columb*, *Congall*, *Columban* and *Coman*, as not pertinent to the Subject in Hand.

SECT. VI. CAmbrensis (*k*) gives the following Account of the *Fire* called *inextinguishable* in antient Times preserved at *Kildare* by the Nuns of the Convent of St. *Brigid*. "At *Kildare* (says he) which the glorious "*Brigid* renders illustrious, are many Miracles worthy of Notice, and the "first that occurs is *Brigid*'s *Fire*, called the *inextinguishable Fire*; not that "it cannot be put out, but because the Nuns and religious Women are so care-"ful and diligent in supplying and recruiting it with Fuel, that from the Time "of that Virgin it hath remained always unextinguished through so many Succes-"sions of Years; and though so vast a Quantity of Wood hath been in such a "Length of Time consumed in it, yet the Ashes have never increased." From hence this Nunnery hath been commonly called the *Fire House* [and the Ruins of it may be seen at this Day.] But that this Fire was extinguished by *Henry Loundres*, Archbishop of *Dublin* in the Year 1220 may be seen in an Anonymous Author of the *Dominican* Order (if I am not mistaken) who writ a short Abstract of the Annals of *Ireland* from 1163 to 1314, at which Time he died. Perhaps the Archbishop put out the Fire, because, the Custom not being

(*i*) Lib. 4. Cap. 8. (*k*) Topog. Hib. dist. 2. Cap. 34.

uſed in other Places, it might ſeem to have taken its Original from an Imitation of the *Veſtal Virgins*, whom *Numa Pompilius* firſt inſtituted, and dedicated to the Holy Myſteries of *Veſta* for the Preſervation of a perpetual Fire. "He inſti-
"tuted a Fire (ſays *Lucius Florus* ſpeaking of *Numa*) to be preſerved by the
"*Veſtal Virgins*, that a Flame, in Imitation of the Cæleſtial Stars, might for
"ever watch, as a Guardian, over the Empire." *Veſta* alſo was ſometimes uſed to denote a perpetual Fire. As in Ovid. Faſt. 6.

Nec tu aliud Veſtam, *quam vivam intellige flammam.*

Be that how it will, without doubt this Cuſtom of preſerving a Fire in that Convent by the Nuns of St. *Brigid* for the Benefit of the poor and Strangers (as was pretended) was continued down afterwards till the Suppreſſion of Monaſteries in the Reign of King *Henry* VIII. Whoever is deſirous of a fuller Account of this Fire may conſult *Giraldus Cambrenſis* (*l*); what I have ſaid is more than enough in this Place.

CHAP. XXXVI.

Of the Tonſures uſed by the Iriſh, *and particularly of that of* Æd, *the bearded Clerk.*

[TONSURE in the *Romiſh* Church is the firſt Ceremony uſed in devoting Perſons to the Service of God, of which there were various Kinds. *Iſidore* (*a*) refers the Original of it to the *Nazarites*, and after their Example to the *Apoſtles*, "who (ſays he) firſt nouriſhing their Hair, and ſuffering it
"to grow long, undertook by Vow a laborious Exerciſe of Auſterities, which
"having performed they ſhaved their Heads, and by God's Command caſt
"their Hair into the Fire of the Sacrifice, ſignifying, that they conſecrated the
"Perfection of their Devotion to God; which Practice (proceeds he) was
"according to this Example introduced by the *Apoſtles*, importing, that Ec-
"cleſiaſticks are conſecrated to God, as the *Nazarites* were, which they teſtifi-
"ed by cutting off the Hair, ſo profeſſing that they diveſted themſelves of the
"Old Man and his Acts." But the *Apoſtles* were not Uniform in their *Tonſure*. St. *Peter* ſhaved the Top of his Head, leaving below towards the Forehead and Ears a Circle of Hair repreſenting our Saviour's Crown of Thorns. There are extant ſeveral early Teſtimonies of this Kind of *Tonſure*. As *Alcuin* (*b*), who ſays, "that St. *Peter* introduced it to diſtinguiſh the Cler-
"gy from the Laity, not only in their Dreſs, but in the Form of wearing their
"Hair;" and *Gregory* of *Tours* (*c*) aſſerts, "that St. *Peter* ſhaved his Crown, *ad humilitatem docendam*, to teach humility. This Kind of *Tonſure* was for the moſt Part followed by the Eccleſiaſticks of the *Latin* Church; yet not univerſally, according to the Epiſtle of the Abbot *Ceolfrid* to *Naitan* King of the *Picts*, as the ſame is given us by *Bede* (*d*): "we know (ſays the Abbot) that nei-
"ther all the *Apoſtles* were ſhaved after the ſame Manner, nor now, though
"the Catholick Church accords in the ſame Faith, Hope, and Charity,
"yet doth it not agree in one Uniform Manner of *Tonſure* through the whole
"World."

The

(*l*) Topogr. Hib. diſt. 2. Cap. 35, 36. (*a*) De Eccleſ. Offic. in Bibl. Patr. Tom. 10. Cap. 4. (*b*) De Div. Offic. in Bibl. Patr. Tom. 10. p. 268. (*c*) De Glor. Martyr. Lib. 1. Cap. 28. (*d*) Eccleſ. Hiſt. Lib. 5. Cap. 22.

The ſecond Kind of *Tonſure* is ſuppoſed to have been introduced by St. *Paul*, and (as *Bede* (*e*) ſays) was in Practice among the *Eaſtern* Eccleſiaſticks. He does not particularly deſcribe the Form; but one may draw it by Conſequence from his Words. For he ſays, "that *Theodore*, Archbiſhop Elect of *Canter-*
"*bury*, born at *Tarſus* in *Cilicia*, was ſhaved after the *Eaſtern* Faſhion with
"the *Tonſure* of St. *Paul*, and was obliged to wait 4 Months before he went
"into *Britain*, till his Hair grew fit to be ſhaved into a *Crown of Thorns*:
"for he had formerly received the *Eaſtern* Faſhion of *Tonſure*, called the *Ton-*
"*ſure* of St. *Paul*." From hence it ſeems that the *Tonſure* of St. *Paul* conſiſted in a total ſhaving of the whole Head, ſince *Theodore* was obliged to wait ſo long till his Hair grew of a ſufficient Length to enable him to cut it into the Form of a Crown of Thorns after the Manner of St. *Peter*'s *Tonſure*.

A Third Kind of *Tonſure* was in uſe, called by ſome, in Contempt, the *Tonſure* of *Simon Magus*, which conſiſted in ſhaving off the Hair from Ear to Ear, forming the Half of a Circle, or an imperfect Orb on the fore-Part of the Head, all the reſt of the Hair being left at full Length. This was the Tonſure in Uſe among our *Iriſh* Monks and Eccleſiaſticks, the Original of which (as it is ſaid) ſome aſcribe to *Simon Magus*, but others to a Swine-herd of *Leogair*, who was King of *Ireland* when St. *Patrick* firſt preached the Goſpel there. This laſt Opinion is countenanced by an antient Book of Canons in the *Cotton* Library, cited by *Uſſher*, (*f*) in which one finds this Paſſage. "The *Romans* ſay, that this Kind of *Tonſure* took its Original from
"*Simon Magus*, who ſhaved himſelf only from Ear to Ear, thereby to chaſe
"away the *Tonſure* of the Magicians, by which the fore-Part of the Head uſed
"only to be covered. But that the Author of this *Tonſure* in *Ireland* was a
"Swine-herd of King *Leogair Mc. Neil* is teſtified by a Sermon of St. *Pa-*
"*trick*, and that from this Swine-herd the *Iriſh* have almoſt univerſally recei-
"ved it." Whoever introduced this Tonſure into *Ireland*, it was certainly brought in uſe after the Arrival of St. *Patrick*, though undoubtedly in his Time. It is more than probable, that he introduced the *Roman* Rite, which was St. *Peter*'s Tonſure, being always accuſtomed to it, as having been a Canon of the *Lateran* Church, and living a great number of Years in *Rome* and *Italy*. But that the other Tonſure was uſed in St. *Patrick*'s life Time is manifeſt from a Canon of a Synod held there by him *Auxilius* and *Iſerninus* mentioned in a Book of Canons M. S. in St. *Bennet*'s College, *Cambridge*, from whence *Ware* has publiſhed them. "If any Clergyman (ſays the Canon) from the
"Door-Keeper to the Prieſt ſhall appear in Publick without a Tunick, and not
"cover the Nakedneſs and Turpitude of his Belly, *or who ſhall not wear his*
"*Hair ſhorn after the* Roman *Faſhion*, and if his Wife does not wear a
"Veil when ſhe goes abroad, let ſuch be ſeparated from the Church." How trifling ſoever *Tonſure* was, when any Deviation was made from that of St. *Peter*, the Clergy thought it a matter of ſuch Moment as to reform the Alteration by Decrees of Synods, as may be ſeen in the Council above cited. So the 4th Council of *Toledo* held in 633, Can. 40, "decreed thoſe Here-
"ticks, who uſed any other Tonſure." And in the Year 664 a Synod was convened for the ſame End in the Monaſtery of *Strenſhal*, in *Yorkſhire*, of which the Reader may ſee an Account in *Bede*: and if he thinks it worth while to know more of theſe *Tonſures* he may find the Subject at large diſcuſſed by *Baronius* (*g*), Archbiſhop *Uſſher* (*h*) and *Proſper Stellartius* in his Books of the *Crowns* and *Tonſures* of the Pagans, Jews and Chriſtians.]

To what I have ſaid I muſt beg the Reader's Patience for adding, as a Thing very uncommon, the Strange Kind of Tonſure introduced by *Æd*, an *Iriſhman*, who from a long Beard, was commonly called *Æd* the bearded Clerk. He had obtained a wonderful Reputation for his Learning and Sanctity; yet in the

(*e*) Ibid. Lib. 4. Cap. 1. (*f*) Primord. p. 924. (*g*) Annales Tom. 1. p. 732. ad an. 58. (*h*) Primord. p. 921.

the Year 1053 or 1054 he was driven into Baniſhment, becauſe in his School (wherein he had a great number of Clerks, Maids, and Laicks) he took upon him to introduce a new Cuſtom of ſhaving the Girls after the Manner of the Clerks; as may be ſeen in *Marianus Scotus* and *Florence* of *Worceſter*.

CHAP. XXXVII.

Of the Univerſities *or* Academies, *and moſt eminent* Schools *of* Ireland; *and of other Schools inſtituted in Foreign Countries by the* Iriſh.

[SECT. I. SOME Writers have held, that there were *Schools* of Literature in *Ireland* in the Times of *Paganiſm*; which they would prove by comparing what happened to *Britain* in that Reſpect, during the ſame Period, (*viz.*) that the *Grecian* Leaders, who came from the Siege of *Troy*, brought with them Philoſophers into *Britain*, who there opened Publick Nurſeries of Learning, particularly in *Wiltſhire*, at a Place called *Greeklade*, and that at the ſame time a Colony of *Grecians* arrived in *Ireland*, who followed the ſame Practice; and this they would evince by many Words of *Greek* Derivation yet remaining in the *Iriſh* Language. But Arguments drawn from Etymologies do not ſeem to carry much Evidence: Words might by Degrees have ſtollen into our Language by Means of Traders or Travellers reſorting hither; and the Accounts of thoſe *Grecian* Colonies may well be reckoned, if not among the fabulous, at leaſt as Stories which cannot at this diſtant Period be reconciled to ſound Reaſon. That *Cantaber* Prince of *Spain*, Brother to *Partholanus*, the Leader of a Colony into *Ireland*, and Son-in-law to *Gurguntius*, King of *Britain*, founded the Univerſity of *Cambridge* 335 Years before the Birth of *Chriſt*, may well be ranked among things of this Stamp.

However, it carries no Face of Improbability, that the *Druids*, who were the Prieſts, Men of Learning, and Legiſlators of *Ireland*, had Seminaries for the Inſtruction of Youth in the Principles of their Religion; ſince we find from *Cæſar*, (*a*) that a Part of the Province of the *Druids* in *Gaul* and *Britain* was the Inſtitution of the Youth of the Country in Learning, and that vaſt numbers reſorted to them upon that Account. But whether ſuch *Seminaries* were eſtabliſhed by the State, or had any Stipends or Revenues allotted to them, like our *Univerſities*, is no where, that I know of, alledged. I ſhall leave the Teſtimonies of our *Iriſh* Hiſtorians to their own Credit; for they univerſally agree, that *Ollamh Fodlah* (who was King of *Ireland* A. M. 3236) was ſo great a Favourer of Learning, that he erected a fair Palace at *Tarah*, called *Mur-Ollomhan*, i. e. *the Walls of the Bards*, as a College for the Learned Men of his Kingdom to reſide in at his own Charge.

SECT. II. WHatever was the State of the *Iriſh Seminaries* in Times of Paganiſm, it is not to be controverted but that they ſhone out in full Luſtre in the Ages of Chriſtianity ſucceeding the Arrival of St. *Patrick*, particularly in the 6th, 7th, and 8th Centuries.] It is evident from antient Writers of undeniable Credit, that there were formerly in *Ireland* ſeveral eminent Schools, or, as we now call them, *Univerſities*, to which the *Iriſh* and *Britons*, and at length the *Gauls* and *Saxons* flocked, as to Marts of good Literature;

(*a*) Comm. Lib. 6.

Literature; of which ſee *Bede* (*b*), *Alcuin*, (*c*), *Erick* of *Auxere*, (*d*) and the Life of *Sulgenus*, written in verſe by his Son *John*, who flouriſhed in 1089.

Among theſe Schools, as that of *Armagh* was the moſt antient, ſo it was the moſt eminent; of which the author of the tripartite Life of St. *Patrick* written long before the Arrival of the *Engliſh* in *Ireland* ſays thus. "There "St. *Patrick* founded a City called *Armagh*, in which is the Archiepiſcopal "See of all *Ireland*, which St. *Patrick* in his Life-time very much delighted "in, and wherein he eſtabliſhed his chief honour for Ages to come. Ever "ſince that time *Summum ſtudium literale, the chief School of Literature has* "*always continued.*" *Caradocus* of *Lhancarvan* affirms, that *Gildas Albanius* was for a time Maſter Regent of that School. The Names alſo of ſome of the *Readers* and *Prælectors* thereof, even in the Times of the *Daniſh* Tyranny in *Ireland*, are yet extant, which ſhew the Remains of its antient Splendor: And if we may venture to give Credit to *Florence Carty* (*e*), who reports it out of ſome Manuſcript in *Oxford*, to which I am a Stranger, the Roll of the Students of the Univerſity of *Armagh* at one and the ſame Time formerly exceeded ſeven Thouſand. But not to inſiſt upon this; the Author of the Annals of *Ulſter* under the year 1020, (which by our manner of accounting anſwers to 1021) affirms, "That the whole City of *Armagh* was then deſtroyed "by Fire, and that among other Particulars there mentioned, the *antient* "*Chair of the Maſters*, [the Library, and all the Books which the Students had "in their private Appartments] periſhed in the Flames." He alſo ſays under the Year 1162 or 1163, "That a Synod of 26 Biſhops, [many Abbots, and others of "the Clergy] was convened at *Cleonad* [or *Clane* in the C. of *Kildare*] by *Gelaſius*, "Archbp. of *Armagh*, who preſided in it; in which Synod a Decree paſſed, "that none ſhould for the Time to come be admitted publick Readers in "Divinity, but ſuch who had been Students in the Univerſity of *Armagh*" [or, as certain anonymous Annals ſay, ſuch as had been foſtered in or adopted by *Armagh*. In the Year 1169 *Roderick O Connor*, King of *Ireland*, enlarged the Stipend of the chief Maſter of this *Academy*, by binding himſelf and his Succeſſors to the Payment of a Penſion of ten Oxen yearly to him and his Succeſſors, on Condition that the *Studium Generale*, or *publick School*, ſhould be continued and kept open for all Students who ſhould come to *Armagh*, as well from every Part of *Ireland* as from *Scotland*.]

Of the School of *Clonard*, near the River *Boyne*, in *Meath*, we meet with this Account in the Life of St. *Finian*, the Founder of it, who flouriſhed in the Year 530. "In a Place called *Cluanaraird*, St. *Finian*, like the Sun in the "Firmament, enlightened the World with the Rays of his Virtues, of wholſom "Doctrine and Miracles. For the Fame of his good Works invited many il-"luſtrious Men from divers Parts of the World to his *School*, as to a holy "Repoſitory of all Wiſdom, partly to ſtudy the ſacred Scriptures, and partly "to be inſtructed in Eccleſiaſtical Diſcipline, whoſe Names were theſe, (*viz.*) "the two *Kierans* (*Kieran*, the Son of the Artificer, called, *Mc.Itæir*, and *Kie-*"*ran* of *Saigre*) *Columb-Kill, and Columb Mc.Crimthaind*, the two *Brendans* "(*Brendan*, the Son of *Findlog*, and *Brendan* of *Birr*,) who bore the Eſti-"mation of a Prophet in thoſe Schools, and in the Schools of the holy Men of "*Ireland*) and *Laſerian*, the Son of *Naithfraith*, and *Sinel*, the Son of *Mae-*"*nac*, and *Cainec*, the Son of *Daland*'s Grandſon, and *Ruadan* of *Lothra*, "and *Nannyd Lamdere*, and *Mugenoc Killicumuli*, and Biſhop *Sennach*." And in the Life of St. *Molua* theſe Paſſages occurs. "He came to the holy School "of St. *Finian*, in his own City, which ſtands in the Borders of *Leinſter*, and "of the Sept of *Neill*; in which School a great Multitude of the holy "Men of *Ireland* ſtudied Divinity under the Care of St. *Finian*." One may conclude from the Circumſtances of this Paſſage, that the word (*School*) ſignifies an *Academy*, or Place for Inſtruction; and that the ſame word, without a gram-

(*b*) Eccl. Hiſt. Lib. 3. Ch. 7. 27. Lib. 4. Ch. 26. (*c*) Vita S. Willibrordi Lib. 2. Cap. 4. in Proſe, and the ſame in Verſe. Lib. 2. Cap. i. 33. (*d*) De Miraculis S. Germani. Lib. 1. Cap. ult. (*e*) Epiſt. de Reb. Hib.

grammatical word added to it, had the like Signification in *Cicero*'s Days *John Caius* (*f*) juſtly collects from the Works of that Orator. Nor is it to be doubted but that the word (*Studium*) mentioned before, antiently ſignified the ſame Thing. Thus St. *Jerom* in a Letter to *Ruſticus*, the Monk, makes uſe of the word (*Studium*) in that Senſe; *Studia Galliarum Florentiſſima—the flouriſhing Academies of the Gauls.*

Another *School* for Learning was in the 6th Century inſtituted by St. *Fachnan* at *Roſs* in *Carbry*, antiently called *Roſs-Ailithri*, of which the Writer of the Life of St. *Mochoemog* ſays thus. " St. *Fachnan* lived in the South Parts " of *Ireland*, near the Sea, in a Monaſtery of his own Foundation; where " a City grew up, in which there always continued *Magnum Studium Scholarium*,——*a great School for Scholars*, called *Roſſ-Ailithry*." *Meredith Hanmer* (*g*) affirms, but from what Authority I am not able to diſcover, that St. *Brendan* taught the liberal Arts in that School. Among theſe Academies may poſſibly be reckoned that of *Beg-Eri*, under St. *Ibar*, *Clonfert*, under St. *Brendan*, *Bangor*, under St. *Congall*, *Rathene* (in *Fercall*) and *Liſmore*, under St. *Laſerian*: And indeed it is matter of Aſtoniſhment to conſider what a Number of Monks (as Writers affirm) were under their Tuition. Of other antient Seats of the Muſes in *Ireland*, as *Caſhel* and *Down*, there is only a bare Hint given in the Epiſtle of *Florence Carty* before mentioned written to *Donat* then late Earl of *Thomond*. But I find no other Accounts of them. Whoever deſires further Satisfaction upon this Head may have Recourſe to the profoundly learned *James Uſher*, Archbiſhop of *Armagh*, in his Antiquities of the *Britiſh* Churches.

SECT. III. I Proceed now to the *Academies* or *Univerſities* of more modern Times; and that of *Dublin* firſt preſents itſelf to our View. It will admit of no Doubt that *John Lech*, Archbiſhop of *Dublin*, procured a Bull from Pope *Clement* the 5th, dated the 13th of *July* in the 7th Year of his Pontificate, (i. e. 1311) for the Foundation of an *Univerſity for Scholars* at *Dublin*. [*John Alan*, Archbiſhop of *Dublin*, remarks (*h*), that the Original of this Bull was deſtroyed at the burning of *Chriſt Church*; but it may be judged not impertinent to exhibit an Abſtract of a Copy of it, which remains in the ſaid *Alan*'s Regiſtry, and the rather as the ſame has never yet appeared in Print, that I know of. After a long preamble the Pope ſets forth the Petition of Archbiſhop *Lech* to this purpoſe, " that although ſome Doctors, or at leaſt Batchelors of " Divinity, and Maſters of Arts and Grammar were in *Ireland*, yet *an Univerſity for Scholars*, or *a general School* (generale ſtudium) did not exiſt in *Ireland*, " nor in *Scotland*, *Man*, or *Norway*; by Means whereof few Men adorned with " Learning were to be found in that land. Wherefore the ſaid Archbiſhop hath " humbly ſupplicated us, that as from the ſaid land, being ſurrounded by the ſea, " no Acceſs or Paſſage is had to any Univerſity, but through great Dangers " by Sea, that we, out of the uſual Goodneſs of the Apoſtolic See, would " deign to eſtabliſh *a general Univerſity for Learning* in the City of *Dublin*, a " Place fit for ſuch Purpoſe on account of the Advantages, and commodious " State thereof. We therefore giving a favourable Ear to the Supplications of " the ſaid Archbiſhop, and deſirous that out of the ſaid Land Men ſkilful in " Learning, and fruitful in the Sciences may proceed, who may be able by " wholſome Doctrines to ſprinkle the ſaid Land, like a watered Garden, to " the Exaltation of the Catholic Faith, the Honour of the Mother Church, and " the Profit of all the faithful, do by our Apoſtolick Authority ordain, that in " the ſaid City of *Dublin* (if the Conſent of the Suffragans of the ſaid Archbiſhop be had) an *Univerſity for Scholars*, and moreover *a general School* in " every Science and lawful Faculty be eſtabliſhed, to flouriſh there for ever, in " which Maſters may freely teach, and Scholars be Auditors in the ſaid Faculties; and that ſuch who may be thought worthy to be aſſociated into the

(*f*) De Antiq. Cantab. Acad. Lib. 1. p. 177. (*g*) Chron. of Irel. (*h*) Regiſtr. Alani, pars 2. f. 75. b.

" the honour of Doctors in any of the ſaid Faculties may obtain Licence for " that End, &c."]

Notwithſtanding this Bull, yet by the Death of Archbiſhop *Lech* on the 10*th* of *Auguſt* 1313, the Project fell to the Ground.

In the Year 1320 *Alexander de Bicknor*, who ſucceeded in the Archbiſhoprick, renewed this Foundation, and procured a Confirmation of it by the Authority of Pope *John* the 22d. The Reader may meet with the Statutes appointed to be obſerved by this *Univerſity* in an Inſtrument for that Purpoſe, which I have verbatim laid down as follows, *viz.*—" In Dei Nomine, Amen, " &c.—In the Name of God, Amen. We *Alexander de Bicknore*, by divine " Permiſſion, Archbiſhop of *Dublin*, do, by and with the Conſent and Aſſent " of our Chapters of the *Holy Trinity*, and of *St. Patrick*, *Dublin*, will, grant, " and decree to the Maſters and Scholars of our *Univerſity* of *Dublin*, that the " Reſident Maſters Regent of the ſaid Univerſity may elect for their *Chancellor*, " a Doctor of Divinity, or of the Canon Law; yet ſo neverthleſs, that if in " either of our Churches of the Holy Trinity, or of St. *Patrick*, *Dublin*, there " be any Perſon, who has obtained the ſaid Degrees in either of the ſaid Fa- " culties, that they make Choice of ſuch a one for their *Chancellor* in Preference " to all others. But if (which God forbid) any Difference of Opinion ſhould ariſe " in ſuch Election of a *Chancellor*, that then the Election ſhall be made by the " Votes of the Majority of the ſaid Maſters Regent. And upon the Reſig- " nation or Death of ſuch *Chancellor*, another ſhall be elected within 15 Days, " and ſhall within 15 Days after ſuch Election be preſented to us or our " Succeſſors, if we be within our Dioceſe, or in our or their Abſence, to " our Vicars, the See of *Dublin* being full; but if the See be vacant, then to " the Guardian of the Spiritualties of the ſaid See, to ſue and obtain a Con- " firmation of ſuch Election. We alſo ordain that two *Proctors* actually " *Regent*, when there ſhall be a ſufficient Number of *Regent Maſters*, ſhall " in like manner as the *Chancellor* be elected; and that the ſaid *Proctors*, when " the Univerſity is deſtitute of a *Chancellor*, ſhall ſupply that Office. And " if the Election of a *Chancellor* be not made within 15 Days, then the Ju- " riſdiction ſhall devolve on the *Official* of the Court of *Dublin*, if the See " be full; but if the See be vacant, then on the *Guardian* of the Spiritu- " alties, until a *Chancellor* be elected and confirmed; provided nothing contra- " ry to the Canons ſtand in the Way of his Confirmation. We alſo grant, " that the *Chancellor* ſhall have ſpiritual Juriſdiction over the Maſters and Scho- " lars, and their Servants, where the Plaintiff and Defendant are Members of " the Univerſity; and ſhall alſo have the Approbation and Reprobation of " the Wills of the ſaid Maſters and Scholars, and their Servants, and " the Adminiſtration of their Goods, if they die inteſtate: Yet ſo, that " the Fines to be impoſed on Delinquents, and the Profits ariſing from " thence, or from any other Cauſe within the Juriſdiction of the *Univerſity*, " ſhall be depoſited in a Cheſt, to be applied to the common Uſe of the ſaid " *Univerſity*, according to the Diſpoſition of the *Chancellor* and *Maſters*; and " that the *Proctors* do keep two Keys of the ſaid Cheſt, and that the third " ſhall be kept in the Poſſeſſion of ſuch Perſon, as ſhall be commiſſioned " for that Purpoſe by the *Chancellor*. That the ſaid *Proctors* ſhall be obliged " twice every Year to render an Account thereof before the *Chancellor* and " *Regent Maſters*, or before thoſe who are or ſhall be deputed by them. But never- " theleſs we do not renounce or give up for ourſelves, or our Dean, our Juriſ- " diction, or the Juriſdiction of our Dean of Saint *Patrick*'s aforeſaid over our " Servants, and Canons of the ſaid Churches, and their Servants, or over thoſe " who live on the *Glebes* of the Prebends. Provided alſo, that there be an " honourable Proviſion made for ſupporting the Office and Charges of the " *Chancellor*, according to the Circumſtances of Time and Place, and ac- " cording to the Income and Eſtate of the Univerſity. But if the ſaid *Chancellor* " ſhall think proper to depute any Perſon or Perſons to ſupply his Office in Cauſes " ſpecially and univerſally within his Cognizance, We by theſe Preſents grant " him full Power ſo to do; and if any Appeal be made from ſuch Commiſſaries, " it ſhall be in the firſt Inſtance made to the ſaid *Chancellor* and *Regents*, who

" ſhall

" ſhall by themſelves, or others for that Purpoſe ſubſtituted, take Cog-
" nizance of the ſaid Cauſe of Appeal; from whom if a ſecond Appeal be made,
" then it ſhall be cognizable before us, or the Official of our Court, or the
" Guardian of the Spiritualties in Caſe of the Vacancy of the See as aforeſaid.
" Moreover *Batchelors* to be licenced in any Faculty ſhall be preſented to the
" ſaid *Chancellor* and *Regent Maſters*, and if they procure a ſufficient Number
" of *Maſters* of the ſaid Faculty, according to the Time to be by them
" appointed (whom we are willing to believe) to ſwear to their Learning, and
" others of other Faculties to ſwear to their Morals, according to their Belief,
" then they ſhall paſs as Licentiates, notwithſtanding any Oppoſition made by
" the Minority of the *Maſters*; otherwiſe they ſhall be paſſed by the Grace of
" the *Univerſity*. And if a Perſon objects any Matter againſt one offered to be li-
" cenſed in any Faculty, and fails to ſupport his Charge in Form of Law, he
" ſhall be deemed a malicious Accuſer, and upon Refuſal to pay Damages and
" Coſts to the Party injured, he ſhall be deprived of the Privileges of the
" *Univerſity* for a Time, or ſhall be for ever expelled, as the *Chancellor* and
" *Regents* ſhall think proper, Regard being nevertheleſs had to the Nature
" of the Charge objected and the Condition of both Parties. We grant alſo
" for us and our Succeſſors, that the *Chancellor*, by the Advice of the *Regent* and
" *Non-Regent Maſters*, if there be a Neceſſity for it, may frame Laws for the Ho-
" nour and Peace of the *Univerſity*, and to remove Scandals, which at long run may
" creep in, and that ſuch Statutes be preſented to us or our Succeſſors for Confirmation.
" We will alſo, that we and our Succeſſors may appoint a *Secular Regent* in
" Divinity, or one of what Order of Religion we pleaſe, who for ever in
" Time to come may actually read Lectures on the Holy Scriptures in
" our Church of St. *Patrick*, without Challenge or Contradiction from
" any Perſon whatſoever; and that in the Abſence of us or our Succeſſors
" in foreign Parts, the *Chancellor* may do this in the Room of us or our Suc-
" ceſſors; notwithſtanding that we have already decreed the Schools of the
" Friers Preachers and Minors to be Canonical. And we further Ordain,
" that the *Chancellor* elected, and to be preſented to us or our Succeſſors for
" Confirmation, ſhall take the Oath of Fealty to us and to our Succeſſors.
" In Teſtimony whereof we have, together with our Chapters of the Holy
" Trinity and St. *Patrick*, *Dublin*, affixed our Seals to theſe Preſents. Dated
" at *Dublin* the 10th Day of *February* 1320, and in the 4th year after our
" Conſecration," ——— And then *William de Hardite*, a Dominican Frier,
Henry Cogry, of the Order of Friers Minor, and *Edmund* of *Kermardin*, a Dominican, were created Doctors of Divinity; and *William Rodiart*, Dean of St. *Patrick*'s, *Dublin*, was promoted to the Degree of Doctor of the Canon Law, and made the firſt Chancellor of that Univerſity. It appears in the Regiſtry beforementioned of Archbiſhop *Alan*, that King *Edw.* III. afterwards inſtituted a Divinity Lecture in that Univerſity; [and by a Record (*i*) extant in *Bermingham*'s Tower, that the ſaid Monarch gave further Countenance to it by granting to the Scholars his Letters of Protection upon all Occaſions. We ſhall ſet forth the Subſtance of the Record; becauſe it manifeſts, that at that Time, *i. e.* 1358, (being 38 Years after Archbiſhop *Bicknor*'s Foundation) Lectures in Divinity, the Civil and Canon Laws, and other Clerical Sciences were then maintained in the ſaid *Univerſity*. The Writ ſets forth " The
" Supplication of the Clergy and Scholars of *Ireland*, that through want of
" Means, and on account of the great Perils they ſuſtained in paſſing the
" Seas for the ſake of Learning, that they were terrified any longer to repair
" to Foreign Parts upon that Score, and therefore propoſed to continue in
" the City of *Dublin*, both in reading and hearing Divinity, the Civil and
" Canon Laws, and other Clerical Sciences, and to exerciſe all Kinds of Stu-
" dies there by the Favour of God. The King therefore reciting the Advan-
" tages of ſuch Studies, eſpecially in the Propagation of Virtue and the
" maintaining of Peace, took the Petitioners into his Special Protection,

" and

(*i*) Pat. tur. Berm. An. 32. Edw. 3.

" and granted his ſafe and ſecure Conduct to them, their Servants and At-
" tendants, together with their Goods and Luggage, both in coming to the
" ſaid *Univerſity*, their Abode in it, and their Return from thence; and
" commands all Magiſtrates to defend and protect them upon all lawful Oc-
" caſions."] Yet notwithſtanding theſe Encouragements, for want of a ſuffi-cient Fund to maintain the Students, the *Univerſity* by Degrees dwindled to nothing. However there remained ſome Footſteps of it in the Reign of King *Hen.* VII. For in a Provincial Synod held in *Chriſt-Church*, *Dublin*, before *Walter Fitz-Simons*, then Archbiſhop of *Dublin*, certain annual Penſions were granted for ſeven Years to the *Lecturers of the Univerſity*, by the Archbiſhop, and his Suffragans and Clergy of the Province of *Dublin*, [in the Proportions following, *viz.* the Archbiſhop and his Chapters and Clergy contributed 10*l.* a Year, the Biſhop of *Oſſory* and his Chapter and Clergy, the Biſhop of *Ferns* and his Chapter and Clergy 5*l.* a Year each, the Biſhop of *Leighlin* and his Chapter and Clergy, and the Biſhop of *Kildare*, and his Chapter and Clergy, five Marks a year each.] In the Reign of King *Edward* IV an Univerſity was erected at *Droghedah* by the Authority of a Parliament held there in *November* 1465, before *Thomas*, Earl of *Demond*, Lord Deputy to *George* Duke of *Clarence*, Lord Lieutenant of *Ireland*, and endowed with the ſame Privileges as the *Univerſity* of *Oxford*; but that *Univerſity*, for want of a ſufficient Revenue, ſoon came to nothing. The Foundation Statute, written in the *French* Language (as the Cuſtom then was) is extant among the Records of *Chancery* (*k*), from whence I ſhall give it entire, together with a Tranſlation of it into *Engliſh*.——— " Item a la re-
" quiſition de Communes, Que pource que la terre d'Ireland a nulle Uni-
" verſitè, ne Eſtude generale dans la memſe, laquelle Æuvre voudroit
" Cauſe ſi bien l'encreſſe du Science, richeſſe et bonne governance, Comme
" l'avoidance du riot, male governance, et extorſion dans la dite terre. Or-
" donne eſt et eſtablie et grantè par Authorite du dit Parlement, que
" ſoit une Univerſitè à la Ville de *Droghedah*, en laquelle Univerſitè
" pouvoient eſtre faits Bacheluers, Maiſtres & Docteurs en toutes Sciences
" et Facultez, ſi come ils ſont en l'Univerſitè de *Oxenford*, et auſſi d'avoir,
" occupier et enjoier toutes Maniers, Libertes, Privileges, et loix, et laudables
" Couſtumes, que la dite Univerſitè *d'Oxenford* a occupié et enjoiè. Perainſi
" qu'elle ne ſoit prejudiciable au Maire, Vicomitè, ni Communautè de la Ville
" de *Droghedah* ——— Alſo at the Requeſt of the Commons, becauſe that
" the Land of *Ireland* has no Univerſity, nor general Place of Study within
" it, a Work of which Sort would cauſe a great Increaſe of Knowledge,
" Riches and good Government, and would prevent Riot, evil Government
" and Extortion within the ſaid Land: It is therefore ordained, eſtabliſhed and
" granted by Authority of the Parliament, that there be an Univerſity in the
" Town of *Droghedah*, in which may be made Batchelors, Maſters and Doctors,
" in all Sciences and Faculties, as they are made in the Univerſity of *Oxford*;
" and that they may alſo have, occupy and enjoy all manner of Liberties,
" Privileges, Laws and laudable Cuſtoms, which the ſaid Univerſity of *Oxford*
" hath occupied and enjoyed; ſo that it be not prejudicial to the Mayor,
" Sheriffs, nor Comminalty of the ſaid Town of *Droghedah*."

[The next Attempt for erecting an Univerſity in *Ireland* was in a Parliament aſſembled at *Dublin* on the 17th of *January* 1568, in the Government of Sir *Henry Sidney*, wherein a Motion was made to re-erect the Univerſity formerly eſtabliſhed in St. *Patrick*'s Church, and to ſupport it by voluntary Contributions (*l*). The Lord Deputy gave due Encouragement to this Undertaking by offering to ſettle on it 20*l.* a Year in Lands, and to give 100*l.* in Money to carry on the Deſign, and many other worthy Perſons promiſed their Bounty in Proportion to their Eſtates. The year following on the 4th of *March*, the Lord Deputy and Council of *Ireland* writ a Letter to the Lords of the Council of *England*, mentioning the Motion made in Parliament, the

(*k*) De An. 5. Edw. IV. Chap. 46.

(*l*) Gampion. p. 85. Holingſh. Chron. p. 69.

liberal Offers of many good Men to forward ſuch an Undertaking, the Advantages of it in reſpect of the Royal Government, the Reformation of the People from Barbariſm, and the planting Civility among them; and then they requeſted their Lordſhips to forward their humble Petition to the Queen, that her Majeſty would be pleaſed to further their Deſigns with her bounteous Liberality, and gracious Countenance. But this matter took no Effect.

In 1585 Sir *John Perrot*, then Lord Deputy of *Ireland*, obſerving Learning to be at a low Ebb in that Country for want of Seminaries of good Literature, endeavoured to eſtabliſh two Univerſities in the City of *Dublin*, and to lay their Foundation in the Diſſolution of the Cathedral of St. *Patrick*. It was not his Intention to re-inſtate the Univerſity formerly ſettled in the ſaid Church, but to convert the Revenues of it into the Foundation of two Univerſities, which he thought the readieſt Method to ſet them on Foot. The Reaſons which he urged for carrying on this Work appear in a Letter written by him to the then Lord Treaſurer of *England*, wherein he ſays, "That whereas there is no Place for the Courts of Law, ſave only an old "Hall in the Caſtle of *Dublin*, dangerouſly placed over the Munition of "Powder, that the Cathedral of St. *Patrick*, being ſpacious and large, would "ſufficiently ſerve for all the ſeveral Courts, and there being a want of a "Store Houſe for Grain and other Proviſion, and no Place fit for it, where-"by the Waſte in Victualling is the greater, that the *Canon*'s Houſes in-"vironing the Church might aptly ſerve for an *Inns of Court* to beſtow the "Judges and Lawyers in, in Exchange for which, their *Inns of Court* lying "commodiouſly over the River, and hard by the Bridge, for loading and "unloading, would as aptly ſerve for a Store-Houſe and Granary. That "there being two Cathedrals in *Dublin*, this dedicated to St. *Patrick*, and the "other to the Name of *Chriſt*, that St. *Patrick*'s was had in more Superſtitious "Reputation than the other, and therefore ought to be diſſolved. The Re-"venues of St. *Patrick*'s are by Eſtimation now about 4000 Marks *per Annum*, "which would ſerve to begin the Foundation of two Univerſities, and en-"dow a couple of Colleges in them with 1000 *l. per Annum* a-piece, and "the Reſidue may be employed on the Reparation of the ſaid Church and "Houſes, and be annexed unto *Chriſt-Church* by way of Augmentation of "the Choir." His Purpoſe was, as appears in ſome of the publick Letters of thoſe Times, to have ſettled ſix Maſters in each of the two Colleges, and an hundred Scholars to be inſtructed by them in Learning, Civility, and Loyalty. The ſix Maſters to be choſen out of the moſt learned Reſidentiaries of the ſaid Cathedral, who were in Viciſſitudes, three and three of each College, to have reſided and kept Hoſpitality in the ſeveral Prebendaries whereunto the Cure of Souls was annexed. Theſe Intentions would have been very laudable, had they been better founded than in the Ruin of ſuch a famous and antient Cathedral. All the Project was defeated by the warm and zealous Applications of the Lord Chancellor *Loftus*, then Archbiſhop of *Dublin*, to the Queen, and to his faſt Friend, the Lord Treaſurer of *England*, which at length ended in the Diſgrace of the Lord Deputy. The Writer of the Life of Sir *John Perrot* aſcribes (*m*) the Archbiſhop's Motives in giving ſuch an Oppoſition to the Deputy's Scheme, to private Views, "As being intereſted "in the Livings of St. *Patrick*'s by long Leaſes and other Eſtates thereof "granted either to himſelf, his Children, or Kinſmen." But let his Views be what they will, he ſucceſsfully defended his Church, and prevented its being appropriated to an Univerſity. Yet his Grace was ſoon after a zealous and active Inſtrument in promoting the Foundation of another Univerſity without Sacrilege, or the Prophanation of God's Church; of which we ſhall in the next Place proceed to give an Account.

The Mayor and Citizens of *Dublin* enjoyed by Grant from King *Henry* VIIIth the Scite, Ambit and Precinct of the diſſolved Auguſtinian Monaſtery of

(*m*) p. 242.

of *All-Saints* lying within the Suburbs of that City. Archbiſhop *Loftus*, judging this a convenient Situation for an intended College, applied to the Mayor and Citizens in their Common Council, and in two pathetick Speeches, made on different Days, laid before them the Queen's Intention of erecting an Univerſity in *Ireland*, and the Advantages that ſuch a Society would bring to their City, and concluded with requeſting them to grant a fit Place for building ſuch a College. The Citizens ſoon embraced the Archbiſhop's Propoſal, and granted the ſaid Monaſtery and the Lands adjoining to it for the Purpoſes aforeſaid. The Archbiſhop diſpatched *Henry Uſher*, afterwards Archbiſhop of *Armagh*, to petition the *Queen* for her Royal Charter, and for a Mortmain Licence for the Land granted by the City. The Queen readily granted the Petition, and by Warrant dated the 29th of *December* 1591 ordered a Licence of *Mortmain* to paſs the Seals for the Grant of the ſaid Abby, which is recited to be of the yearly Value of 20 *l.* and for the Foundation of ſuch a College by way of Corporation, with a Power to accept ſuch Lands and Contributions, for the Maintenance thereof as any of her Subjects ſhould be charitably moved to beſtow to the Value of 400 *l.* a Year. On the 3*d* of *March* following Letters Patent paſſed in due Form, purſuant to the ſaid Warrant, by which, firſt, a College is appointed to be erected, to be the Mother of an Univerſity in a certain Place called *All-Hallows* near *Dublin*, for the Education, Inſtitution, and Inſtruction of Youth in Arts and Faculties to endure for ever. 2*dly*, That it be called, *Collegium Sanctæ et Individuæ Trinitatis juxta Dublin a Sereniſſimâ Reginâ Elizabethâ fundatum.* —— *The College of the Holy and Undivided Trinity near Dublin, founded by the moſt ſerene Queen Elizabeth.* 3*dly*, That it conſiſt of one Provoſt and three Fellows in the Name of More, and of three Scholars in the Name of More. 4*thly*, The Queen appointed *Adam Loſius*, D. D. Archbiſhop of *Dublin*, and Lord Chancellor of *Ireland*, the firſt Provoſt of the ſaid College; and *Henry Uſher*, A. M. *Luke Chaloner*, A. M. and *Lancellot Moyne*, A. B. the three firſt Fellows in the Name of More; and *Henry Lee*, *William Daniel*, and *Stephen White*, the three firſt Scholars in the Name of More. 5*thly*, That the ſaid Provoſt, Fellows, and Scholars, and their Succeſſors for ever be a Body Politick and Corporate by the Name of Provoſt, Fellows, and Scholars of the College of the Holy Trinity, founded by Queen *Elizabeth*, near *Dublin*, and that they and their Succeſſors be by that Name capable to Purchaſe, Take, and Poſſeſs any Mannors, Lands, Tenements or Hereditaments to them or their Succeſſors for ever, either from the Queen, her Heirs or Succeſſors, or from any other Perſon for their Support and Maintenance, to the yearly Value of 400 *l.* notwithſtanding any Statutes of Mortmain, (ſo as ſuch Lands be not held of the Crown immediately in Capite in Demeſne or Service) and that they may ſue and be ſued, implead or be impleaded by ſuch Name in all Cauſes and Actions, real, perſonal, and mixed in all Courts Temporal or Spiritual in *Ireland*, or elſewhere; and further that they have a Common Seal for tranſacting their Buſineſs. 6*thly*, That upon a Vacancy of the Provoſtſhip either by Death, Departure, Reſignation, Deprivation or otherwiſe, that the ſurviving Fellows and their Succeſſors, or the Major Part of them, may elect another fit Provoſt within three Months after ſuch Vacancy. In the ſame Manner upon a Vacancy of any Fellow or Scholar the Provoſt and the ſurviving Fellows, or the major Part of them, may elect one to ſucceed within two Months after ſuch Vacancy. 7*thly*, That the Provoſt and Fellows of the ſaid College may Make and Conſtitute Laws and Statutes from Time to Time for the better Government of their Body, and may chuſe ſuch out of the Statutes of *Oxford* or *Cambridge*, as they ſhall judge proper for their Purpoſe, and eſpecially, that no Body elſe ſhould profeſs or teach the liberal Arts in any other Place in *Ireland*, without the Queen's ſpecial Licence. 8*thly*, That the Students in this College may have the Power of obtaining the Degrees of Batchelors, Maſters and Doctors in all Arts and Faculties in a proper Time from their Admiſſion. Provided, that when the Fellows thereof ſhould compleat ſeven Years in their Office from the Time of their taking

the

the Degrees of Maſters of Arts, that then they be diſplaced from their Fellowſhips, and others be elected in their Rooms for the Benefit of the Kingdom and Church. 9*thly*, *William Cecil*, Baron of *Burghley*, Lord Treaſurer of *England*, being appointed by the Patent the firſt *Chancellor*, it was provided that for the Time to come, the Provoſt and the major Part of the Fellows ſhould have the Election of a *Chancellor*, which *Chancellor* or his *Vice-Chancellor*, together with the Archbiſhop of *Dublin*, the Biſhop of *Meath*, the *Vice-Treaſurer*, *Treaſurer at War*, *Chief Juſtice of the chief Place in Ireland*, and the *Mayor of the City of Dublin*, all for the Time being, or the major Part of them, who ſhall be called *Viſitors*, ſhall determine all Strifes, Actions, and Controverſies ariſing in the College, which the Provoſt and the major Part of the Fellows cannot compoſe, and ſhall have power to correct and puniſh all the more grievous Offences, which ſhall be left unpuniſhed by the Provoſt and Fellows. 10*thly*, That for obtaining all Degrees among themſelves they have Liberty of performing all Acts of Scholaſtick Exerciſes in ſuch Manner as the Provoſt and the major Part of the Fellows ſhall think proper, and for that Purpoſe may elect all neceſſary Officers, whether *Vice-Chancellor*, *Proctor* or *Proctors*. 11*thly*, The Queen's Subjects and Officers had full Liberty to grant ſuch Aids for the better conſtituting, maintaining and ſupporting the ſaid College as they ſhould think proper. And 12*thly*, that all the Goods, Chattles, Lands, Tenements, and Hereditaments belonging to the Provoſt, Fellows, and Scholars of the ſaid College ſhould for ever after be exempted from all Burdens, Taxes, Tallages, Ceſſes, Subſidies, Exactions, Compoſitions and Demands whatſoever, either in Time of War or Peace.

To provide a Fund for forwarding the Buildings, and other neceſſary Charges attending this Infant Society, on the 11th of *March* 1591 the Lord Deputy *Fiz-Williams*, and the Privy Council, iſſued circular Letters to ſome principal Gentleman in each Barony of the Kingdom to intreat the Benevolence of the well diſpoſed Inhabitants in the following Form.

William Fitz-Williams, By the Lord Deputy and Council.

" WHereas the Queen's moſt excellent Majeſty for the tender Care which
" her Highneſs hath of the good and proſperous Eſtate of this her Realm
" of *Ireland*, and knowing by the Experience of the flouriſhing Eſtate of
" *England* how beneficial it is to any Country to have Places of Learning
" erected in the ſame, hath by her gracious Favour authorized us her Deputy,
" Chancellor, and the reſt of the Council to found and eſtabliſh a College or
" an Univerſity near *Dublin* in the Scite of *Allhallows*, which is freely granted
" by the Citizens thereof, with the Precincts belonging to the ſame, to the
" Value of 20 *l.* by the Year, who are alſo willing each of them according to
" their Ability to afford them charitable Contributions for the furthering
" of ſo good a Purpoſe. Theſe are therefore earneſtly to requeſt you (ha-
" ving for your Aſſiſtant ſuch a Perſon as the Sheriff of that County ſhall
" appoint for his Subſtitute) carefully to labour with ſuch Perſons within your
" Barony (having made a Book of all their Names) whom you think can or
" will afford any Contribution, whether in Money, ſome Portion of Lands,
" or any other Chattels, whereby their Benevolence may be ſhewed to the
" putting forward ſo notable and excellent a Purpoſe, as this will prove to the
" Benefit of the whole Country, whereby Knowledge, Learning and Civility
" may be increaſed, to the baniſhing of Barbariſm, Tumults, and diſordered
" living from among them, and whereby their Children and Children's Children,
" eſpecially thoſe that be poor (as it were in an Orphan's Hoſpital freely) may
" have their Learning and Education given them with much more Eaſe
" and leſſer Charges, than in other Univerſities they can obtain it. The which
" Buſineſs ſeeing God hath proſpered ſo far, that there is already procured from
" her Majeſty the Grant of a Corporation, with the Freedom of Mortmain, and
" all Liberties, Favours, and Immunities belonging to ſuch a Body, as by their
" Charter,

" Charter, and Letters Patent may appear, and that the Scite and Place, where-
" in the Building muſt be raiſed, is already granted, it ſhould be a Comfort
" and Rejoicing to the whole Country that there is ſuch a beginning of ſo bleſſed
" a Work offered unto them to further and aſſiſt with their good Devotion,
" ſeeing the Benefit redoundeth to their own Poſterity, and will in Time appear
" to be a matter of no ſmall Commodity to the whole Country. Theſe therefore
" are earneſtly to require you, in regard of the former Conſiderations, that
" the Benevolence of the fore-named Perſons with all Care and Diligence be
" intreated by you, and that you ſignifie to us by the firſt of the next Term
" what each of them under their Hands will afford for the furtherance of ſo no-
" table a Work, to the Intent that when their Benevolences are ſeen there may
" be Collectors appointed for the receiving thereof: For which this ſhall be
" your Warrant. Given at her Majeſty's Caſtle of *Dublin* the 11th of *March*
" 1591.

Ad. Archbiſhop of *Dublin*——*John Armachan*——*Tho. Midenſis.*

To our beloved Robert Taafe *of* Cookſton *Gent. for the Barony of* Louth.

IN the ſame Form ſome Special Perſons were deputed in every Barony of the Kingdom, with a Liſt or Book annexed of the Names of Perſons proper to be applied to. What this Method produced does not appear; but, if we may judge by the return made by *Robert Taafe* to the before recited Warrant, the Sum was very ſmall. For he ſays, " that he had applied to all the Gentlemen " of the Barony of *Louth*, whoſe anſwer was, that they were Poor, and not a-
" ble to give any thing towards the Building of the College."

However the Work proceeded vigorouſly;] *Thomas Smith*, Mayor of *Dublin*, on the 13th of *March* the ſame Year, laid the firſt Stone of the Building, and on the 9th of *January* 1593 the firſt Students were admitted into it. [Yet as the Queen's Endowment lay in *Ulſter* the Rebellion of *Tirone* in the latter End of her Majeſty's Reign put a ſtop to all Receipts of the Income of that Body, and was very near putting a final Period to it, if the State had not taken it into their immediate Care and Protection. Archbiſhop *Loftus*, who had been a great Inſtrument in the firſt Foundation, was one of the Lords Juſtices in 1597 and 1598, in Conjunction with Sir *Robert Gardiner*, Chief Juſtice of the Queen's Bench. Theſe Lords Juſtices " in regard of the
" Decay of the Revenues of the College in thoſe Times of Rebellion, and as
" the ſame was of her Majeſty's princely Foundation, having no other Means of
" Relief, granted to the College a Concordatum of 40*l.* Sterl. *per Annum*,
" and alſo the Allowance of ſix dead Payes out of ſuch Cheques as ſhould be
" impoſed upon her Majeſty's Army;" and the Earl of *Eſſex*, Lord Lieutenant in 1599, reciting the ſaid Grant, by Concordatum dated the 3d of *May* that Year continued the ſame during Pleaſure, and ordered the Concordatum of 40 *l.* a Year to be paid Quarterly, and the dead Payes, amounting to 5 *l.* 12 *s.* a Month to be payed monthly. In *November* the ſame Year Archbiſhop *Loftus* and Sir *George Cary*, being then Lords Juſtices, the Fellows and Corporation of the College petitioned them for " preſent Relief,
" ſetting forth the utter Decay of the College Rents in the then general Re-
" volt, whereby they were fallen into great Want, and not able to hold
" their Society together." Upon which Petition they obtained a Warrant on the 30th of that Month for the Payment of 40 *s.* a Week out of the Entertainment appointed for a Canoneer, to continue till the Vice-Treaſurer ſhould receive Warrant to the contrary. On the 29th of *January* following, the Lords Juſtices and Council iſſued another Concordatum in behalf of the College, reciting, " that Foraſmuch as by ſeveral Lords Deputies, Lords
" Juſtices, and the late Lord Lieutenant, there had been granted to the Pro-
" voſt and ſome of the Fellows of Trinity College near *Dublin* a Concorda-
" tum of 40 *l.* Sterl. yearly for keeping a Publick and ſtanding Lecture unto
" the State, and that by the Death of *Matthias Holmes*, late Fellow of the

" College, the ſame Place is fallen void; they therefore Order, that the " ſaid College ſhould have as of her Majeſty's Bounty, for the better Main- " tenance of the Provoſt, and to the Uſe before mentioned, the ſaid Sum of " 40 *l.* Sterl. yearly, to be payed to them out of ſuch Fines, Impoſt of " Wines, and other Caſualties as ſhould come to the Vice-Treaſurers Hands, " to be payed quarterly, until contrary Directions be iſſued." The Year following the Queen took this Body under her own Conſideration, and by Privy Seal dated the 30th of *April* not only confirmed the foregoing Grants, but alſo made to them a further Grant of 200 *l. per Annum*. " Being informed (ſays " her Majeſty) by Letters from *Ireland* to our Council here, that the College is " in danger to be diſſolved, the Maintenance thereof being wholly taken away, " and no Benefit received of our late Grant of Concealments in regard of the " Troubles, and that (as you have ſignified) you have ſupplied them with " ſome Means for their Continuance together, until our Pleaſure be ſignified " on that Behalf; we are well pleaſed out of our princely Care for the Main- " tenance of that College (being of our own Foundation) and for the eſta- " bliſhing of ſo great a Means of Inſtruction of our People, to grant unto the " Provoſt, Fellows and Scholars of the ſaid College both a Confirmation and " Continuance of thoſe Means, which you have formerly granted unto them, " as alſo a further ſupply of 200 *l.* Sterl. *per Annum*, out of the Wards, Li- " veries, Reliefs, Intruſions, Alienations, Fines, and any other Caſualties, " that ſhall come to our Hands (our Impoſt Revenues of our Lands there, " and Treaſure ſent from hence only excepted) to be payed quarterly, and to " be continued until they ſhall enjoy the Benefit of our former Grant of Con- " cealments: And further, that our ſaid Grant be payed to the College before " any other Concordatum or Grant heretofore paſſed, or hereafter to be paſſed " out of any Part of the ſaid Caſualties. And if the ſaid Caſualties do not a- " mount to 200 *l.* in any one Year by reaſon of the Troubles, then that " the ſaid College be anſwered the Arrearages out of the firſt Caſualties that " ſhall come to our Hands the next Year, and ſo from Time to Time until " they receive the full Benefit of this Grant." Letters Patent paſſed purſuant to this Privy Seal on the 16th of *July* following.

Thus was this College foſtered and ſupported in its Infancy.] K. *James* I. [who was a Prince of Learning, and an Encourager of it] beſides a Penſion of 388 *l.* 15 *s* *Engliſh* Money, payable yearly out of the *Exchequer*, endowed it with large Eſtates in the Province of *Ulſter*: [K. *Charles* I. was alſo a Benefactor to it, and ſo were the ſucceeding Monarchs down to the preſent Times, not to mention the Proviſions made for it by the Acts of Settlement and Explanation] and this is the only Univerſity in *Ireland*, and may be called our *Athens*.

[The Original Conſtitution of this Univerſity is ſet forth before p. 246, 247; but in the Year 1637 it received a new Charter, and another Set of Statutes, which made ſeveral material Alterations in the Conſtitution. For I. by the 1ſt Charter the Office of Provoſt was upon a Vacancy filled up by an Election made by a Majority of the Fellows. By the new Charter this Power was reſerved to the Crown, and the Office made donative. II. By the 1ſt Charter the Fellows could continue no more than 7 Years in their Offices from the Time of commencing Maſters of Arts. By the 2d Charter they were made Tenants for Life in their Fellowſhips, if they thought proper. III. The 1ſt Charter provides, that upon the Vacancy of a Fellowſhip or Scholarſhip the Place ſhould be filled up by Election within two Months after the Vacancy, and the Election was placed in a Majority of the Fellows. By the new Charter it was ordained, that upon the Vacancy of a Senior Fellowſhip the ſame ſhould be ſupplied within three Days after the Vacancy made known, by a Majority or equal Number of the ſurviving Senior Fellows, together with the Provoſt; and upon a Vacancy of a Junior Fellowſhip or Scholarſhip that the ſame be filled up by the Provoſt and Senior Fellows, or the Major Part of them, together with the Provoſt, on the *Monday* after *Trinity Sunday* following

ing the Vacancy. IV. By the first Constitution the Number of Fellows were only seven, and they of equal Authority without any Distinction into Senior and Junior. By the new Charter the Number of Fellows was enlarged to sixteen, and distinguished into 7 Seniors and 9 Juniors, and the Government of the College committed to the Provost and the Majority of the 7 Senior Fellows (which Number has been since enlarged); and the Number of Scholars was enlarged to 70. V. By the first Charter the Provost and Fellows had Power to form Laws and Statutes from Time to Time for the better Government of the College, and to adapt and incorporate such as they thought proper from those of *Cambridge* or *Oxford*. By the new Charter the King, by Consent of the Provost Fellows and Scholars, reserved this Power to himself; and the former Statutes were declared null and void, and a new Set of Statutes given them by his Majesty. But in Cases omitted to be provided for in the new Statutes the Provost and the major Part of the Senior Fellows had Power given them to make new Statutes not repugnant to those granted by the King, the same to be confirmed by the Visitors of the College, and so to remain in Force till the Provost and major Part of the Senior Fellows, by consent of the Visitors, should think proper to rescind them. VI. The Mortmain Licence was enlarged to 200 *l.* a Year more than was contained in the first Licence. VII. By the first Charter the Visitors appointed for the College were the Chancellor, or his Vice-Chancellor, the Archbishop of *Dublin*, the Bishop of *Meath*, the Vice-Treasurer, Treasurer at War, the chief Justice of the King's Bench, and the Mayor of the City of *Dublin*, all for the time being, or the major Part of them. By the new Charter the Visitors were restrained to the Chancellor or his Vice Chancellor, and the Archbishop of *Dublin*.

By the Act of Settlement the chief Governour or Governours of *Ireland*, by Consent of the Privy Council, were impowered to erect another *College* to be of the University of *Dublin*, to be called *King's-College*, and out of the Lands vested or to be vested in the King by that Act to raise a yearly Allowance not exceeding 2000 *l.* a Year, by an equal Charge upon every 1000 Acres, and therewith to endow the said College, which was to be governed by such Laws and Constitutions as the King, his Heirs or Successors, should under the great Seals of *England* or *Ireland* appoint. But this Power was never carried into Execution.

SECT. IV. COlleges founded in foreign Countries by *Irishmen*, or for the Reception and Education of *Irishmen* may be divided into antient and modern. Of the former sort is said to be the University of *Paris*, founded, as it is said, in the 9th Century by *Clement*, an *Irishman*, under the Countenance and Protection of *Charles* the Great, who at the same Time sent *Albin*, the Companion of *Clement*, into *Italy* to found the College of *Ticinum* or *Pavia*. See upon this Head the Writers of *Ireland*, Chap. vi. p. 54, 55; as also *Notkerus Balbulus*, an antient Monk of the Abby of St. *Gall*, in his Life of *Charles* the Great, published out of a *Bavarian* M. S. by *Henry Canisius* (*n*) in the Year 1601. See also *David Roth* (*o*), *Usher* (*p*), and *John Colgan* (*q*), and the Authorities cited by them; which last Writer tells us in another Place (*r*), that there were many other antient Seminaries for the *Irish* in *Germany*, as at *Wurtsburg*, *Vienna*, *Eystadt*, and *Noremberg*; to which may be added *Ratisbon*, according to *Peter Walsh* (*s*), and *Hugh Ward* (*t*). I shall barely mention *Fossis* in *Flanders*, *Luxeville* in *Burgundy*, *Boby* in *Italy*, *Toul* in *Lorrain*, and St. *Gall* in *Switzerland*, as Foundations of this sort.

Of modern Seminaries, or such as have been erected by or for the *Irish* in foreign Parts since the Reformation of Religion, the Reader must be contented with the following Sketch. I once thought to have been very particular on this Head;

(*n*) Antiq. Lect. Tom. 1, p. 732. (*o*) Brigid. Thaum. and Hib. resurg. (*p*) Primord. (*q*) Act. Sanct. p. 696. (*r*) Ibid. p. 110. (*s*) Prospect. p. 446. (*t*) Vit. Rumoldi p. 286.

Head; and for that Purpoſe opened a Correſpondence through all Parts of *Europe*, which was interrupted by a War with *France* breaking out ſoon after, and my Deſign in ſome Meaſure fruſtrated. I muſt be content therefore to confine myſelf to ſuch Accounts as I have received, and to ſuch Particulars as I have been able to collect out of printed Books, leaving thoſe as are unmentioned to the Diligence of ſome future Writer. I ſhall firſt begin with the Colleges or Communities for the Education of *Iriſh* Secular Prieſts, and then proceed to thoſe for the regular Orders.

The College of *Doway* in *Flanders* for *Iriſh* Secular Prieſts was the Mother of ſeveral other Seminaries of the like Kind in other Parts of that Country. It was founded in 1596 by *Chriſtopher Cuſack*, a Prieſt of the County of *Meath*, who was the firſt Preſident of it, as he was of all the Eſtabliſhments made about that Time in other Towns of *Flanders*, where the *Iriſh* had any footing. This appears by an Inſtrument now remaining in the *Engliſh* College of *Doway* ſent to the *Pope's* Nuncio in 1622 by Mr. *Kelliſon*, then Preſident of the ſaid *Engliſh* College, a Copy of which was communicated to me in the Year 1740 by Mr. *Patrick Naghten*, then Preſident of the *Iriſh* College of the ſaid Place; an Abſtract whereof I ſhall ſet forth in *Engliſh*, as it illuſtrates ſeveral Particulars relative to others of the *Iriſh* Seminaries in *Flanders* (viz.)—" The Foundation of " the College of *Doway* was began in the Year 1596 by the Labour and In- " duſtry of Mr. *Chriſtopher Cuſack*, who by ſpending his own Patrimony, and " by the liberal Aids of his Friends ſupported this *and other Colleges in Flanders* " for about 6 Years; till one Mr. *Roche*, then Preſident of the ſaid College, " and now Biſhop of *Roſs*, making a Journey to *Spain*, obtained a Penſion from " that King of 2000 Crowns for the Endowment of it. But this Penſion being " badly paid, the College is with Difficulty ſupported by the Exhibitions and " at the Charges of the ſeveral Gentlemen who reſide in it, and the Care " and Induſtry of their Friends. Yet I have heard no Complaints made of the " Debts of the Houſe. The Converſation of the Inhabitants of it is Religious " and Virtuous, and it for the moſt part maintains ſuch as are qualified for " the Study of Logick and Philoſophy. By the Induſtry of himſelf and his " Friends he procured alſo a Settlement for Prieſts at *Lille*, with a ſmall Penſi- " on of 300 Florens granted by a Citizen of that Town; and another at " *Antwerp*, wherein the Prieſts are ſupported partly by the Alms given at " Maſſes, and partly by the Benevolence of the People. This Houſe of *Ant-* " *werp* has alſo another Dependent on it for *Iriſh* Students at *Tournay*, ſupported " partly by Alms, and partly by Benefactions contributed by the Country there- " abouts, and from *Ireland*. In all theſe Houſes about 100 Prieſts are ſuppor- " ted"——In the Chapter Book of the *Iriſh* College of *Doway* is to be ſeen the following Capitular Act dated *February* 1604— " *In Nomine, &c.* In the " Name of the Omnipotent God, &c. I *Chriſtopher Cuſack*, the Unworthy Pre- " ſident and Superior of the *Iriſh Youth through all Flanders*, reflecting on the " Viciſſitude of Human Affairs, &c." and after a long Preamble he proceeds thus— " I have ſummoned, and thoſe who were ſummoned did convene to- " gether at my Command, in my Preſence, from *divers Parts of Flanders*, I " having named the Day for ſuch Purpoſe (viz.) *Patrick Sedgrave*, *Thomas* " *Brady*, *Richard Connell*, *Iſaac Brinner*, *John Roche*, *William Tirry*, *Thomas* " *Skelton*, *Lawrence Sedgrave*, and *James Talbot*. The Chapter thus aſſembled " proceeded to elect Prefects and Coadjutors, Aſſiſtants to the ſeveral Col- " leges in *Flanders*," all which Acts were ſigned by *Chriſtopher Cuſack*, as General Preſident of the whole Body. Another general Chapter was held at *Doway* on the 28th of *December* 1607, in the Acts of which Mr. *Cuſack* is ſtiled firſt Preſident and Moderator of the whole Province, and the ſeveral Prefects of the other Colleges in *Flanders* appeared at his Summons *pro eâ obſervantiâ* quam *Præſidi ſuo debent*——— *Out of the Obedience they owed to their firſt Preſident.* In the ſame Manner he preſided at all the general Chapters held at *Doway* till the laſt before his Death in 1619, in which the Subſerviency of the other Colleges in *Flanders* to the *Mother* or *Miſtreſs* College of *Doway* is recited. This Point appears

pears alſo from Mr. *Cuſack*'s laſt Will, wherein he nominates his Couſin *Lawrence Sedgrave* his Heir, Executor and Adminiſtrator, and gives him the ſame univerſal Power he had himſelf *to govern, command, remove or continue the reſpective Superiors of the other Iriſh Colleges of Flanders, according as he in the holy Spirit ſhould find them worthy or unworthy*; and he orders, 1ſt, that *Sedgrave* ſhould not be moleſted in his Adminiſtration by any of the *Iriſh* Nation. 2dly, That he ſhould take into his Poſſeſſion as his own both the Moveables and Immoveables of all the *Iriſh* Colleges of *Flanders*, ſpecifying none in Particular. 3dly, He aſſigned him an Action or Demand of 500 *l.* Sterling upon theſe Eſtabliſhments, which is recited to be only a Part of the Patrimony he had expended on them, in Caſe any of the Nation ſhould be ſo unreaſonable as to oppoſe him in his Adminiſtration. All this evidently ſhews, that no other Perſon but *Cuſack* could pretend Title to any of the ſaid Colleges. This Houſe of *Doway* is now poſſeſſed by *Birgitin* Monks, which was ſome Years ago purchaſed by or for them; and the *Iriſh* have a ſmall College there called St. *Patrick*'s, the Superior of which is ſubject to the *Engliſh* College of *Doway*; but of the Foundation of St. *Patrick*'s I can give no Account.

The College of *Lille* is ſaid by ſome to have had its Original from the zeal of *Francis Nugent*, a Capuchin Frier, in the Year 1610, and that this appears by Letters Patent granted in favour of this Houſe by *Albert* and *Iſabella Clara Eugenia* of *Spain*. But this account ſeems to be attended with ſome Difficulties. For it is certain that *Chriſtopher Cuſack*, mentioned in the foregoing Article, purchaſed the Ground on which the Houſe was built, the Contract for which Purchaſe yet remains at *Lille*. The ſame Year *John Morel*, an Inhabitant of *Lille*, moved by the Example of Mr. *Cuſack*, joined him in the Expences of the Buildings, and by his Will deviſed 18000 Florens to the College. The *Auguſtinians* of that City, and the Heirs of *Morel* both diſputed the Legacy; and it coſt Mr. *Cuſack* much Trouble and Money to diſpoſſeſs the firſt, and he recovered only 4000 Florens of the Legacy. This Houſe is now appropriated to the Reception only of ſuch *Iriſh* Students as have their Birth in the Province of *Leinſter*; though it was founded by Mr. *Cuſack* in general for all Students of *Iriſh* Birth without Partiality to Provinces. It was uſurped by the Capuchin Friers in the Year 1634 by theſe Means. *Chriſtopher Cuſack* (as is mentioned above) made *Lawrence Sedgrave* his univerſal Heir, and gave him the ſame power he had himſelf of governing the reſpective Prefects of the other *Iriſh* Seminaries for Seculars in *Flanders*, of which *Lille* was one. In 1633 Mr. *Sedgrave* by his Will conſtituted *James Talbot* his univerſal Heir, and conferred on him all his Pretenſions on the ſaid Seminaries; and the ſame Year Mr. *Talbot* was acknowledged as chief Preſident by all the reſpective Superiors of the ſaid Eſtabliſhments. He was obliged to take a Journey to *Ireland* the Year following, where he continued a Year, and in his Abſence one *Bonaventure*, an *Iriſh* Capuchin, found Means to debauch M. *Lalor*, then Prefect of the College of *Lille*, from his Allegiance to his natural Preſident. They addreſſed themſelves to the Biſhop of *Tournay*, in whoſe Dioceſe *Lille* ſtood, and perſuaded him, 1ſt, that it was originally founded for *Capuchins*, and that Father *Francis Nugent*, a Capuchin, was the chief Founder of it; and 2dly, that *Chriſtopher Cuſack* had in the Year 1616 renounced all his Pretenſions to that Houſe in favour of the ſaid *Nugent*, and the Capuchin Order. Having by theſe falſe Surmiſes procured the Biſhop's Protection, they applied in the ſame manner to the Magiſtrates of *Lille*, and meeting no Oppoſition, the *Capuchins* were inveſted in the Poſſeſſion of the Houſe. When *Talbot* returned, and found the Capuchins in the Adminiſtration of all the Affairs of the College, he commenced a Law-ſuit for the Recovery of it; but died before it was brought to a full Iſſue. Yet before his Death he made it evidently appear to the Privy Council of *Bruſſels*. 1ſt, That *Nugent* had no ſhare in the Original Eſtabliſhment. 2dly, That the *Capuchins* had not the leaſt Colour of Right to the Adminiſtration of the Houſe. 3dly, That it was not a Provincial Settlement, but common to the whole Nation of *Ireland* from the Foundation in 1610 to the Year

1633; and 4thly, That the renunciation attributed to *Cusack* was groundless. I want Information how the Capuchins were dispossessed; but it is certain the College now belongs to the Seculars. It is but a poor House, and the Students are obliged to bury the Dead in 6 or 7 Parishes in the Town to help them to continue their Studies. The late Lord *Carlingford*, who died at *Lille* in his Passage from *Spaa* to *England* on the 4th of *December* 1738, was buried in the Chappel of this House dedicated to the V. M. on the 6th of that Month.

The College of *Antwerp*, dedicated to St. *Patrick* for *Irish* Secular Priests, may justly be said to owe its Foundation to Mr. *Lawrence Sedgrave*, a Priest, probably of the Diocese of *Meath*, who in 1629 bought the House aud Garden for 13320 Florens, and erected it into a national *Irish College* by the Consent of the then Bishop of *Antwerp* for 12 or 16 Priests; and he was the first President of it himself. But there seems to have been an unendowed College for the *Irish* before this Foundation, as appears by *Kellison*'s Information to the Pope's Nuncio made in 1622. See before p. 252. An Equality of Provinces is observed for the Reception of Students in it. See a further Account of this College in a Book intitled, *Principium, Progressus, ac Præsens Status Collegii Pastoralis Hibernorum* Antwerpiæ, Printed in 1680.

At St. *Omer*'s, in *Flanders*, as I am informed, was heretofore a Seminary for Secular *Irish* Priests; but at present there is no such thing. I am a Stranger how it came to have an End.

The College of *Tournay* for *Irish* Secular Priests was originally a Dependent on that of *Antwerp*; as appears from *Kellison*'s Instrument before mentioned, p. 252, which proves that *Antwerp* College had an earlier Existence than the Date before assigned to it. This College of *Tournay* was founded by *Maximilian* de *Vilani*, a Nobleman of *Ghent*, and Bishop of *Tournay*, who gave the House to one *Aylmer* an *Irish* Secular Priest, for the use of young *Irish* Students about the Year 1600; and he left by his Will 9000 Florens to the College for the Maintenance of the President and his Servant, and the Reparation of the House. The Students had no more than bare Lodgings in it; and *Francis* de *Vilani*, Nephew and Successor to *Maximilian* in the See of *Tournay*, and his Executor, absolutely ordered, that no Student should be received into the said College, but such who should give previous Security to pay 120 Florens yearly for his Table, and supply himself with Cloaths and other Necessaries.

A College for Secular *Irish* Priests in *Paris*, the Capital of *France*, is to this Day called the *Lombard* College, having been first founded for the *Lombards*, who repaired for Study to the University of *Paris*: But they quitting it, *Mc. Genis* and *Kelly*, two *Irish* Priests, obtained a Grant of it to serve as a Seminary for the Youth of their Nation; though at what particular Time I am not informed. This College is subject to the University of *Paris*, of which such who teach Philosophy have a Claim to be Fellows, and the Students of it are admitted to all the Degrees of the *Sorbonne*, as well as to those of the Canon and Civil Law. Doctor *Michael Moor*, Rector of the University of *Paris*, and *John Farrely*, Doctor of *Sorbonne*, and late Principal of the *Irish* College, purchased some old Houses contiguous to the said College, which were lately pulled down, and elegantly rebuilt in the Form of a College. The Archbishop of *Paris* is chief Superior of this Seminary, under whom are two *French* Priests of Distinction, and subject to them 4 *Irish* Secular Priests, called *Provisors*, one for each Province of *Ireland*; of whom the 1st is always Principal, the 2d Sacristan, the 3d Procurator, who takes care of the Income and Disbursements of the House, and the 4th has the Superintendence of the School, and trains up the Youth in Preaching, Controversy, Divinity, Philosophy, History, and other Branches of Learning. Besides the College, there is also a part of it called a *Community*, where such as aspire to be Church-Men are educated under the Direction of a Prefect, who now is Doctor *Andrew Donlevy*. They who live in this Community are not Priests, the Sub-Prefect excepted. In 1726 the King of

of *France* publiſhed an Arret for the better Regulation of the ſaid College and Community. The Chappel of it is dedicated to the Aſſumption of the B. V. M. and the whole is a ſpacious Building, the Library of it commodious, and ſeveral Burſes or Exhibitions belong to the College for the educating of poor Students, and Prieſts, who when they finiſh their Studies in it receive from the *French* King one hundred Livres each to bear their Charges to *Ireland*. —— In this Seminary was educated the late Doctor *Walter Skelton*, Titular Dean of *Leighlin*, who died on the 31ſt of *October* 1737. and was buried in the Church of St. *Fiech* at *Sletty* in the *Queen's* County, formerly the Inheritance of his Anceſtors; a Gentleman famous for Mathematical Abilities. The preſent Prefect of this Seminary is Doctor *Andrew Donlevy*, Titular Dean of *Raphoe*; and Author of a Book of Chriſtian Inſtructions in a Catechetical Method, *Engliſh* and *Iriſh*, Printed *Paris* 1742. I take Occaſion to mention him here out of Gratitude for many Favours I received from him, particularly by his tranſmitting to me from Time to Time ſeveral uſeful Collections out of the King's and other Libraries in *Paris*.

At *Nantes*, in *France*, is a Seminary for *Iriſh* Secular Prieſts, eſtabliſhed about the Year 1680 by the conſent of *Ægidius* de *Beauvau* Biſhop of *Nantes*, obtained by the Interceſſion of Doctor *Ambroſe Madden* of the Dioceſe of *Clonfert*, and Doctor *Edward Tonery* of the Dioceſe of *Waterford*. They pay Rent for the Houſe inhabited by them ever ſince the Year 1697, and have no fixed Endowment, but live chiefly by Charity. The Houſe at preſent affords Lodgings for 35 Prieſts received indifferently from all the Provinces of *Ireland*, who live in Community, and have Lectures and Repetitions like other Communities. The Chappel belonging to it is under the Invocation of St. *Gabriel* the Arch-Angel, whoſe Figure, in the Shape of a young Man with Wings, is over the high Altar.

At *Bourdeaux*, in *France*, is a Seminary for *Iriſh* Secular Prieſts, founded by *Francis* de *Sourdis*, Cardinal, and Archbiſhop of *Bourdeaux*, in the Year 1603, who made Rules and Statutes for the ſaid Seminary, which were confirmed by the See of *Rome*. It did not get the name of a College and Seminary till about the Year 1669, when it was endowed with a Penſion from the King by the Means of Queen *Anne* of *Auſtria*, his Mother, who had declared herſelf the Foundreſs in 1654, and then ordered her Arms, and thoſe of the King, her Son, to be engraved on the Frontiſpiece of the Chappel, which from the name of the Pariſh Church of St. *Mary*, ſhe changed into that of the Chappel of St. *Anne* the Royal.

Henry Fitz-Simon in his Epiſtle Dedicatory of his Expoſition of the Maſs, publiſhed in the Year 1611 mentions Seminaries for the *Iriſh* at *Roan*, and *Collen*, of which I can give no other Account, nor aſcertain whether they were Regulars or Seculars, nor of whoſe Foundation.

The Seminary of *Tholouſe*, in *France*, for *Iriſh* Secular Prieſts was founded about the beginning of the Reign of King *James* I. of *England*, and continued upon caſual Charity, without any ſolid Endowment till the Year 1660; when the Court of *France* reſiding then in the City of *Toulouſe*, on Occaſion of *Lewis* the 14th's Marriage with the Infanta of *Spain*, the *Iriſh* then in that City addreſſed the Queen Mother *Anne* of *Auſtria* for a Support; who liking their Inſtitution declared herſelf the Foundreſs of a College or Seminary in their Favour under the Title of the *Royal Anne*, and procured her Son *Lewis* the 14th to ratifie the Patent of Foundation, and by another Patent of his own to eſtabliſh a certain yearly and perpetual Penſion of 60 *l.* Sterling upon his Revenue, towards the Maintenance of the Seminary, adding great Privileges to it.

Cardinal *Ludoviſius*, at the Inſtance of *Luke Wadding*, founded a Secular College at *Rome* for 6 *Iriſh* Youths in the Year 1628, the Number of which upon the Cardinal's Death was enlarged to 12. This Houſe ſtood oppoſite to the Franciſcan *Iriſh* College of St. *Iſidores*, of which hereafter, and the Youths were placed

placed under the Care and Inſpection of the Friers of that Houſe, and this *Ludoviſian* College was Dedicated to St. *Patrick*. The Cardinal appropriated ſix hundred *Roman* Crowns a Year for the ſupport of the Houſe, and expended one hundred and fifty Crowns in Furniture. The Foundation was made under a Condition, that the Fraternity of St. *Iſidore*'s ſhould oblige themſelves that ſix Students ſhould for ever be ſupported by the ſum allotted by the Cardinal, together with a Rector and one Secular Servant, and that they ſhould not receive or diſmiſs any of the Students without the Conſent of the Founder, or his Repreſentative. The Students attended all Exerciſes and Lectures in the College of St. *Iſidore*, and were never ſuffered to go abroad but under the Care of ſome of the Friers of the ſaid College. A Set of Statutes for the Government of this Seminary was drawn up by *Wadding*, and approved by the Cardinal, who on his Death bequeathed to it a Vine-yard he had 15 Miles from *Rome*, and the yearly Rent of 1000 Crowns, which he obliged his Heir to pay for ever, and to buy the Houſe wherein theſe Collegiates reſided, which before was held only in Farm; by which Means the Foundation was enlarged to ſupport 12 Inhabitants. See among the Writers of *Ireland* under *Luke Wadding* P. 137.

At *Alcala de Henares* in *Spain*, (as I am informed) a College for *Iriſh* Secular Prieſts was ſoon after the Deſtruction of the *Spaniſh* Armada founded by Baron *George Sylveria*, a Native of *Portugal*, but by Inclinations an *Iriſhman*, his Mother being a *Mac-Donnell* from the *North* of *Ireland*. The Foundation was made for 30 *Iriſh* Students, 4 Chaplains, and 8 Servants; for whoſe Maintenance the Baron allotted an annual Revenue of 2000 *l. Sterling*, *Engliſh* Money, and one thouſand Pounds for the Chapped, which is dedicated to St. *George* the Martyr.

At *Seville*, in *Spain*, it is ſaid there are two Colleges for *Iriſh* Secular Prieſts; one dedicated to the Conception of the B. V. M. of Royal Foundation, or, as it is ſaid, by *Sarapater*, a Canon of *Seville*, who endowed it with a conſiderable Number of Ducats, obtained by the Means of Mr. *Stapleton*, an *Iriſh* Prieſt of *Dublin*; the other, called St. *Gregory*'s, being dedicated to Pope *Gregory* the Great, who ſent St. *Auſtin* the Monk to convert *England*. This latter Houſe was founded for the *Engliſh*; but is now poſſeſſed by the *Iriſh*, and both of them are under the Government of the Jeſuits. The above-mentioned Mr. *Stapleton* was the firſt Collegiate of it.

It is ſaid alſo, that at *Madrid*, the Capital of *Spain* there is a College for *Iriſh* Secular Prieſts under the Invocation of St. *Patrick*; and another at *Compoſtella*, alias, St. *Jago*, founded by *Philip* the 2d, under the ſame Saint.

At *Salamanca*, in *Spain*, a College for *Iriſh* Secular Prieſts was founded in 1582, and dedicated to St. *Patrick*, by the States of the Kingdoms of *Caſtile* and *Leon*, at the Inſtance and Solicitation of *Thomas White*, a Jeſuit of *Clonmell* in the County of *Tipperary*, in *Ireland*, who was the firſt Rector of it. This Houſe was only in poor Circumſtances in its Original Eſtabliſhment; for which Reaſon King *Philip* III. took it under his own Protection in the Year 1610, and endowed it more plentifully. The following Inſcription carved in Stone over the Door of the College expreſſes this Matter. (viz.) ——*Eſte Collegio ſe conſico per les Reynos de* Caſtilla *y* Leon *para el ſuſtento de la Religion Chriſtiane de* Irlanda *el Anno que* Phelip *Tercero, Rey Catholico, hecho delles los* Moriſcos, *Enemigos de la Santa fe* 1610.——*This College was erected by the Kingdoms of Caſtile and Leon for ſupporting the Chriſtian Religion of Ireland in the Year that Philip* III. *the Catholick King, expelled the Moriſcoes, Enemies of the Holy Faith,* 1610.—— The Inſcription over the Chappel Door ſhews the Dedication——*Eſte Capilla eſt a dedicada al glorioſo* San Patricio, *Apoſtol de Irlanda, Patron de Reyno de* Murcia, *y deſte Collegio* Irlandes. N. M. S. *Padre* Paulo *Quinto hizo Su Altar Privilegiado de Animâ, y concedio à ſu Imagen muchus gracias è Indulgencias.*——*This Chappel is dedicated to the glorious Saint* Patrick, *Apoſtle of* Ireland, *Patron of the*

Kingdom

Kingdom of Murcia, and of this Iriſh College. Our moſt Holy Father Paul *the 5th privileged this Altar for Souls, and granted to its Image many Graces and Indulgences.*

At *Liſbon*, in *Portugal*, is a College for *Iriſh* Secular Prieſts founded in 1595 by *Ximenas*, who is buried there, and a weekly Maſs offered for his Soul. In the Chappel of it are three Altars, one dedicated to the Nativity of the B. V. M. another to St. *John the Baptiſt*, and a third to St. *Patrick*. At its firſt Foundation the *Iriſh* Seculars were Prefects of it; but now the *Portugueze* Jeſuits govern it, and it ſupports not above half the Number it was founded for. Each Student at the Expiration of his Studies receives 5 *l.* to pay his Paſſage to *Ireland*, a Gallon of Wine, and ſome Flower for Biſcuit. One *Leigh*, an *Iriſh* Merchant, was a Benefactor to it, and is interred in one of the Chappels there.

At *Evora* in the ſame Kingdom, an *Iriſh* College for Seculars was founded about the ſame Time with the former by Cardinal *Henriques*, and Dedicated to St. *Brigid*, whoſe Head is pretended to be conſerved at *Lumia*, a Mile from *Liſbon*. The Jeſuits have monopolized this Houſe to their own Uſe, on Pretence of ſerving the Miſſioners to *Japan*, or for a Receptacle for thoſe who had grown old in that Service. Father *Guſman*, a Dominican, Archbiſhop of *Evora*, laboured to reſcue it out of their Hands, in order to reſtore it to its firſt Inhabitants, the *Iriſh*, and for that Purpoſe diſpatched an Agent to *Rome*, and another to the Queen of *Portugal* (to whom he was a ſpurious Couſin German) but he died before his Agents could proceed in their Solicitations, and the *Iriſh* are ſtill outed.

Next follow the Colleges for the Education of Iriſh *Regulars.*

The College of *Louvain*, in *Flanders*, for the Education of Franciſcan Friers of the ſtrict Obſervance, was founded under the Invocation of St. *Anthony* of *Padua*, at the Solicitation of *Florence Conry*, a Learned Franciſcan, by *Philip* III. King of *Spain*, and the firſt Stone of it laid by the Princes *Albert* and *Iſabell* in the Year 1616. See the monumental Inſcription on *Conry* among the Writers of *Ireland*, p. 111.

The College of the immaculate Conception of the B. V. M. at *Prague* in *Bohemia* was founded for *Iriſh* Franciſcan Friers of the ſtrict Obſervance by the Emperor *Ferdinand* II. at the Inſtance and Solicitation of *Malachy Fallon*, a Frier of that Order, in the Year 1631; and *Patrick Fleming*, a Franciſcan alſo, and Lecturer of Divinity at *Louvain*, was appointed the firſt *Superiour*. On the 2d of *July* that Year *Fleming* and 5 of his Companions of the ſame Inſtitute were ſolemnly introduced into the ſaid Houſe under the Countenance of the Archbiſhop of *Prague*, and other Men of great Eminence and Authority in that Country; to whom an Oration was made upon the Occaſion, penned by the ſaid *Fleming*, but delivered by *Matthew Hoar*, a Deacon, and a Man noted for Oratorial Abilities, and the Graces of Elocution. *Prague* being beſieged the ſame Year by the Forces of the *Elector* of *Saxony*, *Fleming* and *Hoar* fled; but were both ſlain on the 7th of *November* by the Country Boors, then in Arms. The College was in its firſt State very ſmall, and ready built, being purchaſed for about 1200 Florens; but it was enlarged ſoon after by the Contribution of Alms for the Reception of 70 Inhabitants, and a fair Church erected for their uſe. But this latter was not done till the Year 1652, when the Emperor *Ferdinand* III. on the 15th of *Auguſt* laid the Foundation Stone of it, and contributed about 3000 Florens on the Building, and on the other Neceſſities of the Houſe. *Walter Butler*, an *Iriſhman*, and a General in the *Imperial* Army, by Will bequeathed 30000 Florens to this College; of which Sum the *Iriſh* Friers received only 25000, the greateſt part whereof was expended on the Church and Monaſtery, and the remainder of them perfected by the Alms of divers Benefactors. In the Year 1700 *Wenceſlaus*, Count *Sternberg*, built for the uſe of the College a ſplendid Library, and furniſhed it with many thouſand Books collected and left to him by his Brother, *Ignatius*, Count *Sternberg*. In 1738 *Andrew*, Count *Hamilton*, an *Iriſhman*, bequeathed to this College by

Will 9000 Florens, which were expended on the enlarging and perfecting the Buildings; and the College from Time to Time has produced many Men eminent for Learning.

The College of St. *Iſidore*, at *Rome*, for *Iriſh* Franciſcan Friers, is indebted for its Foundation and Exiſtence to *Luke Wadding*, a Learned Frier of that Order, and the manner it was brought about was thus. Some diſcalceat Franciſcans of the *Spaniſh* Nation obtained Licence from Pope *Gregory* the 15th in the Year 1622, that they might have a Procurator of their own Nation to diſpatch the Buſineſs of their Province for *Spain* and the *Indies*, and to build an Hoſpital or place of Reception in the City, where the diſcalceat Friers might have a Being, and that their Procurator might govern them in the nature of a Prior: Whereas before that Time all the *Tramontane* Friers took up their Lodgings in the Convent of *Ara-cæli*, and tranſacted their Affairs by the Procurator of the Order, and Commiſſary of the Court. Having obtained this Licence, and another for a Church, Bell, and other Things to be added to the Hoſpital, *Joſeph Cæſar Auguſtanus*, Procurator for the diſcalceats, and others of that Order, pitched upon a Plot of Ground for their Hoſpital on the *Pinchian* Mount, where formerly was a Garden of Thiſtles, near a Garden of Cardinal *Ludoviſius*, though not contiguous to it. The Plot was ſquare, and only 40 Rods in Circuit, which they took in Fee Farm from the Duke of St. *Gemini* ſubject to a perpetual Rent of 40 *Roman* Crowns, and a Condition of Re-entry reſerved to the Duke, and that he might hold it, and whatever Buildings ſhould be erected on it without Redemption, in caſe the Rent ſhould be in arrear three Years. On this Ground, and at the Charges of *Octavian Barbiano*, a *Roman* Senator, the Friers built the four Sides of their Church in the Form of a Croſs, with a vaulted Roof, and dedicated it to St. *Iſidore*, the Huſbandman, then lately canonized by Pope *Gregory*. On the right Side of the Church the Friers erected a little Cloiſter, with two ſmall Bed Chambers fixed againſt the Wall of the Church, in the ſame Place where the Chappel of St. *Anthony*, and the Crucifix now ſtands, together with two other Buildings near the Gate, one for a Chappel, and the other for a Veſtry. On the other ſide of the Cloiſter was built a Refectory and Kitchen, with two ſmall Pantrys, and other Conveniencies were alſo erected; and in the upper Floor was a narrow Dormitory, the outward Part of which contained 14 ſmall Beds, and a Paſſage or Antichamber. The inner part about the Cloiſters contained a quadrilateral Paſſage, which ſerved the Religious to walk and converſe in. A Maſter Builder expended the Money for erecting theſe Structures, and the Friers had not three Cubits of Land beyond this Square Circuit.——Some few *Spaniſh* diſcalceat Friers lived in the Houſe for two Years; but then the Houſe and Office of Procurator was at the Inſtance of the King of *Spain* taken from them, and the Friers ſent to their former Habitation in the Convent of *Ara-cæli*, and Pope *Urban* VIII. committed the Hoſpital of St. *Iſidore* to the free Diſpoſition the General of the Order, *Bernardin a Senis*, who placed ſome *Spaniſh* Obſervantins in it, called by them, Friers de Familiâ. But they being few, and not having a ſufficient Support, were not fond of ſo narrow an Habitation, which yet wanted a great deal of being finiſhed. It was encumbered not only with the Rent, but with other Charges, and with Debts due to Workmen to the amount of near 3000 Crowns. The Creditors became clamorous, demanding their Debts by Law, and the General of the Order was ſentenced to pay the Creditors in a Month, or that the Houſe ſhould be ſold, and the Creditors contented out of the Sale.—Matters being thus the General laid them before *Luke Wadding*, whom he knew to be a Man of Intereſt, and to have Friends to whom he could have Recourſe for an Aid to pay the Debts, and requeſted him to find ſome Means to prevent Religion from ſuffering ſo great a Diſhonour and Loſs. *Wadding* thought it a difficult Taſk to engage in, not only in reſpect to the greatneſs of the Debt, but as the Building was unfiniſhed, and the Plot too narrow, and incommodious for his Intentions. Yet out of Affection to his Order, and Zeal to his Country and Religion, he took the matter into Conſideration, and adviſing with the Pope and his Nephew, with the K. of *Spain*'s Miniſters, and eſpecially with Cardinal *Trejo*, when he ſaw them fall readily into his Scheme, and not only adviſed but perſuaded him to lay hold of the Opportuni-

red to pay the Creditors, on Condition that the Place ſhould be appropriated to *a College for Students, and to a regular Houſe of Obſervantin Franciſcans of the Nation and Province of* Ireland. The Condition did not diſpleaſe the General, both as his Deſire was accompliſhed in preſerving the Place for Religion, and out of a peculiar Affection he had for *Wadding* and his Country, and eſpecially as by theſe Means the *Iriſh* would obtain a Place of Education, which might be of Uſe not only to the Miſſion in *Ireland*, but in *England* and *Scotland*.—The Agreement was executed, and ſealed by the General with the great Seal of the Order on the 13th of *June* 1625, by which the General, reciting the Licence of Pope *Urban*, and that upon mature Deliberation he had converted the Hoſpital of St. *Iſidore* into a College, annexed it to the Province of *Ireland*, and granted it for ever to the Miniſters and Friers of that Province, *that the Study of the liberal Arts, of Divinity and Controverſy ſhould be there inſtituted*; and he framed other Articles in the Patent appertaining to the peculiar Government of a College, and which are more fully explained in the Conſtitutions of the College, and the Papal Bull of Foundation, granted and confirmed by Pope *Urban* VIII, who of his own proper Motion changed many Things in the Draught for the firmer Eſtabliſhment of the *Iriſh*, and promiſed them his Protection and Favour, which he performed to his Death.—On the 21ſt of *June* the ſame Year *Wadding* entered into Poſſeſſion, and placed in it *Anthony Hicky* as firſt and principal Lecturer of Divinity, *Patrick Fleming*, Lecturer of Philoſophy, and called indifferently into it the native Friers of all the four Provinces of *Ireland*, who were diſperſed in *Spain*, *Flanders* or *Germany*, whom he could find; ſo that in a ſhort time the College increaſed to the Number of 30 Perſons; and they acquired ſuch a Reputation for Religion and Learning, that they began to be very acceptable to the *Romans*, and their Fame to be diſperſed in other Countries.——*Wadding*, having diligently gathered in all the Contributions of the Benefactors, took Care in the firſt Place to clear off all the Debts due to the Workmen. Next he purchaſed off all the Rents and Incumbrances affecting the Plot by the firſt Agreement. Then he bought in for many thouſand Crowns all the Space of Ground lying between the Hoſpital Wall, and the Garden of Cardinal *Ludoviſius*. He alſo enlarged the Demeſnes of the College by buying in other contiguous Parcels of Ground, and then ſurrounded the whole Bounds with a firm Wall, and made a great many other Improvements. Then he ſet about improving the Buildings already made, and erecting others too tedious to be particularly mentioned; but to other Advantages he added a noble well choſen Library, conſiſting of Books rather for Uſe than Oſtentation, to the Amount of above 5000 printed Books, moſt of them Folios, and about 800 Manuſcripts. The Founder enjoyed the Office of Guardian of this College five Times, the ſame being elective every five Years, and died in it in 1657.

The College of *Capranica*, in *Italy*, and in the Popes Territories, about 28 Miles from *Rome* in the Road to *Viterbo*, was founded by the before-mentioned *Luke Wadding* for *Iriſh* Franciſcan Novitiates, to ſerve as a Supply for the College of St. *Iſidore*, in the Year 1656, the Pope's Bull for the Purpoſe bearing Date the 8th of *May* that Year, 6 Days after which *Wadding* ſolemnly took Poſſeſſion of the Houſe for that uſe. For it was formerly a Convent for *Auguſtinian Hermits*, which had been ſuppreſſed three Years before, among other ſmall Convents, by the Pope, who granted the Houſe and all the Revenue of it to this new Inſtitution, to be employed in building, and reducing it to the proper Form of a Houſe of Novitiates. *Wadding* provided Veſtments for the Altar, Books for the Students, and other Furniture neceſſary for the firſt Inhabitants, which he took care to increaſe as long as he lived. The Place was provided for 12 Friers, and as many Beds ſet up in it, together with other neceſſary Offices. It is placed under the Invocation of the Conception of the B. V. M.

The *Iriſh* Capuchins, being a Branch of the Franciſcans, had heretofore two Colleges at *Charleville* and *Sedan*, on the Frontiers of *France*, obtained by the Intereſt of Fr. *Francis Nugent* of the ſaid Order; but *Lewis* the 14th. King of *France*, not thinking it convenient to ſuffer Foreigners ſo near his Frontiers, up-

on

on ſome Miſ-information removed them to *Bar-ſur-Aube*, and *Vaſſy* in *Champagne*, where they now inhabit. The former is dedicated to St. *Bonaventure*, and the other to the Aſſumption of the B. V. M.

There was formerly a College for *Iriſh* Franciſcans at *Paris*, which is now diſſolved and alienated to a *French* Branch of this Order, called *Picpuſe*, in the Fauxbourg St. *Antoin*.

At *Boulay*, in *Lorrain*, is a College for *Iriſh* Franciſcans, under the Invocation of the B. V. M. founded by *Leopold*, Duke of *Lorrain*, in 1688, and obtained by the Intreaty of *Bernard Plunket*, ſupported by the earneſt Recommendation and Sollicitation of the Earl of *Carlingford*. The Building was begun in the Year 1700, to which the ſaid Earl was a conſiderable Contributor.

Anthony Monroy, General of the Dominican Order, on the 4th of *Auguſt* 1677, by Vertue of two Apoſtolick Briefs, appropriated the Convent of S. *Sixtus*, in the City of *Rome*, together with that of St. *Clement* united to it, to the *Iriſh Dominicans*, to ſerve as *a Place of Education for the Youth of* Ireland, *where they might live collegiatly, and be fitted for carrying on the Works of the Miſſion in their own Country*; and on the 20th of that Month *John O-Connor*, Provincial Procurator for the Dominicans of *Ireland*, and ſeven *Iriſh* Friers of the Order, were put into Poſſeſſion of the ſaid Convents. This Matter was before attempted in 1667 by *John Baptiſt* de *Marinis*, and *John Thomas* de *Roccaberti*, both Generals of the Dominican Order; but various Impediments prevented the Execution thereof at that time. The Foundation was indiſcriminately made for the Reception of all the *Iriſh* in general, without Regard to this or that Province. *John O-Connor*, by whoſe Sollicitations and Labour this Settlement was made, was educated in a Convent of Dominicans, in *Galway*, was a learned Doctor of Divinity, and well ſkilled in the *Hebrew* and *Greek* Languages. He was Procurator General of his Order in *Ireland*, and beyond Seas Definitor of the general Chapter in *Rome* in 1670; 1*ſt* Vicar Provincial, and afterwards Vicar General. He was alſo Confeſſor to *Eleanor*, Dutcheſs of *Cajetan*, whom he accompanied to *Rome* out of *Spain*, and prevailed on her to give to the *Iriſh* Miſſionaries of this College 6000 *Roman* Crowns. By his Means alſo *Nicholas Antonio*, Agent for the King of *Spain* in the Court of *Rome*, conſigned to the ſaid Miſſionaries 4000 *Roman* Crowns, or in Lieu thereof 38 Actions in the Mount of Piety, being the Reſidue of a Teſtamentary Diſpoſition made by Cardinal *Dominick Pimentelli*, a Dominican. Theſe and many other Favours he was the Inſtrument of procuring to this Settlement, and died at *Rome* in the Houſe of the ſaid Dutcheſs in *December* 1678, the Year after the Foundation of this College (which was originally granted to St. *Dominick* in his Life-time) and was buried in the Church of St. *Sixtus* (which gives Title to a Cardinal) and was rebuilt and conſecrated by Pope *Benedict* XIII. of the ſame Order the 14th of *September* 1727, who in 1729 ſojourned there with the *Iriſh* Fathers for ten Days. The Friers inhabit St. *Sixtus* in the Winter, and St. *Clements* in the Summer, for the Benefit of the Air. The Prior of this College is elective every three Years, and Dr. *James Fitz-Girald*, a Relation of Sir *Henry Piers*, the firſt Knight of that Name, and Sir *James Ware*, has been three times Prior of it.

At *Liſbon*, in *Portugal*, a College for Iriſh Dominicans was founded by King *Philip* IV. of *Spain* in the 17th Century, called the College of *Corpo Santo*, dedicated to the B. Lady of the *Roſary*, and promoted by *Daniel O-Daly*, commonly called, *Dominick à Roſario*, an *Iriſh* Frier of that Order, who was invited to *Lisbon* for the Purpoſe by the ſaid King. The ſame *O-Daly* founded a Convent for *Iriſh* Dominican Nuns near *Lisbon*, called the Convent of *Bon-Succeſs*, ſoon after the former. This is the only Nunnery for *Iriſh* Ladies abroad, except one at *Bruſſels* for Dominicans, and another for Benedictins at *Ipres*.

It is ſaid alſo that the Dominicans had a Reſidence at *Bilboa* in *Spain*.

O-Heyn mentions the Hermitage of St. *Anthony*, as a Reſidence of the *Iriſh* Dominicans given to them by the Duke of *Orleans*.

A College for *Iriſh* Dominican Friers was founded at *Louvain* in the Year 1656 by *Gregory Joyce* and *Henry Joyce*, two *Iriſh* Friers of that Order, according

ping to the Account given by *John O-Heyn* (*u*); who adds, that *Thady O-Duain*, Provincial of the Order, had before this obtained a Place of Refuge here for the Dominican Friers, who did not nevertheleſs enter *Louvain* till 1624 under *Roch Mac Geoghagan*, then Provincial. The College is dedicated to the *Holy-Croſs*.

A College for *Iriſh* Jeſuits was eſtabliſhed at *Poictiers*, in *France*, by the Letters Patent of *Lewis* XIV. in 1675, but founded by *Catherine*, Queen of *England*, at the Solicitation of F. *Hugh Callanan*, commonly called F. *Hughs*, then Preacher to the Queen. The Chappel of this College, erected in the Year 1714, is dedicated to St. *Patrick*.

A College for Iriſh Auguſtinian Hermits, under the Invocation of St. *Matthew*, was founded at *Rome*, as it is ſaid, in the Reign of K. *Charles* 2d of *England*, of which the *Iriſh* loſt the Poſſeſſion for want of Collegiates; but were again repoſſeſſed by Pope *Clement* the 12th in 1739, at the Remonſtrance of Fr. *Geoghagan* of the ſame Order.

The *Iriſh* Carmelites once had a College at *Louvain* under the Invocation of St. *Placidius*; but receiving among them ſeveral *Flemings* they were at length diſpoſſeſſed of it.

(*u*) Epilog. chron.

CHAP. XXXVIII.

Of the Monaſtical *State of* Ireland; *or a Diſquiſition concerning the Abbeys and Monaſteries of that Country; in which their Situations, Titles of Dedication, Times, Founders, Orders, and to whom granted or aſſigned after the Diſſolution, are methodically diſpoſed in a Table.*

Of the Regular Canons *of St.* Auguſtin, *including the* Aroaſian *Canons, being a Branch of the ſame.*

Abbreviations of Words often occurring in the following TABLE. A. for Archbiſhop.—Ab. for Abbey or Abbot.—Al. for alias or aliis.—Aſſ. for Aſſignee.—B. for Biſhop.—B. V. M. for Bleſſed Virgin Mary.—Can. for Canon—C. for County. —Dub. for Dublin. —E. for Earl and for Eaſt.—H. C. for Holy Croſs.—H. T. for Holy Trinity.—Jun. for Junior.—K. for King.—M. for Monaſtery.—P. for Priory.—Pre. for Preceptory.—Rev. for Reverſion.—S. for Saint.—Sec. for Secular.—Sen. for Senior.—V. for Viſcount.—W. for Weſt.—Note the Abbots or Priors of Houſes marked thus † had Seats and Suffrages in the Houſe of Lords.

Reg. Can. Aug.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Aſſignees.
CITY DUB.	†All-Saints. P. of Aroaſian Canons.	DermodMc-Murrough, K. of Leinſter	— 1166	Citizens of Dub. Aſſ. Trin. College, Dub.
	† Chriſt Church. H. T. 1ſt. Sec. Can. 2. Aroaſians, 3. Dean and Chapter.	Sitrick, K. of the Danes of Dub. and Donat. B. of Dub. Changed toReg. Canons by Laurence A. of Dub. then to a Dean and Chap.	— 1038 Abt. 1166 — 1541	Dean and Chap. of Chr. Church.
	Holm-Patrick. P.—	Sitrick Mc-Murrough	12th Cent	Sir James Fullerton. Aſſ. Earl of Thomond.
C. DUBLIN.	Luſk. ——	Colga, Abb. of it.	About 694	A Pariſh-Church.
	Swords. —	St. Columb. —	Cent. 6	
	Finglaſs. — — —	Perhaps St. Patrick.	very antient.	
	Cluain-Dolchain. —	St.Mochua 1ſtAb. of it	Cent. 7.	A Pariſh-Church.
	Caſtle - Knock, S. Brigid.	Richard Tirrel. —	Cent. 13	A Pariſh Church.
	Taulaght. — —	St. Melruan, Ab. of it	Cent. 8	Annexed to the See of Dub.
	Ireland's Eye, an Iſland — —	St. Neſſan. — —	Cent. 6	
	Tegh - Sacra, near Taulaght.	St. Mo-Sacre. —	Cent. 7	
	Cluain-Daimh, —	St.Sinchelle,rather St. Ailbhe. —	Cent. 5	
	Tulach-Fobhair, near Naas, dependent on Foure C. W. Meath.	St.Fechin (endowed by a K. of Leinſter.) —	Cent. 7	
C. KILDARE.	Kildare, Abby of Canons.	St. Æd. Abbot of it. —	Cent. 6	
	Glaſnaidhen. —	MobhiusClairnech, al Berchan, Ab of it.	— 544	
	† Conall. P. of B. V. M. and St. David. — —	MilerFitz-Henry. L. J. of Ir.	— 1202	Edw. Randolfe, Termor Sr. Edw. Butler, in Rev. Sr. Nich. White, in Rev.
	Kil - Auxille, al. Kil-Uſſail, and Kil-Uſſy.	St. Patrick, given to St. Auxille. —	Cent. 5	
	Kilruſh, B. V. M.	Wm. Mareſchal, E. of Pembroke.	Cent. 12	Cell to Carthmele in Lancaſhire.
	Near Naas, P. of St. J. Baptiſt.	A Baron of Naas	Cent. 12	

DUBLIN

A Regular Canon of S.t Augustin.

Reg. Can. Aug.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees:
G. WICKLOW.	Glendaloch, S. S. Peter and Paul. —	St. Coemgene, or Keivin.	Cent. 6	Bpk. united to Dublin.
	Glendalogh, P. of St. Saviour.			
	Glendaloch, P. de Rupe.			
	Druim - Chaoin-Cellaigh.	St. Abban —	Cent. 6	
C. WEXFORD.	Camrofs —	The ſame —	Cent. 6	
	Maghere-Nuidhe —	The ſame —	Cent. 6	
	Fion-Magh, or the white-field.	The ſame —	Cent. 6	
	Diſert-Cheanan —	The ſame —	Cent. 6	
	Roſſ-Mac-Treom —	The ſame —	Cent. 6	
	Achad-Abla —	St. Finian —	Cent. 5	
	Taghmun —	St. Munnu —	Cent. 6	
	Beg-Erin, an Iſland.	St. Ibar —	Cent. 5	
	Cluain-Mor —	St. Edan, al. Moedoc	Cent. 6	
	Scanbotha — —	Colman O-Fiachrah, Patron.	Cent. 6	
	Inbher-Dagan —	St. Dagan —	Cent. 6	
	Selſker, P. of S. S. Peter and Paul	Roches, Patrons, perhaps Founders, al. the Oſtmen.	Cent. 12	John Parker, Aſſ. John Devereux, after Edw. Turner.
	Dune —	By ſome, the Oſtmen.	Before the En. Invaſion.	
	Ferns, B. V. M.	DermodMc-Murrough, K. of Leinſter.	About 1158	Sr. Richard Maſterſon.
	Ferns —	St. Ædan or Moedoc, endowed by Brandub. K. of Kinſellagh.	Cent. 6	A Biſhop's See.
	Fedh - Duin, or Fiddowne.	St. Moedoc, Ab. perhaps Founder.	Cent. 6	
	Kilmanagh — —	St. Natalis, Ab. —	Cent. 6	
C. KILKENNY.	Kilkenny, P. of S. J. Bapt.	William Mareſchal ſenr. E. of Pembroke.	— 1211	Mayor and Citizens of Kilkenny.
	Fertnegeragh, P. of St. Kiaran.	Blanchfields, [Allemande.]	Cent. 13	Ja. Butler Eſqr; Aſſ. Sr. Edw. Butler.
	Iniſtiock, P. of St. Columb.	Tho. Fitz-Anthony.	Abt. 1206	T. Butler, E. of Ormond.
	✝ Kells P. B. V. M.	Geffry Fitz-Robert.	About 1183	J. Butler, E. of Ormond
	Leighlin — —	St. Gobban —	Cent. 6	
C. CARLOW.	Leighlin, P. of St. Stephen (Order incertain.)	Burchard, a Norwegian.	Cent. 9	Annexed to the Deanery of Leighlin in 1432.
	Agha-Cainid, al. Tegh - Moling, or St. Mullens.	St. Moling, Ab.	Cent. 6	
	Saiger, or Seir-Kiaran, P. of St. Kiaran.	St. Kiaran ſenr.	Cent. 5	Sir Wm. Taafe, Aſſ. James E. of Roſcommon.
	Birre —	St. Brendan ſenr. —	Cent. 6	
	Dairmore, al. Linalli, Ab. of St. Colman.	Colman —	Cent. 6	
	Clonmacnois —	St. Kiaran junr. —	— 548	
KING'S C.	Clonfert Molua —	St. Molua —	Cent. 6	
	Kil-Abbain —	St. Abban —	Cent. 6	A diſtinct Houſe from Kil-Abban in the C. of W. Meath.
	Liathmore —	St. Pulcherius —	Cent. 7	
	Durrogh or Dermagh, Ab. B. V. M.	St. Columb —	About 550	Nicholas Herbert.
	Galen, P. —	St. Canoc or Mochenoc	About 492	Sir Gerard Moor in part
	Killeigh, P. of the H. C.	St. Sincell Mc-Cenenain, Ab. perhaps Founder.	Ob. 548	John Lee.

Reg. Can. Aug.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
QUEEN'S C.	Aghavoe —	St. Canic —.	Cent. 6	
	Clonenagh or Cluain-Ednach.	St. Fintan, Ab. and Founder.	Cent. 6	Parish Church.
	Annatrim, or Enach-Truim.	St. Coeman, Ab. and Founder.	Cent. 6	Parish Church.
	Aghamacart, P.	O-Dempsies, [Allemande.]		Florence Fitz-Patrick, Baron of upper Ossory. —Ass.—now Ephraim Dawson, Esqr;
	Menedrochaid. —	St. Manchene, Ab. perhaps Founder.	Cent. 7	
	Achad-Ardglais, called also Achad-Finglass.	St. Fintan, Ab. perhaps Founder.	Cent. 6	
	Achad-Ur. — —	St. Lactin. —	Cent. 6	
	Cluain - imurchir and Ross-Tuirck.	St. Brecan, or Brocan, Ab. of both.	Cent. 6	
	Glean-Ussen. — —	St. Comgan, Ab. —	Cent. 6	
	Trim, M. of B. V. M.	Perhaps St. Loman. New built by the Lacys.	Cent. 5 Cent. 12	Sir Ant. St. Leger—part. Luke Dillon—part.
	Ballybogan, al. de Laude Dei, P. of H. Trin.	Jordan Comyn, as fame says.	Existed Cent. 13	Sir Wm. Birmingham. Rev. Sr. Edw. Fitzgirald.
	Clonard. —	St. Finian — —	Cent. 6	
	Clonard, P. of St. Peter.	Lacies — —	Cent. 12	
	Colp. — —	H. Lacy made it a Cell to Lhanthony in Wales.	About 1182	Sir Gerrard Moor.
	Duleek or Damliag, Cell of St. Cianan.	St. Cianan. ——	Cent. 5	
		H. Lacy made it a Cell to Lhanthony in Eng.	Abt. 1180	Sir Gerrard Moor.
C. E. MEATH	Duleek, P. of B. V. M.	One Kelly. —	Before Conq.	Henry Draycot.
		St. Cathmas Ab of it.	Ob. 805	
	Duleek, an Hospital for the Sick.		Existed 1403	
	Kells, M. B. V. M.	St. Columb. — —	About 550	Sir Gerald Plunket.
	Navan, Ab. B. V. M.	Joceline Nangle —	Cent. 12	Jn. Wakely—Termor.
	Slane —	St. Patrick —	Cent. 5	A Franciscan M. erected on the Scite of it.
	Disert-Moholmoc Ab. of St. Colman.	St. Colman —	Cent. 6	
	Near Ratouth, Ab. of St. Mary Magdalen.			See Pipe Roll 9 Rich. 2.
	Domnac - Phadraig, or St. Patrick's Church.	St. Patrick— — Conal Mac - Neill Brother to K. Leogair. Benefactor.	—— 433	
	Kil-Abban ——	St. Abban — —	Cent. 6	
	Cluainfode, now Ecra-Tulach.	St. Librenus —	Cent. 7	
	Rath - Aodha, or Rath-Edha.	St. Aid — —	Cent. 6	Parish Church.
	Molingar, P. of B. V. M.	Ralph Petit, B. of Meath.	About 1227	Sir Richard Tuit.
	Tobar - Cormac. see Inquis. 31. Eliz.	— — — —	——	H. Matthews, Termor. Sr. Francis Shane.
C. W. MEATH	Four, P. of S. S. Taurin and Fechin.	St. Fechin-Walt-de Lacy made it a Cell to the Benedictin Ab. of S. Taurin in Norm.	Cent. 7	Nugent, Lord Delvin.
	Tristernagh, P. of B. V. M.	Sir Geffry Constantine.	About 1200	Henry Piers.
	Tibraid ——	St. Fechin. —	Cent. 7	
	Rathenin ——	St. Carthag. —	Cent. 6	
	Cluan-Dachran, a Cell near Rathenin.	Mochua Mc-Niellan, first Ab. of it.	Cent. 7	
	Drumcuilin, near Rathenin.	Barindeus Ab, of it.	About 590	

Reg. Can. Aug.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
C. LONGFORD.	Inifmore in Lough-Gaun, P.	S. Columb ——	Cent. 5	
	Inis-bo-fin, in Lough-Ree, Ab.	S. Rioch ——	Cent. 5	
	Inis-cloghran, in Lough-Ree, Ab.	S. Dermod ——	Cent. 5	
	All-Saints, Ifl. in Lough-Ree, P. called Inis-Aingin.	S. Kiaran of Clonmacnois.	— 544	Sir Patr. Barnwall—Aff.—Lord Delvin.
	Derg, P. of S. Peter	Gormgall-O-Quin	Cent. 13	Nich. Ailmer, Termor.
	Kilmodain, Ab.	Modan, Ab. perhaps Founder.	Cent. 6	
	Ardagh, Ab. ——	S. Patrick, or S. Mel.	Cent. 5	A Biſhop's See.
C. LOUTH.	Louth, P. B. V. M.	S. Moctè ——	Cent. 5	
	† Louth, P. B. V. M.	Donat O-Carol, K. of Ergal. and Edan O-Kelley, Biſhop of Clogher.	— 1148	Sir Oliver Plunket.
	Knock near Louth, Ab. of S. S. Peter and Paul.	Donat O-Carol —	Cent. 12	Sir John King.
	Druim-Inis-gluin —	S. Patrick ——	Cent. 5	
C. ARMAGH.	Armagh, Ab. of S. S. Peter and Paul.	S. Patr. firſt Founder.	Cent. 5	Sir John Davis, and Sir Toby Caulfield.
		Imar O-Hedegan, Reſtorer.	Cent. 12	
	Cluain-Fiachul —	Lugadius, Ab. of it —	Ob. 580	
C. DOWN.	Down, Iriſh P. of S. John Bapt.	Malachy O-Morgair	— 1138	
	Bangor —	S. Congal ——	— 555	Moſtly to James Hamilton, V. Clandeboy.
		Malach. Morgair, Reſtorer.	— 1120	
	Moville or Magbille, Ab. of S. Finian.	S. Finian ——	About 550	James V. Clandeboy —Aſſ. Hugh Mountgomery, V. Ardes.
	Saul, M. S. Patrick.	S. Patrick ——	— 432	
		Repaired by Malachy Morgair.	Cent. 12	Girald, E. of Kildare.
	Dromore ——	S. Colman ——	Cent. 6	An Epiſcopal See.
	Nendrum ——	S. Cailan, Ab. of it —	Cent. 5	
	Machaire Lynn —	S. Colman ——	Cent. 6	A Pariſh Church.
C. ANTRIM.	Kells, or Diſert-Kellach, P. B. V. M.	Kellach, an Anchorite	Before 828	
	Muckmore, P. of B. V. M. and S. Colman-Ello.	S. Colman-Ello —	About 550	—— Langford. Sir Roger Langford ſeized of it in 1639.
	Kilboedan, al. Kil-Oſcoba.	S. Boedan ——	Cent. 6	
	Achad-Dubthaigh —	S. Goar, Sen. —	Cent. 7	
	Raghlin, Inſ.	Lugaid-Laithir —	About 591	
	Rath-Muighe —	S. Patrick ——	Cent. 5	
C. LONDONDERRY.	Cambos, now Camus	S. Congall. ——	— 580	A Par. Church.
	Derry, Ab. S. Columb.	S. Columb ——	545 or 546	Sir Henry Bruncard.
	Coleraine —	— — — — —	Cent. 5	
	Dungevin, P. —	O-Cahans [Allem.]	— 1100	Londoners of the new Plantation.
C. DUNNAGALL.	S. Daboec's Iſland in Lough-Derg. P.	S. Daboec, al. S. Patrick	Cent. 5	James Magragh.
	Cnodain, Ab. —	S. Conan, Ab. of it	Cent. 6	
	Both-Chonais, Ab.	Congall (not he of Bangor)	Cent. 7	
	Fathen-Mura, Ab. —	S. Murus ——	Cent. 6 or 7	
	Congbail, Ab. —	S. Fiachre, Ab. —	Cent. 6	
	Druim-Tuom, now Drumhome, Ab.	S. Ernan ——	Cent. 6	A Pariſh Church.
	Mag-bile — —	S. Finian ——	Cent. 6	Different from Magbile C. Down, though the ſame Founder.
C. TIRONE.	Clogher, Ab. B. V. M.	S. Macartin ——	Cent. 5	B. of Clogher.
C. FERMANAGH.	Devenish, or Damlnis, P. B. V. M.	S. Laſerian (not he of Ferns)	Cent. 6	

Reg. Can. Aug.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
	Lisgavailor Lisgool, P. B. V. M.		— 1106	
C. FERMANAGH.	Inis-Muigh-Samh, Isl.	S. Nennidius.	Cent. 5	
	Cluain-Inis in Lough-Erne.	Synel Mc-Maynacur, Ab.	— 540	
C. MONAGHAN.	Clunes or Cloniſh, Ab. of S. S. Peter and Paul.	Tigernach. —	Ob. 550	Sr. Hen. Duke, Termor.
	Muck-Naimh. —	St. Moeldodus. —		
C. CAVAN.	Drumlahan, P. B. V. M.	St. Edan, al. Maidoc.	Cent. 6	Hugh O-Reily for 21 years.
	Kilachad. —	St. Tigernac. (not he of Clunes.)	Cent. 8	
	Dungarvan, or Achad-Garvan.	St. Garvan.	Cent. 7	
	St. Molanfide, Isl. or Dar-Inis.	St. Molanfide.	Cent. 6	Sr. Walt. Raleigh—Aſſ.—E. of Cork.
C. WATERFORD.	Mothil, Ab. of S. Coan and S. Brogan.	St. Brogan.	Cent. 6	Sr. Walt. Raleigh—Aſſ. E. of Cork.
	Liſmore. —	St. Carthag. —	— 630	A Biſhop's See.
	Glaſmore. —	St. Cronan.	Cent. 7	Sr. Walt. Raleigh—Aſſ.—E. of Cork.
	Ardmore. —	St. Declan. —	Cent. 5	Afterwards a Bpk.
	Diſert-Nairbre. —	St. Maidoc of Ferns.	Cent. 6	
	Near Cork, Ab. of S. Finbar, S. J. Bapt.	Cormac K. of Munſter, al. Deſmond.	Abt. 1134	To divers. Chiefly to Sr. Richard Greenville—Aſſ.—E. of Cork
	Cluain-Ard Mobecoc, of St. Becan, al. Mobecoc.	St. Abban.	Cent. 6	
	Cluain-Finglaſs. —	St. Abban. — —	Cent. 6	
	Ballybeg, P. of St. Thomas.	W. de Barry, endowed by his Son David.	— 1237	George Bourchier, Termor.
C. CORK.	Kil-Achad-Conchean.	St. Abban.	Cent. 6	
	Roſs-Carbry, P. a Biſhoprick united to Cork.	St. Fachnan.	Cent. 6	Ro. Morgan, Termor.
	Tullales, P.	Matthew Fitz-Griffin.	—	United to Kells in Offory.
	Weeme, Ab. of St. John Evang.	———	———	Near Cork, & ſubſiſted. 5 Edw. II.
	Tulachmin. — —	St. Molagga. —	Cent. 7	Subſiſted in 1259.
	Obalvene. — —	——— ———	———	
	Limerick, P. B. V. M. St. Edmund, and H. C.	Simon Minor, a Citizen of Lim.	Cent. 13	Edmund Sexton.
	Iniſcatte, Iſl. in the Shannon, P. of St. Senan.	St. Senan.	Cent. 5	Mayor and Bayliffs of Limerick.
C. LIMERICK.	Rathkele, P. of B. V. M. for Aroaſian Can.	One Harvey [Allem.] Endowed by Eleanor Purcell.	About 1200 — 1289	
	Kynnythin. — —	——— —	——— ———	Subſiſted 1300.
	Mungairet. —	St. Patrick. —		Deſtroyed in 1107.
	Cluain-Claidech. —	St. Edan, B. of Ferns.	Cent. 5	
	Killmallock. — —	St. Mochelloch.	Cent. 6 Cent. 7	A Pariſh Church.
	†Athaſſel, P. of S. Edm. King & Martyr.	Wm. de Burgh.	About 120	Tho. E. of Ormond.
	Cahir-Duneſk, P. B V M.	Geffry de Camvill.	Cent. 13	Sr. Geo. Sherlock.
	Carrig-ne-Suir, P. of St. J. Bap.	Wm. de Cantelo & Dioniſia his Wife.	Cent. 13	Subjected to the Hoſpital of S. Tho. of Acon, London.
C. TIPPERARY.	Inchinemeo, P. of St. Hilary & B. V. M.	St. Donan, [Allem.]	Cent. 7	
	Lurchoe or Lothra P. of St. Ruadan.	St. Ruadan.	Cent. 6	Rich. Nugent, Baron of Delvin.
	Near Nenagh, P. of St. J. Bap.	Theobald Walter, Butler of Ireland.	Abt. 1200	Oliver Grace.

Reg. Can. Aug.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
	Tirdaglafs —	Colman Stellan, Abbot	in 624	
	Thome, P. of S. Donan, or B. V. M.	S. Donan	Cent. 7	Secularized by K. H. 8. after diffolved by Q. Eliz.
	Emly — —	S. Ailbe —	Cent. 5	A Biſhop's See.
C. TIPPERARY.	Ardfinan —	S. Finian, the Leper	Cent. 6	
	Roſcree —	S. Cronan —	Cent. 6	
	Cluain-Combruin —	S. Abban — —	Cent. 6	
	Enach-Midbrenin	Æd. Mc Briccius	Cent. 6	Allemande miſplaces this Houſe in the C. of Cork.
	Iniſlannaught —	S. Pulcherius — —	Cent. 6	
	Aghamore, P. —			
	Bally-ne-Scelig al. S. Michael's Mount.	Flan Mc-Cellach, Ab.	Ob. 885	Rich. Harding, Termor
	Inis-fallen in Lough Lean, P.	S. Finian, the Leper.	Cent. 6	Capt. Rob. Collam.
C. KEKKY.	† Killagha, or de Bello-loco, P. B. V. M.	Geffry de Mariſcis	Cent. 13	Capt. Rob. Collam.
	† Rathtoy, P. of S. S. Peter and Paul. Aroaſian Canons.	Frier Wm. confirmed by K. John.	Cent. 13	
	Clare, al. Kilmoney, al. de Forgio, Ab. of S. S. Peter and Paul.	Donald O-Brien, K. of Limerick.	— 1195	Exemplified and confirmed 1461.
	Inis-Negananagh or the Iſl. of Canons P.	The ſame	Cent. 12	
C. CLARE.	Inis-Kealtre, an Iſl. in the Shanon.	S. Camin	Cent. 7	Temple-Camin, a Church in the Iſland.
	Inis-Lua, an Iſl. in the Shanon.	S. Senan	Cent. 5	
	Aghrim or Eachruim, P. of S. Catharine.	Theobald Walter, firſt Butler of Ireland.	Cent. 13	Ric. E. of Clanriccard.
	Aran or Arna-Nemh, Ab.	S. Endeus	— 449	
	Clonfert — Brendan, al. de Portu puro, B. V. M.	S. Brendan	— 558	United to the See of Clonfert.
	Clontuoſkirt-O-Many.	Boadan, Ab. and Founder died.	— 809	Ric. E. of Clanriccard.
	Kilmacduach, al. de Petrâ Duacenſi.	Colman Mc-Duach, al. Maurice Bp. of Kilmacduach.	Cent. 6	Ric. E. of Clanriccard.
	Monaſter-O-Gormogan, al. de Via nova, B. V. M.	O-Gormogan, mentioned in a Record of 1308.	—	Wm. E. of Clanriccard
C. GALWAY	Cluain-fois —	S. Jarlath. —	Cent. 5	
	Tuam —	S. Jarlath —	Cent. 5	After a Cathedral.
	Tuam, P. of St. J. Bap. (Order incertain.)	Tirlagh O-Connor, K. of Ireland.	About 1140	Ric. E. of Clanriccard
	Imaidh or Immagh, and Ardoilen, 2 Iſl. and in them 2 Ab. of Canons.	S. Fechin —	Cent. 7	Pariſh Churches.
	Inis-Mac-Hua-Cuin.	S. Brendan of Clonfert.	Cent. 6	
	Rathmat, near Lough-Corrib.	S. Furſey	Cent. 6	Now Kilfurſa a Pariſh Church.
	Kil-chuanna	Diſciples of S. Cuanna.	Cent. 6	Par. Ch. in Dioceſe of Tuam.
	Kil-chonail	S. Conal, Ab. or Founder.	Cent. 5	

Reg. Can. Aug.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
C. MAYO.	Mayo, Ab. of St. Colman.	S. Colman.	665	Dominick Brown &Geo. Dillon Aſſ. Prov. & Bur. of Athenree. Part to Mayor, and Bayliffs of Galway. Part to Provoſt and Burgeſſes of Athenree. Part to Trin. Col. Dub.
	Cong, Ab. B. V. M.	Donald Mc. Æd, K. of Ireland.	624 or 635.	
	Ballintobber, or de Fonte S. Patricii.	Charles O-Connor Crovderg, K. of Conaught.	— 1216	
	Ab. of H. Trin.			
	Croſs, a P. and Cell to Ballintobber, B. V. M.	Abbots of Ballintobber. [Allem.]		
	Inis-bo-ſin. —	St. Colman. — —	About 665	Diſtinguiſhed from a Place of the ſame Name in the C. of Longford.
	Annagh, a Cell to Cong. Quære? It being in Inquiſitions placed among the Franciſcans.	Walter Fitz-Thomas, de Burgo.		
	Elytheria, Ab. —	S. Gerald. —	Cent. 7	
	Roſcoman, Ab. of S. Coman.	S. Coman. —	About 550	Sr. Nicholas Malby.
	Clontuoſkirt Natin.	S. Faithlec. —	—	Another Clontuoſkirt in the C. of Galway.
C. ROSCOMMON.	Dorhan, P. and Cell to the Ab. of Roſcoman.	The O-Connors, Patrons.		
	Inchmacnerin, al. Inchvicrinni; anticntly Eaſmac-Neirc. P.	S. Columb.	Cent. 6	Wm. Taafe, Termor, Aſſ. Tho. Spring.
	Inchmore in Lough-Ree, P.	S. Liberius	Cent. 5	Sr. Rich. Barnwall.
	Kilmore, P. B. V. M.	Conn O-Flanagan.	— 1232	Sr. Patr. Barnwall, Termor.
	Eadardruim, P.	S. Diradius.	Cent. 6	Par. Ch. in the Dioc. of Elphin.
	Cluain-Cairpthe, Ab.	S. Berach.	End of 6th or Beg. of 7th Cent.	
	Lyſſduffe, P.	Cell to the Ab. of Cong.	—	College of Dublin.
	Monaſter-Evan —	—	—	Mentioned in Inquiſition 28. Eliz.
C. SLIGOE.	Akeras, al. Kilmalton, P.	S. Molaiſſe. —	Cent. 7	
	Achonry, al. Ach-ad-Conair, Ab.	S. Finian.	About 530	
	Bally - Aſſadara, Ab. of St. Fechin.	S. Fechin.	Cent. 7	Brian Fitz-Williams, —Aſſ. Edw. Crofton.
	Bile-Fechin, Ab. —	S. Fechin. —	Cent. 7	Par. Ch.
	Kil-na-Manach, Ab. of S. Fechin.	S. Fechin	Cent. 7	Ric. E. of Clanriccard
	Druim-Ratha, Ab.	S. Fechin. —	Cent. 7	
	Kil-Gharban, Ab.	S. Fechin. —	Cent. 7	
	Druim-Lias, Ab.	S. Patrick. —	Cent. 5	
C. LEITRIM	Moyhil, al. Moethal, P. of B. V. M.	S. Manchene.	Cent. 7	

An Augustinian Nun

Nunneries of Canoneſſes of the Order of S. Auguſtine.

CANONESSES.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and ASSIGNEES.
CITY DUB.	Hoggis, B. V. M. Aroaſian Can.	Dermod Mc-Murrough, K. of Leinſter.	About 1146	James Sedgrave-Aſſ- ſeveral in Truſt for Tho. Fian.
C. DUBLIN.	Luſk.	——	Antient.	
	Tranſlated to Grace-Dieu.	—	Cent. 12	
	Grace-Dieu, tranſlated from Luſk.	Jn. Comyn, Arbp. of Dublin.	About 1190	Patrick Barnwall.
C. KILDARE.	Kildare, Nun. of St. Brigid.	St. Brigid.	About 480	Anthony Deering.
	Timolinbeg, Nun. of B. V. M. Aroaſians.	Robert Fitz-Richard, Lord of Norragh.	About 1200	
C. KILKENNY.	Kilclehin, al. de Bello portu (Beauport.) Nun. of St. Kilkin.	Dermod Mc-Murrough, K. of Leinſter, annexed it to Hoggis Endowed by Earl Jn. & David Fitz-Milo.	— 1151	City of Waterford.
C. CARLOW.	Athaddy, dependent on Hoggis, Aroaſians.	The ſame —	About 1151	
	Graney.—Nun. of B. V. M. miſplaced by Ware in the C. of Kildare.	Walt. de Riddleſford.	Abt. 1200	Leonard Ld. Grey— afterwards to Sr. Anthony St. Leger.
	Kill-Liadain, a Nun.	St. Kiaran the elder, for his Mother Liadana.	Cent. 5	
KING'S C.	Clonmacnois, a Nun. by Tradition.	——	——	The Ruins of an elegant Arch remain here, which are ſaid to be a part of the Chappel of the Riaghalta Kailleach i. e. the religious old Women.
	Kil-Rignaigh. —	St. Regnacia, Abbeſs,	Cent. 6	
	Killeigh, a Nun. —	Warrens, (Allemand.)	Cent. 12	
C. E. MEATH	Clonard, Nun. of B. V. M. —	Endowed by O-Melaghlin, K. of Meath. confirmed by the Pope	Before the Conqueſt. — 1195	Made a Cell to Odder.
	Odder, Nun. of St. Brigid.	Barnwalls [Allem.]	Cent. 12	
	Liſmullen, Nun. of B. Trin.	Avicia le Corner.	About 1240	Sr. Tho. Cuſack.
	Kil-Ailbe, al. Tegh-Sinchea, Nun.	St. Abban.	Cent. 6	
C. LONGFORD.	Cluain-Bronach, Nun.	St. Patrick.	Cent. 5	
	Druimcheo, Nun. —	St. Patrick. — —	Cent. 5	
C. LOUTH.	Termon-Fechin, Nun. B. V. M.	The Mc-Mahons, [Allem.] confirmed by the Pope.	—— 1195	Peter Duffe, Termor.
	Fochard, Nun. of St. Brigid.	St. Monenna, al. St. Darerca.	— 630	Now Faugher, a Pa. Ch.
C. ARMAGH	Armagh, Temple Brigid. Nun.	St. Patrick.	Cent. 5	See Jocel. Vit Patr. p. 165
	Armagh—Temple-na-fearta. Nun.	The ſame. ——	Cent. 5	
	Killeve, Nun.	Darerca. —	Cent. 5	Tythes to Sr. Marmaduke Whitchurch Scite and Temporalties to him and J. Wakeman
C. ANTRIM.	Lin, near Carrickfergus, Nun.	Darerca, St. Patrick's Siſter, Abbeſs.	Cent. 5	
C. TIRONE.	Cluain-Dubhain or Druim-Dubhain, Nun.	St. Patrick.	Cent. 5	

Canonesses.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
C. CAVAN.	Doire-Mell, Nun.	St. Tigernach for his Mother Melle.	Cent. 8	A different perſon from Tigernach of Clunes.
C. FERMANAGH.	Roſs-Oirthir, Nun. —	St. Fanchea. —	Cent. 5	
C. LIMERICK.	Cluain-Credhail, Nun.	St. Ita. — —	Cent. 6	
	Limerick, Nun. of St. Peter.	DonaldO-Brien, K. of Limerick.	Cent. 12	
	Monaſter ne Calliagh, or Monaſter-Gallioch, Nun. of St. Catherine.			Near Lough-Gir.
C. TIPPERARY.	Moylagh, Nun. of St. Brigid.	The Butlers[Allem.]	Cent. 14	Sr. H. Radcliffe, Termor.
C. CORK.	Bornech, orBallyvorney, Nun. of St. Gobnata.	St. Abban. — —	Cent. 6	
	Kilkere or Kilchre Nun	St. Cera. — —	Cent. 6	
C. CLARE.	Kil-Oen, Nun. of St. J. Bapt.	DonaldO-Brien, K. of Limerick.	Cent. 12	
	Roſs Benchuir, Nun.	St. Conchea. —	Cent. 5	
C. GALWAY	Enach-dune, Nun. B. V. M.	St. Brendan. —	Cent. 6	Ric. E. of Clanriccard.
C. MAYO.	Mayo, Nun. —	St. Segretia. —	Cent. 7	
C. ROSCOMMON.	Kilaracht, Nun.	St. Patrick for his Siſter Athracta.	Cent. 5	Terence O-Birne—Aſſ. E. of Clanriccard.

Abbeys of Canons of the Congregation of St. Victor.

Can. St. Victor.					
CITY DUB.	† St. Thomas near Dub. Ab.	K. Hen. II.	—	1177	† To divers. Part to W. Brabazon, Eſq; Part to Rob. St. Leger, Eſq.
C. DUBLIN.	Near Salmon-leap P. of St. Catherine.	Warriſius de Peche.	—	1219	† United to Ab. St. Thomas, Dub. 1323.
C. KILDARE	Scala Cæli, or St. Wolſtans, P.	Adam de Hereford, and Richard the 1ſt Prior of it.		Abt. 1205	John Allen, Cuſt. Rot.
C. WEXFORD.	Iniſcorthy, P. of St. J. Evan. Cell to St. Thomas, Dublin.	Girald de Prendergaſt and John St. John Bp. of Ferns.		Abt. 1240	Tho. E. of Ormond, —Aſſ. Nicholas White
C. E. MEATH.	†Newtown near Trim, P. of S. S. Peter and Paul.	Simon Rochfort, B. of Meath.		About 1206	To ſeveral.
C. WATERFORD.	Near Waterford P. of St. Catherine.	Oſtmen. — Confirmed by the Pope. Endowed by Elias Fitz-Norman.		— 1210	E. of Thomond.
C. CORK.	Fermoy Bridge, al. Ballindroghed, P. of B. V. M.	Alexander Fitz-Hugh Roch.		Cent. 13	

IRISH CENTRAL LIBRARY FOR STUDIES
DUBLIN

A Nun of S. Bridgid.

A Regular Canon of S. Victor.

A Knight Templar.

A Knight of St. John of Jerusalem

Knights Hospitallers, or Knights of the Order of St. John *of* Jerusalem, *under the Rule of* St. Augustin; *to whom the Lands of the Knights Templars were granted* Temp. Edw. II.

St. J. of Jerusalem, or Hospitallers.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
C. DUBLIN.	† Kailmainham, near Dub. P. of St. J. Bap.	Rich. Strongbow, E. of Pembroke.	About 1174	To Numbers.
	Clontarffe, Pre. of St. Congall.	First Templars, then Hospitallers, K. Hen. II. (Allem.)	Cent. 12	Sr. Geffry Fenton.—Now the Estate of John Vernon, Esq;
C. KILDARE.	Kilbegs, Pre. — Kilheel, Pre. — Tully, Pre. —	Maurice Fitz-Girald.—	Cent. 13	John Allen. David Sutton.
C. WEXFORD.	† Wexford, Pre. of St. J. and St. Brigid	Wm. Marescall, E. of Pembroke-	Cent. 12	The grand Priory of the Hospitallers, till upon the Suppression of the Templars, T. Ed. 2. they got Killmainham.
	Kilclogan, Pre. 1st Templars, then Hospit. —	O-Mores, [Allem] —	Cent. 13	Sr. Adam Loftus.
	Bally-Hewk, or Bally-Cauk, Pr. of St. J. Bap. subordinate to Kilclogan, and near it.	This House has escaped Ware and Allemande.		Wm. Keating, Precept. of Kilclogan and Bally-hewk at the dissolution. See Grant of Pension to him in the Rolls-Office, 18 July, 33 H. 8.
C. CARLOW.	Killergy, Pre. of St. J. Bap. 1st Templars, then Hospitallers.	Gilbert de Borard- —	Cent. 13	Sr. Gerald Aylmer.
C. E. MEATH.	Kilmainham-beg near Nobbir, Pre.	Walter de Lacy, Ld. of Meath.	Cent. 12	Patrick Barnwall, Termor.
	Kilmainham-Wood, Pre.	Prestons, [Allem.] —	Cent. 13	
C. LOUTH.	Kilsaran, Pre. — 1st Templ. then Hospit.	Maud Lacy. —	Cent. 12	Sr. Tho. Plunket.—Termor.
C. DOWN.	In the Ardes, Pre. of St. J. Bap.	Hugh de Lacy. —	Cent. 12	Now Castle-boy.
C. WATERFORD.	Kilbarry, Pre.		Cent. 12	Tho. E. of Ormond, —Ass. Tho. Wadding.
	Killure, Pre. —	1st Templ. then Hospit.	Cent. 12	Francis Gofton,—Ass. Laurence Ld. Esmond.
	Crook, Pre. —	1st Templ. then Hospit.	Cent. 13	Sr. John Davis, —Ass. — Richard Aylworth.
	Rin-Crioh, al. Temple Michael.	By Tradition an House of Hospital.		Sr. Walt. Raleigh, —Ass. E. of Cork.
C. CORK.	Morne, Mora or Ballynemony, Pre. of St. J. Bap.	Alex. of St. Helen's Founder or Endower.	Cent. 13	Teig Mc-Carthy, Termor, now the Estate of St. Mathew Dean.
C. LIMERICK	Any, Pre. of St. J. Bap.	Geffry de Marisis —	Cent. 13	
C. TIPPERARY.	Clonaul, Pre. —	1st Templ. then Hosp.		Rich. Harding,— Termor.
C. GALWAY.	Kinalekin, Pre. of St. J. Bap.	Flagherties [Allem.]—	Cent. 13	
C. SLIGOE.	Teach-Temple, Pre.	1st Templars, then Hospit.	Cent. 13	

Præmonſtre Canons, being a Branch of the Great Order of St. Auguſtin.

Præmonstre Can.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
C. ANTRIM.	Goodborn, al. Woodborn, P. of H. C.	Some Scots. — —	Cent. 13	
C. CAVAN.	Trin. Iſl. in Lough-Oughter, Ab. of H. Trin.	Clarus Mc-Mailin. —	— 1249	
C. GALWAY	Enachdune, Ab. of B. V. M. de Portu Patrum.			
	Tuam, Ab. of the H. T.	Bourks. [Allem.] —	Cent. 13	Provoſt and Burgeſſes of Athenry.
C. ROSCOMMON.	Trin. Iſl. in Loughkea, Ab. of H. T.	Clarus Mc-Mailin. —	Abt. 1215	
C. SLIGOE.	Kilamoy or Atmoy, Cell of H. Trin.	Clarus Mc-Mailin. —	Abt. 1233	Rob. Harriſon, — Aſſ. Wm. Croſton.
	Kilras, Cell of H. Trin.	Clarus Mc-Mailin. —	About 1233	The ſame.
C. W. MEATH	* Bally-More-Lough-Seudy, al. Plary (rather Clairie) Ab. of B. V. M.	The Lacies. — Confirmed by the Pope.	Cent. 12	Francis Shaen.

* This Houſe was of the Order of *Gilbertines*, ſo called from *Gilbert* of *Sempringham*, in the County of *Lincoln*, who founded the ſaid Order about the Year 1148, for Canons of the Præmonſtre Order, and Nuns of the Ciſtertian, rather Benedictin, Order, who lived in ſeparate Appartments.

Priories or Hoſpitals of the Cruciferi *or* Crouched Friers, *founded under the Rule of* St. Auguſtin.

Crouched Fr.				
CITY DUB.	Near Dub. without Newgate, P. of St. J. Bap.	Alured le Palmer, a Dane.	About 1188	James Sedgrave.
C. KILDARE.	Near Athy, P. of St. J. al. St. Thomas.	Rich. de St. Michael, Lord of Rheban.	Cent. 13	Dame Mary Meredith by Act of Parl. 17, 18, Car. 2.
	Caſtle-Dermot, P. of St. J. Bap.	Walter de Riddlesford.	Cent. 13	Sr. William Harrington. — Aſſ. Sr. James Carrol.
C. E. MEATH.	Newton, near Trim, P. of St. J. Bapt.	Bps. of Meath, Founders or Endowers.	Cent. 13	
	Near Kells, P. of St. J. Bap.	Walter de Lacy. —	Cent. 12	John Wakeman.
	Near Drogheda, P. of St. J. Bap.	Walter de Lacy, Jun.	Cent. 13	Hen. Draycot.
C. W. MEATH	Kilkenny-Weſt, P. of St. J. Bap.	Tirrels, [Allem.]	Cent. 12	Earl of Roſcomon.
C. LOUTH.	Near Droghedah, P. of St. Mary de Urſo.	Urſus de Suamel.	About 1206	Mayor, &c. of Droghedah.
	Near Droghedah, P. of St. Laurence.	Mayor and Townſmen of Droghedah.		Mayor, &c. of Droghedah.

DUBLIN

A Regular Canon of the Premonstratenses.

A Canon Regular of S. Gilbert.

A Benedictin Monk.

Crouched Fr.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
C. LOUTH.	Athirdee, P. of St. John. Bap. and B. V. M. —	Roger Pipard. —	About 1207	Sir Gerard Moor.
	Near Dundalk P. of St. Leonard.	Bertram de Verdon. —	Cent. 12	Nicholas Draycot, Esq;
C. DOWN.	Down, English P. of St J. Bap. —	John de Courcey. —	Cent. 12	Girald, 11th E. of Kild.
C. ROSCOMMON.	Randon, al. Teacheon, or John's House, P. of St. J. Bap. —	King John —Philip Nangle Benef.	Cent. 13 Cent. 13	al. Knights Hosp.

Trinitarians for the Redemption of Captives under the Rule of St. Auguſtine.

Trinitarians. C. LIMERICK	Adare, Ab. of H. Trin. —	Clan-Gibbons [Allem.]	Cent. 13	Sir Henry Wallop.

Abbies of the Benedictin Order.

Benedictins.				
C. WEXFORD	Glaſcarrig, or de Viridi Rupe. P. of B. V. M. —	Griffith Condon, David Roch and others. —	Cent. 14	Part to Rich. Boyle, 1ſt E. of Cork. See his Will.
C. W. MEATH	Foure. P. of S. S. Taurin and Fechin.	1ſt Reg. Can. by St. Fechin, then Benedictins by Walter de Lacy, a Cell to Evereux in Normandy	Cent. 7 — 1218	See before p. 264
C. DOWN.	† Down, P. of St. Patrick, 1ſt a Cathedral of Sec. Can.	John de Courcey. —	— 1183	
	Ardes, black P. of St. Andrew. —	1ſt by John de Courcey — 2d by Hugh de Lacy. Cell to Lonley in France. —	Ab. 1180 Ab. 1218	Annexed to the See of Armagh—Seized by the O-Neils, and by their Rebellion veſted in the Crown—granted by K. J. 1ſt to James Hamilton, Viſc. Clandeboys, by him aſſigned to Lord Ardes. — In 1639 awarded to the See of Armagh.
	Erynach or Carrig near Erynach, ab. B. V. M. tranſlated to Inis. —	Magnellus Mackenleſſe —	1127	Gir. 11th E. of Kildare
	Neddrum P. or Cell. —	John de Courcy —	1179 or 1183.	
CITY WATERFORD.	Near Waterford. P. of St. J. Evang. within the Britiolin Walls. —	John E. of Moreton.	Cent. 12	William Wyſe.
CITY CORK.	Near Cork, P. of St. John. —	The ſame. —	Cent. 12	
C. TIPPERRARY.	Kilcumin P. of S. S. Philip, James and Cumin. —	Philip of Worceſter.	Ab. 1184	

Benedictin *Nunneries.*

Benedictin Nuns.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
City DUB.	Sheep-ſtreet, near Dub.	Founded by King James II. June 6.	— 1689	Confounded by K. William, 1ſt July 1690.
C. GALWAY.	Kilcreunata, al. de Caſta Silva.	Charles O-Connor, Crovederg.	Abt. 1200	Ric. Earl of Clanriccard.
C. MAYO.	Inchmean, Cell to Kilcreunata.			
C. ROSCOMMON.	Ardcarn, Cell to Kilcreunata.			Ric. Earl of Clanriccard.
C. CORK.	Cork, Jone's-ſtr. Nun. of St. J. Bap. Ord. incer.	William de Barry.	— 1300	See Inquiſ. ad quod damnum, for the found. of this Houſe 29 E. 1.

Ciſtertian *or* Bernardine *Abbeys, being a Reformation of the* Benedictins.

Ciſtertians.				
City DUB.	† Near Dub. Ab. of B. V. M.	1ſt Benedictins by the Danes.	— 948	The Scite to James, Earl of Deſmond: part to James Bath Eſq; part to John Wakeman.—Aſſign—Moor.
		Reformed to Ciſtertians.	— 1139	
C. KILDARE.	† Monaſter-Evin. al. Roſſ-glaſſ, & de Roſeâ Valle. ab. the B. V. M. & S. Benedict.	Dermod O-Dempſy, Prince of Offaly.	— 1178	George, Lord Audley.— Aſſign — Adam. Loftus, Viſc. Ely.
C. WICKLOW.	† Baltinglaſs, or de Valle Salutis. Ab. of B. V. M.	Dermod Mc-Murrough, K. of Leinſter.	1148 or 1151	Tho. Euſtace, Viſc. Baltinglaſs.
C. WEXFORD.	† Dunbrody, Ab. of B. V. M.	Hervy de Monte Mariſco.	— 1182	Sir Oſborne Itchingham.
	Tintern. al de Voto. Ab. B. V. M.	Wm Mareſchal, ſen. E. of Pembroke.	— 1200—	Adam Colclough.
C. KILKENNY.	† Douſke, or the Ab. of Vale St Saviours, uſually Graige-ne-managh.	The ſame —	— 1207—	James Butler, Eſq;
	Killenny. al. de Valle Dei, Ab. B. V. M.	Dermod O Ryan, united to Douſke.	Before 1171 — 1227	
	† Jeripont, or Geripont. Ab. B.V.M.	Donald, petty Prince of Oſſory.	— 1180—	E. of Ormond.
QUEEN'S C.	Leix, or de Lege Dei, Ab. of B.V.M.	Cnoghor O-Moor.	— 1183	— Tho. Earl of Ormond. — Now Sir John Veſey.
C. E. MEATH.	Beau-bec, or de Bello-Becco. Ab. of B. V. M.	1ſt, A Benedictin Cell to Bec in Normandy, by Walter Lacy.	Cent. 13	
		Then a Ciſtertian Cell to the Abbey of Furnes in Lancaſhire by Purchaſe.	Cent. 14	
	† Becſtiffe or de Beatitudine. Ab. of B. V. M.	Murchard O-Mellaghlin, Prince of Meath.	1146, 1148, or 1151.	Alex. Fitton —Aſſ. Bartholomew Dillon.

A Benedictin Nun.

THE BRITISH LIBRARY

A Cistertian Monk.

Cistertians	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
C.W.MEATH	Kilbegain. al. de Flumine Dei. Ab. B. V. M.	Daltons, [Allem.]	— 1200	Oliver, Lord Lambart.
C. LONGFORD.	Granard, or Lerha, near Granard. Ab. B. V. M.	Sir Richard Tuite	Abt. 1210	
	Shroul, Ab. B. V. M.	One O-Farrel, [Allem]	1150 or 1152	Ja. E. of Roſcommon.
C. LOUTH.	† Melliſont, Ab. B. V. M. —	Donat O-Carrol, petty K. of Ergal.	— 1142	Sir Gerrot Moor.
	Comerer or Comber. Ab. B. V. M.	Whites, [Alleman.]	— 1199	Ja. Hamilton, V. Claneboy—Aſſ. Lord Ardes.
	Inis, Ab. B. V.M. tranſlated from Erynach, or Carrig.	John de Courcey.	1180, or 1188	Girald 11 E. of Kildare
C. DOWN.	Leigh, or de Jugo Dei, Vulgo, Gray Abby, Ab. B. V. M. —	Africa, Wife to John Courcey, and Daughter of Godred K. of Man.	— 1193	James Hamilton, V. Claneboys— Aſſign — Lord Ardes.
	Newry, or de Viridi ligno. Ab. B. V. M. and St. Patrick.	Maurice Mc.Loghlin K. of Ireland.	— 1157	Converted to a Collegiate Church by K. Hen. VIII. ſuppreſſed by Edw. VI. and granted to Sir Nich. Bagnall.
C. DERRY.	Moycoſcain or de Claro Fonte, Ab. B. V. M.	——	1218, or 1223	Governor and Aſſiſtants of the New Plantation of London Derry
C. DUNNAGALL.	Aſhro, or Eaſrua, or de Samario, Ab, B. V. M.	Roderick or Flahertach O-Canannan. —	1179, or 1184	Francis Goſton—Aſſ. Sir Hen. Foliot.
	Hilſothuir, [Jungelin.] —	O-Dogharty. —	— 1194	United to Aſhroe.
C. CORK.	Chore, or de Choro, S. Benedicti. Ab. B. V. M. [now Middleton.]	The Barries. —	— 1180	John Fitz-Edmund Fitz-Girald.
	Fermoy, or de Caſtro Dei. Ab. B. V. M.	Roches, [All.] Quære.	— 1170	Rich. Boyle, 1ſt E. of Cork, either by Grant or Aſſignment.
	Maur, or de Fonte Vivo. Ab. B. V. M.	Dermod M'Cormac M'Carthy K. of Deſm.	— 1172	Nich. Walſh, Juſtice of Munſter.
	Inch-Rie, Ab. B. V. M.	Cell to Maur.		
	† Tracton, or de Albo tractu. Ab. B. V. M.	Macarthies, (Allem.)	— 1224	Sir Ja. Craig,— Aſſ. Rich. E. of Cork.
C.LIMERICK	† Nenay, or de Magio, Ab. B. V. M.	O-Brien. —	1148, or 1151	Sir Henry Wallop.
	† Woney, or Wetheny, Ab. B. V. M.	Theobald Walter, Butler of Ireland.	1189, al. 1205	Capt. Piers Walſh.
	Kilſhane, or Kilſonna, Ab. B. V. M.	Cell to Corcumroe C. Clare.	—1198	
	Feal, or Ne-feal, Ab. or Cell to Nenay.	Incertain. — —	— 1188	
C. TIPPERARY.	Hore Abby near Caſhell, B. V. M.	David Mac-Carwill A. of Caſhell.	— 1172	
	† Holy-Croſs, Ab. H. C.	Donald O-Brien K. of Limerick.	— 1182	Thomas E. of Ormond,
	Iniſlaunacht or de Surio, Ab. B. V. M.	Donald O-Brien K. of Limerick.	About 1184	Sir Cormac Mc-Teig, Mc-Carthy, Aſſ. Ewd. Goughe.
	Kilcoul, or de Arvi Campo. Ab. B. V. M.	Donat O-Brien, Son to K. Donald.	— 1200	Thomas E. of Ormond,
C. KERRY.	Odorney or Kirielyſon, Ab. B. V. M.	Fitz-Maurices; (All.) but erroneous	— 1154	
C. CLARE.	Corcumroe, or de Petra fertili, Ab. B. V. M. —	Donald O-Brien, K. of Limerick. al. his Son Donat. —	— 1194 — 1200	

Cistertians.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
C. GALWAY	Knockmoy, or de Colle Victoriæ Ab. B. V. M. —	Charles O-Connor Crovderg.	1189, or 1190	Part to Sir Dudley Norton—Aſſ.—Sir Valentine Blake. Part to Sir Ja. Barret. Part to Rich. Crompton, in Farm.
C: MAYO.	Cleary or Clare-Iſl. Ab. B V. M.	Cell to Knockmoy. —	— 1224	
	Athlone, Ab. S.S. Peter and Benedict.	—	— 1150	Sir John Davis—Aſſ. Edmund O-Fallon.
C. ROSCOMMON.	Boyle, Ab. B. V. M.	At Grellechdine—Then to Dromconaid—then to Buinfinny, and then to Boyle in —	— 1148 — 1161	Part in C. of Galway to Sir Hen. Bruncard—Aſſ.—Dominick Brown Part in the C. Roſcommon to the Provoſt and Burgeſſes of Athenry, and Part to Sir John King.

Ciſtertian Nunneries.

Cist. Nun.				
C. DOWN.	Down. —	—		
C: DERRY.	London Derry	Turlogh Leinigh O-Neill, [Allemande.]	— 1218	

Monaſteries of Dominican *or* Black-Friers, *called* Friers Preachers, *being the firſt of the* Mendicant *Orders.*

Dominicans.				
CITY DUB.	Near Dub. Fr. of St. Saviours.	Benefactors, Euſtace Le Poer — John le Decer. — Ralph le Porter. — Kenrick Sherman and others.	— 1224	Appropriated to the Lawyers, vulgo, the King's Inns.
C. KILDARE.	Athy, Fr.	Boiſeles and Owgans, (Allemande.)	1253, or 1257	Martin Pelles.
	Near Naas, Fr. —	Euſtaces, Patrons. —	About 1356	Sir Thomas Lutterell.
C. WICKLOW.	Arkloe, Fr.	Theobald Butler. —	— 1264	John Travers— Aſſ. Patrick Barnwall.
C. KILKENNY.	Kilkenny Fr. of Holy Trinity.	Wm. Mareſchal, jun. E. of Pembroke.	— 1225	Citizens of Kilkenny.
	Roſs-Ibercan, Fr.	Graces and Walſhes, (Allemande.)	—— 1267	John Parker—Aſſign —John Blake.
QUEEN'S C.	Aghavoe. Fr.	Fitz-Patricks. —	Cent. 13	Florence Fitz Patrick, Baron of Upper Oſſory.
C. E. MEATH	Trim, Fr. —	Geffry de Geneville [Allemande.]	— 1263	
C. W. MEATH	Molingar, Fr. —	Nugents. [Allem.] —	— 1237	Sir Richard Tuite.
C. LONGFORD.	Longford, Fr.	Cornelius O-Ferral B. of Ardagh [Allem.]	— 1400	Sir Nicholas Malby:
C. LOUTH.	Droghedah, Fr.	Luke Netterville, A. of Armagh.	— 1224	Walter Dowdal und Edward Beck.
	Carlingford, Fr. —	Earls of Ulſter Patrons.	——	Sir Nicholas Bagnal.
C. DOWN.	Newton, Fr.	Savages [Allem.] —	—1244	James Hamilton, V. Claneboy.— Aſſign. — Hugh Montgomery, V. Ardes.

THE IRISH CENTRAL LIBRARY FOR STUDENTS
DUBLIN

A Dominican Frier

Dominicans.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
C. DERRY.	Derry, Fr.	O-Donnell.[Allem.]	— 1274	Governour and Assist. of the new Plant. of Londonderry.
	NearColerain,(Fr)	O-Cathan. [Allem.]	— 1274	The same.
CIT. WATERFORD.	Waterford, Fr. of St. Saviour.	The Citizens. —	— 1235	James White,— Ass. Sir Anthony St. Leger.
C. CORK.	Near Cork, Fr. —	Philip Barry. —	— 1229	William Boureman.
	Glanore, Fr. —	Roches. —	———	
	Near Youghal,Fr. —	Tho. Fitz-Maurice.	1268, or 1271	1st to Wil. Walsh,— after to John Thick-penny for Years—then to Sir Walter Raleigh in Fee Farm—Ass.— Rich. E. of Cork.
C. LIMERICK	Limerick, Fr. of St. Saviour.	Donat Carbrac O-Brien, John Fitz-John E. of Desmond, 2d Founder.	— 1227	Ja. Fitz-Gerald, E. of Desmond.
	Kilmallock, Fr.	———	— 1291	Sovereign, Brethern, and Comminalty of Kilmallock.
C. TIPPERARY.	Cashell, Fr.	David Mac Kelly A. of Cashell. —	— 1243	Walter Fleming.
	Lurchoe or Lorragh, Fr.	Walter de Burgo, E. of Ulster.	— 1269	
	Clonmell, Fr.	Dubious [Allem.] —	———	
C. KERRY.	Tralee, Fr.	John Fitz-Thomas Geraldine —	— 1243	Provost and Burgesses of Athenry, Termors, Ric. E. of Clanriccard in Fee
	Athenry, Fr.	Meiler de Bermingham. —	— 1241	
C. GALWAY.	Near Galway, Fr. B. V. M.	The Præmonstre Canons of Tuam.	Cent. 14 or 15 [Allem.]	
	Kilcarbain, Fr.	Thomas de Burgo B. of Clonfert.	— 1444	
	Portumny, Fr. —	O-Madden.	———	
C. MAYO.	Borisoole, Fr.	The Butlers. O-Heyn says O-Maly.	———	Nich. Weston.—Ass. —Theobald V. Costil-logalen.
	Orlare, Fr. —	Nangle —	— 1448	Lord V. Dillon,
	Rathbran, Fr. —	De Exonia or Dexter—	— 1274	
	Strade near Athlethan, Fr.	Jordan de Exonia. —	— 1252	Subject to Rathbran.
C. ROSCOMMON.	Roscommon, Fr. —	Felim O-Connor. —	— 1253	
	Clonshanvil, Fr.	Mac-Dermot Roe. —	Cent. 14	Wil. Taafe, Termor, —Lord Dillon in Fee,
	Tuilsk. Fr.	O-Dowells.al. Phelim Fitz-Phelim O-Connor. —	About 1448	
C. SLIGOE.	Sligoe. Fr. H. C. —	Maurice Fitz-Girald.	— 1252	Sir William Taafe.
	Clunimillian, Fr. Cell to Sligoe.	Fr. Bernard Mac-Donough.		
	Clonymeaghan, Fr.	———	—	Inquis. 27 Eliz. Fra. Goston.—Ass. Edward Crofton.
	Ballindown, Fr.	Mac-Donogh.	———	
	Knockmore, Fr.	O-Garas. —	Cent. 14	

Monaſteries of Franciſcans, *or* Grey Friars, *commonly called* Friars Minors, *in their Tripartite Diviſion*, i. e. Conventuals, Obſervantines, *and* Third Order.

Conventual Franciscans.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees:
CITY DUB.	Near Dublin. Fr.	K. Hen. III. Ralph le Porter granted the Scite.	— 1236—	Tho. Stephens.
C. KILDARE.	Kildare, Fr. Reformed by the Obſervantins in 1520.	Girald Fitz-Maurice, rather Wm de Veſcy.	Abt. 1260	David Sutton, afterwards Rich. Harding.
	Clane. Fr.	Perhaps Girald Fitz-Maurice.	Cent. 13	Sir Tho. Lutterel.
	Caſtle-dermot. Fr.	Delahoides Beneſactors. [Allem.]	Cent. 13—	
C. WICKLOW.	Wicklow, Fr.	Birnes & Tools [Allem.]	Cent. 13	Sir William Harrington.
C. WEXFORD.	Wexford, Fr. Reformed to Obſerv. 1486.	———	Cent. 13	Paul Turner and James Devereux.
	Roſs, or Roſſ-pont. Fr. of St. Sav.	Sir John Devereux.	Cent. 13	Earl of Ormond.—Aſſign.—Jaſp. Duffe.
City KILKEN.	Kilkenny, Fr.	Perhaps Rich. Mareſchall, Earl of Pembroke.	Abt. 1232	Citizens of Kilkenny.
KING'S C.	Killeigh, Fr. —	O-Connors [Allem.] —	Cent. 13—	John Allee.
	Monaſter-Feoris, al. Totmoy, Fr.	John de Bermingham, Earl of Louth.	— 1325—	Nicholas Herbert.
QUEEN'S C.	Stradbally, Fr. —	O-More. — —	Cent. 12—	Francis Coſby.
	Moitot. Fr. [Wading.]	— — — —	— 1390	Probably miſtaken for Totmoy, in the K. C. being only an Inverſion of the Word. But quære.
C. E. MEATH.	Trim. Fr. reform. to Obſerv.	K. John, or the Plunkets. [Allem.]	Cent. 13	Sir Anth. S. Leger. —Aſſig. Sir Rog. Jones.
C. W. MEATH	Athlone, Fr.	The Dillons, al. O-Connor Crovderg	About 1240	Dillons.
	Multifernan, Fr. reform. to Obſerv. in 1460.	William Delamer.	Cent. 13	Edm. Felde, Patr. Clynch, & Philip Penteney. — Aſſign. Ald. Edward Jans.
	Farrene-Manach, Fr.—	— — —	———	Inquiſ. 3 Jac. I.
C. LONGFORD.	Ardagh, Fr. reform. to Obſerv. in 1521. [Wadding.]	— — —	———	Quære.
	Balleguarcy. Fr. quære if not in C. Leitrim.	Cornelius O Brien. [Wadding.]	— 1518	Poſſeſſed by one Harriſon.
C. LOUTH.	Droghedah, Fr. reform. to Obſerv 1521.	Darcy. al. Plunket. [Allem.]	— 1240	Sir Gerald Aylmer. — Aſſign — Sir Moſes Hill
	Dundalk, Fr. —	John de Verdon. —	Cent. 13—	James Brandon.
C. ARMAGH	Armagh, Fr. reform. to Obſerv. in 1587.	Patrick O-Scanlan, Ab. of Armagh.	1263 or 1264	
C. DOWN.	Down, Fr. reform. to Obſerv.	Hugh de Lacy, E. of Ulſter.	About 1240	
	Ardicniſe, Fr. —			
C. ANTRIM.	Carrickfergus, Fr. reform. to Obſerv. 1497.	Hugh de Lacy, E. of Ulſter.	Abt. 1232	Sir Edm. Fitz-Girald—Aſſign—Sir Arthur Chicheſter.

NATIONAL LIBRARY FOR IRELAND
DUBLIN
THE TRUSTEES

A Conventual Franciscan Frier.

Conventual Francisc.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
C. DUNNAGALL.	Kilmacrenan, Fr.	O-Donnell.	— —	Provoſt, &c. of Trin. Coll. Dub.
	Bally-Mac-Swine, Fr.	Mac-Swiney.		
	Bellaghan, Fr.	— —	—	
C. FERMANAGH.	Liſgavail, or Liſgool, Fr.	Maguire. —	— 1530	Sir Henry Brounker. — Aſſign. — Sir John Davis.
C. MONACH. AN.	Monachan, Fr.	Felim Mac-Mahon.	— 1462—	Edward Withe.
C. CAVAN.	Cavan, Fr. reform. to Obſerv. 1499, or 1502.	Gilla-Roe-O-Reily. —	— 1300	Sir James Dillon.
City WATERFORD.	Waterford, Fr. reform. to Obſerv. 1521.	Sir Hugh Purcell.	Abt. 1240	Erected into an Hoſpital of the Holy Ghoſt 1544.—Part of the Poſſeſſions in the County of Waterford granted to James Walſh.
C. WATERFORD.	Carrick-Mac-Griffin, or Little Carrick, Fr.	James the 1ſt Earl of Ormond.	— 1336—	Thomas E. of Ormond.
	Near Cork, Fr. reform. to Obſerv. before 1500.	Sir Philip Prendergaſt, al. Mac-Carthy, [Wad.]	Abt. 1240 Abt. 1231	Andrew Skiddy.—Aſſign.—Rich. Boyle, E. of Cork.
	Bantre, Fr. — —	Dermod O-Sullevan.—	Abt. 1460	
	Butevant, Fr. — —	David Barry. —	Cent. 13 —	Barry.
	Caſtle-lehan, or Caſtle-Lyon, Fr.	John Barry. —	— 1307	Rich. Boyle, E. of Cork.— Aſſign. E. of Barrymore.
	Kilcre, or Kilkere, Fr.	Cormac Mac-Thady, Mac-Carthy.	1465, or 1478	
C. CORK.	Temolagai. Fr. reform. to Obſerv. 1460.	Sir William Barry.	Cent. 14	Part to the Provoſt, &c. of Trin. College Dub.
	Near Youghal, Fr. reform. to Obſerv. 1460.	Maurice Fitz-Girald.	Abt. 1231—	George Iſham.
	Bally-Mac-Edan. Fr. quære, whether of Franciſcans or Dominicans.	— —	— —	Inq. 1584 ſays nothing of the Order, Foundation, or Patron.
	Cloggah, Fr. quære, the Order.	— —	— —	Inq. 1584 ſays nothing of the Order, Foundation, or Patron.
	Limerick, Fr. reform to Obſerv. 1534.	Bourk, or de Burgo.	Cent. 13	Edm. Sexton.—Now the County Court-houſe.
	Aſketin. Fr. — reform. to Obſerv. 1497.	James, E. of Deſmond.	— 1420 al. 1389	
C. LIMERICK	Ballinebraher, Fr.	Clan. Gibbons. [Allem.]	Cent. 13	Rob. Brown of Baltinglas.
	Ballinwillin, Fr.	— — —	— —	Rob. Brown of Baltinglas.
	Iſland, near Limerick, Fr.	Bourk, Baron of Caſtle-Connell. [Allem.]	— 1291—	

Conventual Francisc.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
	Cashell, Fr. Refor. to Observ. 1538.	ir William Hacket.	Cent. 13	Edm. Butler, A. of Cashell—Ass.—Dennis Conway.
	Ardfinan, Fr. —	——	——	
	Clonmel, Fr. Refor. to Observ. 1536.	Butlers and the Townsmen, al. Otho de Grandison, al. the Geraldines.	— 1269	Part to James Butler E. of Ormond, Part to the Townsmen.
C. TIPPERARY.	Galbally, Fr.	O-Brien.		John Desmond now the Estate of Jn. Dawson.
	Killinenallagh, [or Killalye, Quæ.] Fr. —	——	Cent. 15	Dermod Ryan—Ass. Mark Magragh.
	Nenagh, Fr. —	Kennedys, al. the Butlers	Cent. 13	Sir Henry Wallop.
	Roscree. Fr.	Bibiana O-Dempsy, Widow of Melrony O-Carrol.	— 1490	E. of Ormond —Ass. William Crow.
	Ardfert or Ardart Fr.—Refor. to Observ. 1518.	Thomas 1st Lord Fitz-Maurice of Kerry. —	— 1253	
C. KERRY.	Irrialagh, Fr. of B. Trin.	Donald Mc-Thady Mc Carthy.	— 1440	Capt. Rob. Cullum—Ass.—the Crosbys.
	Inis, or Inis-Cluanruada, Fr. Refor. to Observ.	Donat Carbrac O-Brien	About 1240	E. of Thomond.
C. CLARE.	Quinchy, or Quint, or Kint, Fr.	Macon Mc-Namarra.	— 1433	
	Near Galway in the Isl. of St. Stephen, Fr.	William de Burgo.	— 1296	Now the County Court House.
	Clare al. Clare Yndowl, Fr.	John de Cogan. —	About 1290	Riccard E. of Clanriccard.
C. GALWAY	Kilconnel, Fr. Refor. to Observ. 1460.	William O-Kelly.	— 1414	Charles Calthorpp, Term—Lodowick Brisket Term. in Rev. — Ass.—Rich. Lenan.
	Kinalekin, Fr. —	——	—	
	Milick, Fr.	O-Madden, —	—	Sir Jn. King—Ass.—E. of Clanriccard.
	Slewslancough, Fr. —	——	—	Sir Francis Sammes.
	Great Isle of Arran, Fr.	——	— 1485	
	Bowsinan, Fr.	——	—	Inquisit. 12 May 1608 finds the Possessions of both.
	Killedan, Fr.			
	Ballintully, Fr.		—	Inquis. 27 Eliz. finds its possessions.
C. MAYO.	Annagh. See among the Reg. Can.	——		
	Kilkenny, perhaps, Kelveeny, Fr. —	——	—	Inquis. 27. Eliz. finds its Possessions.
	Bealaneny, Fr. —	——		
C. ROSCOMMON.	Elphin, Fr. —	Cornelius, Bp. of Elphin.	Bef. 1450	Terence O-Birne — Termor.
	Roscommon, Fr. —	——	— 1269	Of doubtful Authority.

A Franciscan of the strict Observance.

STUDENTS

An Observantin Franciscan

Monaſteries originally founded for Franciſcans, *called* Obſervantines, *or of the* Strict Order.

Observantin Francisc.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
C. KILDARE	Near Kilcullen Bridge, Vulgo, New Abby, Fr.	Roland Fitz Euſtace, Lord Portleſter. —	— 1486	Sir William Harrington—Aſſ Sir James Carrol.
C. WEXFORD.	Iniſcorthy, Fr.	Donald Fuſcus Cavenagh. —	— 1460	John Travers,—Aſſ. Edm. Spencer the Poet for 40 Years—Sir Hen. Wallop.
C. DUNNAGALL.	Dunnagall, Fr.	Hugh Roe O-Donnel. —	— 1473	
C. CORK.	Iniſhircan, Fr.	Florence O-Driſcol. —	— 1460	
C. LIMERICK.	Athdare, Fr.	Tho. Fitz-Maurice, E. of Kildare, and Joan his Wife.	— 1464	
C. KERRY.	Liſlactin, Fr. —	John O-Connor. —	— 1478	
C. GALWAY.	Roſſerelly, Fr. —	One of the Gannard's.	— 1498	E. of Clanriccard.
C. MAYO.	Moyen, Fr. —	Nehemiah O-Donachou, al. Mc-William Bourke.	— 1460	
C. LEITRIM.	Cruelagh, al. Ballyruark, Fr.	Margaret, Wife of Owen O-Ruark, in her Viduity.	— 1509	

Monaſteries of the Third Order of St. Francis.

Francisc. 3d Order.				
C. E. MEATH.	Slane, Fr. —	Chriſto. Fleming, Ba. of Slane, and Eliz Stukely, his Wife.	— 1512	James Fleming, Baron of Slane.
C. W. MEATH	Kilmachael, Fr. —	Petits, [Allem.] —	———	Rob. Nangle, Termor.
C. LONGFORD.	Balline Saggard, Fr.	O-Farrels, [Allem.] —	———	
C. DOWN.	Hollywood, Fr.	Anneſleys, [All.] erroneouſly.	———	James Hamilton, V. Claneboys.
C. ANTRIM.	Inver, Fr. —	A Scottiſh Nobleman, [Allem.]	Cent. 15	Ja. V. Claneboys—Aſſ. Art. Lord Chicheſter.
	Bunamargy, Fr.	Mc-Donald, called Surleboy, (Allem).	— 1512	M'Donald E. of Antrim
	Maſſareen, Fr. —	O-Neil, Allem] —	— 1520	
	Limbeg, Fr. —	Macdonald, [Allem.]	— 1522	
	Glenarm, Fr.	Rob. Biſſet, a Scotchman, [Allemande.]	— 1465	M'Donald E. of Antrim
C. DONNAGALL.	Magheribeg, Fr. —	O-Donnell. —	Cent. 15	Capt. Geary.
	Calebeg, Fr. —	Mac Swiny Bannig, [Allem.]		
	Kil-O-Donnel, Fr. —	O-Donnel, [Allem.]	Cent. 15	Capt. Baſil Brook.
	Fanegaragh, Fr. —	Mac-Ruini Faig, [All.]		
C. TIRONE.	Dunganon, Fr.	Con O-Neill.	Cent. 15	Rich. Nugent, E. of Weſtmeath—Aſſ.—Sir Arthur Chicheſter.
	Ballineſagart, Fr. —	Con O-Neal. —	About 1489	
	Corock, Fr.	———	———	Sir Henry Piers--Aſſ. Sir Daniel Lee.
	Gervagh-Kerin, Fr.	—		
	Puble, Fr.			
	Omey, Fr.			

[Francisc. 3d Order.	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
C. LIMERICK	Kilfhane, Fr.	——	—	Quære if not miſtaken for a Ciſtertian Convent at the ſame Place ?
C. GALWAY,	Clonkeen-Kerril, Fr.	Thomas O-Kelly, Bp. of Clonfert.	About 1435	Sir Arthur Savage— Aſſign — Connor O. Naghten.
	Cowlevernoge, Fr. —	——	Abt. 1441	
	Temple Moyle, Fr.	—	Abt. 1441	Edmund Barret.
	Kiltullagh, Fr. —	——	Abt. 1441	Edmund Barret.
	Beagh, Fr. ——	——	Abt. 1441	
	Kilbought, Fr. —	The Wales. —	—	Ric. E. of Clanriccard.
	Tea Saſſon, near Athenry, Fr.	Bourk, ——	Cent. 15	
	Killinbonaina, Fr. —	—	— 1428	
C. MAYO.	Boghmoynen, Fr.	—	—	
	Roſſerick, Fr. —	By one Joye, [Allem.]	—	
	Clonrahan, Fr. —	O-Connor Roe.	Cent. 15	
	Knockviccar, Fr. —	—	—	Rich. Kendlemarch.
C. ROSCOMMON.	Towemona, Fr.	Phelim O-Connor [Alleman.]	Cent. 13	Mr. Edward Crofton.
	Caldrywolagh, Fr. —	——	—	Tho Danby—Termor.
C. SLIGOE.	Near Ballymot, Fr.	Mac-Donough.	—	Sir Hen Broncard,— Aſſ Sir William Taafe.
	Court, Fr. —	O-Hara. —	—	Uſurped by Roger Ballagh O-Hara.

Monaſteries of the Order of Eremites *of St.* Auguſtin, *commonly called* Auſtin Friers.

Austin Hermits.				
City DUB.	Near Dublin, Fr.	Talbots [Allem.]	— 1259	Walt. Tyrrel, — Aſſign. Nich. V. Netterville, again— Will. Croe. — from which name Crow-ſtreet, near which the Monaſtery ſtood.
C. KILDARE.	Naas, Fr. — —	— — — —	— 1484	
C. WEXFORD.	Clomin, Fr. —	Cavenaghs [All.] Beautified in —	— 1385	John Parker, —Aſſ. Nich. Blake.
	Roſſe, Fr.	— — —	Cent. 14	Rich. Butler, Eſq;
C. KILKENNY.	Calan, Fr. — —	James Butler. ——	— 1471	Tho. E. of Ormond.
C. CARLOW.	Tully-Felim, or Tullagh, Fr.	Simon Lumbard & Hugh Talon.	— 1314	Tho. E. of Ormond.
C. E. MEATH.	Scrine, Fr. — —	Francis Feipo. —	Cent. 14	
C. LOUTH.	Droghedah, Fr. —	Repaired by the Brandons, [Allem.]	Cent. 13	Mayor, &c. of Droghedah.
C. WATERFORD.	Dungarvan, Fr.	Earls of Deſmond Patrons.	Cent. 13	It is ſaid the Magraghs were Founders of this Houſe, and a Monument of one of the Name remains there on the North-ſide of the Altar, with a Date MCCCC. The Lands of it poſſeſſed by the E. of Cork.
C. CORK.	Cork, Fr. ——	One of the Courcey's, Barons of Kinſale.	Cent. 13	

An Augustinian Hermit.

DUBLIN

A Carmelite Friar.

Aus. Hermits	Places and Titles of Dedication.	Founders.	Time.	Grantees and Assignees.
C. LIMERICK.	Any Fr.	John Fitz-Robert and others.	Cent. 14	
	Athdare, Fr.	John Fitz-Thomas, 1st E. of Kildare.	Abt. 1315	
C. TIPPERARY.	Fetherde, Fr.	Walter Mulcot, ——	— 1306	Edmund Butler, Lord Dunboyne.
	Tipperary, Fr. ——	——	Cent. 13	Dermod Ryan.
C. GALWAY.	Near Galway, Fr.	Stephen Lynch, and Margaret his Wife.	— 1508	
	Dunmore, Fr.	Bermingham, Lord Athenry.	— 1425	Secularised, then dissolved, and the Lands farmed by R. Crofton. Mentioned in the Dominican Registry of Athenry under the Y. 1337
C. MAYO.	Ballinrobe, Fr.	—	——	
	Boriscarra, Fr.	Given to this Order by Pope John XXIII.	Abt. 1412	
	Belahaunes, Fr. B. V. M.	Nangle as Fame says.	——	
	Murisk, Fr.	O Malys. ——	——	
	Inistormor, Fr. of the Holy Trinity. [Allem]	Thady O-Dulda, (Allemande.) or O-Doude.	— 1454	
C. SLIGOE.	Ardnare, Fr. ——	——	— 1427	
	Benada, Fr. of Corpus Christi.	Frier Charles (Allemande.)	— 1423	Francis Gofton.

Monasteries of Carmelites, *or* White-Friers.

Carmelites.				
CITY DUB.	Near Dublin, Fr. of B. V. M.	Sir Robert Bagot.	— 1274	Aungier, Baron of Longford.
C. KILDARE.	Kildare, Fr. of the B. V. M.	William de Vescey.	Abt. 1290	
	Cloncurry, Fr. of B. V. M.	John Roch.	— 1347	Wm. Dyson of Ballyskeagh yeoman. — Ass. — Edward Foster.
C. WEXFORD.	Little Horton, Fr. of B. V. M.	Furlongs. — —	Cent. 14	Sir John Davis—Ass. Francis Talbot.
C. KILKENNY.	Knocktgoher, Fr. of the B. V. M.	James the 2d. E. of Ormond.	— 1356	Patrick Barnwall, Esq. — Ass. James White, Esq.
C. CARLOW.	Near Leighlin, Br. Fr. of B. V. M.	Carew. ——	Cent. 13	
KING'S C.	Kilcarmick, Fr. of B. V. M.	Hugh Mc-Nellan O-Molloy.	Cent. 15	Robert Leicester.
C. E. MEATH.	Athboy, Fr. of B. V. M.	Wm. de Loundres. —	— 1317	Thomas Casey.
C. W. MEATH	—Ardnecran, Fr.	Robert Dillon. —	——	Rob. Dillon of Newton
C. LOUTH.	Near Droghedah Fr. of B. V. M.	Townsmen. — —	Cent. 13	Mayor, &c. of Droghedah.
	Athirdee, Fr. of B. V. M.	Ralph Pipard. —	Cent. 13	
C. DUNNAGAL.	Rathmulliah, Fr. of B. V. M.	Mac-Swiny Fanagh.	——	Sr. James Fullerton—Assign. Sr. Ralph Bingly.

Carmelites.	Places and Titles of Dedication.	Founders.	Time.	Grantees, and Assignees.
C. CORK.	Kinsale, Fr. of B. V. M.	Rob. Fitz-Richard Balrain.	Cent. 14	
C. TIPPERRARY.	Thurles, Fr. of B. V. M.	Butlers. — —	Cent. 13	
C. LIMERICK	Ballinegall, Fr. —	Roches. —	Cent. 14	Pat. 39 Eliz. called a Carmelite Monastery and granted to the Provost, &c. of Trin. Col. D.
C. GALWAY	Ballinehinch, Fr. —	O-Flagherties. —	— 1356	
	Crevebane, Fr. —	Bourk, E of Clanriccard	Cent. 14	
	Kaltragh-ne-Pallice, Fr. B. V. M.	Bermingham Lord Athenry. [Allem.]	—	John Rawson—Aff. Rob. Dillon.
	Lough-Reogh, Fr. of B. V. M.	Rich. de Burgo, E. of Ulster.	About 1300	
C. MAYO.	Ballinsmale, Fr. of B. V. M.	Prendergasts. —	—	Sr. John King.

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The END.

THE IRISH DENTIFRICE COMPANY LIMITED
DUBLIN

THE WRITERS OF IRELAND.

In Two BOOKS.

I. Of ſuch Writers who were born in *Ireland*.
II. Of ſuch Writers, who, though Foreigners, enjoyed Preferments or Offices in *Ireland*, or had their Education in it.

Written in *Latin* by Sir *James Ware*, Knight; now newly tranſlated into *Engliſh*, reviſed and improved with many material Additions; and continued down to the beginning of the Preſent Century.

Nos certè tempus hoc futile et Caducum Studiis proferamus, et quatenùs denegatur nobis diu vivere, relinquamus aliquid quo nos vixiſſe teſtemur.---Pliny Jun. Lib. 3. Epiſt. 2.

Sparſa Coegi.

DUBLIN:

Printed by A. REILLY, for the AUTHOR.

M,DCC,XLVI.

THE

MARTYRS

OF

PREFACE.

MOST Nations of *Europe* have their *Bibliotheques*, or Books, containing Accounts of the Writings and Writers of the reſpective Countries; which general Practice ſeems to point out the Uſefulneſs of ſuch Undertakings, being intended as *Promptuaries*, wherein the Inquiſitive may, with little Trouble, diſcover the Authors and Works that have appeared, the Times and Places of their Publication, and thereby be enabled to ſearch after Books adapted to their Taſtes, or that may be helpful to any particular Subject in which they may think proper to employ themſelves.

With this View Sir *James Ware* publiſhed his Writers of *Ireland* in 1639, in two Books. I. *Writers who were Natives of the Country*, and, II. *Foreigners, who had Employments, and their Reſidence in it.* The Scantineſs of his Subject, and the very conciſe Method he choſe to uſe upon the Occaſion, (being little more than a Catalogue) obliged him to add two Chapters to his Work, in order to furniſh out a very thin Volume in Quarto, (*viz.*) the Thirteenth, *of Biographers of an incertain Age*, and the Fourteenth, *of antient Schools and Academies in* Ireland. As he afterwards tranſplanted the laſt of theſe Chapters into his Antiquities, I judged it neceſſary to throw it out here; but it may be found in the proper Place among the Antiquities, conſiderably enlarged, as well in what relates to Colleges, from Time to Time eſtabliſhed in this Kingdom, as to ſuch as were ſince the Reformation founded in foreign Parts, by, or for the Education of the *Iriſh*, who from their Principles, could not, or would not take the Benefit of thoſe in their own Country. To the Chapter *of Biographers of an incertain Age*, I have added ſuch Lights and Diſcoveries as Writers ſubſequent to my Author have made, and have given a few Conjectures of my own.

Sir *James* intended to have publiſhed a new Edition of his Writers, corrected and enlarged with Thirteen new Articles, and ſeveral Additions in Facts to thoſe he had before ſet out: Theſe Corrections and Additions in his own Hand-writing are in my Poſſeſſion, and I have (according to his Intentions) incorporated them into the Body of the Work; and to his Period I have added ſeventy-eight new Articles, and conſiderably enlarged thoſe he had given, with (I hope) material Additions, all which are incloſed within Crotchets to diſtinguiſh them from my Author's genuine Works.

The

PREFACE.

The 14th Chapter of the first Book, beginning p. 100, and ending p. 301, and the 6th Chapter of the second Book, beginning p. 330, and ending p. 363, are entirely new, consisting of 313 Articles. In these some Lives are handled at large, particularly those of *Roger Boyle*, Earl of *Orrery*, Sir *James Ware*, *Luke Wadding* and Sir *Richard Cox*. In the three first mentioned Lives are many Particulars relating to the Rebellion of 1641, which do not occur in the Histories of those Times, and to these are added in the Account of *Luke Wadding* the Activity and Zeal of that learned Frier to support and maintain by emendicated Aids an infamous Rebellion, which tore his Country into Pieces, as well as those of the Pope, Cardinals, and other Ecclesiasticks, whose main Endeavours were to destroy the Religion of *Peace* preached by *Christ* and his Apostles, and to build on it's Ruins a Doctrine of meer human Policy. From hence results this Document, what a Protestant People is to expect from Papal Councils, and a Popish Pretender nurtured at *Rome* in all the Bigotry and Cruelty of that Church.

The Reader will find in the Life of Sir *Richard Cox* many Matters concerning the late Revolution, which are new, the Springs and Motives of the Factions which sprung up in *Ireland* after the Surrender of *Limerick* and *Galway*, and the final Settlement of that Kingdom; the Corporation Disputes of the City of *Dublin*, which subsisted several Years, and at length ended in the Dissolution of the Privy Council, and the displacing the Judges of *Ireland*. For the Materials that compose the Life of that worthy Lord Chancellor and Chief Justice, I must own my self indebted to his Descendents, the present Lord Bishop of *Ossory*, and Sir *Richard Cox*.

I have omitted some Writers, who, together with their Works, were before accounted for in my first Volume of the Bishops of *Ireland*, to avoid troubling the Reader with Repetitions, as I have done the Lives of some Bishops given before in that Volume: And I have omitted many minute Articles, such as the Writers of single Sermons and the like.

I have from the several Offices of Record in this Kingdom, and from the Manuscript Repositories in it, made many large Collections towards drawing up *the civil History of Ireland* down to the Settlement established after the Revolution, and intend forthwith to set about putting them in Form; but the Publication thereof will depend upon the Reception these my Labours meet with from the Publick.

This is all I have to acquaint the Reader with as a Preliminary to the ensuing Sheets.

THE

OF THE Writers of *IRELAND*.

In Two BOOKS.

BOOK I.

CHAP. I.

[*Of such Writers, who flourished before the Year of our Lord* 400.

I Have in the Antiquities (*a*) shewn (I hope to the Satisfaction of the Reader,) that in the Times of Heathenism the *Irish* had the Use of Letters, and therein slightly touched upon a few Writers of *Ireland* during the said Period. I shall now prosecute that Subject more at large; but first shall take notice of such Bodies of Law compiled by the *Irish*, as are not with certainty enough ascribed to any particular Authors, nor the Times when they were written fully fixed.

Ainbeachbreath was a Miscellany of manifold Laws, put together without any Method or Connection of Parts.

Fuigbealbreath, i. e. *the Relicks or Remnants of the Law*; and to this is annexed, *Fothamor*, i. e. *the great Foundation*; by which the Judge was to be deprived of his Office, who gave Sentence by favour, without pursuing the Principles of the Law.

Fothabeag, or the little Foundation; in which the Manner of dividing Possessions between Persons of the same Stock is laid down.

Taidhebreatha, or the Judgments on Thefts.

Corafine, i. e. *the Peace of a Family*; a Treatise which prescribes twenty-five Considerations for uniting in Agreement those who are descended from the same Stock.

Cáin, or *a Treatise on Fines and Amerciaments*, in four Parts. The first Part treats of Fines in general, and of Ecclesiastical Fines in particular. The second teaches what Punishments they are to suffer who are guilty of Murder, or any other nefarious Crime. The third Part prescribes a Method, by which Distresses and Pledges may be taken and retained: and the last treats of Witnesses and their Testimonies, together with the Methods for making Inquisitions concerning Theft. This Work is said to have been compleated at *Cashell*, in the Reign of *Feilimid Mc. Crimthan*, King of *Munster*, in the ninth Century. To this another Piece is subjoined under the Title of *Eidgheadh*; which treats of Crimes committed through imprudence, or in any other Manner, and is said to have been written by *Cormac Ulfadha*, and his Son *Cairbre Liffeachair*, who were Monarchs of *Ireland* in the third Century.

(*a*) Chap. 3. p. 21.

There is ſaid to be extant another Book of Laws called, *Dula*, in three Parts; the firſt of which prohibits the raiſing War againſt the King, and the commiſſion of other Injuries by Violence. It teaches alſo the Laws of Protection and Sanctuary, lays down Puniſhments for ſuch who ſhed Blood, and for the Aiders and Abettors in Crimes; as alſo the Forms of reducing Contracts into Writing. The ſecond Part treats of Eccleſiaſtical Affairs, and eſpecially of the Rights of Sepulture; commanding all Perſons not to forſake their antient Place of Burial. Then it injoins, that Care be taken to drive away Herds of Cattle from ſowed Grounds, and preſcribes what ſhall be done with Things found by Chance either at Sea or Land. The third Part teaches the Honours which ought to be payed to the King, the Biſhop, the Preſident of the Literati, and to Men of Rank and Eſtates; and lays down a Method for repairing Affronts offered to any of them. It alſo comprehends other Matters, and is aſcribed to various Authors.

Cainfuitribhe is the Name of another Body of Laws; containing the Laws of Poſſeſſions, and antient Eſtates, written in the Reign of *Cathald Mac-Fingin*, King of Munſter, who died A. D. 742.

Caindrubhartaighbearro is the Title of another Book, which treats of maritime Laws, and ſhews what ſhould be done with Wrecks and other things caſt up by the Sea; and what profits ought to ariſe from Ships. It preſcribes Laws to thoſe who Hunt or Foul in other Mens Lands, and allots a certain Portion of the Birds and their Feathers to the owner of the Soil, or elſe prohibits them from Hunting or Hawking in Lands not their own.

There is another Book in *Iriſh* intitled, *Cainlanambnamor*, and *Cainlambnabeag*, in which are laid down Laws for the mutual Benefit of ſuch who are of the ſame Rank, and cloſely united in Intereſt, and Methods for compoſing Controverſies ariſing among them. Theſe Perſons are ſtiled Peers, as King and Queen, Husband and Wife, Father and Children, Abbots and Monks, *&c.*

Fuidfænechais is mentioned as another Collection of Laws thrown together promiſcuouſly wirhour any Connection. I doubt whether this may not be the ſame tract under a different Title, with that before mentioned called, *Ainbeachbreath*.

Cainboracbta is another Book of Laws againſt Houghing, Killing, or Stealing other Mens Oxen.

Modain Mac-Tolbain, a Judge under *Conſtantine Centimachus*, King of *Ireland*, who began his Reign A. D. 177, wrote a Book of Laws called, *Meillbreatha*, or a Collection of Judgments for diſcovering the Arts of deſigning Men, who uſually ſet Traps to deceive the ignorant and unwary.

Fiotball, called by ſome, *Fitbicus Fiorgothius*, was ſupreme Judge under *Cormac Ulfadha*, in the 3d Century. He is ſaid to have written a Treatiſe on the Laws of his Country, called, *Fiondſuith*, and ſome Pieces on the ſame Subject, written by his Son *Flaithrighe*, are ſaid to be yet extant.

The laſt Book of *Iriſh* Laws, that I ſhall mention in this Place, is one that preſcribes Laws for the direction of Poets, and lays down the Precepts and Figures commonly uſed in making Verſes, the Methods to be obſerved in Writing Satyrs and Panegyricks, and the Puniſhments to be inflicted on ſuch Poets, who wrongfully abuſed and ſlandered People in their Satyrs. *Aithirne*, *Ailgerach*, *Seanchius*, *Torpeſtius*, and others are ſaid to have employed their Labours in compiling this Work.

Mr. *Lynch* (*b*) (to whom I am indebted for the greateſt Part of the preceding Accounts) informs us, that he had ſeen many thick Volumes of *Iriſh* Laws, written on Vellom in great Text Characters, with leſſer Letters inſerted between the Lines, for the eaſier Reading and underſtanding the Words; in which were large Commentaries encompaſſing the Page, in the ſame Manner as we ſee the Text and Gloſs in the Books of the Civil and Canon Laws.

We

(*b*) *Cambr Everſ.* p. 159.

We are taught by Mr. *Flaherty*, (*c*) that from the Time of *Amergin* (who arrived in *Ireland*, in Company with the *Mileſian Colony*, about the Year of the World 2934,) to the Reign of *Conquovar Mac-Neſſan*, (who mounted the Throne of *Ulſter* A. M. 3937) the Poets had the ſole Power of delivering Laws to the People, and pronounced their Judgments in Verſe; Laws being not yet committed to Writing. This Period comprehended upwards of one thouſand Years: And he ſhews us from *Maximus Tyrius* (*d*) and *Natalis Comes*, (*e*) "that in the Senſe of the Antients a Poet, Philoſopher, or Lawgiver, were under-"ſtood to be one and the ſame Perſon; a Man verſed in all ſorts of Learning, "and who by his Wiſdom and Experience conſulted the intereſt of the Pub-"lick-weal." In the Reign of the ſaid *Conquovar* Laws began to be fixed and reduced into Writing. I have given an Account in the Antiquities p. 23. of ſome Writers of *Ireland* before the Reign of this Monarch, which I ſhall not repeat here; and ſhall only barely hint a Book called, *Vraiceacht Na Neigios*, a Primer or Accidence for the Poets, written by *Forchern*, and mentioned in the ſame Place. While *Conquovar* filled the Throne of *Ulſter*, the ſame *Forchern*, and *Neid Mac-Aidnha*, two celebrated Poets, publiſhed a diſcourſe by way of Dialogue on the Laws; and they two together with *Aithirne*, Arch-poet to *Conquovar*, are reckoned among the Authors, who at that Time collected the Axioms of the Laws, under the Title of, *Judicia Cæleſtia*, *Divine Decrees*, like the *Dicta Sapientûm* of the *Grecians*. *Moran* the juſt, Son of *Cairbre* the Uſurper, and the ſupreme Judge under his next Succeſſor, *Feredach Fion*, (who began his Reign A. D. 95) *Cormac Ulfadha* and his Son *Cairbre Liffeachair*, both before mentioned, *Fiothal*, a Judge under the ſaid *Cormac*, and *Finn Mac-Cumball*, Lieutenant of his Militia, and Son in Law to that Monarch, are all ſaid to have publiſhed Works, under the Title of, *Judicia Cæleſtia*. Writings of the like kind have been aſcribed to *Fathna Mac-Senchai*, *Senchai Mac-Olill*, *Nereus Mac-Fincoll*, *Rognius Roſgadach*, *Manius*, and *Ethnea*, daughter to *Amalgaid*, and many others mentioned by Mr. *Flaherty*, (*f*) to whom for Brevity ſake I muſt refer the Reader, and only obſerve further; that it is ſaid, (*g*) that 180 Volumes of the Diſcipline of the Druids were committed to the Flames in the Time of St. *Patrick*.

Ollamfodlah mounted the Throne of *Ireland* A. M. 3236. His firſt Name was *Eochaid*; but he came to be univerſally nick-named, *Ollamfodlah*, from the excellent Learning and Abilities, of which he was Maſter; *Ollamh*, ſignifying a Doctor, and *Fodlah*, *Ireland*, i. e. the Doctor of *Ireland*, or elſe, from *Ollambain*, an Hiſtorian or Bard. He is ſaid to be the firſt who inſtituted the *Feis-Teamrach*, or convention of *Tarah*; where the Nobility, Druids, Poets, Hiſtorians and Philoſophers, held a triennial Council to reviſe the old and enact new Laws, and to repeal ſuch as were burthenſome to the Subject. Their Buſineſs alſo was to reviſe and inſpect all the Genealogies, Chronicles, and Hiſtories of the Nation, and to purge them of all Corruption and Errors; and whatever paſſed their Scrutiny was inſerted among the Royal Records; which, from the place, came to be called, *the Pſalter of Tarah*: Though it will be ſeen hereafter, that (according to others) that *Pſalter* took its Name from the Schools erected at *Tarah* long after *Ollamfodlahs* Reign by *Cormac-Ulfadha*. He inſtituted an Heralds Office, and diſtinguiſhed his Nobility and Gentry by Coats of Arms. He alſo founded an Univerſity or Seminary for Literature at *Tarah*, called, *Mur-Ollamhan*, or the Walls of the Bards or Hiſtorians; and having performed many other memorable Actions, at length he died a natural Death A. M. 3276. He is ſaid (*b*) to have tranſmitted to Poſterity.

A correct Hiſtory of the ſeveral Travells, Voyages, Adventures, Wars, and other memorable Tranſactions, of all his Royal Anceſtors from Feniuſa Farſaidh, *King of* Scythia, *down to his own Times.*

Olill Mac-Slanoll, who became King of *Ireland* A. M. 3345 is ſaid to have written *The Antiquities of* Ireland. Among theſe Heathens I muſt introduce one early Chriſtian of Eminence.

St. *Manſuetus*,

(*c*) Ogyg. p. 216. (*d*) Differt Philoſ. differt. 29. (*e*) Mythol. lib. 7. cap. 15. (*f*) Ogyg. p. 217. (*g*) ibid. p. 219. (*b*) Keat. 1. part. p. 67.

St. *Manſuetus*, commonly called St. *Manſu*, was a Scot of *Ireland*, (as Archbiſhop *Uſher*, (*i*) from numberleſs Authorities, proves) and was a Diſciple of St. *Peter* the Apoſtle, by whom he had been converted and ordained, and ſent to preach the Goſpel to the People of *Toul*, in that part of *Belgick Gaul*, now called *Lorrain*; over whom he was placed the firſt Biſhop A. D. 66. He built a Church there, which he dedicated to St. *Stephen*, the Protomartyr; and at length died at *Toul* on the 3d. of *September*, A. D. 105, in the 40th. Year after he had entered on the Apoſtolick Charge, and was afterwards canonized by Pope *Leo* the 9th in the 11th Century. His Life was written by the *Abbot Adſo* in the 10th. Age, and publiſhed by *Francis Boſquet* (*k*) in 1636. But in that Edition are wanting ſome Verſes, which *Adſo* prefixed to his Work; of which *Dempſter*, (*l*) in order to make him a Scot of *Albany*, cites this.

Protulerat quendam generoſum *Scotia* Natum
Manſuetum ——

Scotia *gave birth unto her generous Son* Manſuetus.

But he unfairly ſuppreſſes the following Tetraſtich, which demonſtrates him to be a Scot of *Ireland*.

Inclyta Manſueti claris natalibus Orti
Progenies titulis fulget in Orbe ſuis.
Inſula Chriſticolas geſtabat Hibernia gentes;
Unde genus traxit, & ſatus inde fuit.

Though great by Blood Manſuetus *bears his Name,*
Yet he on real worth ſupports his Fame.
Wide o're the World Religion deign'd to ſmile,
And ſpread her Harveſt through Hibernia's Iſle;
Hence *the long ſeries of his high born Race,*
And hence *the glories of his Birth we trace.*

I have only *Dempſter*'s Authority for aſcribing to *Manſuetus*, a Book intitled *De Apoſtolicis traditionibus*, lib. 1.

I have before only ſlightly mentioned *Cormac Ulfadah*; but ſhall here proſecute his ſtory more at large. He was the Son of *Art* the Solitary, Monarch of *Ireland*, and began his own Reign over that Kingdom A. D. 254. Writers greatly celebrate him for his Learning, Wiſdom, and other good Qualities. He is ſaid to have erected 3 Colleges at *Tarah*, one to inſtruct Youth in Military Diſcipline, another in Hiſtory, and a third in the Laws of his Country. *Flaherty* (*m*) ſays, that there is extant a Poem of 183 Diſticks among the Collections of *O Duvegan* written on the praiſes of theſe three Schools, and the magnificence of *Tarah* in the Reign of King *Cormac*, together with a Panegyrick on the grandeur of that Monarch. He tells us, that the Pſalter of *Tarah* was the product of this Hiſtorical School, and mentions the Furniture of that Book, as particularly as if he had peruſed it; though others (*n*) confidently maintain, that it hath not appeared for ſome Centuries. He ſays, that it contains the Records of the Kingdom compiled together, a Catalogue of the Supreme and Provincial Kings, the Times of their reſpective Reigns, ſynchronically collated with thoſe of foreign Nations, the Tributes and Taxes, and the Metes and bounds of each Kingdom, Province, Territory, Lordſhip, Townland and Village, *&c.* Probably Mr. *Flaberty* might have ſeen Extracts out of this Book. Some make King *Cormac* himſelf the Author and Compiler of this Pſalter; while others will have it to be only Collections from Time to Time made and confirmed by the Sanction of the Triennial Aſſembly held at *Tarah* for that End. It is ſaid (*o*) King *Cormac* was converted to Chriſtianity ſeven Years before his Death, and that he was the third Perſon in *Ireland*, who believed in

(*i*) Primord p. 747. 1038. (*k*) Hiſtor. Gallic. Tom. 1. pars. 2. (*l*) Hiſtor. Eccles. Scot, Lib. 12 No. 838. (*m*) Ogyg. p. 336. (*n*) Hiſtor. Libr. p. 29. (*o*) Keat. firſt part, p 140.

in *Chriſt* before the Miſſion of St. *Patrick*. Having loſt one of his Eyes he forſook his Throne for a private Life; it being reckoned a bad Omen to the publick, if the King had any blemiſh on him: He retired to a thatched *Cabbin* at *Anacuil* near *Kells*, where he ſpent the remainder of his Days in a private Manner. In this retreat he compoſed the following Treatiſe, which is ſaid to be yet extant among *O-Duvegan's* Collections before mentioned, *viz.*

Royal Precepts, or the *Inſtitution of a Prince*; uſually called, *Advice to Kings*, written by way of Dialogue between his Son *Cairbre Liffeachair* and him.

He is ſaid (*p*) alſo to have written a Book, *De Triadibus*, or on the *number three*; like to which *Auſonius* in the Century following writ a Poem called, *Gryphus ternarii numeri, a Riddle on the Number three*, which he himſelf, in his Epiſtle to *Symmachus*, ſtiles, a worthleſs Trifle. It begins with, *ter bibe, vel toties ternos, ſic Myſtica lex eſt.* I cannot think that this Treatiſe, aſcribed to our Monarch, is the ſame with the old *Welſh* Manuſcript quoted by *Camden* (*q*) under the Name of, *Triadum Liber*, and which he elſewhere (*r*) calls, *the old Book of Triplicities*, running all upon the *Number three*; becauſe that Manuſcript of *Camden* mentions the *Engliſh*; which ſhews it to be a much later Performance than this here mentioned. But I will leave the Queſtion to be ſettled between the *Britiſh* and *Iriſh* Antiquaries.

Some Writers (*s*) hint, that this Monarch was the Author of a Book intitled, *Sanajan Cormac*, or *Cormac's Gloſſary or Etymological Dictionary*; while others (*t*) with more Juſtice give the Honour of that Piece to another *Cormac*, the Son of *Culinan*, who was King of *Munſter* and Biſhop of *Caſhel* in the 10th Century, to which the Reader may turn for an account of it.

For the ſake of Juſtice to our learned Monarch, *Cormac Ulfadha*, I muſt obſerve, that Dr. *Nicholſon* (*u*) late Biſhop of *Derry*, hath by Miſtake aſcribed the firſt of the above-mentioned Treatiſes, called *Advice to Kings*, to the ſaid *Cormac Mac-Culinan*; and for his Authority hath referred to *Keating*; who in Page 141 of his Hiſtory, ſays juſt the contrary, and has given it to its true Author. Beſides, the *Cormac*, mentioned by the Biſhop, did not live in a contented Privacy, but died in Action, being ſlain in the Field by *Flan Mac-Meſechlin*, King of *Ireland*, A. D. 907, or 908. By which it appears that Dr. *Nicholſon's* Error aroſe only from the ſimilitude of Names.]

CHAP. II.

Writers of the 5th. *Century, from the Year of* Chriſt 400, *to the Year* 500.

ST. *Albe*, or *Ailbe*, was born in the Territory of *Ely O-Carol*, (*A*) and, while he was yet but a Boy, was converted to the Faith by a *Chriſtian Prieſt*. (*a*) The Writer of the Life of St. *Albe* aſſures us, "that this "*Chriſtian Prieſt* arrived in *Ireland*, (being ſent by the See of *Rome* to "propagate the Faith of *Chriſt*) many Years before St. *Patrick*." Some Years after his Converſion *Albe*, forſaking his native Country, took a Journey to *Rome*,

(*p*) *Ogyg.* p. 337. (*q*) *Britannia.* p. xlv. 1229. Edit. 1722. (*r*) Remains, p. 23. (*s*) *Cambr. Everſ.* p. 301. (*t*) *Ogyg.* p. 208. (*u*) Hiſt. Libr. p. 183.

(*A*) *Ely O-Carol*, a territory ſituated on the confines of *Ormond*, formerly belonged to *Munſter*, but was made a part of the King's County, when that was converted into *Shire-ground* Ann. 3. 4. *Phil.* and *Mary*. It was the Country of the *O-Carrols*, Lords of *Ely*, and is indebted for its Name to *Hely* the great grand-child of *Finchad Hualech*, through whom the antient Family of the *O-Carrols* derive their Pedigree from *Mileſius*.

(*a*) *Vit. S. Albei.* MS.

and being inſtructed in the ſacred Writings by one *Hilary*, a Biſhop of I know not what See, was at length, at the requeſt (*b*) of the ſaid Prelate, conſecrated Biſhop by the Pope. After his return, he by his Doctrine and Example converted numbers from Idolatry to the Chriſtian Religion. Having travelled through the whole Iſland in the exerciſe of theſe Offices of Piety, he at laſt fixed his See at *Emly*, and was afterwards by a Decree of the Synod of *Caſhel* (as I think,) appointed Archbiſhop of *Munſter*. But I will give the Reader this Tranſaction in the very Words of an antient Writer of the Life of St. *Declan*. " St. *Patrick*, St. *Albe*, and St. *Declan*, (ſays he) with many of their holy " Diſciples, reſiding together in the City of *Caſhel* with King *Ængus*, (*who* " *then lately had been converted by the Preaching of St.* Patrick,) made many " good Conſtitutions of Chriſtian Diſcipline; and there King *Ængus* and St. " *Patrick*, with all the People, eſtabliſhed the Archbiſhoprick of *Munſter* in the " City and See of St. *Albe*, whom they then appointed Archbiſhop." He died in an advanced Age on the 12th of *September* 527, and was buried in his own Church at *Emly*, called in *Iriſh*, *Imleac-Ibuir*. [See a fuller account of this early Preacher, Vol. 1. p. 490.]

Of his Works there is yet remaining —— *A Rule for Monks in M. S.* —— which I ſuppoſe the Compiler of the *Ulſter Annals* (*c*) means in that Paſſage, " where he aſſerts that the Law of St. *Albe* was embraced in *Munſter*."

Dubtach [*O-Lugair*, Arch-poet to *Leogair*, King of *Ireland*, and Preceptor to *Fiech*, who was afterwards Biſhop of *Sletty*,] was converted to Chriſtianity by St. *Patrick* [A. D. 433, to whom for his ſignal Probity he became very dear. He is ſaid to have written many Poetical Pieces before his Converſion, and we are told (*d*) that he had ſent his Diſciple, *Fiech*, into *Conaught*, to preſent ſome of his Poems to the Princes of that Country. After his Converſion,] he publiſhed ſome ſacred Poems. " For being baptized (ſays *Joceline*) (*e*) and confirmed in the " faith of *Chriſt*, he turned his Poetry, which in the prime of his Study " he formerly employed on the praiſes of falſe *Gods*, to a better Uſe; and " changing his Mind and Language, he writ more elegant Poems in praiſe of the " Omnipotent Creator, and his holy Preachers." [*Colgan* (*f*) aſſures us, that he had many of his Works in his poſſeſſion.]

Fiech or *Fiach*, a Diſciple of the before mentioned *Dubtach*, was converted and appointed Biſhop over the Church of *Sletty* by St. *Patrick*; in whoſe praiſe he Writ *A Hymn in Iriſh*, containing 34 Diſtichs, [which is extant in an antient Book of Hymns, from which *Colgan* (*g*) hath publiſhed it, with a Literal Tranſlation into *Latin*.] He is alſo thought to have written that Hymn in praiſe of St. *Bridgid*, which begins thus. *Audite Virginis laudes*. But this laſt mentioned Poem is by ſome attributed to *Nimidus* or *Ninnidius Lainidan*, i. e. the fair; while others make *Ultan* of *Ardbraccan* the Author of it, [and of this laſt Opinion *Colgan* (*h*) hath given very probable Reaſons.] An antient Writer of the Life of St. *Patrick*, not yet publiſhed, gives this account of *Fiach*. " St. *Patrick* (ſays he,) ordained in that " Country, (ſpeaking of *Leinſter*) another Biſhop, a Native of *Leinſter*, named " *Fiach*, a moſt religious Man, who at the command of the bleſſed *Patrick* " converted and baptized the People of *Ceanſelach*, (*B*) which is the largeſt and " beſt part of *Leinſter*. This Biſhop *Fiach* with great Patience ſubdued his " fleſhly Appetites and Concupiſcence, and finiſhed a moſt holy courſe of Life " in his City of *Sleibti*, (now called *Sletty* in the Queens County) near the " River *Barrow*, in the white Field." [He died early in the 6th. Century.]

Benignus, (*Binen*) [ſee his Life Vol. 1. p. 34. where the Controverſy is ſtated, whether he were the immediate Succeſſor of St. *Patrick* in the See of *Armagh*; which therefore I ſhall not repeat here, nor any thing that I have obſerved of him

(*b*) Vit. S. *Declani*. (*c*) *Ad an* 792. (*d*) *Trias Thaum*. p. 152. (*e*) Vit. S. *Pat*. Ch. 44. (*f*) *Trias Thaum*. p. 8. Note 5. (*g*) Ibid. p. 1. (*h*) Ibid. p. 542, Note 1. 545, Note 8c.

(*B*) *Ceanſelach* or *Kenſalagh*, was a large Territory extended on both ſides the River *Barrow*, and comprehending part of the Countys of *Wexford*, *Carlow* and *Queens County*. It took its Name from *Ennius Kenſallagh*, who was King of *Leinſter* in the 4th. Century.

him before in that Place.] He writ a Book, *partly in Latin, and partly in* Iriſh, *on the Virtues and Miracles of St.* Patrick, to which *Joceline* (*i*) confeſſes he was indebted. There is alſo yet extant, an *Iriſh* Poem wrote on the Converſion of the People of *Dublin* to the Chriſtian Faith, which is aſcribed to this *Benignus* or *Beneneus*. [The *Munſter* Book of Reigns, is alſo attributed (*k*) to *Benignus*, and ſometimes called *Leabhar Bheining*, and by others, *Leabhar Na Geart*.] *Jocelin* (*l*) ſpeaks of *Benignus* in theſe Terms. "St. *Patrick* propheſied "that *Benignus* ſhould be his Succeſſor in the Miniſtry, as indeed he was. For he "ſucceeded St. *Patrick* in the Government of the Archbiſhoprick and of the "Primacy of all *Ireland*." And the ſame thing was affirmed before *Jocelin*, by *Probus* and *Tirechan* in their Lives of St. *Patrick*. The *Annals* of *Inisfall* ſay he died at *Rome* in 467 or 468, [*November* the 9th.] though others ſay at *Ferlingmere* near *Glaſtonbury*; concerning which may be ſeen this Paſſage in a Catalogue of the Reliques of the Abbey of *Glaſtonbury*, in the Cotton Library. "In the Coffin of St. *Benignus*, an *Iriſh* Biſhop, and Diſciple of St. *Patrick*, are "contained his Reliques intire, except his Head and Teeth, which are wanting. He took a Journey to this Place for the love he bore to St. *Patrick*. "The Lord hath often manifeſted by the many diſcoveries of the virtues of "St. *Benignus*, in what a high degree of Favour he ſtood with God. His Miracles, wrought at *Ferlingmere*, bear witneſs to this Truth. His Prayers produced a large River, and from his ſapleſs Staff ſprung an huge Tree, green "and bearing Leaves. He led the Life of an *Hermit* in an Iſland near *Glaſtonbury*, called *Ferlingmere*, and there made a good End; and after a Revolution of many Years was honourably tranſlated to *Glaſtonbury*." (*viz.*) In the Year 1091, as appears in the *Sanctilogium*, or *Calendar* of *Saints*, of *John* of *Tinmouth*. [See his Epitaph out of *William* of *Malmsbury* in the firſt Vol. before quoted,] by which Writer it is ſaid "that the Miracles of his former Life, and "thoſe of his new Tranſlation, proclaim in what a high degree of Favour "he ſtood, and ſtill ſtands with God." This Paſſage, and many other things relating to the Antiquities of *Glaſtonbury*, are wanting in the printed Edition of *Malmsbury*; but they have been ſince brought to light out of the antient manuſcript Copies, in the firſt Tome of the *Britiſh* Councils, publiſhed by Sr. *Henry Spelman*.

Sedulius, a *Scot* of *Ireland*, an eminent Divine, Orator, and Poet, flouriſhed about the Year of Chriſt, 490. *Trithemius* (*m*) gives this account of him. "*Sedulius*, a *Scottiſh* Prieſt, was from his Youth upwards a Diſciple to *Hildebert*, Archbiſhop of the *Scots*. He was a Man well verſed in the Knowledge "of the Scriptures, of great Accompliſhments in human Learning, and had an "excellent Taſte both for Proſe and Verſe. For the love of Learning he left "*Scotia* (*Ireland*) travelled into *France*, and from thence into *Italy* and *Aſia*; "at length, departing from the Borders of *Achaia*, he came to be in high Eſteem in the City of *Rome*, on the Account of his wonderful Learning. He "writ many Works both in Proſe and Verſe, of which I have only met with "the Titles. He dedicated a notable Treatiſe to the Abbat *Macedonius*, compoſed according to the Series of the whole Goſpel, which he intitled,

Carmen Paſchale metricè. Lib. 4. Beginning. Paſchales quicunque Dapes.
"*In omnes epiſtolas Pauli proſaice*. Lib. 14. Antequam Apoſtolica verba..
"*De miraculis Chriſti*. Lib. 1. A Solis ortus Cardine.
"*Ad Theodoſium Imperatorem*. Lib. 1. Romulidum ductor Clari.
"*In majus Volumen Priſciani*. Lib. 1.
"*In Secundam editionem Donati*. Lib. 1.
"*Exhortatorium ad Fideles*. Lib. 1. Cantemus Socii Domino.
"*Epiſtolas plures ad Diverſos*. Lib. 1. Sedulius Scotigena.
"*De miraculis Chriſti proſaicè*. Lib. 2.

"He

(*i*) Vit. Patr. Chap. 186. (*k*) Hiſt. Libr. p. 51. (*l*) Vit. Patr. Cap. 39. (*m*) De Script. Eccleſ. p. 227. Edit. 1601. ſee alſo, Sixti Senenſis, Biblioth Saer.

" He alſo publiſhed ſome other Works, which have eſcaped my Obſervation. " He at laſt (as *Sigebert* writes) was conſecrated a Biſhop; but *Sigebert* doth " not mention of what Church or City. He flouriſhed under *Theodoſius*, " A. D. 430." Thus far *Trithemius*. But the moſt illuſtrious Archbiſhop of *Armagh*, (*n*) makes it evident, that the Grammatical Pieces here aſcribed to our *Sedulius*, are the Works of another of the ſame Name, who was later in point of Time.

[*Bale* hath enlarged *Trithemius*'s, Catalogue with many Works. Here follows his account.

Carmen Paſchale. Lib. 5. Paſchales quicunque Dapes.
De Signis & virtutibus. Lib. 1. Domino meo Chariſſimo.
Geſta & Miracula Chriſti. Lib. 4. Expulerat quendam, *&c.*
Super utroque Teſtamento. Lib. 2.
In Pſalmos Davidicos. Lib. 1.
Collectanea in Paulum. Lib. 14. Antequam Apoſtolica verba.
In Paulum ad Romanos. Lib. 1. Sciendum eſt quod in hoc.
In Corinthios. Lib. 2. Quod Nomen ſuum præponit.
Ad Galatas. Lib. 1. Hoc eſt non ab humana.
Ad Epheſios. Lib. 1. Refert Scriptura, teſtante Hieronymo.
Ad Philipenſes. Lib. 1. Metropoli Macedoniæ.
Ad Colloſſenſes. Lib. 1. Hac vice Apoſtolatus.
Ad Theſſalonicenſes. Lib. 2. Quod non dicit Apoſtolus.
Ad Timotheum. Lib. 2. Non ſecundum Præſumptionem.
Ad Titum Diſcipulum. Lib. 1. Hanc Epiſtolam ſcribit.
Ad Philemonem. Lib. 1. In Carcere vel in Cathenis.
Ad Hebræos. Lib. 1. Quoniam apud Hebræorum.
De factis Chriſti Proſaicè. Lib. 2.
Ad Cæſarem Theodoſium. Lib. 1. Romulidum Ductor Clari.
Exhortatorium ad fideles. Lib. 1. Cantemus Socii Domino.
Epiſtolas ad diverſos. Lib. 1. Sedulius Scotigena.
In editionem Donati. Lib. 1.
In Priſciani Volumen. Lib. 1.
Carmina Diverſi generis. Lib. 1.

He adds, that he writ Hymns, which the Church uſes: as, *Hoſtis Herodes impie.---A Solis ortus Cardine*, and that he flouriſhed, A. D. 450.

But the Reader muſt obſerve, that his ſeveral Tracts on the Epiſtles are all included in the 14 Books of his *Collectanea in Paulum*.

Hanmer (*o*) adds to the Hymns mentioned by *Bale* theſe three, beginning thus, *viz.*

Ad Uſque terræ Limitem.
Chriſtum Canamus Principem.
Chriſtum veniſſe quid times?

That *Sedulius* was a Biſhop appears from his Paſchal Works in Proſe, (*p*) bearing this Title, " Here begins the Preface of *Sedulius the Biſhop* on his Paſ- " chal Poem, turned into Proſe:" And in his Song of Praiſe, made on the Miracles of Chriſt, which begins, *a Solis Ortus Cardine*, and which is publiſhed at the end of *Alcuin*'s (*q*) Offices on the Feſtivals, may be ſeen this Title. " *The* " *Hymn of the Holy Biſhop Sedulius.*" *Liberius*, or rather, *Liberatus Scholaſticus*, (as he is called in an ancient Manuſcript mentioned by *Uſher*) (*r*) and *Beliſarius*, two Chriſtian Poets of the ſame Age with *Sedulius*, have each of them left behind them a Double *Acroſtick*, in Praiſe of his Sacred Poems; the firſt and laſt Letters of

(*n*) Primord. p. 780. (*o*) Chron. p. 47. (*p*) Bibl. Patrum. Tom. 8. Col. 1137. edit. *Paris.*
(*q*) *Alcuini* Opera *Paris*, 1617. Col. 303. (*r*) Primord. p. 770.

of the Verſes taking in the Letters compoſing his Name and Office, and forming the Words, *SEDULIUS ANTISTES.*]

The Author of a Chronicle aſcribed to *Dexter*, under the Year 428, makes him Biſhop of St. *Mary de Oreto* in *Spain*, and *Damian à Goës* (*s*) and *Sebaſtian Munſter* place him among the *Spaniards*, [without any diſtinguiſhing Characteriſtick of his Country.] But *Sedulius* himſelf puts this Matter out of all doubt in the beginning of his Epiſtle before cited; where he calls himſelf, *Sedulius Scotigena*. To this may be added, the Title to his Notes on St. *Paul*'s Epiſtles, which runs thus. "*Sedulii Scoti Hibernienſis in omnes Epiſtolas Pauli Collectaneum.*——" Notes of *Sedulius*, a *Scot* of *Ireland*, on all the Epiſtles of St. *Paul*;" unleſs this be the Work of ſome other *Sedulius*. He is alſo called *Sedulius Hibernienſis* by *John Sichard*, who firſt publiſhed that Treatiſe of his from a venerable ancient Copy which he had from the *Abbat* of *Fuld*. However there are ſome, and thoſe men of no mean Account in the Commonwealth of Learning, who have ſuſpected, that the Author of that Commentary on St. *Paul*'s Epiſtle was a different perſon from *Sedulius* the Poet; but I leave the Doubt to be diſcuſſed by others; [and ſhall only obſerve, that *George Wicelius*, in a Preface prefixed to ſome Theological Verſes of his, names *Sedulius the Iriſhman*, among the Catholick Poets of the Church, and *Martin Delrio* (*t*) calls him by the ſame Name. *Dupin* (*u*) and other Writers have given a high Character of his Works, for the Loftineſs and Excellence of his Stile, his Poetical Notions, and a tolerable Verſification] Three of his Hymns are held in great Eſteem, *viz.* The firſt beginning,——*A Solis ortus Cardine*; the Second,--- *Herodes Hoſtis impie*, and the Third,——*Salve Sancta Parens, enixa puerpera Regem.* If the Reader be deſirous of knowing a fuller Account of *Sedulius*, let him turn to the Authority (*w*) quoted below; where he will find this and other Matters treated with great exactneſs. [His Works have been often publiſhed, at *Baſil* in 1502, 1541, 1564. and an accurate Edition of them at *Edinburgh* in 1701. 8*vo*. They are alſo to be found in the *Bibliotheca Patrum*, Tom. 8. Edit. *Paris*.]

Frideline, the Son of an *Iriſh* King, flouriſhed A. D. 495. [Having taken on him a Religious Life he travelled through many Parts of *Germany* and *France*; and from thence *Judocus Coccius*, (*x*) *Poſſevin*, (*y*) and others, have taken Occaſion to give him the Name of *Frideline the Traveller*.] He built many Monaſteries in thoſe Countries, where he took great Pains in propagating the *Chriſtian* Religion, and at laſt died [about the Year 514] and was buried in one of them, which he had founded at *Secking* or *Secane*, and Iſland in the *Rhine*. [*Colgan* (*z*) reckons up eight Monaſteries erected by him; of which he dedicated ſix to St. *Hilary*, whom he held in great Veneration.] He is ſaid (*a*) to have written *ſome pious Exhortations*, and other Treatiſes, which have been ſince loſt. [*Dempſter* (*b*) enlarges this account of *Frideline*'s Works, and ſays, that beſides the Exhortations above mentioned, he writ, *Præcepta ad Monachos*. Lib. 1. *ad Auguſtanos* Lib 1. *Acta St. Hilarii*, Lib. 1. But as no other Author hath mentioned theſe Pieces, I fear they are the Fruits of *Dempſter*'s Invention. The more Modern *Scotch* Writers (*c*) have made him their Countryman, and are followed therein by others (*d*) both Foreigners and *Engliſh*. But the Teſtimony of Antiquity is againſt their Opinions. *Baltherus*, (*e*) a Monk and Canon of *Secking*, who is the moſt ancient Writer of *Frideline*'s Life, makes him a native of *Ireland*. *Gaſpar Bruſchius* (*f*) ſays he was the Son of an *Iriſh* King. *Peter Caniſius* (*g*) affirms "that the ancient Hiſtorians agree in this, that *Frideline* was "born of Royal Blood in *Scotia*, which is called *Ireland*:" And with theſe ſquare *Francis Guillimannus*, (*h*) *Anthony Poſſevin*, (*i*) *Gezner*, (*k*) *Bale*, (*l*) and *Hanmer*,

(*s*) *Hiſpania*. p. 24. edit. *Cologn*. 1602. (*t*) Præloq. 2m. ad Sapientiæ Pharum. (*u*) Biblioth. Eccleſ. Vol. 4. (*w*) *Uſh.* Primord. Chap. 16. p. 769 and ſeq. (*x*) Lib. de Dagoberto Rege. Cap. 6. (*y*) Apparat. Sacr. Sub. verb. *Frideline* (*z*) Act. Sanct. p. 493. (*a*) *Bale*, Cent. 14. Script. No. 10. (*b*) Hiſt. Eccl. *Scot*. Lib. 6. No. 515. (*c*) *Leſley*, *Dempſter*, *Camerarius* (*d*) *Arnold Wion*, *Menardus*, *Wilſon*. (*e*) Vit. *Fridelini*, Cap. 1. (*f*) Vit. *Fridelini*, ſub. initium. (*g*) Vit. *Fridelini*, Cap. 2. (*h*) de reb. *Helvet*. Lib. 1. Cap. 16. Lib. 3. Cap. 6. (*i*) Apparat. Sacr. (*k*) Bibliotheca. (*l*) Script. Cent. 14. No. 10.

Hanmer. (*m*) Numberleſs *Iriſh* Writers ſay the ſame; whom I will not mention, leaſt they ſhould be challenged as Parties in the Controverſie.] The Reader may find a fuller account of him in *Gaſpar Bruſcius*'s Chronology (*n*) of *German* Monaſteries, and in an Anonymous Writer, publiſhed in the Year 1606, by *Melchior Goldaſtus*, among the Writers of the *German* Hiſtory.

St. *Cataldus* is ſaid to have flouriſhed about the cloſe of the 5th Century. He was a Native of *Munſter*, received his Education or *Liſmore*, and was afterwards made Biſhop of *Rachuen*. Having commendably governed his See for ſome Years, he undertook a Pilgrimage to *Jeruſalem*. From thence, in Obedience, (as it is ſaid) to a heavenly Admonition, he took a Journey to *Italy*, where he became Biſhop of *Tarento*. *Raphael Maffæus Volaterran* (*o*) aſſerts further, "that "*Cataldus* was held in high Reputation at *Geneva*, on the *Leman Lake*, as Prelate and Profeſſor of that City." *Alexander ab Alexandro*, (*p*) who lived A. D. 1500, has alſo this paſſage of him. "In the flouriſhing eſtate of *Ferdinand* the Firſt, King of *Arragon*, when as yet the City and Kingdom of *Naples* were free from the Calamities of War, it is evident enough from Hiſtory, "that *Cataldus*, a Holy Man (who had been Biſhop of the City of *Tarento* a "thouſand Years ſince, and whom the Citizens of that Place honour and worſhip as their Patron) appeared more than once at an unſeaſonable Time of "Night in a Dream to a certain Prieſt of the Altar, then initiated into Holy "Orders, and who had been educated in the Purity of Religion, and admoniſhed "him, to cauſe a Book, filled with Divine Myſteries, which he had wrote, and "in his Life Time hid in a private Place, to be dug up, and forthwith laid before the King. But the Prieſt giving little credit to the Viſion, and the ſame "form appearing often to him in his ſleep, at laſt one Morning at Day-break, "being alone in the Church, but perfectly awake, *Cataldus* himſelf appeared to "him in his Pontifical Habit and Mitre, juſt as when alive, and warned him, that "next Morning as early as he could, he ſhould dig up the Book wrote by him, "and which was hid in a private Place, as he had been told in his Dream, and "without any delay preſent it to the King; threatning him with a grievous puniſhment, if it were neglected. It is moſt certain, that the next Morning the "Prieſt and People marched in ſolemn Proceſſion to the Hole, in which the "Book had been for ſo many Ages hid, and found it cloſed up in leaden Tablets, "and faſtened with Studs. In this Book, the future Deſtruction of the Kingdom, the Miſeries, Calamities, lamentable Times and impending Evils, "which afterwards enſued, were plainly foretold the King: All which, taught "by Experience, we have to our great Coſt ſeen fulfilled. For (ſo powerful "was this Divine Prediction,) in a little time after *Ferdinand* himſelf, either "through the Anger of God, or inevitable Fate, died on the firſt approach of "War, and *Charles*, King of *France*, with a vaſt Army invaded the whole "Kingdom of *Naples*, and *Alphonſus*, the eldeſt Son of *Ferdinand*, having, after "the death of his Father, ſcarce aſſumed the Rains of Government, was depri"ved of his Kingdom, forced to a diſhonourable flight, and ended his Days "as it were in Exile." Thus far *Alexander ab Alexandro*. [*Spondanus* (*q*) annexeth this Condition to the Prophecy. "Unleſs the King, to whom *Cataldus* "ordered the Book to be immediately carried, ſhould perform to a tittle what "was preſcribed in it. But the Relation of *Alexander ab Alexandro* doth not "Warrant this Aſſertion." He adds, "That *Philip de Comines* mentions this "Book of St. *Cataldus*." Poſſibly he may in the Original, which I never ſaw. But in *Danetts* Tranſlation of that Hiſtorian, all that *Comines* (*r*) ſays, is "That "King *Ferdinand* was uneaſy to ſee the *French* Army come againſt him; that "as he razed a Chappel he found a Book wherein theſe Words were written: "*Truth with her Secret Counſel*; which contained all the Evils that afterwards fell "on him. There were but three Perſons that ſaw the Book; for immediately "after he read it he threw it in the Fire." *Comines* makes no mention of *Cataldus*;

(*m*) Chron. p. 48. (*n*) Sub. Verb. Secanis. (*o*) Comment. *Urban.* Lib. 3. p. 27. *Baſil.* 1559.
(*p*) *Genial. Dier.* Lib. 3. Cap. 15. (*q*) Annals ad An. 1492 No. 13. (*r*) Lib. 7. Cap. 11.

taldus; but in a Marginal Note the Tranſlator refers to *Alexander ab Alexandro* for the Story.]

Bartholomew Moronus (*s*) is of Opinion, that St. *Cataldus* arrived at *Tarento* about the Year 170. But if the Reader will weigh in an even Balance thoſe accounts which have been related of him, while he continued in *Ireland*, and eſpecially of the vaſt number of Chriſtians there in his Time, I think it will appear moſt Evident, that he lived much later; and of this Opinion was *Anthony Caracciolus*, who in his Edition of ſome *Italian* Chronologers, publiſhed in the Year 1626, promiſed to handle this Matter in another Place more diligently and at large. But I will not take upon me to ſettle the particular Time wherein he lived, being a Matter full of Difficulties. The Diſcovery of his Prophecy, inſcribed on leaden Tables, is placed by *Moronus* in the Year 1492. Of Publick Monuments, and Books written on leaden Plates, the Reader may conſult a Book of *Herman Hugo* of the firſt Origin of Writing, Cap. 10. *Dempſter*, (*t*) (who makes him a *Scot* of *Albany*) aſcribes alſo to him, beſides the aforeſaid Prophecy or Book of Viſions, *one Book of Homilies*; and aſſerts, that he flouriſhed in the Year, 361. His Feſtival is obſerved on the 10th of *May*; under which Day this Paſſage is to be met with in the *Roman Martyrology*, "*at* Tarento, *the Day of* "*St.* Cataldus *the Biſhop, famous for Miracles.*" [But that Day is obſerved as the Feſtival of his Tranſlation. For there are two other Days allotted to his Memory; one the 8th of *March*, being the Day of his Death, the other the 8th of *May*, which was the Day on which his Body was diſcovered: Unleſs perhaps the latter of theſe Days hath crept in by an Error of Tranſcribers, inſtead of the 8th of *March*. Many Writers have employed their Talents in commemorating this Saint. But the principal are *Bartholomew Moronus* of *Tarento* in Proſe, and his Brother, *Bonaventure Moronus* in elegant Latin Verſe, under the Title of, *Cataldiados*, Lib. 6. To theſe may be added, *Johannes Juvenis*, (*u*) *Petrus de Natalibus*, (*w*) *Philip Ferrarius*, (*x*) *Uſher*, (*y*) and *John Colgan*; (*z*) the two laſt of which Writers have treated the Subject with great Exactneſs; to whoſe Works I refer the Reader.]

Kienan or *Cianan*, Biſhop of *Damliag* or *Duleek*, [was baptized by St. *Patrick*, and conſequently lived in this Century. See a full account of him before Vol. 1. p. 137.] He Writ *The Life of St. Patrick*.

CHAP. III.

Writers of the 6th Century, viz. from the Year 500 to the Year 600.

ST. *Bridgid*, a Virgin, [is reckoned by the Writers of her Life among the greateſt Ornaments of *Ireland*, and, on account of the Miracles aſcribed to her, they have given her the Sur-name of *Thaumaturga*, or wonder Worker. She] was born at *Fochard* (A) in the County of *Louth* [about the middle of the 5th Century, and was the Fruits of an unlawful Amour between her Father *Dubtach*,

(*s*) Vit. *Cataldi*. edit. *Rom.* 1614. (*t*) Hiſt. Eccleſ. *Scot.* lib. 3. No. 278. (*u*) de varia Tarentinorum fortuna in præfat. (*w*) Lib. 4. Chap. 143. (*x*) de Sanctis Italiæ. (*y*) p. 751 & Seq. (*z*) Act. Sanct. Append. p. 559 & Seq.

(A) *Fochard*, a Village about 2 Miles North of *Dundalk*, in the County of *Louth*, and in the Territory anciently called *Conal-Murthemne*, is now known by the Name of *Faughar*

Dubtach, a Man of conſiderable Rank in his Country, and her Mother *Broceſſa*, or *Brotſeach*, whom he had purchaſed for his Servant, and made his Concubine. But the clamours of a jealous Wife obliged him to diſcharge her out of his Service, and he ſold her to a Poet, who carried her to the *North* of *Ireland*, where ſhe was delivered of this Saint. When St. *Bridgid* grew up, the Poet delivered her to her Father, who educated her among the Children he had by his Wife: But no importunities could prevail on her to change her Condition for a married State; ſo ſhe took the Veil from the Hands of St. *Mel*, a Diſciple and Nephew to St. *Patrick*, who received her profeſſion of perpetual Virginity. She formed a religious Community out of her Companions, who had been veiled with her; which encreaſed ſo much, that ſhe was obliged to erect ſeveral Nunneries in many different quarters of *Ireland*.] But ſhe ſpent the greateſt part of her Life at *Kildare* in a Convent of her own Foundation; over which ſhe preſided in the quality of Abbeſs. An antient Writer of her Life (*a*) ſays, "that *Conlian* (called by "Cogitoſus, *Conleath*) a holy Biſhop and Prophet of the Lord, was elected by "St. *Bridgid*, the firſt Biſhop in her City of *Kildare*." But others (*b*) place *Lonius* and *Ivorus* in the See of *Kildare* before *Conlian* or *Conliath*: and [Sir *James Ware* tells us] that he choſe to follow thoſe Authors, in compiling his Catalogue of the Biſhops of *Kildare*. [But this muſt be underſtood of his Treatiſe *de Præſulibus Lageniæ*, publiſhed in 1628. For in his general Hiſtory of the Biſhops of *Ireland*, he follows thoſe Writers, who make *Conlian* the firſt Biſhop of *Kildare*.]

Bale, (*c*) in the firſt Edition of his Writers, gives this Account of our *Bridgid*, and of the Books of her Revelations. "However (ſays he) inſtructed in Learning, ſhe is reported to have furniſhed Poſterity with twelve Books of her "Revelations." But in his ſecond Edition (*d*) the Paſſage ſtands thus corrected. "They ſay ſhe publiſhed one Book of her Revelations, which an Angel "dictated to her." But from whence has *Bale* the following Account? "An "Angel dictating, *Bridgid* praying, and a Scribe taking Notes, a Book is com-"poſed, ſays *Giraldus Cambrenſis* in his ſecond Book *de Mirabilibus*, Chap. 39." Thus far *Bale*. Whereas *Cambrenſis*, in the Place referred to, ſpeaks only of a Book of the Harmony of the four Evangeliſts [according to St. *Jerom*] adorned with Variety of Pictures, and written from the Mouth of an Angel for the Uſe of *Bridgid*; and not one Word of any Book of Revelations. *Eiſengrenius* (*e*) follows the firſt Edition of *Bale*. For he aſſerts, "that *Bridgid* wrote twelve "very obſcure Books of her Revelations." *Poſſevin* (*f*) treads cloſe in the Steps of *Eiſengrenius*. His Words are theſe. "St. *Bridgid*, a *Leinſter* Woman, by "Nation a *Scot*, and Daughter of Prince *Daboth*, compoſed twelve very obſcure "Books of her Revelations. But ſhe is not that *Swediſh* or *Gothiſh Bridgitt*, of "whom hereafter." Since therefore there is not the leaſt mention made of theſe Revelations either by *Cogitoſus*, or any other antient, or even more modern Writer of the Life of St. *Bridgid*, (that I know of) I cannot but be of Opinion, that it is a ſpurious Piece, and more properly to be aſcribed to *Brigitt* of *Sweden*; which *John Leſley* (*g*) hath alſo obſerved. "Some (ſays he) ignorantly confound our "*Bridgid* with *Brigitt* of *Sweden*, in whoſe Name many Revelations are written: "For it is manifeſt, that *Brigitt* of *Sweden* came many Ages after our *Bridgid*." However our *Bridgid* writ

A Rule for the Nuns of her own Foundation.

An Epiſtle to St. Aid, *the Son of* Degill, *in a kind of* Iriſh *Rhime, therein diſſuading him from travelling.*

A Poem on the Vertues of St. Patrick.

The Quiver of Divine Love, or the Deſires of the faithful.

[*Colgan* (*h*) affirms, that the three laſt of theſe Pieces, written in the *Iriſh* Language, were in his Poſſeſſion.] Our

(*a*) Lib. 2. Cap. 11. (*b*) Stanihurſt deſcript. *Hib.* and Lib. Rub. Comit *Kildare*. (*c*) Cent. 1. f. 28. b. (*d*) Cent. 14. Cap. 11. *edit.* Baſil. 1558. (*e*) Catalog. teſt. veritat. p. 49. b. (*f*) Apparat Sacr. tom. 5. p. 240. (*g*) de Geſt. Scot. Lib. 4. p. 142. (*h*) *Triad Thaum.* Append. 3. p. 610.

Our St. *Brigid* died in the 70th Year of her Age A. D. 521, (*i*) or as ſome ſay 523, (*k*) *February* the 1ſt; on which Day her Memory is celebrated. [She is ſaid to have been buried (*l*) at *Kildare*, and her Body afterwards tranſlated (*m*) to *Down*.]

St. *Brogan Cloen* was Abbat of *Roſ-tuirk* in *Oſſory*; in which Church his Feſtival is obſerved on the 17th of *September* (*l*). About the Year 526 he writ an Hymn in *Iriſh* conſiſting of 53 Stanzas, and four Lines to each Stanza, (which *Colgan* (*m*) hath publiſhed with a literal Tranſlation in *Latin*)

On the Virtues and Miracles of St. Brigid.

Nimidus Lainidan, or the fair, flouriſhed in the Year 540. He writ an Hymn beginning thus,

Chriſtus in noſtrâ Inſulâ.

Some alſo aſcribe to him that Hymn in Praiſe of St. *Bridgid*, which begins thus,

Audite Virginis Laudes.

If I am not miſtaken, this *Nimidus* is the ſame Perſon with *Ninnidus*, Abbat of *Inis-muighe-ſamh*, with whom St. *Kiaran* the younger reſided for a time in a Wood in *Lough-Erne*. [His Feſtival is celebrated on the 18th of *January*. See his Life in *Colgan*. (*n*)

St. *Dermod*, the juſt, was Abbat of *Inis-Clothran*, brother to *Feidlimid* Biſhop of *Tiburna* or *Kilmore*, and contemporary with St. *Senan*, Biſhop of *Iniſcatty* He flouriſhed about the year 540; and wrote in elegant Rhime, *a pious Work in nature of a Pſalter*; in which are recounted fifty two *Iriſh Saints*. *Colgan*, (*o*) (who publiſhed the Life of this *Dermod*) ſays, that he was poſſeſſed of that Work; but is jealous that ſome of the Saints therein mentioned were added by a later Hand.]

About the ſame Time with St. *Bridgid*, flouriſhed St. *Finan* or *Finian*, a Biſhop, Philoſopher and an eminent Divine. He was deſcended of a noble Family, and reſided for a Time with St. *David*, Biſhop of *Menevia*, in *Wales*; with whom the admirable qualifications of his Mind placed him in high eſteem. Upon his return to his own Country, he fixed his See at *Clonard* in *Meath*, near the River *Boin*; where he alſo erected a School, which by his care and induſtry produced many Men of great Eminence for Sanctity and Learning; [of whom, together with many other particulars of the Life of St. *Finian*, the Reader may conſult the firſt Volume, containing the Hiſtory of the Biſhops of *Ireland*, p. 136.] He died on the 12th. of *December* 552, [or according to others, (*p*) in 563.] He writ *ſome Prelections and other Tracts*.

One of the Hymns antiently ſung at his feſtival begins thus.

Exultemus Finiano,
Jubilemus diluculo,
Cujus dogma fuit favo
Prædulcius in populo,

And another thus,

Regreſſus in Clonardiam
Ad Cathedram Lecturæ,
Apponit Diligentiam
Ad Studium Scripturæ.

[The Office of St. *Finian* is publiſhed at large by *Colgan*, (*q*) where the two laſt Lines of the firſt Hymn are differently writ from what they are here; they are

(*i*) Marian. Scot. & Florence of Worceſter under the Year 521. (*k*) Ann. Inisfall. Uſh. Ind. Chron. (*l*) Callen. Caſhell. Marian Gorman. (*m*) Trias thaum p. 515. (*n*) Act. Sanct. p. 111. (*o*) Ibid. p. 52. Note 9. (*p*) Ibid. p. 406. cap. 4. (*q*) Ibid. p. 400.

Cujus Dogma fuit Favus
Prædulcis in Populo.

And the laſt is not placed as the Beginning of an Hymn, but is a Reſponſe in an *Antiphone*.]

Gemanus writ *a* (*s*) *Hymn in praiſe of St.* Finian, who was then living; [from whence we may conclude that he flouriſhed near the Middle of this Century.]

Kiaran, (by ſome named *Ciaran* or *Keran*) and commonly called the Son of the Artificer, founded an Abby at *Clonmacnoiſe*, antiently called *Tipraic*, on the Banks of the *Shenon* in *Weſtmeath* (*A*); and having been Abbat thereof for one (*s*) Year, or as others ſay about ſeven Years (*t*), He died on the 9th of *September* 549, in the 33d Year of his Age. [See a fuller Account of his Life, Vol. I. p. 165.] He writ

A Rule for Monks, which in the *Ulſter* Annals under the Year 743 is called, *The Law of* Ciaran *the Artificer*.

St. *Jarlath*, the Son of *Loga*, and firſt Biſhop of *Tuam*, flouriſhed about the Year 540. There are extant under his Name, *Certain Prophecies*, relating to his Succeſſors in the See of *Tuam*; a Copy of which Sir *James Ware* tells us he had in his Cuſtody; but thinks, that they were falſly aſcribed to him, and rather looks on them to be the Fictions of a much later Age: [and *Colgan* (who had a Copy of them) is candid enough to own, that they were not free from the Suſpicion of Novelty. The Reader will find hereafter (*u*) under *Malachy Mac-Æda*, Archbiſhop of *Tuam*, that theſe Prophecies have been reckoned his Performance.] The Writer of the Life of St. *Brendan* mentions St. *Jarlath*. "After this (ſays "he) St. *Brendan* came to St. *Jarlath*, the Biſhop, who then had his Reſidence "in *Conaught*, and abode with that holy Man, ſlacking his Thirſt with "the Cups of his ſaving Doctrine." And a few Lines after, "The holy "Biſhop (i. e. *Jarlath*) mounted his Chariot, and addreſſed himſelf to his "Journey; but both his Wheels broke not far from his Cell, and there he built "a Monaſtery, which he called *Tuaym-da-Gualand*." The Remains of St. *Jarlath* were preſerved at *Tuam*, in a Chappel called, *Temple-na-Scrin*, [*i. e.* the Temple of the Shrine. See a further Account of this Prelate Vol. I. p. 602.]

Cogitoſus, who wrote *The Life of St.* Bridgid, is placed in this Period. The Life is publiſhed by *Caniſius* (*x*); in the End of which Work, the Author diſcovers his Name in theſe Words. "*Orate pro me* Cogitoſo, *Nepote culpabili*. "Pray for me *Cogitoſus*, a blame-worthy Nephew." From hence (ſays the incomparable *Gerrard John Voſſius* (*y*) "Some have been of Opinion, that *Cogitoſus* was Nephew to St. *Bridgid*: Which if ſo, the Time when he lived will be "eaſily diſcoverable; for *Bridgid* died in the Reign of *Juſtin* the elder, *A. D.* "523. But perhaps he calls himſelf, *Nepotem culpabilem*, on account of having "ſpent his Youth riotouſly, in the ſame Senſe as *Horace* calls ſuch a Perſon, "*Nepotem diſcinctum*, a diſſolute Prodigal; from which Notion *Seneca* and *Tertullian* apply the Word, *Nepotari*, to nepotize, to ſuch as riotouſly ſquander "away their Fortunes. However that may be, it is evident from many Paſſages "in *Cogitoſus*'s Work, that the Author of it was a Writer of great Antiquity." Thus far *Voſſius*. [*Colgan* (*z*), (who hath publiſhed this Life more correctly than either *Caniſius* or *Meſſingham*) is of Opinion, that *Cogitoſus* was a Monk of the Monaſtery of *Kildare*, both from his addreſſing and concluding the Work, *ad Fratres*, to his Brethren, and becauſe he hath been at great Pains and Labour in deſcribing minutely the Church and Town of *Kildare*: But he thinks that *Cogitoſus* was not the Nephew of St. *Bridgid*; and he grounds his Opinion on this, that two genealogical Menologies, which he had in his Cuſtody, in which four-

(*r*) Vit. S. Finiani apud Colgan. p. 395. cap. 23. (*t*) Auctor Vit. ejus. (*t*) Tigern. Annals. (*u*) Chap. 11. (*x*) Antiq. Lect. Tom. 5. p. 623. (*y*) de Hiſt. Lat. lib. 3. p. 699. edit. 1651. (*z*) Trias Thaum. p. 518.

(*A*) Clonmacnois was anciently reckoned to ſtand in Weſtmeath; but is now a Part of the King's-County.

teen

teen holy Men of the ſame Family with St. *Bridgid* are recounted, but not one Word of *Cogitoſus*, or any other Nephew of St. *Bridgid*. The Antiquity of this Writer is plainly diſcoverable from his own Words; for in deſcribing the Miracles wrought by St. *Bridgid*, not only in her Life Time, but after her Death, he ſays, "which Miracles I have not only heard, but have ſeen with my own "Eyes.

Amergin Mac-Amalgaid muſt be diſtinguiſhed from the *Amergin* before mentioned. p. 3. He was Poet Laureat to *Dermod* the Son of *Cervail*, King of *Ireland*, and flouriſhed about the middle of this Century. He is ſaid (*a*) to have written a Book intitled, *De Præſtantiorum in* Hiberniâ *Locorum Etymologiâ*. Which Book he recited before the ſaid King and his Peers aſſembled in Council at *Tarah*, about the Year 560.]

Frigidian, called by *Volaterran* (*b*), "*Phridian*, Son of a King of *Ulſter* in "*Ireland*, took a Journey to *Rome* in his Youth, and afterwards travelled to "*Lucca* in *Italy*, whereof being conſecrated Biſhop, he founded a Monaſtery, "which after his Death was dedicated to his Name." [The Office of St. *Fridian* (*c*) relates, "that he was honourably received at *Rome* by Pope *Pelagius* "the I. by whom he was ordained a Prieſt, and placed among the Canons of "the *Lateran* Church; that he afterwards returned to *Ireland*, where his Hea"then Parents uſed all their Endeavours to bring him back to the Worſhip of "Idols, and to enter into the State of Matrimony; inſtead of which he con"verted them to the Chriſtian Religion. That having founded a Monaſtery, "and eſtabliſhed Canons in it according to the Rule he had received at *Rome*; "he returned to *Italy*, and went to *Lucca*; where he was held in ſuch Veneration by "the Citizens, that at their Requeſt he was promoted to the Biſhoprick of that "City. During the Space of 28 Years, which he ſpent in the Government of "the ſaid See, he founded 28 Baptiſmal Churches; the Principal of which, de"dicated to the Honour of the three *Levites*, is now called St. *Frigidian*'s Church; "in which he was at length buried, having died in a good old Age. The Feſ"tival of the Diſcovery of his Body is celebrated at *Lucca* on the 28th of *No*"*vember*." Thus far the Writer of his Office.] He flouriſhed in the Year 570, [and died in 595.] It appears from his Offices (*d*), that thoſe who have made him the Author of a Book of Canons, which is extant under his Name, are groſly miſtaken; for in thoſe Offices he is ſaid "to have carried with him "the ſacred Decrees, which Pope *Pelagius* had beſtowed on him as a Preſent; "which (ſays the Office) are yet called the Canons of the bleſſed *Frigidian*."

[An anonymous Scholiaſt on the Life of St. *Patrick* written by Biſhop *Fiech*, is more than once quoted by Archbiſhop *Uſher* (*e*), and is ſaid to have flouriſhed about the Year 580, or at leaſt before the Cloſe of the 6th Century. He writ *Scholia, or an Expoſition or Comment on the Life of St.* Patrick *written by* Fiech; which *Colgan* (*f*) hath publiſhed.]

The Abbat St. *Brendan*, the Son of *Finlog*, and a Native of *Kerry*, had his Education under Biſhop *Ert*. He founded a Monaſtery at *Clonfert*, in the County of *Galway*, A. D. 558, and another afterwards at *Enachdune*. In theſe, and in other Abbys of his Foundation, he is ſaid to have preſided over 3000 Monks, who maintained themſelves by the Labours of their own Hands. In his Life are related many monſtrous Stories, or (as *Molanus* (*g*) calls them) *Apocryphal Dreams*; and eſpecially of his ſeven Years Navigation to certain Iſlands, never till then heard of. Concerning his Purgatory, the Reader may have Recourſe to *Camden* (*b*), where he cites the following *Tetraſtick* out of *Alexander Necham*.

Aſſerit eſſe Locum ſolennis Fama dicatum
Brendano, quo Lux lucida ſæpe micat.
Purgandas Animas datur hic tranſire per Ignes,
Ut dignæ Facie Judicis eſſe queant.

(*a*) Cambr. Evers. p. 132. (*b*) Comment, Urban. Lib. 21. (*c*) Printed at Mons Anno 1635. Leet. 4. (*d*) Apud Auguſt. Ticinens. in Elucidario Chriſtianar. Religion. pars 4. (*e*) Primord. p. 827. 831. (*f*) Trias Thaum. p. 4. (*g*) Uſuardi Martyrol. 16 May. (*b*) Britannia edit. Lond. 1722. p. 1410.

To

To Brendan ſacred, as Tradition ſays,
There ſtands a Place, where trembling Lightning plays;
Hence to be purg'd, Souls paſs the cleanſing Flame
To fit them for the Teſt of Judge ſupreme.

He writ, as *Bale* ſays (*i*)

Chriſtianam Confeſſionem. lib. 1.
Chartam cæleſtis Hæreditatis. lib. 1.
Monachorum Regulam. lib. 1.

Concerning the Rule of St. *Brendan*, we find this Account in an anonymous Biographer. "*Brendan* writ an eccleſiaſtical Rule, neceſſary for the Obſervati-" on of a Religious Life, which was dictated to him by an Angel, and to this "Day remains in ſome Places." There is extant under his Name in the Royal Library of St. *James*'s a pretty long Prayer beginning thus,

Omnipotent God, Father, Son and Holy Ghoſt.

But I take it to be the Performance of a later Age. He writ alſo as ſome ſay,(*k*)

De fortunatis Inſulis. lib. 1.
Revelationes de futuris Temporibus, lib. 1.
Epiſtolas ad Populares (*l*) lib. 1.

As alſo

On the Virtues and Miracles of St. Bridgid.

He died at *Enachdune*, on *Sunday* the 16th of *May* 577; from whence his Body was conveyed to and buryed at *Clonfert*, erroneouſly called, *Cluenarch*, by *John* of *Tinmouth* and his Followers. In the M. S. Annals of *Inisfall* under the ſame Year [or under the Year 576, as the Biſhop of *Clogher*'s Copy of theſe Annals have it] is this Paſſage "The Reſt of *Brendan* of *Cluainfert* in the 94th "Year of his Age. Alſo the Death of *Æd Mac-Echdac*, King of *Conaught*, "who granted *Enachduin* to *Brendan*." The Life of St. *Brendan* of *Clonfert* is extant in Manuſcript, in a Book formerly belonging to the *Franciſcans* of *Kilkenny*, written about the Year 1340; but a more ancient Copy of it may be ſeen in the Martyrology formerly belonging to the Abby of St. *Mary* at *York*, and is now in the *Cotton* Library at *Weſtminſter*.

Contemporary with this *Brendan*, was another *Brendan*, the Son of *Luaigne*, who was Abbat of *Birr*, in the Territory of *Ely O-Carroll* (now a Part of the *King*'s-*County*) where he died on the 29th of *November* 572. *Dempſter* (*m*) makes a fruitleſs Search for this Place in Modern *Scotland*. *Brendan* of *Birr* is ſaid to have written ſome Pieces

On the Virtues and Praiſes of St. Columb, *then living.*

[See for this *O-Donnell*'s (*n*) Life of St. *Columb*, where theſe Pieces are called, *Encomiaſtick Verſes on St.* Columb.]

St. *Ruadan* was Contemporary with St. *Brendan*, and was educated under St. *Finian*, Biſhop of *Clonard*, who ordained him a Prieſt. He made a Progreſs into *Munſter*, and built an Abby at *Lurcboe* or *Lothra*, over which he preſided as Abbat. He is ſaid to have written

(*i*) Cent. 14. No. 78. (*k*) Arnold. Wion. Ligni Vitæ Lib. 2. Dempſter Hiſt. Eccl. Scot. No. 143. (*l*) Trias Thaum p. 609. (*m*) Apparat ad Hiſt. Scot. lib. 1. cap. 15.
(*n*) Trias Thaum. p. 438. 469.

Contra

Contra Diarmod Regem. lib. 1.
De mirabili Fontium in Hibernia Naturâ. lib. 1.
De miraculosâ Arbore.

He died at *Lothra* (*o*) in 584, *April* the 17th (as it seems:) For on that Day his Festival is observed.

St. *Congall* or *Comgall* (*i. e.* in construction, *the fair Pledge*) was born in the Territory of *Dalnariada*, but educated at *Clonenach*, a Village in the *Queen's-County*, under the Care of St. *Fintan*, and afterwards at *Clonmacnois* under Bishop *Lugid*; by whom he was put into holy Orders. At length, *A. D.* 554. (according to the Annals of *Ulster*, which by our Account answers to 555) he founded a *noble* (*p*) *Monastery* at *Bangor*, in that Part of the Country now called the County of *Down*. An antient Writer of the Life of St. *Congall* gives this Account of him. "St. *Congall* (says he) founded a great Monastery, called *Beanchor*, in "a Territory called *the Ards or Heights of* Ulster, *near the eastern Sea*; and a "vast Number of Monks flocked thither to St. *Congall*, so that one Place could "not contain them; from whence he took Occasion to build many Cells and "Monasteries, not only in *Ulster*, but in the other Provinces of *Ireland*; and there "were 3000 Monks under the Care of the holy Father *Congall*, dispersed among "these different Cells and Monasteries." Some say the Arch-Heretick *Pelagius* came from this Monastery; but without Question they are mistaken: For there passed a Period of about 130 Years between the Death of that *British Snake* (as *Prosper* (*q*) of *Aquitain* calls him) and the first Foundation of this Monastery. *Congall* writ, *Institutions for Monks*, which are yet extant, and *some Epistles*; as also *the Acts of his Contemporary St.* Columb. He died in his Abby of *Bangor*, A. D. 600 or 601, in the 85th Year of his Age. His Festival is observed on the 10th of *May*. *Dempster*, (*r*) unmindful of the Command of rendring to every one their due, hath placed St. *Congall* among the Writers of the *Scots* of *Britain*; [and ranks his Works thus

Regularis Vitæ Methodus. lib. 1.
Ad Cænobiorum Patres. lib. 1.
Epistolæ plures. lib. 1.]

St. *Columba* (in the printed *Bede* called *Columbanus*) was one of the principal Pillars of the *Irish* Church. *About the Year* 560 (*s*) *he founded a Monastery in the Midland Parts of Ireland, which in the* Scottish *Language is called*, Dairmagh. This is the same House with the *Augustinian* Monastery, now called *Durrogh* and *Durmagh*, in the *King's-County*; and which some have injudiciously confounded with that of *Armagh*. The venerable *Bede* (*t*) gives this Account of St. *Columb*. "Before (says he) St. "*Columb* came into *Britain*, he founded a noble Monastery in *Ireland*, in a "Place, which from a great Plenty of Oaks, is in the Language of the *Scots* "called, *Dearmach*, i. e. *the Field of Oaks*." Afterwards in the Year 565, he passed over into *Britain* "to preach (says *Bede* again) the Word of God to the "Provinces of the Northern *Picts*." And a little after (proceeds he) "*Columba-*"*nus* came into *Britain* in the 9th Year of the Reign of *Bridius* the Son of "*Meilchon*, a most powerful King of the *Picts*; and both by his Preaching and "Example he converted that People to the Faith of Christ." During his Abode in Modern *Scotland* he founded a Monastery in the Island of *Jona*, otherwise called *Hu* and *Y-Columb-kill* (which afterwards became famous for being the burial Place of the Kings of *Scotland*, and of a Multitude of religious Men) and therein he presided as Abbat. He left it in Charge to his Successors to observe the Time of celebrating *Easter* on *Sunday* from the 14th to the 20th of the Moon, after the Custom of his Predecessors, and contrary to the Practise of the Church

(*o*) Annal. Tigernaci. (*p*) Bernardi Vita Malachiæ. (*q*) De Ingratis contra Pelagianos. cap. 1. (*r*) Hist. Eccles. Scot. lib. 3. No. 254. (*s*) Adamnan Vit. Columb. lib. 1. cap. 3. (*t*) Eccl. Hist. gent. Anglor. lib. 3. cap. 4.

of *Rome*; which Injunctions (as appears from *Bede* (*u*)) they without Variation followed afterwards down to the Year 716. He died on the 9th of *June* 597, in the 77th Year of his Age, and was buryed in his own Church of *Hu*, as *Adamnanus* (*w*) and *Bede* (*x*) relate. There is a common Tradition among the *Irish*, that his Remains were tranſlated to *Down* in *Ireland*. *Baithen* ſucceeded him in the Government of the Abby of *Hu*, and died in a Year or two after. St. *Columb* writ

A Rule for Monks; which is yet extant, and commonly called, *The Rule of* Columbkill.

The Life of St. Patrick.

A Hymn in praiſe of St. *Kiaran*, (*y*) Abbat of *Clonmacnois*.

Three other Hymns: The firſt of which begins,

Altus Proſator, Vetuſtus Dierum et Ingenitus.

The ſecond, *In te, Chriſte, Credentium:* Which he is ſaid to have compoſed, *becauſe* Gregory (the Pope I ſuppoſe) *had ſaid, that in his former Hymn he had been too ſparing in mentioning the* Trinity.

The third Hymn (which he made at *Derry*) begins, *Noli, Pater, indulgere.*

[Theſe three Hymns were publiſhed by *John Colgan* (*z*) in the Year 1647, with Arguments or Prefaces to each Hymn, ſhewing the Motives for making them, and the Places where, and Times when they were compoſed. The ſame *Colgan* (*a*) tells us, "that St. *Columb* writ another Poem in *Iriſh*, in praiſe of St. "*Bridgid*, and that it is extant in a Book of Hymns quoted by him; which Poem "begins

Brigid be bhith maith. i. e. Brigid is an excellent Woman."

And he further ſays, "that he had divers Poems in his Cuſtody written in "*Iriſh*, which he had no Doubt on him were the genuin Works of St. *Co*-"*lumb*, both from the great Antiquity of the Stile, and from the very antient "Parchment Book out of which they were copied;" and he gives the following Catalogue of them, which muſt reſt upon his Credit. The firſt is intitled,

I. *Lorica S. Columbæ.* The Breaſt-plate of St. *Columb*. A very *devout precatory Work*, fit to be recited by all pious Men in Times of Danger and Adverſity.

II. *De Exercitiis et Deliciis Vitæ contemplativæ.* Of the Exerciſes and Delights of a contemplative Life.

III. *A Farewel to his Monks of* Durrogh *on his Return to* Britain.

IV. *On his Paſſion of looking back to* Ireland.

V. *On the ſecure States of Life; and concerning the Diverſity between the Monks of the preſent and future Times.*

VI. *A Dialogue of St.* Columb *with St* Cormac *his Diſciple, upon his Return from his firſt Navigation through the Ocean.*

VII. *The Salutation of St.* Cormac, *on his coming to St.* Columb *from his own Country*

VIII. *A ſalutatory Epiſtle to ſome holy Men of* Ireland.

IX. *Of St.* Mocte, *his Age, Diſciples and Congregation.*

X. *Of Works of Mercy.*]

He is ſaid alſo to have propheſied of the Expulſion of St. *Carthag* out of the Abby of *Raithen* or *Ralibin* in *Fercall*; and of other Things. [*Colgan* (*b*) hath publiſhed an Account of ſuch of his Prophecies, as he looks upon to be genuin, and free from Suſpicion.

(*u*) Lib. 3. cap. 4. (*w*) Vit. Columb. lib. 3. ſub Finem. (*x*) Eccl. Hiſt. lib. 3. cap. 4.
(*y*) Vit. Kiarani M. S. (*z*) Trias Thaum. p. 473. (*a*) Ibid. p. 472. 609. (*b*) Ibid.

The

The firſt is, *Of the Arrival of the* Engliſh, *and their ſubduing* Ireland. *Giraldus Cambrenſis* (*c*) takes notice of the fulfilling of this Prophecy. "Then (ſays "he) was fulfilled the Prophecy of *Columb* of *Ireland*, as it is ſaid to be; who long "ſince foretold, that in this War there ſhould be ſo great a Slaughter of the In- "habitants, that their Enemies ſhould ſwim in their Blood: And the ſame Pro- "phet writes (as it is reported) that a certain poor Man and a Beggar, and one as it "were baniſhed from other Countries, ſhould with a ſmall Force come to *Down*, "and ſhould take poſſeſſion of the City, without Authority from his Superior. "He alſo foretold many Wars, and various Events. All which are manifeſtly "compleated in *John Curcy*; who is ſaid to have held this Prophetick Book, "written in *Iriſh*, in his Hand, as the Mirror of his Works. One reads likewiſe "in the ſame Book, that a certain young Man with an armed Force ſhould vio- "lently break through the Walls of *Waterford*, and having made a great Slaugh- "ter among the Citizens, ſhould poſſeſs himſelf of the City. That the ſame "young Man ſhould march through *Wexford*, and at laſt without Difficulty en- "ter *Dublin*. All which it is plain were fulfilled by Earl *Richard*. Further, "that the City of *Limerick* ſhould be twice deſerted by the *Engliſh*, but the "third Time ſhould be held. Now already it ſeems it hath been twice deſer- "ted; firſt, by *Raymund*, ſecondly, by *Philip de Breuſa*, &c. Wherefore (ac- "cording to the ſaid Prophecy) the City, being a third Time aſſaulted, ſhall be "retained; or rather, it was long after fraudulently overthrown, under the Go- "vernment of *Hamo de Valoinges*, Lord Juſtice, and by *Meiler* recovered and "repaired." Thus far *Cambrenſis*; who afterwards (*d*) mentions this Prophecy, as well as that of other Saints on the ſame Subject, in theſe Words. "The *I-* "*riſh* are ſaid to have four Prophets, *Moling*, *Brecan*, *Patrick*, and *Columbkill*, "whoſe Books in their native Language are yet extant among them. Speaking "of this Conqueſt, they all bear Witneſs, that in after Times *Ireland* ſhould "be polluted with many Conflicts, long Strifes, and much Bloodſhed. But "they all ſay, that the *Engliſh* ſhall not have a compleat Victory, till a little "before the Day of Judgment. That the Iſland of *Ireland* ſhould be totally "ſubdued from Sea to Sea, and curbed in by Caſtles; and though the People "of *England*, by trying the Fate of War, ſhould often happen to be diſordered "and weakned (as *Brecan* teſtifies; that a certain King ſhould march from the "deſert Mountains of *Patrick*, and on *Sunday* ſhould break into a certain Camp "in the woody Parts of *Ophelan*, and almoſt all the *Engliſh* be drove out of *Ire-* "*land*) yet by the Aſſertions of the ſame Prophets, they ſhould continually keep "Poſſeſſion of the eaſtern maritime Parts of the Iſland." This is the Account *Cambrenſis* hath given upwards of 500 Years ago.

The ſecond Prophecy aſcribed to St. *Columb* is, *Concerning the Kings of* Ireland, *the divers States, Wars, and other future Misfortunes of that Country*. And this is called.

Buile Choluimchille, the Madneſs, or Ecſtatick Rapture of *Columbkille*.

Colgan tells us, that this Piece was written in *Iriſh* Metre, and that he had it in his Poſſeſſion.

The third Prophecy was, *On St. Adamnanus*.
The fourth, *On St. Fintan*.
And the fifth, *On the Expulſion of St.* Carthag, above mentioned.

St. *Berchan* the Prophet, is ſaid (*e*) to have written

The Acts, or a Panegyrick on St. Columb;

and to have flouriſhed about the Year 570. But I doubt that this is not the ſame St. *Berchan* of *Cluain-Soſt*, whom *Uſher* (*f*) mentions under that Year,

(*c*) Hibern. expugnat. lib. 2. cap. 16. (*d*) Ibid. cap. 33. (*e*) Trias Thaum. p. 469.
(*f*) Primord. p. 963. Ind. Chron. ad An. 570.

"as

" as a Perſon, who though deprived of Sight, yet was endued with the Spirit of " Prophecy." For, according to *O-Donnell* (*g*), St. *Berchan* mentions the Manner of the Tranſlation of St. *Columb* from *Hu* to *Down*; which was not effected till the Year 816; ſo that I am under the Neceſſity of ſuſpecting, that this *Berchan* belongs to a later Age; or otherwiſe muſt admit that his Account of this Tranſlation was prophetical.

Eochoid Dallan, *i. e.* the blind, a Native of *Conaught*, flouriſhed about the Year 580, and for his learning was called, the Arch-maſter or ſupreme Profeſſor of the Antiquities of *Ireland*. Though his Name was *Eochoid*, yet he was uſually called *Dallan Forguil*, *i. e.* blind *Forguil*, after his Mother, whoſe Name was *Forchella*. He wrote in *Iriſh* ſeveral Works, which (as *Colgan* (*b*) ſays) were couched in ſo ancient an Idiom; that in latter Ages, few, though tollerably ſkilled in the Language and Antiquities of *Ireland*, could well underſtand; and therefore many of the more learned Antiquaries took Pains to illuſtrate them with Comments. One of theſe Pieces was a poetical Panegyrick on *Columbkille*, intitled,

Ambra Choluim Chille. The Praiſe, or rather, the *Viſion* of *Columb-kille*,

as the Tranſlator of *Keating* renders it, *Ambra* ſignifying a Dream. This Work is extant in Archbiſhop *Marſh*'s Library in *Dublin* No. 51. but imperfect.

He writ another Panegyrick in Verſe, on the Death and Funeral Praiſes of St. *Senan*, Biſhop of *Iniſcatty*; of both which Pieces *Colgan* had a fair Copy.

He writ alſo a third Panegyrick in Praiſe of *Conald Coel*, Abbot of *Inis-Coel*, in *Tyrconnel*.]

St. *Canic* (otherwiſe called *Kynnic*, and commonly St. *Kenny*) [was born in the North Parts of *Ireland* A. D. 527 (*i*),] was the Son of *Laidec* an eminent Poet, [and his Mother's Name was *Mella*. When he was thirteen Years old, he was ſent over into *Britain*, and put under the Tuition of a religious Man called *Docus*; with whom he continued ſeveral Years, and made a great Progreſs in the Study of the Canons, and eccleſiaſtical Diſcipline. Being put into Prieſts Orders he took a Journey to *Rome*; where and in many Parts of *Italy* his Name is held in great Veneration.

He returned to *Ireland*, and employed himſelf in preaching the Word of God to the Inhabitants of the northern Parts; and after ſome Time went again to *Britain*, and lived the Life of a Hermit, at the Foot of a great Mountain in the Country of the *Picts*. But ſome of the religious Men of *Ireland*, being informed in what Place he lived, ſent Meſſengers to him, and prevailed on him againſt his Will to forſake that Solitude, and return to a more uſeful and active Life, in preaching the Goſpel in *Ireland*.

According to an anonymous Writer of his Life in M. S. (with which among other Pieces I have been lately furniſhed by a worthy Gentleman from *Lovain*) I find St. *Canic* a third Time in *Britain* with St. *Columb* in the Iſland of *Hy*; from whence he returned in a ſhort Time to *Ireland*, lived a ſolitary and retired Life in *Ulſter* for a conſiderable Time, and then moved ſouthward to the Territory of *Kenſellagh*, and from thence weſtward to *Munſter*; where I find him near *Lough-Leyn* in the County of *Kerry*. In all theſe Peregrinations there is little related of him, but his working of Miracles, with which that Life is plentifully ſtored.

But his Labours are more conſpicuous in the Territory of *Upper Oſſory*; where he fixed his Reſidence, and having many Parcells of Land granted to him by *Colman Mac-Feredach*, Prince of the Country, he founded many Monaſteries, and among the reſt, that of *Achad-boe*, called by *Adamnanus*, *Campulus-bovis*, and by the Writer of his Life here mentioned, *Ager-boum*, the Field of Oxen, in the ſame Senſe; but which *David Camerarius* (*k*) groſly miſtakes, when he interprets the Word to ſignify, *Campulus bonus*, the good Field. In this Place he ſpent the greateſt Part of the Remainder of his Life, and died in it, on the 11th of *October*

(*g*) Vit. Columb. lib. 3. cap. 78. (*b*) Act. Sanct. p. 203. (*i*) Uſh. Primord. p. 957. et Ind. Chron. (*k*) De Scot. Fortitud. &c. p. 861.

599 (*l*) or 600, in the 72d or 73d Year of his Age, on which Day his Feſtival is celebrated. The Cathedral of *Kilkenny* is dedicated to the Memory of this Abbat.] He writ

The Life of his Contemporary St. Columb.
Some Hymns in Praiſe of that Saint.

An Anonymous Writer of his Life, [but not the ſame before mentioned] affirms, that he alſo writ in the Iſland of *Roſ-cree*, a Volume of the four Evangeliſts, called by the Ancients, *Glaſſ-Kynnick*.

[St. *Baithen* was the Diſciple, and immediate Succeſſor of St. *Columb* in the Abby of *Hy*, whom he ſurvived but one Year; and died there on the 9th of *June* 598 (*m*), the ſame Day of the Month with his Predeceſſor. Hewrit

The Life of St. Columb *in* Iriſh *Metre*; which *O-Donnell* (*n*) often cites.

Colgius or *Colchuo* is reckoned by *Adamnanus* (*o*) among the Diſciples of St. *Columb*, and conſequently to be placed in this Century. *Dempſter* (*p*) makes him the Author of a Book intitled

The Miracles of his Maſter St. Columb. lib. 1.]

St. *Colman*, the Son of *Lenin*, Biſhop of *Cloyne*, [flouriſhed in this Century, and died in the beginning of the next. See an Account of him Vol. 1. p. 573.] He writ

The Life of St. Senan *in Metre*

[St. *Coemgene* or *Keivin*, Biſhop and Abbat of *Glendaloch*, flouriſhed likewiſe in this Century, and died in the next. I have publiſhed an Account of him before, Vol. 1. p. 373, which I ſhall avoid repeating here; and ſhall only add a few things to that Relation out of a Manuſcript Writer of his Life, which hath been lately furniſhed me from *Lovain*.

He is ſaid there to have been deſcended from a Sept of the *Meſſingcorbs*, or *Dalmochoirbs*, a powerful Family in the Eaſt of *Leinſter*, and was the Son of *Coinlogh* and *Coëmbella*, two religious Perſons in that Country. An Inſtance of great Continency in his Youth is there given in his chaſtiſing and reforming with a Bunch of Nettles a beautiful Virgin, who had ſollicited his Embraces; having firſt exerciſed the ſame on himſelf, as a Puniſhment for being the Cauſe of her ſinful Paſſion; and the Lady upon this Repulſe dedicated herſelf to a holy and religious Life. After he had left his three Tutors, he became a Diſciple to the Hermit *Beonanus*, and afterwards to a Biſhop or Abbat called *Lugid*, who ordained him a Prieſt; and then, by the Directions of *Lugid*, he built a Cell or Monaſtery for himſelf at *Cluain-duach*; which he left to the Government of ſome of his Monks, and with the reſt directed his Courſe to his own Country, and founded a Monaſtery, and fixed his Habitation at *Glendaloch*, and built many Cells and Monaſteries through divers Parts of *Leinſter*. Having ſetled his Family of Monks at *Glendaloch*, and appointed every one their Office, he retired alone to the upper Part of the Valley, about a Mile from his Monaſtery, and choſe a little dwelling Place for himſelf between the Mountain and the Lake, beſet with thick Trees, and refreſhed with clear Rivulets; and here he lived the Life of an Hermit for four Years, exerciſing himſelf in faſting, watching, and prayer, without a Fire, and without a Houſe; and it was not known (ſays that *Legend*) whether he was ſupported by Roots, and wild Fruits of the Trees, or by a heavenly Food. But at length his Monks prevailed on him to leave this Place, and to live among them in the Monaſtery. Hearing that three holy Abbats, *Columb*, *Congal*, and *Cainnich* were together at *Uſneach* in *Meath*, he took a Journey thither to viſit them, and to

(*l*) Uſh. Primord. p. 957. Jnd. Chron. (*m*) Ibid. p. 962. Jnd. Chron. (*n*) Trias Thaum. p. 301. 470. (*o*) Vit. Columb. lib. 1. cap. 17. 35. (*p*) Numb. 578.

 cement

cement a Friendſhip with them; and St. *Columb* payed him great Reverence. This happened before his Viſit made to St. *Kiaran* in 549, as mentioned in his Life. We find him alſo with St. *Berchan*, the blind Prophet before mentioned; and that he was diſſuaded from a long Journey by the Advice of an Hermit called *Garbhan*, who lived in a Cell near *Dublin*; and who told him with Freedom, "that it became him rather to fix himſelf in one Place, than to "ramble up and down in his old Age; for that he could not but know, that "no Bird could cheriſh her Eggs in her Flight." He received the Sacrament, on the Approaches of Death, from the Hands of *Mochuorog*, a *Briton*, who had a Cell on the Eaſt Side of *Glendaloch*, and died on the third of *June* 618. *Hammer* makes him the Author of two Books,

De Britannorum Origine. lib. 1.
De Hebero et Heremone. lib. 1.

But I doubt this religious Monk did not concern himſelf in writing profane Hiſtory. It is more probable that he writ

A Rule for his Monks;

which is hinted at in his Life; where it is ſaid, "that he taught his Monks his Rule."]

In the cloſe of this Century lived *the Writer of the Life of St.* Ita, otherwiſe called the Virgin *Ida* [and *Mida*] who died in a Convent of Nuns at *Cluain-Credil*, over which ſhe was Abbeſs, *A. D.* (*q*) 569 or 570. The Author of this Book is unknown; but the Age he lived in may be gathered from the Life of St. *Ita*. "At another Time (ſays that Author (*r*) a Man called *Feargus*, "*whoſe Son is now alive*, was brought to St. *Ida*, greatly afflicted with Pains in "his Eyes and Body; inſomuch that his Friends could ſcarce perceive whether "he were alive or dead: But this miſerable Object, who was almoſt dead and "blind, and given over by every Body, returned to his Friends in perfect "Health, and moſt quick ſighted, and continued ſound in his Limbs even to "the Time of his Death, by means of the Prayers and Benedictions of St. *Ida*."; [and in another Place (*s*) he ſays, "that for Brevity ſake he omitted ſeveral "things which he knew himſelf to be true."]

CHAP. IV.

Writers of the 7th Century, viz. *From the Year* 600 *to the Year* 700.

[EOgloid (or rather *Eochoid*) a Diſciple of St. *Columb* flouriſhed *A. D.* 602 or 606, and is ſaid by *Dempſter* (*t*) to have written,

Vitam Columbæ Magiſtri. lib. 1.
Epiſtolam ad Hibernos. lib. 1.

Ethernan (or *Ernan*) a Diſciple of St. *Columb*, and his Nephew by his Siſter, is placed under the Year 604, and is ſaid by *Dempſter* (*u*) to have written,

(*q*) Annal. Tigern. et Ult. (*r*) Act. Sanct. p. 69. cap. 25. (*s*) Ibid. p. 66. cap. 1.
(*t*) Numb. 491. Trias Thaum. p. 470. (*u*) Ibid. 459. Trias Thaum. p. 470.

Geſta

Gesta Columbæ Avunculi. lib. 1.]

St. *Evin* writ *a Book* [partly in *Latin* and partly in *Irish*] *on the Life of St.* Patrick, from which *Joceline* (x) acknowledgeth he had received great Helps. [He also writ *The Life of St.* Congall, the famous Abbat and Founder of the Monastery of *Bangor*, out of which *Colgan* (y) cites some particular Passages] Perhaps this St. *Evin* was the same Person with *Eyven*, of whom we have this account in the Life of St. *Molua*. "At that Time St. *Eyven* resided in his Monastery of *Ross-Mac-Treom*, not far from the River *Barrow*." If this be so, then he flourished about the Beginning of this, or the Close of the last Century. The Church, dedicated to the Memory of St. *Evin* at the new Bridge of *Ross*, was granted by *William Marshall*, Earl of *Pembroke*, to the Prior and Convent of the Hospital of St. *John* the Evangelist near *Kilkenny*, as one sees in the Registry of that House.

Molua, otherwise called, *Lugid*, was a Native of *Munster*, but educated under St. *Congall* in *Ulster*, and afterwards was Abbat of a Monastery called, *Clonfert-Molua* in *Leinster*. He died on the 4th of *August* 609 [or 608 (z)] and was buryed in his own Monastery; (being struck with a Leprosy, under which, as we find in the Writer of his Life), he laboured twenty Years before his Death. He writ *A Rule for Monks*, which was carryed to *Rome* by the Abbat St. *Dagan*, and read and confirmed by Pope *Gregory* I. [who publickly declared, (a) "that the holy Abbat, who composed that Rule, had built a Hedge about his Family "as high as the Heavens; and he sent his Blessing and Prayers to St. *Molua*; "at which St. *Molua* was highly rejoiced, and gave Thanks to God.;"

St. *Munnu*, otherwise called *Fintan*, Abbat of the Monastery of *Taghmun* [i. e. *Teach-Munnu*, or the House of *Munnu*] not far from *Wexford*, flourished at the same Time with St. *Molua* before mentioned. He writ, according to *Hanmer*, *A Book on the Paschal Controversy*; concerning which there was a hot Dispute between him and St. *Laserian*, Bishop of *Leighlin*, [at a Synod held near *Leighlin* in the *White-field*, on the Banks of the *Barrow*, not far from *Mount-Marge*; of which this Account is given in the Life of St. *Munnu*. "On a certain Time "there was a great Council of the People of *Ireland* held in the *White-field*; "between whom there arose a Controversy concerning the Order of celebrating "*Easter*. For *Laserian*, Abbat of *Leighlin*, who presided over 1500 Monks, "defended the new Order, which was then lately sent from *Rome*; while others "adhered to the old Form. But St. *Munnu* did not immediately appear at this "Council, though every one waited for him. He stood by the old Order, and "came to the Council the same Day before Evening. Then St. *Munnu* said to "the Abbat *Laserian* in the presence of all the People thus: It is now time to "break up this Council, that every Man may depart to his own Place. In our "Contention concerning the Time for celebrating *Easter*, let us dispute briefly; "but let us give Judgment in the Name of the Lord. You have three Options "given you, O *Laserian*: Let two Books, one of the old Order, and another "of the new, be cast into the Fire, and let us see which of them shall escape "from the Flames. Or let two Monks, one of yours and another of mine, be "shut up in the same House, and let the House be set on fire, and we shall see "which of them shall escape unhurt. Or let us both go to the Sepulchre of a "dead Monk, and raise him up to Life; and he will shew us which Order we "ought to observe in the Celebration of *Easter*. To which St. *Laserian* answered. We will not proceed to Judgment with you; because we know, that if "you commanded *Mount-Marge* to be changed into the *White-field*, and the "*White field* to be removed to the place where *Mount-Marge* stands, "that on Account of your infinite Labours and great Sanctity, God "would immediately do this for your sake. For they were then in the *White* "*field*, over which *Mount-Marge* hangs. Afterwards the People returned every

(x) Vit. Pat. cap. 186. (y) Act. Sanct. p. 192. (z) Ush. Ind. Chron. ad An. 608. (a) Ibid. Primord. p. 920.

" one to their own Homes." This Diſpute happened in the Year 630, and is called the *Quartodeciman* Controverſy; of which there is a full Account given by Archbiſhop *Uſher* (*b*). He is alſo ſaid (*c*) to have written

The Acts of St. Columb. lib. 1. And
Epiſtles to St. Baithen. lib. 1.

Unleſs this latter be the ſame Book mentioned before under the Title of,

A Book on the Paſchal Controverſy.]

St. *Munnu* died, far advanced in Years, in his own Monaſtery on the 24th of *October* 635, or (according to others) 634; under which Year *Tigernac* (*d*) hath this Paſſage. " A. D. 634, The Reſt of *Fintan*, i. e. *Mundu Mac-Tullcain* 12 Cal. *Novemb.*

Dagan was Contemporary with St. *Munnu*, and (as we read in the Life of St. *Molua*) lived in a Place called after his Name, *Achad-Dagain*. It is poſſible he was the ſame Perſon with Biſhop *Dagain*, of whom *Laurence*, Archbiſhop of *Canterbury*, in an Epiſtle (*e*) to the Biſhops of *Ireland*, makes mention, as of a zealous Stickler for the *Iriſh* Rites, [If then he be the ſame Perſon (of which *Colgan* (*f*) makes no doubt) there are many other Particulars to be related of him. He was born in *Leinſter* of the noble and ancient Sept of the *Meſſingcorbs*; was the Son of *Colmade* and *Coeltegerna*, was Brother to *Molibba*, Biſhop of *Glendaloch*, and Nephew by the Mother to St. *Coemgene* Abbat of *Glendaloch* mentioned before. From his Youth he embraced a religious Life under the Tuition of *Pulcherius*, called in *Iriſh*, *Mochoemog*, (*A*) Abbat of *Leithmore* in the *King's-County*. He was alſo for ſome Years inſtructed by *Petrocus* a *Britain*, who was Tutor to St. *Coemgene*. He left *Petrocus*, and took a Journey to *Rome* in the Time of Pope *Gregory* I. from whom he obtained a Confirmation of the *Rule of* St. Molua, as is mentioned before p. 23. On his Return he was made Biſhop of *Achad-Dagain*, being before only an Abbat. We next find him in the Synod of the *White Field*, ſtrenuouſly ſupporting St. *Munnu* in the Controverſy concerning the Time for celebrating *Eaſter*; and he was ſo warm in the Defence of the Traditions and Rites of his Country, that *Laurence*, Archbiſhop of *Canterbury*, in his (*g*) Epiſtle to the *Iriſh* Biſhops, takes notice, " that when Biſhop *Dagain* was with him, he refuſed not only to eat in his Company, but even under the ſame Roof," He died on the 13th of *September* 639, on which Day his Feſtival is obſerved, as alſo on the 12th of *March*; which laſt Day ſeems to be the Feſtival of the Tranſlation of his Remains. *Dempſter* (*h*) affirms, that he at length embraced the *Roman* Rite of celebrating *Eaſter*, which he had before ſo vehemently oppoſed.] According to *Bale* (*i*) Biſhop *Dagan* is ſaid to have written

Ad Britannorum Eccleſias. lib. 1.

St. *Columban* (whom ſome ignorantly confound with St. *Columb-kill* before mentioned) was a native of *Leinſter* (*k*) [*Staniburſt* (*l*) ſays of *Ulſter*. In his Youth he applied himſelf diligently to grammatical Studies, and the liberal Sciences, and advancing in Years put himſelf under the Tuition of the venerable *Senelle*, a Man of ſingular Knowledge in the Holy Scriptures; with whom he made ſo great Proficiency, that he is ſaid, (*m*) long before he arrived at Manhood, to have written " *An elegant Expoſition on the Book of Pſalms*, and many other Things

(*b*) Ibid. p. 937. (*c*) Trias Thaum. p. 47. See Dempſter. No. 508. (*d*) Tigern. Annales M. S. (*e*) Bede Eccles. Hiſt. lib. 2. cap. 4. (*f*) Act. Sanct. p. 585. (*g*) Bede Eccles. Hiſt. lib. 2. cap. 4. (*h*) Lib. 4. No. 382. (*i*) Cent. 14. No. 13. (*k*) Jonas Vit. Columb. cap. 2. (*l*) Deſcrip. Hib. in Holingſhead. cap. 7. (*m*) Jonas ibid.

(*A*) Mochoemog in Iriſh ſignifies, meus pulcher Juvenis, my handſome Youth, and is the ſame with Pulcherius in Latin. For *Mo*, is an Addition of Tenderneſs ſignifying, *mine*, *Coemh*, or *Caoibm*, handſome, and *Og*, young.

worthy

" worthy to be ſung, and profitable for Inſtruction."] He was afterwards educated under St. *Congall* in the Monaſtery of *Bangor*; from whence he travelled into *Burgundy* in the Year 589, with twelve Companions of his Journey, (among whom *Marianus Scotus* reckons St. *Gall*) and there laid the firſt Foundations of the Abby of *Luxevil*, in which the Number of Monks increaſed ſo greatly in a ſhort time, that he was obliged to build another Abby to receive a Part of them at *Fontanelle*. *Columban* having governed the Abby of *Luxevil* almoſt 20 Years, was ejected out of it by the Perſecution of Queen *Brunechilde*, and driven into Baniſhment. During his exile he travelled through the greateſt Part of *France*; but at length retired into *Italy*, where by the Permiſſion of *Aigilulph*, King of the *Lombards*, (by whom he was honourably entertained) he erected the Abby of *Robio*, near *Naples*, over which he preſided only one Year, when he died on the 21*ſt* of *November* 615; and was ſucceeded by *Attala*, a *Burgundian*. *Cruſenius* (*n*) contends, that *Columban* was of the Auguſtinian Order; whereas *Reyner* (*o*) makes him a Benedictin: but that he founded a Rule of his own is manifeſt from *Jonas* (*p*), and Ordericus Vitalis (*q*); " although his Diſciples afterwards (according to the laſt mentioned Author) for " the ſake of Edification ſubmitted to the Benedictin Rule, yet ſo far only as " it was not repugnant to the Statutes of their Holy Father, St. *Columban*:" [*Patrick Fleming*, (*r*) a Franciſcan Frier, hath collected all the Works of *Columban*, and written a Commentary upon them; but he was unhappily killed before they were printed: However the loſs was afterwards ſupplied with Advantage by *Thomas Sirin*, a Frier of the ſame Order at *Louvain*; from which Editor we have a more full account of *Columban*'s Writings than what *Ware* has publiſhed, and they are as follow (*viz.*)

Regula Monaſtica.—*A Rule for Monks.*

Regula Cœnobialis Fratrum; ſive Liber de Quotidianis Pœnitentiis Monachorum.—A Rule for Friers in their Abby; or a Book of the daily Penances of the Monks.

Sermones, ſive Inſtructiones variæ.—Diſcourſes; or ſundry Inſtructions.

De Pœnitentiarum Menſurâ taxandâ.—Of the Meaſure to be obſerved in rating Penances.

De Octo vitiis Principalibus.—Of the eight Principal Sins.

Epiſtolæ aliquot ad Diverſos.—Epiſtles to divers People.

Poemata quædam.—Some Poems.

Epigramma de Muliere.—An Epigram on Woman.

Monoſticha.—Epigrams conſiſting of one Verſe.—This Piece conſiſts of 205 Hexameters, each Verſe of which, except a preamble of 5 Lines, contains ſome moral or religious Precept.

De Vanitate et Miſeriâ vitæ mortalis Rhythmus.—Verſes on the Vanity and Miſery of this mortal Life. *Ware* gives a different Account of the Works of St. *Columban*, taken from *Sigibert* (*s*), which follows, (viz.)

In Pſalterium Commentariorum, Lib. 1.—One Book of Commentaries on the Pſalter.

Contra Arrianos. Lib. 1.—One Book againſt the Arrians, which *Jonas* (*t*) calls a Book of notable Learning. [I take this to be the firſt of his Sermons or Diſcourſes, intitled, De Deo uno et trino.—Of the Unity in Trinity of the Godhead.]

Homilias 13.—Thirteen Homilies, publiſhed by *Thomas Meſſingham* (*u*) out of a Manuſcript of the Abby of *Bobio*.—[Theſe are ſome of the Sermons or Inſtructions before-mentioned.

Epiſtolas quaſdam.—Some Epiſtles.—A Part of which were publiſhed by *Goldaſtus*. [And are mentioned before under the title of Epiſtolæ ad diverſos.]

(*n*) Monaſtic. Auguſtin. par. 2. cap. 11. (*o*) Apoſtolat. Benedict. in Angliâ. p. 156. (*p*) Vit. Columb. Cap. 9. (*q*) Lib. 8. ad. an. 1094. (*r*) Collectanea Sacra. (*s*) Cap. 60. (*t*) Vit. Columb. cap. 29. (*u*) Floril. Inſ. Sanct.

Carmen Monoſtichon — Which *Henry Caniſius* (*w*) firſt reſtored to its Author out of a M. S. Copy of *Freiſingen* in *Bavaria* [mentioned before under the Title of *Monoſticha.*]

Monachicalem Regulam.—A Rule for Monks, which *Columban* firſt delivered to the *French*, publiſhed by *Meſſingham* (*x*) out of a M. S. in the Abby of *Bobio.* [The ſame with the *Regula Monaſtica* before mentioned.]

De quotidianis penitentiis Monachorum, Lib. 1. — Of the daily Penances of the Monks, which is in M. S. in the Library of the Abby of St. *Gall* in *Switzerland*, [mentioned before under the Title of *Regula Cœnobialis Fratrum.*]

There are extant alſo in *France Two Epiſtles of his to Pope Boniface*, and *a modeſt Apology for himſelf*, when he was cited to appear before a Provincial Synod of the Biſhops of *France* aſſembled at *Maſcon*, concerning the prepoſterous Obſervation of *Eaſter*, which he practiſed in *France.* [The two Epiſtles to Pope *Boniface*, and his *Modeſt Apology*, are all contained among his *Epiſtolæ ad diverſos*, which are five in Number.]

St. *Colman*, the firſt Biſhop of *Dromore*, [See his Life, Vol. I. p. 257.] He writ *A Rule for Monks*; which the Writer of his Life thus mentions. "The "Bleſſed *Colman* erected for himſelf a See on the River *Locha*, as (*Columb*, the "Prophet of God, had foretold) in which Diſciples multiplied in a ſhort "Time, who ſerved God according to *Colman's moſt ſevere Rule of Diſcipline*, "to whom he ſhewed himſelf in all Things a Pattern worthy of Imitation." Some ſay, that this *Colman* obtained the Epiſcopal Dignity at *Rome* from the Hands of St. *Gregory*, as appears from the aforeſaid Biographer; from whence may be gathered, that he flouriſhed about theſe Times. His Feſtival is obſerved on the 7th of *June.*

[St. *Murus* or *Muranus*, of the Family of the *O Neill's*, was Abbot, perhaps Founder, of the Abby of *Fathen*, about 5 Miles Weſtward of *Derry* in the Peninſula of *Inis Owen*, which is now (I think) a Pariſh Church. He flouriſhed early in this Century, and the Church of *Fathen* was dedicated to his Memory. His Paſtoral Staff, commonly called, *Bachull Mura*, i. e. *Baculus Murani*, gilt and adorned with precious Stones, is ſaid (*y*) to be yet preſerved by the Family of *O-Neill*; who take their Oaths upon it in the Deciſion of Controverſies. His Feſtival, as Patron of the Place, is celebrated at *Fathen* on the 12th of *March.* He writ,

The Acts of St. Columb-kill *in* Iriſh *Verſe.*]

Cuan or *Cuanach* is an Author often quoted in the Annals of *Ulſter*, as low down as the Year 628, but not afterwards, by the Name of the *Book of Cuan or Cuanach*; from whence I conjecture, that he was the Author of *a Chronicle*, and flouriſhed about this Time. If he were a Writer of a later Date, perhaps he was that *Cuan*, who in the ſaid Annals is called "*Cuan the Grandſon of Beſſan, and Scribe of Treoit*, and is ſaid to have died *Anno* 738," or "*Cuan the Wiſe, Biſhop of Louth*, who in the ſame Annals is ſaid to have died *Anno* 824. But we muſt leave this Matter under an Uncertainty,

St. *Gall* flouriſhed A. D. 620. [His Life written by *Walafrid Strabus*, Abbot of *Auge*, a very antient Author of the 9th Century, is publiſhed by *Surius* (*z*), and *Meſſingham* (*a*); from whence I have collected ſuch Particulars as may be thought worthy of Notice. The Parents of St. *Gall*, who were of noble Birth, committed him in his Youth to the Tuition of St. *Columban.* Under this able Maſter St. *Gall* ſtudied the Scriptures with great Application, and became alſo well verſed in Grammar and Poetry. By the Command of his Maſter he was, againſt his Will, promoted to the Sacerdotal Order, and on Account of his great Virtues and Merit, ſtood high in the Eſteem of every body.

He followed St. *Columban* in his Travels, paſſed with him into *Britain*, and From thence into *Gaul*; and when his Maſter was baniſhed from the Abby of

(*w*) Append. ad Tom. 1. Antiq. Lect. (*x*) Florileg. Inſ. Sanct. ut Supra. (*y*) Colg. Act.. Sanct. p. 587. (*z*) Tom. 5. ad 16th. Octob. (*a*) Florileg. p. 255.

Luxevill

Luxevill by the Intrigues of Queen *Brunechilde*, he ſhared in his Fortunes. When they arrived in *Germany*, they intended to make a Settlement in a Place called *Tucconia*, at the Head of *Turicin* Lake. *(B)* St. *Gall*, armed with a pious Zeal, ſet Fire to the Temples of the Heathens, in which they ſacrificed to Devils, and threw their Offerings into the Lake. Provoked by this Behaviour, the Heathens reſolved to put St. *Gall* to death. But he eſcaped their Fury, and with *Columban* (who had received many Laſhes from their Hands) arrived at the Caſtle of *Arbona*; *(C)* where they were kindly entertained for ſeven Days by *Willimar* a Prieſt. Upon their Enquiry for a proper Place of Settlement in that Solitude, they were directed by the Prieſt to an antient Building called *Brigantium (D)* fit for their Purpoſe. The Prieſt provided them with a Boat, which carried them and a certain Deacon (whoſe Name is not mentioned) to the Place. They repaired an Oratory, which had been erected in Honour of St. *Aurelia*, and built ſome ſmall Huts about it for their own Habitations. They found in the Oratory three brazen Images gilt, which the People worſhipped, and ſacrificed to, as the tutelar Gods of the Place. St. *Columban* laid the Taſk upon St. *Gall* to preach to the People, and to reclaim them from Idolatry; becauſe he underſtood not only the *Latin* Tongue, but had alſo competent Knowledge in the barbarous Languages of thoſe Parts. When the People crouded together, not only to worſhip, but out of Curioſity to ſee the Strangers, he preached againſt their Idolatry, and ſeizing their Images, broke them to Pieces, and caſt them into the Lake. Some were converted; others were provoked to Fury at the Injury offered to their ſuppoſed Gods, and went away in great Rage. St. *Columban* hereupon conſecrated the Oratory, and re-dedicated it to St. *Aurelia*. Such among the People, who had *embraced the Chriſtian Faith*, returned home with great Joy. Theſe new Converts, with their Teachers, ſoon formed themſelves into a Society, and were innocently amuſed in that ſolitary Place, by Planting, Tilling, Gardening or Fiſhing, in the laſt of which, they tell you, St. *Gall* had remarkable Succeſs.

In the mean time, ſome of the bigotted Heathens in the Neighbourhood maliciouſly accuſed theſe Hermits to *Gunzo*, Prince of the Country, and complained, that their hunting was interrupted by means of the Strangers. And, as if this was not ſufficient, they ſtole their Cow, and drove it into the impaſſable Places of the Wood, and ſlew two of the Friers, who were ſent in ſearch of it. Being forced by ſuch Uſage, together with the Commands of *Gunzo*, to leave this Place, by common Conſent they reſolved to paſs into *Italy* to King *Aigilulph*; and St. *Gall*, being about the ſame time taken ill of a Fever, he croſſed the Lake and retired to *Willimar* at *Arbon*, by whoſe Care he ſoon recovered. But being diſpoſed to paſs his Days in Solitude, he conſulted *Hiltebold*, Deacon to *Willimar*, about a proper place in this woody Country, where he might have good Water. They endeavoured to put him off his Deſign, by aſſuring him, that the Woods were full of Beaſts of the moſt ravenous Kind: But being no way terrified, he went into the Deſert with *Hiltebold*, and pitched upon a place for his Habitation on the Banks of a little River called *Steinaha* (E), where he built a Cell.

The Biſhoprick of *Conſtance* being void, Prince *Gunzo* writ to St. *Gall*, intreating him to aſſiſt in the Election of a Succeſſor; all the Biſhops and Clergy of thoſe Parts being aſſembled in Synod, with the Prince and his Court for that End. St. *Gall*, taking with him a Deacon, called *John* (who had ſtudied the Scriptures under him for three Years) and *Magnoald*, another Deacon, he came to *Conſtance*. At the Council, all the Biſhops and Clergy were unanimous in

(B) Lacus Turicinus, is what was afterwards called *Lacus Tigurinus* in *Switzerland*; now the Lake of *Zurich*.

(C) Arbona, now *Arbon*, is a Caſtle ſtanding on a River of the ſame Name in *Switzerland*, which falls into the Lake *Bodenzee*, or the Lake of *Conſtance*.

(D) Brigantium, a Town in *Rhætia*, now the Country of the *Griſons*, called at this Day *Bregentz*.

(E) *Steinaha*, now called *Stinace*, is a little River near the Lake of *Conſtance*, on which the Abby and Town of St. *Gall* ſtands.

electing

electing St. *Gall* their Biſhop, on account of the good Teſtimony he bore with all Men for his Knowledge in the Scriptures, his Wiſdom, Juſtice, Chaſtity, Meekneſs, Humility, Patience, and Charity. But he, declining the Office, recommended *John* the Deacon, in whom he affirmed all thoſe Characters to center. Thus *John* was elected, and conſecrated by the other Biſhops. St. *Gall* having ſtaid with the new Biſhop ſeven Days, returned to his Cell.

Some time after, St. *Gall* built a Monaſtery at his Cell, for himſelf and twelve of his Friers, who were willing to abide there with him.

Upon the Death of *Euſtachius*, who ſucceeded St. *Columban* in the Abby of *Luxevill*, the Friers ſent ſix of their Brethren (all Men of *Iriſh* Birth) with an Epiſtle to St. *Gall*, offering to elect him their Abbot: But he declined this Offer likewiſe.

Willimar, the Prieſt before mentioned, paid a Viſit to St. *Gall* at his Cell, and intreated him to go with him to his Caſtle of *Arbon*, where he had not been above two Days before he was ſeized with an Illneſs, under which he laboured about a Fortnight, and then died on the 16th of *October* 635, or according to others, 625, in the 95 Year of his Age.

This little Cell, by the Fame of St. *Gall*, and the Munificence of Princes, particularly *Sigebert*, King of *Auſtraſia*, hath grown into a large and noble Abby, and hath given riſe to a great and populous Town, called after the Name of the Patron of it, St. *Gall*. The Abbot thereof is a Prince of the Empire, and hath a Seat and Suffrage in the General Diets: The County of *Zogenberg*, and other Places of large Juriſdictions, are ſubject to his Power, and his annual Revenue is reckoned to amount to at leaſt one hundred thouſand Ducats. He hath ſo many Vaſſals at his Command, that he can furniſh out 12000 Soldiers, when the confederate *Helvetick* Body ſtand in need of his Aid. He has his Mint, and coins Money; on which the Impreſs was formerly a Lamb: But this, in proceſs of Time, was changed into a Bear; which ſeems to be grounded on a fabulous Paſſage related by *Walafrid Strabus* (*b*), viz. "That when St. *Gall* came "firſt into the Deſert, a Bear was ſo obedient to his Commands as to furniſh "him with Wood for his Fire"].

Notkerus Balbulus, i. e. the Stammerer, hath written St. *Gall*'s Life in Verſe, Part of which is publiſhed by *Henry Caniſius* (*c*). *Dempſter* (*d*) reckons him among the *Scotts* of *Albany*; but *Walafrid Strabus*, *Notker*, *Petrus de Natalibus*, *Volaterran*, and others call him an *Iriſhman*. St. *Gall* writ

A Sermon, which he preached at Conſtance *in St.* Stephen's *Church, at the Conſecration of* John *Biſhop of* Conſtance. And,

Some Epiſtles, publiſhed by *Henry Caniſius*.

But, whether that Sermon be the ſame Work with an Oration made by him on the Form of Church Government, before the Biſhop of *Conſtance*, which (according to *Poſſevin* (*e*)) is extant in Manuſcript in the Library of the Monaſtery of St. *Gall*, I muſt leave to the Inquiry of others. It is certain, *Poſſevin* reckons them as two diſtinct Works. To theſe may be added, *his Pſalter*; of which *Joachim Vadianus* (*f*), in his Treatiſe on the Colleges and Monaſteries of *Germany*, gives this Account: "There is extant among us "(ſays he) *the Pſalter of* San Gall, tranſlated into our Language, in the Reign "of *Arnulph*, by *Notker*, a Monk, who from a Stoppage in his Speech got "the Nick-name of *Balbulus*, the Stammerer." *Dempſter* adds theſe Treatiſes:

Super Evangelium; Ecce nos reliquimus omnia. Sermo graviſſimus. lib. 1.
Conciones. lib. 1.
Gubernandi Eccleſiam forma. lib. 1.
Monita Salutaria ad Wilmarum Preſbiterum. lib. 1.

(*b*) Vit. S. Galli cap. 10. (*c*) Antiq. Lect. tom. 5. (*d*) Hiſt. Eccl. Scot. lib. 6. No. 557. (*e*) Apparat. Sacr. tom. 1. p. 614. (*f*) Vid. Melch. Goldaſt. rerum Aleman. tom. 3.

St.

St. *Carthag*, otherwiſe called *Mochudu*, a Native of *Kerry*, was Contemporary with St. *Gall*. [See an Account of his Life Vol. 1. p. 548.] He writ

A Rule for Monks, which is yet extant in the *Iriſh* Language.

Jonas, by *Trithemius*, and his Followers, is accounted an *Iriſhman*, [and that with great Juſtice, as *Jonas* himſelf not obſcurely hints in his Preface to the Life of St. *Columban*; where, modeſtly excuſing his Want of eloquence, he ſays, "That he would not compare himſelf to other learned Doctors; for they "are rich with the Tears of the Balſam of *Engeddi*, and the Flowers of Spices "from *Arabia*; whereas, to us from *Ireland*, it is ſcarce allowed that our Butter "is fat." *Nobis ex* Hiberniâ *vix Butyrum pingueſcit*." To which may be added "the Teſtimonies of *Surius*, *Coccius Sabellicus*, *Arnold Wion*, *Molanus* and others, who, in the antient Manner of ſpeaking, call him a *Scot*, i. e. *de veteri Scotia*, or an *Iriſhman*.] He was Abbot of the Abby of *Luxevill* in *Burgundy*, and flouriſhed in the Year 640. [His Feſtival is obſerved on the 28th of *May (r)*.] He writ (as *Sigebert* ſays)

The Life of the Abbot Columban, *and the Lives of* Attala *and* Euſtachius, *who were Diſciples and Succeſſors to* Columban. [The firſt in the Abby of *Bobio*, and the other in that of *Luxevill*.] To which (*beſides ſome Hymns*) may be added,

The Life of the Abbot Bertulph, Succeſſor to the ſaid *Attala*, in the Government of the Abby of *Bobio*, and *the Life of* Burgundofora [or *Fara* (as ſhe is called by *Bede*, *Vincentius (s)*, *Trithemius (t)* and others (*u*)) who was Foundreſs and Abbeſs of the Monaſtery of *Brige*, in *France*.] Theſe two Lives are by ſome erroneouſly attributed to the venerable *Bede*, among whoſe Works they are printed. He alſo writ *the Life of* John, *the firſt Abbot and Founder of an Abby of*———*in the Diſtrict of* Langres, at the Requeſt of *Hunna*, Abbot of that Houſe; which Work *Peter Rovere* publiſhed at *Paris* in 1637.

One *Jonas* writ the Life of *Wlfran*, Archbiſhop of *Sens*; as appears from *Surius (w)*, who hath publiſhed the ſame. But as *Wlfran* died Anno 720, his Life could not be written by our *Jonas*; and therefore it is manifeſt, that *Dempſter (x)* hath miſled us in his Account of it. [*Arnold Wion (y)* makes this latter *Jonas* a *Frenchman*, and firſt a Monk, and then Abbot of *Fontanelle*.]

Contemporary with *Jonas* was St. *Livinus*, a learned Man, and, which is far more glorious, a Martyr for the Faith of *Chriſt*. [ſee a fuller Account of him under the Biſhops of *Dublin*, Vol. 1. p. 303, which I ſhall not repeat here; being contented to mention him only as an Author.] He writ

An Epiſtle to Florbert, *Abbot of the Monaſtery of St.* Bavo.
The Epitaph of St. Bavo.

He is ſaid alſo (z) to have written *ſome Homilies, and other Tracts*. *Poſſevin (a)* is in an Error as to the Age he lived in. "*Levinus* (ſays he) Archbiſhop of the "*Scots*, and a Martyr, is ſaid to have left to Poſterity ſome Homilies. He lived in the Year 1007;" [which was the Year wherein his Remains were tranſlated to St. *Bavo*'s Church in *Ghent*.]

St. *Moling*, the Son of *Oilan*, [and Archbiſhop of *Ferns*] flouriſhed in the Year 632. [See his Life, Vol. 1. p. 437.] He is reported to have written *ſome Prophecies in* Iriſh *Verſe*, in which he foretold (*b*) many Things concerning the Kings of *Ireland*, and of their Battles and Deaths *to the End of Time*. *Giraldus Cambrenſis (c)* calls this *Moling*, *Braccan*, *Patrick* and *Columb-kill* the four Prophets of *Ireland*, and affirms that their Books written in the *Iriſh* Language were extant in his Time. He died on the 17 of *June* [697 or 696, according to the Annals of the four Maſters.]

(*r*) Wilſon's Martyrol. (*s*) Lib. 23. cap. 15. (*t*) Lib. 3. cap. 65. (*u*) Yepes. cent. 2. ad an. 617. (*w*) Ad 20 March. (*x*) Lib. 9. No. 706. (*y*) Lign. vit. Lib. 2. p. 432. (*z*) Bale. Cent. 14. No. 16. (*a*) Apparat. Sacr. tom. 2. p. 23. (*b*) Auth. vit. S. Molingi. (*c*) Hibern. expugn. Lib. 2. cap. 33.

Ultan Mac-concubar, [i. e. *O Connor*] Biſhop of *Ardbraccan*, collected *the Miracles of St. Bridgid* into one Volume in alphabetical Order; from whence an anonymous Author, (*d*) *who writ the Life of that Virgin in Verſe*, hath taken Occaſion to preface his Poem with theſe Lines.

Scripſerunt multi virtutes Virginis almæ,
Ultanus Doctor, atque Eleranus ovans.
Deſcripſit multos Animoſus nomine libros,
De vitâ ac ſtudiis Virginis, ac meritis.

The Virgin's virtues many Writers paint,
Ultan the Sage, and *Eleran* the Saint;
And *Amchaid* in immortal Works diſplay'd
The Life and Merits of the ſpotleſs Maid.

He is alſo ſuppoſed to have written *The Life of St. Patrick*, and *ſome Hymns*. [A Life of St. *Bridgid* in Proſe, conſiſting of 131 Chapters, and publiſhed by *Colgan* (*e*) is alſo aſcribed to this Writer] He died (*f*) at *Ardbraccan*, in *Meath*, an. 655, or, as others ſay, 656, and is ſaid to have foretold the arrival of the *Engliſh* in *Ireland*, *who ſhould annex that Iſland to the Engliſh Empire*. Contemporary with him was another *Ultan*, Brother to *Furſey*, of whom *Bede* (*g*) takes notice.

Biſhop *Tirechan*, a Diſciple of the before-mentioned *Ultan*, writ *Two Books of the Acts of St. Patrick*, with this title, "Biſhop *Tirechan* writ theſe Things "from the Mouth, or from the Book of Biſhop *Ultan*, whoſe Pupil or Scho-"lar he was." Theſe Books are yet extant in Manuſcript; [and Archbiſhop *Uſher* (*h*) hath often quoted Paſſages out of them at large; from whence may be concluded that he had them in his Poſſeſſion. He flouriſhed about the year 650; and *Colgan* (*i*) is of Opinion that he was Biſhop of *Ardbraccan*.]

Segene, the Son of *Fiacna*, fifth Abbot of *Hy*, a Man of Sanctity and Learning, writ, (as it is ſaid) *A Rule for Monks*; *ſome Homilies*, *and Epiſtles*. He died in his own Monaſtery on the *7th* of *April*, or, [according to others on the *12th* of *Auguſt*] 651 or 652. It appears from *Tigernach*'s Annals "that *Se-*"*gene*, Abbot of *Hy*, founded the Church of *Recarn* an. 634 or 635." The Annals of *Ulſter* agree as to the Time, and ſay, "that the ſame Year the "Church of *Recharn* (for it is differently read) was founded," (viz.) in an Iſland called by *Ptolomey*, *Ricina*, and now commonly *Rachlin*, [about two *Iriſh* Miles diſtant from the *Fair Head* Point in the County of *Antrim*.] See more of this *Segene* in *Bede* (*k*).

Aidan was a Monk of the Abby of *Hy*, [yet born in *Ireland*, as *Colgan* (*l*) promiſes to demonſtrate under the *31ſt* of *Auguſt*. But as that Writer did not carry down his Acts of the *Iriſh* Saints lower than to the end of *March*, we ſhould be obliged to be contented with his bare Aſſertion for Proof of the country of *Aidan*; if it were not ſtrongly ſupported by the domeſtick authorities of the Martyrologies (*m*) of *Dunagall*, *Taulaght*, and *Caſhel*, and of the Annals (*n*) of *Roſcree*. To which may be added the Life of St. *Aidan* publiſhed by *Edwald Mahew*, an *Engliſhman*, under the *31ſt* of *Auguſt*, and the Writer of the Life of St. *Oſwald*, under the *5th* of that Month, where ſpeaking of *Aidan*, he ſays: "He was without doubt an *Iriſhman*: For in that Age "none were called *Scots* but the *Iriſh*." *Ethelfred*, King of the *Northumbrians*, being ſlain, his ſeven Sons were obliged to fly into *Scotland*, and put themſelves under the Protection of King *Eugene* the IVth, who nobly entertained them, had them inſtructed in the Chriſtian Religion, and baptized. *Oſwald*, ſecond ſon of *Ethelfred*, was after a conſiderable number of Years reſtored to the Kingdom of *Northumberland*, and, being a Prince of a virtuous Diſpoſition, his

(*d*) Uſh. primord. p. 1067. (*e*) Trias Thaum. p. 527. (*f*) Annal. Tigern. (*g*) Eccl. Hiſt. lib. 3. cap. 19. (*h*) Primord. p. 829, 835, 848, 853, 887, 899. (*i*) Trias Thaum. p. 217. (*k*) Eccl. Hiſt. lib. 3. Cap. 5. (*l*) Act. Sanct. p. 677, note 5. (*m*) Ad. 31 Aug. (*n*) Ad an. 650.

chief

chief and principal Care was employed in promoting Chriſtianity among his Subjects. For this End he ſent Ambaſſadors to the *Scots*, requeſting, that ſome Perſon of Piety and Learning might be ſent to him, by whoſe Doctrine and Miniſtry his Subjects might be taught and converted. *Bede* does not mention the Perſon who was commiſſioned upon this Occaſion to King *Oſwald*, contenting himſelf with giving this Miſſionary the Character of a Man of a ſevere and rough Diſpoſition; but the *Scotch* Writers (*o*) call him *Corman*. Whatever his Name was, he returned unſucceſsful ſome Time after, and in an Aſſembly of the Clergy related, "That he could do no good with the People to whom "he had been commiſſioned; for that they were of a barbarous and untame-"able Diſpoſition." *Aidan* was preſent in this Synod, and told the Miſſionary, that he had uſed the People too roughly, and had not (according to the Apoſtle's Diſcipline) *fed them at firſt with Milk*; (*p*) and therefore he gave it as his Opinion, that ſome other Perſon ſhould be ſent. The Synod judged none ſo proper for the Service, as he who had given ſuch diſcreet Advice; and *Aidan* was immediately conſecrated a Biſhop, and ſent to preach to the *Northumbrians*]. By Grant from King *Oſwald* he fixed his Epiſcopal See in the Iſland of *Lindisfarne*, called by the *Iriſh*, *Inis met goit*, or the Iſland of the great Winds, and by the *Britains*, *Inis Medicante*. [By his Humility, Addreſs, and diligent Preaching, he had great Succeſs in his Miniſterial Function, and was therein much aided by this religious King: For *Aidan*, not perfectly underſtanding the *Saxon* Language, King *Oſwald*, who, in his long Baniſhment, had made himſelf Maſter of the *Scotch* Tongue, interpreted to his People what the Biſhop preached; and between them a very great Converſion was wrought. *Aidan* erected many Churches and Monaſteries on Lands and Poſſeſſions given him by the King, and both old and young were inſtructed in Religion, and in the Study and Obſervation of Regular Diſcipline by *Scotch* Tutors. This holy Miſſionary took prodigious Pains in the Converſion of the People, and wrought as much on them by his Example as by his Doctrine. Whatever the Rich gave him he diſtributed among the Poor, or laid it out on the Redemption of ſuch as were unjuſtly ſold into Bondage. He travelled up and down from Place to Place, for the moſt Part on Foot, perſuading thoſe who were Infidels, to embrace the Faith, comforting and ſtrengthning the Chriſtians in the Opinions he had taught them, and exciting them to Alms-deeds and good Works. "His "Life (ſays *Bede*) was ſo widely different from the Sloth and Negligence of "our Times, that all ſuch as travelled with him, whether they were *Shorn*, "*i. e. Monks*, or *Lay-men*, were obliged to exerciſe themſelves either in rea-"ding the Scriptures, or in learning of Pſalms. This was his daily Work, and "in this were all thoſe employed who were in his Company, to whatever Pla-"ces they came. He did not ſpare the Rich out of Fear, or out of Regard to "their Honour; but ſharply reprehended them if they offended." And again, "He ſtudied Peace, and was an Example of Charity, Continence and Humili-"ty; he was victorious over his Paſſions, and free from Avarice, Pride and "Vain glory. He was induſtrious both in obſerving and teaching the heaven-"ly Commands; he exerciſed an Authority worthy of a Prieſt, reproving the "Proud and Powerful, comforting the Weak, and ſtrengthening and defen-"ding the Poor; and (to ſum up many Things in a few Words) he neglected no-"thing which he knew was commanded to be done in the Evangelick, Apo-"ſtolick, or Prophetick Writings, but fulfilled them all according to his "Power.]" *This celebrated Doctor* Aidan (*a*) governed the See of *Linaiſfarne* almoſt 17 Years, and having in that Time converted (*b*) the Northumbrian Heathens to the Faith of Chriſt, he died on the 31ſt of *Auguſt*, 651, the 12th Day after the Death of King *Oſwin*, [Brother and Succeſſor to King *Oſwald*] and on that Day, his Memory is obſerved. (*c*) *Bede* (*d*) proſecutes his Story at large, and ſpends three whole Chapters in relating his Miracles. Yet though he allows him ſuch great Sanctity, he blames and deteſts his Conduct, in not

(*o*) Geo. Mackenzie's Lives of the Scotch Writers. Vol. I. p. 359. (*p*) 1 Cor. 3. 2.
(*a*) Eliæ Trickingham; Annals. M. S. (*b*) Matth. Weſtm. ad an. 635. (*c*) Martyr. Roman. (*d*) Lib. 3. Cap. 3, 5, 14, 15, 16, 17.

celebrating

celebrating the Feſtival of *Eaſter* after the *Roman* Manner. However, he palliates the Matter, by obſerving, " That either he did it out of Ignorance of the " Canonical Time, or was overcome by the Authority of his Nation, and could not keep it contrary to the Cuſtom of thoſe who ſent him." He writ (as is ſaid) *(e)*

Commentaria in Sacras Scripturas, Lib. 1.
Homilias et Conciones, Lib. 1.

[Yet we have nothing of his remaining but *ſome Fragments of Conferences*, mentioned by *Bede*, who ſpeaking of him, ſays, " That as *Aidan* was deſerved- " ly beloved whilſt he lived, and was held in Veneration by the Archbiſhop " of *Canterbury*, and the Biſhop of the *Eaſt Angles*, ſo after his Death he was " reputed a Saint."]

Braccan, Abbot of a Monaſtery called from him, *Ard-braccan*, where now is a Manor of the Biſhops of *Meath*, flouriſhed A. D. 650, and is ſaid to have foretold and committed to Writing, *The future Wars of* Ireland, *and the Arrival and Succeſs of the* Engliſh. *Walter* of *Iſlip*, alias *Iſtelip*, Treaſurer of *Ireland*, is ſaid to have collected theſe Prophecies, and ſome others aſcribed to St. *Patrick*, St. *Columb*, *and* St. *Moling*, and to have publiſhed them in the Year 1317.

St. *Camin*, [by ſome *(f)* called St. *Canin*, flouriſhed about the Year 640. He was the Son of *Dima* and Cumania, and Brother to *Guaire*, King of *Conaught*, a Monarch highly celebrated for his liberality, and other Endowments. According to the Humour of the Age, he withdrew himſelf into the Iſland of *Inis-keltair* in *Lough derg*, in the River *Shanon*, where he lived an aſcetic Life: But the Fame of his Auſterities at length drew to him an infinite Number of Diſciples, for whom he was obliged to erect a Monaſtery, which he governed during the Remainder of his Life.] He died *(g)* at *Inis-keltair*, on the 25th, or, as ſome ſay, the 24th *(h)* of *March*, 653, on which Day his Feſtival is celebrated, and was buried in the ſame Place. At *Inis-keltair* is a Church, which to this Day retains his Name.] He is thought to have written *A Comment on the Pſalms*. For among the Books of the Convent of *Franciſcans* at *Donnegall*, there were ſome very antient Fragments on the cxixth *Pſalm*, which according to Tradition, he writ with his own Hand. [*Colgan* (*i*) tells us he ſaw theſe Commentaries on that *Pſalm*, and *Uſher* (*k*) mentions the *Pſalter of Camin*, and ſays he had the Luck to ſee only one *Quaternion* of it, which was carefully divided with Marks and Afteriſks on the upper part of the Page, collated with the *Hebrew*, and ſhort *Scholir* or Notes added in the lower Margin of it; and adds, that common Tradition aſcribed it to the Hand-writing of St. *Camin*.]

Finan was alſo a native of *Ireland*, and flouriſhed anno 651, having that Year ſucceeded *Aidan* in the Biſhoprick of *Lindisfarne* [He was alſo a Monk of the Monaſtery of *Hy*, founded by St. *Columb* for *Iriſh* Monks; and from thence was invited by King *Oſwin* to govern the Church of *Lindisfarne*. Being conſecrated a Biſhop, " He erected a Church in the Iſland of *Lindisfarne* fit for an " Epiſcopal See; which nevertheleſs (as *Bede* (*l*) tells us) he built after the " Manner of the *Scots*, not of Stone, but of ſawn Oak, and covered with " Thatch. Archbiſhop *Theodore* in after Times dedicated this Church to the " Honour of St. *Peter* the Apoſtle, and *Eadbert*, Biſhop of *Lindisfarne*, ſtripped " off the Thatch, and covered both the Roof and Walls of it with leaden " Plates. At this Time (proceeds *Bede*) the great Queſtion was agitated con- " cerning the Obſervation of *Eaſter*. *Roman*, a *Scottiſh* Prieſt, but one who " had ſtudied eccleſiaſtical Diſcipline either in *France* or *Italy*, was an eager " Champion for the true Time of celebrating that Feſtival. He entred the " Liſts with *Finan*, and during the Progreſs of the Diſpute brought over many

(*e*) Bale's Cent. Lib. 14. Cap. 17. Poſſev. Apparat. Sacr. (*f*) Callend. Caſſel. Caniſius. Ferrarius. (*g*) Ann. Inisfall. ad. ann. 653. (*h*) Marian. Gorman. Callend. Caſſel. (*i*) Act. Sanct. p. 746. (*k*) Primord. p. 972. (*l*) Eccleſ. Hiſt. Lib. iii. Cap. 25.

" of

" of the Auditors to his Opinions, or at leaſt animated them to make more " exact Diſquiſitions into the Matter: Yet he could by no means reform *Fi-* " *nan*; who being a Man of a fierce and rough Nature, grew more obſti- " nate by the Oppoſition, and became an open Enemy to the Truth." Nevertheleſs *Finan* proved greatly ſucceſsful in his Labours, and converted and baptized *Penda*, King of the *Middle-Angles*, with all his Court, and ſent four Prieſts to inſtruct and baptize the reſt of his Subjects. He alſo converted and baptized *Sigbert* King of the *Eaſt-Angles* and his Subjects: and finding his endeavours proſper under his Hands, " he ſent (ſays *Bede* (*m*)) for two other Biſhops to aſſiſt " him in the Miniſtry of Ordination, and conſecrated *Cedda*, Biſhop of the *Eaſt-* " *Angles*." At length *Finan*, having governed the Church of *Lindisfarne* ten Years,] died there anno 661, and was ſucceeded by *Colman*, of whom hereafter. *Finan* writ (as *Bale* (*n*) ſays)

Pro veteri Paſchatis ritu. Lib. 1.

[*Dempſter* (*o*) cites the Authority of *Hector Boethius* in making *Finan* the Author of another Book under the Title of

Monita Salutaria ad Ferquardhum Regem. Lib. 1.

But unluckily *Boethius* has not one Word of this Book; nor does it ſeem to have had Exiſtence any where but in *Dempſter*'s Brain. *Ferquhard* was a wicked Prince; and therefore *Dempſter* thought it no more than Reaſon, that *Finan* ſhould write ſpiritual Advice to him.]

Fiacre was Contemporary with *Finan*, and born of a noble Family in *Ireland*. Affecting to live a ſolitary Life he forſook his native Country, retired to *France*, and obtained from *Pharo*, Biſhop of *Meaux*, a Wood called *Brodole*, [where he erected a Monaſtery in Honour of the Bleſſed Virgin *Mary*,] and therein lived the Life of an Hermit. The Reader may find a fuller Account of him in *Surius* (*p*), and in *Capgrave* (*q*); where he is ſaid to have paſſed to the Joys of Heaven on the 18th of *Auguſt*, and to have flouriſhed about the Year 622. [His Feſtival is obſerved by an Office of nine Leſſons in moſt of the Dioceſſes of *France*, which may be ſeen in the Breviaries of *Paris*, *Sens*, *Roan*, *Burdeaux*, *Meaux* and *Orleans*.] In a Tablet hung up againſt a Wall in the Church of St. *Maturin* in *Paris* may be read the following Paſſage:

Lucernæ novæ Speculâ	*Now behold* Hibernia *ſhine*
Illuſtratur *Hibernia*,	*With uncommon Light divine,*
Coruſcat *Meldis* Inſula	*And the diſtant* Meldis *flames*
Tantæ Lucis Præſentiâ.	*With the Luſtre of his Beams.*
Illa miſit *Fiachrium*,	*That* Fiacre *ſent away,*
Hæc miſſum habet radium,	*This receives the filial Ray*
Habent commune gaudium,	*Both partake a common Joy*
Hæc Patrem, illa Filium.	*This the Father, that the Boy.*

[This is only Part of a Hymn recited on the Feſtival of St. *Fiacre*, and is taken from his Eccleſiaſtical Office. The whole Hymn is publiſhed by *Meſſingham* (*r*); but I have choſe only to give this Scrap of it, becauſe it mentions *Ireland* to be the Place of his Birth: whereas the *Scotch* Writers have, with their uſual Licence, made him the ſon of *Eugene* the 4th King of *Scotland*, and therein are followed by ſome Foreigners. If the Legend, publiſhed by *Capgrave*, may be depended upon, the Matter will admit of no doubt. For there the Biſhop of *Meaux* is introduced inquiring of *Fiacre* after his Country; to which the holy Hermit anſwers: " Hibernia, *Scotorum Inſula, mihi meiſque Genitoribus Originem dedit.*

(*m*) Ibid. cap. 22. (*n*) Cent 14. No. 19. (*o*) Hiſt. Eccleſ. Scot. lib. 6. No. 506.
(*p*) Ad 30 Auguſt. (*q*) Nov. Legend. Angl. p. 147. (*r*) Florileg. p. 392.

" —Ireland, *an Iſland of the* Scots, gave Birth to me and to my Parents."] He writ, according to *Dempſter*. (*s*),

Ad Syram Sororem de Monaſticæ Vitæ Laude. Lib. 1.—which is ſaid to be extant in Manuſcript at *Meaux*.

Meditationes. Lib. 1.

[Monſieur *Bireal*, one of the *French* King's Preachers, pronounced the Elogium of St. *Fiacre*; which is printed among the ſelect Panegyricks of that celebrated Orator.]

Furſey [was the Son of *Fintan* and *Gelgeſia*, both People of high Rank in *Ireland*; the firſt being (as it is ſaid) the Son of *Finloge*, King of South *Munſter*, and the latter the Daughter of *Ædb-fin*, or *Hugh* the white, Prince of *Hy-Bryun* in *Conaught*. He was baptized by St. *Brendan* of *Clonfert* (who is reported to have been his Uncle) and afterwards educated and inſtructed in a religious Life by the ſame Abbot. When he grew up to man's Eſtate, by the Licence and Approbation of his Uncle, he founded a Monaſtery in an Iſland called *Rathmat*, near *Lough-Orbſen* in the County of *Galway*, with all the neceſſary Cells and Appendances to it. There are no Footſteps now remaining of that Houſe; but *Colgan* (*t*) takes it to be a pariſh Church called after his Name, *Kil-Furſa*, near the ſaid Lake, in the Dioceſe of *Tuam*, and Deanery of *Enachdune*. He preached the Goſpel 12 Years in *Ireland*, and then [paſſed over into *England* about the Year 637, and by the Aſſiſtance of *Sigebert* King of the *Eaſt-Saxons*, founded a Monaſtery at *Cnobersburgh*, now called *Burgh-Caſtle*, in *Suffolk*, in which *Sigebert* himſelf, having by the Perſwaſion of *Furſy* forſaken his Royal Dignity, embraced a monaſtick Life. But being afterwards drawn out againſt his Will to be preſent in a Battle fought againſt *Penda* King of the *Mercians*, and holding (ſays *Florence* of *Worceſter* (*u*)) *only a Wand in his Hand*, he was ſlain, together with his Kinſman *Egric*, to whom he had reſigned his Kingdom.

[*Anna* (*w*), a ſucceeding King of the Eaſt *Saxons*, and ſome of his Nobles, afterwards adorned this Monaſtery with magnificent Buildings, and rich Preſents.] *Furſey*, to avoid the Tumults of War, committed the Care of his Abbey to his Brother *Foilan*, and to *Gobban* and *Dicull*, two Prieſts, and with his other Brother *Ultan* paſſed over into *France*, where he founded the Abby of *Laigni* (*x*), in the Dioceſe of *Paris* on the River *Seyne*. [*James Deſmay*, Doctor of Divinity of the College of *Sorbonne* in *Paris*, and Canon of the Collegiate Church of St. *Furſey* at *Peronne*, hath publiſhed a Life of that religious Hermit in *French*, which has ſince been tranſlated into *Latin* by *Owen O-Gollochor*, a Franciſcan Frier, wherein he carries him to *Rome* (*y*) before the Foundation of the Abbey of *Laigny*, relates his Converſations with the Pope, by whom he and his Brother *Foilan* were conſecrated Biſhops, but without Titles to any Sees. He then conducts him back through *Auſtraſia*, *Flanders*, *Brabant*, *Liege*, and *Namure*, and ſhews the great Friendſhip which the Virgin St. *Gertrude* contracted with him, and whom ſhe accompanied in theſe Journies; till at length ſhe founded a Monaſtery for her fellow Travellers at *Foſſis*; and made St. *Ultan* Abbot of it: While in the mean Time *Foilan* travelled through *Flanders*, preached to the People, deſtroyed the Altars dedicated to their falſe Gods, broke down their Temples, aboliſhed their idolatrous Worſhip, and at laſt, with three of his fellow Labourers, fell a Martyr by the Swords of the Gentiles. Through all theſe Places he ſhews that St. *Furſey* was indefatigable in preaching the Goſpel, and, among others, had reduced Numbers of the Courtiers of *Sigebert* King of *Auſtraſia* (the 3d of that Name I ſuppoſe he means) under the Banners of the Croſs, and then brings him back to the Court of *Clovis* (the ſecond) King of *France*, where he was received with great Honours, and held in high Veneration on account of

(*s*) Hiſt. Eccl. Scot. lib. 6. No. 511. (*t*) Act. Sanct. p. 89. No. 14. (*u*) Chron. ad An. 636. (*w*) Bede. Eccl. Hiſt. lib. 3. Cap. 19. (*x*) Miræus de Colleg. Canon. p. 41. (*y*) Vit. Furſæi Cap. 14, 15, 16.

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the Liberties he took in rebuking the King and all his Court for their Vices; and it was after all theſe Peregrinations that *Deſmay* makes him the Founder of the Abbey of *Latiniac* or *Laigny* as before mentioned.]

Furſey died at *Peronne*, in *Picardy*, on the 16th of *January* (a Day (z) conſecrated to his Memory) in the Year 648, or (as others ſay) 653, under which Year the Author of the Annals of the Abby of *Boyle* hath this Paſſage; *Anno* 653 *Furſu* "*Paruna quievit*— In the Year 653 *Furſey* went to reſt at *Perone*." [But the Annals of *Roſſcrea* place his Death a Year earlier— "*Anno* 652 *Furſæus* in *Peronâ* in *Galliis Pauſavit*.——— In the Year 652 *Furſey* reſted at *Perone* in *France*." *Colgan* (a) reckons up ſeven Days which are obſerved to his Memory, *viz.* 16th of *Jaunuary*, 6th of *February*, 9th of *February*, 25th of *February*, 4th of *March*, 17th of *September* and the 28th of *September*.]

On his Death-Bed "He bequeathed the Care of the Abby of *Laigny* to St. "*Eloquius*, an *Iriſhman*, who afterwards perceiving great Factions to have ariſen "among his Diſciples, he retired with a few Friars to *Grimac* on the River "*Iſarake*." This is the Account *Miræus* (b) gives of *Eloquius*. The Reader may turn to *Bede* (c) and *Capgrave* (d) for an Account of *Furſey*'s Viſions, which our Hiſtorians place under the Year 626 or 627. He writ, according to *Dempſter* (e)

De vitâ Monaſticâ. Lib. 1.

There is alſo extant *a Prophecy writ in the* Iriſh *Language*, which is aſcribed to him. *Arnold Wion* (f) hath publiſhed two Hymns writ in his Praiſe [which are alſo to be found in *Colgan* (g), with the Addition of another Hymn taken from a Miſſal.]

Manchinanus (according to *Henry Fitz-Simon* (h) was the Author of a Book *de Mirabilibus Scripturæ*, which is extant in the 3d Tome of St. *Auguſtin*'s Works, to whom ſome have erroneouſly aſcribed it. I ſuppoſe he underſtands by that Name, *Manchinus*; of whom the Annals of *Ulſter* under the Year 651 (which in our Account anſwers to 652) has this Remark "Dormitatio *Manchene* Abbatis "*Meno-dochit*— The Sleep of *Manchene*, Abbot of *Meno-drochit*." And *Tigernac* under the ſame Year, "The Sleep of *Mancene*, Abbot of *Menedrocaid*." In the ſaid Book, *De Mirabilibus Scripturæ*, mention is made of the Time of the Death of *Manichæus the wiſe Iriſhman*, which, I ſuppoſe, is our *Manchinus*. The Names bear a Reſemblance, and the Times exactly correſpond: From whence I cannot but be of Opinion, that they are in an Error that father that Book on *Manchinanus*.

Arbogaſt, a Native of *Ireland*, was conſecrated Biſhop of *Strasburgh* in *Germany*, A. D. 646. "He came (ſays *Gaſpar Bruſchius* (i) a Stranger and a Hermit "into *Alſace*, and there built an Oratory in a ſacred Grove, almoſt on the Spot "where *Hagenau* now ſtands, and in that Place ſerved God diligently in faſting "and prayer. Yet he was not altogether idle; for he appeared Abroad, and "diligently inſtructed the Inhabitants in the Knowledge and Fear of God, and "in the true Invocation of that omnipotent Power by his Son *Chriſt*; repre-"hending their idolatrous Worſhip, and confuting their phanatical Opinions. "From this Practice he fell under the Notice of King *Dagobert*, by whoſe Ap-"pointment he ſucceeded St. *Amand* in the See of *Strasburgh* A. D. 646, which "he governed 12]Years. He died in 658. and was buried near the common "Place of Execution, called St. *Michael's Mount*. For that was his Requeſt, "in Imitation of what happened to *Chriſt*, who ſuffered without the Walls of "*Jeruſalem* in the Place of the Wicked." [Many Years after, a Monaſtery dedicated to his Name was built over his Tomb, and in the Neighbourhood of it the high Church of *Strasburgh* was erected.]

(z) Bede Martyrol. (a) Act. Sanct. p. 97. Cap. 10. (b) De Orig. Cenob: Bened. in Belgio. (c) Eccl. Hiſt, lib 3, Cap. 19. (d) Vit. Furſæi in *Meſſingham*'s Floril, p. 393. (e) Hiſt. Eccl. Scot. lib. 6. No. 517. (f) Lign. vit. lib. 3. (g) Act. Sanct. p. 98. (h) Catal. Sanct. Hib. edit. poſtrema. (i) De Epiſc. Germ. p. 55.

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The Reader may find a further Account of *Arbogaſt* in *Henry Pantaleon* (*k*) and *Sebaſtian Munſter* (*l*). He writ, (as *Bale* ſays)

Homilias aliquot. Lib. 1.

And according to *William Eyſengreinius* (*m*)

In Epiſtolas Pauli Doctiſſimos Commentarios.

Aileran [called alſo *Aireran* or *Ereran*, (for both *Latin* and *Iriſh* Writers mention him under theſe various Names) was Regent (*m*) of the celebrated School of *Clonard* in *Meath*, and was called *Aireran an teagnaidh*, i. e. *Aireran the wiſe*, by St. *Ængus* in his Martyrology written in Verſe.] He died An. 665 under which Year the Death of *Aileran the Wiſe* is pointed out in the Annals of *Ulſter*. He writ

The Life of St. Bridgid;

[Which is referred to in the Verſes quoted before *p.* 30.]

The Life of his Contemporary St. Fechin of Foure.

[It is however queſtioned whether *Aileran* was the Author of this laſt Work; becauſe St. *Fechin* and he died the ſame Year: And therefore, as the Writer of that Life brings his Hiſtory down to his Death, it may ſeem improbable, that *Aileran*, who lived ſo ſhort a Time after, could have time to have written ſo long a Life. But this Objection vaniſhes, if it be conſidered, that, as *Aileran* was Contemporary with St. *Fechin*, he might have collected the Acts of that Saint as they happened, and have had time enough to digeſt them into Method after his Death; ſince, (reckoning the Year to begin on the 1*ſt* of *January*) St. *Fechin* died on the 19*th* of that Month 664, and *Aileran* ſurvived him till the 29*th* of *December* following, almoſt a Year.] He alſo ſeems to have written (*n*)

The Life of St. Patrick.

[But the moſt celebrated of his Works is]

An Allegorical Expoſition of the Genealogy of Chriſt, [which was copied by *Patrick Fleming* out of a Manuſcript in the Abby of St. *Gall*, in *Switzerland*, and firſt publiſhed by *Thomas Sirin* (*o*) an. 1667 under the Title of *Ailerani Scoto-Hiberni, Cognomento* Sapientis, *Interpretatio Myſtica Progenitorum D. Jeſu Chriſti.* To which is annexed *Moralis explanatio eorundem nominum*, compiled by the ſame Author.] The allegorical Expoſition before-mentioned was inſerted by *Sedulius* among his Collections on St. *Matthew*'s Goſpel; as he himſelf in the ſaid Collections confeſſes in theſe Words, "Here (ſays he) begins the typical "and figurative Signification of the Genealogy of Chriſt; which St. *Aileran*, "the wiſeſt of the *Scottiſh* Nation, explained" [Archbiſhop *Uſher* (*p*) obſerves, "that the ſaid ſmall Piece was the only Monument of *Aileran*'s Wit remaining "in his Time," If ſo, the Lives here cited are loſt.]

St *Cumin* of *Connor* is ſaid (*q*) to have written in *Iriſh* Verſe, *A Treatiſe on the ſingular Virtues of the principal Saints of Ireland*; in which he relates ſome particular Virtue or heroic Action of each, after the manner of a ſpecial Panegyrick. He flouriſhed about the Year 656.]

Cumin Fota or *Fada*, i. e. *the Long*, Son of *Fiacna*, King of *Jarmuan*, or weſt *Munſter* [was educated in his early Years by the Virgin St. *Ida*, and afterwards

(*k*) Proſopograph. viror. illuſtr. Germaniæ. (*l*) Coſmograph. (*m*) Catal. teſt. verit. (*m*) Flemingi Collect Sacr. p. 183. Act. Sanct. p. 140. Note 12. (*n*) Trias Thaum. p. 35. & 48. Note 2. (*o*) Collect. Sacr. p. 182. (*p*) Primord. p. 966. (*q*) Act. Sanct. p. 5. & 411.

by *Colman O Clua-Saigh*, who died the ſame Year with this his Pupil. He was advanced to the Biſhoprick of *Clonfert* by *Guaire Mac-Colman*, King of *Conaught*; and is ſaid (*q*) to have adminiſtred that Office with great Sufficiency. He [writ *an Hymn*, which begins thus, *Celebra, Juda, Feſta Chriſti Gaudia*, and died an. 661 or 662, in the *72d* Year of his Age, according to *Tigernach*, though others ſay in the *57th*. [But *Uſher* (*r*), from the Annals of *Ulſter*, ſhews, that he was born in 592, and died in 662; which Time takes up 70 Years. *Ware* ſays,] "that poſſibly he might be the ſame Perſon with *Cumian*, "whoſe Epiſtle to *Segien*, Abbot of *Hy* and others, concerning the Paſchall "Controverſy, was publiſhed by Archbiſhop *Uſher* an. 1632." [But it will appear hereafter that this Epiſtle is to be aſcribed to *Cumian* or *Cumene* Abbot of *Hy*.

[*Colman O Cluaſaigh*, Preceptor to *Cumin Fada* before-mentioned, and who died the ſame Year with his Pupil, is ſaid (*s*) to have written, *The Acts of Cumin Fada*, or, *a Panegyrick on him*.

Animoſus, called in *Iriſh Anmire*, and *Anmcaid*, writ *The Life of St. Bridgid in many Books*; to which the Verſes before quoted *p.* 30. refer. I am in no ſort certain, whether I place this Writer in the proper Century; ſince there were many remarkable Men of his Name in *Ireland* at different Periods. *Anmcaid*, Biſhop of *Kildare*, died in 981. If the Reader hath a Mind to compliment that Prelate with this Piece, I have nothing to object to it. See *Colgan* (*t*) upon this head.]

Cumian or *Cumene* the White, Abbot of *Hy*, [was born in the Territory of *Tirconnell*, now the County of *Donegall*, and deſcended from the Princes of that Country; being the Son of *Ernain*, who was the *4th* in deſcent from *Conall Gulban*, Prince of *Tirconnell*. In his Youth he retired for the ſake of Education to the Abby of *Hy*, a Place at that Time greatly renowned for Learning and learned Men, as well as for the rigour of monaſtick Diſcipline; where he continued many Years, outſtripping moſt of his Contemporaries in the Exerciſes of Virtue, and all of them in Learning. From the Monaſtery of *Hy* he at length returned to his own Country, and either founded or governed an Abby in the Weſt Part of *Leinſter*, in the Diſtrict of the Monaſtery of *Roſcree*, called after his Name *Diſert Chuimin*, which (if I miſtake not) is now called the Pariſh of *Kilcomin*, in the Barony of *Clonliſh* and *King's County*. When that great and celebrated Controverſy, ſo often before-mentioned, concerning the Time for celebrating *Eaſter*, had diſtracted and divided the Churches of *Britain* and *Ireland* into two Factions, the one Side embracing the *Roman* Rite, and the other as obſtinately adhering to the Traditions of their Anceſtors, *Cumian* was then in *Ireland*, and for a Time continued neuter in the Diſpute, until he had thoroughly ſtudied the Nature and Conſequence of the Controverſy. He ſaw, that many of the South Parts of *Ireland* had embraced the Admonitions of the Apoſtolick See, and reformed their Time of celebrating *Eaſter* to the *Roman* Rite; while the reſt of the Kingdom ſtrictly adhered to the antient Cuſtoms and Traditions. For about the Year 630 Pope *Honorius* the firſt had exhorted (*u*) the *Iriſh* by Letter, "To reflect, how few they were in Number compared "to the reſt of the World, and that they, who were placed in the extreme "Bounds of the Earth, ſhould not conſider themſelves as wiſer than all the antient or modern Churches of Chriſt; and that they ſhould not preſume to "celebrate a different *Eaſter* from the reſt of the Churches, contrary to the "*Paſchal Calculations*, and Synodal Decrees of the whole World." Then alſo (as *Bede* (*w*) writes in another Place) "The Nations of the *Scots*, who inhabited the South Parts of the Iſland of *Ireland*, had lately been taught by "the Admonitions of the Prelate of the Apoſtolick See to obſerve *Eaſter* according to Canonical Rite. But the Northern Province of the *Scots*, and all "the Nation of the *Picts*, notwithſtanding the Pope's Admonitions, did not "forbear to obſerve *Eaſter* from the *14th* Moon to the *20th*, according to

(*q*) Act. Sanct. p. 149. Note 7. (*r*) Primord. p. 972. Ind. Chron. (*s*) Act. Sanct. p. 149. Note 7. (*t*) Trias Thaum. p. 563. Note 1. (*u*) Bede Eccleſ. Hiſt. lib. 2. cap. 19. (*w*) Ibid. lib. 3. cap. 3.

" their uſual Cuſtoms." *Cumean* perceiving ſo great a Schiſm in the *Iriſh* Church, and fearing either to wrong his Conſcience, or to offend on one Hand the Prelates and Fathers of the South of *Ireland*, where he then reſided, or, on the other Hand, the Biſhops of the North, where he was born, took up a whole Year in examining and diſcuſſing the Queſtion, before he declared himſelf for either Party; and this he teſtifies himſelf in an Epiſtle to *Segenius*. " In the firſt Year (ſays he) wherein the Cycle of 532 Years began to be " obſerved by our People, I did not engage my ſelf, but was ſilent; not daring " either to commend or to blame; as not looking upon my ſelf ſuperior in " Knowledge to the *Hebrews*, *Greeks*, or *Latins*; which three Languages (as " St. *Jerom* ſays) Chriſt conſecrated by the Superſcription on his Croſs. Then " taking the Advice of the Apoſtle, *Prove all things, and hold faſt that which* " *is good*; I did not loath before I taſted. From hence I took Occaſion to " withdraw myſelf into Solitude for a Year, and entered the Sanctuary " of God, *i. e.* I turned over the holy Scriptures to my Power; then I ſtu- " died Hiſtories, and laſtly, all the Cycles which I could find." And a little after, " I enquired diligently what were the Sentiments of the *Hebrews*, *Gre-* " *cians*, *Latins*, and *Egyptians*, concerning the Time of obſerving this Solem- " nity, which I will ſhew in the following Lines." Having ſpent therefore a Year in the Study of this Controverſy, he repaired to the Biſhops and Abbots of the neighbouring Churches, and perſuaded them to aſſemble a Synod in the Field of *Lene*, or *Leighlin*, to determine by common Decree, what ſhould be held in relation to it. The Concluſion agreed to in this Synod was, that *Eaſter* ſhould the Year following be celebrated according to the Form preſcribed by the *Roman See*, which *Cumean*, in his Epiſtle before cited, refers to in theſe Words. " Having thus ſpent a Year (as I ſaid before) according to the Pre- " cepts in *Deuteronomy*, *I enquired of my Fathers, that they might declare unto* " *me, and of my Antients, that they might tell me*, that is, I enquired of the " Succeſſors of our antient Fathers, Biſhop *Ailbe*, *Kiaran* of *Clonmacnois*, *Bren-* " *dan*, *Neſſan*, and *Lugid*, what their Opinion was concerning our Separation " from the Apoſtolick See. But they being aſſembled together, either in Per- " ſon or Proxy in the Field of *Lene*, decreed and eſtabliſhed thus, *Our Prede-* " *ceſſors have commanded, by competent Witneſſes, ſome now living, others who* " *are aſleep in Peace, that we ſhould, without Scruple, embrace thoſe better and* " *more deſirable things, that were approved by the Fountain of our Baptiſm and* " *Wiſdom, and handed down to us by the Succeſſors of the Apoſtles of our Lord.* Af- " terwards they all aroſe together, and publickly delivered to us their Opinons. " *That* Eaſter *ſhould, in the ſucceeding Year, be obſerved according to the Rites of* " *the Univerſal Church.*" He proceeds afterwards to ſhew, in what Manner the Fathers of the Synod conducted themſelves. " We ſent (ſays he) ſome, of " whoſe Wiſdom and Humility we had good Experience, as it were Children " to their Mothers, who, by the good Pleaſure of God, having a proſperous " Journey, and ſome of them arriving at *Rome*, returned to us again the third " Year; and there they ſaw all Things in the ſame Manner as they had been " repreſented to them; yet with greater Certainty, as having ſeen what before " they only heard. There they abode together in one Inn with *Grecian* and " *Hebrew*, *Scythian* and *Egyptian*, there they celebrated *Eaſter* all together in " the Church of St. *Peter*, *in the Obſervation of which Solemnity, we are ſepa-* " *rated from them a whole Month*: And they ſolemnly teſtified unto us, ſaying, " *We know that* Eaſter *is thus celebrated through the whole World.*" *Cumean* having thus embraced the *Roman* Rite of celebrating *Eaſter*, the Monks of *Hy* reproved him with great Sharpneſs, as a Deſerter of the Traditions of his An- ceſtors, and a *Heretick*; which he takes Notice of in his Epiſtle, ſo often before quoted. " I beſeech you (ſays he) conſider this carefully, that you may par- " don me; or that either in Words or Writing you may inform my Under- " ſtanding by more cogent Reaſons, if you have them, to embrace the other " Side of the Queſtion, and I will thankfully receive them as I have done this. " But if you have no ſuch Reaſons to offer, be ſilent, and do not call us He- " reticks." This Treatment afforded him the Occaſion of writing *a Treatiſe on*

the

the Paſchall Controverſy, after the Manner of an Apologetick Epiſtle, directed to Segiene, *Abbot of* Hy ; *to* Beccan *the ſolitary, his dear Brother, both according to the Fleſh and Spirit, and to the reſt of the wiſe Men with them.* He begins his Apology with an humble Excuſe, and by giving the Reaſons which induced him to change his Opinion ; and then proceeds to prove the Doctrine which he had embraced from the Scriptures, from the Fathers both Greek and Latin, from General Councils, Hiſtorians, from the different Cycles ; and eſpecially as it was the Doctrine of the Church. This Treatiſe is publiſhed by Archbiſhop *Uſher* (*x*), and is reckoned a learned Performance ; and is the ſame Piece which our Author, under a Mark of Diffidence, aſcribes to *Cumin Fada* above-mentioned. But the Reſentment of the Monks of *Hy*, in treating him as a Schiſmatick, and a Deſerter of the Traditions of his Anceſtors ; and the Addreſs of his ſaid Epiſtle to them, makes it clear, that it was the Work of this *Cumiane*. For what Occaſion had the Monks of *Hy* to be angry with *Cumine Fada*, who was a Stranger to them, and did not belong to their Body ?

Notwithſtanding the great Indignation conceived againſt *Cumian* by the Monks of *Hy*, yet it ſubſided in Time, and his Learning and Sanctity were held in ſuch high Eſteem, that upon a Vacancy he was elected to ſucceed *Suibney* in the Government of that Abbey, and he is ranked by *Uſher* as the 6th Abbot of *Hy*, and his Succeſſion placed in the Year 657 ; which Abbey he governed 12 Years, and, during that Period, took great Pains to reform his Monks to his own Opinions concerning the Time for celebrating *Eaſter*.] His Death is placed in the Annals of *Ulſter* under the Year 668, (which with us anſwers to 669) though others ſay he died in 664. [*Dempſter* is groſly miſtaken in fixing his Death to the Year 592 ; and in not much leſs an Error is the *Engliſh* Martyrology, which mentions it under the Year 600. *Cumian* in his ſaid Epiſtle cites the Works of Pope *Gregory*, as being then commonly received, and in great Reputation in *Ireland*. Now as *Gregory* became Pope in the Year 590, and died in 604, it is not probable that the Manuſcripts of his Works ſhould ſpread in *Ireland*, and obtain ſuch great Fame ſo early. He alſo wrote *A Treatiſe on the Virtues of St.* Columb, as appears from *Adamnanus*. (*y*) [*Colgan* (*z*) mentions this Piece not as particular to St. *Columb*, but as *a general Treatiſe on the ſingular Virtues of the Saints of* Ireland, or at leaſt, aſcribes ſuch a Book to him.

He is alſo ſuppoſed to be the Author of a *Penitential*, intitled,

De Menſurâ Pœnitentiarum ;

which is publiſhed by *Thomas Sirin* (*a*), out of a very antient Manuſcript of the Abby of St. *Gall.*]

Colman, Biſhop of *Lindisfarne*, after that memorable Controverſy between him and *Wilifrid*, Archbiſhop of *York*, in the Convent of *Whitby* (A), concerning *the Obſervation of Eaſter, and Tonſure of the Crown*, in which, by the Judgment of King *Oſwin* he was foiled, took this Diſgrace ſo much to Heart, that he abdicated his Biſhoprick, and returned into *Ireland* with ſome *Engliſhmen*, and ſuch Natives of *Ireland* who had accompanied him into *England*, and ſpent almoſt all the Remainder of his Life in *the Iſland of the white Cow*, called in *Iriſh*, *Inis-bo-fin*. "He was a Man (ſays *Harpsfield* (*b*) in all other Reſpects (than "his Opinions concerning theſe Controverſies) of great Virtue, Abſtinence

(*x*) Sylog. Epiſt. Hib. Epiſt. 11. (*y*) Vit. S. Columb. Lib. 3. cap. 3. edit. 1624. (*z*) Act. Sanct. p. 144. (*a*) Collectan. Sacr. p. 197. (*b*) Hiſt Eccl. Angl. Secul. 7. cap. 31.

(*A*) *Bede* calls this Monaſtery *Strenaeſhalch*, which he interprets to ſignify, *Sinus Phari—The Bay of the Watch-Tower* ; from whence our Author and others have taken Occaſion to call it, *Conventus Pharenſis* : But the modern Name of it is *Whitby* or *Whitebay*, in the *North-riding* of *Yorkſhire*. It was founded by St. *Hilda*, of which ſhe was the firſt Abbeſs about the Year 650, deſtroyed by the *Danes*, and afterwards re-edified for *Benedictin* Monks by *William de Percy*, and placed under the Invocation of St. *Peter* and St. *Hilda*, A. D. 1067.

"and."

" and Piety." He alſo founded a Monaſtery, which at that Time was called *Magio*, but now *Mayo*, the Cauſe of building which is given by the venerable *Bede*, whoſe Words I ſhall chooſe to uſe. " *Colman* (ſays he) " coming into the ſaid Iſland, (i. e. *Inis-bo fin*) founded a Monaſtery there and " placed Monks in it, which he had collected out of both Nations. But they " could not agree together; becauſe the *Scots* in the Summer Seaſon, when the " Fruits of the Earth were to be gathered, forſook the Monaſtery, and diſ- " perſed themſelves up and down in ſuch Places, where they were well acquaint- " ed: But upon the Approach of Winter they would return, and expect to en- " joy in common thoſe Things which the *Engliſh* Monks had provided for them- " ſelves. *Colman* made it his Buſineſs to find out a Remedy for theſe Diſorders, " and travelling about the Country far and near, he at laſt pitched upon a Place " in the Iſland of *Ireland* proper for a Monaſtery, which in the *Scottiſh* Lan- " guage was called *Magio*; of which he purchaſed a ſmall Part for the ſaid " Purpoſe from an Earl, whoſe Property it was, on Condition nevertheleſs, that " the reſident Monks ſhould be obliged to offer up their Prayers to the Lord " for him, who accommodated them with the Place. Immediately, by the Aſ- " ſiſtance of this Earl and all the Neighbours, he erected a Monaſtery, and " placed the *Engliſh* Monks in it (*among whom was St.* Gerald) and left the a- " foreſaid Iſland in the Poſſeſſion of the *Scots*." He adds afterwards, " That " theſe *Engliſh* Monks, following the Example of their venerable Fathers, lived " under a Canonical Rule and Abbot in great Continence and Integrity by the " ſole Labour of their Hands." In the Annals of *Tigernac*, " the Navigation " of Biſhop *Colman* to the before-mentioned Iſland, with the Reliques of the " Saints (*among which were ſome Bones of St.* Aidan (*c*), *his Predeceſſor*) is placed " under the Year 667." He writ, according to *Bale* (*d*).

Pro Sociis Quartodecimanis. Lib. 1.

And, if *Dempſter* (*e*) be worthy to be believed, he alſo writ,

De Tonſurâ Clericorum; and
Exhortationem ad Hebridianos.

He died on the 8th of *Auguſt* 676, as may be ſeen in an antient Martyrology (onwhich Day his Feſtival is obſerved) and was buried in his own Church of *Inis-bo fin*. [There are many Particulars of *Colman* mentioned by the *Iriſh* and *Scottiſh* Writers, which I have avoided even hinting at; leſt, in Imitation of the Poets, I ſhould form one prodigious *Hercules*, by aſcribing to him all the Actions which ought to be divided among Numbers of his Name. For *Colgan* (*f*) counts upon no leſs than 120 *Colmans*, all Men of Sanctity, of *Iriſh* Birth; and tells us, that *Ængus Ceilide*, a Writer of the 8th Century, hath mounted that number to upwards of 200. *Dempſter* (*g*) hath ſplit our *Colman* into three different Perſons; one of whom he makes a Prieſt of *Hy*, the ſecond Biſhop of *Lindisfarne*, and a third the Son of King *Malcolm* I. who was a Martyr in *Germany*. But, by comparing the Accounts given of theſe, it will appear more than probable, that they were only one and the ſame Perſon. *John Stabius*, Hiſtoriographer to the Emperor *Maximilian* I. hath written the Life of *Colman* in Verſe, and therein makes him *Patron* of *Auſtria*, carries him in Devotion to *Jeruſalem*, and adds, that on his Return he was murdered by the *Pagans* in *Rhætia*. *Dempſter* hath given us a Fragment of this Poem in the following Lines:

Auſtriæ Sanctus canitur Patronus,
Fulgidum Sidus radians ab Arcto,
Scoticæ Gentis Colomanus *acer*
Regia Proles.

(*c*) Bede Lib. 3. cap. 26. (*d*) Cent. 14. No. 21. (*e*) Hiſt. Eccl. Scot. Lib. 3. No. 239. (*f*) Præfat. ad Act. Sanct. (*g*) Hiſt. Eccl. Scot. Lib. 3. No. 239, 240. 241.

Ille

Ille dum ſanctam Solymorum *ad Urbem*
Tranſiit, dulcem patriam relinquens,
Regios Faſtus, Trabeam, Coronam,
Sceptraque tempſit.
Propter et Chriſtum Peregrinus Exul
Factus in Terris alienus ultro,
Cælicam purâ meditatus Aulam
Mente Fideque.
Dumque diverſos Populos pererrat,
Rhæticas *tandem veniens ad Oras*, &c.

Undaunted *Colman*, greatly ſprung
From Royal Anceſtors, is ſung,
Fair *Auſtria*'s Guardian Saint, a Star
From *Scotia*'s weſtern Clime afar.
While he intent on pious Calls
Paſs'd to the *Solymæan* Walls,
Abandoning his native Soil
And Reſt, to combat foreign Toil,
He ſcorn'd the Regal Pomp, the Gem,
The Sceptre, Crown, and Diadem;
In other Climes to ſerve the Lord,
An Exile of his own Accord,
Within his pure and faithful Breaſt
He gain'd the Manſions of the Bleſt.
Through various Nations while he paſt,
At *Rhætia*'s Bounds arriv'd at laſt,
The goodly memorable Sage
A Victim fell to Pagan Rage.

Failbe flouriſhed about the Middle of this Century. He was born in *Tirconnell*, and was the Son of *Pipane*, who was the ſixth in Deſcent from *Conall Gulban*, Prince of that Territory. According to the Humour of his Countrymen in that Age he forſook *Ireland*, and betook himſelf to the Abby of *Hy*, a Place then highly famed for the Exerciſe of a moſt rigorous Diſcipline, where he embraced a monaſtick Life, and at length ſucceeded *Cumian* the White, in the Government of that Abby Anno 669, and was the immediate Succeſſor of *Adamnanus*, as *Adamnanus* (*i*) himſelf twice confeſſeth. He continued Abbot of *Hy* ten Years, and during that Time returned twice into his own Country, (as *Ængus* in his Martyrology informs us) his Journeys thither being not improbably occaſioned to quiet the Diſſentions, which had then aroſe to a great Height, in Relation to the Time for celebrating the Feaſt of *Eaſter*. The Annals of the four Maſters under the Year 671 have this Paſſage: "St. *Failbe*, Abbot of "*Hy-Columbkille* came from *Hy* into *Ireland*." And again under the Year 674, "St. *Failbe* Abbot of *Hy* forthwith returned out of *Ireland*." He died A. D. 679 (*k*), *March* the 22d, on which Day his Feſtival is obſerved (*l*) in *Ireland*. *Dempſter* aſcribes two Pieces to him:

De futuro Scotiæ Statu. Lib. 1.
Acta S. Columbæ. Lib. 1.

But as *Dempſter* hath much erred in many particulars of his Accounts of *Failbe*, I ſhall not take upon me to give theſe as his genuine Works.]

About this Time, or ſomething earlier, three Brethren of the Family of the *O-Burechans* are ſaid to have clubbed their Labours in compiling and digeſting a Body of *Iriſh* Laws out of the ſcattered Writings of the Lawyers. Their Names were *Faranan*, a Biſhop, but I do not know of what See, *Boigalach*,

(*i*) Vit. Columb. Lib. 1. cap. 1. & 3. (*k*) Uſh. Primord. p. 702. Jnd. chron. (*l*) Mart. Ængus, Mart. Tamlact. Marian Gorman. Mart. Dunnagall. Calend. Caſſel. Maguir. &c.

or *Boethgal* a Judge, and *Moeltule*, a Poet and Antiquary. They intitled this Work, *Brathaneimbadh*, i. e. *Sacred Judgments*, from the more excellent Part of it, which was employed on Eccleſiaſtical Matters; though it contained a Body of Civil as well as Eccleſiaſtical Laws; as appears by the following Diſtich, given us by Mr. *Lynch* (*m*) as the chief Heads of the Work.

Eagluis, flatha agus filidh, Britheamh'd dhios gachdligh,
Na bruigh fo aibh dar linn, na Saor agus na'gabhan.

Which he tranſlates into *Latin* thus,

Quid ſit jus Cleri, Satrapæ, vatiſq; fabrique,
Nec non Agricolæ, liber iſte docebit abunde.]

The Prieſt, the Prince, the Bard, the Man of Art,
And Peaſant, from that Book may learn their Part.]

Cenfæla or *Cenfælad* writ *ſome Poems*. *Tigernach* mentions him in his Annals under the Years 513, 533, and 562. I am of Opinion he was the ſame Perſon with *Cenfæla the Wiſe*, who died, according to the ſaid *Tigernach*, in 678 or 679; under which Year the Annals of *Ulſter* have alſo this Remark, "In "the Year 678 *Cenfæla Mac-Ailill Mac-Baodan* reſts." [If he be the ſame Perſon, then he is ſaid alſo to have reviſed, new poliſhed, and publiſhed the Book of *Forchern* called, *Vraiceacht na Neigios, a Primer or Accidence for the Poets*. See the Antiquities, p. 23.]

Diſibod, [Biſhop of *Dublin*. See an Account of his Life, Vol. I. p. 304.] He writ, according to *Dempſter*, (*n*) who affirms he ſaw the Book,

De Monachorum profectu in ſolitudine agentium, Lib. 1.

Maildulph, a learned *Iriſh* Monk, flouriſhed in the Year 676. He took a Journey into *Britain*, and founded a little Monaſtery at *Ingleborne*, where he opened a School, and inſtructed many Perſons, afterwards eminent for Learning, [and Sanctity; of whom St. *Aldelm* was the Chief, who (according to *Cambden*) (*o*) "was the firſt *Saxon* that ever wrote in *Latin*, and the firſt that "taught the *Saxons* the Way of compoſing *Latin* Verſe; and ſo, performed "what he promiſed in theſe Verſes.

"*Primus ego in patriam mecum, modo vita ſuperſit,*
"*Aonio rediens deducam vertice Muſas.*

"I to my Country firſt, if Fates permit,
"Will bring the Muſes from their native Seat.]

From this *Maildulph*, *Ingleborne*, ſituated in *Wiltſhire*, was antiently called, *Maildulfesburg*, [by *Bede* (*p*) *Maildulfi urbs*,] but now commonly, *Malmſbury*, where there was afterwards an Abby enriched by the Preſents of King *Athelſtane*, and other Benefactors. He writ (*q*).

De Paſchæ Obſervatione. Lib. 1.
Pro tonſurâ ac cælibatu. Lib. 1.
Regulas artium diverſarum. Lib. 1.
De Diſciplinis Naturalibus. Lib. 1.

Hymnos, *Dialogos*, *Epiſtolas*, and other Works, which are not now extant. He died in a very advanced Age at *Malmeſbury*, and was buried there in his

(*m*) Cambr. Evers. p. 157. (*n*) Hiſt. Eccl. Scot. Lib. 4. No. 373. (*o*) Brit. v. 1. p. 104. Edit. 1722. (*p*) Eccl. Hiſt. Lib. 5. cap. 19. (*q*) Bale Script. Cent. 14. No. 26.

own

own Monaſtery. The Reader may find a fuller Account of him in *William* of *Malmeſbury* (*r*).

St. *Cuthbert*, the Son of a petty Prince of *Ireland*, was born, as ſome ſay, at *Kenanuſe*, now called *Kells*, in the County of *Meath*; but, according to others, at *Kilmacudrick*, four Miles from *Dublin*, [which is confirmed by the Annals of St. *Mary*'s Abby near *Dublin*.] His Mother *Sabina*, having undertaken a Pilgrimage to *Rome* on a religious Account, placed him in the Abby of *Mailroſs*, where he was firſt admitted a *Monk*, and afterwards made *Prior*; which Office he diſcharged with great Honour. He then removed to *Lindisfarne* at the Inſtance of *Eata* Biſhop of that See; from whence nevertheleſs he paſſed over into the Iſland of *Farne*, diſtant from *Lindisfarne* almoſt nine Miles in the Sea, where he lived the Life of an Hermit, until he was elected Biſhop; which Dignity he was at length, with great Difficulty, perſuaded to accept, being overcome by the earneſt Importunity of King *Egfrid* and others; and was conſecrated at *York* in the King's Preſence, by *Theodore*, Archbiſhop of that See, on *Eaſter-Sunday*, 684. *Bede* (*s*) gives this Account of his Election. "*Cuthbert* (ſays he) was firſt elected Biſhop of the Church of *Haguſtald*, (*Hex-*
"*ham*) in the Room of *Trumbert*, who had been depoſed from that Biſho-
"prick: But becauſe he was better pleaſed to preſide over the Church of *Lin-*
"*disfarne*, where he was more converſant, it was thought proper that *Eata*
"ſhould return to the See of *Haguſtald*, over which he was firſt ordained, and
"that *Cuthbert* ſhould aſſume the Governmeut of the Church of *Lindisfarne*."
And a little after, "He ſpent only two Years in the Biſhoprick, and then
"returned to the Iſland of *Farne*, and to his Monaſtery," where he died on the 20th of *March* 686. He is ſaid (*t*) to have written

Ordinationes ſuæ Eccleſiæ. Lib. 1.— Prima Regula eſt de Domino.
Præcepta vitæ Regularis. Lib. 1.

The monaſtick Inſtitutions delivered by him to his Friers are mentioned in his Life publiſhed by *John* of *Tinmouth*, and afterwards by *John Capgrave*, [which probably is the ſame Book called by *Dempſter*, *Exhortationes ad Fratres*.] The venerable *Bede* hath alſo written his Life both in Proſe and heroic Verſe (*u*). It appears (as it is ſaid) in the Regiſtry (*w*) of the Dean of St. *Patrick*'s *Dublin*, that the Church of *Kilmacudrick* was dedicated to the Memory of St. *Cuthbert*. [But that Regiſtry happens to be for ſome Time paſt loſt; yet we find in a Book intitled *Dignitas Decani* (*x*) "That the Church of St. *Cuthbert* of *Kilmacudrick*
"was *Anno* 1540 united by *George Brown*, Archbiſhop of *Dublin*, to the Church
"of St. *Machotus* of *Clondalcan*, which Union ſtillſub ſiſts.]

St. *Kilian*, a Native of *Ireland*, but called Apoſtle of *Franconia*, was firſt a Monk, and afterwards an Abbot, though of what Monaſtery I have not been able to diſcover. He forſook his Country, and travelled into *Germany*, together with *Colman* [rather *Colonat* (*y*)] and *Totnan*, whom he made Companions of his Journey, and was there made Biſhop of *Wurtzburgh*, or *Herbipolis*, about the Year 686. He is ſaid to have converted Duke *Goſbert*, and almoſt all *Franconia* from Idol-worſhip to the Faith of *Chriſt*. This *Goſbert*, while he was a Pagan, had married *Geilana* his Brother's Wife; for which Inceſt, *Kilian*, like another *John Baptiſt*, after his Converſion juſtly reproved him, as being a Marriage prohibited by the Law of God, and therefore adviſed him to a Divorce. The Conſequence of this pious Admonition was, that he and his Companions obtained the Names of Martyrs: For by the wicked Contrivances of the provoked *Geilana*, they were cruelly murdered on the 8th of *July* (*z*) 689. It is ſaid their Bones were afterwards taken up, and decently interred, by St. *Burchard*, Biſhop of that See; which gave Occaſion to the following Hexaſtick written by *Engilhardus Funkius*, L. L. D. who lived about the Year 1513.

(*r*) De geſt. Reg. Angl. Lib. 1. Cap. 2. (*s*) Eccl. Hiſt. Lib. 4. Cap. 28. (*t*) Bale Cent. 1. No. 81. (*u*) Caniſii Antiq. Lect. Tom. 5. Par. 2. p. 689. (*w*) Fol. 106. a. (*x*) P. 209. (*y*) Uſh. Primord. p. 732. (*z*) *Bedæ* Martyrol. ad 8th Julij. Caniſii Antiq. Lect. Tom. 4.

Hi ſunt, Herbipolis, qui te docuere Magiſtri,
Quâ verum coleres religione Deum.
Impia quos tandem juſſit Geilana *necari,*
Celavitque ſub hunc corpora cæſa locum:
Ne turpi, ſine laude ſitu, defoſſa jacerent
Corpora, Burkardus *ſub Monumenta locat.*

Theſe are the Guides that taught thy pagan Youth,
Herbipolis, to hail the God of Truth;
Whom fell *Geilana* deſtin'd to their Doom,
And here conceal'd in Earth's inglorious Womb.
But leſt diſhonour'd they ſhould ſink in Duſt,
Burchard erects this monumental Buſt.

He is ſaid to have written,

Contra Arianiſmum, and
Contra peregrinos Cultus.

Anthony Poſſevin (*z*), takes Notice of the latter of theſe Works, and calls *Kilian* a *Scot*; but of which *Scotia*, beſides the Teſtimony of *Marianus Scotus*, we have alſo that of *Egilward*, a Monk of the Abby of St. *Burchard* near *Wurtzburgh*, or of him, whoever he was, that wrote the Life of St. *Kilian*, and which is publiſhed by *Henry Caniſius* (*a*). "St. *Kilian* (ſays that Writer) was of a "*Scottiſh* Race, and born of noble Parents; but was moſt illuſtrious on the Score "of his divine Graces. *Scotia*, which is alſo called *Ireland*, is an Iſland in the "Main Ocean, of a fruitful Soil, but more eminent for the Sanctity of her In-"habitants; of whom *Italy* was bleſſed by *Columban*, *Allemane* was enriched by "St. *Gall*, and *Teutonick France* was ennobled by *Kilian*." The ſame Life is alſo to be found in *Surius* (*b*). But that antient *Scotia* was an Iſland, will appear to the Curious from the Authorities quoted below (*c*), not to mention more modern Teſtimonies. [See alſo the Antiquities, Cap. 1. *Dempſter* aſcribes to St. *Kilian* another Work, intitled—*Monita ad Gosbertum Ducem ſuper divortio cum fratris uxore.*]

Theodore is mentioned by *Sigebert* (*d*), in this manner. "*Theodore*, Arch-"biſhop of the *Scots*, was ſent to *Scotia* by Pope *Vitalian*, and wrote *Pæniten-"tialem Librum*, diſtinguiſhing therein the Meaſure and Time of Repentance "in Proportion to the Meaſure of ſinning." It is extant in the Library of St. *Benet*'s College at *Cambridge*; from whence Sir *Henry Spelman* (*e*) hath publiſhed an Index of the Chapters. This *Theodore* is by the Roman Correctors on *Gratian* (*f*) called Archbiſhop of *Ireland*, from the Authority of a very antient Manuſcript (as it is ſaid) of *Michael Thomaſius*, Biſhop of *Lerida*: But *Anthony Auguſtin* in the ſame Place more juſtly calls him *Theodore* of *Canterbury*, that ſame *Theodore*, who was conſecrated at *Rome* in 668, on the 1ſt of *April*, [rather the 26th of *March* that Year, according to *Bede*,] and who died on the 19th of *September* 690, [in the 88th Year of his Age,] having governed that Archbiſhoprick twenty two Years. Even *Dempſter* (*g*) confeſſeth, "that *Theodore* was an *Engliſh*, and not a "*Scottiſh* Biſhop"; which alſo appears in *Regino*'s Chronicle; where under the Year 576 (though there is an Error in the Year) he ſays, "About this Time, "Archbiſhop *Theodore*, and the moſt learned Abbot *Adrian*, were ſent by Pope "*Vitalian* into *Britain*, who fertilized many Churches of the *Engliſh* with the "Fruits of Apoſtolick Doctrines; of whom Archbiſhop *Theodore*, *in an Index*

(*z*) Apparat. Sacr. Tom. 1. p. 102. (*a*) Antiq. Lect. Tom. 4. (*b*) Ad 8 Julii. (*c*) Hegeſippus. Lib. 5. Cap. 15. Iſidor. Hiſpal. Orig. Lib. 14. Cap. 6. Adamnan. vit. Columb. Lib. 1. Cap. 12. Bede Hiſt. Eccl. Lib. 3. Cap. 19. Surius ex vet. Auth. ad 8 May. (*d*) Catalog. No. 63. (*e*) Concil. Britan. Tom. 1. p. 155. (*f*) Diſtinct. 82. Cap. 5. (*g*) Hiſt. Eccl. Scot. Lib. 18. No. 1106,

"*for*

" *for Sinners*, deſcribes in a wonderful and curious Manner, how many Years " Penance ought to be obſerved for the Commiſſion of each Sin."

Adamnanus (by *Tritbemius* and others called, *Adamannus*) upon the Deceaſe of *Failbe*, Abbot of *Hy*, ſucceeded in the Government of that Convent An. 679. *Bede* (*b*) gives him the Character " of a wiſe and a good Man, and one excee- " dingly well verſed in the Knowledge of the holy Scriptures; [and adds, that " he was a Man greatly ſtudious of Peace and Unity."] An. 701 he was employed in an Embaſſy into *Britain* to *Alfred*, King of *Northumberland*, and while he continued there, he rejected the Cuſtoms of his Predeceſſors, and was prevailed upon to conform to the true Time for celebrating *Eaſter*. " After his Return Home " (ſays *Bede* (*i*)) he uſed his utmoſt Endeavours to guide the Monks of *Hy*, and " all thoſe who were ſubject to the ſaid Monaſtery, into that beaten Road of " Truth, which he himſelf walked in, and of which he made a ſincere Profeſ- " ſion; but was not able to prevail. He therefore ſailed into *Ireland*, and " there preached to the Natives, and with modeſt Exhortations declared to them " the true Time for obſerving *Eaſter*; by which Means he brought a great " many of them, and indeed almoſt all, who were not ſubject to the Juriſ- " diction of the Monaſtery of *Hy*, to a Senſe of their Errors, reduced them to " Catholick Unity, and taught them the lawful Time for the Obſervance of " *Eaſter*. Having ſtayed in *Ireland* to celebrate that Feſtival according to the " Canon, he afterwads returned to his own Iſland, and earneſtly preached to the " Monks of his Monaſtery to conform in this Particular to the Catholick Cu- " ſtoms; but he could not compaſs his Ends before his Death, which happened " that Year," &c. *Adamnanus* (following the Example of St. *Canic* and *Cumean*) " writ.

De vitâ St. Columbæ. Lib. 3.

Which *Henry Caniſius* (*k*) publiſhed at *Ingolſtad* Anno 1604 from a Manuſcript of the Abby of *Windberg*, [and the ſame was 20 Years after publiſhed by *Thomas Meſſingham* (*l*) at *Paris*. But theſe Editions being imperfect in many Particulars, *John Colgan* (*m*) again ſet it forth more compleat from other Manuſcripts *Anno* 1647, and added large explanatory Notes to it.] *Adamnanus* writ alſo,

Vitam St. Bathildis, Clodovæi Francorum *Regis uxoris*.

(As *Ware* tells us, he was informed by *Stephen White* the Jeſuit, a curious and diligent Searcher into the Antiquities of *Ireland*) which is extant in St. *Arnulph*'s Library in the *Benedictin* Convent of the City of *Metz* in *Lorrain*. He alſo writ,

Poemata varia., and

A Deſcription of the Places of the Holy Land, from a Relation thereof made to him by *Arculph*, a *French* Biſhop; which was publiſhed at *Ingolſtad* by *James Gretſer* *Anno* 1619. [under this Title: *Adamanni Scotobiberni abbatis celeberrimi de ſitu Ferræ Sanctæ, et Quorundam aliorum Locorum, ut* Alexandriæ *et* Conſtantinopoleos. Lib. 3, *ante annos Nongentos et amplius conſcripti, et nunc primum in lucem prolati, ſtudio* Jacobi Gretſeri, Soc. Jeſu *Theologi*. Ingolſtadii 1619.] But *Gerard John Voſſius* (*n*) concludes from the Chapter of *Bede* before cited, " that *Arculph* was rather the Author of that Treatiſe than *Adamnanus*." Theſe are the Words of *Bede*. " He (*Adamnanus*) writ a Deſcription of the holy Pla- " ces, very profitable to the Readers; the Author of which, by his Informa- " tions and Diſcourſes, was *Arculph*, a *French* Biſhop, who had travelled to *Je*- " *ruſalem* merely to viſit thoſe holy Places; and having taken a View of the " whole Land of Promiſe, he travelled to *Damaſcus*, *Conſtantinople*, *Alexandria*,

(*b*) Eccl. Hiſt. Lib. 5. cap. 16. (*i*) Ibid. (*k*) Antiq. Lect. Tom. 4. (*l*) Florileg. p. 141. (*m*) Trias Thauni. p. 336. (*n*) De Hiſt. Lat. Lib. 2. cap. 27. p. 272.

" and to many *Iſlands* in the Sea: Thence returning to his native Country on " Shipboard, he was drove by a violent Tempeſt on the Weſtern Coaſts of " *Britain*, and at length came to the before-mentioned Servant of Chriſt, *Adam-* " *nanus*; who finding him well verſed in the Scriptures, and of great Know- " ledge in the *Holy Land*, joyfully entertained him, and with great Pleaſure " hearkened to what he ſaid: Inſomuch that every thing he had affirmed to " have ſeen in thoſe holy Places, worthy to be preſerved in Memory, *Adamna-* " *nus committed to Writing*, and compoſed a Book (as I ſaid) profitable for many, " and eſpecially for ſuch, who, being at a great Diſtance from the Places where " the Patriarchs and Apoſtles reſided, have only a Knowledge of them from " Books. *Adamnanus* alſo preſented this Book to King *Alfred*, by whoſe Boun- " ty it fell into the Hands of more inferior People to be read. *The Writer* " *alſo himſelf* being rewarded with many Preſents by the King, was ſent back " *into his own Country*; from whoſe Writings to borrow ſome Things, and to " inſert them in this my Hiſtory, I am of Opinion, will be of great Profit " to the Reader." [*Adamnanus* himſelf in his firſt Chapter takes Notice, " That " he gives us a few Things of the Situation of *Jeruſalem*, which *Arculph* dic- " tated to him; " and in many other Places obſerves, that he had his Rela- tions from the mouth of *Arculph*. *Bede* gives a ſhort Abſtract of the Book in two Chapters; one of which de- ſcribes the Places of the Nativity, Paſſion, and Reſurrection of *Chriſt*, and the other the Place of his Aſcenſion, and the Se- pulchres of the Patriarchs.]

Further, there are extant in an old Book of Canons in the *Cotton* Library, *The Canons of Adamnanus*, the firſt of which begins thus. " Sea Animals drove to " the Shore, though we know not how they came by their Deaths, may be eaten " with a ſound Faith, unleſs they ſtink." [A Copy of theſe Canons are alſo extant in *Marſh*'s Library at St. *Sepulchres*, *Dublin*, in a Book, Intitled, *Pre- ſidents of the See of* Armagh, M.S. p. 395. They chiefly concern Meats proper to be eaten, and Meats to be avoided, and expreſly prohibit the eating of Blood, or any thing that hath Blood in it.] He is ſaid alſo to have written (beſides, *ſome Epiſtles*.

De Paſchate legitimo. Lib. 1.

or, (as the Title ſtands in a Manuſcript Chronicle of the Monaſtery of St. *Ed- mundsbury*, formerly in the Cuſtody of Sir *Simon D'Ews*) *Contra eos qui Paſcha tempore illegitimo obſervabant*, i. e. againſt ſuch who kept the Feaſt of *Eaſter* at an unlawful Time: And alſo, *A Rule for Monks.* He died on the 23d of *Sep- tember*, or, (as ſome ſay) *October* 704, in the 74th, or, as others ſay, the 80th Year of his Age. His Remains (*o*) were tranſlated to *Ireland* Anno 727; but three Years after, (*viz.*) in *October* 730, they were conveyed back again to the Monaſtery of *Hy*.

[*Maccuthenus* is mentioned by *Uſher* (*p*) as one who had written *The Life of St.* Patrick, and addreſſed it to *Aid*, Biſhop of *Sletty*, who died in 698. *Col- gan* (*q*) thinks that *Uſher* hath miſtaken the Name, and that it ought to be *Cu- chumneus*, or *Mochucumneus* (*Mo* being a familiar Addition of the *Iriſh* to Names) which *Cuchumneus* flouriſhed in the Time of the ſaid *Aid*, and is ſaid to have compoſed a *Hymn in Praiſe of the Bleſſed Virgin*, which *Colgan* had in his Cuſto- dy, beginning thus,

Cantemus in omni die, concinnantes varie,
Conclamantes Deo dignum Hymnum St. Mariæ.

Colgan adds, that it may be collected from the Argument prefixed to the ſaid Hymn, that the Author flouriſhed in the Time of the Abbot *Adamnanus*, and of *Longſech* King of *Ireland*, who began his Reign in 694 or 695. If *Maccu-*

(*o*) Annal. Ult. (*p*) Primord. p. 818. (*q*) Tr. Thaum. p. 218.

thenus

thenus and *Cuchumne* be the ſame Perſon, he died in 746; under which Year the Annals of *Ulſter* note, " that *Cuchumne the Wiſe* went to reſt."]

Œngus Mac-Tiprait Prieſt, or (as ſome ſay) Abbot of *Cluainfata Boetan* writ *A Hymn*, which begins thus, *Martine te deprecor*. He writ it at the ſame Time that *Adamnanus* made his Viſitation of the Cells of St. *Columb* in *Ireland*, [ſubject to the Abby of *Hy*] which happened in the Year 691 [or rather 692 *(r)*.] But *Œngus* lived to the Year 745, when he died, as we find in the *Ulſter* Annals.

Chælian or *Coelan*, a Monk of the Abby of *Inis-keltra*, in the Dioceſe of *Killaloe*, ſeems to have been Contemporary with *Œngus*, and writ

Vitam S. Brigidæ Carmine,

which *John Colgan (s)* publiſhed at *Lovain* in 1647. [The Feſtival of St. *Coelan* is placed by our domeſtick Martyrologies *(t)* on the *29th* of *July*.

St. Carnech, furnamed *Moel*, writ *The Life and Miracles of St. Kiaran of Saigre in Verſe*; as we learn from the Additions made by *Cathald Maguire* to the Martyrology of *Ængus* under the *5th* of *March* in theſe Words. " *Car-*
" *nech*, furnamed *Moel*, is he who writ the wonderful Things of *Kiaran* in
" elegant and excellent Metre; and his Work is yet preſerved at *Saigre*:
" Whoever ſhall read that Piece let him recommend the Soul of *Carnech* the
" Writer of it to God." I am uncertain whether this Writer ought not to have been placed early in the laſt Century. If he be St. *Carnech*, the Biſhop, mentioned by *Colgan*, *(u)* he was born about the middle of the *5th* Century; and died about the Year 530.]

CHAP. V.

Writers of the 8th *Century*, viz. *From the Year* 700 *to the Year* 800.

Sedulius the Younger " aſſiſted at a Council held at *Rome (a)* in the
" Pontificate of Pope *Gregory* the IId, againſt unlawful Marriages, on the
" *5th* of *April* 721, together with *Fergus*, a *Pictiſh* Biſhop of *Scotland*."
His Subſcription to the Decree of that Council is in the following form, " *Se-*
" *dulius*, Biſhop of *Britain*, of *Scottiſh* Deſcent, hath ſubſcribed to this
" Conſtitution promulged by us, " [From whence *Bale (b)*, after his uſual manner, takes Occaſion to conclude, that *Sedulius* wrote *the Decrees of that Council*, and is followed therein by *Dempſter*; *(c)* who alſo aſcribes to him, from his own Authority, *De ſancto miſſæ Canone*, Lib. 1.] *Sedulius* left to Poſterity, *Collectanea in S. Matthæi Evangelium*; which are ſaid to be extant at *Paris* in M. S. *The Commentaries on the larger Volume of Priſcian*; *on the ſecond Edition of Donatus*, and on *Eutichius's Art* are thought to be his, or the Works of a latter *Sedulius*, who is ſaid to have flouriſhed An. 818.

[To this *Sedulius* is alſo aſcribed a Work under the following Title,

Concordantia Hiſpaniæ atque Hiberniæ a Sedulio Scoto, genere Hibernienſi, & Epiſcopo Oretenſi.

Wherein he aſſerts the Title to which the *Iriſh* laid claim of being reputed *Spaniards*, and enjoying the Privileges of the *Spaniſh* Nation. This Treatiſe is

(*r*) Uſh. Ind. Chron. (*s*) Trias Thaum. p. 582. (*t*) Martyr. Tamlact. Marian Gorman.
(*u*) Act Sanct. p. 782. (*a*) Binii Concil. Tom. 5. (*b*) Cent. 14. No. 28. (*c*) Hiſt. Lib. 17. An. 1618.

ſaid to have been found in a Monaſtery of *Gallicia* by Sir *John Higgins*, late Councellor of State and firſt Phyſician to the preſent King *Philip* the Vth of *Spain*, and is a fair M. S. written on Parchment in the *Gothick* Character. What gave Occaſion to *Sedulius* to write this Treatiſe is ſaid to be this. He had acquired ſo much Reputation by his Commentaries on St. *Matthew*, and on St. *Paul*'s *Epiſtles*, that the Pope ſent him to *Spain* with the Character of Biſhop of *Oreto*, to reconcile ſome Variances that had ariſen among the Clergy of that Country. The *Spaniards* made a difficulty of receiving him upon Account of his being a Stranger; upon which he writ this Treatiſe to ſhew, that as he was of *Iriſh* Birth, he was deſcended from the *Spaniards*, and conſequently had ſome title to their Favours. He enjoyed his Biſhoprick but a ſhort Time, when the Invaſion of the *Moors* drove him back to *Rome*, and deſtroyed his Epiſcopal See. But the Pope provided him with a titular Biſhoprick in *England*; by Virtue of which he aſſiſted at the Council beforementioned. This Account I received from Sir *Chriſtopher Glaſcock*, Knight of the Order of St. *Lewis*, who had the Liberty of copying Extracts out of the ſaid M. S. and declares, that he has found great uſe thereof in compiling a Hiſtory of *Ireland*, which he ſoon intends to publiſh in the *French* Language. If this M. S. therefore be genuine, it would give one room to correct two Paſſages before given of *Sedulius* the Elder p. 9. *(viz.)* that *Sedulius* the Elder was Biſhop of *Oreto*, and that he was the Author of *the Commentary on St. Paul*'s *Epiſtles*. But theſe Particulars muſt ſtill be left doubtful till a further Inſpection be made into the ſaid M. S. which is in the Hands of the Widow of Sir *John Higgins* in *Spain*.]

Colman Vamach, (called the Scribe of *Armach* (*d*)) writ,

The Life of St. Patrick.

He died in 724 or 725; [though *Colgan* (*e*), from the Authority of the four Maſters, ſays, in 720.]

Cuchumne ſee what is ſaid of him under *Maccuthenus* in the laſt Century p. 46.

St. *Coman* writ

A Rule for Monks.

He died at *Roſs* or *Roſcoman*, in *Conaught*, (of which Place he was Biſhop) An. 747 or 746; under which Year the Annals of *Abby-Boyle* make this Remark, "An. 746 *Coman* of *Roſs*, a Man of great Sanctity, reſted in *Chriſt*." [And in the Annals of *Ulſter* under the ſame Year, "Pauſatio *Comani* Religioſi "in *Droes*; The Reſt of *Coman*, a Religious Man, in *Droes*."] The ſame Annals of *Ulſter* under the Year 771 inform us, "that the Law of *Coman*, and "*Aodan*, his Succeſſor, was received in three Parts of *Conaught*;" where by the Word *Law*, I am of Opinion, the Writer of thoſe Annals underſtands, the *Rules* and *Conſtitutions* approved of by them. This *Coman* was a different Perſon from *Coman*, the Diſciple of St. *Finan* of *Clonard*, who founded a Monaſtery at *Roſs*, which from him took the Name of *Roſcoman*: For the Times will by no means correſpond; unleſs we can imagine (which is ſcarce credible) that he lived upwards of 200 Years.

Albuin, by ſome called *Witta*, *White*, and *Witane*, flouriſhed in the Year 742. "He left *Ireland* (ſays *Trithemius* (*f*)) for the ſake of preaching the Goſpel, "and travelled into *Thuringia* [in Upper *Saxony*] where [by his ſweet Preaching, "he converted many of the *Gentiles* to *Chriſt*, and by the Pope] was ordained "Biſhop of *Fritzlar*," or rather of *Buraburgh*, near *Fritzlar*; which See was united to the Biſhoprick of *Paderbone* about the Year 794, (as appears from *Serarius*) (*g*) in which Place the Feſtival of *Albuin* is alſo ſaid to be obſerved on the 26*th* of *October*. [*Arnold Wion* (*h*) gives him the title of *Apoſtle of*

(*d*) Ann. Tigera. (*e*) Tri. Thaum. p. 172. Note 45. 218. Col. 2. (*f*) De viris illuſtri. ord. Bened. Lib. 4. cap. 190. Lib. 3. cap. 367. (*g*) Rerum Moguntin. Lib. 3. (*h*) Legu. vit. Lib. 2. cap. 42.

the

the Thuringians.] He is reported (*i*) to have written, but with what Truth I will not anſwer)

Ad Thuringos. Lib. 1.

Ciaran, or *Kiaran*, Abbot of *Belaigduin* [ſurnamed *the Devout*] writ *The Life of St.* Patrick, and died in 778, or according to others in 770 [*June* the 4th.]

[*Ermedus*, or *Hermetius*, called alſo *Airmeadach* Biſhop of *Clogher*, flouriſhed about this Time, and is ſaid (*k*) to have written

The Life of St. Patrick.

Collat, or *Collan*, a Prieſt of *Druimroilgeach*, is to be placed alſo about this Period. *Uſher* (*l*) calls him *Cruimthir Collait*, i. e. The Prieſt *Collait*, and makes him the Writer of *the Life of St.* Patrick.

Conguſa was advanced to the Archbiſhoprick of *Armagh*, in 730 and died in 750. The Annals of the four Maſters under the Year 732 cite *a Poem* writ by this Archbiſhop " wherein he exhorts *Aid-Allan*, King of *Ireland*, (whoſe Con-" feſſor he was) to revenge the Crime of Sacrilege committed by *Aid-Rony*, " King of *Ulſter*, who had invaded and pillaged ſome Churches in the Dioceſe " of *Armagh*."]

Virgil, [called by ſome (*m*) *Solivagus*, from his Love of Solitude] was deſcended from an antient and noble Family in *Ireland*. He at length forſook his Country, and paſſed into *France*, where he ſpent two Years in the Court of King *Pepin*, by whom he was graciouſly entertained on the Score of his Learning, and the Sweetneſs of his Demeanour. He was then ſent by the King to *Otilo*, Duke of *Bavaria*, with a Recommendation to the Biſhoprick of *Saltſburg*, [by whom he was at firſt appointed Rector or Guardian of St. *Peter*'s Abby in *Saltſburg*.] Having abode two Years in that Province he was conſecrated Biſhop of *Saltſburg* on the 15th of *June* 767; and the ſame Year laid the Foundation of the new Cathedral Church of that Place, which he finiſhed thirteen Years after, and conſecrated to the Honour of St. *Rupert*, whoſe Bones he at that Time tranſlated thither. [While he governed this See, *Boniface*, Archbiſhop of *Mentz*, being General-Viſitor in *Bavaria*, rebaptized ſome, whom he ſuſpected to have been diſorderly, and invalidly baptized; for an ignorant Prieſt, inſtead of the Words, *In Nomine Patris & Filii & Spiritus Sancti*, always uſed theſe Words, *In Nomine Patria & Filia & Spiritua Sancta*. *Boniface* alledged, that Baptiſm under this Form was invalid, and cauſed ſuch to be re-baptized. *Virgil* deteſted the Practice, and joining with *Sidonius* Archbiſhop of *Bavaria*, withſtood *Boniface* in his fond Attempt. The Controverſy was carried ſo high between them, that at laſt it was referred to the Pope, and upon this Occaſion] *Virgil* and *Sidonius* wrote an Epiſtle

Ad Zachariam Romanum Pontificem. againſt *Boniface* Archbiſhop of *Mentz*.

[The Pope decreed, " that *Bonface* maintained an Error, and that *Virgil* " and *Sidonius* held nothing in that Point but ſound Doctrine," as may be ſeen in that Pope's Epiſtle (*n*) to *Boniface*. Long before this Time (*viz.*) about the Middle of the third Century there were ſharp Diſputes maintained between St. *Cyprian*, and Pope *Stephen* about the Rebaptization of converted Hereticks; and early in the fourth Century *Donatus* was condemned in a Council convened at *Rome*, for holding, among other Things, " That Baptiſm conferred out of " the Church, *i. e.* out of their Sect, was null." But *Virgil*, though ſucceſs-

(*i*) Dempſt. Hiſt. Eccl. Scot. Lib. 1. No. 36. (*k*) Uſſh. Primord. p. 818. (*l*) Ut ſupra.
(*m*) Stanihurſt deſcript. Hib. cap. 7. (*n*) Concil. tom. 1.

ful in this Point, was not ſo in his Controverſy concerning the *Antipodes*; the Proſecution of which was probably ſet on foot by Archbiſhop *Boniface*, in Return for the Oppoſition *Virgil* had given him in the Matter of Re-baptization.] *Virgil* was reputed to have been the Author of *A Treatiſe on the* Antipodes: the Exiſtence of which he held with great Truth, though againſt the received Opinion of many of the Antients, who maintained, that the Earth had a *plane Surface*, that there were no *Antipodes*, and that the Heavens in ſome Part or other were joined to the Earth. From which Notion *Avitus Alcimus* (*o*) hath taken Occaſion to inculcate this Paſſage.

Ergo ubi tranſmiſſis Mundi Caput incipit Indis,
Quo perhibent Terram confinia Jungere Cælo,
Lucus inacceſſâ cunctis mortalibus arce
Prominet.———

Warm *India* paſs'd, the World its Head uprears,
Where Earth unites its Confines to the Spheres;
A touring Grove, impervious to the Tread
Of mortal Foot, erects its gloomy Head.

[*Virgil*, to his other Acquiſitions of Learning having joined the Study of Philoſophy and the Mathematicks, and eſpecially of the Writings of *Ptolomey*, (who firſt reduced Geography to Art and Syſtem) combatted theſe Opinions, *and held the Sphericity of the Earth, and conſequently that a great Part of it was yet undiſcovered, and that every Nation had their Antipodes, or a People living diametrically oppoſite to them.* This Notion being contrary to the received Opinion of the Antients, and ſeeming to oppoſe ſome Paſſages of Scripture, and the Writings of ſome of the Fathers, particularly of *Lactantius* and *Auguſtin*, *Virgil* was accuſed by *Boniface* of propagating Heretical Doctrine, and was by Pope *Zachary* declared (*p*) an Heretick; as is not obſcurely hinted in an Epiſtle of that *Pope* to *Boniface*. "If (ſays he) it be proved, that *Virgil* hath maintained that there is another World, and other Men under the Earth, another Sun, and another Moon; expel him the Church in a Council, after firſt diveſting him of the Prieſthood, &c." By which Quotation it appears, that *Virgil*'s Opinions of the Antipodes were miſconceived by the *Pope*; for though he held that there were *Antipodes*, yet he did not hold that there was another World, other Men under the Earth, or another Sun and Moon. It does not appear, that this Sentence of the Pope was ever carried into Execution.] *Virgil* is thought alſo to have written *a Gloſſary*, which is quoted by *Melchior Goldaſtus* in his Notes on *Columban*. He died on the 27th of November 785 or 784, and was eſteemed a Man of great Piety, and of eminent Knowledge in the Mathematicks and Philoſophy. The Reader may find a full Account of the Controverſy between him and *Boniface* about the *Antipodes* in *Henry Caniſius*, and in *Aventin* and *Velſer*, Writers of the Hiſtory of *Bavaria*; in which, however, our *Virgil* was undeſervedly a great Sufferer. But at length in the Year 1233, he was canonized by Pope *Gregory* IX. [His Works are all loſt, unleſs the *Gloſſary* above quoted may be excepted.]

[*Colchuo* or *Colga O-Dunechada, the Wiſe*, flouriſhed about the Year 789, and died in 791. He was ſupreme Moderator and Prelector of the celebrated School of *Clonmacnois*, wherein he arrived to that Eminence in Learning and Sanctity, that he is ſaid (*q*) with Juſtice to have obtained the Name of *Chief Scribe and Maſter of all the* Scots *of* Ireland. His Feſtival is obſerved on the 20th of *Fe-*

(*o*) Lib. 1. in Geneſim. (*p*) Aventine Annal. Boiorum. (*q*) Colgan. Act. Sanct. p. 378, and 379. No. 9.

bruary,

bruary, and he is said to have written a Treatise in *Irish*, which *Colgan (r)* tells us he had in his Possession, intitled,

Sguabcraibhaigh, i. e. *Scopa Devotionis*, a Beesome for Devotion;

Containing a Collection of the most ardent and elevated Prayers after the Manner of Litanies, beginning thus: *Oratio* Colga *Sancti Sapientis & Presbyteri, & Scribæ omnium Scotorum.*——*The Prayer of* Colga, *that holy wise Man and Priest, and the Scribe of all the* Scots. The Annals of *Clonmacnois* and *Dunnagall* both mention him under the Year 789, in these terms: "*Colga*, of "the Sept of *Dunechda*, and Scholar of *Clonmacnois*, was the Man who com-"posed a Work, intitled, *Scuapcbrabuigh.*" And the same Annals under the Year 791, point out his Death. An Epistle *(s)* of St. *Albin*, a Writer mentioned in the Beginning of the next Century, to this *Colchuo*, calls him, *His blessed Master* and pious Father *Colchuo*; from whence it has been thought by some that *Albin* had been a Disciple to this *Colchuo*; unless his calling him *Master* and *Father* may be judged to be a Mark only of Reverence and Respect: But it is manifest from the said Epistle, that *Colchuo* had held a Correspondence by Letter with *Albin*: "I know not, in what Particular I have offended (says *Albin*) "that I have not for a long Time had the Favour of the sweet Letters of your *Fa-*"*therhood.*" And he tells him, "That he had sent fifty *Shekels (A)* to his "Friars out of the Alms of *Charlemagne*, and fifty *Shekels* out of his own "Alms; thirty *Shekels* to the Southern Friars of *Balthuminega (B)* out of the "King's Alms, and thirty out his own Alms; twenty *Shekels* out of the Alms "of the Father of the Family of *Areida (C)*, and twenty out of his own Alms; "and to every Hermit three *Shekels* of pure Silver, that they may all pray for "him and for King *Charlemagne*, that God may preserve him for the Defence "of his Church and the Glory of his Name."]

Æneas or *Ængus*, a Bishop, the Son of *Oengobhan*, about the close of this Century, writ *a Martyrology in* Irish *Verse*, which is yet Extant. [This Bishop (of whatever See he was, or rather Abbot) had other Additions to his Name; for he was called *Ængusius Hagiographus*, from his Employment in writing the Lives and Martyrologies of Saints, and *Ængusius Ceil-de*, or *Colideus*, a Worshipper of God, from his great Zeal in the Service of his Master. His Learning and Piety added a Lustre to the Nobility of his Birth, which was very High; as being descended from the Royal Blood of the *Dal-Aradians (t)* of *Ulster*, and the Ninth in Descent from *Coelbadius*, who was King of *Ulster*, and the last Monarch of all *Ireland* of that Sept. In his Youth he became a professed Monk in the Monastery of *Cluain-Enach* in *Leinster*, and made a great Progress in Learning under the Tuition of *Melathgene*, Abbot of that House, who died in 767 *(u)*. It is probable he succeeded *Melathgene* in the Government of this Abbey; but being a Lover of Solitude he withdrew into a Desert near *Cluainenach*, called after his Name, *Desert-Ængus (D)*; where and at *Cluainenach* he abode several Years.

But

(r) Ibid. (s) Ibid. p. 379. Ussh. Syllog. Epist. Hib. (t) Sanctilog. Geneal. cap. 23. (u) Ann. quatuor Magistr.

(*A*) *Siclus*, a Shekel in Silver was a Coin about half an Ounce in Weight, and was of the Value of sixteen Pence of our Money. But a Shekel in Silver afterwards came to be reckoned at two Shillings and six pence, and a Shekel of Gold at fifteen Shillings.

(*B*) There is no Place in *Ireland* called *Balthuminega* or *Baldunnega*, that I know of; therefore it may be suspected that the Word is corrupted, and should be read *Bailechuinnigh*, which signifies the Town of *Cannech*, or *Cannick*, now called *Kilkenny*.

(*C*) The Monastery of *Attane*, in the Diocese of *Limosin* in *France*, was antiently called the Monastery of St. *Aredius*; so that the Father of the Family of *Areida*, seems to mean the Abbot of the Monastery of St. *Aredius*. See *Claudius Roberti*'s Catalogue of the Bishops of *Limosin*, and of the Abbies of *France* under the Word *Attanum* p. 344, and 526.

(*D*) All the Country about *Cluainenach* for many Miles was in the Memory of some yet living a great Forrest. Memorable was the March of Sir *Charles Coot* in 1642 through the Woods of *Mountrath*,

But the Fame of his Auſterities ſpreading far and near, to avoid the Appearances of vain Glory he forſook thoſe Places, and betook himſelf to the Abby of *Taulaght*, three Miles from *Dublin*, where concealing his Name and Habit he was received into that Houſe by the Abbot *Mælruan*, as a Lay-brother, and employed in all the ſervile Offices of the Monaſtery. He continued ſeven Years in this laborious Station; but at length was accidentally diſcovered by *Mælruan*, and from that Time received by him into the higheſt Degree of Truſt and Friendſhip. We meet with but few other Particulars of the Life of *Ængus*. He is ſaid to have been Father and Abbot of many Monks, and to have been promoted to the Epiſcopal Dignity; but no Writer, that I know of, mentions the See of which he was Biſhop: And therefore *Colgan*, (*w*) thinks he exerciſed that Office in the ſame Place where he was Abbot, *i. e.* of *Cluainenach* or *Deſert-Ængus*; Biſhop and Abbot being often uſed as ſynonymous Terms in thoſe early Times. He died (according to the Martyrologiſts (*x*)) on *Friday* the 11th of *March*; but the Year is not mentioned. Yet as the 11th of *March* fell on a *Friday*, or the *feria ſexta*, in the Years 819, 824, and 830, it may be conjectured that he died in one of theſe Years.

He was the Author of many Works; of which that before-mentioned under the Title of a *Martyrology*, or, (as he himſelf calls it) *a Feſtology*, writ in antient *Iriſh* Verſe, is held in great Eſteem among the *Iriſh*. It contains only ſome of the Saints of the firſt Rank, or, (as he calls them) *the Princes of the Saints* for each Day, and was written with an Intention of uſing it as a daily Prayer. He, or ſome antient Scholiaſt, afterwards added Notes or Comments to this *Feſtology*, in which are related either the more memorable Virtues of theſe Saints, or their Actions more at large.

But leaſt he ſhould ſeem injurious to the Memory of ſuch Saints as he had omitted, he compiled another *Martyrology in Proſe* more copious, and comprehending a greater Number of Saints of every Nation and Age, than had to that Time, or perhaps ſince, appeared. In this Work he had the Aid of the Abbot *Mælruan*; and therefore in the Title prefixed to it, we ſee it called, *The Martyrology of Ængus and Mælruan*. But it is commonly cited by the Name of, *The Martyrology of Taulaght*, as having been compiled in that Abby by the joint Labours of theſe two religious Men. It hath given ſome Cauſe of Suſpicion, that the *Martyrology of Taulaght* was not the Work of *Ængus* and *Mælruan*; becauſe that it contains not only their own Feſtivals, but alſo commemorates thoſe who ſurvived them. But this Doubt will diſappear, if it be conſidered, that Books have often received Additions after the Deaths of the Writers.

Probably ſome Monk of *Taulaght*, who lived about the Cloſe of the 9th, or the Beginning of the 10th Century, was the Author of theſe Additions: For they take Notice of the Death of *Corprey*, Biſhop of *Clonmacnois*, who died in 899, and yet omit St. *Cormac*, King and Biſhop of *Caſhell*, who died in 908, which makes it not unlikely, that the Author of the ſaid Additions lived between theſe two Periods. *Ængus* alſo writ,

De Sanctis Hiberniæ. Lib. 5.

The firſt Book recounts in three Chapters the Saints of different Orders or Claſſes. The firſt Chapter comprehends about 345 Biſhops; the ſecond 299 Prieſts and Abbots; and the third 78 Deacons, who were all conſpicuous on account of their Sanctity. The ſecond is called *the Book of Homonomies*, and comprehends all the Saints who bore the ſame Name or Surname, and is divided into

rath (which is but a Mile diſtant from *Cluainenach*) to the Relief of *Bir*; for which Service the Title of Earl of *Mountrath* was juſtly entailed on his Family. *Deſert Ængus*, (though the Name be now loſt) was ſome Part of this great Wood.

(*w*) Act. Sanct. p. 580. Cap. 10. & 582. No. 9. (*x*) Martyrol. Tainlact. Mar. German. Dunagall.

into two Parts; the firſt of which in fifty Chapters takes in all the Male Saints, and the ſecond, in twelve Chapters, all the Female Saints, who were of the ſame Name. The third Book is intitled, *The Book of Children or Sons*; and is diſtinguiſhed into three Claſſes. The firſt comprehends many holy Sons, who were Deſcendants of the ſame common Parent. The ſecond contains the only Sons of one Parent; every one of which is called the Son of ſuch a Father, without mentioning his proper Name. The third Claſs takes in many Daughters, Deſcendants of the ſame Parent, who were celebrated for Sanctity. The fourth Book contains the maternal Genealogy of about 210 Saints of *Ireland*; and the fifth is a Book of *Litanies*; in which, in a long Series of daily Prayers, are invoked ſome Companies of Saints, who were either School fellows under the ſame Maſter, or who joined in Society under the ſame Leader, to propagate the Faith among Heathens, or, who were buried in the ſame Monaſtery, or lived in Communion in the ſame Church, or laſtly, who were joined together by any other the like Titles.

Ængus wrote alſo, *The Hiſtory of the Old Teſtament in elegant Metre*: which he diſtributed into Parts in the Form of Prayers; and to him is aſcribed by ſome *Pſalter Na-rann*, being a Miſcellany Collection relating to *Iriſh* Affairs, in Proſe and Verſe, *Latin* and *Iriſh*.

Contemporary with the former was another *Ængus*, who writ *the Praiſes of his Nameſake in elegant Verſe*. *Colgan* takes him to be St. *Ængus*, Abbot of *Cluainfert-Molua*; of whom the Annals of the four Maſters under the Year 858, in which he died, have this Paſſage. "*Ængus*, the wiſe and excellent "Abbot of *Cluainfert-Molua* died."

Fothadius was Contemporary with *Ængus* before-mentioned, and was uſually called, *Fothadius de Canonibus*, from his Knowledge in the Canon-Laws and Conſtitutions. *Anno* 799 (*a*) *Aid-Ornidhe*, King of *Ireland*, levied a great Army compoſed of the People and Clergy of the whole Kingdom, except thoſe of *Leinſter*, who were then in Arms againſt him. *Conmach*, Archbiſhop of *Armagh*, accompanied by the Clergy of the North, attended him in this Expedition. But the Clergy univerſally took it amiſs to be ſummoned to theſe wars like Expeditions, and petitioned the *King* for Relief againſt ſuch Grievances. The King promiſed to acquieſce in whatever Opinion *Fothadius de Canonibus* ſhould give upon the Occaſion; and he gave Sentence for the *Clergy*, that for the Future they ſhould be exempted from ſerving in ſuch Expeditions. This Sentence was reduced into Writing, (*b*) and preſented to the *King*, and is called, *Opuſculum pro Cleri defenſione et immunitate*; by which he obtained Exemption for the Clergy from thoſe unlawful Cuſtoms.]

Dicuil or *Dicul* wrote *A Treatiſe of the Survey of the Provinces of the Earth, according to the Authority of thoſe Perſons* (as he himſelf ſays) *whom S.* Theodoſius *the Emperor had commiſſioned to meaſure the ſaid Provinces*. The ſaid Treatiſe is yet extant in Manuſcript.

He wrote alſo another Treatiſe,

De decem Queſtionibus artis Grammaticæ.

That he was an *Iriſh* Man may be collected from his own Words. "There "are (ſays he) ſcattered about *our Iſland of Ireland*, ſome Iſlands that are ſmall, "and ſome very ſmall," &c. I cannot be poſitive at what Time he writ; but in all Probability, he both lived and wrote about the Cloſe of this Century.

(*a*) Ann. quatuor Magiſt. ad an. 799. (*b*) Colgan. Act. Sanct. p. 581. cap. 13. 583. No. 13.

CHAP. VI.

Writers of the Ninth Century, viz. *from the Year* 800, *to to the Year* 900.

ALBIN, a Native of *Ireland*, forſook his Country to avoid the Tumults of War, and paſſed into *France*, together with his Companion *Clement*; where his Learning and other Virtues fixed him high in the Favour of *Charles* the Great. This *Charles*, about the Year 792, founded two Univerſities, one at *Paris* in *France*, and the other at *Ticinum* or *Pavia* in *Italy*; in the Government of which he is ſaid to have ſubiſtituted theſe two *Iriſh* Men; *Clement*, (whom *Bale* calls *Claude Clement*) he placed over the Univerſity of *Paris*, and *Albin* over that of *Ticinum*. *Polydore Virgil* (*a*) gives the following Account of this Matter. "*Alcuin* (ſays he) an *Engliſh* Man, reſiding then in *France*, be- "gan to teach the Sciences at *Paris*, and, by his Advice, *Charles* himſelf was ſoon "afterwards the firſt who founded a School in that City, and another in *Italy* "at *Ticinum*, now called *Pavia*. It was in the Year 792, when (as it is ſaid) "two Monks ſailed out of *Ireland*, or out of *Scotland*, (as ſome will have it) "into *France*, where they with a loud Voice proclaimed *that they had Wiſdom* "*to ſell*, and demanded for a Reward only Food and Raiment: And one of "them called, *Clement*, was detained by *Charles* at *Paris*, and all the young "Men of the City of every Rank were put under his Tuition; but the other "was commanded to paſs forward into *Italy*, and to teach at *Ticinum*." The Doubt as to the Country of *Clement* and *Albin* is (at leaſt in my Opinion) removed by *Notker Balbulus*, an antient Monk of the Abby of St. *Gall*, Contemporary with *Albin*] in a Book written by him of the Actions of *Charles* the Great, publiſhed out of a *Bavarian* Manuſcript by *Henry Caniſius* (*b*) A. D. 1601. "After (ſays he) the Omnipotent Creator of all Things, and Diſpoſer of King- "doms and Seaſons, had broken to Pieces the Feet of Iron or Clay of that won- "derful Statue (*Dan.* ch. 2.) in the Deſtruction of the *Romans*, he erected "another Golden Head of a no leſs wonderful Statue among the *Franks*, in the "Perſon of the illuſtrious *Charles*, in the beginning of whoſe Empire in the "Weſt, when Learning was almoſt every where loſt; it happened that two "*Scots* from *Ireland* landed, with ſome *Britiſh* Merchants, on the Coaſts of *France*, "who were Men incomparably ſkilled both in Humane and Divine Literature. "Theſe Men, having nothing to expoſe to Sale, cried out to the Crouds of "Buyers, and ſaid, *If any body wants Wiſdom, let him come to us and receive it*; "*for we have it to ſell*. They made this Declaration, becauſe they obſerved "that People were fond of buying Wares for their Money, and not what they "might have for nothing; that ſo they might either provoke all People to buy "*Wiſdom*, together with other Things, or, as the Event proved, that they "might by ſuch an Outcry raiſe their Admiration and Aſtoniſhment. Finally, "they continued to cry thus ſo long, till the People, who ſtood amazed at "them, or thought them out of their Senſes, carried an Account of their Pro- "ceedings to King *Charles*, who was always an ardent Lover of Wiſdom: "That Prince, without Delay, ſent for them; and when they were conducted "into his Preſence, he demanded, whether what Fame reported of them was "true, *that they carried about Wiſdom with them*. They made Anſwer, that "they had it, and were ready, in the Name of the Lord, to impart it to as ma- "ny as were worthy to ſearch after it. "Then, when he enquired of them, "what they demanded for their Knowledge; they made Anſwer, that all they

(*a*) Hiſt. Angl. Lib. 5. ad an. 792. (*b*) Antiq. Lect. Tom. 1. p. 360.

"expected

" expected was, convenient Apartments, ingenuous Souls, with Food and Rai-
" ment, without which it was impoſſible to perform a Pilgrimage. When the
" King underſtood thus much, he was filled with great Joy, and at firſt enter-
" tained them with himſelf for a ſhort Time: But afterwards, being taken up
" with warlike Expeditions, he commanded one of them, whoſe Name was
" *Clement*, to reſide in *France*, to whoſe Tuition he committed a vaſt Number of
" Youths of all Degrees and Qualities, and furniſhed them with convenient Ha-
" bitations, and ſuitable Proviſions, ſuch as they thought neceſſary. The
" other, whoſe Name was *Albin*, he ſent into *Italy*, and aſſigned him the Mo-
" naſtery of St. *Auguſtine*, near the City of *Ticinum*, that as many as pleaſed might
" reſort to him thither for Inſtruction. *Albin*, an *Engliſh* Man, having heard
" how graciouſly the moſt Religious King *Charles* entertained Wiſe Men, took
" ſhipping, and went to him." Thus far this antient Writer, whoſe very Words the Reader may find alſo in *Vincentius* (*c*). Some Writers confound this *Albin* with *Alcuin* an *Engliſhman*. [But that they were different Perſons is confirmed by numberleſs Authorities too tedious to inſert here; but for them] I ſhall refer the Reader to a fuller account in *David Roth*, (*d*) [and to *John Colgan* (*e*); and ſhall only obſerve, that the *Scotch* Writers, and particularly *Hector Boetius*, (*f*) *Leſley* (*g*), and from them *George Mackenzie*, in order to make *Albin* their Countryman, have depraved the Paſſage before quoted out of *Notker Balbulus*, who calls the two Perſons in the Court of *Charlemagne*, *duos Scotos de Hiberniâ*, *two Scots from Ireland*; which they render generally, *two Scots Men*. To this Event moſt Writers aſcribe the firſt Foundation of the Univerſity of *Paris*; while ſome give the honour of that Work to *Alcuin*, an *Engliſhman*, called *Albinus Flaccus Alchuinus*. But the learned *Andrew de Cheſne* (*Quercetanus*) in his Preface to the Works of *Alchuin*, which he publiſhed, ſhews (*h*) by inconteſtible Arguments, that *Alchuin* never taught at *Paris*, and conſequently could not found that Univerſity: Nor does *Alchuin* ever mention the City of *Paris* in all his Works, except once in his Homily on the Nativity of St. *Willebrord*; where yet he doth not hint that ever he was there, much leſs that he ever taught there; whereas in other Parts of his Works he is careful to Point out the Places either where he from Time to Time reſided, or where he taught. Thus in his 10*th* Epiſtle he ſhews, that when he writ it he then was, in *Belgica latitudine*, *in the Latitude of Belgick Gall*; *in Centulo* (*i*), [St. *Riquier*] that he for ſome Time lived (*k*) at St. *Amand*, at *Tours* (*l*), and in other Places.]

Of *Albins* Works there are yet extant, *ſome Epiſtles*, and, as it ſeems, *Rhetorical Precepts*, (*m*), which are vulgarly aſcribed to *Albinus Flaccus* or *Alchuin Hoveden* (*n*) affirms, that *Albin* writ *Againſt a Decree of the ſecond Council of Nice*, *concerning Image Worſhip*; and *Matthew* of *Weſtminſter* (*o*) makes uſe of his very Words concerning that Matter: But that Work is (in my Opinion) juſtly given to *Alchuin*, otherwiſe called *Albinus Flaccus* by the learned Sir *Henry Spelman* (*p*). *Nicholas Cruſenius* (*q*) aſſerts, " that our *Albin* died in " the Monaſtery of St. *Auguſtin* at *Pavia*"; but I never could diſcover in what Year.

Clement, the Collegue of *Albin* (of whom before in the Account given of *Albin*) writ (*r*)

Grammatica quædam Collectanea.

" *Nor does he ſeem to be a different Perſon from that* Clement, *who is called the*
" *Writer of the Life of* Charles *the Great*, *in the Catalogue of Authors*, *whoſe*
" *Teſtimonies are produced by* Wolfangus Lazius *in his Commentaries on the* Ro-
" man *Republick*." *Bale* (*s*) is the firſt, for what I can learn, who hath called

(*c*) Specul. Hiſtor. Lib. 23. Cap. 173. (*d*) Brigid. Thaum. p. 67. & Hib. reſurg. (*e*) Act. Sanct. p. 696. Sub. Clemente. (*f*) Hiſt. Scot. Lib. 10. p. 194. (*g*) Writers of Scotland, v. 1. p. 63. (*h*) Pref. No. 14. (*i*) Prol. ad vit. S. Richarii. (*k*) Epiſt. 66. (*l*) Epiſt 1. 14, 15, 17. (*m*) See the Pref. of Uſh. to his Sylloge of Epiſtles, & Buchanani Rer. Scot. Lib. 5. Sub Rege 65. (*n*) Ad. An. 792. (*o*) Ad An. 793. (*p*) Conc. Britan. Tom. 1. p. 306. (*q*) Monaſt. Auguſt. pars. 2. Cap. 13. (*r*) Uſh. Prefat. Epiſt. Syllog. (*s*) Scrip. Brit. Cent. 14. No. 33.

him

him *Claude Clement*, and is miſtaken in confounding him both with *Claude*, whom I ſhall mention preſently, and with *Clement* Biſhop of *Auxerre*. [For it appears in the Catalogue of the Biſhops of *Auxerre*, written by *Anthony de Mouchy* uſually called *Democbares*, that *Clement*, Biſhop of *Auxerre*, was antienter in Point of Time than our *Clement*.] Among the Works which go under his Name, perhaps, *A Summary*, and, a Tract entitled,

De Evangeliſtarum Concordiâ. Lib. 1.

may with more Juſtice be aſcribed to *Clement*, Canon of *Lanthony*; for an Account of whom the Reader may conſult *Bale (s)*. *Lupoldus Bebenburgius (t)*, (who flouriſhed about the Year 1340) Mentions alſo our *Clement*. "The "*French* (ſays he) may be compared to the *Romans* and *Athenians*, by the "Works of *Clement* an *Iriſhman*." *Buchanan (u)* holds, that ſome of his Writings were extant in his Time.

Claude, a Man of great Piety and Learning (whom *Trithemius (w)* and his Followers miſtake for a Diſciple of *Bede*) flouriſhed in the Year 815, and about that Time writ

Commentarium in S. Mattheum.

as appears from the Preface to it, wherein is mentioned the Expedition of the Emperor *Lewis the Godly*, againſt the *Normans*. He is alſo ſaid to have written

In omnes Epiſtolas S. Pauli Commentarios.
In Pentateuchum.
In Libros Joſuæ, Judicum, Ruthæ et in Pſalmos. Alſo

Memoriale Hiſtoriarum,
Summam quandam,
Homilias, and
De Evangeliſtarum concordiâ.

Peſievin affirms *(x)*, "that the Manuſcript Commentaries of *Claude* on St. *Paul*'s "Epiſtles are extant at *Caſſinon* under the Name of *Claude*, Biſhop of *Auxerre*, "written in the *Lombard* Character, in the *5th* preſs on the left ſide." But the Truth thereof I muſt leave to the Inquiry of others. It is certain there is not the leaſt mention made of *Claude* in the Catalogue of the Biſhops of *Auxerre*, publiſhed by *Anthony de Mouchy*. There was printed at *Paris* in the Year 1542 a Diſcourſe of *Claude on St. Paul*'s *Epiſtles to the Galatians*, dedicated to the Abbot *Druſteran*, under the Title of *Claude*, Biſhop of *Auxerre*, or, (as there is more Reaſon to conjecture) Biſhop of *Turin*. Of *the Summary*, and *the Agreement of the Evangeliſts*, the Reader may look back to the Account given before of *Clement*.

Dungal [a Deacon, and Monk of St. *Denis* at *Paris*] wrote a Book againſt *Claude*, Biſhop of *Turin*, *in defence of Image Worſhip*, in the Reign of the Emperor *Lewis* the Godly, which is extant in the Bibliotheque of the Fathers *(y)* [under this Title,

Pro Cultu Sacrarum Imaginum, adverſus inſanas blaſphemaſque Nænias Claudii, Tauronenſis Epiſcopi, et Multis, ex Sancti Paulini, Nolani Epiſcopi, carminibus, in Sanctum Felicem, etiam iis quæ perierunt, et multis aliorum Sanctorum Patrum operibus depromptis teſtimoniis, illuſtravit.]

He dedicated this Work to the ſame Emperor, and to his Son *Lotharius Auguſtus*. [*Claude* had publiſhed a Treatiſe *againſt the Uſe of Images*, in which he maintained

(s) Cent. 3. No. 2. (t) Lib. de Zelo vet. Princip. German. (u) Rer. Scot. Lib. 5. Sub. 65. Rege. (w) De viris illuſtr. Ordin. Bened. Lib. 2. Cap. 28. (x) Apparat. Sacr. Tom. 1. Addit. ad Arnold. Wion. Lign. vit. (y) Tom. 14. p. 196.

ed

ed these three Points, 1st, *That we ought to have no Images*, 2dly, *That we ought not to Worship the Cross, and* 3dly, *That it is of no use to visit Churches, where the Bodies of Saints are laid, or to honour their Relicks. Dungall* opposed these Points; but *Dupin (z)* observes, that he produces little Argument in defence of his Opinions, his Treatise for the most Part consisting of Numbers of Quotations out of the *Greek* and *Latin* Fathers, and out of the Christian Poets; and in the Conclusion he demands, "How a Bishop, who hates the Cross "of Christ, can Baptize, consecrate the Chrism, bless or consecrate any Thing, "or celebrate the Communion, since none of these Things are done without "the sign of the Cross; and how he can celebrate Divine Service without in-"voking the Saints, and honouring their Relicks."] He writ also *some Epistles*, still extant in M. S. from one of which to *Alcuin* it appears, that, though he lived in *France*, he was no *Frenchman*, but a *Foreigner*; [and the same he observes in his Preface to the Treatise of Image-worship before cited:] And indeed (if one may be allowed the liberty of guessing) I cannot but conclude even from his Name, that he was an *Irishman*. [For the Name, *Dungall*, is unusual in other Countries, and hath been very common in *Ireland*. We find it often mentioned in the Annals of the Four Masters in this Century; as *Dungall Mac-Moenach*, Abbot of *Inis-Caomdegha* died An. 871. *Dungal*, Abbot of *Leighlin*, died An. 876. *Dungal Mac-Cathal*, Abbot and Prior of *Tegh-Munn*, died An. 885. *Dungal Mac-Baithen*, Abbot and Bishop of *Glendaloch* died An. 899. It doth not appear whether he were one of these *Dungalls* before-mentioned, who were his Contemporaries; it is probable he never returned to *Ireland*, but lived till his death in that Country, where his Reputation was at the highest. To this may be added a Passage out of *Erick of Auxerre*, *(a)* "That "almost all *Ireland*, with a vast Train of Philosophers, removed to *France* in "the *9th* Century," driven away no doubt by the Cruelties and Devastations of "the *Danes*, who miserably infested *Ireland* during that Period; and probably our *Dungal* was one of the Refugees upon the Occasion; and this is further confirmed by the Writer *(b)* of the Life of St. *Buo*, who in reckoning up those, who in this Age had been obliged to forsake their Country to avoid the Fury of the *Danes*, mentions *John Erigena* and *Dungal the Divine*, as two among others, who took shelter in *France*. He also writ, an Epistle to the Emperor *Charles the Great*, concerning *two Ecclipses* in the Year 810, which is extant in the *10th* Tome of *Dacherius*'s Spicelegium.] He flourished in the Year 820.

Donat forsook *Ireland*, and in Company with his Associate, *Andrew*, took a Journey through *France* and *Italy*, and for some Time lived the Life of an *Hermit* in *Hetruria* or *Tuscany*, until he was elected Bishop of *Fiesole*; [An. 802] in which Office he became very eminent on the score of his great Virtues. He is reported *(c)* to have written,

De peregrinatione suâ. Lib. 1.
De Officio suæ Ecclesiæ. Lib. 1. and
Commentaria in sacras Scripturas.

[He seems also to have been the Author of *a Description of Ireland*, in Hexameter and Pentameter Verse; or rather the Life of St. *Brigid*, containing a Description of *Ireland* of which *Colgan* (*d*) hath given us a Fragment, which is prefixed also as a Prologue to the Life of St. *Brigid* (*e*), supposed to be written by St. *Chælian*.] He flourished in the Year 840, and his Festival is observed on the 22*d* of *October*. A *Manuscript* containing an Account of his Life is said to be extant in

(z) Eccl. Hist. 9th Cent. *(a)* Epist. Nuncup. ad acta. St. Germani. *(b)* Colgan. Act. Sanct. p. 256. *(c)* Dempst. Hist. Eccl. Scot. Lib. 4. No. 366. (*d*) Trias Thaum. p. 255. *(e)* Ibid. p. 582.

the Library of the *Dominicans* at *Rome*. Some have erroneouſly confounded this *Donat* with *Donatus* the Grammarian.

Andrew, Archdeacon of *Fieſole*, and the faithful Companion of the before-mentioned *Donat*, is ſaid (*f*) to have written

De Pœnitentiæ bono. Lib. 1.
De Eleemoſynæ Effectu. Lib. 1.
Ad Fratres a ſe indutos. Lib. 1.
De Actis Donati Magiſtri. Lib. 1. And
Moralium Dictionum. Lib. 1.

I am obliged to pin my Faith only on *Dempſter* as to the Books aſcribed to *Donat* and *Andrew*, [except that Treatiſe *of the Deſcription of* Ireland, or *the Life of St.* Brigid above-mentioned, for which *Colgan* is my Authority. *Philip Villanus*, a *Florentine*, and Ambaſſador of Pope *Boniface* IX. about the Year 1390 publiſhed the Lives of this *Andrew* and his Siſter *Bridgid* from a M. S. in an Abby in *Florence*, wherein is this Paſſage: "*Andrew*, a holy Man, was "from the Iſland of *Ireland*, which by another more common Name is called "*Scotia*."]

About this time lived *The Writer of the Life of St.* Findan, Son of a Prince of *Leinſter*, publiſhed by *Melchior Goldaſtus* (*g*). Anno 795, when *Ireland* began firſt to be infeſted by the *Danes*, this *Findan* was taken Priſoner by them, but eſcaped out of their Hands after a wonderful Manner, and went to *Rome*; from whence returning, he lived in *Germany* twenty-ſeven Years. He was firſt an Hermit, and afterwards Abbot of the Monaſtery of *Richenaw*, in a Peninſula of the *Rhine*, which Convent he founded himſelf, and died in it in the Year 827. See a fuller Account of *Findan* in the ſaid Life, written by his Companion and Countryman.

Feidlemid Mac-Crimthan, King of *Munſter*, flouriſhed in the Year 840. He is ſaid to have been the Author of *ſome Treatiſes*; but both the Works and their Titles are loſt. The Writer of the *Ulſter Annals* under the Year 846 or 847, (in which he died) calls him *The beſt of the* Scots, *and a Scribe and Anachorite.* Poſſibly he may be the ſame *Fedlemid*, whom *Cambrenſis* (*h*) calls *King of* Ireland, in whoſe Time he affirms, that the *Norwegians* conquered *Ireland* under the Conduct of *Turgeſius*. But I leave this Particular to the Inquiry of others.

[*Moengal*, called alſo *Marcellus*, was of the ſame Country as St. *Columban* and St. *Gall*, i. e. of *Ireland*. "He came from *Rome* (ſays *Eckerhard* (*i*)) to the "Abby of St. *Gall*, in Company with his Uncle *Mark* to viſit their Country-"man, *Grimoald*, who was elected Abbot of that Monaſtery about the Year "840; and he was perſuaded to remain there by the Intreaties of *Notker*, *the* "*Stammerer*, and the other Friers of that Houſe, having diſmiſſed his other "Companions to *Ireland*." And again, in the Life of *Notker*, the ſame Author ſays thus: "To *Marcellus* were committed the Government of the Schools "of the Cloiſters." The Fame of theſe Schools under the Conduct of *Moengal* is highly celebrated by *Gaſpar Bruſcius* (*k*). "Under Abbot *Grimoald* (ſays "he) were written many excellent Books at a great Expence; and at that "time this Abby of St. *Gall* was a celebrated School, in which the Children "of Princes and Nobles were excellently inſtructed, to render them afterwards "compleat in Wiſdom, and the fitter for the Management of publick Affairs." Which Character muſt be applied to the Time that *Moengal* was Maſter of theſe Schools; for (as we ſaid) he undertook that Charge in the Government of Abbot *Grimoald*. He died in that Monaſtery on the 30th of *September*; but the

(*f*) Dempſt. ut ſupra. Lib. 1. No. 31. (*g*) Script. rer. Aleman. tom. 1. p. 318. (*h*) De mirabil. Hib. diſtinct. 3. cap. 37. (*i*) De Caſib. Monaſt. S. Galli. p. 36. (*k*) De Monaſter. Germ. ſub Grimoaldo.

Year

Year is not mentioned, and *Notker* was his Succeſſor in the Government of the Schools. He writ, according to *Judocus Metzler* (*l*),

Homiliam in Lect. Evangel. which Work is yet ſaid (*m*) to be extant. See *Goldaſtus*, Tom. 2. Part 1.]

Patrick, Abbot of *Armagh*, (as *Colgan* (*n*) calls him) is ſaid (*o*) to have written

Homiliarum. Lib. 1, And
Epiſtolas quaſdam ad Hibernos.

To this *Patrick* ſome (*p*) refer the Invention of that Cave in *Lough-Derg*, called St. *Patrick*'s *Purgatory*. He flouriſhed about the Year 850, and is ſaid to have died in the Abby of *Glaſtonbury* in *England*, on St. *Bartholomew*'s Day, [Anno 861; if he be the ſame Perſon (which is probable) whom the Annals of the four Maſters point out under the Name of *Mæl-Patrick*, in theſe Words: "Anno 861, *Mæl-Patrick*, the Son of *Fiancon*, a Biſhop, Writer, Anachorite, and elect Abbot of *Armagh* died."] One meets in the *Roman* Martyrology under the 24th of *Auguſt*, *The Commemoration of the Abbot St.* Patrick, but celebrated at *Nevers* in *France*, and not at *Glaſtonbury*. *Andrew Sauſſai* (*q*) mentions him under the ſame Day. "On the ſame Day (ſays he) of St. *Patrick*, an Hermit "and Confeſſor at *Nevers*; who being deſcended of a noble Family in *Arverne*, "became far more illuſtrious for his Sanctity, Humility and Integrity, than for "his Birth, &c." From which Paſſage it appears, that he was a different Perſon from our *Patrick*. The ſame *Sauſſai*, in the Supplement to his Martyrology, under the firſt of *November*, has this Addition: "At *Nevers*, the Birth-place "of the Martyr St. *Patrick*, who was murdered within the Territories of this "Biſhoprick in Defence of the divine Law." This laſt mentioned *Patrick* ſeems to be a different Perſon from the former *Patrick* of *Nevers*.

John Erigena, i. e. the *Iriſhman*, (for *Ireland* is called *Erin* by the Natives) "*a Man* (*r*) *of a quick Wit, and great Eloquence*," from his tender Years applied himſelf cloſely to Learning in his own Country. [The *Scotch* Writers (*s*) claim him for their Countryman, becauſe he is by his Contemporaries (*t*) called *Scotus*, a common Name for an *Iriſhman* in that Age, (for which ſee the Antiquities, cap. 1.) and they pretend that he was called *Erigena* or *Eringena* from the Place of his Birth at *Air* in the Weſt of *Scotland*, or from the Country of *Strathern*. They add (*u*), that when he was very young he travelled to *Athens*, where he ſtudied the *Greek*, *Chaldaick*, and *Arabick* Languages, which they think not improbable, becauſe he had a greater Skill therein than any of the Age he lived in. But not to inſiſt upon this; it is agreed by moſt Hiſtorians, that] when he was a Youth he went over into *France* to the Emperor *Charles* the Bald, and I am miſtaken, if *Herick*, a Monk of St. *German* of *Auxerre*, does not mean him, among others, inthat Paſſage in his Epiſtle to the ſaid *Charles*, where he ſays, "Why "ſhould I mention *Ireland?* Almoſt the whole Nation, deſpiſing the Dangers of "the Sea, reſort to our Coaſts with a numerous Train of Philoſophers; of whom "the moſt learned injoin themſelves a voluntary Baniſhment to put themſelves "into the Service of the moſt wiſe *Solomon*." [Being (*w*) a Man of Parts and Learning, a good peripatetick Philoſopher, and well ſkilled in the *Greek* Lan-

(*l*) De Viris illuſt. Monaſt. S. Galli. (*m*) Fleming. Comment. ad Vit. S. Columbani. p. 341. (*n*) Act. Sanct. p. 366. No. 11. (*o*) Stanihurſt deſcript. Hib. cap. 7. (*p*) Higden's Polychron. Lib. 5. cap. 4. Bale cent. 1. No. 44. Knighton Cron. Lib. 2. (*q*) Martyrol. Gallican. (*r*) Malmſb. de geſt. Reg. Angl. Lib. 2. cap. 4. Roger Hoveden. (*s*) Dempſt. Hiſt. Eccl. Scot. Lib. 1. No. 64. Spottiſwood Ch. Hiſt. Lib. 2. p. 26. (*t*) Hincmar. de Prædeſt. Lib. 1. cap. 31. Anaſtaſ. Epiſt. ad Carol. Calv. Nichol. Papæ Epiſt. ad eundem. (*u*) Spotis. ut ſupra Hector Boeth. Lib. 10. John Leſley. Lib. 5. (*w*) Dupin's Eccleſ. Hiſt. cent. 9. p. 82.

guage,

guage, he became in a ſhort Time very eminent, and was highly regarded by that Prince, who had a particular Reſpect for learned Men. It was about this Time the Controverſy concerning *Grace* and *Predeſtination* was revived with great Heat, and many learned Pens employed upon the Occaſion. Among others *John Erigena* was conſulted upon that intricate Queſtion by *Hincmarus*, Archbiſhop of *Rheims*, and *Pardulus*, Biſhop of *Laon*, whom they ordered to write upon the Subject; and at their Inſtance he publiſhed *a Treatiſe on Predeſtination*; in which he proves his Aſſertions, chiefly by ſcholaſtical Arguments, and philoſophical Subtilties. *Prudentius*, Biſhop of *Troyes*, writ a Book to confute his Poſitions, in the Preface of which he accuſes our Author for following *Pelagius*, *Celeſtius*, and *Julian* in reſiſting the Grace of *Chriſt*, and the Juſtice of God, in denying original Sin, and maintaining other dangerous Doctrines. But theſe ſeem only to be the ſtrained Inferences of *Prudentius*; for *Erigena* is ſaid (*x*) not to have denied original Sin, and to have acknowledged the Neceſſity of Grace, in his Work. *Florus*, a Deacon of *Lyons*, was employed on the ſame Subject; but it is not known whether our Author ever wrote a Reply to either of theſe Treatiſes; for there is nothing more of his extant in Relation to this Controverſy.

Soon after this he was conſulted by *Charles the Bald* upon the Controverſy of the *Euchariſt*, which had its Riſe from a Book written by *Paſcaſius Radbertus*, concerning the Body and Blood of *Jeſus Chriſt*, wherein he aſſerted; that the Body and Blood of our Saviour given in the Sacrament, *is the ſame Fleſh that was born of the Virgin, and the ſame Blood that was ſhed upon the Croſs.* Our Author wrote a Book in two Parts upon this Diſpute; wherein he maintained the contrary Opinion, and held, *that the Sacraments of the Altar are not the real Body and Blood of* Chriſt, *but only a Commemoration of his Body and Blood.* It appears from this Paſſage, and from what is ſaid before under the Article *Dungal*, p. 57, that this Age was Fruitful in propagating the Hereſies of the Church of *Rome*, not only in the Point of *Tranſubſtantiation*, but in thoſe of *Image Worſhip*, the Adoration of the Croſs, and the Honours ſuperſtitiouſly paid to *Relicks*, which have deformed the Religion of *Chriſt*. Of theſe Diſputes and others, in which *John Erigena* was engaged, the Reader may conſult *Dupin* (*y*).

Not long after, our Author tranſlated from Greek into Latin, and dedicated it to *Charles the Bald, the Works commonly fathered upon St.* Denis *the* Areopagite; which being filled with obſcure and metaphyſical Queſtions, concerning the Nature of God and his Attributes, and Pope *Nicholas* the firſt being highly incenſed againſt him for his Opinions concerning the *Euchariſt*, writ to *Charles* the Bald, telling him (*z*) "That one called *John* of the *Scots* Nation had tranſlated the Work "written by *Dioniſius* the *Areopagite*, *of the Names of God, and of the heavenly* "*Hierarchy* into the *Latin* Tongue; which Book ought to have been ſent to "him, and approved of by his Judgment, eſpecially ſince the ſaid *John*, "though a Man of excellent Learning, was ſuſpected not to be Orthodox, "and therefore intreats him to ſend the Author and the Book to *Rome*, or to "baniſh him the Univerſity of *Paris.*" This Prince, being unwilling to offend "the Pope, and not caring that *John Erigena* ſhould fall into his Hands, adviſed him to return to his native Country, which he did in the Year 864, where he died about the Year 874 (*a*). For *Anaſtaſius*, the Library-keeper, in a Letter to *Charles* the Bald, dated the 23d of *March* 875, ſpeaks of him as of a dead Man. Sir *James Ware*, following the *Engliſh* Hiſtorians, gives a different Account of the Time of his Death, which he placeth ten Years later. This is his Account.] An. 884, (or according to *Florilegus*) 883, *John Erigena* being invited over by King *Alfred* came into *England*, and a few Years after, the King employed him as an Inſtrument for the Reſtoration of Literature in *Oxford*. *John Caius* (*b*) holds, that he was before this Time a *Cantabrigian*, and erroneouſly affirms,

(*x*) Dupin ibid. Cent. 9. p. 83. (*y*) Ibid. (*z*) Spotiſw. Ch. Hiſt. Lib. 2. p. 26. (*a*) Dupin. (*b*) De Antiq. Cantab. Lib. 1. p. 211.

affirms, that he was a Diſciple of *Bede*'s. We are aſſured by *Iſaac Wake* (*c*), that the Effigies of *Alphred* or *Alured* and *Erigena*, in elegant antique Workmanſhip, were in his Time preſerved at *Oxford*. Upon this Subject the Reader may conſult the Annals of *New-Abbey* at *Winchester*, as they are cited by *Cambden* (*d*) and *Harpsfield* (*e*). "An. 886, and the 2d Year after the Arrival of *Grimbald* "in *England*, the Univerſity of *Oxford* had its Beginning; in which the Abbot "St. *Neoth*, an eminent Doctor of Divinity, and St. *Grimbald*, an eloquent and "excellent Interpreter of the holy Scriptures, were the firſt Regents, and "Readers in Divinity. But *Aſſer* the Monk, a Man of univerſal Learning, was "Profeſſor of Grammar and Rhetorick. Logick, Muſick, and Arithmetick "were read by *John*, Monk of *Menevia*, (St. *David*'s) and *John* (i. e. *Erigena*) "a Monk and Collegue of St. *Grimbald*, a Man of moſt acute Parts, and ſkilled "in every Science, taught Geometry and Aſtronomy, in the Preſence of the moſt "illuſtrious and invincible King *Alphred*; whoſe Memory will for ever continue "as ſweet as Honey in the Mouths of all the Clergy and Laity of his Kingdom. "And this moſt wiſe King *Alphred* made a Law, that his Noblemen ſhould "cauſe their Sons, or, if they had no Sons, their Servants, ſuch as were Men "of Parts, to be inſtructed in Learning." Our *Erigena* (whom ſome confound with *John* of *Mailroſs*, a Diſciple of *Bede*, and others with *John* of St. *David*'s) after an Abode at *Oxford* for three Years or thereabouts, withdrew to the Abby of *Malmsbury*, to avoid ſome Quarrels which had ariſen between *Grimbald* and his Companions, whom he brought thither with him, and the old Scholars, whom he found in the Place, (an Account of which may be read in *Aſſerius*) where, ſays *William* of *Malmsbury* (*f*), "it was reported, that his Scholars ſtabbed him "through and through with their Penknives, and he was looked upon even as "a Martyr." [He is ſaid (*g*) to have had an obſcure Burial; but afterwards a miraculous Light ſhone over his Grave, and the Monks of St. *Lawrence* removed his Body, and buried it cloſe by the Altar,] on the left Side of which he had a Monument erected for him, with this Inſcription.

Clauditur hoc tumulo Sanctus Sophiſta Johannes,
Qui ditatus erat, jam vivens, dogmate miro;
Martyrio tandem Chriſti conſcendere regnum,
Quo, meruit, Sancti regnant per ſæcula cuncti.

Within this Tomb is bury'd *John* the ſhrew'd,
Who living was with wond'rous Art endu'd:
By Martyrdom he reach'd the bleſt Domain,
Where pious Saints through endleſs Ages reign.

His Memory is celebrated on the 10th of *November*, as may be ſeen in the *Roman* Martyrology publiſhed at *Antwerp* An. 1586, by command of Pope *Gregory* the 13th.

[Much of what is ſaid by *Ware* upon this Occaſion from the *Engliſh* Hiſtorians ſeems to have been grounded upon a Miſtake, by blending three diſtinct Perſons of the Name of *John* into one. The firſt is *John Erigena*, to whom the Epithet of *Sophiſt* properly belongs. The ſecond is *John*, Abbot of *Etheling*, who was ſtabbed by ſome Aſſaſſins employed by his Monks about the Year 895. The third was *John* Biſhop of *Mecklenburgh*, who was murdered on the 10th of *November*, 1060; and from theſe three they have formed but one *John*, and made him *Sophiſt*, *Abbot* and *Martyr*; and this appears to be neareſt the Truth for ſeveral Reaſons. Firſt, *John Erigena* died in 874, as is manifeſt from the above

(*c*) In Rege Platonico. (*d*) Britan. Edit. 1722. p. 304. (*e*) Hiſt. Eccl. Angl. Sæcul. 9. Cap. 5. (*f*) De geſt. Alphred ad An. 886. et Polychron. Lib. 5. Cap. 32. (*g*) Rapin's Hiſt. Engl. Vol. 1. Lib. 4. p. 400.

cited Letter of *Anaſtaſius* to *Charles* the Bald. Secondly, King *Alphred* did not begin to encourage Learning till the Year 880, after which Time, *John* Abbot of *Etheling*, was invited into *England* by King *Alphred*, and came in Company with *Grimbald*, who did not leave *France* till after that Year; it appearing by a Charter, that he reſided then in his Abbey in *France*. Thirdly, *William* of *Malmsbury*, who firſt related the Story of his being murdered by his Scholars, ſpeaks dubiouſly of it, *ut fertur*, as it was reported. Fourthly, neither *Berengarius*, nor his Scholars, who have ſo much magnified *John Erigena*, have ever contended that he was a Martyr. From all which it ſeems manifeſt, that *John Erigena* was not the Perſon who was Companion to *Grimbald*, and whom *Alphred* invited to promote Learning in *Oxford*.]

Henry Fitz-Simon affirms (*b*), "That *Baronius* hath expunged *John Erigena* "out of his Martyrology," *&c.* But he adds, "that an Apology was pre-"pared for him, which was approved by the Opinions of Numbers of the "greateſt Popes, Cardinals and Doctors." But [for any thing I know] it hath not yet been publiſhed. He writ,

De Unicâ Prædeſtinatione. Lib. 1.

And tranſlated out of Greek into Latin the Books of *Dionyſius* the *Areopagite* (*i*), *de Cæleſti Hierarchiâ*, *de Eccleſiaſticâ Hierarchiâ*, *de divinis nominibus*, *& de Myſticâ Theologiâ*; which he dedicated to *Charles* the Bald, Son of the Emperor *Lewis*. *Bale* alſo affirms, "That he tranſlated into three Languages, *viz.* "Chaldaick, Arabick, and Latin, *Ariſtotelis Moralia*, *de ſecretis ſecretorum*, "*ſeu recto regimine Principum*." And that he alſo writ,

"*De Immaculatis Myſteriis.*——*De Fide contra Barbaros.*——*De Corpore &* "*Sanguine Domini.*——*Pro inſtituendâ Juventute Paraphraſticos Tomos.*—— "*Dogmata Philoſophorum.*——*Carmina.*——*Epiſtolas*——*& Homilias.*"

To which others add,

Super Canones Azachelis. Lib. 1.

But perhaps this laſt mentioned Treatiſe may be more juſtly fathered on *John* of *Mailroſs*. To *Erigena* are aſcribed (*k*) the *Excerpta found among the Writings of* Macrobius *concerning the Differences and Agreements of the Greek and Latin Syntax*, to which this Note is added at the End. "Here ends the Garland which *John* "gathered out of the Book of *Ambroſius Macrobius Theodoſius* for the better "Underſtanding the Rules of the Greek Verbs."

It is ſaid alſo, that there were extant in the Library of Monſieur *de Thou* at *Paris*,

De Naturæ Diviſione, Lib. 2.

which are reckoned to be the Works of *John Erigena* the *Scot*. *Ranulph Higden* (*l*), a *Ciſtertian* Monk, mentions the ſame Treatiſe in his *Polychronicon*; and I ſuppoſe *Honorius Auguſtodunenſis* (*m*) hints at the ſame Work. "*John Scotus* "(ſays he) or *Chriſoſtom*, being excellently well learned in the holy Scriptures, "writ in an elegant Style a Book,

"Περὶ φύσεων. *i. e. de Naturâ omnium rerum.*"

[*Dupin* (*n*) makes him the Author of *two Books of Predeſtination*; *five Books of Natures, or about the Diviſion of Natures, and one Book of Viſion*. His *Books of*

(*b*) In 2 Edit. Catal. S. S. Hib. verit. Polychron. Ran. Higden.
(*i*) Trithem. de Script. Eccles. Gul. Eyſengren. Catal. teſt.
(*k*) Uſh. Epiſt. Hib. recenſio. p. 135.
(*l*) Lib. 5. Cap. 32.
(*m*) De Luminar. Eccl. Lib. 3.
(*n*) Eccl. Hiſt. 9. Cent. p. 83.

Nature

Nature were printed at *Oxford in* 1681; but his Book of *Vision* is ſtill a Manuſcript. He adds, "That *Erigena* tranſlated *ſome Comments of* Maximus *upon the* "*Books of* Dioniſius *the* Areopagite, and that his Tranſlation of the Comments of "*Maximus* upon St. *Gregory Nazianzen* was printed at *Oxford* in 1681. That "*Trithemius* makes mention of *a Commentary on St. Matthew*'s *Goſpel*, and of "*a Book of Offices* compoſed by *John Scott*." *Anaſtatius* in the Letter before mentioned to *Charles* the Bald, ſays, "That he was a Perſon of great Sanc-"tity, and aſcribes his Tranſlation of St. *Denys*'s Works to the ſpecial Influ-"ence of the Spirit of God, thinking it wonderful, that ſuch a Work could be "done by a *Barbarian*, living in ſo remote a Corner of the World as *Scotia*, "without the ſpecial Aſſiſtance of God's Spirit." I oppoſe this Character given of *Erigena* by this learned and contemporary Writer to that of *Dupin (o)*; who allows him indeed "to have had ſome Tincture of Learning, to be ſkilled in Lo-"gicks and *Mathematicks*; but that he had a thwarting Diſpoſition, was a weak "Arguer, and a ſorry Divine." It is poſſible this laſt Character might have been the Reſult of a Party Prejudice for the Wounds given by *Erigena* to the groſs and corporeal Notions of the Body of Chriſt in the Sacrament.] *Dempſter (p)* hath taken a great deal of Pains to baniſh our *John* from his native Soil (*Ireland*) firſt under the Name of *John Airigena*, and then *of John the Maſter, or the Scot*. But he has loſt his Labour.

[*Macarius*, a *Scot* of *Ireland (q)* flouriſhed about this Time in *France*, and wrote a Treatiſe in Defence of the Opinion of *Fauſtus* Biſhop of *Ries*, who affirmed, "That our Souls as well as our Bodies were Material, and that God "only was Incorporeal." Againſt which *Bertram* employed his Pen. The Title of *Macarius*'s Book is,

De Statu Animæ

It is ſaid *(r)* to be yet in M. S. in the Monaſtery of St. *Eligius* near *Noyon*.]

Suibney Mac-Mailchuvai, an Anachoret of *Clonmacnois*, whom the Annals of *Ulſter* call, *The beſt Scribe*, died in 891. I am of Opinion he was that *Suifneh*, whom *Florence* of *Worceſter* (*s*) calls, *The moſt learned Doctor of the Scots*, and affirms that he died in 892. His Works, and the Titles of them are loſt. Antiently many learned Men among the *Iriſh*, beſides him, were called *Scribes*, as may be ſeen in the Antiquities.

[St. *Buo*, a native of *Ireland*, flouriſhed towards the cloſe of this Century. He together with *Ernulphus* or *Ornulphus*, an *Iriſhman* alſo, took a Voyage to *Iſeland* to propagate the Chriſtian Faith, where they met with incredible Succeſs, and not only ſet Fire to the Temples of the Heathens, in which they offered human Sacrifices, but in its room erected in the Town of *Eſiuberg* a Church dedicated to the Memory of St. *Columb*. They have been honoured with the Names of *The Apoſtles of Iſeland*. St. *Buo* writ,

Homilias ad Iſlandos. Lib. 1.

as *Dempſter* (*t*) ſays, who is ſo unfair to make him a *Scot of Albany*; though he takes the Account he gives of him from *Arngrim Jonas*, *(u)* the profeſſed Hiſtorian of the *Iſelanders*, whom he cites, and who expreſsly calls *Ornulphus*, *Irlandum hominem Chriſtianum, an Iriſh Chriſtian*, and *Buo*, *ejuſdem Provinciæ Juvenem, a Youth from the ſame Country*. St. *Buo*'s Memory is celebrated on the *5th* of *February*; but the Year of his Death is uncertain.]

(o) Eccl. Hiſt. p. 84. *(p)* Eccl. Hiſt. Scot. Lib. 1. No. 64. & Lib. 9. No. 704. *(q)* Dupin. ut Supra p. 81. *(r)* Mabilion Sæcul. Benedictin. *(s)* Ad. an. 892. *(t)* Hiſtor. Eccl. Scot. Lib. 2. No. 168. *(u)* Crymogea. Lib. 1. Cap. 6.

CHAP.

CHAP. VII.

Writers of the 10th *Century, called, from the Scarcity of Writers, the Dark, and unhappy Age,* viz. *From the Year* 900 *to the Year* 1000.

CORmac *Mac-Culinan*, King and Biſhop of *Caſhell*, was ſlain in Battle An. 908. [See a full Account of him Vol. I. p. 464.] He was a Man of great Learning, and well ſkilled in the Antiquities of *Ireland*. He writ [in his native Language] *an Hiſtory*, commonly called *Pſalter Caſhell*, which is yet extant, and held in high eſteem. [We are told (*a*), "That in the *Bodleyan* Library "at *Oxford*, there is an old Parchment Manuſcript conſiſting of 292 Pages in "large Folio, which contains a Copy of Part of this *Pſalter*," and Sir *James Ware*, ſays that] he had in his Cuſtody ſome Genealogical Fragments taken out of the ſaid Hiſtory in an antient Manuſcript written above 300 Years before he publiſhed his Writers, as appeared to him from the Antiquity of the Character. [Some Writers aſcribe to this Prince a Book intitled, *Sanaſan Cormaic*, or *Cormac's Gloſſary* or *Etymological Dictionary*; though others (*c*) ſay, "this Gloſſary "was written by *Cormac Ulfadha* in the third Century; but it is more juſtly "applied to this King and Biſhop." He alſo writ (as it is ſaid) (*d*)

De Genealogia Sanctorum Hiberniæ. Lib. 1.]

Selbach, in Latin, *Selvacius*, was Secretary to King *Cormac* before-mentioned, and a Man of Piety and Learning. He is ſaid alſo (like his Prince) to have written,

Genealogiæ Sanctorum Hiberniæ. Lib. 1.

which is thought to be an antient *Iriſh Genealogical Menology* in Verſe, conſiſting of 22 Chapters; out of which *Colgan* quotes the firſt Verſe, *viz.*

Naoimh Seanchas Naom Innisfaile.

The Genealogy of the Saints of *Inisfaile.*

He lived ſome Years after King *Cormac*, and mentions his Death and Virtues.]

Probus, an *Iriſhman*, ſeems to have flouriſhed in this Age. He writ

The Life of St. Patrick, in two Books,

which is to be found in the third Tome of the Works of the venerable *Bede*, to whom ſome have erroneouſly aſcribed it, as appears from the End of the ſecond Book, where the Author diſcovers his Name in theſe Words, "Behold (ſays he) Brother *Paulinus*, you have from me, Humble *Probus*, the "token you requeſted of me your Brother; wherein, according to your deſire, "I have written ſome Account of the Virtues of our moſt Holy Father, Biſhop "*Patrick*." Whether he be that *Probus*, the Grammarian, whom ſome make the Author of an antient Commentary upon *Juvenal*, and whom *Caſpar Barthius* (*d*) (out of the Epiſtles of *Lupus* of *Ferrara*) affirms to have flouriſhed about the Year 840, and who in a Satyr endeavoured to demonſtrate, that *Chriſt* ſuffered even for the wiſe Pagans, I muſt leave to the inquiry of others. For my Part, I take our *Probus* to be a different Perſon, and to have flouriſhed later

(*a*) Hiſtor. Library p. 66. (*b*) Lynch. Cambrens Evers. p. 301. (*c*) Colg. Act. Sanct. p. 5. Cap. 9. (*d*) Advers. Lib. 48. Cap. 16.

than

than *Probus* the Grammarian. *John Colgan* (z) is of Opinion, that *Paulinus*, to whom *Probus* dedicates the Acts of St. *Patrick*, is the same Person with *Mæl-Paulinus*, Bishop and Abbot of *Indon*, who died, according to the Annals of the four Masters in the Year 920.]

CHAP. VIII.

Writers of the eleventh Century, viz. *From the Year* 1000, *to the Year* 1100.

AN *Anonymous Author* (a) of *the Calendar of* Cashel, seems to have flourished about the Year 1030. For he takes Notice of none who were remarkable for Sanctity after the Year 1017; yet he mentions *Gormgall*, Abbot of *Ardoilin*, who died that Year.

Conang O-Malconair is mentioned by Mr. *O-Flaherty* (b) as the Writer of *an historical Poem in* Irish, *beginning* A. D. 428: *and ending* A. D. 1014; from whence I have taken the Liberty to place him in this Century.

The same Writer (c) mentions *Colman O-Sesnan*, an Antiquary, as the Author of *an historical Poem in* Irish, *composed in Honour of the antient Kings of* Ulster, *from Conquovar Mac-Nessan to the Destruction of* Emania, *i. e.* from the Year of the World 3937, to the Year of Christ 332, which I mention here as not knowing in what certain Age to place him.]

Mr. *Mac-Curtin* (d) mentions one *Mac-Liag*, as the Author of *the Life of* Brian Boroimhe, and he tells us, that he was chief Antiquary of *Ireland* in that Monarch's Reign; and further, that one *Machruaidiogbha* writ Animadversions on the said Life. He says also, that the same *Mac-Liag* wrote *the* Munster *Book of Battles*; which gives the most authentick Account of the Battles with the *Danes*, down to the decisive Action at *Clontarf*.]

Æd, the bearded Clerk, (so called from a very long Beard he wore) is in the printed Edition of *Marianus* erroneously called *Atdericus*, and by *Bale* and his Followers *Acdericus*. He is commonly ranked among the Writers of *Ireland*; but I never could find any Account what his Works were. He had gained a wonderful Reputation for Learning and Sanctity; yet, nevertheless, in 1053 or 1054 he was driven into Banishment; because in his School, *wherein he had a great Number of Clerks, Girls, and Laicks, he introduced the Custom of Shaving the Girls after the Fashion of the Clerks*, as appears from *Marianus Scotus* (e), and *Florence* of *Worcester*. [He clad them also (as *Bale* says) in Boys Apparell, for the better Opportunity of concealing his Intrigues with them].

Flan Manistrec, an eminent Annalist, besides his historical Works, which seem to have been lost, writ *some Poems* that are yet extant. He died Anno 1056 or 1057.

Dubdalethy was Lecturer of Divinity at *Armagh* for three Years, and afterwards Archbishop of that See. He died on the first of *September* 1064 or 1065

(z) Tr. Thaun. p. 64. No. 38. (a) Colg. Act. Sanct. p. 5. cap. 4. (b) Ogyg. Epist. Nuncup. p. 2. (c) Ibid. (d) P. 214, 217, 218, 252. (e) Ad An. 1053, v. etiam Ranulphus Higden, & Trevisa Lib. 6. cap. 24. Bale p. 24.

in the [15th] ſixteenth year after his Advancement to it; under which Year the Annals of *Ulſter* have this Paſſage: "Anno 1064 *Dubdalebe*, *Comorban*, (i. e. "Heir or Succeſſor) of *Patrick* died on the firſt of *September* in a State of Pe- "nitence." He writ *Annals of* Ireland; which I find quoted in the ſaid Annals of *Ulſter* under the Years 962 and 1021; [as alſo in the Annals of the four Maſters under the Year 878. He is ſaid (*e*) alſo to have written *an Account of the Archbiſhops of* Armagh, *which he carried down to his own Times.*]

Marianus, a Native of *Ireland*, commonly called *Marianus Scotus*, flouriſhed in the Year 1083, and is reckoned among the Annaliſts of the firſt Rank. He was born in the Year 1028, which he diſcovers himſelf under the ſame Year; was made a Monk, or, (as he ſays himſelf) *forſook the World* in 1052, and in 1056 left his Country and took a Journey to *Germany*, where for almoſt three Years he lived a Monk in St. *Martin*'s Convent at *Cologne*, and afterwards for ten Years cloyſtred himſelf up in the Abby of *Fuld*, and was in the mean-time, *viz.* in 1059 ordained a Prieſt. At length in 1069 he removed to *Mentz*, where he again was ſhut up till he died in 1086, in the 58th Year of his Age, and was buried in St. *Martin*'s Abby, or (as others (*f*) ſay) in St. *Peter*'s Church without the City, leaving behind him (ſays *Trethemius*) a great Reputation for his Sanctity. [Of his being ſhut up in *Mentz* he gives this Account himſelf: "Anno 1069 I the miſerable *Marianus*, by the Command of the Biſhop of "*Mentz*, and Abbot of *Fuld*, on *Saturday* before *Palm-Sunday*, the third of "*April*, ten Years after I had been ſhut up, was ſet at Liberty from my Cell in "*Fuld*, and came to *Mentz*; and on the Feſtival of *the ſeven Brethren*, I was "again ſhut up."] He writ, *Chronicon Univerſale*, which he carried down to the Year 1083 [from the Creation; in which he principally makes *Caſſiodore* his Guide, but hath added ſeveral conſiderable Tranſactions that were omitted by that Writer.] *Dodechin*, Abbot of St. *Diſibod* [in the Dioceſe of *Triers*] continued this Chronicle to the Year 1200, at which Time he flouriſhed. *Marian* writ alſo (according to *Bale* (*g*))—*Evangeliſtarum Concordiam.*—*De Univerſali Computo.*—*Emendationes Dioniſii.*—*De magno Cyclo Paſchali.*—*Algoriſmum.*—*Breviarium in Lucam*; [which *Boſton* of *Bury* alſo mentions]—*Annotationes Scripturarum*—*et Epiſtolas Hortatorias.*—According to others (*h*), he alſo writ—*Commentaria in Pſalmos*—*et Notitiam utriuſque Imperii.* [We are told (*i*) alſo, that there is extant in the Emperor's Library at *Vienna*, *all St.* Paul's *Epiſtles in the Hand-writing of* Marianus, *done in the Year* 1079, *and illuſtrated with marginal and interlineary Annotations.* It muſt not be underſtood, that the *Notitia utriuſque Imperii*: before-mentioned, was the proper Work of this Author; for it was only tranſcribed and preſerved by him for his own Uſe. But in after Times *Cujacius* and others, who had ſeen this Copy, imagined that it was originally written by *Marianus Scotus*, as it carried this Title; *Liber Scoti de Notitia utriuſque Imperii*: Which may as well prove, that he was the Owner of the Book, as that he writ it. It was compiled in the Reign of *Theodoſius* the younger, as is clearly proved by ſeveral Writers (*k*). *Guido Pancirollus* (*l*), who publiſhed an Edition of it at *Venice* in 1593, tells us, "that after the *Notitia* had for "a long while lain hid, at length the Copy of it written by *Marianus Scotus*, a "Monk of *Fuld*, in *Ultimis Britanniis Natus*, born in the furtheſt *Britain*, was "diſcovered and brought to Light thirty-ſix Years before that Time." I ſhall conclude what I have to ſay of *Marianus Scotus* with the ſhort Character given of him by *Sigebert* of *Gemblours*, (*m*) *viz.* "That without Compariſon he was the "moſt learned Man of his Age, an excellent Hiſtorian, a famous Man at Cal-

(*e*) Trias.thaum. p. 298. (*f*) De Script. Eccleſ. (*g*) Script. Britan. cent. 14. No. 45. (*h*) Ger. Joh. Voſſius de Hiſtor. Lat. Lib. 2. p. 360, 361. Dempſt. Hiſtor. Eccleſ. Scot. Lib. 9. p. 387. (*i*) Lambecius Lib. 2. cap. 8. p. 749. (*k*) Emanuel. a Schelſtrat. Antiquit. Illuſtrat. part 1. diſſ. 1. cap. 3. Art. 1. p. 32. Dempſt. Hiſt. Eccleſ. Scot. Lib 9. p. 388. (*l*) Prefat. Comment. in Notitiam. Venice. 1593. (*m*) De Script. Eccles. p. 172.

"culations,

" culations, and a ſolid Divine." To which may be added the Encomium given him by *Trithemius* (*n*). " That he was moſt learned in the ſacred Scriptures, " well ſkilled in all the Sciences, of a ſubtle Genius, and of an exemplary " Life."

Gilda Coemhain, or *Caevan* flouriſhed in this Century, and in the Year 1072, writ in *Iriſh ſeven Genealogical Sonnets on the Affairs of* Ireland. The firſt Treats of the ſix Ages of the World. The ſecond, of the Arrival of *Cæſara*, and her Companions in *Ireland*. The third, of the coming in of *Partholanus* and his Companions An. 278, or (according to other Copies) 311 after the Flood, and how his Poſterity continued in that Country three hundred Years, when they were all ſwept away by a Plague. The fourth handles the Arrival of *Nemethus*, and his Sons, and their Poſſeſſion of *Ireland* during the Space of four hundred and ſixteen Years. The fifth carries on the Hiſtory of *Ireland* from the Arrival of *Slaing*, *Roderick*, and their Companions, and of their Succeſſors, Kings of *Ireland*, for thirty three Years. The ſixth treats of the Return of *Breaſus*, the Son of *Athlan*, and others of the Poſterity of *Nemethus*, and of the Kings of *Ireland* ſprung from them for 197 Years. The ſeventh takes up the Hiſtory from the Arrival of *Heber* and *Heremon*, and other Sons of *Mileſius* from *Spain*, of the Conqueſt of *Ireland* by thoſe Adventurers, the former Inhabitants being partly deſtroyed, and partly brought under Subjection; and then proſecutes more at large the Accounts of the Kings of *Ireland*, of their Poſterity, the Succeſſion and Numbers of them, their Deaths and the Years of their Reigns to the fourth Year of King *Leogair*, and the Arrival of St. *Patrick*, where he concludes his Relation; and from that Period *Gilda Modude*, a Writer mentioned in the next Century (*o*) takes up his Account. Theſe two Pieces are ſaid to have been in the Poſſeſſion of the Earls of *Clanricard*.]

Tigernac, a diligent Enquirer into the Antiquities of *Ireland*, writ——

Hiberniæ Annales.

which he carried down to the Year 1088; as appears from an antient Author who wrote a Continuation of the ſaid Annals. I cannot but be of Opinion, that this Writer was *Tigernac O-Broin*, *Airenach* or *Erenach* of *Clonmacnois*, who, according to the *Ulſter* Annals died that Year: For there is an Agreement both in the Times, and in their Names. This Writer's Annals, and thoſe of his Anonymous Continuator were in the Cuſtody of Sir *James Ware* in M. S. [and *Flaherty* (*p*) tells us, that they were written partly in *Latin*, and partly in *Iriſh*. The Annals of the four Maſters mention his Death in theſe Words. " *Anno* " 1088. *Tigernac O-Braoin*, *Comorban* or Succeſſor of *Kieran* of *Clonmacnois*, " and of St. *Coman* (i. e. Abbot of *Clonmacnois* and *Roſcommon*) a very learned " Man, and well ſkilled in Hiſtory, died." Of the *Erenachs* above-mentioned, ſee the Antiquities in the Chapter that treats on that Subject.

Mæliſa O Brolcain was born in the Peninſula of *Iniſoen* in the County of *Dunnagal*, and had monaſtick Education in the Abby of *Bothchonais*, in the Dioceſe of *Derry*, where he is ſaid to have made great Acquiſitions in Learning, and particularly to have been eminent in the Knowledge of Antiquities and Languages. The Writer (*q*) of his Life tells us, that he was the Author of divers Works, and *Colgan* in his Note upon that Paſſage, ſays, that he had ſome Fragments of them in his Cuſtody, and knew where more of them were preſerved in *Ireland*: But does not give any Information what their Titles were. He died in the Year 1086, on the 16th of *January*.

(*n*) Catal. vir. Illuſtr.
(*p*) Prælog. ad Ogygiam. p. 7.
(*o*) Flahert. Epiſt. Nuncup. p. 18. Hiſtor. Libr. pref. p. 17.
(*q*) Act. Sanct. p. 108.

Erard

Erard is said to have been Secretary to King *Malachy* in 1096, and well verſed in the Antiquities of his Country, and other Learning. *Colgan* (*r*) ſays, there are many of his Works Extant; but is ſilent as to the Particulars of them.]

Mæliſa O-Stuir, a Native of *Munſter*, and an eminent Philoſopher, writ ſome *Philoſophical Treatiſes*. He died in the Year 1099 or 1098, according to the *Ulſter* Annals.

CHAP. IX.

Writers of the Twelfth Century, viz. *from the Year* 1100, *to the Year* 1200.

GILLE or *Gillebert*, Biſhop of *Limerick*, and the Pope's Legate, flouriſhed *A. D.* 1110, and died about the Year 1140. [See a full Account of his Life, Vol. I. p. 504.] He writ,

Epiſtolas quaſdam. Item,
Libellum de Statu Eccleſiæ.

which Primate *Uſher* publiſhed (*s*) in 1632. Dr. *Thomas James*, in his Catalogue of the Manuſcripts in the Libraries of *Oxford* and *Cambridge*, and from him *John Pitts* (*t*), erroneouſly aſcribe this Book to a counterfeit *Gille*, Biſhop of *Lincoln*. [*Allemande* (*u*) gives an Account, that this *Gille* about the Cloſe of the 11th Century writ a Book *to teach the Manner of celebrating Maſs according to the* Roman *Ritual*; wherein he condemned all other Rituals as Schiſmatical. This is the ſame Book as that *de Statu Eccleſiæ* under another Title. The before-named Primate *Uſher* publiſhed another Epiſtle of this *Gillebert* to *Anſelm*, Archbiſhop of *Canterbury*, with which he ſends him twenty-five Pearls, ſome good, and ſome indifferent; for which the Biſhop returned him Thanks in another Epiſtle. But as the Tract aforeſaid, *De Statu Eccleſiæ*, was written in the Form of an Epiſtle, I am very ſuſpicious, that that as well as the Epiſtle now mentioned are contained in the firſt general Title of *Epiſtolas quaſdam*. *Pitts* aſcribes to him other Works, which I muſt leave to his Credit, *viz.*

De fide Eccleſiæ contra Judæos; occaſioned by a Diſpute he held with a learned Jew at *Mentz*.

Homilias ſuper Cantica. Lib. 1.
Super Iſaiam Prophetam ad Beatum Anſelmum.
Super Hieremiam Prophetam. Lib. 1.
In Prologos S. Hieronymi ſuper Biblia. Lib. 1.
De Caſu Diaboli. Lib. 1.
De Anima. Lib. 1.
Homiliarum quadraginta ſeptem.

Poſſibly the ſame with the Homilies before-mentioned.

(*r*) Ibid. p. 28. Note 4.
(*s*) Sylloge. p. 92.
(*t*) Append. Script. Angl. cent. I.
(*u*) Introd. Hiſt. Monaſt. p. 14.

Contra

Contra peccata Cogitationis, locutionis, et Operis. Lib. 1.

Ad Cantorem Sagienſem. Lib. 1. And, (as the ſame Writer ſays) many other Treatiſes.——

Celſus, by ſome called *Celeſtin, & Cellach Mac-Æd Mac-Mæliſa*, was advanced to the See of *Armagh* on the ſecond of *September* 1106, and died in 1129. on the ſixth [or rather on the firſt of *April*. See an Account of his Life Vol. 1. p. 51.] He writ,

Summam Theologicam;

which it is ſaid was not long ſince extant at *Vienna* in *Auſtria*. *Bale* (*d*) aſcribes to him (beſides his Will mentioned in his Life.)

Epiſtolas complures ad Malachiam; And,
Conſtitutiones quaſdam, Lib. 1.

Perhaps he means *the Statutes* of that celebrated *Synod* (*e*) aſſembled at *Fiad-Mac-Ænguſa* [by ſome called *Uſneah*] in 1111 or 1112; at which fifty Biſhops and 300 Prieſts are ſaid to have aſſiſted. [*Staniburſt* (*f*), and *Bale* ſay that he writ alſo,

Teſtamentum ad Eccleſias, Lib. 1.

Which probably is the Will before hinted at. *Geſner* makes him the Author of a Treatiſe,

De Succeſſione Malachiæ.]

Which perhaps may be the Epiſtles to *Malachy* before mentioned.

Malachy, by the *Iriſh* called, *Mælmædoic O-Morgair*, Biſhop of *Connor*, and Archbiſhop of *Armagh*, died in 1148. [See a full Account of his Life, Vol. 1. p. 54. and 218.] He is ſaid to have written,

Multas Epiſtolas ad D. Bernardum.
Conſtitutionum Communium. Lib. 1.
De Legibus Cælibatus; Lib. 1.
De Traditionibus.
Vitam S. Cuthberti, dedicated to *David*, King of *Scotland*, and,

[*De Peccatis et Remediis.* Lib. 1.——*Conciones plures.* Lib. 1.

Both which are aſcribed to him by *Staniburſt*, (*f*)] And,

Prophetiam de futuris Pontificibus Romanis; which *Arnold Wyon* hath publiſhed, (*g*) with an Expoſition annexed of *Alphonſus Ciaconius*, down to the Papacy of *Urban* the VIIth. [Many learned Men have rejected theſe Prophecies as ſpurious; and ſeveral have affirmed, with good Reaſon, that they were forged by ſome Partizan or Familiar of Cardinal *Simoncelli*, to promote his Intereſt in the Conclave *Anno* 1590; he being then the oldeſt Cardinal, and one who had aſſiſted in the Election of ſeveral Popes. The Scheme of theſe Prophecies is founded on the different Deſignations of the Popes, either from their Names, Country, Family, Office, Titles of their Cardinalate, or Arms, or from ſeveral of theſe united. Thus, *de Rore Cæli*, is the Prophecy applied to Pope *Urban* the VIIth, who had been Archbiſhop of *Roſſano* in *Calabria*, where Manna, called the Dew of Heaven, is gathered. Cardinal *Simoncelli* was born at *Urbevetanum* (*Orvieto*) i. e. the Old City, and was Biſhop of it; and therefore this vain Prophet pointed out his Patron under theſe Words; *Ex antiquitate Urbis*, in order to perſuade the Electors, that the Holy Ghoſt, by ſuch a Deſignation,

(*d*) Script. Britan. Cent. 14. No. 84. (*e*) Annal. Ult. (*f*) Deſcrip. Hib. cap. 7.
(*g*) Ibid. (*h*) Lign. Vit. Lib. 2. Cap. 40.

had given his Suffrage for him, being both Biſhop of *Urbevetanum*, and a Native of it. But here the Prophecy failed, and the Cardinal of *Milan*, who took the Title of *Gregory* the XIVth, was elected. From the Time of *Urban* the VIIth. the Expoſitors of theſe Prophecies have been ſilent. There are many pregnant Reaſons given, why theſe Propheſies are looked upon as ſpurious, and not the Compoſition of *Malachy*. Firſt, neither St. *Bernard*, (who writ the Life of *Malachy*, and in whoſe Arms *Malachy* died) nor any other Contemporary Writer hath mentioned one Word of them; nor have after Writers taken Notice of them, as *Baronius*, *Spondanus*, *Bzovius*, *Raynaldus*, and others, who have written large Volumes of Eccleſiaſtical Annals. *Arnold Wyon* is the Firſt who mentions them, and attributes the Interpretation of them to *Ciaconius*. But who informed *Wyon* of this Particular? The Lives of the Popes and Cardinals written by *Ciaconius* have been three times publiſhed, *viz.* in 1601, 1630, and 1677; yet there is not the leaſt Hint of theſe Prophecies in any of the ſaid Editions; an Argument, that he ſmelt out the Falſhood of them, and therefore would not inſert them in his Works. *Nicholas Antonio*, who publiſhed a *Bibliotheque* of the *Spaniſh* Writers, and *Ambroſe ab Altamurra*, who compoſed a Catalogue of the Writers of the Order of St. *Dominick* (of which *Ciaconius* was one) are very accurate in giving the Works of *Ciaconius*, and even deſcend to his Manuſcripts, and ſmall unpubliſhed Tracts; yet they give not the leaſt Account of theſe Prophecies, or that *Ciaconius* was the Interpreter of them. From hence, as they have lain hid and unnoticed for near 450 Years, and as the *Iriſh*, (who have been always fond enough of writing the Miracles, Viſions and Prophecies of their Saints) have ſaid nothing of theſe before *Meſſingham* publiſhed them from *Wyon*, it would ſeem to follow, that they were invented but a ſhort Time before *Wyon* ſent them abroad, and to ſerve ſome ſuch Purpoſe, as is before mentioned. Secondly, If any Regard may be given to the Interpretations affixed to theſe Prophecies, there are eight *Antipopes* intermixed with the lawful *Popes*; as Victor the IVth, under the Deſignation of *ex tetro Carcere*, becauſe he was Cardinal of St. *Nicholas* in *Carcere Tulliano*—*Calixtus* the IIId, under the Title of *Via Tranſ-Tiberina*, he being Cardinal of St. *Mary Tranſ-Tiberim*.—*Paſchal* the IIId denoted *De Pannonia Thuſciæ*, being an *Hungarian* by Nation, and Cardinal Biſhop of *Tuſculum*; and ſo of five others. From whence muſt be concluded, that if the ſaid Prophecies were genuine, and written by the Inſpiration of the Spirit, then theſe eight *Antipopes* muſt be conſidered as lawful *Popes*, and the Church of *Rome* be at the ſame Time governed by two Supreme Heads. Thirdly, The many Anachroniſms in theſe pretended Prophecies, occaſioned by this, that the Inventor of them too cloſely adhered to the erroneous Accounts of *Onuphrius Panvinius*, prove the Vanity and Forgery of them. The Jeſuit *Moneſtier* hath written a Treatiſe in *French* profeſſedly to expoſe them, which was tranſlated into *Latin* by *Francis Porter*, an *Iriſh Franciſcan* Frier, and publiſhed at *Rome* in 1698, to either of which Treatiſes I muſt refer the Reader for further Satisfaction.

[*Gilda Modude*, an Eccleſiaſtick of *Ardbrecain*, as ſome (*i*) ſay, though others (*k*) make him a Monk of *Clonard* in *Meath*, flouriſhed *A. D.* 1143; of whom an anonymous contemporary Writer gives this Character, "That he never told a "Lie, nor writ one Word foreign from Truth." He was the Author of *a Genealogical Sonnet or Poem*; wherein he gives us *a ſhort Hiſtory of the Chriſtian Kings of* Ireland, *from* Leogair *to the Death of* Malachy, *i. e.* from 428, to 1043, in the *Iriſh* Language.]

Tundal or *Tungal*, was a Native of *Caſhell*, or (as ſome ſay) of *Cork*. About the Year 1159, having been wrapt up in a Trance for three Days at *Cork*, he lay as if he had been dead; but being at length awakened he declared to the Standers by the wonderful Apparitions he had ſeen. Some ſay he afterwards writ, *Apparitionum Suarum*, Lib. 1. But from the very Relation of them it appears, that *Tundal* only gave an Account thereof, but writ nothing concerning them. It would ſeem therefore, that ſome Stander-by committed the Account to Writing

(*i*) Flaherty Epiſt. Nuncup. p. 2. (*k*) Colgan. Act. Sanct. p. 200.

from

from *Tundal*'s Mouth. The Reader may ſee this Viſion in *John of Tinmouth* (*l*) and *Vincentius* (*m*). It is alſo extant in Manuſcript in the publick Library at *Oxford*.

Congan, a Ciſtertian Monk, and afterwards an Abbot, (perhaps of the Abby of *Suir*) flouriſhed in the Year 1150. He is ſaid to have written,

Geſta Malachiæ Archiepiſcopi Armachani. Lib. 1. and
Epiſtolas quaſdam, ad D. Bernardum.

It was by his Means and Perſuaſion, that St. *Bernard* undertook *The Life of* Malachy, as he confeſſes himſelf, at the End of his Preface to it, in theſe Words. "Laſtly, *O.* Abbot *Congan*, my Reverend Brother, and dear Friend, "you have laid this Taſk upon me, and not you only, but (as you have given "me to underſtand from *Ireland*) all the whole Church of Saints with you. "I willingly obey, and the rather, as you do not require an eloquent Diſcourſe, "but a plain Narrative. I will however, uſe my Endeavours, that the Account "I give be ſmooth and clean, inſtructive and devout, and not tedious to the "Over-curious. Indeed I am thoroughly convinced of the Truth of the Sto-"ry, ſince *I have had my Memoirs from you*, who have declared, that you have "related no Facts, but ſuch, of which you have had a perfect Knowledge." [From this Account one would rather judge, that *Congan* only furniſhed St. *Bernard* with Materials for writing the Life of *Malachy*, than that he writ the Life of that Prelate himſelf; though *John Hartrey* (*n*), a Ciſtertian Monk of of the Abby of *Holycroſs* in the County of *Tipperary*, is poſitive in making *Congan* the Writer of a Life of *Malachy*.] *Congan* writ alſo (according to *Thady Dowling* (*o*),

The Acts of St. Bernard.

Murry, or *Marian O-Gorman*, Abbot of *Knock* near *Louth*, Anno 1171 publiſhed *a Supplement to the Martyrology of* Ængus or *Æneas*, of whom the Reader may find an Account before, p. 51. [*Colgan* (*p*) does not call this Work *a Supplement to the Martyrology of* Ængus; but ſays, "that *O-Gorman* "writ a *Martyrology in moſt elegant* Iriſh *Verſe* in the Time of *Gelaſius*, Arch-"biſhop of *Armagh*, about the Year 1167, which is held in great eſteem, "and ever will be ſo, for the Beauty of the Style, and great Fidelity of the "Performance. This (proceeds he) is for the moſt Part collected out of the "*Ænguſian Martyrology*, as an old Scholiaſt, in his Preface to that Work, ſays; "and further, that *O-Gorman* does not confine himſelf to the principal Saints of "*Ireland* alone, but takes in promiſcuouſly thoſe of other Countries." One cannot doubt, but that this is the ſame Treatiſe mentioned by *Ware*, under the Name of *a Supplement*, which *Colgan* calls *a Martyrology*, notwithſtanding the Difference in the Dates, which is but ſmall.]

Maurice Regan, Servant and Interpreter to *Dermod Mac-Murrough*, King of *Leinſter*, flouriſhed in the Year 1171. He writ, with a good deal of Accuracy, *The Hiſtory of the Affairs of* Ireland *during his own Time*; which a Friend of his tranſlated into *French* Verſe; from whence Sir *George Carew*, Lord Preſident of *Munſter* in the Reign of Queen *Elizabeth*, and afterwards Earl of *Totneſs*, turned it into *Engliſh*. [His Hiſtory ends abruptly at the winning of *Limerick*, and takes up the Time of not full three Years from the firſt Arrival of *Robert Fitz-Steven* in *Ireland*. Probably the Author did not ſurvive that Period. He was in great Truſt with King *Dermod*, and employed by him as Ambaſſador into *Wales* to ſollicit Aid; and afterwards was ſent by the *King* and *Strongbow* to ſummon *Heſculph Mac Turkill* to ſurrender *Dublin* upon their Approach to beſiege it.]

Concubran writ *the Life of St.* Moninna *or* Modwenna *the Virgin, in three Books*; at the End of which Work he diſcovers his Name in theſe Words: "Whoever reads and hears theſe Virtues, I beſeech him by the Lord to inter-

(*l*) Sanctilog. M. S. in Bib. Cott. de Vir. illuſtr. Ciſtert. Hib. M. S. (*m*) Specul. Hiſtor. Lib. 27. cap. 88. (*o*) Annal. Hib. M. S. (*n*) Synopſ. (*p*) Act. Sanct. p. 5.

"ceed

" ceed with pious Prayers for me, *Concubran*, a very miſerable Servant of God " oppreſſed by the Burden of my Sins." He alſo writ *two alphabetical Hymns in Praiſe of the ſame* Moninna. But as there were two of the Name of *Moninna*, one commonly called *Darerca*, who died at *Kilſleve* or *Kilſlevecuilin* in the County of *Armagh* on the ſixth of *July* 518 (*q*), or (as ſome ſay) 516, and the other long after, who lived about the Year 640, *Concubran* has mixed theſe two Lives together. The Original of this Treatiſe is in the *Cotton* Library, from whence *Ware* had a Copy of it; but in the Beginning of the Book, in a modern Hand, it is erroneouſly aſcribed to *Jeffry*, a Monk of *Burton*, who afterwards wrote upon the ſame ſubject. But one may judge from the Antiquity of the Character in which the Original is written, that the Author lived before the Cloſe of the twelfth Century.

Eugene, Biſhop of *Ardmore*, and Suffragan to the Archbiſhop of *Caſhel*, writ *the Life of St.* Cuthbert, as appears from a Manuſcript touching the Birth of the ſaid *Cuthbert*, extracted out of the *Iriſh* Hiſtories now in the *Cotton* Library. The Author of that Manuſcript erroneouſly calls him Biſhop of *Hardimone*, but adds, *that the Biſhop St.* Declan *reſted in the See of that Biſhoprick*: From whence the Miſtake is eaſily detected. For *Declan* was the firſt Biſhop of *Ardmore*. *Eugene* flouriſhed in the Year 1174. [*Colgan* (*r*) ſays he writ this Life about or before the Year 1100.]

CHAP. X.

Writers of the Thirteenth Century, viz. *from the Year* 1200, *to the Year* 1300.

MATTHEW *O-Heney*, a *Ciſtertian* Monk and Archbiſhop of *Caſhell*, died in 1206. [See a fuller Account of him, Vol. Iſt. p. 469.] He writ,

Vitam S. Cuthberti Lindisfarnenſis *Epiſcopi.*
Epiſtolas quaſdam ad Cæleſtinum tertium et Innocentium tertium, and ſome other Tracts.

The Author of the firſt Part of the Chronicle of the Abby of *Inisfalle*, in the County of *Kerry*, who lived to the Year 1215, hath given a light Touch of Univerſal Hiſtory, from the Foundation of the World to the Year 430, or thereabouts; but from thence has accurately enough proſecuted the Affairs of *Ireland* down to his own Times. Theſe Annals [which *Ware* had in his Cuſtody, and whereof an imperfect Copy is in the College Library] have been continued by another Hand to the Year 1320.

One *Cornelius* lived about the Year 1230, and publiſhed a Chronicle [under the Title of *Multarum rerum Chronicon.* Lib. 1.] But I am at a Loſs whether it be extant at this Day, as it certainly was in the Time of *Hector Boethius* (who flouriſhed in 1526:) For he acknowledgeth (*s*) that he made many Collections out of it. *Dempſter* is vain enough to pretend, " That " *Cornelius* is called *Hibernicus*, an *Iriſh* Man, becauſe (ſays he) he was born in the High- " lands of *Scotland*; which Sort of Men, it was common in old Times, and " is even ſo at this Day, to call *Iriſh* Men."

(*q*) Annal. Ult. (*r*) Act. Sanct. p. 694. (*s*) Hiſtor. Scot. in præfat. Bale, Cent. 14. No. 88. Dempſt. Hiſt. Eccleſ. Scot. Lib. 3. No. 317.

Johe

John a Sacro Bosco (*Holywood*) a Philosopher and Mathematician of great Reputation flourished in the Year 1230. *Bale* (*b*), treading in the Steps of *Leland*, [and *Pitts* following both] make him an *English* Man, and say he was born at *Hallifax* in *Yorkshire*, from whence he took his Name. But, as to the Derivatiou drawn from the Name, without doubt they are widely mistaken; *Haly-fax* signifying *Holy-hair*, and not *Holy-wood*. [For *Fax* is used by the *English* on the other Side *Trent*, to signify *Hair*, as *Cambden* (*c*) says; who adds, that the Place is of no great Antiquity, having been not many Ages before he writ, called *Horton*: And he adds, that in 1443, when *John Waterhouse*, Esq; was born, there were but thirteen Houses in the Town, which in 1566 were increased to 520. It would seem to follow then, that *Hally-fax* could not give that Name to *John a Sacro Bosco*, since it was not a Town known by it when he was born.] *Dempster* (*d*) makes him a *Scotch* Man, and *Stainhurst* (*e*) and others, give to *Ireland* the Honour of his Birth, and say he was born at *Holywood* in the County of *Dublin*. Among such great Variety of Opinions, for my Part, I can determine nothing. [He is said to have been educated at *Oxford*, but to have spent a great Part of his Life in *Paris*.] He writ an excellent Treatise, *De Sphæra*, which many learned Men [and particularly *Christopher Clavius*] have illustrated with Comments. It was printed at *Venice* in 1518, *Folio*, at *Antwerp*, 1573, *Octavo*, and at *Cologn* in 1610, *Octavo*. He also writ,

De Algarismo.
De ratione Anni, sive de Computo Ecclesiastico.

Breviarium Juris, and other Treatises [Besides these Works, *Pitts* makes him the Author of a Treatise, *de Astrolabio*; and hath split one of his Books into two. The one he intitles, *De Anni ratione seu Computum Ecclesiasticum*; the other, *De Computo Ecclesiastico*.] He died at *Paris* (as some say) in 1235, (though others have carried down his Life lower) and was buried there in the Cloisters of the Convent of St. *Maturine*, (otherwise called the Convent of the Holy Trinity for the Redemption of Captives) and a Sphere is engraved on his Tomb. [*Pitts* says, he died in 1256; yet by the obscure Epitaph he gives us, one would rather judge he died in 1244. It is thus,

M. Christi *bis C. quarto deno quater Anno,*
De Sacro Bosco discrevit tempora Ramus,
Gratia cui nomen dederat divina Johannis.

That *Top-branch* from *Holywood* tracing his Line,
Johannes entitled by Favour Divine,
Divided the Æra's from *Christ* as appears,
One thousand two hundred and fourty four Years.

And round the Verge of the Monument this Tetrastick,

De Sacro Bosco qui computista Johannes
Tempora discrevit, jacet hic a tempore raptus,
Tempora qui sequeris, memor esto quod morieris;
Si memor es plora, miserans pro me precor, ora.

John Holywood, who reckon'd many a Year,
By Time arrested lies interred here:
And you, who catch the Moments as they fly
On Wings of Time, remember you must dye.
If you remember what must come to thee,
In Pity weep, and weeping pray for me.

(*b*) Script. Britan. Cent. 6. No. 93. (*c*) Britan. in Brigant. p. 852. Edit. 1722. (*d*) Histor. Eccles. Scot. Lib. 17. No. 1038. (*e*) Descript. Hib. cap. 7.

Peter, an *Iriſhman*, and a Philoſopher and Divine of great Account, lived at *Naples*, in *Italy*, in the Year 1240, where he was Tutor to *Thomas Aquinas* in Philoſophical Studies. He writ,

Quodlibeta Theologica.

I have not as yet diſcovered either at what Time or in what Place he died; but probably it was at *Naples*. "For (*f*) the Emperor *Frederick* the IId, having "reſtored the Univerſity of *Naples*, ſent Letters of Invitation to him to come "there; which one may read among the Epiſtles of *Peter de Vineis* (*g*), Chan-"cellor and Secretary to that Emperor."

Marian or *Mælmurry O-Laghnan*, was firſt Dean of *Tuam*, and afterwards Archbiſhop of that See. He undertook a Religious Pilgrimage to *Jeruſalem*, and committed to Writing *an Account of his Travels to that City*. He died at *Athlone* in 1249. [See a further Account of him, Vol. I. p. 605.]

An anonymous Monk of *Abby-Boyle* writ *an Appendix to the Annals of* Connaught, which he carried down to the Year 1253, when he died. The Book is extant in Manuſcript in the *Cotton* Library, [and a Copy of it among the Collections of Doctor *Sterne*, late Biſhop of *Clogher*, in the College Library of *Dublin*.]

Thomas Palmeran, or *Thomas* of *Palmerſtown*, commonly called, *Thomas Hibernicus*, was born in the County of *Kildare* [at a Place called *Palmerſtowne*, near *Naas*.] He forſook his Country for the Purpoſe of advancing himſelf in Learning, and continued ſome Time at *Paris*, where he took the Degree of Doctor in Divinity. He afterwards travelled into *Italy*, and died in the Monaſtery of *Aquila* (*h*), on the Confines of the Kingdom of *Naples*, where he lies buried. He flouriſhed about the Year 1269, and not 1365, as *Arthur* a *Monaſterio* (*i*) erroneouſly remarks. He writ,

Flores Doctorum penè omnium, qui tum in Theologia, tum in Philoſophia, hactenus Claruerunt. Lib. 2.

which are extant, and have been often printed, [as at *Antwerp* in 1580 *Octavo*, and at *Paris*, *Lyons*, and at laſt at *Geneva* in 1614] Alſo,

De Chriſtianâ Religione. Lib. 1.
De illuſionibus Dæmonum. Lib. 1.
De tentatione Diaboli. Lib. 1.
De remediis Vitiorum. Lib. 1.

Flores Biblicos, *Antwerpiæ* 1568, *Paris* 1662, and other Works. The firſt mentioned Treatiſe was begun by *John Gualleis* or *Walleis*, a Franciſcan Frier, under the Title of *Manipuli Florum*; but Death obliged him to leave it unfiniſhed, and our *Thomas* put the laſt Hand to it, and gave it the Title of *Flores Doctorum*. He ſeems alſo to have been the Author of *Promptuarium Morale Sacræ Scripturæ*, publiſhed at *Rome* in 1624 by *Luke Wading*, out of a Manuſcript in the Franciſcan Library of *Aracæli* in the Capitol. For his Country, the Diſpoſition of the Work, the Time wherein it was wrote, and the Subject of it (being very nearly related to his *Flores Biblici*) all agree together. *Marian* (*k*) of *Florence* writes, "That *Thomas* the *Iriſhman* flouriſhed in the "Year 1270, in the Convent of *Aquila*, in the Province of *Pennin*, now called "the Province of St. *Bernardin*, and was in great Reputation for his Learning "and Piety," as *Wading* obſerves in his Edition of the *Moral Promptuary*. *Jordan* (*l*) of *Saxony* has alſo this Paſſage of him. "Maſter *Thomas*, an *Iriſhman*, "formerly a Fellow of the *Sorbonne* in *Paris*, in his Collections, which he calls

(*f*) *Wading*. Annal. Minor. ad An. 1270. No. 27. (*g*) Lib. 3. cap. 10. (*h*) *Wading*. Annal. Min. Tom. 2. ad an. 1269, 1270. (*i*) Martyrol. Franciſcan. ad 7th *Decemb*. (*k*) Chron. M. S. Lib. 2. cap. 30. (*l*) Vit. Fratr. Lib. 2. cap. 14.

"*Manipulus*

" *Manipulus Florum*, among other Books of St. *Auguſtin*, reckons up, and points " out two diſtinct Rules."

[*Wading* (*l*) tells an odd Story of this Writer. He ſays he ſuffered many Troubles by the Illuſions of the Devil, and that it was reported he cut off his left Thumb, leſt he ſhould be compelled by his Superiors to take on him the Prieſthood.

The Writers (*m*) of the Bibliotheque of the Dominican Order, firſt compiled by *James Quetif*, and afterwards continued by *James Eckard* to the Year 1720, vary from the Account before given in ſome Particulars. I ſhall therefore give their Relation at large; becauſe they ſeem to have ſearched narrowly into the Subject. They condemn the Writers of their Order, who make him a Dominican Frier, as they do *Wading*, for ranking him among the Franciſcans; he having been of no certain Order. That being born towards the Declenſion of the thirteenth Century, he became a Fellow of the College of *Sorbonne*, and was in his higheſt Reputation about the Beginning of the fourteenth Age. In 1306 he only took the Degree of Batchelor, and whether he ever had the Degree of Maſter, or how long he protracted his Life, was undiſcovered. On his Death-bed, he bequeathed the Books which he had written, and many other Manuſcripts, to the College of *Sorbonne*, together with a Sum of Money to purchaſe a Rent for celebrating his Anniverſary, and for that Purpoſe they quote this Paſſage out of the *Sorbonne Necrology*. " Maſter *Thomas* of *Ireland*, formerly a Fellow " of this Houſe, died. He compiled *Manipulum Florum*, and three other " ſmall Tracts, which he ſent to us, and bequeathed to us many other Books, " and ſix Pounds in Money to buy a Rent to be employed in celebrating his " Anniverſary." They refer to a learned Diſſertation publiſhed in *French* by *Andrew Chevillier*, a Fellow and Librarian of the *Sorbonne*, upon the Original of printing at *Paris*, p. 62, and obſerve, that the Title of *Maſter*, prefixed to his Name, does not ſhew that he had taken that Degree, unleſs the Title comes after the Name; for that the Name, *Maſter*, was common to all *Eccleſiaſticks* in that Age. Then they give a Catalogue of his Works, *viz.*

Tabula Originalium, ſive manipulus florum ſecundum Ordinem Alphabeti, extracta ex libris 36 *Auctorum, edita a* M. Thoma Hibernico, *quondam Socio Domus Scholarium de Sorbona Pariſienſis Civitatis*;

And in his Preface he enumerates the Names of the thirty-ſix Authors, from whom he collected his Work. This M. S. Piece is extant in a ſmall Vellom Folio in ſeveral Colleges in *Paris*, and was printed at *Venice* in 1492, and often after. Three other Treatiſes of this *Thomas* are preſerved in the College of *Sorbonne* under theſe Titles, *viz.*

Firſt, *Liber de tribus punctis Chriſtianæ Religionis*, &c. containing three neceſſary Points of the Chriſtian Religion, *viz.* Matters of Faith, Command, and Prohibitions; by Maſter *Thomas*, formerly a Student of *Sorbonne*, Batchelor of Divinity. This may probably be the Book before-mentioned, *de Chriſtianâ Religione*.

Secondly, *Commendatio Theologiæ*——— beginning thus——— *Sapientia ædificavit ſibi Domum*, &c. which he explains according to the myſtical, allegorical and moral Senſe.

Thirdly, *Tractatus de tribus Hierarchiis tam Angelicis quam Eccleſiaſticis.*

In the ſame College of *Sorbonne* is another Manuſcript aſcribed to *Thomas* of *Ireland*, under the Title of

In primam et ſecundam ſententiarum.

Gotofrid, a Native of the City of *Waterford*, in *Ireland*, was a Dominican Frier, and as we are told (*n*) by the aforeſaid Writers, flouriſhed in the thirteenth Century, as far as may be gathered from his Works. He was well-ſkilled not

(*l*) Script. Ord. Min. p. 326. (*m*) Tom. 1. p. 744. (*n*) Ibid. Tom. 1. p. 467.

only

only in *Latin*, but in *Greek*, *Arabick*, and *French*; to obtain which Knowledge it was thought he had travelled into the Eaſtern Countries, and made a long Abode in *France*, particularly at *Paris*. He tranſlated the three following Treatiſes from the *Latin*, *Greek* and *Arabick* into *French*, *viz.*

1. *Daretis Phrygii Librum de Bello Trojano.*
2. *Eutropii Romanam Hiſtoriam.*
3. *Ariſtotelis ad Alexandrum librum, qui dicitur ſecretum ſecretorum, ſeu de regimine Regum.*

He dedicated this laſt Piece to ſome Nobleman, whoſe Name is not mentioned in the M. S. from whence the Account is taken. For he ſays thus in the Preface——

——— *A noble berſ prouz et ſageſ*, &c.

which the aforeſaid Writers of the Dominican Bibliotheque thus interpret——

——— *Nobili viro, ſtrenuo, et prudenti.*——

" To a Man noble, valiant and wiſe, *Goffrid* or *Gotofrid* from *Waterford*, the leaſt " of the Order of Friers Preachers, wiſheth Health in *Jeſus Chriſt*, and Strength " both of Body and Mind."——— Whereas, ſometimes you provide yourſelf " with Arms, and other Implements neceſſary for War, ſometimes you enter- " tain yourſelf in reading of Books.— Wherefore to other good Books, which you " already have, you deſire to add a Book called, *The Secret of Secrets, of the moſt wiſe* Philoſopher Ariſtotle, *or a Treatiſe of the Government of Kings and Princes*; " and for this End you have requeſted me, that I would for your Sake tranſlate " the ſaid Work from *Latin* into *French*, which I already tranſlated from *Greek* " into *Arabick*, and again from *Arabick* into *Latin*. Being overcome by your " Intreaties, I have taken Care to fulfil this Taſk, and have uſed more Pains " in it than I am accuſtomed to do in my more deep and profound Studies. You " are to obſerve, that the *Arabians* in a great Circuity of Words ſpeak but " few Truths; whereas the *Greeks* are obſcure in their Mode of Speaking: " Wherefore by tranſlating from both Tongues I have endeavoured to lop off " the Parts that are too prolix in one Language, and to illuſtrate what is obſcure " in the other, as far as the Subject Matter would bear, and therein have pur- " ſued rather the Senſe of the Words, than the Words themſelves. You are " further to underſtand, that I have added many other Things, which, though " they are not contained in that Book, yet are drawn from other authentick " Books, and are no leſs profitable than what is written in that Treatiſe; theſe " Things that are added being pertinent to the Subject in Hand. Laſtly, you " are to know, that the *Latin* is not without a Mixture of the *Arabick*; and there- " fore I have lopped off many Things, which are neither true nor profitable, in " ſuch a Manner, that I have in the ſhorteſt Method taken in the Marrow of " the Subject, and what is moſt conſonant to Truth."——— Thus much of the Preface ſhews the *Country of the Author*, of what Order of Religion he was, and his Skill in the four Languages.

Theſe three Treatiſes, in Vellom, are preſerved at *Paris* in ſmall Folio in the Library of Monſieur *Colbert*, and are elegantly written in the Character of the thirteenth Century.

In the ſame Volume are contained *fourteen Sermons turned into French*, which in the Catalogue are aſcribed to *Jacobus de Voragine*; and after them follows *a ſhort Expoſition of the Articles of Faith, and the Lord's Prayer*, in *French*; and then, other Sermons *on the firſt* Sunday *of* Advent, *on Time, and on the Goſpels of all the* Sundays *in the Year*. Now as theſe Sermons and Diſcourſes are written not only in the ſame Hand Writing with the other Works before-mentioned, which are certainly *Gothofrid*'s, but alſo the Style and Manner of *Orthography* are the ſame,

the

the *Authors* of the ſaid *Bibliotheque* are willing to aſcribe them to him, and think, that they were either compoſed by him in *French*, or turned by him into *French* from ſome other Language. The like Judgment is to be made of two other Treatiſes in the ſame Volume, tranſlated from *Latin* into *French*, in the ſame Stile and Hand-writing. The firſt is intitled in *Latin*, *Libellus Mortalitatum*, and in *French*, *Li petis livres de mortalites*; and the other is called *Eleucidarius*; being that ſame Book concerning the Author of which there are ſuch great Diſputes among the Learned, ſome aſcribing it to *Anſelm* of *Canterbury*, and others to *Honorius* of *Autun*.

This Writer hath eſcaped the Diligence of *Ware*, and therefore it was neceſſary to examine him at large. For it cannot but ſeem ſtrange at this Time, that in the thirteenth Century an *Iriſhman* ſhould be courted to undertake a Verſion into *French*.]

The Annals of the Dominicans were brought down by an Anonymous Frier of that Order to the Year 1274, in which the Author flouriſhed. To theſe Annals is annexed the following Catalogue of all the Dominican Convents which exiſted in *Ireland* before the Year 1300, diſpoſed according to the Series of Time in which each Monaſtery had its Foundation, *viz.*

	An.		An.
Dublin	1224	*Sligoe*	1252
Drogbedah	1224	*Athlethan (al Strade near Athlethan)*	1252
Kilkenny	1225		
Waterford	1226	*Athy*	1253
Limerick	1227	*Roſcoman*	1253
Cork	1229	*Trim*	1263
Molingar	1237	*Arklow*	1264
Athenry	1241	*Roſs (al Roſs Ibercan)*	1267
Caſhell	1243	*Youghal*	1268
Traley	1243	*Lorrha or Lurchoe*	1269
Newton Com. Down	1244	*Rathbran*	1274
Banin (al. Coleraine)	1244	*Derry*	2274
		Kilmallock	1291

The Author of the Annals, commonly called *The Annals of Mount-Fernand, or of the Franciſcans of Multifernan*, begins his Account from the Year of our Lord 45, and ends it with the Year 1274, at which Time he lived, as is manifeſt from the Antiquity of the Character. [They were extant in M. S. in Archbiſhop *Uſher*'s Library, and a Copy of them is among the late Biſhop of *Clogher*'s Manuſcripts not long ſince given to the College of *Dublin*.] I cannot but be of Opinion that the Author of them was Frier *Stephen* of *Exeter*, "who (as "the ſaid Annals ſay) was Born in 1246, and took on the Habit of his Order "on the Annunciation of the Bleſſed Virgin, 1263.

William, Abbot of I know not what Monaſtery, "was (ſays *Bale* (*o*)) a Man "of ſuch high Fame, that his Memory hath not yet fallen under the Ruins of "Oblivion. For he was of the Race of the *Bards* or *Falſe-Prophets*, whom "the *Welſh* and *Iriſh* always held in great Veneration, *&c.* From whence he "is ſaid to have written

"*Prophetias rerum futurarum*, Lib. 1."

Thus far *Bale*; who having perhaps found him ſome where called *a Bard*, from thence took Occaſion to Chriſten him *a Falſe-Prophet*, and to invent that he was a Writer of *Prophecies*. [This *William* flouriſhed (*p*) An. 1298.]

Gelaſy or *Gilliſa Mac-Firbiſſy*, an Hiſtorian, and a Poet, not of the meaneſt Rank, was Contemporary with *William*, and writ

Chronicon ſui temporis, and
Poemata quædam. He died Anno Domini, 1301.

(*o*) Script. Britan. Cent. 14. No. 90. (*p*) Stanih. Deſcrip. Hib. Chap. 7.

An Anonymous Author of the *Office of St. Finian, Biſhop of Clonard*, flouriſhed in the cloſe of this Century, at the Time when *Thomas St. Leger* was Biſhop of *Meath*.

CHAP. XI.

Writers of the fourteenth Century, viz. *From the Year* 1300 *to the Year* 1400.

JOHN *Duns-Scotus*, or *Dunſcot*, a Franciſcan Frier, leads the Van in this Century. The ſharpneſs of his Wit, and his Scholaſtick Subtelties, procured him the Name of, *The Subtile Doctor*. As the *Grecians* of Old contended about *Homer*'s Birth-place; ſo both *Engliſh*, *Scotch*, and *Iriſh*, lay claim to that of our Author. The *Engliſh* (*a*) ſay he was born at *Emildune*, or at *Dunſtone*, in the Pariſh of *Emildune*, in *Northumberland*, [ſince contracted into *Duns*, a Village about three *Engliſh* Miles from *Alnewick*;] and to corroborate this Opinion, they urge his Manuſcript Works in the Library of *Merton* College in *Oxford*, which conclude with theſe Words, "Here end the Readings of that Subtile "Doctor of the Univerſity of *Paris*, *John Duns*; who was born in a certain "Village, in the Pariſh of *Emildune*, call'd *Dunſton* (*b*), in the County of *Nor*-"*thumberland*, belonging to the Houſe of Scholars of *Merton-hall*, in *Oxford*." I muſt leave this Matter to the Judgment of thoſe who have ſeen that Work: For whether theſe Words were wrote about the Time that *Scotus* lived, or were added in later Times, will appear from the Faſhion of the Character. [*Leland* hath propagated the Opinion of his Birth in *England*, and *Pits* (*c*), and almoſt all the reſt of the *Engliſh* Writers have followed him.]

The *Scotch* (*d*) will have him born in the Town of *Duns*, eight Miles diſtant from *England*; [and with them agree ſeveral Foreigners (*e*), and ſome *Engliſh* (*f*)]. But the *Iriſh* (*g*) are as ſtrenuous, that *Down* in *Ulſter* was the Place of his Birth: And with theſe agree *Arthur a Monaſterio* (*h*) of *Roüen* convinced by the Reaſons, which *Mac-Coghwel* hath advanced. But in a Matter ſo doubtful, I ſhall not take upon me to be deciſive; [and ſhall only add the Notion of *Sixtus Senenſis* (*i*), "that our Author was called *Scotus* or σκοτωδης, that is, *obſcure*, "from the profound Obſcurity of his Writings," Which Name *Anaxagoras* had antiently given him for the ſame Cauſe; and ſo had *Heraclitus* according to *Seneca* (*k*).

He was born in the Year 1274, and being initiated in Grammar Learning, fell into the Acquaintance of two Franciſcan Friers, who diſcovering in him a great Acuteneſs of Parts, took him with them, ſome ſay to *Dumfries*, and others to *Newcaſtle*, where they induced him to enter into their Order, being then very Young. From thence they ſent him to the Univerſity of *Oxford*, where he made a great Progreſs in Learning under his Tutor *William de Ware* or *Varro*, and was made Fellow of *Merton College*, and Profeſſor of Divinity. It is ſaid that the Fame of his Learning, and the Benefit of his Lectures drew together from different Parts upwards of thirty thouſand Students to *Oxford*, meerly upon his Account. The General of the Franciſcans hearing of the great Reputation he had obtained, ſent Orders to him to leave *Oxford*, and go to

(*a*) Camb. Brit. in Northumb. p. 670. Bale Script. Cent. 4. No. 82. Cent. 14. No. 53. Pit. Script. p. 390. (*b*) Tho. Jameſio in Ecloga Oxonio Cantab. Dynſtam. (*c*) De Script. p. 390. (*d*) Dempſt. Hiſt. Eccl. Lib. 4. p. 227. Camerarius de Scot. doct, &c. p. 187. Mackenſie of the Scots Writers. v. 1. p. 215. Jo. Major. Lib. 4. (*e*) Du Pin Bib. Eccleſ. Tom. 2. p. 58. Philip Labbe Script. Eccl. (*f*) Cave Hiſt. liter. Par. 1. (*g*) Mac-Caghwell (Cavellus) vit. Scot. Luke Wading. An. Min. ad An. 1304. (*h*) Franciſc. Martyr. ad 8. Nov. § 4. (*i*) Biblioth. Sanct. Lib. 4. (*k*) Epiſtle 12.

Paris

Paris in the Year 1304, that they alſo might have ſome Advantage from his Lectures. In Obedience to this Command he went to *Paris* that Year, being the thirtieth of his Age, where he was honoured firſt with the Degree of Batchelor, and then of Doctor of Divinity; and in 1307, the Care of their Divinity Schools was committed to him as Regent. But he did not continue long in this Station: For the Year following *Gonſalvus*, General of the Franciſcans, ſent him to *Cologn* to teach there; and when he approached the City he was received by the Magiſtrates, and all People of Rank, with the higheſt Tokens of Honour and Eſteem.

While he taught in the Univerſity of *Paris*, or, as ſome hold at *Cologn*, the Controverſy concerning the *Immaculate Conception* aroſe, which he maintained againſt the Followers of *Albertus Magnus*, who held, *that the Virgin* Mary *was born in Original Sin.*]

He went to *Cologn* by the Order of the General of the Franciſcans [as aforeſaid, but did not live long after, for] He died there a ſudden Death [being ſeized with an apoplectick Fit] on the eighth of *November* [1038], in the thirty-fourth Year /308 of his Age, and was buried among the Franciſcan Friers, under a monumental Stone, on which, before his Bones were removed, was engraved the following Epitaph, ſuch as it is, in *Leonine* Verſe (*A*) [which is attempted in *Engliſh* in the ſame Kind of Meeter.]

Clauditur hic Rivus, Fons Eccleſiæ, Via, vivus,
Doctor Juſtitiæ, Studii Flos. Arca Sophiæ;
Ingenio ſcandens, Scripturæ condita pandens
In Teneris Annis fuit, ergo memento Johannis.
Hunc Duns Ornatum fac cælitùs eſſe beatum:
Pro Patre tranſlato modulemur pectore grato.
Dux fuit hic Cleri, clauſtri Lux, & Tuba veri.

The Church's *Road* lies in this dark *Aboad*,
A Stream *abundant*, and a Spring *redundant*:
A juſt, *diſcerning* Doctor, Pink of *Learning*:
An Ark *ſecure* of holy Wiſdom *pure*;
Then think *upon* this early-dying *John*.
God make this *Duns* from Heaven bleſt at *once*.
With grateful *Hearts* then let us play our *Parts*,
For this *tranſlated* Father Sing *elated*,
The Clergy's *bright* Conductor, and Steer-*light*
He was, to *lump it*, of Truth th' inceſſant *Trumpet*.

[It is ſaid that he was buried ſo haſtily, that his Spirits returned to him, after he was laid in his Grave; upon which *Jacobus Latomus*, an *Italian* Poet, made this Epigram.

Quæcunque humani fuerant Juriſque ſacrati,
In dubium veniunt cuncta vocante Scoto.
Quid? quod, & in dubium illius ſit Vita vocata,
Morte illum ſimili ludificante Strophâ;
Quum non ante Virum vita, jugularit adempta
Quam vivus tumulo conditus ille foret.

What ſacred Writings, or prophane can ſhew,
All Truths were, *Scotus*, call'd in doubt by you.
Your Fate was doubtful too: Death boaſts to be
The firſt that chous'd you with a Fallacy;

(*A*) *Leonine* Rhyme is a ſort of Verſe which rhymes at every Hemiſtick, the Middle always chiming to the End, ſo called from one *Leoninus* a Canon, who firſt ſucceeded in that ſort of Compoſition, and dedicated ſeveral Pieces writ in it, to the Popes *Adrian* IV. and *Alexander* III.

Who

Who left your ſubtile Arts your Life ſhould ſave,
Before ſhe ſtruck ſecur'd you in the Grave.

But *Luke Wading*, who wrote his Life, and ſeveral others, deny this Fact. Upon the Removal of his Bones he had an elegant Monument erected to his Memory in the ſame Church, on the Verge of which (as *Pitts* (*l*) tells us) are the Names of fifteen Doctors, all Franciſcans, engraved; of which Number, on the upper Part of the Monument are three Popes and two Cardinals, and on the Sides are ten Doctors, among whom ſix are *Engliſh*. For ſeveral Epitaphs, Poems, and Inſcriptions made to his Memory, I muſt refer the Reader to *Pitts* in the Place above quoted; and to *Philip L' Abbe* who has collected and publiſhed many of them. The different Opinions of Authors concerning his Death may be ſeen in *Luke Wading*'s Annals under the Year 1308. But whoever is deſirous of any further Account of him may turn to the Franciſcan Martyrology publiſhed at *Paris* by *Arthur a Monaſterio* in the Year 1638, where, under the eighth of *November* all the Authors who wrote of him are enumerated. His Works are theſe:

Commentaria in quatuor Libros Sententiarum. He writ this at *Merton* College in *Oxford*; from whence the Work is called *Scriptum Oxonienſe*.

He afterwards writ at *Paris*,

Reportata [or *Reportatorum Pariſienſium.* Lib. 14.]
Collationes. 23.
[*Phyſico-Theologicæ Collationes aliæ* 4.]
Quodlibeta [or *Queſtiones Quodlibetates.* 21.]
De primo Principio rerum.
Theorematum. Lib. 1.
De Cognitione Dei. Lib. 1.
Tetragrammata quædam.
Sermones de Tempore & de Sanctis.
Commentarios imperfectos in Geneſim, in Evangelia, et in D. Pauli Epiſtolas.
Quæſtiones in Porphyrium, et in Ariſtotelis Predicamenta, Peribermenias, Priora Poſteriora, Elenchos, de Animâ, Metaphyſica & Phyſica.

[*Wading* hath publiſhed his Life and Works in twelve Volumes. *Lyons* 1639. The firſt contains his Life, and the Teſtimonies of eminent Men concerning his Works; His *ſpeculative Grammar*, (which ſome have falſly fathered on *Albert* of *Saxony*,) *his large Queſtions on all Logick*, with the Commentaries of *Maurice de Portu*, Archbiſhop of *Tuam*.

The ſecond Tome contains his *Commentaries on the eight Books of* Ariſtotle's *Phyſicks*, with the Notes of *Francis de Pitigianis* of *Aretium* in *Italy*. *Wading* proves that they are not *Scotus*'s. In the ſame Tome are ſome imperfect Queſtions on *Ariſtotle*'s Books *de Animâ*, with the Notes of *Hugh Mac-Caghwell*, Archbiſhop of *Armagh*.

Third, contains divers Treatiſes of Philoſophy.

Fourth, *His Commentaries on* Ariſtotle's *Phyſicks, with his Metaphiſical Concluſions and Queſtions.*

The ſix following Tomes contain his *Commentaries upon the four Books of Sentences*, with the Notes of *Mac Caghwell, Lichet, Ponce* and *Hicky*.

The Eleventh contains four Books called *Reportata Pariſienſia*, which are an Abridgment made at *Paris* of his large Comment, with the Notes of *Mac-Caghwell* and *Wading*.

The laſt Tome contains his *Quodlibetical Queſtions*, with the Notes of *Mac-Caghwell* and *Lichet*.

Trithemius mentions ſome Sermons of *Scotus*'s *upon Time, on the Saints, a Commentary upon the Goſpels and Epiſtles of St.* Paul, and ſome other Treatiſes. *Bale*

(*l*) Script. p. 393.

alſo

alſo aſcribes to him *a Commentary on* Geneſis, and a Treatiſe of *the Perfection of Monks.*]

Malachy, an *Iriſhman*, and a Divine of the Franciſcan Order, (not a Dominican, as *Anthony Senenſis* ſays) flouriſhed at *Oxford* about the Year 1310, and afterwards, as it ſeems, at *Naples* in *Italy*. [*Luke Wading* (*d*) gives a high Character of this Man, and ſays he had gained a vaſt Reputation both at home and abroad for his Learning and Piety. That he was a Doctor of Divinity of *Oxford*, and Chaplain to King *Edward* II; and in his Sermons freely reproved the Vices of the Court and Kingdom without Fear of Reprehenſion either from the King or his Nobles] I once was of Opinion, that this *Malachy* was the ſame Perſon with *Malachy Mac-Æda*; who, about the Year 1310, was advanced to the Biſhoprick of *Elphin*, and afterwards tranſlated to *Tuam*. But from Time we learn Experience. It is paſt Controverſy, that *Malachy Mac-Æda*, before he became a Biſhop, was a ſecular Prieſt, and one of the Canons (*e*) of the Cathedral of *Elphin*. This *Malachy* writ (*f*) a Book,

De Veneno et Remediis mortalium Peccatorum. Lib. 1.

which was publiſhed at *Paris* Anno 1518 by *Henry Stephens*, [under this Title, *F. Malachiæ Hyberni, Ordinis Minorum Doctoris Theologi, ſtrenui quondam divini Verbi illuſtratoris, nec non vitiorum objurgatoris Acerrimi Libellus ſeptem Peccatorum Mortalium Venena, eorumque Remedia præſcribens, qui dicitur, Venenum Malachiæ.* Pariſiis 1518, 4*to*] *Bale* (*g*) adds, that he wrote alſo,

Inſtitutorum Communium. Lib. 1.
Legum Cælibatus. Lib. 1.
Novarum Traditionum. Lib. 1.
Ad divum Bernardum, Epiſt. plures. [And *Stanihurſt* aſcribes to him,
Conciones plures. Lib. 1.

Frier *March*, an *Iriſhman*, (as may be gathered from his Works) writ a Book under this Title,

Hiſtoriæ Hibernicæ Piæ. Venerabili ac Deo devotæ Dominæ G. Dei dono Abbatiſſæ, Fr. Marcus, &c. It does not appear, of what Order he was a Frier, or at what Time he writ; but his Book is extant at *Paris* in the College of *Navarre*, M S. *Folio*, among other Treatiſes; of which the firſt is the Life of St. *Martin*, written by *Sulpicius Severus*, and the laſt, the Bull of the Canonization of St. *Dominic* by Pope *Gregory* the XIth. As this Writer hath eſcaped the Obſervation of *Ware*, I cannot omit taking Notice of him; though I am neither able to place him in any certain Period, nor tell who, or of what Order of Religion he was. See the Bibliotheque of the Dominicans, publiſhed by *Quetif* and *Eackard*, Tom. 1. p. 743.]

Maurice Gibellan, Doctor of Laws, and Canon of the Church of *Tuam*, was a Philoſopher and an eminent Poet, [and is ſaid to have underſtood the *Ogham Iriſh* better than any Perſon of the Age he lived in. Of this *Ogham Iriſh* ſee the Antiquities, p. 19.] He writ *ſome Poems*, and *other Treatiſes*, and died in 1327. As I take Occaſion to mention Poets, I would not be thought to mean ſuch, who, applying themſelves to Verſification, make Choice of obſcene and unprofitable Subjects (the Tokens of a wanton Mind) which do not improve the Readers in Learning, but in Wickedneſs; for ſuch ought to be razed out of the Roll of Poets: But I mean thoſe, who, being inſpired with a Poetick Genius, employ it only on weighty and noble Subjects.

Adam Godham, a Franciſcan Frier, and Doctor of Divinity of the Univerſity of *Oxford*, writ,

Commentarios ſuper Libros Quatuor Sententiarum; printed at *Paris* Anno 1512 [1517.] Alſo, *Determinationum.* Lib. 1.

(*d*) Annal. Min. ad an. 1270. (*e*) Rot. pat. 4. Edw. II. par. 1. in tur. Lond.
(*f*) Poſſev. Appar. Sacr. Gareſius de Corp. et Sangu. Chriſti. (*g*) Cent. 14. No. 91.

He flouriſhed *Anno* 1330. For a further Account of him the Reader may conſult *Bale*, (*b*) who makes him an *Engliſhman*, and erroneouſly calls him *Adam Wodeham*; though at the ſame Time he cites for his Authority *John Major*, (*i*) who expreſsly calls him, *Adam Godhamen*. "At the ſame Time (ſays he) lived "*Adam Godhamen*, who was an Auditor of *Ockham*, when he held his Diſputa- "tions at *Oxford*. He was a Man of Modeſty, but no way inferior to *Ock-* "*ham* in Parts or Learning." If I am not miſtaken, he is the Perſon, whom the ſame *John Major* in another Place calls, *Adam of Ireland*. "Formerly (ſays "he) this Univerſity of *Oxford* hath ſent abroad eminent Philoſophers and Di- "vines; as *Alexander Hales*, *Richard Midleton*, *John Duns*, the ſubtile Doctor, "*Ockham*, *Adam of Ireland*, *Robert Holcot*, &c." Whether he be that Doctor, "whom *Gregory* of *Ariminum*, (who writ on the Sentences in the Year 1344) often cites under the Name of *Adam the Doctor*, and, of *the Iriſh Doctor*, I leave to the Enquiry of others. It ſeems very probable to me, that they were one and the ſame Perſon.

William Ockham (called the *Invincible*, *Angelical*, and *Prince of the Nominaliſts*) was a Franciſcan Frier, and diſciple to *John Scotus*. He died at *Munich* in *Bavaria* Anno 1347, and was buried there in a Convent of Franciſcans. *Raphael Volaterran* (*k*) makes him an *Iriſhman*. "*Ireland* (ſays he) alſo rejoices in her "Saints, and eſpecially in her Prelates, *Malachy*, *Cataldus*, and *Patrick*, which "laſt converted the *Iriſh* to Chriſtianity, and was afterwards Biſhop of *Scotia*, "*William Ockham*, that celebrated Logician of the Franciſcan Order, under "Pope *John* the XXIId. Add to theſe the *Cardinal* of *Armagh*, who flouriſh- "ed in the Year 1353, and was in great Reputation for his Learning, and ma- "ny Writings." *Philip O-Sullevan* (*l*) (who calls him *O-Chane*) and others have followed *Volaterran*. But without Queſtion they are miſtaken, as the truly learned *Luke Wading* (*m*) makes manifeſt from the Pope's Letters, and other Proofs. Therefore I paſs over his Works, and do not reckon him among the Writers of *Ireland*. However, the Reader, if he be ſo diſpoſed, may find a further Account of him in *Trithemius*, *Bale*, and in *Cambden*'s Deſcription of *Surrey*.

David O-Buge, a Carmelite Frier of a Monaſtery of that Order at *Kildare*, became eminent for an uncommon Share of Learning, firſt at *Oxford* in *England*, and afterwards at *Treves* in *Germany*. ["In his Time (ſays *Staniburſt*) (*n*) *Girald* of *Bono-* "*nia*, being Maſter-General of the Carmelites, was at Jar with *William Lidding-* "*ton*, Provincial of the *Engliſh* Carmelites. Whereupon, ten of the wiſeſt and moſt "learned of that Order were elected to reſiſt their General, and *O-Buge* was "placed at their Head. *Girald*, underſtanding that *O-Buge* was active againſt "him, was eagerly bent to hurt him; becauſe he had promiſed himſelf Favour "at his hands, *O-Buge* being born in that Country, where his Country-men, "the *Geraldines*, were planted; and, to revenge himſelf, he procured *O-Buge* to "be baniſhed from *Italy*. This Storm being in Time blown over,"] *O-Buge* was at length made Provincial of the Carmelites in *Ireland*, and returned into his own Country, "where (ſays *Bale*) he is ſaid to have held Chapters of his "Order at *Athirdee* and *Dublin*. He was a Philoſopher, Rhetorician and Di- "vine, and the moſt learned in all that Country both in the Civil and Canon- "Laws, and as ſuch, was by many called *the Lamp*, *the Mirror*, *and the Orna-* "*ment of all the* Iriſh *Nation*." This is the Account *Bale* (*o*) gives out of *John Bloxam*'s Epiſtles. [To which may be added the high Character given of him by *Staniburſt*, (*p*) who ſays, "That the Nobility and States, in Cauſes of Weight, "would have Recourſe to him as to an Oracle. That he was in Philoſophy "an *Ariſtotle*, in Eloquence a *Tully*, in Divinity an *Auguſtin*, and in the Canon- "Law a *Panormitan*."] He writ,

(*b*) Cent. 5. cap. 98. (*i*) De Geſt. Scot. Lib. 4. cap. 21. (*k*) Comment. Urban. Lib. 3. (*l*) Compend. Hiſt. Hibern. Tom. 1. Lib. 4. cap. 8. (*m*) Annal. Minor. ad an. 1323. No. 15. & ad. an. 1347. No. 22. (*n*) Deſcript. Hib. cap. 7. (*o*) Cent. 14. No. 92. (*p*) Ut ſupra.

Sermones

Sermones ad Clerum. Lib. 1.
Epiſtolas 32 *ad diverſos.* Lib. 1.—*A dilectionis fœdere non recedit.*
Propoſitiones diſputatas. Lib. 1.
Lectiones Trevirenſes. Lib. 1.
Regulas quaſdam Juris. Lib. 1. and
Contra Gerardum Bononienſem. Lib. 1.

To which *William Eyſengreinius* (*q*) adds,

Commentarios in Biblia Sacra, [called by *Geſner, Poſtillos Bibliorum.*]

He flouriſhed *Anno* 1320, and afterwards died in a very advanced Age at *Kildare,* in a Monaſtery of his own Order, and was there buried.

Malachy Mac-Æda, or the ſon of *Hugh,* Canon and Biſhop of *Elphin,* and afterwards Archbiſhop of *Tuam,* [of whom ſee an Account, Vol. I. p. 610, 631.] died on the 10th of *Auguſt* 1348. There is extant a large Volume for thoſe Times, written in the *Iriſh* Language, and called, *Leaber Mac-Æd,* i. e. *the Book of the Son of* Hugh, which is aſcribed to our *Malachy.* It contains (among other Miſcellany Tracts) a Series of the Kings of *Ireland* from *Nell Nigialach* to *Roderich O-Conner,* in whoſe Time *Ireland* became ſubject to the *Engliſh* Power; as alſo, a *Prophecy,* aſcribed to St. *Jarlath,* concerning that Saint's Succeſſors in the See of *Tuam.*

Gilbert Urgale, ſo ſurnamed by *Bale,* perhaps, becauſe he was born in *Ergall* or *Uriel.* For *Ergall* antiently comprehended all that Country, which is now divided into the Counties of *Louth* and *Monaghan,* and perhaps *Armagh.* He was a Carmelite Frier, and no unlearned Writer, and was thought to have been a Student in the Univerſity of *Oxford.* He flouriſhed in the Year 1330, and (as *Bale* (*r*) ſays out of the Epiſtles of *John Bloxam*) "left behind him in two "large Volumes"

Summam quarundam legum. Lib. 1.
De rebus Theologicis. Lib. 1.

[*Staniburſt* (*s*) mentions one *Wadding* in this Century, without giving him a Chriſtian Name, who wrote in *Latin,*

An Hiſtorical Poem on the burning of Paul's *Steeple,* and *divers Epigrams.*]

The Compiler of the *Annals of Roſs* lived in the Year 1346; under which Year he concludes his Annals thus, *Anno* 1346, *O-Karowill* is ſlain in *Ely* by the *Oſſorians.*

Chriſtopher Pembrige (a Native of *Dublin,* as I think) flouriſhed in the Year 1347. He writ much the larger Part of thoſe *Annals of* Ireland, which *Cambden* publiſhed at the End of his *Britannia* Anno 1607, *i. e.* he carried the ſaid Annals down as far as the Year 1347, [from the Year 1161. They are continued by *Henry* of *Marleburg* to the Cloſe of the Year 1421.]

John Clynn, a Franciſcan Frier of *Kilkenny,* flouriſhed at the ſame Time with *Pembrige,* and was the firſt Guardian of the Monaſtery of *Carrig,* founded *Anno* 1336 by *James* Earl of *Ormond,* on the Banks of the River *Suir.* He writ *very ſhort Annals from the Birth of Chriſt to the Year* 1315: But from that Year he continued *the Annals of Ireland* carefully and copiouſly enough to the Year 1349, when in all Probability he died, [the Plague then raging in *Ireland*; and by the Concluſion of his Annal of the Year 1348 he ſeems to have had a Foreſight of his approaching Death. For having given an Account of the Plague then raging, "But I (ſays he) Brother *John Clyn,* a Franciſcan Frier, "of the Convent of *Kilkenny,* have in this Book written the memorable Things "happening in my Time, of which I was either an Eye-witneſs, or learned

(*q*) Catal. Teſt. Veritat. (*r*) Cent. 14. No. 93. (*s*) Deſcr. Hib. cap. 7.

"them

" them from the Relation of ſuch as were worthy of Credit: And that theſe no-
" table Tranſactions might not periſh by Time, and vaniſh out of the Memory
" of our Succeſſors, ſeeing the many Evils that encompaſs us, and every Symp-
" tom placed, as it were, under an evil Influence, expecting Death among the
" dead, until it comes, ſuch Things as I have heard delivered with Veracity,
" and have ſtrictly examined, I have reduced into Writing. And leaſt the
" Writing ſhould periſh with the Writer, and the Work ſhould fail with the
" Workman, I leave behind me Parchment for continuing it, if any Man ſhould
" have the good Fortune to ſurvive this Calamity, or any one of the Race of
" *Adam* ſhould eſcape this Peſtilence, and live, to continue what I have begun."
The Title of his Work is, *Annalium Chronicon.* Lib. 1.—beginning—*Secundum Oroſium ab Orbe Condito.*] He alſo writ,

De Regibus Anglorum ab Hengiſto ad Edw. III. Lib 1. — beginning— *Saxones ſapientius agentes.*

De Cuſtodiis ordinis ſui in Anglia *et* Hibernia.

[This probably is the Book, which *Staniburſt* aſcribes to him, under the Title of *De Cuſtodiis Provinciarum.* Lib. 1.—beginning—*Anglia habet Cuſtodias ſeptem.*]

Catalogum ſedium Epiſcopalium, Angliæ, Scotiæ, *et* Hiberniæ.

[He writ alſo (as *Staniburſt* ſays) *De Franciſcanorum Cœnobis, et eorum diſtinctionibus.* Lib. 1. which Book alſo *Luke Wading* aſcribes to him.] (*t*)

His Works are extant in a Book formerly belonging to the Community of Franciſcans at *Kilkenny.* Sir *James Lee*, heretofore Chief Juſtice of the King's Bench in *Ireland*, afterwards Lord Treaſurer of *England*, and Earl of *Marlburgh*, took Care to have theſe Annals, together with other Tracts relating to *Ireland*, fairly tranſcribed, and left the Copy of them with *Henry* Earl of *Bath*, on Condition that they ſhould be committed to the Preſs. [The Duke of *Chandois's* Copy of theſe Annals is continued down by another Hand to the Year 1405, which probably gave Occaſion to *Luke Wading* of placing his Death in that Year.]

Richard Fitz-Ralph, Archbiſhop of *Armagh*, went for *England* in 1356, where in ſome Sermons preached at *London* he maintained theſe nine Concluſions (as he ſays himſelf) (*u*) *viz.*

1. *That our Lord Jeſus Chriſt, while he converſed on Earth, was always poor; not that he loved, or would embrace Poverty for its own ſake.*
2. *That Our Lord Jeſus never begged of his own free Will.*
3. *That Chriſt never taught Men voluntarily to beg.*
4. *That Our Lord Jeſus Chriſt taught, that Men ought not voluntarily to beg.*
5. *That no Man may with Prudence and Sanctity voluntarily take upon himſelf by Vow to obſerve a perpetual Beggary.*
6. *That it is not a Part of the Rule of the Friers Minors to obſerve a ſpontaneous Beggary.*
7. *That the Bull of Pope* Alexander *the* IVth, *which condemns the Book of the Maſters, does not impugn any of the aforeſaid Concluſions.*
8. *That for the Pariſhioners of any Church making their Confeſſions, with Excluſion of another Place, it is more eligible for them to confeſs in their Pariſh Church, than in the Oratory or Church of the Friers.*
9. *That when the Pariſhioners of any Church are about to make Confeſſion ſingly to one Perſon, it is more eligible to make ſuch Confeſſion to the Ordinary, than to the Perſon of a Frier.*

For theſe Concluſions, the *Guardian* of the Franciſcans of *Armagh*, and others of the ſame Order, both *Engliſh* and *Iriſh*, had him cited to *Avignion* before the

(*t*) Annal. Minor. ad an. 1350. (*u*) Defenſor. Curat.

Pope.

Pope. [See what became of this Controverſy, together with a full Account of his Life, Vol. I. p. 81.] He writ,

De Quæſtionibus Armenorum. Lib. 19.
In Libros quatuor ſententiarum. Lib. 4.
In Evangelia. Lib. 4.
De paupertate Chriſti. Lib. 7.——beginning—— *Sanctiſſimo in Chriſto Patri, Innocentio*
De intentionibus Judæorum. Lib. 1.
Sermonum Magnum Volumen. [preached at *Paul's-Croſs* and elſewhere.]

Defenſorium Curatorum [*adverſus eos, qui Privilegiatos ſe dicunt; habitum Avenione in Conſiſtorio coram D. Papa Innocentio VI, & D. D. Card. & Prælatis A. D.* 1357. quibus acceſſit *brevis Præfatio Apologetica.* Paris, 1633, 8vo.]

being an Oration made before the Pope in a publick Conſiſtory on the fifth of *July* 1350, in Defence of the Prelates and Curates of the whole Church.

Reſponſiones ad Objectus ſuper Materiâ Privilegiorum fratribus de Ordinibus Medicantium conceſſorum.
Informationes & Motiva data Judicibus ſuper Declaratione habendâ de illa Extravagante Joaninâ.—— vas electionis, &c.
De Validis Mendicantibus.—— Beginning—— Quæratur ad dandum ſit valido Mendicanti, ſi ſit pauper.
Dialogum de rebus ad ſacrum ſcripturam pertinentibus;

which is extant in M. S. at *Oxford* (*w*), in *Lincoln* College Library. He is ſaid alſo to have written

Vitam S. Manchini, [or *Manchani*] (*x*), *Abbatis* (who flouriſhed An. 640)
De laudibus Beatiſſimæ virginis Mariæ. Lib. 1.
De poteſtate ſpirituali, Lib. 1.
De paſſione Dominicâ. Lib. 1.
Contra ſuum Archidiaconum. Lib. 1.
Epiſtolas ad Diverſos. Lib. 1.

Dialogos, and many other Tracts [of which *Staniburſt* gives a Catalogue; but as many of them are the ſame with thoſe before mentioned under different Titles, I muſt refer the Reader to him and to *Bale.* Some (*y*) have thought it probable, that he *tranſlated the Bible into Iriſh.*] The Reader may find a further Account of him in the Franciſcan Martyrology of *Arthur a Monaſterio.* p. 636, 637, 638.

Ralph Kelley, Archbiſhop of *Caſhell*, died in 1361, [See an Account of his Life, Vol. 1. p. 478. to which I ſhall only add what *John Bloxam* mentions in his Epiſtles (*viz.*) " that though *David O-Buge*, before-mentioned, p. 82, was tied " by Vow to a Celibate Life, yet that this *Ralph Kelley* was his Baſtard, and begotten by him in *Drogbedah* on *William Kelley* a Merchant's Wife. He writ,

De Jure Canonico. Lib. 1.
Epiſtolas familiares. Lib. 1.

And other Tracts, whoſe Titles are not extant.

Hugh of Ireland, a Franciſcan Frier, having travelled over many Countries, writ,

(*w*) Jameſii Ecloga Oxonio—Cantab. Monum. p. 473. Alex. Petrei. p. 496.
(*x*) Uſh. Prim. p. 969.
(*y*) Fox's Acts and

Itinerarium. or [*Itinerarium terræ Sanctæ*, as *Wading* (z) fays ;] who (*a*) takes him to be the ſame Perſon with *Hugh Bernard*, who was at that Time Provincial of the Franciſcans in *Ireland*. He lived about the Year 1360.

William of Drogbedah (ſo called from the Place of his Birth) had his Education at *Oxford*, where he became very eminent for his Knowledge in the Civil and Canon Law, Arithmetick and Geometry, and was a publick Reader of the Civil Law in that Univerſity. He is ſaid to have written a Book called,

Summam Auream.

(which is extant among the Archives of *Caius* and *Gonville* College, *Cambridge*,) as alſo——

Tractatum de Occultis.

He flouriſhed about the Year 1360. See *Thomas James*'s Catalogue of M. S. in the Libraries of *Oxford* and *Cambridge*, where he is enumerated among the Writers *of the Civil Law*. See alſo *Bale* (*b*), who unduly places him among the *Engliſh* Writers.

Geffry O Hogain, a Franciſcan Frier of the Monaſtery of *Nenagh*, in the County of *Tipperary*, writ,

Annales ſui Temporis, i. e. from the Year 1336 to the Year 1370 ; which are extant in Manuſcript. [We are told (*c*), that he had the Aſſiſtance of ſeveral others of the Friers of the ſame Convent to help him forward with this Work.]

Henry Crump, a Ciſtertian Monk of the Abbey of *Baltinglas*, and Doctor of Divinity of the Univerſity of *Oxford*, flouriſhed in the Year 1382. He publickly maintained at *Oxford*, " that (*d*) the Friers of the four mendicant Orders, " neither are, nor were of Divine Inſtitution, but were contrary to the General " Council of *Lateran*, held under Pope *Innocent* the IIId. and that Pope *Hono-* " *rius* was by pretended and falſe Dreams prevailed upon by the Friers to con- " firm them." But he was obliged to abjure theſe Aſſertions at *Stanford*, in a Convent of Carmelites, in the Preſence of *William Courtney*, Archbiſhop of *Canterbury*. He was afterwards accuſed of Hereſy by *William Andrew*, a Dominican Frier, who was at firſt Biſhop of *Achonry*, and at that Time Biſhop of *Meath* becauſe he had taught (*e*), " that *Chriſt*'s Body in the Sacrament of the " Altar was only a Glaſs through which the Body of *Chriſt* in Heaven was " ſeen." He writ according to *Bale*, (*f*).

Determinationes Scholaſticas, Lib. 1.
Contra Religioſos Mendicantes. Lib. 1.
Reſponſiones ad Objecta. Lib. 1.

He alſo writ, *an Account of the Foundation of all the Monaſteries of* England, *from the Time of St.* Birin, *firſt Biſhop of* Dorcheſter, *to the Age of* Robert Groſted, *Biſhop of* Lincoln, who died in 1253. The Author of certain Rhimes, written on the Life of St. *Edith*, which are extant in the *Cotton* Library, made uſe of this Book in his Writings.

(*z*) Script. Ord. Min. Britan. Cent. 6. No. 9. (*a*) Annal. Min. Tom. 4. No. 10. ad An. 1359. (*b*) Script. (*c*) Nichol Ir. Hiſt. Libr. p. 37. (*d*) Thom. Waldens. faſcicul. Zizan. citat. in Libro Uſſer. de Hibern. relig. Antiq. (*e*) Act. Gul. Andreæ. Citat. ut ſupra. (*f*) Cent. 14. No. 98.

William

William Wodeford (by *Francis Gonzaga* (*g*), called *Woderford*, an *Engliſhman*) was of the Franciſcan Order, and Doctor of Divinity of the Univerſity of *Oxford*. He died An. 1397, and was buried at *Colcheſter* in *England*, according to *Bale*. *Luke Wading* (*h*) makes him an *Iriſhman*, and affirms that his right Name was *William* of *Waterford*. But ſince in the Book, which he wrote againſt *Richard* of *Armagh* (the Manuſcript whereof (*i*) is preſerved in *Magdalen-College* Library, and in other Libraries in *Oxford*) he is called *William Wodeford* or *Wideford*, and not *William Wadford* nor *Waterford*, I cannot but follow *Bale*, *Poſſevin*, *Pitts* and others, who make *Wodford* an *Engliſhman*. Further, that *William* of *Waterford* is ſaid (*k*), to have written *Opuſculum de Religione*, inſcribed to Cardinal *Julian Cæſarino* in the Year 1433; whereas *Wodford* died (according to *Bale* and *Pitts*) in *London* An. 1397, and was buried in the Choir of the Church dedicated to St. *Francis* in *London*, as *Leland* affirms. From which Authorities I gather, that *William* of *Waterford* was evidently a different Perſon from *Wodeford*, to whoſe Works I have omitted giving a Place in this Catalogue, till Time brings the Truth to Light: But if the Reader is deſirous to know the Titles of them, he may have Recourſe to *Bale* and *Pits*, where they are diſtinctly recited.

Magraith Mac-Gawan, if I am not miſtaken, was a Canon of the Abby of St. *Ruadan* at *Lurchoe* in the County of *Tipperary*. He writ in the *Iriſh* Language,

De Genealogiis Sanctorum Hiberniæ
De Succeſſionibus Regum & Regulorum Hibernicorum.

with ſome miſcellany Tracts annexed. *Ware* had his Works in Manuſcript. He lived (as I think) about the Cloſe of this Century. [The Author of the *Iriſh* Hiſtorical Library (*l*) is greatly miſtaken in making this Writer the ſame Perſon with *Auguſtin Magraidan*, who leads the Van in the next Century.]

CHAP. XII.

Writers of the Fifteenth Century, i. e. *from the Year* 1400, *to the Year* 1500.

AUGUSTIN *Magraidain*, a Man of Wiſdom and Learning, flouriſhed in the Beginning of this Century. He was an *Auguſtinian Canon* in a Monaſtery of the *Iſland* of *Saints* in the River *Shanon*, on the Weſt Bounds of the County of *Longford*. Among other Fruits of his Studies, he writ,

Vitas Sanctorum Hiberniæ.

and continued, *a Chronicle*, which other Canons of the ſame Monaſtery had begun, down to his own Times; part of which *Ware* had in M. S. with ſome Additions made after his Death. He died on the *Wedneſday* next after *All Saints*, An. 1405, and was buried in the ſaid Abby.

Coll Deoran, a Native of *Leinſter*, was Contemporary with *Magraidan*, and writ alſo,

The Annals of Ireland,

which are extant in Manuſcript. He died in 1408.

(*g*) De Orig. relig. Franciſc. pt. 1. p. 84. edit. 1587. (*h*) Ann. Min. Tom. 1. ad An 1240. No. 25. et Tom. 4. ad An. 1395. (*i*) James's Eclog. Oxon—Cantab. de Anno 1600. (*k*) Wading ut ſupra. (*l*) p. 83. 84.

Patrick.

Patrick Barret, an Auguſtinian Canon of the Abby of the Bleſſed Virgin *Mary* of *Kells* in *Oſſory*, was conſecrated Biſhop of *Ferns* at *Rome* in *December* 1400. [See a fuller Account of him Vol. I. p. 444.] He writ

A Catalogue of his Predeceſſors in the See of Ferns.

He died on the 10*th* of *November* 1415, and was buried in the ſaid Abby of *Kells*.

[*Nicholas Fleming* was promoted to the Archbiſhoprick of *Armagh* in 1404. See an Account of him Vol. I. p. 85. *His Provincial Conſtitutions*, and Part of his *Regiſtry* are yet extant.]

James Young, or *Junius*, a Notary-Publick of the City of *Dublin*, writ

Monita Politica de bono Regimine, to *James* Earl of *Ormond*, Lord Lieutenant of *Ireland* [An. 1407.] and a *Hiſtory of the Pilgrimage of Laurence Rathold, a Knight, and Baron of* Hungary, *to St.* Patrick's *Purgatory*, An. 1411.

Patrick Ragged was at firſt Biſhop of *Cork*, and afterwards Biſhop of *Oſſory*. [See a further Account of him Vol. I. p. 413. 561] While he was Biſhop of *Cork* he aſſiſted at the General Council of *Conſtance* in 1415 and 1416, where he acquired a high Reputation for his Learning and other Virtues. He writ *De actis illius Concilii*, and died on the 20*th* of *Auguſt*, or as ſome ſay, the 20*th* of *April* 1421.

An *Iriſh* Monk of the Abby of St. *James*, at *Ratiſbon* in *Bavaria*, about the Year 1424, writ

De Sanctis Hiberniæ. Lib. 1. and
De Rebus geſtis Caroli Magni. Lib. 1.

But he is an exceeding fabulous Author.

William of Waterford writ *Opuſculum de Religione*, inſcribed to Cardinal *Julian Cæſarino* An. 1433. See a fuller Account of him under *William Wodeford*, p. 87.

An *Anonymous Canon* of the Præmonſtratenſian Order of the Abby of the Holy Trinity of *Loughkee* in the County of *Roſcoman* writ accurately, *The Annals of Ireland*, partly in *Latin* and partly in *Iriſh*, which he carried down to his own Times. *Ware* had only the Opportunity of ſeeing that Part of them, which begins in 1249 and ends in 1408, [as he tells us himſelf, and I fear even that much of them are not now extant. For we are informed (*m*) that the Copy of them in the *Chandois* Library begins in 1249 and ends in 1381; and the late Biſhop of *Clogher*'s Copy, now in the College Library, is yet more defective, proceeding no longer than 1356.] It is conjectured that the Writer of theſe Annals lived about the Middle of the fifteenth Century.

[*Thadeus* or *Tatheus* (as he calls himſelf) Abbot of the *Scots* at *Ratiſbon*, writ, or rather tranſcribed, a Treatiſe intitled, *Fragmentum Chronicorum de S. Kiliano, S. Virgilio, & S. Lullo, &c.* which is extant in *Caniſius*. He begins thus, "*Ego frater, &c.* I Frier *Tatheus*, Abbot of the *Scots* of *Ratiſbon*, at the Pe- "tition of *Conrad*, Provoſt of *Illminſter*, have extracted the under Writing out "of the Chronicle of the Foundation of the *Scotts*, *f.* 29, A. D. 1457, *March* "the 11*th*." He ſeems to have been an *Iriſhman* both from his Name, Promotion, and Subject.]

John of Ireland, a Dominican Frier, is ſaid to have flouriſhed about the Year 1460, and (if any credit may be given to *Michael Plodius*, as he is quoted by *Anthony Alphonſus Fernandes* (*n*),) he writ a Book intitled, *Manipulus Florum*. "For (ſays he) about the Year 1460 in that Book he made a Collection of the "beſt Flowers out of all the ſacred Writers, proper for all Subjects." But as it is certain, that *Thomas* of *Ireland*, [called *Thomas Palmeran*] (of whom before *p.* 74.) writ a Book called *Flores Doctorum*, which (as we ſaid) *John Gualenſis*

(*m*) Hiſtor. Libr. p. 36. (*n*) Notitia Prædicatoriæ familiæ.

or

or *Walleis* began under the Title of *Manipulus Florum*, I cannot but ſuſpect, that *Plodius* and his Followers have propagated an Error both in Relation to the Name of the Author, and the Age wherein he lived. However I will not be poſitive in the Matter, but only lay open my doubt. Some affirm, that one *John of Ireland*, a Dominican alſo, writ a Book intitled, *Scala Dei ſeu Cæli*.

Philip Norris was a Native of *Ireland*, but a Doctor of Divinity of the Univerſity of *Oxford*. [He was put into Prieſt's Orders very Young, and in 1427 promoted to the Vicarage of St. *Nicholas* of *Dundalk* by the Patron of it, *John Blakeny*; and the ſame Year *John Swain*, Archbiſhop of *Armagh*, having conceived a good Opinion of his Abilities, gave him a Licence (*o*) to proſecute his Studies Abroad, and to be abſent for ſeven Years from his Vicarage, on Condition that he ſhould keep a ſufficient Curate to diſcharge the Duties of the Church. He out-ſtayed his Licence of Abſence, and in 1435, was diſtrained (*p*) in two Parts of his Vicarage upon the Statute of Abſentees. During his abode in *England*] treading in the Footſteps of *Richard Fitz-Ralph*, he writ *againſt the Mendicant Friers*, and treated them alſo with ſuch Bitterneſs in his Sermons, that they raiſed great Perſecutions againſt him. [For one *Thomas Hore*, a Dominican, in behalf of himſelf and others of the four Orders of Mendicants, complained to Pope *Eugene* the IVth An. 1431, juſt upon his Entrance into the Papacy, againſt the ſaid *Philip* for the Abuſes and Inſolencies offered to them in his Sermons; and the Pope the ſame Year iſſued a Bull to the Archbiſhops of *Armagh* and *Dublin* to call him to an Account for certain Poſitions advanced by him againſt the Friers. *Hore* alſo petitioned the King the ſame Year complaining, that *Thomas Walſh*, Batchelor of Laws, had obſtructed *Richard*, Archbiſhop of *Dublin*, from reading and promulging certain Proceſſes and Apoſtolick Bulls iſſued in behalf of the ſaid Friers againſt *Norris*. It appears that *Walſh* was innocent of the Matters contained in this Accuſation; but it is probable had raiſed their Reſentment by ſpeaking with too much Freedom in Relation to their Proceedings. For the King, having iſſued a Privy Seal (*q*), commanding *Walſhe* and others to appear before him at the Council in *England* on the *Quindene of Michaelmas* following to anſwer ſuch Things as ſhould be objected to them, *Walſh* Petitioned the Lord Deputy and Council, requeſting, that the Archbiſhop of *Dublin*, who was then Preſent, ſhould be interrogated, whether he or any others at the Time of the Execution of the ſaid Bulls and Proceſſes had given any Obſtruction to them. The Archbiſhop confeſſed, that he had peaceably and quietly read the ſaid Bulls and Proceſſes at the High Croſs of *Dublin* without any Moleſtation given by the ſaid *Walſh* or any other; upon which *Walſh* prayed that the Archbiſhop's Confeſſion ſhould be recorded in Chancery. What further came of the Proſecution againſt *Norris* I know not; poſſibly a Submiſſion to the Friers put a Stop to it.] Upon *Norris*'s Return to his own Country he was firſt made Prebendary of *Yagoſton* in St. *Patrick*'s Church *Dublin*, and afterwards Dean of that Cathedral about the Year 1457, [and having continued under great Infirmities for ſeven Years died in 1487.] He writ, (according to *Bale*) (*r*)

Declamationes quaſdam. Lib. 1.
Lecturas Scripturarum. Lib. 1.
Sermones ad populum. Lib. 1.
Contra Mendicitatem validam. Lib. 1.

and ſome other Pieces. See more of him in *Bale*.

Philip Higgin, a Franciſcan Frier wrote, *Poemata* (*s*) *Sacra*, and died in 1487.

[*Malachy O-Lachnayn*, a Secular Prieſt of the Dioceſe of *Killaloe*, in the Year 1489 writ in *Latin*, *Antiquum Miſſale, containing divers Prayers and Leſſons out of the Holy Scriptures, a Kalendar, and the Pſalms of* David, *with many*

(*o*) Regiſt. Swain. Tom. 1. p. 120. (*p*) Ibid. p. 634. (*q*) Litt. de privat. Sigil. 3°. Aug. 9. H. 6. (*r*) Cent. 14. No. 99. (*s*) Annal. Ultan.

Prayers and Hymns intermixed. After the Pſalms are annexed many Hymns, Prayers, and ſhort Sermons, and the Offices of divers Saints, with ſhort Lives of the Saints. The Manuſcript of theſe Pieces, written in a fair *Gothick* Character on Velom, and finely illuminated, is extant in Quarto in the College Library, A. 4. 8. and the Year when it was compoſed, with the Author's Name and Title, appears in the Beginning of the Work, written by himſelf.]

Pandarus, or the Author of a Book *De Salute Populi*, flouriſhed in the Reigns of *Edward* the IVth, *Edward* the Vth, *Richard* the IIId, and *Henry* the VIIth; perhaps alſo in the Reign of *Henry* the VIIIth. In that Treatiſe he lays down the Cauſes of the Calamities of *Ireland*, and preſcribes Remedies adapted to thoſe Times.

Charles Maguire, a Native of the County of *Fermangh*, Canon of the Church of *Armagh*, [and Dean of *Clogher*] was an eminent Divine, Philoſopher and Hiſtorian, and writ *Annales Hiberniæ uſq; ad ſua tempora.* [They are often called *Annales Senatenſes*, (*t*) from a Place called *Senat-Mac-Magnus*, in the County of *Fermanagh*, where the Author writ them, and oftener *Annales Ultonienſes*, *the Annals of Ulſter*; becauſe they are chiefly taken up in relating the Affairs of that Province. They begin An. 444, and are carried down by the Author to his Death in 1498: But they were afterwards continued by *Roderick Caſſidy* to the Year 1541. Our Author writ alſo a Book intitled, *Ænguſius Auctus*, (*u*), or the Martyrology of *Ængus* enlarged; wherein from *Marian Gorman*, and other Writers, he adds ſuch Saints, as are not to be met with in the Compoſition of *Ængus*.] He died on the 23*d* of *March*, 1498, in the ſixtieth Year of his Age. [There are alſo aſcribed to him *Scholia* or Annotations on the Regiſtry of *Clogher*.]

Donald O-Fibely, a Native of the County of *Cork*, lived in the cloſe of this Century, and writ *The Annals of Ireland in the Language of that Country, which he carried down to his own Times*, and dedicated them to *Florence Mahoun.* Sir *James Ware* ſays, he ſaw them in Manuſcript in the Poſſeſſion of *Florence Carty* in *London* in 1626. [*Anthony Wood* (*w*) makes him a Student of the Univerſity of *Oxford*, and ſays he was much valued by his Countrymen for his unwearied Induſtry in Matters relating to Hiſtory and Antiquity; and aſſerts that he was living in 1505.]

An Anonymous Franciſcan Frier, Contemporary with *Donald O-Fibely*, collected and publiſhed the *Statutes of the Franciſcans in Ireland.*

CHAP. XIII.

Writers of the Sixteenth Century, viz. *From the Year* 1500 *to the Year* 1600.

MAURICE de Portu, or *O-Fibely*, was a Franciſcan Frier, and Archbiſhop of *Tuam.* [See an Account of his Life Vol. 1. p. 613. He was called *Maurice of Ireland*, and under that Denomination] is mentioned by *Francis Gonzaga* (*x*). "*Maurice* of *Ireland* (ſays he) *poſtilled* (A) *the*

(*t*) Act. Sanct. p. 5. Cap. 13. Flahert. Pref. ad Ogyg. p. 19. (*u*) Act. Sanct. p. 5. Cap. 5. (*w*) Athen. Oxon. Tom. 1. p. 5. (*x*) De Orig. Francis. Pars. 1. p. 88.

(*A*) A *Poſtill* ſignifies *a Gloſs or Comment* which follows the Text or Words of the Author apart and by itſelf, as if it were ſomething *poſt illa Verba*; and from theſe two Words *poſt illa*, it grew into a technical Term. *Poſtills* in their firſt Uſe denoted a ſhort Expoſition on the Goſpel; becauſe, as ſome ſay, the Goſpels often begin with *poſt illa Tempora*, or *poſt illos Dies.* Afterwards it became indifferently

" *the whole Philoſophy of* John Scotus, and very learnedly commented upon his " *Univerſalia.* He alſo publiſhed a *Dictionary to the Holy Scriptures.*" *Anthony Poſſevin (b)* gives this Account of his Works : " *Maurice* (ſays he) an *Iriſh* Fran- " ciſcan, and Archbiſhop of *Tuam*, compoſed *a Dictionary to the Holy Scriptures*, " which was firſt printed at *Venice* in 1603 by *John Antony* and *James Francis*, at " the Command of the moſt illuſtrious *Matthew Zane*, Patriarch of *Venice*; though " it is not extant farther than the Letter E inclusive. He alſo expounded *the* " *whole Doctrine of* John Scotus *with Notes*, or, as they are called, *Poſtills* or " *Commentaries*, which, particularly as to what regards his *Queſtions*, were pub- " liſhed at *Venice* in the Year 1500 by *Simon de Luere*. His *Theorems* alſo for the " Explanation of the Senſe of *Scotus* were printed in the ſame Place by *Lazarus* " *Soard* Anno 1514. But his *Enchiridion Fidei*, or *Manual of Faith*, came out " before in 1509, by the Care of *Octavian Schott* : [Under this Title: *Enchiri- dion Fidei lucubrationibus preclariſſimi Doctoris magiſtri Mauritii de Portu Hiber- nici Ordinis Minorum, Archiepiſcopi Tuamenſis digniſſimi. Venetiis* 1500, 4°. and is dedicated to *Gerald de Geraldinis*, Earl of *Kildare*.] *James Mitt* put forth *Scotus*'s " *Oxford Treatiſe on the four Books of Sentences* at *Lyons*; as *John Gracius* did his " *Reportata* at *Paris* two Years before, *i. e.* in 1518. It is further ſaid, that " *Maurice* writ *a Treatiſe on the Life of* John Scotus, and *a Book of Diſtinctions*, " which is preſerved at *Ravenna* among the Franciſcan Friers, together with his " *Compendium of Truths* in 4to, in *Leonine* Verſe, as *Henry Villot* affirms under " the Word *Maurice de Portâ.*" He alſo writ, *In Porphirium.* Lib. 1. Print- ed at *Venice* in 1519. [The Titles of his Works (as given by *Anthony Wood (c)*) are theſe :

Expoſitio ſive Lectura accuratiſſima in Quæſtiones Dialecticas D. Johannis Scoti in Iſagogen Porphyrii. Ferrara 1499. Venice 1512; being the ſame Work which is mentioned by *Ware* to be printed at *Venice* in 1519, and is intitled, *Lectura accu- ratiſſima Mauritii Hibernici in Queſtiones Doctoris Subtilis ſuper Iſagogis Porphyrii. Modus quoque ſignificandi, ſeu Grammatices ſpeculative ejuſdem ſubtilis Scoti, ut Fama eſt, tractatus perutiliſſimus.* Impreſſum Venetiis 5to Maii 1519.

Commentaria Doctoris ſubtilis Johannis Scoti in duodecim Libros Metaphyſicæ Ariſtotelis emendata, et Quotationibus, concordantiis atque Annotationibus decorata. Venice 1507. fol. This is the Treatiſe which *Gonzaga* and *Poſſevin* call Poſtills or Commentaries.

Epithemata in Inſigne formalitatum Opus de Mente Doctoris ſubtilis, &c. Venice 1514; being what *Poſſevin* calls *Theorems for the Explanation of the Senſe of* Scotus.

Dictionarium ſacræ Scripturæ Univerſis Concionatoribus apprime utile et neceſſari- um, Venice 1603, which is the Dictionary mentioned by *Poſſevin* and *Gonzaga*, and reaches no farther than the Word, *Extinguere.*

Epiſtolæ diverſæ ad Johannem Camerſium. Theſe are the ſixty Epiſtles mention- ed by *Camers* in his Comment on the 35th Chapter of *Solinus*.] He died at *Galway* in 1513. *May* the 25th.

[*Chriſtopher Cuſack* of *Geraldſtown* made *a Book of Collections relating to* Iriſh *Affairs in the Year* 1511, which is extant in M. S. in the College Library, to which Primate *Uſher* prefixed ſome Genealogical Tables.]

Nicholas Magwire was advanced to the Biſhoprick of *Leighlin* Anno 1490 [See an Account of him Vol. I. p. 462.] He writ *a Chronicle*, from which *Thady Dowling* acknowledgeth he had great Aſſiſtance in compiling his *Annals.* He alſo writ *the Life of his Predeceſſor* Milo Roch, and other Treatiſes, which his untimely Death obliged him to leave unfiniſhed. He died in 1512 or 1513.

(*b*) Apparat. Sacr. (*c*) Athen. Oxon. v. 1. p. 9.

differently to ſignify a *Comment* on any Writing; and from hence a Writer of *Poſtills* was called *Poſtil- lator. Geſner* in enumerating the Works of *Hugo Cardinalis* (who flouriſhed Anno 1240) obſerves " that " he was the firſt who poſtilled Books." But *Trevet*, ſpeaking of *Stephen*, Archbiſhop of *Canterbury*, under the Year 1228, ſays, " He writ *Poſtills* on the Bible, and divided it into Chapters, ſuch as we " uſe now." The Word was firſt framed about the latter End of the 12th, or beginning of the 13th Century.

Thomas

Thomas Brown, a Secular Prieſt, about the Year 1513, writ *The Life of Nicholas Magwire*, Biſhop of *Leighlin*, whoſe Chaplain he had been. I do not find when he died.

Cornelius Hugonis, or *Fitz-Hugh*, was an Obſervantin Frier of the Order of St. *Francis*, and Provincial Vicar of that Order for *Ireland*. *Wading* (*d*) ſays, that he writ and publiſhed *The Life of S. Patrick the Apoſtle of Ireland*, or that he corrected that Life, which was writ by ſome Anonymous Author, and procured it to be publiſhed at *Antwerp* 1514. But it appears from *Bolandus* (*e*), who took Pains to mention all the Authors he could find, who employed themſelves on that Subject; that *Cornelius Hugonis* only procured *Joceline*'s Life of St. *Patrick* to be printed that Year at *Antwerp*; and Archbiſhop *Uſher* (*f*) has a Paſſage to the ſame Purpoſe. This is the ſame Life which *Meſſingham* afterwards publiſhed at *Paris* in 1624.]

Thomas Fitch, a Canon Regular, and Sub-Prior of the Cathedral of *Chriſt* Church *Dublin*, [was for ſometime a Student at *Oxford*, as *Anthony Wood* (*g*) from certain imperfect Notes of that Univerſity ſhews.] He writ, *De rebus Eccleſiæ ſuæ*. Lib. 1. which is called *The White Book of Chriſt Church*. Perhaps alſo he writ *The Necrology*, or *Book of Obits* of the ſaid Church. For it appears from the Faſhion of the Character that it was writ in his Time. [The above mentioned *Anthony Wood* takes the *Liber Albus*, and *the Book of Obits* to be one and the ſame Work. But unqueſtionably he is miſtaken; for the *White Book* of *Chriſt* Church is at Preſent carefully preſerved in the Chapter-houſe of that Cathedral, and the Book of *Obits*, may be ſeen among the Manuſcripts of Trinity College *Dublin*.] *Fitch* died on the 16*th* of *January* 1517, and was buried in *Chriſt* Church, *Dublin*.

Staniburſt (*h*) relates, that *Philip Flattiſbury* flouriſhed in the Year 1517, and writ *Divers Chronicles* at the Inſtance of *Girald*, Earl of *Kildare*: And *Flattiſbury* in the beginning of thoſe Annals, which are extant in Manuſcript under his Name, ſpeaks thus of himſelf and his Performance. "Here follow divers Chro-
"nicles written at the Inſtance of the Noble and Magnanimous Lord, *Girald*
"*Fitz-Girald*, Lord Deputy of *Ireland*, by *Philip Flattiſbury* of *Johnſtown*
"near *Naas* A. D. 1517, and in the ninth Year of King *Henry* the VIIIth."
But by comparing theſe Annals with the Annals of *Ireland*, publiſhed by *Cambden* at the End of his *Britannia* (the greateſt Part whereof was written by *Penbridge*, as I ſaid (*i*) before) it is evident, that *Flattiſbury* was only a Verbal Tranſcriber of them, and not the Author, a very ſmall Addition to them only excepted. It is moſt certain, that formerly many prefixed their Names at the Beginning, or ſet them at the Ends of Books, which they only copied: From whence it often happened, that the genuine Authors were defrauded of their due Honour.

George Cogley, a Notary-Publick, and Regiſter of the Dioceſe of *Meath*, [ſpent (*k*) ſome Time in the Study of the Civil-Law at *Oxford*.] In the Year 1518 he writ *a Catalogue of the Biſhops of Meath*, from *Simon Rochfort* the firſt *Engliſhman* who ſat in that See, to *Hugh Inge*, who was Contemporary with him. [This Catalogue fell (*l*) into Dr. *Uſher*'s Hands, when he was Biſhop of *Meath*, and was by him communicated to Sir *James Ware*, as being ſerviceable in compiling the Hiſtory of the Prelates.]

An. 1513 a Ciſtertian Monk of the Abby of *Duiſk*, in the County of *Kilkenny*, at the Inſtance of *Charles Cavenagh*, his Abbot, writ *the Annals of Ireland*, which he afterwards continued down to the Time of the Diſſolution of Monaſteries, and inſerted them into the Regiſtry of the Charters of that Convent.

Theobald Anguilbert, a Doctor of Phyſick of the Univerſity of *Paris*, (as I think) writ a Book called, *Menſa Philoſophica*, the *Philoſophick Table*; which is a Treatiſe of *Table-talk*, *with ſome Joaks*, *and Witticiſms annexed*. It was printed at *Paris* An. 1530 by *John de Harſy*, and the Author profeſſes himſelf an *Iriſhman* in the Epiſtle Dedicatory. The ſame Work is by ſome erroneouſly aſcribed

(*d*) Script. Minor. (*e*) Vit. Patr. ad 17th March. (*f*) Primord. p. 816. (*g*) Athen. Oxon. v. 1. p. 11. (*h*) Deſcript. Hib. Cap. 7. (*i*) p. 83. (*k*) Athen. Oxon. Vol. 1. p. 11. (*l*) Hiſtor. Lib. p. 110.

aſcribed to one *Michael Scot*, a Phyſician, and was printed under his Name at *Leipſick* in 1603; to which are annexed the Drolleries of *Othomar Luſcinius*.

Magnus or *Manus Fitz-Hugh O Donnell* of *Tirconnell* in 1532 writ *the Life of St. Columb* in a large Volume [in *Iriſh* in three Books: The firſt of which treats of the Actions and Miracles of St. *Columb*, until he began his Journey into Britain. The ſecond deſcribes his Actions in *Britain* until he returned into *Ireland* to the Synod or publick Aſſembly held at *Druimchette*; and the third lays down the Particulars of the Manner how he conducted himſelf in that Aſſembly, and his other Actions to the Time of his Death. This Life is collected from the ſeveral Writers of the Life of that Saint, and other antient Hiſtories and Monuments; and is abridged and turned into *Latin* by *John Colgan* (*m*); who hath omitted many of the Relations in it, which he looked upon to be fabulous and Apocryphal, yet hath inſerted enough of ſuch Traſh to give a reaſonable Reader a Surfeit.]

Patrick Culin, an Auguſtin Hermit, and Biſhop of *Clogher*, by the Aſſiſtance of *Roderick Caſſidy*, his Archdeacon, compiled *a Regiſtry of the Antiquities of his Church*, and inſerted in it *A Catalogue of the Biſhops of* Clogher; [from whence Sir *James Ware* collected the greateſt Part of the Accounts, which he gave of his Predeceſſors and inſerted them in his Hiſtory of the Biſhops of *Ireland*. The Regiſtry concludes with theſe Words, *Ego Ruaricus Scripſi* 1525.——*I* Roderick *writ this in* 1525, which diſcovers the Name of the Compiler, and the Time when it was written.] There is alſo Extant a *Hymn* of his Compoſition *in praiſe of St. Macartin*, firſt Biſhop of *Clogher*, which was uſually ſung on the Feſtival of that Saint, and begins thus,

Feſtum dignum Celebrantes,
Sanctum virum Venerantes,
Maccartinum et Laudantes
Exaudi nos Trinitas.

He died in 1534, and was buried in his own Cathedral at *Clogher*.

Roderick Caſſidy, Archdeacon of *Clogher*, was a Divine, Civilian and Philoſopher, and had alſo an extraordinary Knowledge in the Antiquities of his Country. Beſides *part of the Regiſtry of Clogher*, mentioned before under *Patrick Culin*, he writ *the latter Part of the Annals of* Ulſter, together with many Amendments of the firſt Part.] He died a very old Man, A. D. 1541.

[*John Traverſe*, a Native of *Ireland*, a ſecular Prieſt and Doctor of Divinity, about the Year 1537 or 1538, publiſhed *a Book in Defence of the Pope's Supremacy*, and in Contempt of the Statute 28th *Hen.* VIIIth. Cap. 13. For which Offence he was indicted and puniſhed according to Law. *Spondanus* (*n*), *John Lynch* (*o*) and others ſay, that his Hands were cut off and burnt. But this muſt be a malicious Aſperſion. For there is no ſuch Puniſhment appointed by the Act for that Offence. It is true he was afterwards condemned for High Treaſon, and executed at *Tyburn* (*p*) for being an active Inſtrument in the Rebellion of *Thomas Fitz-Gerald*; for which he has found a Place in the *Iriſh* Martyrology, among other Saints of the ſame Stamp.]

Patrick Finglas, an eminent Lawyer, was by King *Henry* the VIIIth made Chief Baron of the *Exchequer*, and afterwards in 1534 Chief Juſtice of the *King's-Bench* of *Ireland*. He writ *a Treatiſe on the Cauſes of the Calamities of* Ireland, *and the Remedies of them*; [to which he gave this Title,

A Breviate of the getting of Ireland, *and of the Decay of the ſame.*

(*m*) Trias. Thaum. p. 389. (*n*) Ad An. 1539. (*o*) Cambr. Evers. p. 205. (*p*) Cox. Vol. I. p. 245.

Sir *William Darcy*, Vice-Treaſurer of *Ireland* for a Time, was a Man of Wiſdom and Learning, and one who for his good Services to the *Engliſh* Intereſt in that Country had great Merit. He died far advanced in Years in the County of *Meath*, where he was born, An. 1540. He writ a Book in *Engliſh* intitled,

The Decay of Ireland, *and the Cauſes of it.*

Sir *Thomas Cuſack*, a Gentleman of an antient Family in the County of *Meath*, bore many high Offices in *Ireland*; having been Maſter of the Rolls, Keeper of the great Seal, Lord Chancellor, and one of the Lords Juſtices. He writ, *A long Epiſtle to the Duke of* Northumberland *concerning the then State of* Ireland, *dated the 8th of* May 1552. 6. *Edw.* VIth. It is extant, together with the foregoing Books of *Darcy* and *Finglas* among the M. S. of the late Dr. *Sterne*, Biſhop of *Clogher*, in the College Library.]

Edward Walſh flouriſhed in the Year 1550. He went for *England*, and was received into the Family of *Edward Seymour*, Duke of *Somerſet*, Uncle to *King Edward* the VIth, and then Protector of theſe Kingdoms. About that Time (as his Contemporary *Bale* ſays) He writ a Book intitled,

De Officiis pugnantium propatriâ, Lib. 1. beginning—— *Tot Devinctus beneficiis veſtræ*; and another thus intitled. *Ut Hibernia per Dei verbum Reformetur*. Lib. 1.

An Epitome of this Book was in the Cuſtody of the Keeper of the Royal Records at *Weſtminſter*. I have not diſcovered when or in what Place he died.

Thomas Waterfield, Archdeacon of *Leighlin*, was Contemporary with the beforementioned *Walſh*, and is ſaid to have written *ſome Collections relating to the Hiſtory of* Ireland. *Dowling* cites him in his Annals. He died about the Year 1553.

Nicholas Staniburſt writ in *Latin* a Treatiſe intitled, *Dieta Medicorum*, and died in 1554, as *Richard Staniburſt* (*q*) ſays,

George Dowdal, Archbiſhop of *Armagh*, and a Native of the County of *Louth*, died in 1558. [See an Account of his Life, Vol. I. p. 91.] He writ divers *Sermons*, and tranſlated from the *Latin* into *Engliſh*,

The Life of John Courcey, *Conqueror of* Ulſter,

which is yet extant in Manuſcript, in the *Chandois* Library.

[Another *Dowdal* of the Name of *John*, was lately living, and commonly called *Dorrell:* For it is a Practice among the Romiſh Eccleſiaſticks of *Ireland* to aſſume Names different from thoſe of their Birth, in order to perſuade Foreigners that the Perſecution is ſo ſevere in that Country, that they dare not with Safety appear in Publick without diſguiſing their Perſons and Names, the contrary of which is manifeſtly true. This *Dowdall* or *Dorrell*, call him which you will, was an Auguſtinian Hermit, and ſtudied in the great Convent of that Order in *Paris*; and after his Return to *Ireland* was appointed by King *James* the IId. one of his Preachers, upon which Prince's Misfortunes, he went to *London*, where ſeveral of the Nobility thought him a well qualified Perſon to commit the Care and Education of their Children to him, whom he attended in their Travels abroad. He returned to *Dublin* about the Year 1727, and in the following Year was appointed Provincial of his Order; in Execution of which Office he died in *Bridge-ſtreet* on the fourteenth of *November* 1739, and was interred in St. *James*'s Church-yard. He publiſhed the following Treatiſes,

The Infallibility of the Catholick Church. Printed—— *London*——
The Life of St. Auguſtin, *Biſhop of* Hippo, Dublin—— 8vo.]

(*q*) Deſcrip. Hib. Cap. 7.

David

David de la Hoide, a Native of *Ireland*, and (as I think) of the Barony of *Carbury* in the County of *Kildare*, was admitted (*r*) a Probationer of *Merton* College, *Oxford*, An. 1549, and in 1553 took his Degree of Maſter of Arts. *Staniburſt* (*s*) gives him the Character "of an exquiſite and profound Clerk, a good *Latin* and "*Greek* Scholar, an expert Mathematician, Antiquary, and Divine." But he was expelled *Oxford* in the Year 1560 for denying the Queen's Supremacy, and from thence retired to his Native Country. While he was at *Oxford* he writ,

An Oration in praiſe of Mr. Jaſper Heywood, Chriſtmas Lord of *Miſrule* in *Merton* College, intitled, *de Ligno & Fæno*, alluding to the Name *Heywood.*

Schemata Rhetorica in tabulam contracta.

Patrick Cuſack, a Gentleman of *Ireland*, had his Education at *Oxford*, and was afterwards a School Maſter in *Dublin* "where (*t*) his admirable Learning gave "great Light to his Country, though he employed his Time rather in the "Inſtruction of Scholars than penning of Books." He flouriſhed in 1566, and wrote in *Latin*, probably for the Uſe of his School,

Diverſa Epigrammata, of which this is a Specimen;

Verba aliis ſi des, tandem tibi verba dabuntur:
Fraus ſequitur fraudem, Corpus ut umbra ſuum.

One *Dormer*, a Civilian, was born at *Roſſe*, in the County of *Wexford*, and became a Student at *Oxford* in this Century; though both *Anthony Wood* and *Richard Staniburſt* are ſilent as to the particular Time when he lived, or what his Chriſtian Name was: He wrote, (ſay the above cited Authors) in Ballad-Royal.

The Decay of Roſſe.

One *Butler*, (*u*) a Native of *Waterford*, whoſe Chriſtian Name we are not informed of, tranſlated *Maturinus Corderius's Book of Phraſes into* Engliſh *in the Year* 1562. He was a Scholar to *Peter White* next to be mentioned.

Peter White, was born in *Waterford*, but educated at *Oxford*, where he was elected a Fellow of *Oriel* College in 1551, and took his Degree of Maſter of Arts in 1555. Early in the Reign of Queen *Elizabeth* he returned to his Native Country, and applied himſelf to the teaching of School, in which way he got ſo great a Reputation, that he was uſually ſtiled *the lucky or the happy Schoolmaſter of* Munſter. He was promoted to the Deanery of *Waterford* upon the Reſignation, and at the Requeſt, of *Patrick Walſh*, Biſhop of *Waterford* and *Liſmore*, who being decayed by Age both in Body and Senſes, petitioned the Government to be diſcharged of the ſaid Deanery on the fifteenth of *June* 1566; and in the ſame Petition he recommended *Peter White* for his Succeſſor in the Deanery, "being a Man (ſays he) very well learned, paſt Degrees in Schools, and of "virtuous ſober Converſation, by whoſe Induſtry and Travail a great Part of "the Youth both of this Country (*Waterford*) and of the Country of *Dublin*, "have greatly profited in Learning and virtuous Education." And accordingly a *Conge de Eſlire* iſſued to the Chapter of *Waterford* on the twenty-ſecond of that Month, requeſting them to proceed to the Election of the ſaid *White*. But he was ejected from the Deanery ſome Time after; becauſe he would not conform to the Religion then eſtabliſhed. He continued however to teach School, which was then accounted a moſt excellent and uſeful Employment in *Ireland* by the Romiſh Party; for thereby the Sons of Noblemen and Gentlemen had the Op-

(*r*) Athen. Oxen. Vol. I. p. 157. (*s*) Deſcrip. Hib. Cap. 7. (*t*) Ibid. (*u*) Ibid.

portunity

portunity of being trained up in their own Religion, without ſending them Abroad for foreign Education. He had under his Tuition *Richard Staniburſt*, *Peter Lombard*, and ſeveral other Youths, who afterwards became eminent for Learning. He lived to the latter End of the Reign of Queen *Elizabeth*, but I am not able to fix the particular Time of his Death. He laid out his Time rather on the making of Scholars than Books; and yet was not idle even that Way. For we are told by one (*w*) who had been under his Care, that he writ the following Pieces,

Epitomen in Copiam Eraſmi.
Epitomen figurarum Rhetoricarum.
Annotationes in Orationem pro T. A. Milone.
Annotationes in Orationem pro Archia Poeta.
Epigrammata diverſa.

Nicholas Quemerford, D. D. was born in *Waterford*, but had his Education in the Univerſity of *Oxford*, where he took his Degree in Arts in 1562. "He "ſpent (ſays *Anthony Wood* (*y*)) four Years in *Oxford* pecking and hewing (as he "terms it) at Logick and Philoſophy, and afterwards returned to *Ireland* and "took Orders. But he was turned out of whatever Preferments he had; becauſe "he would not conform himſelf to the then eſtabliſhed Religion. From thence "he betook himſelf to the Univerſity of *Lovain*, where he was promoted to "the Degree of Doctor of Divinity on the twenty-third of *June* 1576," but in 1575 according to *Staniburſt*. He afterwards became a Jeſuit and died in *Spain*. (*y*) He writ in *Engliſh* a learned Diſcourſe intitled,

Anſwers to certain Queſtions propounded by the Citizens of Waterford.
Divers Sermons, and other Works.

Peter Lombard was by Birth a *Waterford* Man, and Scholar to *Peter White*. He ſtudied Philoſophy two Years and a half at *Louvain*, and when he took his Degree of Maſter of Arts was by the uniform Conſent of the four Principals elected *Primus Univerſitatis*. He writ,

Carmen Heroicum in Doctoratum Nicholai Quemerfordi.]
Carmina in laudem Comitis Ormoniæ.

James King, a Citizen of *Dublin*, and Scholar to the before-mentioned *Patrick Cuſack* about the Year 1566; from whoſe Tuition he went to *Cambridge*, and was probably matriculated in that Univerſity; but died about the Year 1569 before he could attain to that Ripeneſs of Learning, which a Man of his natural Abilities might have in View. He writ,

Carmina in laudem Henrici Sydnæi.
Diverſa Epigrammata.]

Richard Smith, Doctor of Divinity, died at *Doway*, in *Artois*, on the 9th of *July* 1563, in the 63d Year of his Age. *Richard Staniburſt* (*z*) makes him an *Iriſhman*, and ſays he was born of obſcure Parents at *Rathmacney*, three Miles from *Waterford*. But in as much as *Bale* (*a*) (who was acquainted with him) numbers him among the *Engliſh* Writers, and *Smith* himſelf both in his Epiſtle before his Book written againſt *Philip Melanchthon* (which he dedicated to *Philip Hoſden*, Abbot of St. *Gertrude at Louvain*,) and in other Parts of his Works publiſhed at *Louvaine*, expreſsly calls himſelf an *Engliſhman* of *Worceſter*, I have omitted giving the Titles of his Works in this Catalogue: Yet whoever hath a Mind to ſee them may turn to *Poſſevin*.

(*w*) Stanihurſt deſcript. Hib. Cap. 7. (*x*) Athen. Oxon. Vol. I. p. 200. (*y*) Ut ſupra.
(*z*) Ut ſupra. (*a*) Cent. 9. No. 46.

[*James*

[*James Walsh* was born in *Ireland*, but in what particular Province I am not able to inform the Reader. He was a Master of Arts, and Student in Divinity, (I suppose) in the University of *Oxford*. For the inquisitive *Anthony Wood* (*b*) tells us, that in 1572 he had Chambers, and took his Commons there in *Hart-Hall*, and in the Matricula Roll of that Year is intitled *Magister*. He *translated Giraldus Cambrensis into English*, and writ *Diversa Epigrammata*. Neither *Stanihurst* nor *Wood* mention the Time of his Death.]

Matthew Sheyn was consecrated Bishop of *Cork* and *Cloyne* in 1572, and died in 1582 or 1583. See Vol. I. p. 564. Perhaps he was that *Sheyn*, whom *Richard Stanihurst* (*c*) mentions to have been educated at *Oxford* and *Paris*, and that he wrote *a Treatise de Republicâ*. *Anthony Wood* (*d*) says that one *John Sheyn* took his Degree of Master of Arts at *Oxford* on the 9th of *March* 1523, and adds, that possibly he was the Author of the aforesaid Treatise. I must leave the Doubt undetermined.]

It is scarce worth mentioning, that *James Caddel* lived in this Century, and writ, *Diversa Epigrammata*. Many other of these sort of Writers I pass over.]

Thomas Long, Doctor of the Civil and Canon Laws of the University of *Paris*, lived in 1576. He writ, according to *Stanihurst* (*e*); *De Speciebus, contra Mendacem Monachum.*—— *In Aristotelis Physica.*——*Theses ex præcipuis Juris utriusque partibus selectas*, dedicated to *Charles* Cardinal of *Bourbon*.

Richard Creagh flourished about the same Time. He was born in the City of *Limerick*, [of which his Father was a Merchant, and he himself in his Youth was bred to the same Business; but quitting it, he retired to *Louvain* for Education, where he became eminent for Learning, and entred into Priest's Orders. He returned to *Limerick*, where he opened a School for the Instruction of Youth; but being tired of that sort of Life, and desirous to become a Monk, he took a Journey to *Rome* to sollicit the Pope's Licence, which though he failed in, yet he was by him promoted to the Archbishoprick of *Armagh*. He died in the Year 1585 (as it is said) in the Tower of *London*, having been imprisoned there by the State.] He writ *De Linguâ Hibernicâ*. Lib. 1, which is yet extant in Manuscript, [and some Collections out of it are among the Manuscripts of the late Bishop of *Clogher* in the College Library.] *An Ecclesiastical History*, part of which was in Sir *James Ware*'s Time in the Possession of *Thomas Arthur*, Doctor of Physick. He is said also to have written *De Controversiis Fidei*, [which possibly may be the same Treatise that *Stanihurst* (*f*) calls *Responsiones ad Casus Conscientiæ*, as his *Chronicon Hiberniæ*, may be what the same Writer calls *Topographia Hiberniæ*]—*Vitas Sanctorum Hiberniæ*, and *Catechismum Hibernicè*.

Edmund Tanner, (perhaps *Tonnery*) D. D. was Contemporary with *Creagh*, and writ (*g*), *Lectiones in summam D. Thomæ*.

[*Nehemiah Donellan*, Archbishop of *Tuam*. See his Life. Vol. I. p. 615. It appears by a privy Seal dated the 24th of *May* 1595 for his Advancement to the Archbishoprick of *Tuam*, that one of his Merits is mentioned to be, that "he had taken great Pains in translating and putting to the Press, *the Communion Book and New Testament in the* Irish *Language*, which Queen *Elizabeth* "greatly approved of." The New Testament, with a Dedication and Preface of his Writing affixed to it was published in 1603, 4to.]

John Usher, who was Mayor of *Dublin* in 1574, Father to Sir *William Usher* the Elder, Knight, writ a Treatise *de Reformatione Hiberniæ*; which was extant in Manuscript in the Hands of Primate *Usher*, [and by him deposited in the Library of *Trinity* College, *Dublin*.]

Nicholas Walsh, a Student of *Cambridge*, and Chancellor to St. *Patrick's*, *Dublin*, was consecrated Bishop of *Ossory* in *February* 1577, and was murdered in 1585. [See Vol. I. p. 418.] He writ some learned *Sermons* in Latin, which were extant in his own Hand-writing in Sir *James Ware*'s Time. He also about the Year 1573 began *a Translation of the New Testament into Irish*; which was after-

(*b*) Athen. Oxon. v. 1. p. 199. (*c*) Descrip. Hib. Chap. 7. (*d*) Fasti Oxon. ad An. 1523.
(*e*) Ut supra. (*f*) Descript. of Irel. chap. 7. (*g*) Ut supra.

wards done out of the *Greek* by *William Daniel* D. D. late Archbiſhop of *Tuam*, who died on the 11th of *July* 1628.

[*Derby Hurley*, a Civilian and Philoſoper, writ, *in Ariſtotelis Phyſica*. Lib. 1, (*b*). I know not whether he was the ſame Perſon with *Dermot Hurley*, Titular Archbiſhop of *Caſhel*, whom the Author of the Analecta ſays was executed at *Dublin* in 1583.]

John Kerney was Contemporary with *Walſh* before-mentioned, and his moſt intimate Friend and Companion. He was alſo educated at *Cambridge*, and was Treaſurer of St. *Patrick*'s, *Dublin*. He writ *a Catechiſm in* Iriſh, which I believe was the firſt Book that was ever printed with *Iriſh* Types. He alſo tranſlated *the Bible into* Iriſh, which was extant in Manuſcript in *Ware*'s Time. He died about the Year 1600, and was buried in St. *Patrick*'s, *Dublin*.

[*James Staniburſt*, Father to *Walter* and *Richard Staniburſt* hereafter-mentioned, was by Profeſſion a common Lawyer, Recorder of *Dublin*, and Speaker in ſeveral Parliaments. He writ in Latin, *Pias Orationes*.——*Ad Corcagienſem Decanum Epiſtolas plures*: beſides three Speeches in *Engliſh*, which he made as Speaker at the Beginning of the Parliaments of 3d and 4th *Philip* and *Mary*, 2d and 11th of *Elizabeth*. He died on the 27th of *December* 1573, aged fifty-one.

Thomas O-Heirnan, a learned Divine, and Dean of *Cork*, wrote, *Ad Jacobum Staniburſtum Epiſtolas plures*.

Richard Bellew Eſq; a Native of the County of *Louth* (as I am informed) and a Student of *Lincolns Inn*, collected and publiſhed a Book intitled, *Les Ans du Roy Richard le ſecond collect enſemble hors de les Abridgments de Statham, Fitz-Herbert & Brook*. London 1585. 12mo. and dedicated to the Benchers, utter Barriſters and Students of *Lincolns-Inn*, with a ſhort Table annexed. He alſo collected and publiſhed a Book commonly known by the Name of *Brook's new Caſes*, under the following Title: *Aſcuns Novell Caſes de les Ans & Temps le Roy Henry VIII. Edward VI. & la Royne Marie, eſcrie ex la grand Abridgment compoſe per Sir Robert Brook Chevalier &c. la diſperſe en les Titles, mes icy Collecte ſub Ans*. London 1587. He mentions this Book as collected by him in Manuſcript in his Dedication of the former.

Walter Staniburſt, Son of the before-mentioned *James*, tranſlated into *Engliſh*. *Innocentius de contemptu Mundi*.]

Richard Staniburſt, [was alſo Son of the ſaid *James Staniburſt*, and Uncle to Archbiſhop *Uſher*, his Siſter *Margaret* being that Prelate's Mother.] He was educated for a Time at *Oxford*, [where he took one Degree, and from thence retired to *London*, and ſtudied the Law in *Furnival*'s and *Lincolns-Inns*. He returned to his own Country, and ſtayed there ſome Time; but being deſirous of greater Liberty in the Enjoyment of his Religion (which was *Popiſh*) he went into the Low Countries, where after the Death of his Wife he took Orders, and being eminent for his Parts and Learning was made Chaplain to *Albert* Archduke of *Auſtria* at *Bruſſels*, who was then Governour of the *Spaniſh Netherlands*, where he died in 1618.

He writ, while he was a Youth, *Harmonia ſeu Catena Dialectica in Porphyrium*. Londini 1570 & 1579. fol. Iterum Lugduni folio, & Pariſiis. 4°.

He writ afterwards in Latin, *De rebus in Hibernia geſtis*. Lib. 4. which, with an Appendix out of *Giraldus Cambrenſis*, and ſome Annotations, he publiſhed at *Antwerp* in 1484, 4°. [*Keating* (*i*) falls foul upon theſe four Books, and indeed with ſome Reaſon, if it be conſidered with what Numbers of Errors, not to ſay malicious Repreſentations, it abounds; and he obſerves, that *Staniburſt* was too young to undertake ſuch a Work, was unacquainted with the *Iriſh* Language, and aſſerts, "that he was prejudiced with the Rewards and Preferments which "were promiſed him to blacken the Nation. But that he lived to repent this "Injuſtice, and when he had entred into Orders promiſed to recant publickly, "all the Falſhoods he had publiſhed, and that he (*Keating*) was credibly infor-

(*b*) Stanihurſt. Deſcrip. of Irel, Ch. 7. (*i*) Hiſt. pref. p. 9.

med,

" med, that a Writing was drawn up for that End in order to be printed in *Ire-*
" *land.*"] He writ alſo *De Vita S. Patricii.* Lib. 2, which was printed at *Ant-werp* Anno 1587. 12mo. *Hebdomada Mariana ex orthodoxis Catholicæ Romanæ Eccleſiæ Patribus Collecta, in Memoriam Septem Feſtorum B. V. Mariæ per ſingulos Hebdomadæ dies diſtributa*, Antwerp 1689, 12mo. And a little before his Death, he writ, *Hebdomada Euchariſtica*, Doway 1614. He writ alſo in Engliſh *a Deſcription of* Ireland, dedicated to Sir *Henry Sidney*, Lord Deputy of *Ireland*, which is extant in the printed Holingſhed. [Beſides theſe Treatiſes mentioned by *Ware*, he tranſlated *the firſt four Books of Virgil's Æneis into Heroick Verſe*, London 1583. 8vo, as alſo *ſome Pſalms of* David, printed at the End of his Æneis, *Poetical Conceits*, Latin and Engliſh, and ſome Epitaphs. He writ, beſides theſe Tracts—*The Principles of Catholick Religion*, and in Latin a Piece under this Title.— *Brevis Præmunitio pro futurâ concertatione cum Jacobo Uſſerio Hiberno, Dublinienſi, qui in ſuâ Hiſtoricâ explicatione Conatur probare, Pontificem Romanum (legitimum in terris Chriſti Vicarium) verum et Germanum eſſe Antichriſtum.*— Doway 1615. 8vo. This laſt Tract was written on Account of a Book publiſhed by Archbiſhop *Uſher*, intitled, *An Hiſtorical Explication*, &c. See *Uſher's* Life, Vol. I. p. 103.

Our Author, *Richard*, had a Son named *William Stanihurſt*, who was born at *Bruſſels* in 1601, and at the Age of Sixteen entred into the Society of the Jeſuits. He was a Man endowed with excellent Parts, and a Writer of ſeveral Treatiſes, of which *Sotvellus* (*b*) gives the following Catalogue; which I mention, in regard he bore ſo near a Relation to *Ireland*, though not born in it.

Album Marianum, in quo prosâ et Carmine Dei in Auſtriacos beneficia, et Auſtriacorum erga Deum Obſequia recenſentur.—Louvanii 1641. Fol.

De Infernorum Ergaſtulo.—Antwerpiæ 1655.—Theſe two Tracts were printed without his Name.

Theſaurus Moralis Noſtri Franciſci Labatæ novis Commentationibus Auctus. Duobus Tomis. Antwerpiæ 1652. Fol.

Dei Immortalis in Mortali Corpore Patientis Hiſtoria Moralis, Doctrinæ placitis et Commentationibus illuſtrata.— Antwerpiæ 1660. Octavo.

Regio Mortis.— Antwerpiæ 1652, 1654. Octavo.

Quotidiana Chriſtiani Hominis Teſſera.—Antwerpiæ 1661. Quarto.

Veteris Hominis per expenſa quatuor noviſſima Metamorphoſis. Antwerpiæ 1661. Octavo.

According to *Archdekin* (*i*), he was the Author alſo of theſe two Books (*viz.*) *Theſaurus Concionum*, and, *De Paſſione.*

He died on the Tenth of *January* 1663.

Daniel Malone, a Frier of the Congregation of St. *Jerom*, and Profeſſor of Divinity in the College of *Bononia*, was the Author of theſe Books.

Scholaſticæ Bibliothecæ (*k*) *ſecundum Librum ſententiarum Tomus unus.*— Venetiis 1596.

Hiſtoria admiranda de Jeſu Chriſti Crucifixi ſtigmatibus Sacræ Sindoni impreſſis, ab Alphonſo Paleoto, Archiepiſcopo 2d°. *Bononienſi. explicata; Melliſluis elucidationibus, et rerum copiâ uberi ampliſſimis, ita Hiſtoriarum varietate priſcæ vetuſtatis multiplici, et erudita Sacrarum Scripturarum enucleatione conditis, quibus Univerſæ Chriſti Servatoris noſtri acerbiſſimæ paſſionis ſeries, ejuſdemque Miſteria, nec non ſacerrimæ Virginis Deiparæ Agones declarantur, ad uberrimos Contemplationis fructus hauriendos mirifice accommodata.*—Venetiis 1606. Quarto, Duaci et Antwerpiæ 1616. Quarto.— The running Title of the Book is, *Elucidationes in Sacroſanctum Syndonem.*]

Thady Dowling was at firſt Treaſurer, and afterwards Chancellor of *Leighlin*, and a Man of great Knowledge in the Canon Law. About the Year 1598 he writ *Annales Breves Hiberniæ*, [which are extant in Manuſcript in the College Library, and he was greatly aſſiſted therein by a *Chronicle* penned by *Nicholas*

(*b*) Biblioth. Script. Soc. Jeſ. (*i*) Theol. Trip. (*k*) Catal. Bibl. Bodleianæ. p. 425.

Maguire

Maguire, Biſhop of *Leighlin*. See before, p. 91.] He writ alſo an *Iriſh Grammar*, and ſome other Tracts. He died at *Leighlin*, far advanced in Years, *Ann.* 1628, in the eighty-fourth Year of his Age.

[*Michael Fitz-Simon*, a School-Maſter of *Dublin*, writ in *Latin*, *Orationem in Adventum Comitis Eſſexiæ Dublinium*, which was on the 15th of *April* 1599.— Alſo, *Epitaphium in mortem* Jacobi Stanihurſti; and a Book of *Latin Epigrams*.

John Talbot, A. M. wrote in *Latin*, *Oratio in laudem Comitis Eſſexiæ*, and, *Diverſa Epigrammata*.

Walter Quin of *Dublin*, but Reſident in *Scotland*, writ, *Sertum Poeticum in honorem* Jacobi *Sexti Sereniſſimi ac Potentiſſimi* Scotorum *Regis*.— Edenburgi 1600. Quarto. It conſiſts of Anagrams, Epigrams, and Poems, both in *Latin* and *Engliſh*.

Thadæus Dunus, (*Thady Dun*) would ſeem by his Name to be a Native of *Ireland*, or at leaſt deſcended from thence. He was a Phyſician of *Locarno*, in the Territories of the *Swiſs* Cantons, and lived there an Exile for Religion, as appears from the Dedication of one of the Books hereafter mentioned to *Lewis Roncus*, wherein he tells him, "That they were of the ſame Country, educated "at the ſame School, and that being both baniſhed for Religion, they had ſuf- "fered great and numberleſs Troubles on that Account." He writ the following Pieces, (*viz.*) *Thaddæi Duni Locarnenſis Medici Epiſtolæ Medicinales, in quibus de Oxymelitis, et curatione pleuritidis, morborumq; articularium tractatur. Ejuſdem de Hemitriteo, ſive de febre ſemitertianâ Libellus. Idem Miſcelaneorum de re medicâ liber omnino utilis, aliàs non editus.* Tiguri 1591. 12mo.

Thadæi Duni Locarnenſis Medicinæ Doctoris, et Chriſti Exulis, de Peregrinatione filiorum Iſrael *in* Ægypto, *Tractatus Chronologicus, cum Scripturarum conciliatione nunc primum inventâ; contra omnium et Veterum et recentiorum Sententiam, qui tradunt* Iſraelitas *in* Ægypto *annis duntaxet* 210 *habitaſſe. Tiguri* 1595. 4to.

[CHAP. XIV.

Writers of the Seventeenth Century, viz. *from the Year* 1600, *to the Year* 1700.

ROBERT *BARNWELL*, a Native of the County of *Meath*, and a Lawyer of *Gray's-Inn*, who, during his Studies in that Houſe, wrote an Abridgment of the ſecond Part of the *Year-Book* of King *Henry* VIth, which, containing many Caſes concerning *Iriſh* Affairs, he dedicated to Sir *Robert Gardiner*, Lord Chief Juſtice of *Ireland*, under the Title of

Syntomotaxia del ſecond Part del Roy Henry *le Sixt, per quel faciliment cy trouverons Soubs apt titles tout Choſes conteinus en le dit liver.*—London 1601, 1619. Fol.— In his Dedication he obſerves, "that among all the Volumes of the Law he had "read, the ſecond Part of *Henry* VIth was the worthieſt to be heeded by all "who ſhould intend rhe Manner of Proceeding of Law in *Ireland*; which was the "Motive to writing ſuch an Index, as may ſerve both as an Abridgment and "Table to the ſaid Volume."

Cornelius Dovan (*Dovanius*) was an *Ulſter* Man by Birth, a Franciſcan Frier, and titular Biſhop of *Down*. To him the Author (*a*) of the Analecta dedicates the ſecond Part of his Book, and gives an ample Account of him in the Third (*b*). He was executed for High Treaſon under the Government of Sir *Arthur Chicheſ-*

(*a*) Analecta Sacra Nova et Mira, Coloniæ 1617. 8vo. (*b*) De proceſſu Martyriali, &c. Coloniæ. 1619. 8vo.

ter

ter Anno 1611, which afforded *Luke Wading* (*c*) Handle enough of intitling him to the Crown of Martyrdom. He writ,

Index Martyrialis, ſive Synopſis Martyrum Hiberniæ, qui ſuo tempore, quo perſecutio ſæviſſima in Catholicos efferbuit, pro fide occubuerunt. *Wading* ſays, that this Book was in Manuſcript in the Cuſtody of *David Roth*, the Author of the Analecta. I know not whether it was ever printed.

Thomas Ruſſel continued the Hiſtory (*d*) of the Genealogy of the *Geraldines*, Earls of *Deſmond*, to the Year 1602. It was among the Manuſcripts of Sir *James Ware*, which afterwards became the Property of the Earl of *Clarendon*, and are now in the Cuſtody of the Duke of *Chandois*.

William Bathe, was born in the City of *Dublin*, and educated for ſeveral Years in the Univerſity of *Oxford*, where he applied himſelf diligently to Study; till growing weary of the Hereſy profeſſed in *England* (as he called the Proteſtant Faith) he quitted the Nation and his Religion together, and was initiated into the Society of the Jeſuits in the Year 1596, and the Thirty-ſecond of his Age, according to *Anthony Wood* (*e*); though a Writer (*f*) of his own Order affirms, that he was only twenty-five Years old at that Time. Having ſpent ſome Years among the Jeſuits in *Flanders*, he was ſent to *Padua* to compleat his Studies; from whence he went into *Spain*, and was made Preſident of the *Iriſh* Seminary at *Salamanca*; and from thence was ſent to *Madrid* upon ſome Buſineſs of his Order, where he died on the 17th of *June* 1614; though *Allegambe* (*g*) places his Death in *Ireland* on the 4th of *September* 1626. He writ the following Books.

An Introduction to the Art of Muſick, wherein are ſet down exact and eaſy Rules, with Arguments and their Solutions, for ſuch as ſeek to know the Reaſon of the Truth.— London 1584. Quarto. He writ this Treatiſe while he was a young Student at *Oxford*, being then very fond of Muſick.

Janua Linguarum, ſeu Modus maximè accommodatus, quo patefit aditus ad omnes linguas intelligendas. Salamanticæ 1611. This Book was much uſed in *Spain* for the Inſtruction of Youth, and was publiſhed by the Care of the *Iriſh* Jeſuits of *Salamanca*.

A Methodical Inſtitution of the Principal Myſteries of the Chriſtian Faith, with a Method annexed for the right Exerciſe of General Confeſſion.—He publiſhed (*b*) this Treatiſe in *Engliſh* and *Latin* anonymous; however, *Allegambe* aſcribes it to him. He alſo writ in the *Spaniſh* Language, and publiſhed it under the Name of *Peter Manriques*.

A Preparation for the Sacrament of Pennance, intitled—*Aparejos para adminiſtrar el Sacramento de la Penitencia con mas facilidad y fruto, en* Milan 1604 — or rather, 1614, as appears at the End of the Work.

John Geraldine, or *Fitz-Girald*, publiſhed a Book under this Title,

Johannis Geraldini Hiberni de Meteoris tractatus Lucidiſſimus in quinque partes diſtinctus; opus omnium, quæ de hâc Materiâ in lucem prodierunt, accuratiſſimum, lectuque jucundiſſimum. — Pariſiis 1613. Octavo, dedicated to Sir *Edward Fitz-Girald* of *Tecroban*, to whom he ſtiles himſelf a Couſin. *Allegambe* (*i*) aſcribes this Book to *Chriſtopher Holywood*, but erroneouſly.

Thomas Geraldine, about the Year 1612, writ a Book intitled, *Monitorium ad Catholicos in futuro Parliamento Congregandos.* See *Rivii defenſio.* p. 6.

Robert Roth was by Profeſſion a Lawyer, and of ſtanding Council, and Agent to *Thomas*, Earl of *Ormond* and *Oſſory*. He writ under the following Title,

A Regiſter containing the Pedigree of the honourable Thomas, *late Earl of* Ormond *and* Oſſory, *and of his Anceſtors and Couſins, both lineal and collateral, as well ſince the Conqueſt of* Ireland, *as before, and containing many of the memorable Services done and performed by the ſaid Earls; and alſo, their Matches, and what Honours, Offices and Promotions were granted to them from Time to Time, and a Note of the ſeveral Purchaſes made by them. All which were collected and gathered out of the ſeve-*

(*c*) Annales Minorum. Ad. an. 1271. (*d*) Catal. M. S. Angliæ et Hib. Oxon. 1697. Folio. (*e*) Athen. Oxon. Vol. I. p. 394. (*f*) Sotvellus Biblioth. Script. Societ. Jeſu. (*g*) Biblioth. Script. Societ. Jeſu. (*h*) Archdekin's Theol. Trip. Venetiis 4to. p. 401. (*i*) Bibl. Script. Soc. Jeſu.

ral Chronicles and Pedigrees, and out of ſundry Records and Evidences by Robert Roth, *Eſq*; (*one of the late Earl's Council*) *in the Year after the Incarnation of Our bleſſed Saviour* Jeſus, 1616.— Mr. *Carte* hath made the proper Uſe of this Tract in compiling his Hiſtory of *James* Duke of *Ormond*, and it remains in Manuſcript in the Library of the College of *Dublin* (*k*). Mr. *Roth* is ſaid alſo to have written *the Hiſtory of the* Ormond *Family*; the Manuſcript of which was in Sir *James Ware*'s Cuſtody: But I doubt this Treatiſe is no other than the Regiſtry before mentioned.

White (*Candidus*) *Furlong*, baptized *William*, was born in the County of *Wexford*. He ſtudied for a Time at *Oxford*; but his Intentions being for the Law, he went to *London*, where, changing his Mind and Religion, he travelled into *France*, then to *Rome*, and laſtly, to *Spain*, where he became a Ciſtertian Monk in the Monaſtery of *Nucale* in *Gallicia*. He ſtudied Philoſophy in the College of *Meyra* in the ſame Province, and Divinity in *Salamanca*. Having compleated his Studies he was commanded into *Ireland* upon the Miſſion, where (if we could believe an eminent Author (*l*) of his own Order) "he acquired the Reputation "of a Saint, by many miraculous Cures he performed on Numbers of People." He died at *Wexford* on the 8th of *April* 1616, or 1614, as ſome ſay, having reclaimed his Father to the Popiſh Religion. He writ,

Oratio per modum Epiſtolæ ad S. Malachiam, *Archiepiſcopum, et Primatem* Hiberniæ.

Epiſtola ad S. P. N. *Bernardum*, written in *Ireland*; both which in Manuſcript, in his own Hand-writing, were in the Poſſeſſion of *Chryſoſtom Henriques*, as that Author (*m*) tells us. The ſaid *Henriques* wrote his Life in two Books in *Spaniſh*, as *Sebaſtian Shortal*, an *Iriſh* Ciſtertian Monk, did in Heroick *Latin* Verſe; and alſo, compoſed ſeveral Hymns and Epitaphs on him.

Bonaventure Huſſey (*Hoſæus*) a Franciſcan Frier, born in *Ulſter*, and Lecturer of Divinity in the *Iriſh* College of *Padua* in *Lovain*, was in great Eſteem with his Countrymen for his ſingular Skill in the Hiſtory and Language of *Ireland*. He writ,

A ſhort Catechiſm in Iriſh, which was printed in the *Iriſh* Character at *Louvain* in 1608, and at *Antwerp* in 1611.

Lodowick Barry flouriſhed about the Middle of the Reign of King *James* I. and is by *Langbain* (*n*) ranked among the Dramatick Poets. *Anthony Wood* (*o*) hath complimented him with the Title of Lord *Barry*. He writ a Comedy called,

Ram-Alley, or Merry Tricks.——— London 1611.

William Thirry, D. D. born in the County of *Cork*, and educated at *Doway*, became titular Biſhop of the Dioceſe of *Cork*. He wrote *a Panegyrick on St. Patrick*, intitled,

Diſcurſus Panegyrici de Nominibus, tribulationibus, & Miraculis St. Patricii, Ibernorum Apoſtoli, habiti in Collegio Ibernorum Duaci 1616.——— Duaci 1617. 12°. Archbiſhop *Uſher* cites (*p*) this Book, and ſpeaks of it, as indeed it deſerves, with great Contempt.

Henry Piers of *Triſternagh* in the County of *Weſtmeath*, was the Son of Captain *William Piers*, an Officer under Q. *Elizabeth* in her Wars of *Ireland*, whom *Holingſhed* (*q*) mentions as the Perſon who had contrived the Stratagem of deſtroying the great Rebel *O-Neil*. This *Henry* married a Popiſh Wife, who raiſed ſome Scruples in him, and travelling to *Rome* he returned from thence a bigotted Papiſt. He endeavoured to bring his Children over to his Opinions; but moſt of them being grown up his Attempts were unſucceſsful, except on his youngeſt Son and youngeſt Daughter. He died in 1623, and left behind him

(*k*) Among the Collections of Dr. *Sterne*, late Biſhop of *Clogher*, Folio. No. xxvii. p. 137. in 54 Pages written very cloſe. (*l*) Chryſoſt. Henriques Phæn. Rediv. Lib. 2. cap. 22. p. 284. (*m*) Ibid. p. 287. (*n*) Engl. Dramat. Poets. (*o*) Athen. Oxon. Vol. I. p. 629. (*p*) Rel. of Ant. Ir. p. 21. Primord. p. 856. (*q*) Chron. p. 117.

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an Account of his Travels, which was in Manuſcript in the Poſſeſſion of the late Sir *Henry Piers* Baronet, his great great Grandſon, and a Copy of it was among the Manuſcripts of Sir *James Ware*, now in the *Chandois* Library (*r*).

James Piers was, perphaps, the younger Son of *Henry* before-mentioned, and Stiles himſelf in a Book of his Writing, *an Iriſhman*, D. D. and Royal Profeſſor of Philoſophy in the *Aquitanick* College. He publiſhed two Books under the following Titles,

Ad Majorem Dei Gloriam, Beatæque Virginis Mariæ.—Brevis atq; dilucida in Logicam Introductio, quam vulgò ſummulas appellant.—Burdigalæ, 1635, 8vo.

Diſputationes in Univerſam Ariſtotelis Stagiritæ Logicam.—Burdigalæ, 1635, 8vo.

Donat Mooney, a Franciſcan Frier of the County of *Meath*, and Provincial of his Order, had the Reputation of a famous Preacher in his Time, and died in 1616. He writ *A ſhort Hiſtory of Ireland* in *Latin*, which *Luke Wading* (*s*) had in his Cuſtody in Manuſcript.

Stephen White (Vitus) a Jeſuit, and Doctor of Divinity, wrote *ſome Hiſtorical Pieces relating to* Ireland, wherein he attempted to confute thoſe falſe and ſcandalous Aſperſions reported by *Giraldus Cambrenſis*. The Manuſcript of this Treatiſe was in the Cuſtody of *John Lynch*, as he tells us (*t*), though very imperfect, a great Part of it having been unfortunately loſt, ſo that it could not be fitted for the Preſs. And pity it is we are deprived of it; for it muſt needs have been worth the Publick view, ſince ſo good a Judge as Archbiſhop *Uſher* (*u*) gives the Author the high Character "of a Man of exquiſite Knowledge in "the Antiquities not only of *Ireland*, but alſo of other Nations."

Peter Lombard, was a Merchant's Son of *Waterford*, and educated for a Time at *Weſtminſter* under the learned *Cambden*, where he ſhewed himſelf a Youth of admirable docility. He afterwards ſtudied at *Lovain*, and readily paſſed through his Courſes of Philoſophy and Divinity; in which laſt he took the Degree of Doctor, and was made Provoſt of the Cathedral of *Cambray*, afterwards titular Archbiſhop of *Armagh*, and Domeſtick Prelate (*w*) and Aſſiſtant to the Pope. He died at *Rome* about the Year 1625 or 1626. He publiſhed,

Caſus circa decretum Clementis Papæ VIII *de Sacramentali confeſſione et abſolutione non faciendâ in abſentiâ.* Antwerpiæ 1624, 12°.—It is printed as an Opinion in the Jeſuit *Giles Coninck*'s Book, intitled, *Reſponſio ad diſſertationem impugnantem Abſolutionem Moribundi ſenſibus deſtituti.*

A Poſthumous Work of his came out, intitled,

De Regno Hiberniæ, Sanctorum Inſulâ, Commentarius; in quo preter ejuſdem Inſulæ Situm, nominis originem, &c. Pii Conatus et Res a Princepe O-Neillo ad fidem Catholicam propagandam feliciter geſtæ continentur, Lovain 1632 4to.

By a Letter from Secretary *Windebank* to the Lord Deputy *Strafford* of the 20*th* of *November* 1633 it appears, that the King had ordered the Deputy to ſuppreſs this Book, and to call the Author to an Account for it. But the Author was Dead long before.

Note, he was a different Perſon from another of his Name and Surname mentioned in the laſt Century, p. 96.

Hugh Mac-Caghwell (Cavellus) Succeſſor to the before-mentioned *Peter Lombard* in the Titular Primacy of *Armagh*, and whom he ſoon after followed into the other World, was born in the County of *Down*, and became a Franciſcan Frier. He ſtudied at *Salamanca* in *Spain*, and afterwards for many Years governed the *Iriſh* Franciſcan College at *Lovain*, called by the Name of St. *Anthony* of *Padua*, in the Founding of which he had been Inſtrumental. He was Profeſſor of Divinity in the laſt mentioned College, and in the Convent of *Ara Cæli* at

(*r*) Catal. M.S. Angl. et Hib. Oxon. 1697. (*s*) Script. Ord. Min. (*t*) Cambr. Ev. Cap. 1. p. 1. Cap. 14. p. 127. (*u*) Primord. p. 400. (*w*) Athen. Oxon. v. 1. p. 481.

Rome, and alſo Definitor General of his Order, and at laſt was thought worthy to be Succeſſor to the great St. *Patrick* in the See of *Armagh*, to which he was advanced by the Pope. He had ſcarce Time to take leave of his Friends at *Rome* when he died in the before-mentioned Convent, as he was preparing for his Journey to *Ireland*, on the 22*d* of *September* 1626, in the 55*th* Year of his Age, and lies buried in the Church of St. *Iſidore*, where the following Inſcription may be Read on a Monumental Stone.

D. O. M.

Illuſtriſſimo et Reverendiſſimo Domino Fr. Hugoni Cavello, *Ordinis Minorum ſtrictioris Obſervantiæ, Lectori definitori Generali, Archiepiſcopo Armachano, Primati* Hiberniæ, *de Patria, Religione, literis bene merito, cujus in patriam reditum mors prævenit. Eccellentiſſimus dominus* Johannes O-Neil, *Tironiæ Comes, hunc lapidem poni fecit.* Ob. 22°. Septembris 1626. Ætat. 55.

D. O. M.

To the moſt Illuſtrious and Right Reverend Lord Frier *Hugh Mac-Caghwell*, a Franciſcan of the ſtrict Obſervance, Definitor General of his Order, Archbiſhop of *Armagh*, Primate of *Ireland*, a Man who merited greatly of his Country, of Religion, of Learning; whoſe Return into *Ireland* was prevented by Death; the moſt excellent Lord *John O Neil*, Earl of *Tirone*, erected this Monument to his Memory. He died on the 22*d* of *September* 1626, in the 55*th* Year of his Age.

He was reckoned a Man of great Learning, of ſingular Piety and Humility, as well as one of the greateſt among the School-Men of his Time, and was much lamented by the Court of *Rome*. He publiſhed the following Works, (*viz.*)

Scoti Commentaria in quatuor libros Sententiarum, cum Annotationibus Marginalibus. To which he prefixed *The Life of Scotus.* Antwerp 1620, Folio.

Apologia pro Johanne Duns-Scoto adverſus Abr. Bzovium, ordinis Prædicatorum. This Tract, being anſwered by *Nicholas Janſſenius*, a Dominican Frier, in his *Animadverſiones & Scholia in Apologiam*, &c, cauſed *Mac-Caghwell* to write a Reply, which he publiſhed under the Name of *Hugh Magneſius* (*Magennis*) who had been his Scholar, and it bears this Title,

Apologia Apologiæ pro Johanne Duns-Scoto, Scriptæ adverſus Nicholaum Janſſenium, ordinis Prædicatorum. Paris, 1623, 8vo.

Scoti Commentaria, ſeu Reportata Pariſienſia.

Queſtiones Quodlibetales. Both printed with the former.

Queſtiones in Metaphyſicam, expoſitiones in eandem, et concluſiones ex eâdem collectæ, tractatus de primo Principio et Theoremata. Venetiis, 1625.

Quæſtiones in Libros de Animâ.

After his Death was publiſhed in the *Iriſh* Language and Character, a Book, which in *Engliſh* bears this Title.

The Mirror of Penitence, Lovain, 1628, 8vo. All his Notes upon *Scotus* are to be found in the great Edition of *Scotus*'s Works, publiſhed by *Wading* in 12 Volumes at *Lyons* 1639. It is obſervable that the *Iriſh* have taken much Pains in commenting upon that Subtile Doctor, their Countryman; witneſs this *Mac-Caghwell*, *Hicky*, *Ponce*, *Wading* and many others.

John Wading, a Secular Prieſt of *Wexford*, writ a Treatiſe intitled,

Hiſtoria Eccleſiaſtica Hiberniæ, againſt *Thomas Dempſter*, a *Scotchman*, but an Eccleſiaſtick of *Bologna* in *Italy*, who had provoked many of the *Iriſh* to oppoſe him, on Account of a Book he wrote intitled, *Nomenclatura Scriptorum Scotorum*; wherein he inſerted a great Number of the *Iriſh* Saints and Writers, and paſſed them for his Countrymen. This Proceeding alarmed the *Iriſh*, and ſet their Pens at Work to reſcue them from this bold Plunderer. Among theſe were the following Writers, *viz.* *D. G.* the Author of *Brigida Thaumaturga*, printed at *Paris* in 1620, 8vo; at the End of which he gives a ſmall Tract intitled, *Præcidaneum Nomenclaturæ Dempſteri.* The Author is with good

Reaſon

Reaſon thought to be *David Roth*. After him appeared another anonymous Author under the Letters G. F. who ſtyles himſelf *Veredicus Hibernus*, and intitles his Book, *Hiberniæ ſive antiquioris Scotiæ Vindiciæ adverſus Immodeſtam Parecbaſim Thomæ Dempſteri, moderni Scoti, nuper editam; quibus acceſſit Nomenclatura Sanctorum præcipuorum Hiberniæ per* Hen. Fitz-Simons, Soc. Jeſu. Antwerpiæ 1621, 8vo. A third under the Name of *Donat Roirk*, publiſhed a Tract intitled, *Hibernia reſurgens, ſive Refrigerium antidotale adverſus Morſum Serpentis antiqui*. Rothomagi 1621. 8vo. The true Author of this Work is ſuppoſed alſo to be *David Roth*. *John Lynch* (*t*) quotes the Manuſcript of the above-mentioned Book of *John Wading*, and a Paſſage at large out of it; from whence one may judge that it was in his Cuſtody.

Chriſtopher Hollywood, commonly called *a ſacro boſco*, was a learned Jeſuit, born near the City of *Dublin*. He entred into the Society in *France*, when he was about twenty-two Years of Age, ſtudied Philoſophy and Divinity at *Pont a Mouſſon* in *Lorrain*, and afterwards read Lectures of Divinity at *Padua* in *Italy*, where he took the fourth Vow. At length he was ſent a Miſſionary into *Ireland*, and appointed to govern thoſe of his own Society. In his Journey he was taken up in *England*, and for a Time impriſoned; but obtaining his Liberty he came into *Ireland*, where he preſided over the Jeſuits twenty-three Years to the Time of his Death, which happened in 1626. He writ

Defenſio decreti Tridentini, & Sententiæ Bellarmini de Auctoritate Vulgatæ Editionis Latinæ adverſus ſectarios, maxime Whitakerum; in quâ etiam fusè admodum refutatur Error Sectariorum de Scripturæ Interprete, & Judice Controverſiarum. Antwerpiæ 1604. 8vo.

Libellus de inveſtigandâ verâ ac inviſibili Eccleſiâ. Antwerpiæ 1604, and a ſecond Edition of it augmented by the Author was publiſhed in 1619. 8vo.

Connell Mac-Geoghagan writ, or rather tranſlated from ſeveral *Iriſh* Authors, *Annals of* Ireland, *from the Creation to the Year* 1466. He dates his Book on the laſt of *June* 1627. The Manuſcript of theſe Annals are in the College Library, and another not very perfect Copy of them is in my Poſſeſſion.

John Ferral, a *Munſter* Man by Birth, was a Franciſcan Frier in the *Iriſh* College of St. *Anthony* in *Lovain*, and was reckoned a very good Preacher, and no bad Poet. He writ

Geſta Edmundi Geraldini Equitis Aurati, dicti Albi. Carmine Elegiaco. Lovain.

De Stigmatibus Sancti Franciſci, Carmine Heroico. Lovain.

Geoffry Keating, D. D. and a Secular Prieſt, was born in the Province of *Munſter*, though originally of *Engliſh* Blood, and having finiſhed his Studies in ſeveral Parts abroad, returned to his native Country with a high Reputation for Learning, and Talents for preaching. After ſome Time he undertook to write *The Hiſtory of Ireland*, being well qualified for the Taſk by his great Knowledge in the Antiquities thereof, and an uncommon Skill in his Mother-Tongue, in which he wrote it; being thereby enabled to ſearch minutely into the antient Monuments of the Kingdom. He begins with the earlieſt Times, and firſt Plantations, and carries his Accounts down to the Reduction of the Kingdom under the *Engliſh* Power, in the Reign of King *Henry* II. Anno 1172. This Hiſtory remained in Manuſcript many Years, and ſome curious Perſons got Copies of it. At laſt one *Dermod O-Connor* tranſlated it into *Engliſh*, and publiſhed it, *London* 1723, fol. with the Genealogies of many of the antient *Iriſh* Families, collected by *Keating*. It was alſo the ſame Year printed in *Dublin*, and afterwards a coſtly Edition came out in *London* in 1738, fol. illuſtrated with great Numbers of Coats armorial of the antient *Iriſh* Gentry, and particular Genealogies of many

(*t*) Cambr. Evers. p. 127, 291.

noble Families curiouſly engraved in Copper. To which is added an Appendix (not in the former Edition) giving ſome Helps for the Diſcovery of the antient Names of Places, and a Table of Contents. I have in my Cuſtody a Manuſcript Copy of a Tranſlation of this Work, done by another Hand; but I muſt own much inferior to Mr. *O-Connor*'s; yet it appears from it, that Mr. *O-Connor* hath taken an unjuſtifiable Liberty in abridging his Author's Work in ſome Particulars, or this other Tranſlator, on the contrary, hath been too bold in enlarging it. I cannot take upon me to ſay which of them is in the Fault, having never ſeen the Original; nor, if I had, could I with Juſtice aſſume the Air of having Skill enough in the *Iriſh* Language to compare it with the Tranſlations. As to the Character of this Work, Sir *Richard Cox* (*u*), who has no Opinion of thoſe Hiſtories which treat of *Iriſh* Affairs before the Arrival of the *Engliſh*, is too ſevere, when he tells us, "that it is no more than an ill-digeſted Heap of "very ſilly Fictions." And *Peter Talbot* (*w*) is no leſs ſevere in calling it *Inſigne plane ſed inſanum Opus*,—A famous, but extravagantly mad Piece of Work. But they have not duly conſidered, that *Keating* himſelf (*x*) throws a Bleamiſh on many of the Stories which he relates, and is ſo candid to own, that he thinks them uncertain and incredible; but that he was obliged to uſe them for the Sake of Method, and declares, that he neither gives Credit to ſuch chimerical Traditions, nor deſires to impoſe them on the Faith of others. On the contrary *Peter Walſh* (*y*) and others of our *Iriſh* Writers think it *the beſtand moſt compleat Hiſtory we have for the Period he hath undertaken.* It ſhould be conſidered, that the Compilers of the antient Hiſtory of *Ireland* have drawn their Accounts from the Sonnets of the antient Bards, and have (it muſt be confeſſed injudiciouſly) copied for Truth the Metaphors and Flights of thoſe Poetic Madmen; from whence has happened, that the later Writers of the antient Hiſtory of *Ireland* (and the ſame may be ſaid of other Countries) have copied into their Works ſuch monſtrous Fables as exceed all Credibility, and this indeed is the Caſe of our Author. Mr. *Collier* (*z*) muſt certainly be miſtaken in ſaying, "That *Keating* publiſhed his Hiſtory Anno 1640, "and died in 1650." For his Book did not appear in print till the Year 1723, and then in *Engliſh*; nor is it likely that he lived to the Year 1650. Indeed, if what the anonymous Author of the Diſſertation prefixed to the Marquis of *Clanricard*'s Memoirs ſays, be true: "That *Keating* was born towards the End of the Reign of Queen *Elizabeth*, then he might well live to the Year 1650. But *Peter Walſh*, who lived much nearer the Author's Time, tells us (*a*), "that "he finiſhed his Hiſtory in his old Age, a little after *Charles* I. had been pro-"claimed King," which was Anno 1625.

Keating writ ſome other Pieces in *Iriſh*. One, *a Defence of the Maſs*; and another called, *the three Shafts of Death*. And he is ſaid to be the Author of two Poems; the one, *an Elegy on the Death of the Lord* Decies; the other, *a Burleſque on his Servant* Symon, whom he compares with the antient Heroes.

The anonymous Author of the Diſſertation before-mentioned, tells us, "That "Dr. *Keating* was a fine Preacher, and in ſuch high Repute, that People flocked "from all Parts to hear him. Among the reſt came a Gentleman's Wife, whom "common Fame had reported to be too familiar with the Lord Preſident of "*Munſter*. The Preacher's Diſcourſe was on the Sin of Adultery, and the "Eyes of the Congregation being on the Lady, ſhe was in great Confuſion, and "imagining that the Doctor had preached that Sermon on purpoſe to affront "her, ſhe made loud Complaints of him to the Preſident, who was ſo enraged, "that he gave Orders for apprehending the Preacher, intending to puniſh him "with the utmoſt Rigour of the Law. For the *Romiſh* Clergy had at that time "only a Connivance for the Exerciſe of their Religion. The Doctor, having "Notice of this Order, kept out of the Way, and ſkulked about from Place to "Place for ſome Years. It was in this Retirement he compiled his Hiſtory.

(*u*) Hiſt. of Irel. Epiſt. to the Reader. v. 1. (*w*) Primat. Dublin. (*x*) p. 10. (*y*) Pref. to Proſpect of Ireland. (*z*) Append. to Hiſtor. Diction. (*a*) Pref. ut ſupra.

Florence

Florence Mac-Carty is mentioned by Dr. *Keating* (*b*), as a reputable Author, who had delivered down *The Tranſactions of* Ireland *for many Ages*. This Tract is extant among the Manuſcripts in the College Library under the Title of an Epiſtle from *Florence Mac Carty*, written in his Confinement. He was living in the Year 1626; for I take him to be the ſame Perſon whom *Ware* mentions to have that Year ſhewed him at *London* in Manuſcript, the Annals of *Donald O-Fibely*.

Robert Rochfort was a *Leinſter* Man by Birth, and a Franciſcan Frier, and Lecturer in the *Iriſh* College of *Lovain*, who writ in *Engliſh*,

The Life of the Glorious Biſhop St. Patrick, *Apoſtle and Primate of* Ireland, *together with the Lives of the Holy Virgin St.* Bridgid, *and of the glorious Abbot St.* Columb, *Patrons of* Ireland. *St.* Omers 1625. 4to. It is chiefly a Collection from *Jocelin*, *Cogitoſus*, and others. At the End of the Dedication are the Letters B. B. inſtead of R. R.

William Daniel, or *O-Donnel*, Archbiſhop of *Tuam*, died in 1628, of whom ſee an Account, Vol. I. p. 616. He tranſlated *the Book of Common-Prayer, except the Pſalms, out of the* Engliſh, *and the New-Teſtament from the* Greek *into the* Iriſh *Language*; the former of which Tranſlations was printed in *Dublin* A. D. 1608. 4to, and dedicated to Sir *Arthur Chicheſter*, Lord Deputy; at whoſe Inſtance, and at the Requeſt of the Privy Council, he undertook the Work, as appears by a Letter (*c*) from the Privy Council of *Ireland* to the Lords of the Council in *England*, dated the 15th of *December* 1605. This Tranſlation is aſcribed by Mr. *Beling* (*d*) to *Murtogh King*, Uncle to *Paul King*, a Franciſcan Frier, of whom hereafter, but one who had been converted to the Proteſtant Religion. Poſſibly he might have aided Archbiſhop *Daniel* in carrying on the Tranſlation; for the Letter before cited tells us, that *Daniel* had gone into *Conaught* to procure ſuch Aſſiſtance there as he ſhould judge proper. *Beling* adds further, that Archbiſhop *Uſher* employed *Mortogh King* to tranſlate the Bible into *Iriſh*, but that he was prevented by Death. The New Teſtament was printed in 1603 in Quarto, and dedicated to King *James* the Firſt, the Charge of which was born by the Province of *Conaught*, and Sir *William Uſher*, then Clerk of the Council. It was afterwards reprinted in 1687 at the Expence of the honourable *Robert Boyle*.

One *Coppinger*, an Eccleſiaſtick of the County of *Cork*, wrote a Book, intitled, *A Mnemoſynum to the Catholicks of* Ireland; at the End of which is added, St. *Cyprian's Epiſtle to the* Thibaritans, *exhorting them to ſuffer Martyrdom.* 16°. *Uſher* (*e*) ſpeaks with Contempt of him and his Book. This Tract is in the Library of the College of *Dublin*; but the Title-page being wanting, I could never diſcover the Chriſtian-Name of the Author, nor the Place where, nor Time when it was printed; but it appears by it to have been written towards the End of King *James* the Firſt's Reign. One *William Coppinger* of *Cork*, in the Reign of *Henry* VIIIth, *Anno* 1526. collected or tranſcribed *Regeſtum Chartarum Cænobii S. Thomæ Martyris juxta Dublin, cum Notis Marginalibus Johannis Alani Arpi Dublin. In Calce libri eſt Catalogus Abbatum Cænobii S. Thomæ Martyris juxta Dublin.*

Thomas Meſſingham, a ſecular Prieſt, and a Native of *Leinſter*, was Apoſtolick Prothonotary (*f*) and Moderator of the *Iriſh* Seminary at *Paris*, where he had ſtudied. He publiſhed,

Officia S. S. Patricii Columbæ, Brigidæ et aliorum quorundam Hiberniæ Sanctorum, &c. Pariſiis 1620.

Florilegium Inſulæ Sanctorum, ſeu Vitæ Sanctorum Hiberniæ cum tractatu de Purgatorio Sancti Patricii. Pariſiis 1624. Folio. It is a Collection of ſome of the Chief of the *Iriſh* Saints, taken from ſeveral Authors, *viz.* That of St. *Patrick* from *Jocelin* of *Furnes*, to which are annexed the *Elucidations* on *Jocelin*, written by *David Roth*. The Life of St. *Columb* is taken from *Adamnanus*; that of St. *Brigid*,

(*b*) Hiſt. 2d Part. p. 80. (*c*) M. S. *Clogher*. Fol. No. 4. p. 370. (*d*) Vindiciæ. Lib. 2. p. 10. (*e*) Relig. of Ant. *Iriſh*. p. 88. (*f*) *Mac-Mahon's* Juſ. Primatiale. p. 65.

from

from *Cogitosus*, and *Capgrave*; of St. *Columban* from the Abbot *Jonas*, of St. *Gall* from *Walafrid Strabus*, and about a Dozen more from other Writers. *Messingham* by way of Introduction gives a Preliminary Treatise on the Names of *Ireland*, written by *David Roth*, wherein is proved from abundance of Authors who flourished in every Century from the fourth to the thirteenth, "that "*Ireland* was known by the Name of *Scotia*, and the *Irish* by the Name of "*Scotts*;" to which are added the Testimonies of many celebrated Writers of latter Ages, (all Foreigners) who affirm the same Thing.

Sebastian or *Stephen Shortal* was born in the City of *Kilkenny*, and became a Cistertian Monk in the Monastery of *Nucale* in *Gallicia* in *Spain*, where he was held in great Reputation. A noted writer *(g)* of that Order tells us, that he was a Man of a sharp Wit, a good Disputant, and one of the best Poets their Society ever had; and that his Writings had obtained an high Character; but I have not heard that any of them have been printed. They are these

Historia Institutionis Festivitatis V. Sacramenti B. Julianæ Cornelienſi ord. Cist. divinitus revelatæ. Versu Hexametro.
Vita Candidi Furlongi, Monachi Nucalensis; Heroico Carmine.
De Laudibus Candidi Furlongi; Hymni, variaque ac erudita Epitaphia.

He was sent a Missionary into *Ireland*; but in his Passage was taken by the *Moors* and made a Slave. Being redeemed he returned to his native Country, and was made Titular Abbot of *Bective* in *Meath*, and died on the 3*d* of *December* 1639.

Dermod O Meara, a Physician and a Poet, was born in *Ormond*, in the County of *Tipperary*; for in one of his Books he Stiles himself *Dermitius Meara Ormonienſis Hibernus*. He was educated in the University of *Oxford*, of which *Anthony Wood* makes a Doubt, since he could not find that he was either matriculated or took any Degree there. Yet we will take *O Meara's* own Word for it, who in one of his Books Stiles himself, *lately a Member of the University of Oxford*; and it is not to be questioned but that he took his Degrees in Physick there; since as soon as he left *Oxford*, he returned to his own Country, where he practised Physick with good Success, and was esteemed one of the most eminent in that Faculty then in *Ireland*. He was living in the Year 1620; but how long after I cannot learn. His Works are these

Ormonius, Sive illustrissimi Herois ac Domini D. Thomæ Butleri, Ormoniæ & Ossoriæ Comitis, &c. Prosapia, laborumque præcipuorum ab eodem pro patriâ et Principe susceptorum Commemoratio, Heroico Carmine conscripta. Londini, 1615. 8vo.

This Poem was translated into *English* Verse by *William Roberts*, *Ulster* King at Arms, and divers Errors in the Genealogy corrected by Marginal Notes, as *Roberts* tells us in his Genealogy of the House of *Ormond*.

Anagramaticon, Acrosticon, & Chronologicon in Eundem Thomam Butler.
Epicedion in Obitum Thomæ Butler Ormoniæ & Ossoriæ Comitis.

These two Pieces are printed with the former, and dedicated to *Walter* Earl of *Ormond* and *Ossory*. He wrote also some Treatises of Physick, none of which were published, except one intitled

Pathologia hæreditaria generalis, sive de morbis hæreditariis tractatus Spagyrico-dogmaticus; in quo generalis eorundem morborum radix, natura, & therapeutica indicatio ex utriusque Medecinæ fontibus investigatur. Dublinii 1619, 12°. It was afterwards reprinted with the Works of his Son *Edmund Meara*, Londini, 1665. Amstelodamii, 1666, 12mo.

He writ also, *Hippocraticam Febrium Ætiologiam et Prognosim*, which his Son, *Edmund*, who was a Physician, promised *(h)* to publish. But if it came abroad I never saw it. His Grandson also *William O Meara*, was a Pysician.

(g) Chrisost. Henriques Phœnix revivisens p. 456. *(h)* Prefat. ad 2dam Edit. Pathologiæ.

Robert

Robert Stafford, Son to Sir —— *Stafford* Knt, was born in the City of *Dublin*, in. 1588, and when fit for the Univerſity was ſent to *Oxford*, where he entered a Sojourner in *Exeter* College under the Tuition of the famous *John Prideaux*, in the Year 1604. He writ

A Geographical and Anthological Deſcription of all the Empires and Kingdoms, both of Continent and Iſlands in this Terreſtrial Globe, London 1618 and 1634, 4to, which was uſhered into the World by ſeveral Copies of Verſes, according to the Humour of thoſe Times. It was thought his Tutor *Prideaux* gave a helping Hand to the Work.

One *Purſell*, an *Iriſh* Monk (*i*), who was living in *London* in 1624, writ a Book, intitled, *The Right Way to God*: But where or when printed I know not.

John Clare, (*k*) born in *Ireland*, was educated for a Time in *Oxford*, although not on the Foundation, yet as a Lodger in the Town at large. He afterwards went to *Rome*, became a Popiſh Prieſt, a Member of the Society of the Jeſuits, and Repetitor Phyſicus in the *Engliſh* College there about the Year 1610. He was afterwards ſent on the Miſſion into *England*, and was in eſteem among thoſe of his Principles for Learning and Piety. He writ

The Converted Jew: Or certain Dialogues between Mickeas, *a learned Jew, and others, touching Points of Religion controverted between Catholicks and Proteſtants*. Printed 1630, 4°, and dedicated to the two Univerſities of *Oxford* and *Cambridge*.

Philip O Sullevan, was a Gentleman of an antient *Iriſh* Family in that Part of the County of *Cork* called *Bear*, where he was born. His Anceſtors were noted for their Diſaffection to the *Engliſh* Government, and the Part they took in the great Rebellion in *Munſter* about the End of the Reign of Queen *Elizabeth*, when the *Spaniards* landed at *Kinſale*. Our *Philip* inherited the hatred of his Family to the *Engliſh*; which he has ſufficiently diſcovered in his *Catholick Hiſtory*. For want of Employment at Home he went Abroad, and lived altogether in *Portugal* and *Spain*, where he was a Sea Captain under King *Philip* the IVth. He was one of ſeventeen Children; of which Number thirteen Sons died young Men before the Battle of *Kinſale*. His Parents, and the four remaining children went into Baniſhment to *Spain* after the Surrender of that Town. His Brother *Daniel* was ſlain by a Canon Ball in a Sea Engagement againſt the *Turks*: His Siſter *Helen* was loſt by Shipwreck on her Return to *Ireland*, and his other Siſter *Leonora*, or *Norah*, took the Veil of Virginity in *Spain*. His Father died at *Corunna* near 100 Years Old, and his Mother followed him ſoon after. *Philip* was educated a Scholar at *Compoſtella*, and was the Author of ſeveral Books. The firſt I find he publiſhed was at *Liſbon*, under the Title of

Hiſtoriæ Catholicæ Hiberniæ Compendium, Uliſipponæ 1621, 4to. He has divided this Book into four Parts, which he ſubdivides into ſeveral Books and Chapters. In the firſt Tome he treats of the Name, Nature of the Soil, Commodities of the Country, and the Manners and Religion of the People. He gives a Relation of what frightful Sights *Ramon de Perillos*, a Nobleman of *Spain*, ſaw in *St. Patrick's Purgatory*, and deſcribes the Apartments in it as particularly and methodically as if he had often travelled the Country: He ſhews the ſeveral Sorts of Puniſhments inflicted there, and the ways of getting in and ſafely out again; and he proceeds with the Language and Learning of the *Iriſh*, and of the great Number of their Saints. The ſecond Tome gives an Account of the Arrival of the *Engliſh* in *Ireland* under King *Henry* II. and of the ſeveral Tranſactions thereof to the Middle of the Reign of Queen *Elizabeth*. The third Tome contains the *Bellum quindecim Annorum*, (as he calls it) beginning in 1588 and ending in 1603. The fourth cloſes with the Year 1618, wherein he complains of the Severities uſed to the *Iriſh* under the Government of King *James*, eſpecially in Matters of Religion.

Mr. *O Sullevan* had the Character of a very unfaithful Hiſtorian; which gave Occaſion to Archbiſhop *Uſher* (*l*) to expreſs himſelf thus concerning him. "A

(*i*) See Gee's Foot out of the Snare. (*k*) Athen. Oxon. v. 2. p. 654. (*l*) Relig. of Anti. Iriſh. p. 92.

" worthy Author to ground a Report of Antiquity upon; who, in relating the " Matters that fell out in his own Time, diſcovereth himſelf to be as egregious " a Lyar, as any (I verily think) that this Day breatheth in *Chriſtendom*." He hath alſo written,

Patriciana Decas, ſive Libri Decem, quibus de Divi Patricii Vitâ, Purgatorio, Miraculis, rebuſq; geſtis, de Religionis Ibernicæ caſibus, conſtantiâ, Martyribus, Divis: De Anglorum lubricâ fide: De Anglo-Hæreticæ Eccleſiæ ſectis, Cacopræſulibus, Jubileis pleniſſimis, liturgiâ, Sacrâ paginâ, Cæremoniis, et inſtitutis accuratè Agitur. Matriti 1629. 4to. This Treatiſe he divides into ten Books, and affords ten Chapters to each Book. The ninth Book is intirely taken up on Purgatory in general, and on the Purgatory of St. *Patrick* in particular; where in the ninth Chapter he gives four ſeveral Hiſtories of People who had been in it. To this Book he hath annexed a Treatiſe intitled,

Archicornigeromaſtix, ſive Jacobi Uſheri Hereſiarchæ confutatio; which is no more than a ſilly foul-mouthed Invective, calculated as a Piece of Revenge againſt *Uſher* for his having taxed him with unfaithful Dealings in his Catholick Hiſtory. To this Tract is added, *An Epiſtle to* Michael Cantwell *an* Iriſh *Jeſuit*, perſuading him to haſten the Publication of *An Hiſtory of* Ireland, which he had been long in compiling. But whether the ſaid Hiſtory hath yet appeared in Publick, I know not. There is alſo prefixed to it a *Latin* Elegy on the Death of his Parents, Brethren and Siſters; out of which moſt of the Particulars here related of him are taken.

John Lynch (*i*) gives us to underſtand, that *Philip O-Sullevan* wrote *A Book againſt Camerarius*; I ſuppoſe he means *David Camerarius*, a *Scot*, who had publiſhed a Treatiſe intitled, *De fortitudine, Doctrinâ & Pietate Scotorum* Pariſiis 1631. 4to, an Author of the ſame Stamp with *Dempſter* for credit; and they were well matched in an Antagoniſt; but this Tract of *O-Sullevan*'s yet remains in Manuſcript.

He alſo ſeems to have written a Book intitled *Zoilomaſtix*, in Anſwer to the Abuſes promulged againſt *Ireland* by *Cambrenſis* and *Staniburſt*; as one would judge from a Copy of Encomiaſtick Verſes written by *Mendoza*, a *Portugueze*, and prefixed to the *Patriciana Decas*; wherein after complimenting him upon his other Performances, he hath theſe Lines.

Divulgata typis hæc ſunt; ſed condita plura,
Quæ tamen in tenebris aurea ſcripta latent.
Invidiæ partus, Mendacia Magna Gyraldi
Rejicit, et Stolidus quæ Stanihurſtus *habet.*
Notitiâ Variâ pulchrum, Sermone politum,
Zoilomaſtix *et dicitur illud opus.*

But this Piece, I believe, was never printed. It appears from his own Works (*k*), that he had written *the Lives of ſome* Iriſh *Saints*, viz. *St. Kiaran of Saigre, St. Declan, St. Ailbe, and St. Abban:* And *Colgan* (*l*) tells us that he tranſlated from *Iriſh* into *Latin*

Vitam S. Mochuæ ſive Cronani Abbatis Ballenſis.

He is alſo thought to be the Author of *A brief Relation of* Ireland, *and the Diverſity of* Iriſh *in the ſame, preſented to the Council of* Spain *A. D.* 1618, *by* Florence *titular Archbiſhop of* Tuam.

Florence Conry, an Obſervantine Franciſcan Frier, and for a Time Provincial of that Order in *Ireland*, was born in *Conaught*, but educated in *Spain* and the *Netherlands*, where he ſtudied Philoſophy and Divinity, in which he became very eminent. He applied himſelf chiefly to the Study of St. *Auguſtin*, and was

(*i*) Cambr. Everſ. p. 127. (*k*) Patric Decas. Lib. 2. Cap. 1. Lib. 6. Cap. 8. (*l*) Act. Sanct. p. 789.

eſteemed

eſteemed one of the moſt learned Men of his Time in the Works of that Father. At length he acquired ſuch an eſtabliſhed Reputation, that the Court of *Rome* thought fit to make him titular Archbiſhop of *Tuam*. He was commanded by Pope *Clement* the VIIIth to return to his native Country, to aſſiſt by his Councils the Army which King *Philip* the IId had ſent into *Ireland* in Aid of the rebellious Papiſts there. But that Invaſion being defeated, he was proſcribed by the *Engliſh*, and went into Baniſhment, in which he continued ſome Time in *Flanders*, and ſome Time in *Spain*, and was maintained and ſupported by the King of *Spain*. It was at the Sollicitation of this learned Franciſcan that *Philip* the IIId founded for the *Iriſh* a College at *Louvain* under the Invocation of St. *Anthony* of *Padua*, of which the firſt Stone was laid by the Princes *Albert* and *Iſabell* A. D. 1616. During his long Baniſhment he devoted himſelf intirely to the Study of the Works of St. *Auguſtin*, and with vaſt Application made himſelf Maſter of the Sentiments of that Father concerning the Neceſſity and Efficacy of Grace, and the Controverſies about it with *Pelagius* and other Hereticks; and in this Kind of Argument he writ many Treatiſes, which will be preſently mentioned. He died in a Franciſcan Convent at *Madrid* in *Spain* on the eighteenth of *November* 1629, in the ſixty-ninth Year of his Age, greatly reſpected by the People of that Country. The Friers of the *Iriſh* College at *Louvain* tranſlated his Bones from *Spain* thither A. D. 1654, and erected a Monument to his Memory in their Church on the Goſpel Side of the High Altar, whereon is this Inſcription.

Illuſtriſſimus ac Reverendiſſimus Florentius Conrius Conacienſis,
Ordinis Minorum Regularis Obſervantiæ
Archiepiſcopus Tuamenſis;
Provinciæ Hiberniæ quondam Miniſter:
Pietate, Prudentiâ, Doctrinâ
Maximus,
Æternæ Memoriæ
Digniſſimus:
Quo Sollicitante
Pro reſtaurandâ in Hiberniâ fide Orthodoxâ
Hoc S. Antonii a Padua Collegium
Munificentiâ Philipp. III. Hiſpaniarum Regis
Fundatum eſt
Anno Chriſti
1616
Laboribus Variis Fidei et Patriæ ergo
Fractus
Piè obiit in Conventu S. Franciſci Madriti
1629
XIV. Kal. Decembris, Ætatis LXIX, Archiepiſcopatus XXI.
Hujus Collegii P. P. Anno 1654,
Quo ejus Oſſa ex Hiſpaniâ tranſlata,
Et hic Immortalitatis Præmium expectant
Grati Poſuere.

The Books he publiſhed, and thoſe of his Writing which came Abroad after his Death, are theſe,

De S. Auguſtini Senſu circa B. Mariæ Conceptionem. Antwerpiæ 1619.

Tractatus de ſtatu Parvulorum ſine Baptiſmo decedentium ex hâc vitâ, juxta ſenſum B. Auguſtini. Lovanii 1624 and 1625. 4to. Rothomagi. 1643. It is alſo printed with *Janſenius's Auguſtinus* at the End of the third Tome, Rothomagi 1652, Folio; and is highly commended by the learned Men of the Univerſity of *Louvain* and *Doway*.

The Mirror of a Chriſtian Life, being a Catechiſm in *Iriſh*, printed at *Louvain* in 1626. 8vo.

Peregrinus

Peregrinus Jerichontinus. Hoc eſt, de naturâ humanâ feliciter inſtituta, infeliciter lapſâ, miſerabiliter vulneratâ, miſerecorditer reſtauratâ. Pariſiis 1641. 4to. publiſhed by *Thady Macnamara*, Batchelor of Divinity, and dedicated to Pope *Urban* the VIIIth. He gave this Treatiſe the Title of *Peregrinus Jerichontinus*, from the Parable of the Man, who went down from *Jeruſalem* to *Jericho*, and fell among thieves: At the End of it is publiſhed (*m*) the Cenſure of the Divines of *Louvain* and *Doway* upon ſome Propoſitions of the Jeſuits on the Subject of Grace, Predeſtination and the holy Scriptures; which Propoſitions were publiſhed, *A.D.* 1556.

Compendium Doctrinæ S. Auguſtini circa gratiam. Pariſiis 1644. 4to. *ibid.* 1646.

De Flagellis juſtorum juxta Mentem S. Auguſtini. Pariſiis 1644.

There is extant, *An Epiſtle* wrote by him in *Spaniſh*, concerning the Severities uſed towards ſome of the Chief Catholick Gentlemen of *Ireland* by the Houſe of Commons, which *Philip O-Sullevan* tranſlated into *Latin*, and inſerted in his Catholick Hiſtory (*n*).

Patrick Fleming, a Franciſcan Frier, was the Son of Capt. *Garret Fleming*, nearly related to the Lords of *Slane*. He was born in the County of *Louth* (*o*) on the 17th of *April* 1599. His ſtayed and ſober Deportment in his Youth inclined his Parents to dedicate him to a religious Life; to which End, when he was Thirteen Years old, they ſent him to *Flanders*, and put him under the Care of *Chriſtopher Cuſack*, his Uncle by the Mother, who was Preſident of the Colleges of *Doway*, *Tournay*, and other Seminaries, founded in thoſe Parts for the Education of *Iriſh* Youth in the *Romiſh* Religion. Having ſtudied Humanity with great Application at *Doway*, he removed to the College of St. *Anthony* of *Padua* at *Louvain*, where, on the 17th of *March* 1617, he took the Probationary Habit of St. *Francis* from the Hands of *Anthony Hickey*, then Superior of that College; and on the ſame Day the Year following, with the uſual Solemnity, he dedicated himſelf to the Franciſcan Order, and then relinquiſhed his Name of Baptiſm (which was *Chriſtopher*) and aſſumed that of *Patrick*, according to a Cuſtom often practiſed by ſuch, who enter into any of the Religious Orders. In 1623, being well inſtructed in Philoſophical and Theological Studies, he removed to *Rome*, in Company with *Hugh Mac-Caghwell*, then Definitor General of the Franciſcan Order, and ſoon after titular Archbiſhop of *Ardmagh*. At *Paris*, as he paſſed towards *Rome*, he fell into an intimate Acquaintance with *Hugh Ward*, whom he prevailed on to undertake the Taſk of collecting Materials, and digeſting the Hiſtory of the Lives of the *Iriſh* Saints; whoſe Papers, after his Death, became of great Uſe to *John Colgan*. In his Travels through *Italy*, and after he arrived at *Rome*, he collected all the Lives of the *Iriſh* Saints which he could find in Manuſcript, and by *frequent Letters* importuned *Ward* to continue his utmoſt Diligence in the Taſk he had undertaken. He applied himſelf cloſely to his Studies in the *Iriſh* College of St. *Iſidore* at *Rome* (of which he was Lecturer in Philoſophy) which having finiſhed, he was ſent to teach Philoſophy at *Louvain*, where he continued ſome Years. At length he removed to *Prague*, in *Bohemia*, where he was appointed the firſt Superior and Lecturer of Divinity in the College of the Holy Conception of the Bleſſed Virgin, then lately founded for *Iriſh* Franciſcans of the ſtrict Obſervance. He ſtayed in that City till it was about being beſieged by the Forces of the Elector of *Saxony* in 1631, after the Battle of *Lipſeick*, and then he fled with his Companion, *Matthew Hoar*. But unfortunately they were met by ſome Country Boors then in Arms, who fell upon them and ſlew them on the 7th of *November* that Year. He writ,

Vita S. Columbani Abbatis Bobienſis cum Annotationibus. This Tract, and the Lives of ſome other Saints, with their Opuſcula, he gave to *Moret* (*p*) the famous Printer at *Antwerp*, to be publiſhed before he went to *Prague*. But his Death following ſoon after probably put a Stop to the Deſign. They came abroad

(*m*) Simon's Crit. Hiſt. of the New Teſtm. Engl. Part. 2. Chap. 23. p. 65. (*n*) Tom. 4. Lib. 2. cap. 9. p. 255. (*o*) Sirini Notitia de Patr. Flemingo ad Caput. Collect. Sacr. (*p*) Colgan in Pref. ad act. Sanct. Hib.

near

near forty Years after by the Care of *Thomas Sirin*, an *Iriſh* Franciſcan Frier at *Louvain*, under the Title of,

R. P. F. Patricii Flemingi, Hiberni, Ordinis Fratrum Minorum ſtrictioris Obſervantiæ, olim Sacræ Theologiæ Lectoris, Collectanea Sacra, ſeu S. Columbani Hiberni Abbatis, magni Monachorum Patriarchæ, Monaſteriorum Luxovienſis in Galliâ, et Bobienſis in Italiâ, aliorumq; Fundatoris et Patroni. Nec non aliorum aliquot, è Veteri ibidem Scotiâ ſeu Hiberniâ Antiquorum Sanctorum acta et Opuſcula, nunquam antehac edita, partim ab ipſo brevibus notis, partim fuſioribus Commentariis, ac ſpeciali de Monaſticâ S. Columbani inſtitutione tractatu, illuſtrata; In quibus de ejuſdem Sancti Patris Doctrinâ Monachatu, Magiſtris, Collegis, ætate, peregrinatione, Monaſteriorum ab ipſo ejuſq; Diſcipulis conditorum origine et progreſſu; Hibernorum quoque ac Britonum differentiâ olim à Romanis in Paſchæ celebratione multa curioſa et Nova. Lovain 1667, Folio. In this Volume of Collections are contained the following Tracts, viz.—The Monaſtick Rule of St. *Columban*— His *Regula Cœnobialis Fratrum, ſive de quotidianis Pœnitentiis Monachorum.*—— *Sancti Columbani Sermones, ſive inſtitutiones variæ*——*De modo ſeu Menſurâ Pœnitentiarum.*—— *De Octo vitiis Principalibus.*—— *Epiſtolæ aliquot ad Diverſos.*——*Poemata Quædam.*——*Ailerani Sapientis Interpretatio Myſtica Progenitorum Chriſti.*— *Ejuſdem Moralis explanatio eorundem nominum.*— *Cumeani de Pœnitentiarum Menſurâ*—*Acta S. Columbani per Jonam Abbatem ejus æqualem.*— *Miracula Columbani ab Anonymo Antiquo conſcripta.* — *Vita S. Comgalli ex M. S. Codice Ardmachano.*— *Vita S. Moluæ ſeu Luani Abbatis ex M. S. Codice Ardmachano.*— *Vita S. Mochoemogi, ſeu Pulcherii, Abbatis, authore Anonymo æquevo, ex M. S. Cod. Ardmachano.* All theſe Tracts are illuſtrated either with Marginal Notes, or larger Commentaries, or both. To which is added by our Author,

Diſſertatio de Monaſticâ S. Columbani Profeſſione. In which he diſcuſſes at large, whether St. *Columban* was an Auguſtinian Hermit, or a Benedictin; and concludes that he was neither, but lived under the Rule and Order of St. *Comgall*, while he continued in *Ireland*, and after he went to *France*, inſtituted a Rule of his own in moſt Particulars conformable to the Rule of St. *Comgall*, with ſome Additions nevertheleſs, according to the Circumſtances of Places and Perſons. The Works of theſe three Abbots, *Columban*, *Aileran*, and *Cumean*, are extant in the *Bibliotheca Maxima Veterum Patrum*, and acknowledged to be taken from our *Fleming*.

He alſo writ, *Vitam Reverendi Patris Hugonis Cavelli* (*Mac-Caghwell.*) Ann. 1626, and abridged a Book, intitled,

Chronicon Conſecrati Petri Ratisbonæ.

Francis Magenis, a Franciſcan Frier, was one of the Companions of *Patrick Fleming* when he was murdered upon his Flight from *Prague*, but eſcaped that Fate, and became afterwards Guardian, Vicar, Superior and Inſtructor of the Novices in the *Iriſh* College at *Prague*. He writ a ſmall Tract under the following Title.

Hiſtoria Martyrii Venerabilis Patris Fratris Patricii Flemingi. Ordinis Fratrum Minorum ſtrictioris Obſervantiæ Provinciæ Hiberniæ, Sacræ Theologiæ Lectoris, et Collegii immaculatæ Conceptionis Bmæ. Dei Genetricis, Fratrum minorum ejuſdem Inſtituti & Provinciæ Pragæ primi Præſidis, ejuſque Socii Fratris Matthæi Hoar, Diaconi. This Tract was preſerved among the Archives of the ſaid College, and from thence fitted for the Preſs A. D. 1665 by Frier *Anthony Donelly*, Jubilate Lecturer of Divinity there, and two Years after publiſhed by *Thomas Sirin*, and prefixed to the *Collectanea Sacra* of *Fleming*.

Florence Gray, a Franciſcan Frier, was born in *Thomond*, and was Lecturer of Divinity in the College of St. *Anthony* of *Padua* in *Louvain*, and afterwards a-

mong thoſe of his own Religion in *Dublin*, where he reſided about the Year 1630. He writ,

An Iriſh Grammar.

Martin Walſh (*Valeſius*) a Franciſcan Frier, was born at *Waterford*, and was a young Man at *Madrid*, when *Charles* Prince of *Wales* (afterwards King *Charles* I.) arrived there to court the Infanta of *Spain*; at which Time he made himſelf known by a Book he publiſhed, which I ſhall mention preſently. He went afterwards to *Naples*, and read Philoſophy in the Convent of *Mount Calvary* in that City. Being from thence in ſome Time called to *Rome*, he was made Divinity Lecturer in the College of St. *Iſidore*, of which he became Guardian, and was alſo Rector of the *Lodoviſian* Iriſh Secular College there. He died at *Rome* in the Flower of his Age A. D. 1634. *Leo Allatius* (*p*) calls him *Martinus Angelus Valeſius*. He writ

Paræneſis Poetica in auſpicatiſſimum Septentrionalis Oceani Principis in Madritenſem Curiam ingreſſum. Madriti 1624, in a large broad folio. He wrote another Book, which he intended to publiſh, with the following Title.

De Singulari Harmoniâ Principiorum ſubtiliſſimi Doctoris Scoti. But this never appeared.

Hugh Ward (*Vardæus*) was born in the County of *Donnegall* in *Ulſter*, but educated partly at *Salamanca*, and partly at *Paris*, and afterwards was made, at firſt, Lecturer, and then Guardian of the *Iriſh* College at *Louvain*; having before been admitted into the Order of Franciſcan Friers at *Salamanca* in the Year 1616. He was a Man well ſkilled in the Antiquities of his Country, and undertook to write a general Hiſtory of the Lives of the Saints of *Ireland*. For which End he employed *Michael O-Clery*, one of his own Order, and ſent him from *Louvain* into *Ireland*, in ſearch of Manuſcripts, and to gather Materials for the Work; the finiſhing of which was prevented by the Author's untimely Death on the 8th of *November* 1635: But his Papers proved of ſingular Uſe to *John Colgan*, who afterwards employed himſelf on the ſame Subject. About a Year after his Death was publiſhed (as I am informed) a Treatiſe of his, intitled, *Diſſertatio Hiſtorica de S. Rumoldi Patria.* Louvain 1636. 4to. As I have never ſeen that Edition, I can ſay nothing to it. But many Years after came out the ſame Treatiſe under the following more full Title:

Sancti Rumoldi Martyris Inclyti, Archiepiſcopi Dublinienſis, Mechlinienſium Apoſtoli, Advocati ſterilium Conjugum, Agricolarum, Piſcatorum, Inſtitorum, & Navigantium, Acta, Martyrium, Liturgia antiqua & Patria, ex antiquiſſimis cum Manuſcriptis tum Prælo editis harum Rerum Scriptoribus, ſummâ Fide collecta, Notis illuſtrata, et auctâ Diſquiſitione Hiſtoricâ, ſeu Inveſtigatione genuinæ Scotiæ S. Rumoldi, & Contribulium Sanctorum. Per R. P. F. Hugonem Vardeum, Hibernum, olim in Lovanienſi Collegio S. Antonii de Padua F. F. minorum Hibernorum Strict. Obſer. Guardianum, S. T. Profeſſorem, & Hagiographum. Opus Poſthumum, nunc recens à V. A. P. F. Thoma Sirino, ejuſdem Ordinis & Collegii Lectore Jubilato recognitum, et in nonnullis Suppletum. In quo obiter ex Scriptoribus antiquis & novis; ac publicis Inſtrumentis demonſtratur Hibernia ad Sæculum quindecimum Chriſtianum vocata Scotia, et Hiberni Scoti; detegiturquè ejuſdem Inſulæ ingens olim Multitudo Sanctorum et Cathedralium Eccleſiarum; Genuina item Origo & Antiquitas Regni cum Pictorum, tùm Scotorum in Albaniâ, ſive Boreali parte magnæ Britaniæ paſſim hodie dicta Scotia, aliaque ſcitu digna. Lovanii, 1662. 4to.

While our Author waited with Impatience many Years for the Benefit of *O-Clery*'s Collections, he employed himſelf in writing ſeveral Pieces as preliminary

(*p*) Apes Romanæ p, 188. edit. Rom. et 266. edit. Hamburgi.

to

to his larger Work; and, among others, one large Tract *De Nomenclaturâ Hiberniæ.* Another—*De Statu et Processu veteris in Hibernia Reipublicæ.* Another—*Martyrologium ex multis vetustis Festilogiis Latino Hibernicum.*—*Anagraphen magnalium S. Patricii.* And, *Investigationem Ursulanæ Expeditionis.* But he put the last Hand to none of his Works, except that of which the Title is given before, and his *Martyrology.*

Henry Ryan (*q*), a Native of *Ireland*, and a Dominican Frier, lived in *Rome* in 1633, in the Pontificate of Pope *Urban* VIII. and writ and published

Poema encomiasticon de Adventu excellentissimi Ducis Caroli de Crequi Marescballi, Ducis & Paris Franciæ, Christianissimi Regis ad S. S. Patrem Urbanum 8*vum Oratoris extraordinarii.* Romæ 1633. 4to. It is reckoned a very elegant Piece, and consists of two hundred and fifty Heroick Verses.

Gerat Barry, a Gentleman who had served many Years in the Armies of the King of *Spain* in *Germany* and the *Low-Countries*, was a Captain in that Service, when in 1634 he published at *Brussels*, a Book intitled,

A Discourse of military Discipline, divided into three Boockes, declaringe the Partes and Sufficiencie ordained in a private Souldier, and in each Officer serving in the Infantery, till the Election and Office of the Captain General; and the laste Boocke treatinge of Fire Wourks of rare Executions by Sea and Lande, as also of Firtifasions. Composed by Captain *Gerat Barry*, Irish, *Brussels* 1634. Folio. He dedicated this Book to *David*, Earl of *Barrymore*, from whose Family he was descended, and says he wrote it for the Instruction of his Countrymen, the *Irish.*

Robert Chamberlane, a Native of *Ulster*, was at first a Secular Doctor of Divinity at *Salamanca*, and afterwards a Franciscan Frier, and Lecturer in the *Irish* College at *Louvain.* He was a Man of an upright Life, and so great an Enemy to Promotions in Religion, that he never could be persuaded to take upon him the Government of that College, though it was often offered to him. When *Hugh Mac-Caghwell*, titular Archbishop of *Armagh*, was on his Death Bed at *Rome*, he wrote (*r*) to the Pope to recommend *Chamberlane* for his Successor: But he was too late; His Holiness having at that Time appointed *Hugh Riley* for the Primacy. He died on the 11th of *June* 1638. He wrote a Treatise intitled, *De Scientia Dei*: And another, *De futuris Contingentibus*, both which are in Manuscript (*s*) in the *Irish* College of *Louvain.*

Edmund Dwyer, titular Bishop of *Limerick*, writ (*t*) two small Pieces of Poetry in Hexameter and Pentameter Measure, one, *on the Miracles of St.* Brigid, and the other, *on the inextinguishable Fire of St.* Brigid *at* Kildare.

James Miles, (by *Leo Allatius* (*u*) called *Miletus*, and by *Wadding*, *Milesius*) was a Franciscan Frier, born at *Drogbedah*, and lived sometime in the *Irish* College at *Rome*, from whence he removed to *Naples*, where he died in 1639. He was an Adept in Musick, and well skilled in the *Italian* Tongue. His Works are these:

Ars nova cantandi, sive brevis Methodus Musicæ addiscendæ. Neapoli 1630. 8vo. *Leo Allatius* gives this Book the Title of *de Arte Musicâ.* It is held in esteem among the Adepts in Musick.

Della Corona, overo settenario della beatissimâ Virgine Mariâ dalla stessa Vergine revelata. Neapoli 1631. 8vo.

Typus Conceptionis B. Mariæ Virginis. Neapoli in large Folio. He wrote also, *a Catechism in* English, *for the Instruction of such of that Nation, who should be converted in* Italy.

(*q*) Scrip Prædicat. Tom. 2. p. 536.
(*s*) Wadding Bibloth. Script. Ord. minor. Edit. Roman. p. 197. Edit. Hamburg.
(*r*) Paul Harris in a Tract intitled, Fratres Sobrii eslote.
(*t*) Trias thaum. p. 608.
(*u*) Apes Urbanæ. p. 142.

Barnaby

Barnaby Kearney, was born at *Caſhell*, and entered into the Society of Jeſuits (*w*) at *Doway* Anno 1589, about the 24th Year of his Age. He took the four Vows, and taught Rhetorick and Greek at *Antwerp* and *Liſle*. He was afterwards ſent on the Miſſion into his own Country, where he lived thirty-ſeven Years, and died in the Place of his Nativity on the 20th of *Auguſt* 1640, in the 75th Year of his Age. He writ,

Helitropium, ſeu Conciones de Dominicis et Feſtis totius Anni. Lugduni 1622, 8vo.

Helitropium, ſive Conciones de Paſſione Dominicâ, ſeu de Miſteriis Redemptionis Humanæ. Pariſiis 1633, 8vo.

M. S. Diſcurſuum triginta in Obitum Comitis Ormoniæ in Hiberniâ; which remain in the general Regiſtry of the Jeſuits at *Rome*.

Chriſtopher Chamberlane, of whom I can give no Account, but that he writ,

Nænia in Obitum perilluſtris ac Nobiliſſimi Herois D. Johannis Flemingi, Baronis Slanienſis Filii, Cohortis militum Centurionis ſub Regis Auſpiciis in Belgio, &c. Bruxellæ 1636, 4to.

Theobald Stapleton, a ſecular Prieſt, born in the County of *Kilkenny*, of whom I know no more than that he wrote the following Book,

Catechiſmus, ſeu Doctrina Chriſtiana Latino Hibernica per modum Dialogi inter Magiſtrum & Diſcipulum, per Theobaldum Stapletonum, Sacerdotem Hibernum. Bruxellis 1639, 4to. To which is added in two Pages in *Latin* and *Iriſh*, *Modus perutilis legendi linguam Hibernicam*. His Catechiſm is printed in Columns, *Latin* and *Iriſh*.

Anthony Hicky (Hiquæus) a Franciſcan Frier, was born in the County of *Clare*. He was a good *Græcian*, and very learned in Scholaſtick Divinity, which he taught at *Cologn* and *Louvain*, was elected Definitor of the Franciſcan Order in 1630, and was Superior of the laſt of theſe Colleges. His dear Friend *Luke Wading* carried him from thence to *Rome* An. 1619, being thereto ſollicited by *Benignus a Genua*, General of the Franciſcans, in order to be an Aſſiſtant to *Wadding* in collecting and diſpoſing Materials for his Annals and Writers of that Order; where he died on the twenty-ſixth of *June* 1641, much lamented by all his Acquaintance, eſpecially by *Wadding*, who gives him the higheſt Character (*x*) for his many excellent Virtues and good Qualities. He was buried in the Church belonging to the *Iriſh* of his Order in *Rome*, where the following Inſcription was put up to his Memory.

Fr. Antonio Hiquæo, Hiberno, Viro Doctiſſimo, & Religioſiſſimo, Sacræ Theologiæ Profeſſori Emerito, totius Ordinis Definitori, ſocio gratiſſimo, Amico Optimo, Mærens poſuit Fr. Lucas Wadingus Ædis Præfectus. Ob. 1641. 26° *Junis.*

The Works he left behind him are theſe, *Expoſtulatus Bzovius; ſive Nitela Franciſcanæ Religionis, et Abſterſio ſordium, quibus eam conſpurcare fruſtrà tentavit Abrahamus Bzovius*, Lugduni 1627, 4to.——He publiſhed this Piece under the Name of *Dermitius Thadæus*, to whom he had formerly been a Scholar; and the Intention of it was to vindicate his Order againſt *Abraham Bzovius*, a Dominican Frier, who in ſome of his Writings had fallen foul on the Franciſcans.

In Quartum Sententiarum juxta Mentem Scoti. Lugduni 1639 in three Vol. in Folio.

(*w*) Alegambe Script. Soc. Jeſu. (*x*) Biblioth. Script. Ord. Min.

De Stigmatibus S. Catherinæ Senenſis M. S. and ſome other Pieces alſo in M. S.

Bernard Cuney (Cunæus) Provincial Miniſter of the Franciſcans in *Ireland*, tranſlated into the *Iriſh*, according to *Wadding* (*x*).

Regulam Tertiariorum.

Michael Cleri, or *Cleirigh*, was an *Ulſter* Man by Birth, and a Franciſcan Frier, who being well ſkilled in the Language and Antiquities of his Country, was ſent from *Louvain* into *Ireland* by *Hugh Ward* (who was then employed in writing and collecting the Lives of the *Iriſh* Saints) to enquire after old Manuſcripts, and other Helps to that Work. He performed this Taſk with indefatigable Pains for about fifteen Years (*y*), and in that Time collected and tranſcribed from antient *Iriſh* Manuſcripts many Lives of Saints, ſeveral Genealogies, three or four different antient Martyrologies, and a vaſt Number of other Monuments of Antiquity; all which having written over fair he tranſmitted to his Employer, which afterwards proved of infinite Uſe to *John Colgan* in his compiling and publiſhing the *Acta Sanctorum Hiberniæ*. This Employment afforded him the Opportunity of procuring many other Materials in relation both to the civil and eccleſiaſtical Hiſtory of his Country, which he digeſted into Method and Order, and with the Help of other ſkilful Antiquaries, whom he called into his Aid, he compiled digeſted and enlarged three Treatiſes of Hiſtory, or rather purged them from their Errors by collating together many Manuſcripts, the ſame having been before written by antient Authors. The firſt is *A ſuccinct Account of the Kings of* Ireland, *the Years of their Reign, Order of Succeſſion, Genealogies, the Year of the World or Chriſt, in which each of them died, and the Manner of their Deaths.* The compendious and ſhort Method, in which this Treatiſe is written, does not leave one the Liberty to call it a Hiſtory, but it ſhould rather be termed, *A Catalogue of the Kings of* Ireland. The Second is, *A Treatiſe of the Genealogies of the Saints of* Ireland, which he diſpoſes under thirty-ſeven Claſſes or Heads, and through a long Series of Anceſtors reduces each Saint to the firſt Parent or Author of the Family, from whence he was deſcended; which Tract is called *Sanctilogium Genealogicum*, and by ſome, *Sanctogeneſim.* The Third treats *of the firſt Planters of* Ireland, *of the Succeſſive Conqueſts of it from the Flood by different Nations, of the Succeſſion of the Kings of* Ireland *during ſuch Time, of their Wars and Battles, and of other publick Tranſactions and Events of the Iſland from the Year* 278 *after the Flood to the Year of* Chriſt 1171. This Book is called *Leabhar Gabhaltas*, or, *the Book of Conqueſts.* Theſe three Treatiſes are yet remaining in Manuſcript. By the Aſſiſtance of the aforeſaid Antiquaries (who were *Ferfeſſius O-Mælchonaire* or *Conry*, *Pregrine O-Clery*, and *Peregrine O-Dubgennan*) and occaſionally calling in other Helps, he compiled a Treatiſe ſometimes called, *The Annals of* Donnegall, from a Convent of that Name wherein they were written, and ſometimes the *The Annals of the four Maſters*, as they were the Product of the Labours principally of this Writer, and of the three before-mentioned Antiquaries; though *Maurice O-Mælchonaire* or *Conry*, and *Conor O-Clery* furniſhed ſome few Materials to the Building. Theſe Original Annals, ſigned by the proper Hands of the four Maſters themſelves, are ſaid (*z*) lately to have been in the Cuſtody of Mr. *John Conry*, a Gentleman of the ſame Family with ſome of the Compilers, and are approved and recommended to the Preſs by ſeveral of their Superiors; but it ſtill continues only in M. S. They are compiled in two thick Volumes in Quarto, whereof the firſt begins A. M. 2527, and ends A. D. 1171. The ſecond has ſuffered the Loſs of 164 Years: For inſtead of beginning where the firſt Volume breaks off, it takes its Riſe from the Year 1335, and from thence is carried down to the Year 1609. They are chiefly drawn from the *Annals of* Clonmacnois, *Inisfall & Senat*, as well as from other approved and antient Chronicles of *Ireland*, and comprehend both the civil and eccleſiaſtical

(*x*) Script. Minor. p. 59. (*y*) Præf. ad Act. Sanct. (*z*) Hiſtor. Libr. p. 243.

History of that Country; the first taking in a Period of above 3000 Years, and the other the State of Religion from the first Propagation of Christianity to the Year 1636. *Flaherty* (*a*) taxes these Annals with great Defects in point of Chronology; yet they are chiefly depended on, and closely followed by *John Lynch* (*b*) and *Colgan* (*c*).

Our Author, *Michael O-Clery*, hath also published under the Title of *Seanasan Nuadh, a Dictionary or Glossary of the most difficult and obsolete* Irish *Words*. Louvain 1643, which Mr. *Edward Lhuid* hath transplanted into his *Irish* Dictionary, distinguishing all the Words he hath so taken by this Mark †. He died in 1643. I find one *Daniel Clery*, a Franciscan Frier, mentioned at this Time as the Writer of *a Funeral Elegy on the Martyrdom of* Patrick Fleming *and* Matthew Hoar, who were murdered by the Boors of *Bohemia* at the Time of the Siege of *Prague* in 1631; which Poem was published in 1667 by *Thomas Sirin*, and prefixed to the Life of St. *Columban* written by the said *Fleming*.

Henry Fitz-Simon was the Son of a Merchant in *Dublin*, and born in that City. He was educated in the Protestant Religion, and sent to the University of *Oxford* (*d*), where in the fourteenth Year of his Age, An. 1583, he was matriculated as a Member of *Hart-Hall*. Being in his Mind much inclined to the *Romish* Communion, he left *Oxford*, and travelled beyond Sea, where he entered himself into the Society of the Jesuits, and in a little Time became so eminent for Learning under the Tuition of *Leonard Lessius*, that he taught Philosophy publickly. At length he returned into *Ireland*, where being more than ordinarily active in perverting as many as he could to his own Persuasion, either by private Conferences, or Publick Disputes with the Protestant Clergy (being accounted one of the most acute and able Disputants of his Party) he began after some time to be suspected for a dangerous Person, and was committed Prisoner to the Castle of *Dublin*, where he remained two Years.

During his Confinement he said, "as he was a Prisoner, he was like a Bear tied "to a Stake, and wanted some Body to bait him;" which being looked upon as a Challenge, the celebrated *Usher*, undertook to Dispute with him through the Controversies of *Bellarmine*, for which once a Week a Meeting was agreed on. It happened that their first Subject was of *Antichrist*. Twice or thrice they met upon this Occasion, and *Usher* was ready to have proceeded; but the Jesuit was weary (*e*) of the Combat, and declined any further Engagement; which gave Occasion to the Protestants to boast of a Victory. This Dispute happened in 1599, being in the thirtieth Year of the Age of *Fitz-Simon*, and the nineteenth of *Usher*.

Having at length obtained his Liberty he passed into *Flanders*, where he stayed some Years, until he received Orders to go to *Rome*, which was in the Year 1608. There he made his Profession of the four Vows, and was appointed for the Mission of *Ireland*. Returning to his Native Country he spent many Years in gaining Proselites, and confirming his Brethern of the Church of *Rome* in their Religion.

He was a great Abetter and Encourager of the Rebellion in 1641: But when the Rebels began to be subdued he was obliged to fly for shelter into Woods and Mountains, and to skulk from Place to Place, until at last he died miserably on the 1*st* of *February* 1643. He writ

A Catholick Confutation of Mr. John Rider's *claim of Antiquity, and a caulming Comfort against his Caveat.* Roan, 1608, 4to.

Reply to Mr. Rider's *Postscript, and a Discovery of Puritan Partiality in his behalf*; printed with the former. Both these Treatises were written against Mr. *John Rider*, (afterwards Bishop of *Killaloe*) who had written and published a Book intitled, *Claim of Antiquity in behalf of the Protestant Religion.*

An Answer to certain complaintive Letters of afflicted Catholicks for Religion, &c. Printed also with the former.

Justification and Exposition of the Sacrifice of the Mass, 1611, 4to.

(*a*) Epist. Nuncup. ad Ogygiam. p. 43. (*b*) Cambr. Evers. Cap. 8. (*c*) Act. Sanct. Passim. (*d*) Athen. Oxon. Vol. II. p. 45. (*e*) Bernard's Life of Usher. p. 38.

Britannomachia

Britannomachia Miniſtrorum in pleriſque et fidei fundamentis & fidei Articulis diſſidentium. Duaci, 1614, 4to.

Catalogus Præcipuorum Sanctorum Hiberniæ. Leodii, 1619. 8vo. Antwerpiæ 1621, 8vo. It is alſo to be found at the End of a Book intitled, *Hiberniæ, ſive Antiquæ Scotiæ vindiciæ.* G. F. Authore, Antwerp, 1621, 8vo. He alſo writ, *a Treatiſe (f), proving that* Ireland *was called Scotia.* But I doubt whether it was ever publiſhed.

Francis Matthews, a Franciſcan Frier born in *Cork*, was Guardian of the *Iriſh* College of his Order at *Louvain*, and Definitor and Provincial of the Franciſcans of *Ireland*. *Wading (g)* commends him for his Abilities in Divinity and the Canon Law. He was put to Death at *Cork* in 1644 for an Attempt to betray *(h)* that City into the Hands of the Rebels. The Works he writ are theſe,

Examen Juridicum Cenſuræ Facultatis Theologicæ Pariſienſis, et ejuſdem Civitatis Archiepiſcopi latæ circa quaſdam propoſitiones Regularibus Regni Hiberniæ falſo impoſitas; in quo per exceptiones juris et facti mala Accuſatoris, et teſtium fides, propoſitionum impoſtura et præpropera cenſuræ divulgatio eſtenditur. Frankofurti 1631, 8vo. He publiſhed this Book under the Name of *Edmundus Urſulanus.* It was cenſured *(i)* and condemned at *Rome*; notwithſtanding which the Franciſcan Friers vigorouſly defended it; and it was againſt it that *Paul Harris* wrote his *Arktomaſtix.*

Tractatus de Stigmatibus S. Franciſci.
Tractatus pro defenſione Privilegiorum S. Franciſco et Religioni ejus conceſſorum.
Brevis Hiſtoria Provinciæ Hiberniæ.

The firſt and laſt of theſe three Treatiſes were (for what I know) never printed, but remain ſtill in Manuſcript. But the laſt ſave one is printed, and the Author hath put the Initial Letters of his Name F. M. to it, and it bears this Title,

Exemptio Fratrum et Conventuum Ordinis Minorum Regularis Obſervantiæ, et aliorum Ordinum Mendicantium Regni Hiberniæ, a Solutione Portionis Canonicæ, ſeu quartæ funeralium, juxta Decretum S. Concilii Tridentini Aſſerta ex vetuſtis Judiciis & Sententiis ante Annos Concilii promulgatis, et nunc recens Collectis, opera F. F. M. Lovanii, 1632, 4to.

William Clerk, Batchelor of the Civil Law in *Ireland*, but whether a Native of that Country I am not informed, writ

An Epitome of certain late Aſperſions caſt at Civilians, the Civil and Eccleſiaſtical Laws, the Courts Chriſtian, and at Biſhops and their Chancellors. Wherein the Authors thereof are refuted, and refelled; with an Appendix, wherein the Civil and Canon Laws, with the Cauſes of the Cognizance of either of them in the Church or Commonwealth in the King's Dominions (what they are) are opened. Dublin 1631, 4to.—This Treatiſe is chiefly an Anſwer to the Preface of Sir *John Davis*'s Reports, and to ſome Parts of the Caſe of *Præmunire* reported by him.

Peter Wading was born in *Waterford* An. 1580, and entered into the Society of the Jeſuits at *Tournay* in 1601. He taught Poetry and Rhetorick four Years, Philoſophy ſix, Divinity, partly at *Prague* and partly at *Louvain*, Sixteen, and was Chancellor of the Univerſities of *Prague*, and *Grats* in *Styria* thirteen Years. He lived a long Time in *Bohemia*, and other Parts of the then Emperor's Dominions; where he was in high eſteem for his Learning and ſtrict Piety. He died at *Gratz September* the *13th* 1644, and hath left behind him the following Works.

(f) Fleming. Comment. ad vit. S. Columban. p. 273. (g) Script. Ord. Minor. (h) Cox. v. 2. p. 143. (i) Harris's Fratres Sobrii eſtote.

Brevis

Brevis refutatio calumniarum quas Collegio Societatis Jesu Pragensi impegit Scriptor Famosi Libelli, cui titulus, Flagellum Jesuiticum, præsertim in Negotio Academiæ Pragensis.—Nissæ, 1634, 4to.

Tractatus de Incarnatione Domini.—Antwerpiæ, 1634, 8vo, and 1636, 4to.

Oratio Pragæ habita in Ferdinandi III. *Ratisbonensibus Comitiis in Cæsarem electi inauguratione*, 4to.

Tractatus de Contractibus in genere & Specie. Græcii Styrorum, 1644, 4to.

But the two Pieces following he publisshed under the Name of another Person.

Carmina varia et alia Spectantia ad disciplinas humaniores.

Tractatus adversus Hæreticos.

Patrick O-Conchovair (*O Connor*) a Franciscan Frier of the strict Observance, and Profeffor of Divinity, writ,

Quodlibetica decisio Monastici cujusdam Casus, ubi ostenditur qualis timoris inductio approbatæ Religionis professionem invalidet: Quomodo in Simili prætentione, tam prætendenti, quam ejus superiori procedendum? Et Professionis, nedum veræ & indubiæ, sed etiam presumptæ tantum, ad subsequens Matrimonium irritandum, efficacia, solidè declaratur; et nonnullis oppositis opinionibus occurritur.——— Parisiis 1635. 8vo.

Sidus Borbonicum, quod et Sol Franciæ, cum Paraphrastico ejusdem Rationario Ludovico Justo. Per fratrem Patricium O-Conquovair Hiberno-Gallum Minoritam, S. Theologiæ Profeffforem. Parisiis 1637. Folio. To which is added, *Appendix ejusdem Authoris, Priscæ Francorum Bellicæ virtutis, ut denuo resumatur, Monitoria.*

He is said also to have written,

Triumphum conceptionis B. Virginis miro Artificio elaboratum, of which I can give no other Account.

Thomas Strange (*Strangus*) a Native of *Waterford*, was a Franciscan Frier, and Guardian of his Order in *Dublin*, where he publickly read Divinity, and was much admired for his preaching. He died at *Waterford* in 1645. He publisshed *A Book of Christian Doctrine*, and wrote another, *De Stigmatibus S. Catharinæ Senensis:* Unless this be the same Piece which before is ascribed to *Anthony Hickey*, p. 117. I find him also to be the Author of *An Answer to the fraternal Correction of Paulus Veredicus Harris.* M. S. wherein he compares the Superiors of Regulars to Shepherds, and the Parish Priests to Swine-herds, and consequently (says my Author (*l*)) the Laity to Pigs and Hogs.

Paul Sherlog, a Jesuit of a *Waterford* Family (*m*), but born in the County of *Wexford* An. 1595. When he was seventeen Years old he went into *Spain*, and was taken at that Age into the Society of the Jesuits, being a Youth of promising Parts, and well instructed before his Admission. He afterwards took the fourth Vow, which is only strengthning the Vow of Obedience by taking an Oath to the Pope to go upon the Mission into whatever Parts he pleaseth to command. He passed through his Courses of Philosophy and Divinity with great Reputation, became a very learned Man, and was raised to the Government of the *Irish* Seminaries of *Compostella* and *Salamanca*, in the last of which he taught scholastick Divinity. He lived altogether in *Spain*, and *Nicholas Antonio* (*n*) ranks him among the Writers of that Country, as he has some other *Irishmen*, on Account of their having lived a long Time among the *Spaniards*. He died at *Salamanca* on the ninth of *August* 1646, in the fifty-first Year of his Age. He writ three Tomes on the *Canticles*.

(*l*) Paul Harris's Excommunication publisshed, &c. p. 79.

(*m*) Sotvellus Bibl. Script. Societ. Jesu.

(*n*) Bibl. Hispan. v, 2.

1*st*, *An-*

1st, *Anteloquia Ethica et Hiſtorica in Canticum Canticorum*, Lugduni 1634, Folio. The beſt Edition much Augmented is that of *James* and *Peter Proſt*, Lugduni 1640. Fol.

2d, *Commentarium in Duo Priora Capita Cantici Canticorum*. Lugduni 1637. Folio.

3d, *Commentarium in reliqua Capita Cantici Canticorum*. Lugduni 1640. Folio. He hath alſo written and publiſhed, though under the Name (*o*) of *Raul Leonard*, his Countryman, a Book concerning the Predeſtinarian Controverſy, intitled

Reſponſio ad Expoſtulationes recentium quorundam Theologorum contra Scientiam Mediam: Liber Singularis. Lugduni 1644. 4to.——— There came out alſo a Poſthumous Treatiſe of his Compoſition under the following Title,

Antiquitatum Hebraicarum Dioptra; in Duos libros tributa. I. Orbem Conditum, et Memorabilium ſub lege Naturæ Doctrinam continet. II. Eſt de Opere ſex Dierum. Lugduni 1651. Folio.

Henry Burnel, a Gentleman who flouriſhed about the End of the reign of King *Charles* the Firſt, writ a Play called,

Landgartha, a Tragi-Comedy, preſented in the New Theatre in Dublin *with good Applauſe, being an antient Story*. Dublin 1641. 4to. The Plot is taken from the *Swediſh* and *Daniſh* Hiſtorians. See *Saxo Grammaticus*. *Joh. Magnus*. *Alb. Crantzius*, &c.

Patrick Darcy, a Gentleman educated in the Profeſſion of the Common Law, was an active Member of the Houſe of Commons in the Parliament aſſembled at *Dublin* in 1640, when the Papiſts had a Share in the Legiſlature as well as the Proteſtants. In the Time of the Grand Rebellion he became one of the Supreme Council of the confederated Catholicks at *Kilkenny*, and was a leading Man among them. He publiſhed,

An Argument delivered by Patrick Darcy *Eſq; by the expreſs Order of the Houſe of Commons in the Parliament of* Ireland *the 9th of* June, 1641: Printed at *Waterford* by *Thomas Bourke*, Printer to the Confederate Catholicks of *Ireland* 1643. 4to.——— This Argument was made at a Conference of the Houſe of Commons, with a Committee of Lords in the Caſtle of *Dublin* upon certain Queſtions propounded to the Judges of *Ireland* in full Parliament, and upon the Anſwers of the Judges to the ſaid Queſtions.

Cnogher, *Connor* or *Conſtantine O-Mahony*, otherwiſe known by the Name of *Cornelius à St. Patricio* (by which he paſſed in *Portugal*, where he lived a long Time at St. *Roch* in *Liſbon*) was born in *Muſkerry* in the County of *Cork*, was a Jeſuit of a moſt virulent Temper. and a bitter Enemy to the *Engliſh* Proteſtants of *Ireland*. He publiſhed a Book under the feigned Name of *Conſtantine Marullus* intitled,

Diſputatio Apologetica & Manifeſtiva de Jure Regni Hiberniæ pro Catholocis Hibernis adverſus Hæreticos Anglos. Frankofurti 1645. 4to.——— To which is added, *Exhortatio ad Catholicos Hiberniæ*. *Peter Walſh* (*p*) is of Opinion, that this Treatiſe was printed in *Portugal*, notwithſtanding the Title Page ſays at *Frankfort*; and Mr. *Beling* (*q*) is poſitive that it was not printed at *Frankfort*. It is not doubted but *Mahony* was the Author of this Book, and the Exhortation; for he owned it openly at *Lisbon* to *John Serjeant*, a Prieſt, who told it to *Peter Walſh* (*r*). *Mahony*'s Deſign in writing this Treatiſe was to excite the *Iriſh* to perſiſt in their Rebellion, and to continue the Maſſacre of thoſe Hereticks, the *Engliſh*, whereof they had cut off (as he confeſſes) no fewer than 150,000 in four Years Time. He endeavours to prove, that the Kings of *England* never had any Right to *Ireland*, but that their Title was mere Uſurpation and Tyranny. He produces a Bull of Pope *Gregory* the XIIIth granted to *Owen Roe O-Neal* in 1642, whereby all the Actors in the bloody Maſſacre of the foregoing Year are bleſſed,

(*o*) Index Biblioth. Barberinæ. Tom. 2. Lib. 2. p. 40. in Marg. (*p*) Iriſh Remonſtr. p. 736. (*q*) Vindiciæ. (*r*) Iriſh Remoſtr. Ibid.

and plenary Indulgences granted to all who ſhall aſſiſt in the future Advancement of the Catholick Cauſe againſt the Hereticks of *England*. He ſays, that the old *Iriſh* might lawfully chooſe themſelves a King of their own *Iriſh* Blood, nay, that they ought in Conſcience to do it, and throw off the Yoke of Hereticks and Foreigners. He exhorts them *to extirpate the* Engliſh, *their Manners and Religion out of the Nation, and to murder and deſtroy all that favour or adhere to them, or were ſprung from them, although they were Papiſts, and their neareſt Relations.*

——— The Supreme Council of the *Iriſh* at *Kilkenny* were aſhamed of the too bold Advances made in this Book, and, as it tended to create a Diſunion between the *Iriſh* of Blood and the *Iriſh* of Birth, ordered it to the Flames in the Year 1648; yet againſt the Will of the Nuncio, who ſaved *John Bane*, Pariſh-Prieſt of *Athlone*, upon whom the Book was found, from Puniſhment, and would fain have ſaved the Book from Cenſure. *Peter Walſh* by Order of the Supreme Council preached nine Sermons againſt the evil Tendency of *Mahony*'s Opinions in St. *Kenny*'s Church, at *Kilkenny*. *Mahony* was an old Man at *Lisbon* in or about the Year 1650.

John Logan, a Phyſician by Profeſſion, ſtudied at *Paris*, but practiſed in his own Country. He was educated in the Romiſh Religion; but by converſing with Proteſtants, and particulary with Dr. *Edward Parry* (afterwards Biſhop of *Killaloe*) was brought over to a Conformity with the Church of *England*, and upon his Converſion gave his Reaſons for it in a Book intitled,

A Cordial, or the Motives which induced John Logan, *Doctor of Phyſick, to deſert* the Romiſh, and embrace the true Proteſtant Religion, &c. 1644. 4to——— To this Cordial *Walter Enos* wrote an Anſwer, as will be ſeen preſently.

Walter Enos, D. D. and a ſecular Prieſt, was born in *Dublin*, became titular Treaſurer of *Ferns*, and Apoſtolick Prothonatory. He joined in the Rebellion, ſided with the Pope's Nuncio, and was a very violent Perſon againſt the Peace made with the King. He was one of the wicked Agents employed by the Earl of *Antrim* in 1649 to debauch from their Allegiance the Soldiers and Inhabitants of *Duncannon*, *Wexford*, *Roſs* and *Waterford*, in which he was too Succeſsful. He writ,

Alexipharmacon, or a Soveraign Antidote againſt a virulent Cordial compoſed the twenty-ſecond of June 1644 *by two Druggiſts, the one an Apoſtata, called* John Loghan, *a titular Doctor of Phyſick, the other a Doctor of Divinity of the pretended reformed Goſpel, called* Edward Parry: Dedicated to the ſupreme Council of the Confederate Catholicks of *Ireland*. Waterford 1644 4to.

A Survey of the late rejected Peace: Wherein the Invalidity of the ſaid Peace is proved, that it is deſtructive of the Catholick Faith, diſadvantageous to his Majeſty, and favourable only to rebellious Parliamentary Hereticks. Kilkenny 1646. 4to.

Henry Cockeram, of whom I have no certain Account whether he were a Native of this Country; but he publiſhed the following Book dedicated to *Richard Boyle*, Earl of *Cork*, and in the Dedication takes Notice "that he was tied by Blood and Friendſhip to Sir *William Hull*," a Gentleman then ſettled in the County of *Cork*. The Book he writ bears this Title.

The Engliſh Dictionary, or Interpreter of hard Engliſh *Words*. The ninth Edition was publiſhed, *London* 1650 12mo.

Edward Parry, Biſhop of *Killaloe*, of whom ſee Vol. I. p. 596. He writ a Book, which after his Death was publiſhed by his Son *John Parry*, intitled,

David reſtored, or an Antidote againſt the Proſperity of the Wicked, and the Afflictions of the Juſt, ſhewing the different Ends of both, in a ſeaſonable Diſcourſe on the 73d Pſalm. Oxford 1660. 8vo.

David Roth, D. D. of the Univerſity of *Doway*, was for many Years titular Biſhop of *Oſſory*, and Vice Primate of *Ireland*. He was a Man of great natural Parts, and very well accompliſhed in Learning; but at the ſame time exceedingly bigotted in his Religion; which made him early diſaffected to the *Engliſh* Government, and at laſt drove him into open Rebellion againſt his Prince, wherein he appeared very active, and went readily into all the Meaſures of the *Pope*'s Nuncio. On the 18th of *Auguſt* 1646 he interdicted the City of *Kilkenny*,

ny, by publiſhing a Writing (which may be ſeen in *Borlaſe* (*s*)) whereby he commanded a general Ceſſation of Divine Offices throughout that City and Suburbs; becauſe the Supreme Council there were for obſerving the Peace made with the King, contrary to the Commands of the Pope's Nuncio and his Party. He was living in the Year 1650; but I believe he died ſoon after. In Relation to his Abilities and Learning, Primate *Uſſher* (*t*) more than once gives him a very obliging and deſerved Character, and calls him, "*Patriarum Antiquitatum Indagator diligentiſſimus*.—A curious Inquirer into the Antiquities of his "Country, and confeſſeth his Obligations to him in Matters of Learning and "Information." *Meſſingham* (*u*) is more particular in ſaying, "That he was "well verſed in all Sorts of Learning, was an elegant Orator, a ſubtile Philoſopher, a profound Divine, an eminent Hiſtorian, and a ſharp Reprover of "Vice." Notwithſtanding his great Qualities, yet he was above meaſure bigotted to his Opinions. What elſe could induce his Diſaffection and Rebellion to his natural born Prince? Unleſs we may impute it to an Ambition to poſſeſs a Biſhoprick, which he could not enjoy under the Government of a Proteſtant King. What but this Principle could prevail on him to defend (*w*) with all his Might the ridiculous unneceſſary Miracles, and idle Traſh related in the Legends of the *Iriſh* Saints? How much more rationally acted *Mariana* (*x*) in condemning this Practice in Eccleſiaſtical Writers? *Quis enim*, &c. "Who can deny "(ſays that learned Jeſuit) that our Eccleſiaſtical Annals are corrupted with many foul Blemiſhes; that in others of our Books, (in which are contained our "Church Prayers, and ſacred Rites) are blended and intermixed many Fables "and Lyes? I muſt add, that ſometimes in our Churches doubtful Reliques and "irreligious Bodies are expoſed, inſtead of the ſacred Remains of Saints, who "reign with *Chriſt* in Heaven. For it is a miſerable Caſe, that we are not able "to deny, what it is unworthy to confeſs. Yet, I know not how it happens, the "People are oftner carried away by feigned Fables, and prepoſterous Lies and "Trifles, than by relating the Truth with Sincerity; ſuch is the Emptineſs of "our Minds, that no body dares to debate when this Corruption crept into the "Church, into our ſacred Rites, into our Eccleſiaſtical Books: Perhaps it was "introduced when we were aſleep; yet no body dares mutter, leſt, forſooth, he "ſhould be ſuſpected of Impiety, and thought an Enemy to Religion." And to the ſame Purpoſe ſpeaks *Melchior Canus* (*y*), a Dominican Frier. "I ſpeak "this with Grief, rather than with Reproach, that *Laertius* hath written the "Lives of the Philoſophers with more Strictneſs, than the Chriſtians have done "the Lives of their Saints; and that *Suetonius* hath more incorruptly, and with "greater Integrity, ſet forth the Lives of the *Cæſars*, than the Catholicks have done, I will not ſay, the Hiſtory of their Emperors, but of their Martyrs, "Virgins and Confeſſors." To which may be added *Ludovicus Vives* (*z*), "The Things that are written of the Saints, except in a very few Inſtances, are "polluted with numberleſs Fables; whilſt the Writer indulges his own Paſſions, "and expoſes to the Publick not what the Saint did, but what he thought it was "proper he ſhould do." Can I then, after theſe teſtimonies, be taxed of dealing unjuſtly with Dr. *Roth* in the Point of Bigotry, when I tell the Reader, that he has in eight long Chapters (*a*) taken a vaſt deal of Pains to juſtify as many of the moſt abſurd and monſtrous Fables related by *Jocelin*?

Dr. *Roth* was the Author of ſeveral Books, ſome of which have been publiſhed, though under fictitious Names. The firſt I find bears this Title:

Analecta ſacra nova & mira de Rebus Catholicorum in Hiberniâ pro Fide & Religione geſtis; diviſa in tres Partes. Quarum. I. *Continet ſemeſtrem gravaminum relationem, ſecunda hac Editione novis adauctam additamentis, et Notis illuſtratam.* II. *Paræneſin ad Martyres deſignatos.* III. *Proceſſum Martyrialim quorundam Fidei*

(*s*) Ir. Rebel. p. 163. (*t*) Primord. p. 737. Syllog. Epiſt. p. 125. (*u*) Florileg. p. 87. (*w*) Elucidat. in Jocelinum. p. 110. & ſeq. (*x*) In Lbr. de Advent. S. Jacob. Apoſt. in Hiſpan. cap. 1. (*y*) Lib. 11. cap. 16. de Locis Theologicis. (*z*) De trad. Diſciplina Lib. 5. (*a*) Elucid. in Jocelinum.

pugilum

pugilum. Collectore & Relatore T. N. Coloniæ 1617. 8vo. This is the second Edition.——This Treatiſe is divided into three Parts; the two firſt of which were (if I am not miſtaken) formerly printed; but certain I am they were written ſome Years before 1617: For he dedicates the ſecond Part to *Cornelius Dovan*, titular Biſhop of *Down*, then in Priſon in the Caſtle of *Dublin*, and who was afterwards executed for Treaſon in 1611. The third Part was printed in 1619, and is intitled,

De Proceſſu Martyriali quorundam Fidei pugilum in Hiberniâ pro Complemento ſacrorum Analectorum. Collectore & Relatore T. N. Philadelpho, Coloniæ 1619. The firſt of theſe Parts containeth an Account of ſix Month's Oppreſſions and Sufferings of the Catholicks under Sir *Arthur Chicheſter*, Lord Deputy. The ſecond is an Exhortation to thoſe, who (as he calls it) are marked out to ſuffer Martyrdom: And the third gives a Relation of ſeveral Popiſh Biſhops, Prieſts, and others, who ſuffered either by Death, Impriſonment, or ſome other Way for the Profeſſion of their Faith, as he would have us believe, but in reality for evil Practices againſt the Government in the Reigns of Queen *Elizabeth* and her Succeſſor, King *James* I. To this Catalogue he ſubjoins larger Accounts of ſome of his moſt eminent Martyrs and Confeſſors. As *Thomas Leverhous*, Biſhop of *Kildare*, who died a natural Deathat 80 Years of Age in 1577. *Thomas O-Herliby*, Biſhop of *Roſs*, who died in peace in 1579. *Richard Creagh*, titular Archbiſhop of *Armagh*, who died in his Bed in 1585. *Dermod Hurley*, titular Archbiſhop of *Caſhell*, who was executed for Treaſon at *Dublin* in 1583. *Maurice Kenrechtine*, a Prieſt, who ſuffered for the ſame Crime in 1585. *John Bourk*, Baron of *Britas*, executed in like Manner in 1607, for his warm acting in the Rebellion at *Limerick* upon Queen *Elizabeth*'s Death; and *Cornelius Dovane*, titular Biſhop of *Down* and *Connor*, who (with *Patrick Logher*, a Northern Prieſt) was hanged for high Treaſon in 1611. After this worſhipful Catalogue of Martyrs, he gives a Codicil of Lamentations, intitled, *Diaſphendon Hiberniæ*, wherein he repreſents the Miſeries of all private Men and Communities of the *Romiſh* Perſuaſion throughout the whole Kingdom, under the Preſſures of two of Queen *Elizabeth*'s Acts of Parliament, concerning Supremacy and Liturgical Conformity. Concerning this Book called the *Analecta*, Sir *Richard Cox* (*b*) tells us, "That it is a moſt ſcandalous lying Book, "and ſtuffed with innumerable Falſhoods and Malicious Acculations of the "King's Government, and yet dedicated to the Prince of *Wales*; which is a "high Strain of Impudence and Folly, to dedicate to the Son Reflections and "Scandals upon the Father." I cannot agree with the Biſhop of *Derry* (*c*), that the *Analecta* were written by *John Lynch*. For the *Iriſh* Popiſh Writers, who had Reaſon to be beſt informed of this Matter, aſcribe it to *David Roth*; and *Luke Wading* (*d*) in particular, who was his intimate Acquaintance, calls him the Author of the *Analecta*, as doth *Plunket* (*e*), titular Primate of *Armagh*. Beſides, it carries no Face of Probability, that *Lynch* ſhould be the Author; for then there would be the Diſtance of fifty eight Years at leaſt between his writing that Book, and his publiſhing the Life of Biſhop *Kerovan* in 1669: And the ſecond Part of the *Analecta* muſt have been written before the titular Biſhop of *Down* was executed in 1611, to whom the Author, be he whom he will, dedicates the *Analecta*.

This Book was anſwered by Mr. *Thomas Ryves*, (who was afterwards knighted) in a Book intitled, *Regiminis Anglicani defenſio*, of which hereafter.

Doctor *Roth* wrote ſeveral other Works, as, *Hibernia reſurgens, ſive Refrigerium Antidotale adverſus morſum ſerpentis Antiqui; in quo modeſtè diſcutitur immodeſta Paræbaſis Thomæ Dempſteri a Mureſch Scoti de repreſſis Mendicabulis, et Hiberniæ Sancti ſui vindicantur, ac bona fide aſſeruntur.* Rothomagi 1621. 8vo. Iterum, Colon Agrip. 1621. 12mo. This Tract was publiſhed under the Name

(*b*) Hiſt. Irl. p. 2. p. 33. (*c*) Hiſt. Libr. præf. p. 37. (*d*) Script. Min. p. 95. (*e*) Juſ. Primat. p. 73.

of

of *Donat Roirk*, but is generally believed to be written by *Roth*, and Primate *Uſher* (*g*) thought ſo.

De Nominibus Hiberniæ tractatus. —— *Elucidationes in Vitam S. Patricii a Jocelino Scriptam.* Theſe two Pieces are publiſhed in *Meſſingham's Florilegium.*

Hierographia Hiberniæ; or, an Account of the *Iriſh* Saints, which *Uſher* (*b*) had ſeen in Manuſcript, and quotes a large Paſſage out of it. We are told in the Preface to the third Part of the *Analecta*, that he had a deſign to publiſh a full and large Church Hiſtory of *Ireland*, from the firſt Propagation of Chriſtianity to his own Time; but whether he finiſhed it, or what became of it I cannot learn.

Brigida Thaumaturga, ſive diſſertatio partim Encomiaſtica in laudem ipſius Sanctæ, partim Archaica ex Sacrâ et antiquâ Hiſtoriâ Eccleſiaſticâ; partim etiam parenætica ad alumnos Collegiorum, &c. Pariſiis 1620. 8vo. His Name is not to this Book, but *Ware* (*i*) tells us he was the Author of it; and to it is annexed a Tract, intitled, *De Scriptorum Scotorum Nomenclaturâ a Thoma Dempſtoro editâ Præcidaneum.*

Peter Redan, was born in the County of *Meath*, but educated at *Salamanca* in *Spain*, where, in 1628, the Twenty-firſt of his Age, he was admitted a Member of the Society of the Jeſuits, became a learned Man, and was well ſkilled in the *Greek* and *Hebrew* Languages. He afterwards took the Fourth Vow, taught and inſtructed the Novices ſeveral Years, and at length obtained the Government of the *Iriſh* ſeminary in that Place. He died in the forty-fourth Year of his Age, in 1651, and publiſhed the ſame Year he died,

Commentariorum in Machabæorum Libros. Tom. 1. Lugduni 1651. Folio.

The ſecond Tome is in Manuſcript in the Library of the *Iriſh* College at *Salamanca.*

John, alias, *Malachy Hartrey* (it being uſual with Regulars to take a new Chriſtian Name, when they enter into any Religious Order) was a *Waterford* Man by Birth, and a Ciſtertian Monk in the Abbey of *Nucale* in *Spain*; but returning into *Ireland*, reſided in the Abbey of *Holy Croſs* in the County of *Tipperary*, where, I ſuppoſe, he officiated as Pariſh Prieſt. He wrote a Book, which he began in the Year 1640, intitled,

Triumphalia Chronologica de Cænobio S. Crucis, Sacræ Ordinis Ciſtertienſis in Hiberniâ; in quibus plura a Salutifero S. Crucis ligno patrata Miracula, aliaque memoratu deſiderata illuſtrantur. One may judge of the Texture of this Book by the Title. It is in ſmall Folio, written on Velom, and tollerably well adorned and illuminated. It probably was deſigned for the Preſs, having Preface, Dedication, and a recommendatory Copy of Verſes before it. He alſo writ in 1649 another Manuſcript in Velom bound with the former, intitled,

Synopſis nonnullorum Sanctorum illuſtriumq; Monachorum Hibernorum Ciſtertientium: The running Title of which is, *De Ciſtertientium viris illuſtribus.* Theſe two Tracts were in the Cuſtody of the officiating *Romiſh* Prieſt of the Pariſh of Holy-Croſs, who did me the Favour to lend them to me in the Year 1733.

One *Callaghan* was engaged in a Controverſy at *Paris* on the Subject of *Janſeniſm* with *Pere Briſacier* the Jeſuit, againſt whom he wrote a Book intitled,

Lettrè a une Docteur de Sorbonne touchant le Principales Impoſtures du P. Briſacier *Jeſuit.* Paris 1652, 4to.—which the Jeſuit anſwered, and gave Occaſion to *Callaghan* to write another Tract, intitled,

L' Innocence et la Veritè defendue contre P. Briſacier. Paris, 1652, 4to.—To which *P. Briſacier* replied.——I take him to be the ſame Perſon whom *Peter Walſh* (*k*) in his *Iriſh* Remonſtrance calls, *Honeſt Dr. Callaghan*, and whom he erroneouſly makes the Author of *Vindiciæ Catholicorum Hiberniæ.*

James Uſher, Archbiſhop of *Armagh*, of whom the Reader will find a full Account in Vol. I. p. 98, to which I refer, and proceed to recite his Works, which are many both in *Latin* and *Engliſh*. Thoſe in *Latin* are,

(*g*) Primord. p. 737. (*b*) Ibid 739. (*i*) Ante. p. 55. (*i*) Pref. p. 47.

Gravissimæ Quæstionis de Christianarum Ecclesiarum, in Occidentis præsertim partibus, ab Apostolicis temporibus ad nostram usq; ætatem, continua Successione & Statu Historica Explicatio. Londini 1613, 4to. Iterum 1687, 4to. Iterum Hanoviæ, 1658, 8vo.

Veterum Epistolarum Hibernicarum Sylloge, quæ partim ab Hibernis, partim ad Hibernos, partim de Hibernis vel rebus Hibernicis sunt conscriptæ. Dublinii, 1630—1632, 4to. Parisiis, 1665, 4to.

Gotteschalchi & Prædestinatianæ Controversiæ ab eo motæ Historia. Dublinii, 1631, 4to. Hannoviæ, 1662, 8vo.

Britannicarum Ecclesiarum Antiquitates; quibus inserta est pestiferæ adversus Dei gratiam a Pelagio Britanno in Ecclesiam inductæ Hæreseos Historia. Dublinii, 1639, 4to.—Londini, 1687, Folio.

Polycarpi et Ignatii Epistolæ, Gr. & Lat. cum dissertatione de eorum Scriptis, deque Apostolicis Canonibus & Constitutionibus Clementi tributis. Oxonii 1644, 4to. This Book now in the Library of the College of *Dublin* is in many Places corrected and improved in the Archbishop's own Hand-Writing.

Appendix Ignatiana, in quâ continentur Ignatii Epistolæ genuinæ; Ignatii Martyrium; Epistolæ Tyberiani, Plinii secundi, & Trajani Imperatoris de Constantiâ Martyrum illius Temporis: Smyrnensis Ecclesiæ de Polycarpi Martyrio Epistola: Ignatii & Polycarpi Acta, &c. Annotationibus. Londini 1647, 4to. (not 1651 as Dr. *Parr* says)

Diatriba de Romanæ Ecclesiæ Symbolo Apostolico vetere, et aliis fidei Formulis. Londini, 1647, 4to. Oxonii, 1660, 4to.

De Anno Solari Macedonum & Asianorum. Londini, 1648, 8vo. It is also at the End of the *Paris* Edition of his Annals, 1673, Folio, and again Leyden, 1683.

Annales veteris Testamenti a primâ Mundi Origine deducti: Una cum Rerum Asiaticarum et Ægyptiacarum Chronico. Londini, 1650, Folio.

Epistola ad Ludovicum Capellum de variantibus textus Hebraici lectionibus, Londini, 1652, 4to.—1655, 4to.

Annales Novi Testamenti, &c. Londini, 1654, Folio. These Annals, together with those of the Old Testament were printed at *Paris* in one Volume in 1673, Folio, under the Title of *Annales Veteris et novi Testamenti; quibus accessit de anno solari Macedonum.*

De Græcâ Septuaginta Interpretum versione Syntagma, cum Libri Estheræ editione Origenicâ, et vetere Græcâ Alterâ, ex Arundelianâ Bibliothecâ nunc primum in lucem productâ. Quibus accessere dissertatio de Cainane, Arphaxadi filio, et Epistola ad Ludovicum Capellum, &c. Londini, 1655, 4to.

His Posthumous Works in *Latin* are these,

Chronologia Sacra. Published by Dr. *Thomas Barlow.* Oxonii, 1660, 4to. Parisiis, 1673, at the End of his Annals.

Historia dogmatica Controversiæ inter Orthodoxos & Pontificios de Scripturis & sacris vernaculis. Accesserunt Dissertationes Duæ de Pseudo-Dionisii Scriptis, & de Epistolâ ad Laodicenos. Londini, 1690, 4to. These with Notes were published by the Rev. *Henry Wharton.*

The Works he published in *English*, viz.

A Sermon preached before the House of Commons at Westminster, Feb. 18*th*, 1620. *on* 1 *Cor.* 10. 17. London, 1621, 4to. 1631, 4to. It was published by Order of the House, and is reckoned a very learned Piece.

A Speech delivered in the Castle of Dublin, *concerning the lawfulness of taking, and Danger of refusing the Oath of Supremacy on the* 22*d of* November 1622. London 1631, 4to. ibid. 1661.—This Speech was delivered on Occasion of a Censure to be inflicted on some Men of Quality of *Ireland*, who refused to take the said Oath.

A Brief

A Brief Declaration of the Univerſality of the Church of Chriſt, and the Unity of the Catholick Faith profeſſed therein, in a Sermon before the King on the 20th of June 1624, London, 1631, 4to, ibid. 1687, 4to.

An Anſwer to a Challenge made by a Jeſuit in Ireland, *wherein the Judgment of Antiquity in the Points queſtioned is truly delivered, and the Novelty of the new Romiſh Doctrine plainly diſcovered.* London, 1625—1631, 4to. 1686. The Jeſuit here mentioned was *William Malone.*

A Speech delivered in the Caſtle of Dublin *upon the denial to contribute to the Supply of the King's Army for the Defence of the Government,* April *the* 30th, 1627.

A Diſcourſe of the Religion antiently profeſſed by the Iriſh *and* Britiſh. London, 1631, 4to. 1686, 4to. This Piece was written to prove, that the Chriſtian Religion firſt planted in *Ireland* was the ſame with that profeſſed by the Church of *England.*

Immanuel, or the Miſtery of the Incarnation of the Son of God. Dublin, 1638, 4to. 1649, 4to. London, 1658, 4to.

His Petition to the Houſe of Lords of England *againſt* John Nicholſon, *who had publiſhed an injurious Pamphlet, intitled* vox Hiberniæ, *with the Order thereon.* London, 1640, 4to.

A Geographical and Hiſtorical Diſquiſition touching the Aſia *properly ſo called, the* Lydian Aſia *(which is the* Aſia *ſo often mentioned in the New Teſtament) the Proconſular* Aſia, *and the* Aſian *Dioceſſe.* Oxford, 1641, 4to. 1643, 4to.

The Judgment of Dr. Reynolds, *&c. touching the Original of Epiſcopacy more largely confirmed out of Antiquity.* Oxford, 1644, 4to.

A Diſcourſe of the Original of Biſhops and Metropolitans. Oxford, 1641, 4to.

The Principles of the Chriſtian Religion, London, 1654, 12°.—There was a falſe Piece with this Title printed under his Name; which made him review and Publiſh it, and fix an Epiſtle of his own to it; which is the diſtinguiſhing mark of the right one.

A Body of Divinity; or the Sum and Subſtance of the Chriſtian Religion, by way of Queſtion and Anſwer. Collected in his younger Years for his own private uſe; but publiſhed without his Knowledge. London 1649, Folio, 1658. Folio.

His Poſthumous *Engliſh* Tracts follow,

The Annals of the Old and New Teſtament. London, 1658, Folio. It is a Tranſlation of his *Latin* Work made by himſelf.

The Power of the Prince, and Obedience of the Subject ſtated, with a Preface by Dr. Robert Sanderſon, *Biſhop of* Lincoln. London, 1661, 4to. 1683, 8vo. 1691, 8vo.—Publiſhed by his Grandſon *James Tyrril,* Eſq;.

Sermons preached before the King at Oxford *and elſewhere.* Printed London, 1662.

Letters, being a Collection of thoſe he wrote to ſeveral Learned Men, and of theirs to him, publiſhed with his Life by his Chaplain, Dr. *Parr.* London, 1686, Folio.

The following Pieces were gathered out of his Fragments and publiſhed by Dr. *Bernard.*

The Reduction of Epiſcopacy unto the Form of Synodical Government received in the Antient Church. London, 1656, 4to.

The extent of Chriſt's Death and Satisfaction upon the Croſs; with an Anſwer to the Exception taken againſt it. London, 1657, 8vo.

Of the Sabbath, and Obſervation of the Lord's Day. London, 1657, 8vo. This Tract is a Letter to Dr. *Twiſſe,* wherein it appears that the Archbiſhop did believe the Divine Morality of the Sabbath.

Of Ordination in other Reformed Churches. Theſe three Pieces are printed together under the Title of *The Judgment of the late Archbiſhop of* Armagh, &c. London, 1657, 8vo.

His

His Judgment of the State of the Preſent See of Rome (Babylon) *from Apocal.* 18. 4. London, 1559, 8vo.

Ordination, a Fundamental. His Senſe of Heb. 6. 2.

Of the Uſe of a ſet Form of Prayer in the Church.

His Judgment and Senſe of John xx. 22. 23. *Receive the Holy Ghoſt, whoſe ſins ye remit,* &c. London 1659. 8vo.

There are ſome other Books which paſs under his Name, but are not his.—Beſides his works which are publiſhed, he wrote ſeveral learned Treatiſes, many of which are ſtill remaining in Manuſcript. Theſe few following only have come to my Knowledge.

A Treatiſe concerning the Herenach, Termon and Corban Lands, which lately belonged to the Chorepiſcopi of England *and* Ireland. The Subſtance of this Piece, which was wrote about the Year 1609, was tranſlated into *Latin* by Sir *Henry Spelman*, and publiſhed in his Gloſſary: The Manuſcript of it is extant in the *Lambeth* Library.

Polemical Lectures while he was Profeſſor in the Univerſity of *Dublin*. 3 Vol. 4to. which are loſt.

Cenſuræ Patrum et Scriptorum Eccleſiaſticorum.

De veterum Paſchalibus Scriptis.

De Ponderibus et Menſuris.

De primis Hæreticis et Hæreſibus Judeorum.

Veteres Obſervationes Cæleſtes. Caldaicæ, Græcæ et Ægyptiacæ.

De Differentia Circuli, et Spheræ, &c.

Annotationes Rabinicæ, &c. &c. &c.

Ambroſe Uſher, only Brother to the aforeſaid *James*, was educated for a Time in the Univerſity of *Cambridge*, but was a Fellow of the College of *Dublin*, and B. of D. and though he died young, yet he attained to a conſiderable Perfection in Learning, and eſpecially in the Oriental Tongues; of whom the learned *William Eyre* in a Letter to the Archbiſhop writes thus. "*Interea*, &c. In the "mean Time I acknowledge my ſelf much indebted to you, and to that learned "Youth, your Brother *Ambroſe*, who, with a moſt ſkilful Hand, hath copied "ſome Things for my Uſe out of the *Arabick* Alcoran." He writ, *A brief Catechiſm very well ſerving for the Inſtruction of Youth. Dublin* printed by the Company of Stationers, but without any Date.

His Works and Tranſlations in Manuſcript, which are extant in the Library of the College of *Dublin*, are theſe, *viz.*

Diſputationes contra Bellarminum de Capitibus fidei cum Synagogâ Romanâ Controverſis, Folio. In Four Tomes.

The Holy Bible tranſlated into Engliſh, and dedicated to King *James* the Firſt, in three Volumes, 4to.

An Arabian *Dictionary and Grammar*, under the Title of *Prolegomena Arabica, quæ tractat de linguâ Arabica, et de Scriptis Arabicis*, to which is annexed, *Vocabularium Arabico—Latinum.* 4to.

Sermons on Luke xvii. 16. Romans x. 17. *On perfect Reformation, preached before the State, on* Pſalm. cxix. 60. Againſt delaying Repentance.—*Some Hiſtorical Paſſages from the Book of* Kings, &c.

Laus Aſtronomiæ, 4to.

De uſu ſpheræ &c. *cum numero Conſtellationum.* 4to.

Notæ in Evangelium S. Matthæi, 4to.

Summaria Religionis Chriſtianæ Methodus, 4to.

The beginning of a Work, intitled, *The Great Catechiſm*, 4to.

Theologia, ſeu Corpus Theologiæ Poſitivæ, cum catenâ S. Scripturæ, 4to *et* 8vo.

Miſcelanea Theologica, 4to.

Sermon on Matthew xi. 28, 29, 30.—*On Pſalm*, lxxxii. 7.—*On* Luke x. 20, 4to.

Expoſition on the four firſt Chapters of St. Matthew, 4to.

The reducing of Scripture Doctrine to the Uſe of the Conſcience, 4to.

An Expoſition of St. Paul's *Epiſtle to* Philemon, 4to.

The

The Examples of Holy Scripture unfolded; dedicated to the Lady of Sir *Oliver St. John*, Lord Deputy of *Ireland*, 4to.

Notæ in Pindari Carmina Olympiaca, Isthmica, &c. 4to.

Notæ in Nicandrum, Plautum, Catullum, Tibullum, Propertium, Græcos Authores, Titum Andronicum, Ennium, Nævium, M. Pacuvium, L. Accium, Annæum Senecum, Manilium, Petronium Arbitrum, pro illustrandâ S. Scripturâ, 8vo.

Loca in quibus Arabica Geneseos translatio ab Interpretatione LXX. *recedit, vel in quibus ab eâ cum fonte Hebræo discrepat*, 4to.

Loca in quibus Arabica Evangelia differunt a vulgata lectione. 4to.

Apocalypsis S. Johannis Hebraicè, 4to.

Of the Kingdom of Great Britain, *or a Discourse on the Question of* Scotland's *Union with* England, *shewing*, 1st, *What the Union is*; 2dly, *Reasons enforcing the Union*; 3dly, *The supposed Enormities arising from the Union, answered.* 4to.

A Discourse on Acts xxiii. 1, 2, 3.

Texts of Scripture to illustrate those two Articles of the Creed, concerning the Holy Ghost and the Catholick Church, 8vo.

Various Forms of Prayer, and several Forms of Blessing, collected from the Liturgy and the Holy Scriptures, 8vo.

The Principles of Religion explained in English, Greek, Latin, *and* Hebrew. 8vo.

The Foundation of the Christian Religion gathered into Six Principles, 8vo.

Important Considerations about Popery, collected from different Places, 8vo.

Confutatio Errorum Ecclesiæ Romanæ, 8vo.

Excerpta ex Prospero Aquitanico Episcopo Regiensi, 8vo.

Notæ in Aratum Solensem, Martialem, in Ovidii Epistolas, Elegias, Librum de Arte Amandi, de Remedio Amoris, &c. *pro illustrandâ Sacrâ Scripturâ*, 8vo.

Libri 4 de Sacrâ Eucharistiâ, et Libri duo de Missâ contra Papistas Scripti & finiti, A. D. 1612.

Translation of the cxlv, cxlvii, cxlviii, cl Psalms, *with several Prayers collected out of the Liturgy*, 8vo.

Sermons on Matthew xi. 28, 13, 41. *with Miscellany Observations on other Matters*, 8vo.

William Malone was born in *Dublin*, where having acquired a sufficient Stock of Grammatical Learning, he travelled abroad and pursued his Studies, partly in *Rome* and partly in *Portugal*, in the former of which Places he entred into the Society of the Jesuits *A. D.* 1606, in the twentieth Year of his Age. He returned to *Ireland*, and continued in it twenty-four Years; from whence by a Command from *Rome* he went thither, and was made Rector of the *Irish* College of St. *Isidores*; which he governed six Years. He then returned into *Ireland*, and was Superior of the whole Mission of the Jesuits for three Years. At length, being esteemed a dangerous Person, he was taken up and imprisoned; but getting loose, he fled to *Spain*, and became Rector of the *Irish* College of *Seville*, where he died an old Man in 1656, according to *Sotvellus* (*k*), or 1659, according to *Wood* (*l*). He published a Book, intitled,

A Reply to Dr. Usher's *Answer about the Judgment of Antiquity concerning the* Romish *Religion*. Doway 1627. 4to, 1628, 4to.

Allegambe makes *Usher* the Challenger upon this Occasion, and tells us, "that "he drew his Pen and put the Prelate to Silence." But the Truth of the Controversy was thus: Towards the End of the Reign of King *James* I. *Malone* published a short Paper called, *The Jesuits Challenge*; wherein he demands an Answer to some Questions; As 1st, The Protestants grant that the Church of *Rome* held the true Religion for 400 or 500 Years after Christ. *Quære*, What Bishop of *Rome* did alter that Religion? 2dly, How can the Protestant Religion be true, which disalloweth of many chief Articles, which the Fathers of the primitive Church held to be true? As Tradition, the Real Presence, Confession, Purgatory, Prayers for the Dead, Limbus Patrum, Prayers to Saints, Image-

(*k*) Bibl. Script. Soc. Jesu. (*l*) Athen. Oxon. v. 2. p. 186.

Worſhip, Free Will abſolute, Merits, &c. " Theſe Articles (ſays he) were " retained by the Primitive Church, as may be ſhewn by expreſs Teſtimonies of " the Fathers, if any learned Proteſtant will deny it; and if the Fathers will not " ſuffice, then I will produce certain Grounds out of the Scriptures in Confir- " mation of the ſaid Points." It appears from hence that the Jeſuit was the Challenger, and not *Uſſher*; who anſwered this Challenge in 1624, being then Biſhop of *Meath*, and handled the Controverſies mentioned with ſuch Solidity and Learning, that the Reader may in that Treatiſe meet with entire Satisfaction, that the Fathers of the Primitive Church (who were the Judges appealed to by the Challenger) never held or believed the Points put in Iſſue. In 1627 *Malone* publiſhed the Reply before-mentioned; but ſtuffed it with ſuch ſcurrilous and virulent Expreſſions againſt the Prelate, his Relations and Calling, and full of Quotations, either falſly cited out of the Fathers, or elſe out of divers ſuppoſititious Authors, and lying Legends, made uſe of meerly to blind the Eyes of common Readers, that the Biſhop diſdained to give any Anſwer to it; eſpecially when he found that the Doctors *Hoyle*, *Synge*, and *Puttoch* had not ſuffered it to paſs unobſerved. For they publiſhed Rejoinders to it, which ſo fully and clearly laid open the Diſingenuity and Falſhood of the Jeſuit's Arguments and Quotations from the antient Fathers, that he had very little Reaſon, or *Allegambe* for him, to boaſt of a Victory.

Luke Wadding, a learned Franciſcan Frier, who was a voluminous Writer, and a great Ornament to his Country, was born in the City of *Waterford* on the 16th of *October* 1588, and was the Son of *Walter Wadding*, an eminent Citizen, and *Anaſtace Lombard*, a near Relation to *Peter Lombard*, titular Archbiſhop of *Armagh*. He was the eighth Son and eleventh Child of that Marriage, which produced in all ten Sons and four Daughters. He ſtudied Logick and Phyſicks in *Ireland* under the Tuition of his Brother *Matthew*, who going to *Portugal* carried him with him in the 15th Year of his Age, and placed him in a Seminary eſtabliſhed for the *Iriſh* at *Liſbon*, where he ſtudied Philoſophy for ſix Months under the Direction of the Jeſuits. He paſſed his Novitiate for a Year in the Convent of the Immaculate Conception of the B. V. at *Matozinhos*, three Miles from *Oporto*, a Houſe of Recollet Friers, and having ended his Year of Probation, received the *Franciſcan* Habit on the 23d of *September* 1605, towards the cloſe of the 17th Year of his Age. In four Months after his Profeſſion he was ſent to proſecute his philoſophical Studies in the Franciſcan Convent of *Liria*, where he continued two Years, and from thence was removed to ſtudy Divinity at *Liſbon*, and afterwards at *Coimbra*, where he abode full three Years, and acquired a high Reputation for Learning, Virtue and Modeſty.

A. D. 1613, he was put into Prieſt's Orders in the Cathedral Church of *Viſeo* in *Portugal* by *John Emanuel*, Biſhop of that Place, and then preached his firſt Sermon in the Franciſcan Church there. Having compleated his Studies at *Coimbra* he was ſent back to the Convent of *Liria*, where he had formerly read Philoſophy, in the Quality of a Preacher, and obtained a great Fame in that Way, having acquired an exact Knowledge both in the *Portugueſe* and *Caſtilian* Languages, as he did in the *Hebrew* and *Greek*. He then removed to *Salamanca*, where he continued ſome time, and was made Maſter of the Students, and Lecturer of Divinity: He exerciſed thoſe two Offices with great Applauſe, until the Year 1618, when *Anthony a Trejo* Vicar General of the Franciſcans was advanced to the Biſhoprick of *Carthagena* in *Spain*, and appointed Legate Extraordinary by King *Philip the* IIId, to Pope *Paul* the Vth upon a Matter then in Agitation concerning the Immaculate Conception of the B. V. The Biſhop, though he had the Choice of many Men of the *Spaniſh* Nation, eminent for Learning, Gravity, Authority, and Experience in Buſineſs, yet, ſuch was his Opinion of *Luke Wadding*, that he pitched upon him to be the Divine of the Embaſſy, though then but thirty Years old, and a Foreigner; and the Conſequence will ſhew that he could not have made a fitter Choice. He took him to *Madrid*, recommended him to the Court; and from thence, by the King's

King's Command, he attended the Biſhop to *Rome*, where they were lodged in the Palace of *Cardinal Gabriel a Trejo*, the Legate's Brother.

The Buſineſs of this Legation being altogether relative to Matters of Divinity, and to be purſued and digeſted by Theological Reaſons, the Legate took our Author into his moſt inward Councils, employed him in all the Drudgery of Study, and in making Collections from the ſeveral Libraries and Archives of *Rome*. He performed this Taſk with indefatigable Pains, and for the moſt Part ſpent entire Days in the Work from Morning to Night, without even eating. Nor were his Labours only confined to *Rome*, he was obliged to uſe the ſame Diligence in other Cities, and travelled for that End to *Aſſiſi*, *Perouſe*, *Naples* and many other Places, in Search of antient and modern Monuments. He was not only at the Trouble of collecting Materials, but was obliged to digeſt them into Method, and to write many of the Pieces moſt neceſſary to conduct the Buſineſs in Hand; which he drew up with ſo much Accuracy and Weight, that they were greedily ſought after and read for Pleaſure and Inſtruction by the Learned. Upon this Occaſion he writ *The intire Acts of that Legation*, being prevailed on by the Importunities and Commands of many. He did not write this Tract with an Intention that it ſhould come abroad, as it afterwards did without his Knowledge; and he obſerves in ſome of his Epiſtles, *that he had not put the laſt Hand to it*, and *that it was writ*, raptim, *in haſte*, *and was not fit for the Peruſal of the Publick*. But being prevailed on by the earneſt and repeated Importunities of *Florence Conry*, titular Archbiſhop of *Tuam*, (who had before written a Treatiſe on the Subject of the *Immaculate Conception*) he committed the Manuſcript to him, and tells him in his Letter that accompanied it, "*That he* "*truſted it only to his Prudence and faithful Keeping*, *to be communicated only to thoſe* "*who were with him*," *i.e.* to the Friers of the College of *Louvain*, where *Conry* then reſided. But *Conry* was not over faithful in the Obſervation of this Truſt. He lent the Manuſcript to *Maximilian de Bouchorne*, who publiſhed it at *Louvain*, and dedicated it to King *Philip* the IVth, under this Title,

Legatio Philippi III *et* IV, *Hiſpaniæ Regum*, *ad Sanctiſſimos D. D.* Paulum V, *et* Gregorium XV, *et* Urbanum VIII, *pro definiendâ Controverſiâ Conceptionis B.* Mariæ *Virginis*; *per illuſtriſſimum et Rev. Dom. D. Frat. Anthonium a Trejo*, *Epiſcopum Carthagienſem*, &c. Lovanii 1624, Folio.

He continued ſeveral Months in the Cardinal's Palace much againſt his Will: But at length, not thinking this Courſe of Life compatible with his Profeſſion as a Franciſcan Frier, he, by his inceſſant Prayers, prevailed on the Cardinal and Biſhop to give him Liberty to remove, and he took up his Habitation in the Franciſcan Convent of St. *Peter* in *Monte Aureo*. His Fame daily increaſed in the City, and in the College of Cardinals; and above all, *Scipio*, *Cardinal Borgheſe*, Nephew to Pope *Paul* the Vth, and others, who had the principal Care of the Negotiation committed to them, having, during theſe Tranſactions, diſcovered the extraordinary Talents which our Author was poſſeſſed of, they heaped great Honours on him, and gave him many Tokens of their Friendſhip. But on the 18th of *June* 1620 the Biſhop returned to *Spain*, and the Care of the Legation was committed to the *Duke of Albuquerque*, the King of *Spain*'s Ordinary Ambaſſador at *Rome*; and *Wadding* was commanded to remain there as Aſſiſtant to the Duke: And indeed, not only in this Ambaſſador's Time, but to the very End of the Legation of the *Duke of Terra Nova*, he was the Life of the whole Negotiation. Upon this Occaſion he publiſhed three Books formerly wrote by him, by which he laboured to ſhew, "*That it was no Obſtacle to the* "*Immaculate Conception of* Mary *the Mother of* God, *that by the Death of her Son*, "*which was foreſeen*, *ſhe ſhould be redeemed by him by a more ſublime Kind of Redemp-*"*tion*, *or becauſe ſhe was initiated by the Sacrament of Baptiſm inſtituted by him*, *or fi-*"*nally*, *that ſhe was ſubject to Death according to the Condition of Human Nature.*" If theſe Pieces were publiſhed at this Time, (as *Wading*'s Nephew, *Francis Harold*, informs (*m*) us) I take them to be the ſame Treatiſes which were long after printed, or reprinted under theſe Titles,

(*m*) Vita Waddingi. cap. 11.

Immacu-

Immaculatæ Conceptionis B. Mariæ *Virginis non adverſari ejus Mortem Corporalem; Opuſculum.* Romæ 1655, 8vo.

De Baptiſmo Mariæ Virginis. Opuſculum. Romæ 1656, 8vo.

De Redemptione B. Mariæ *Virginis. Opuſculum.* Romæ 1656, 8vo.

The ſame Writer tells us, that *Wadding* writ a fourth Treatiſe relative to this Subject, intitled,

De mente Sanctorum Patrum circa immunitatem Virginis a Peccato Originali.— But that Death prevented him from putting the laſt Hand to it; ſo that I do not find it was ever printed.

His Labours upon this Occaſion acquired him the Acknowledgments of the King's Ambaſſadors at *Rome*, of *Cardinal Sandoval*, Archbiſhop of *Toledo*, in his own Name, as well as in the Names of the Council of *Madrid*, of the Chapter of the Metropolitan Church of *Seville*; and above all, King *Philip* the IVth himſelf gave him Thanks in a Letter written with his own Hand; which he alſo commanded *the Duke of Terra-Nova* to do in his Majeſty's Name.

Although *Wadding* was ſo much taken up in the Buſineſs of the Legation; yet he ſtole ſome Hours from his Employment to collect and compile from the publick Archives and Libraries, and from various other Monuments, *The Works of St.* Francis, which with ſingular Induſtry he diſpoſed into Tomes and Claſſes, and publiſhed with learned Commentaries under the Title of,

Opuſculorum St. Franciſci. Lib. tref. Antwerpiæ 1623.

Before he could finiſh the Publication of the laſt mentioned Work, *Marius Calaſius* an Obſervantin Franciſcan Frier died at *Rome*. He was a Man of Learning, and well ſkilled in the *Hebrew* Language; and beſides a Grammar, Dictionary, and other Works in that Tongue, he left behind him *four large Tomes of the Hebrew Concordances of the Holy Scriptures*. It was irkſome to *Wadding* to ſuffer ſo great a Treaſure to be loſt; yet he was not able to bear the Charges of the Impreſſion: Wherefore he applied himſelf earneſtly to *Pope Paul* the Vth, and to *Benignus a Genua*, General of the Franciſcans, by whoſe Encouragement the Work proceeded, and was compleatly publiſhed in the Monaſtery of *Ara-Cæli* at *Rome*, under the Inſpection of *Wadding*, who prefixed to it a learned Treatiſe of his own Compoſition, intitled,

De Hebraicæ linguæ Origine, Præſtantiâ et Utilitate. Romæ 1621. And as *Pope Paul* the Vth died during the Progreſs of the Impreſſion, he dedicated the Work to the next Succeſſor *Pope Gregory* the XVth.

About twenty Years before this Time, *Angelus de Paz*, a learned Franciſcan, died in the Abby of *St. Peter de Monte Aureo* at *Rome*, and left behind him many Works in Manuſcript, which after his Death had got into private Hands, and were kept ſecret. *Benignus a Genua* ſet *Wading* upon the Scent after theſe Manuſcripts, with an Intention to have publiſhed whatever Parts of them could be recovered. He found *one Tome* of that Writer's *Commentaries on the Goſpel of St.* Mark, which had been prepared for the Preſs, with the uſual Approbations. He committed the Reviſion of this Tract to his dear Friend *Anthony Hickey*, who added to it marginal Notes and Citations from the Scriptures and Fathers; and being thus prepared, it was publiſhed by *Wading* Anno 1623, in Folio, and dedicated to *Cardinal a Trejo*, who was at the Charge of the Impreſſion. The next Work he diſcovered of *Angelus del Paz* was *the 2d Tome of his Commentaries on the Goſpel of St.* Luke, which he reviſed and publiſhed *Anno* 1625, Folio: And *the firſt Tome of the ſaid Author's Commentaries on the Goſpel of St.* Luke falling into his Hands ſome Time after, he alſo puliſhed it *Anno* 1628, Folio.

During his Searches after the Works of *Del Paz*, he found in the Library of *Ara-Cæli* a Treatiſe wrote by St. *Anthony* of *Lisbone*, who was Diſciple to St. *Francis*, intitled: *Concordantiæ Biblicæ Sancti Antonii*, and another Work of the ſame Kind written by an anonymous Franciſcan of *Ireland*, whom he judged to be *Thomas Hibernicus*, or *Thomas Palmeran*, intitled, *Promptuarium Morale Sacræ Scripturæ*. Theſe two Pieces, as relating to the ſame Subject, he publiſhed in one Volume at *Rome* in 1624, 4to. and to the latter of them added learned Notes and Commentaries of his own.

In

In his Searches he found many Materials towards compiling the Life of *Peter Thomaſius*, a Carmelite Frier, and Biſhop of *Patti* in *Sicily*, afterwards Patriarch of *Conſtantinople*; out of which he writ a new and more full Life of the ſaid Carmelite, and publiſhed it under the following Title,

Vita B. Petri Thomæ Aquitani Carmelitæ, Patriarchæ Conſtantinopolitani. Lugduni, 1637, 8vo.

As the celebrated *John Duns Scotus* was of his own Order, and his Countryman, he had it in his Thoughts from the time he came to *Rome* to collect and publiſh in a fair Edition all the Works of that Writer. The fame of this Subtile Doctor had ſpread far and near; but many of his Works were yet in M. S. and ſuch as were printed were put forth with vile Types, and abounded with numberleſs Errors; by which means the Works of this obſcure Writer became more obſcure; from whence it came to paſs, that almoſt all People, except the Franciſcans, and even ſome of them, were deterred from reading his Works and many, who were utter Strangers to his Writings, took Pains to traduce them for their obſcurity, and to tax that Author, as if he had been actuated by a Spirit and Love for wrangling and Contention, rather than ſtudious to ſearch out and illuſtrate the Truth. *Wadding* was fired with a Deſire to reſcue *Scotus* from theſe Calumnies: And though *Maurice a Portu*, Archbiſhop of *Tuam*, *Hugh Mac-Caghwell*, titular Archbiſhop of *Armagh*, both Franciſcans, and *Francis Lichet*, (who was afterwards General of that Order) had taken vaſt Pains in diſpelling the Obſcurities charged upon *Scotus*; yet they only publiſhed and commented on ſome Parts of his Works, and no Body had undertaken to perfect the whole. Theſe were the Motives that induced *Wadding* to attempt this Taſk. He firſt at great Charge recovered thoſe Tracts of *Scotus* which remained in Manuſcript, and never had been printed. Theſe he procured to be tranſcribed in a fair Character. Then he collected ſuch Parts of his Works as had been printed with the Notes and Commentaries of *Mac-Caghwell*, *Maurice a Portu*, *Lichet*, and others; and at length got together all the Writings of *Scotus*, which related to Scholaſtick Learning. He collated the printed Pieces together, and alſo examined them by ſuch Manuſcripts as he had got into his Hands; he added Notes and Scholia where they were wanting, and reſtored thoſe Texts drawn from the Scriptures, Fathers and Doctors to their genuine Truth. He vindicated the proper Works of *Scotus*, and learnedly and candidly rejected thoſe that were ſpurious and falſely fathered on him. He corrected many Faults in the Text, noted the various Readings in the Margin, divided them under Chapters and Heads, and ſupplied the Gaps and Defects of one Book out of others. All theſe he illuſtrated with Marginal Notes, divided them into Paragraphs, which he diſtinguiſhed by numeral Figures. He exhibited the true and genuine *Reportata Pariſienſia* from the moſt antient Impreſſion collated with Manuſcripts, and not thoſe Spurious ones, which have had repeated Editions; to theſe he added critical Cenſures, ſhewing the Original of theſe counterfeit Pieces, and the Difference between them and the true Works of *Scotus:* And to compleat all, he annexed thoſe Notes, which *Mac-Caghwell* had formerly publiſhed with the counterfeit Works, and adapted them to the genuine *Reportata Pariſienſia* of *Scotus*, and gave his own Scholia, where there was Occaſion. To *Lichet*'s Commentaries he added the Supplement of *John Ponce*, and the three Tomes of *Hickey*'s Commentaries on the four Books of Sentences; and having diſtributed the whole Works into ſixteen large Volumes in Folio, he added to them Preliminary Diſſertations, and prefixed the Life of *Scotus*, which he had before publiſhed in the third Tome of his Annals An. 1632, and which he afterwards (if I miſtake not) publiſhed by itſelf at *Mons* in 1644, 12°; but here had divided into Chapters, and ſent them all thus prepared to be printed at *Lyons* under the Direction and Care of two Franciſcans, whom the General of the Order had appointed for that Purpoſe, and had alſo furniſhed them with the Aids that had been collected to ſupport the Charges of the Impreſſion. They were publiſhed with the neceſſary Apparatus of copious Indexes in 1639, and dedicated to *Philip* the IVth King of *Spain*.

He discovered at *Naples The Life and Actions of St.* James *of* Picenum, an Observantin Franciscan, written in five Books in Heroick Verse, by *John Baptist Petrucci*, Archbishop of *Taranto*; and as there were but two Copies of this Piece extant in Manuscript, he took Pains to correct and polish it. He published it with learned Notes and sent it to the Viceroy, Senate and People of *Naples*, who held this St. *James* in great Veneration. This is the Title of the Work,

Vita et Res gestæ B. Jacobi Piceni, per Johan. Baptist. Petruccium scripta. Notis et Commentariis illustravit. L. Waddingus. Lugduni, 1641, 4to.

He was at great Pains, and spared no Expence in collecting Materials for Writing a Bibliotheque of his own Order; which he published under the following Title,

Scriptores Ordinis Minorum: Quibus accessit Syllabus illorum qui ex eorum ordine pro fide Christi fortitèr occubuerunt. Romæ 1650, Folio. He published this Tract in an Alphabetical Method, and having annexed to it useful Indexes dedicated it to *Cardinal Franciotti.*

The before mentioned Treatise led him into the Publication of another Piece. For having in that Work ascribed a Book intitled, *De Oculo Morali*, to *John Guallensis*, a Franciscan Frier, he found some Years after that the said Treatise was published at *Lyons* maimed and imperfect, but supplied by the Pen of a Modern Writer, and ascribed to *Raymond Jordan*, a Canon Regular, as if he had been the true Author of it. *Wadding* was not well pleased to see the Work of so celebrated an Author taken from his Order, and that not only contrary to the Truth of the History, which he had published, but also in Opposition to a Notice which he had timely given to the Editor: He therefore published the Work at *Rome* in 1655, not maimed and supplyed, as the Edition of *Lyons* was; but he set it out entire, and compleated from the most antient Manuscript of the Author, and prefixed to it an Apologetick Dissertation, shewing, that the Work was the Performance of no Body but *Guallensis*. Besides this Book *De Oculo Morali*, he the same year published another Tract of that Writer, intitled, *De Dictis et factis celebrium Philosophorum*, and annexed to it a Piece, called, *De Sapientiâ Sanctorum.*

Two Years after, viz. in 1657, he published the Life of *Anselm* Bishop of *Lucca*, which he illustrated with Comments; wherein he gives great light into the History of *Henry* the Emperor, the Antipope *Hildebrand*, the true Pope *Gregory* the VIIth, and the Countess *Mathilda*, who stood by and defended the true Pope. To which he added some of the Works of the said *Anselm.* These he published in one Volume under the Title of *Commentaria ad vitam et Opuscula S. Anselmi Episcopi Lucensis.* Romæ 1657, 4to.

He also published *the Lives of the Popes and Cardinals* written by *Alphonsus Ciaconius*, but purged from the Errors of the former Edition.

But the Work which acquired him the greatest Fame was that of the Annals of his own Order, in compiling which he spent upwards of twenty-four Years. He undertook the Task at the command of his Superiors; and digested it into eight Volumes in Folio under the Title of

Annales Minorum, in quibus res omnes trium Ordinum Franciscanorum tractantur.

Tom. I.	ab exordio Ordinis ad Annum 1250.	Lugduni 1625 and 1647.
Tom. II.	ad Annum 1300.	Ibid. 1628.
Tom. III.	ad Annum 1350.	Ibid. 1632 and 1635.
Tom. IV.	ad Annum 1400.	Ibid. 1637.
Tom. V.	ad Annum 1450.	Ibid. 1642.
Tom. VI.	ad Annum 1475,	Ibid. 1647.
Tom. VII.	ad Annum 1500.	Ibid. 1648.
Tom. VIII.	ad Annum 1540.	Romæ 1654.

A second Edition of these Annals, with Additions and Supplements, was published at Rome in 1731 in sixteen Volumes in Folio, by *Joseph Fonseca* ab *Ebora*, an Observantin Franciscan; to which is prefixed a large and accurate Life of *Wadding*, written by his Nephew *Francis Harold*, who was also a Franciscan

ciſcan Frier, to which I acknowledge myſelf principally indebted for the Account here given of my Author and his Works.

While he was writing the firſt of theſe Volumes *John Marques*, an Auguſtinian Frier of *Salamanca*, publiſhed a Book of the Origin of the Auguſtinian Hermits; wherein he labours to make it at leaſt probable, that St. *Francis* was of that Order before he inſtituted the Order of Minorites. *Wadding* writ a ſmall Tract to ſhew the Vanity of this Conceit, to which he gave the title of

Apologeticon de pretenſo Monachatu Auguſtiniano beati Franciſci; in quo detegun-tur & refelluntur varii Errores ex hâc unâ Controverſiâ exorti. Madriti 1625, 4to. It alſo ſerves for an Appendix to the firſt Tom. of the firſt Edition of the Annals of the Minorites, and was afterwards reprinted at *Lyons* in 1641, 8vo. It was alſo tranſlated into *Spaniſh* by *Peter Navarri*, in regard *Marques* writ his Book in that Language. *Thomas Herrera*, an Auguſtinian Hermit of *Alcala*, writ a long Anſwer to this ſhort Apology; to which our Author replied in a Treatiſe, intitled,

Defenſio Apologetici contra Thomam Herreram. Printed with the *Lyons* Edition of the Apology. *Herrera* writ an anſwer to this Defence, and *Wadding* would have replied; but *Herrera* died in the mean time, and with him the Contro-verſy.

Wadding writ ſeveral other Treatiſes, which I think were never publiſhed, at leaſt if they were, they have eſcaped my Inquiries, *viz.*

Vitæ & Res geſtæ Clementis VIII, Leonis XI, Pauli V, Gregorii XV, Urbani VIII, Innocentii X, et omnium Cardinalium ab iis creatorum.

Vitæ Sanctorum Eccleſiæ Urbevetanæ, cum Notis.

De Inſigni Pietate Urbinatum erga Minores.

Epiſtolarum Selectarum. Lib. 1.

He collected large Materials, which he intended to have made uſe of in writing other Works, if he could have found Leiſure from his neceſſary Occupations. I will juſt mention them, in Order to give an Idea of the Vaſtneſs of his Mind. They are theſe,

The Hiſtory of all the general Chapters of the Franciſcan Order, with all their Statutes, and ſome of their provincial Statutes.

To publiſh in many Volumes, *All the Works of the antient Fathers of the Franciſcan Order, which either never had been publiſhed, or were ſcarce.*

He had it in his Thoughts to write

The General Hiſtory of Ireland.

A Proſpect of the Biſhopricks of the whole World; in which were to be contai-ned, *The Original, Proceedings, and Laws of all Churches, the perpetual Succeſſion of all Biſhops, their Lives, and perpetual Coherence in one Doctrine, Obedience to one Head, and their Obedience to the Roman Pontiff*, &c. But a Torrent of Buſineſs, and the Approaches of old Age put a Stop to theſe great Intentions.

His Works were well received on the Score of his Character for Capacity and Fidelity; but in ſuch voluminous Undertakings, it is no wonder that ſome Par-ticulars ſhould eſcape his Inquiries; and therefore his Nephew, *Francis Harold*, undertook to correct both the Writers and Annals, which he abridged and con-tinued in two Volumes in Folio.

Having taken a View of this great and conſiderable Man in Relation to his Employments under the Legation, and with reſpect to his Writings. It is now Time to proceed to his other Occupations, which were ſo many, that it is difficult to conceive how he could find Time either to read or write. For from the Time of the *Spaniſh* Embaſſy he grew into ſuch Authority, and the World had conceived ſuch an Opinion of his Wiſdom, Dexterity, Induſtry, and his good Fortune in tranſacting Buſineſs, that every Perſon was fond of courting his Ad-vice and Aid in the moſt difficult Matters. As to what relates to his own Order, there was no Buſineſs of Weight but he ſuſtained the greateſt Part of the Bur-den of it, and very often the whole. In 1630 he was appointed Procurator for the Franciſcans in the Court of *Rome*, inſtead of *Alphonſus a Prato*, who had an Inclination

Inclination to return to *Spain*: But ſome unforeſeen Buſineſs put a Stop to *Alphonſo*'s Journey, and *Wadding* did not ſucceed him till the 9th of *February* 1633. The ſame Year *John a Campanea* was elected General of the Order in a Chapter at *Toledo*; from whence and from *Madrid* he by Letters earneſtly entreated *Wadding* that he would not deſert the Office of Procurator, and promiſed him, that both St. *Francis* and he would requite him for his trouble. He exerciſed this Office with great Aſſiduity until the 28th of *April* 1634, when a Succeſſor was appointed him. Anno 1645 *John* of *Naples* was elected General at *Toledo*, and committed to *Wadding* the Care of both the publick Affairs of Religion, and his own private Concerns, with the Power of Vice-Commiſſary of the Order in the Court of *Rome*. But *Luke* excuſed himſelf from this publick Employment, in regard the Solicitation of the weighty Affairs of the Catholicks of *Ireland* reſted wholly on his Shoulders. But in 1648, *April* the 22d, he was obliged to ſuſtain the Burthen of that Office, and continued in it till the 25th of *March* following.

Before theſe publick Employments he founded the College of St. *Iſidore* on the thirteenth of *June* 1625, for the Education of *Iriſh* Students of the Franciſcan Order in the Study of the liberal Arts, Divinity and Controverſy, to ſerve as a Seminary, out of which the Miſſion into *England*, *Scotland* and *Ireland* might be ſupplied. He bought for this Purpoſe a Plot of Ground, on which an Hoſpital or Place of Reception for the diſcalceat Franciſcans of the *Spaniſh* Nation had been erected, having paid large Sums with which that Houſe was incumbered, and obtained not only the Pope's Conſent and Confirmation, but alſo the Grant of the General of that Order. He framed Conſtiutions and Orders proper for the Government of a College, and procured the Bull of Pope *Urban* to give them Strength. He entred into Poſſeſſion of the Premiſſes on the twenty-fourth of *June* that Year, was the firſt Guardian of it himſelf, and appointed *Anthony Hickey* the firſt principal Lecturer of Divinity, and *Patrick Fleming* Lecturer of Philoſophy, and called indifferently into it the native Friers of all the four Provinces of *Ireland*, who were diſperſed in *Spain*, *Flanders* and *Germany*, that could be found; ſo that in a ſhort Time (*Martin Welſh* being made ſecond Lecturer in Divinity, and *John Ponce* ſecond Lecturer in Philoſophy) the College increaſed to the Number of thirty Perſons, who acquired ſuch an Opinion for Religion and Learning, that they began to be very acceptable to the *Romans*, and their Fame ſpread into other Countries. He purchaſed off all the reſerved Rent and Incumbrances to which the Ground was ſubject under the firſt Agreement, and bought in other contiguous Plots of Ground to enlarge the Scite, improved the former Buildings, and erected many new Ones, and ſurrounded the Whole with a firm Wall. He elegantly adorned both the Inſide and Outſide of the Church and Buildings, and enlarged the former by annexing to it ſix Chappels. He furniſhed the College with a noble and well-choſen Library, not for Oſtentation but Uſe, conſiſting of about five-thouſand printed Books, for the moſt Part Folios, and about eight hundred Manuſcripts, all which he ſettled and diſpoſed into Claſſes in an Alphabetical Method. The Money to ſupply theſe Expences was obtained for the moſt Part from the Munificence and Charity of the *Romans* out of the Affection and Love which they bore to *Wadding*, who lived to ſee this his new erected College grow in great Splendor. The Office of Guardian was elective every five Years, and he enjoyed it five Times. He took exact Care to keep the College out of Debt, and the laſt Time he was Guardian, he made a Preſent to the Body of a great Number of his Annals and others of his Writings, that even after his Death the Superiors fround from thence conſiderable Aids to anſwer their Expences. So great was his Virtue and Induſtry, that though he was a poor Frier, and a Stranger from the remoteſt Iſland of *Europe*, yet from the Time he arrived at *Rome* in the thirtieth Year of his Age, he acquired ſuch Friends and Patrons in a ſhort Time, that from their voluntary Beneficence, more than from his Importunity, from the thirteenth of *June* 1625, when he took Poſſeſſion of the Hoſpital of St. *Iſidore*, to the ſecond of *Auguſt* 1630, he found Means to expend twenty-two thouſand *Roman* Crowns on the Area, Buildings, Books, and Furniture

Furniture of the Sacrifty only; when the Portico of the Church, the Choir, the Wall enclofing their whole Poffeffions were not built, nor the larger Garden levelled, nor the leffer Garden purchafed, nor one Stone laid in the fecond Cloifters, nor the Sacrifty enlarged or adorned; for thefe and other Things he provided the Expences afterwards.

Three Years after the Foundation of the College of St. *Ifidore* he was the Inftrument in perfuading Cardinal *Ludovifius* to found a fecular College at *Rome* for fix *Irifh* Youths, whofe Number upon the Death of the Cardinal was enlarged. The Cardinal hired a Houfe for the Ufes of this Foundation oppofite to the College of St. *Ifidore*, and placed the Youths under the Care and Infpection of the Friers of that Houfe. He allotted fix hundred Crowns a Year for their Support, and laid out one hundred and fifty Crowns for providing Furniture. *Wadding* had the Charge committed to him of drawing up a Book of Statutes for their Government, to be approved of by the Cardinal, which was done; but under a Condition, that he and the reft of the Fraternity of St. *Ifidore* fhould oblige themfelves, that fix Students fhould for ever be fupported by that Sum, together with a Rector and one fecular Servant; and that they fhould not receive or difmifs any of the Students without the Confent of the Founder. This Foundation was made on the firft of *January* 1628, and the Students were then introduced into the Houfe: *Owen Callanan*, an *Irifh* Prieft, was made the firft Rector, who furvived but half a Year, and was then fucceeded by *Martin Walfh*, Lecturer of Divinity of the College of *Ifidore*; when he was advanced to the Guardianfhip of that Houfe, he was fucceeded by *John Ponce*. The Students attended all Exercifes and Lectures in the College of St. *Ifidore*, and never were fuffered to go Abroad but in the Attendance of fome of the Friers of the faid College. The Cardinal on his death bequeathed to this Seminary a Farm he had fifteen Miles from *Rome*, and the yearly Rent of a thoufand Crowns, and obliged his Heir to the Payment of it for ever, and to buy them the Houfe wherein thefe Collegiates refided, which before was held only in Farm: By which Means the Foundation was enlarged to fupport twelve Inhabitants.

Wadding founded another College or Convent for *Irifh* Franciscan Novitiates at *Capranica* in the Patrimony of St. *Peter*, about twenty-eight Miles from *Rome*, for which he obtained the Pope's Licence by Bull dated the eighth of *May* 1656, and fix Days after he folemnly took Poffeffion of it for that Ufe. There had been formerly in that Place a Convent for Auguftinian Hermits, which had been fuppreffed by the Pope three Years before, among other fmall Convents. The Intention of this Foundation was, that it fhould ferve as a Seminary for the Inftruction of *Irifh* Novices, as a Supply for the College of St. *Ifidore*. The Pope granted all the Revenues belonging to the former Houfe before it was fuppreffed, (which were but fmall, to this College of Novitiates) to be fold and the Money employed in building and reducing it to the proper Form of fuch a Houfe, and what was deficient was fupplied by the Bounty of the Townfmen and others. *Wadding* provided Veftments for the Altar, Books for the Students, and other Furniture neceffary for the firft Inhabitants, which he took care to increafe as long as he lived. It was provided for twelve Friers, and as many Beds fet up, together with other neceffary Offices; and *Maurice Matthews* an *Irifhman*, and Lecturer of Divinity, was appointed the firft Guardian.

I have inferted all thefe Foundations together, though they were made at different and diftant Times, and have fhewed what Hand *Wadding* had in them. I fhall now refume the Account of his Life from the Period where I left it, when his Office of Vice Commiffary of the Franciscans ceafed in 1649. His Reputation grew to that Heighth among the great Men of the Court of *Rome*, that nothing of any Confequence was ftirred in relation to the Difpofition of Bifhopricks or Benefices in *Ireland* to the Eccleffafticks of the Romifh Perfuafion, nor any thing elfe tranfacted concerning that Country, wherein he did not bear a great Share, efpecially after Cardinal *Ludovifius* was declared Protector of *Ireland* by Pope *Urban* the VIIIth, " *who made Ufe of the Aid and Counfel of* Wadding *in all*

" Iriſh *Affairs.*" I wiſh I could excuſe him from the Hand he had in fomenting and aiding the *Iriſh* Rebellion, which broke out in 1641; the only Action of his Life that hath tarniſhed his great Virtues. He was early informed by Letters from *Ireland* of what was doing, and with an officious Zeal engaged in ſupporting an odious Cauſe, before he had any publick Authority for it. By his Induſtry he ſollicited and procured Supplies of Money, Arms, and expert *Iriſh* Officers from *France* and *Flanders* to be ſent to *Ireland*, before the Rebels had any Thoughts of either demanding or receiving them; and he ſent over a Perſon to bring him an exact and certain Account of Affairs there. Theſe were the firſt foreign Aids received by the *Iriſh* from Abroad, which he obtained by ſolliciting the wealthy, and ſuch as were well diſpoſed to ſuſtain what they thought the Cauſe of Religion. The Supreme Council then eſtabliſhed at *Kilkenny* returned him Thanks " *for his ſeaſonable Zeal to the Catholick Religion and his Country,*" and in 1642 gave him a Commiſſion to act as their Agent to the Pope, Cardinals, and other Princes of *Italy*, ſealed with the common Seal of their new erected Commonwealth. They ſent him alſo Diſpatches to be delivered to thoſe, who at his Inſtance had contributed to their firſt Aid, to Pope *Urban* the VIIIth, to the Cardinals *Onuphrius*, *Francis* and *Anthony Barberini*, in which they laid open their Condition, implored their Patronage, and the Pope's Benediction and Aid; and extolled the Wiſdom, Religion and Zeal of *Wadding*.

Animated with this Commiſſion, he employed his whole Power with the Pope and Cardinals, and was inſtant with them in Seaſon and out of Seaſon to ſuccour his diſtreſſed Country. Among other Graces, he obtained the Favour of the Pope to ſend *Peter Francis Scarampi*, Prieſt of the Oratory of St. *Philip Neri* at *Rome*, into *Ireland*, with the Pope's Benediction, and large Supplies of Money and Ammunition to animate and comfort the Rebels, and to give ſeaſonable Notice to the Pope's Miniſters in other Countries in what Manner they might beſt aid the Catholick Cauſe. By his own Induſtry he promoted a charitable Collection among ſome of the Cardinals and Prelates for the Aid of his Brethren, by which upon ſeveral Occaſions he ſeaſonably relieved them. But ſome Princes of *Italy having*, with united Forces made War on the Eccleſiaſtical State, damped all his Endeavours, and left him little more than the good Wiſhes of the Pope to depend on: Yet he obtained a particular Congregation of Cardinals to be appointed to deliberate from Time to Time on Ways and Means to aid and direct the *Iriſh* Rebellion, in which *Wadding* was always admitted to aſſiſt. Some Time after he obtained from the new Pope *Innocent* the Xth, that an Apoſtolick Nuncio ſhould be ſent to *Ireland*, and *John Baptiſt Rinuccini*, Archbiſhop and Prince of *Firmo* was appointed for that Office. Beſides the Aids which he carried from the Pope, *Wadding* delivered into his Hands twenty-ſix thouſand Crowns out of the Collection which he made for this *pious Cauſe*, and a Year after ſent another conſiderable Sum by *Dennis Maſſario*, Auditor to the Nuncio, for the like Purpoſe. But the Peace made with the Rebels in 1646 put an End to this Traffick. Yet before that happened, the Supreme Council ſent a Deputy to Pope *Urban* the VIIIth, and to *Francis* and *Anthony Barberini*, his Nephews, with Letters ſubſcribed by three Archbiſhops, five ſecular Peers, the Secretary of the Council, three of the Commons, and one Biſhop, humbly intreating his Holineſs, " that " he would condeſcend to call into the College of Cardinals Father *Luke Wadding*, " a Native of *Ireland*, illuſtrious by Birth and Merit, whoſe other Praiſes and " Virtues are not unknown to the Apoſtolick See." But this Requeſt did not meet with the Succeſs they deſired. For *Wadding* would not ſuffer the Deputy to deliver the Letter, which after his Death was found by his Nephew in his Cabinet. But he anſwered the Letter of the Supreme Council, which, as it ſhews his great Moderation and Humility, I ſhall give the Reader in *Engliſh*. " My very good " Lords, I humbly give you Thanks from the bottom of my Heart for the ex- " ceſſive Honour ſhewed to me, in propoſing me to his Holineſs for a Prefer- " ment, which both far tranſcends my Merits, and can by no Means ſuit with " my humble Condition. I cannot but duly acknowledge this your Favour as

" an

" an Argument of your Love for my ardent Desire of being serviceable to you.
" But I know the Difficulty there is in the Matter, and fear, that if his Holiness
" should assent to your Requests, by granting you that which he sometimes denies
" to high Potentates, that it would be an Obstacle to and Diminution of those
" Supplies, which I every Day expect from his Holiness for your Common
" Cause: Wherefore I have requested Master Doctor, that he would forbear
" delivering your Letters, or treating on that Head; and I most sincerely assure
" you, that I always have and for the future shall make more Account of the
" most moderate Subsidy I can procure for you, than of any Honour or Dignity,
" how great soever, that can be conferred on myself."

His Constitution was such, and his Temperance so great, that he had Reason to expect a long and healthful State of Life: For, except a Disorder in his Head and Stomach, which seized him periodically, he in other Respects had no Ailments. Yet in the Year 1650, and the sixty-third of his Age, he was about the autumnal Æquinox attacked with a tedious and obstinate Fever, so that little Hopes of his Life remained. However, he got the better of it; but it so shattered his Constitution, that he never after recovered his former Health. He from that Time complained of a Weakness in his Feet, and a Delicacy and Tenderness of Constitution; so that when he went abroad, which was but seldom, he was obliged to some Cardinal or Friend for their Chariot.

He lived seven Years after this Fit of Sickness, and in the last Year of his Life was obliged, much against his Will, to take on him the Government of the College, until another Guardian, who had been elected, should arrive. On the 19th of *October* 1657 he was seized with a Pain in his Head, and a Distillation, which ended in a Catarh, attended with a Fever; under which he languished until the 18th of *November* following, when he died in the seventieth Year of his Age, and was buried at St. *Isidore*'s, in the Corner of St. *Anthony*'s Chapel towards the high Altar. A Monument was erected to his Memory by the Advocate, *Hercules Ronconii*, on which may be read this Inscription,

D. O. M.
R. A. P. F. Lucæ Waddingo Hiberno,
Viro Erudito,
Virtutibus Ornato,
De Ecclesiâ, Religione, et Patriâ
Bene Merito,
Lectori Jubilato,
Totius Ordinis Minorum Chronologo,
Patri, ac Fundatori
Optimo, et ampliſſimo
Collegium mærens posuit
Ære D. Herculis Ronconii
In Urbe Advocati,
Ejus veri Amici.
Obiit
XVIII Novembris. M.DCLVII.
Ætatis LXX.

Whoever covets to read the Character of this extraordinary Man may find it in his Life published at the Front of the first Volume of his Annals of the Franciscans, together with a Collection of the Elogies made on him by many Men of Learning and Rank.

There was another Person of the same Name and Surname, who was born (I think) in the County of *Wexford*, was titular Bishop of *Ferns*, Doctor of *Sorbonne*, a Secular Priest, and buried in the Franciscan Convent at *Wexford*. He published in the Reign of King *Charles* II.

A small

A ſmall Garland of pious and godly Songs for the Solace of his Friends and Neighbours in their Afflictions. The Edition which I ſaw of it was publiſhed in *London* 1731. 12mo. or ſmall 8vo; but it had paſſed many Editions before this.

Owen O Gallochor, a Franciſcan Frier, and Guardian of the Convent of that Order at *Lovain*, tranſlated *the Life of St.* Furſey, written by *John de Deſmay* in *French*, into *Latin*, which was publiſhed by *John Colgan*, among the other Lives of the *Iriſh* Saints in the Year 1645.—One *James O Gallochor*, D. D. was born in *Ulſter*, educated firſt in *Paris*, afterwards in *Rome* in the College *de propagandâ Fide*, and was promoted to be titular Biſhop of *Raphoe*, and from thence, as I am informed, tranſlated by the ſame Authority to the See of *Kildare*. He publiſhed ſeventeen Sermons in the *Iriſh* Language, but printed in the *Engliſh* Character. *Dublin* 1735.

John Colgan, a Native of the County of *Donnegall*, was a Franciſcan Frier of the ſtrict Obſervance in the *Iriſh* Convent of St. *Anthony* of *Padua* in *Louvain*, in which he was Profeſſor of Divinity. He had a good Acquaintance with the *Iriſh* Language, as well as with the Antiquities and Church Hiſtory of his Country; ſo that he was well qualified for collecting and writing the Lives of the *Iriſh* Saints. He was greatly aided in this Work by the Collections made for the ſame End by *Hugh Ward*, who was prevented from proſecuting his Intentions by an untimely Death in 1635. He took great Pains on this Subject, and hath publiſhed two large Volumes, illuſtrated with uſeful Notes, eſpecially in what relates to the antient Topography of *Ireland*, and hath annexed to them large and compleat Tables. The laſt of theſe Volumes in Order was firſt printed, and intitled,

Acta Sanctorum veteris & majoris Scotiæ ſeu Hiberniæ, ſanctorum Inſulæ, partim ex variis per Europam M. S. Codd. ex ſcripta, partim ex antiquis Monumentis et probatis Authoribus eruta et congeſta; omnia Notis & Appendicibus illuſtrata. Tomus 1mus. qui de ſacris Hiberniæ Antiquitatibus eſt tertius. Januarium, Februarium, et Martium complectens. Lovanii 1645. Folio. His Intention was, firſt, to publiſh one general Treatiſe or Synopſis of the Eccleſiaſtical Antiquities of *Ireland*. 2dly, The Acts of St. *Patrick*, St. *Columb*, and St. *Brigid*. And 3dly, In many Volumes to write the Lives and Acts of the other Saints of *Ireland*, according to the Order of the Months and Days. But the firſt Part of this laſt Work being earlieſt ready for the Preſs, he forwarded it to the Publick, and calls it the firſt Tome, though the third of what he intended for his Eccleſiaſtical Antiquities. Into this Volume he hath brought all the Saints of *Ireland*, who died during the firſt three Months of the Year, and I fear ſome *Scotts* and *Engliſh*, ſuch as he could lay the leaſt Claim to; yet is far ſhort of making ſufficient Repriſals on Mr. *Dempſter*, who, with too bare a Face, hath plundered the *Iriſh* Calendar, and from thence got the Nick-name of ἁγιοκλέπτης, or the Saint-ſtealer. *Peter Talbot (n)* gives our Author the Character of *Incertorum Corroſor*, or a Raker together of uncertain and unknown Lives.

Triadis Thaumaturgæ, ſeu Divorum Patricii Columbæ et Brigidæ, trium Veteris et Majoris Scotiæ, ſeu Hiberniæ, Sanctorum Inſulæ, communium Patronorum Acta, Tomus II. *Sacrarum ejuſdem Inſulæ Antiquitatum.* Lovanii 1647, Folio. In this Volume he hath given us ſeven Lives of St. *Patrick*, five of St. *Columb*, and ſix of St. *Brigid*; to which he hath annexed ſeveral neceſſary Appendixes, Critical and Topographical Notes, and compleat Indexes.

Tractatus de Vitâ, Patriâ, Scriptis Johannis Scoti, Doctoris Subtilis. Antwerpiæ 1655, 8vo.

He died at *Louvain* in 1658, and his Death prevented his Intention of furniſhing the Publick with the Lives of the *Iriſh* Saints for the other nine Months of the Year; thoſe for *April*, *May*, and *June* having been put under the Preſs, as *Wadding* tells us. But I believe *Wadding* muſt have been miſinformed in this Particular; for by the ſtricteſt Inquiry I could make, I find that no more of his Collections have been attempted to be publiſhed but thoſe before mentioned. But

(n) Primat. Dublinienſis.

there

there are ſeveral Volumes of his writing yet remaining at *Louvain* in Manuſcript, of which I have obtained the following Titles by the Favour of the late Guardian of that Houſe, *viz.*

Tom. I. *De Apoſtolatu Hibernorum inter Exteras Gentes, cum Indice Alphabetico de exteris Sanctis.* Folio. Conſiſting of 852 Pages.

Tom. II. *De Sanctis in Angliâ, in Britanniâ Aremoricâ, in reliquâ Galliâ, in Belgio* ; conſiſting of 1068 Pages ; but a ſmall Part is wanting at the End.

Tom. III. *De Sanctis in Lotharingiâ, et Burgundiâ, in Germaniâ ad ſiniſtram et dextram Rheni, in Italiâ.* Page 920. Alſo ſome Pages at the End are wanting in this Tome.

Paul King (in *Iriſh, O-Ceanga*) a Franciſcan Frier, was forced (as Mr. *Belling* (*o*) ſays) to fly his Country for ſome Crimes ; for which, inſtead of being puniſhed, as he deſerved, by the Superiors of his Order, he was rewarded firſt with the Guardianſhip (*p*) of the Convent of Franciſcans at *Kilkenny* by the Nuncio, and afterwards with that of the College of St. *Iſidores* at *Rome.* The Truth is, he was a very zealous Man for the Nuncio's Party and that of *O-Neill*'s, and a bitter Enemy to his Sovereign and the Loyaliſts, to which Side Mr. *Belling* adhered ; and in 1648 had formed a Party in *Kilkenny* to betray the Town and the Supreme Council into the Hands of *O-Neill* and the *Nuncio*, who then both laboured to render ineffectual the Ceſſation made with *Inchequin* ; and this was the Cauſe that ſharpened *Belling*'s Pen againſt *King*. When he left *Ireland* he went to *Louvain*, and from thence to *Rome*, where he obtained the aforeſaid Advancement. In the ſhort Time he ſtaid at *Louvain* he writ a Book intitled,

Epiſtola Nobilis Hiberni ad Amicum Belgam, Scripta ex Caſtris Catholicis ejuſdem Regni, Die 4° Maii 1649. It was printed at *Bruſſels*, and diſperſed over all the Popiſh Countries of *Europe*, with Deſign to inſtigate thoſe Powers againſt the *Engliſh* and Proteſtant Intereſt of *Ireland.* This Epiſtle repreſents Matters very unfairly ; which provoked Mr. *Belling* to give it an Anſwer, wherein he taxes *King* (the undoubted Author) with writing the moſt notorious Lies and Calumnies. Mr. *Belling*'s Book is called, *Vindiciæ Catholicorum Hiberniæ*, in the ſecond Part of which he confutes every Paragraph of the ſaid Epiſtle. Our Author *King* hath alſo written,

Idea Coſmographiæ Seraphicæ. Romæ 1654. — He was baptized by the Name of *David*, but out of ſome Whim took up that of *Paul.* There is alſo extant an Epiſtle (*q*) of his in very barbarous *Latin* written to the titular Biſhop of *Clogher.*

Neil O-Glacan (Nellanus Glacanus) a Native of the County of *Donagall*, was Phyſician and Privy-Councellor to the King of *France*, and Profeſſor in the Faculty of Phyſick in the Univerſities of *Tholouſe* and *Bologna* ; the Title of *Regis Chriſtianiſſimi Conſiliarius* being annexed to the Profeſſors of the firſt Chair of Phyſick at *Tholouſe* ; though they never in Virtue of that Title take Place in the Privy Council : However, they are qualified to ſit as ſuch in the Aſſembly of the States of the Province wherein they reſide, and whenever the King thinks proper to put them in Commiſſion for State Affairs. He obtained a great Reputation in *France* and *Italy*, and practiſed at *Tholouſe* when the Plague raged there. He writ,

Tractatus de Peſte, ſeu brevis facilis et experta Methodus curandi Peſtem, &c. Tholoſæ 1629, 12mo.—— He alſo publiſhed another Book in his Faculty, intitled (*r*).

Curſus Medicus, Libris xiii propoſitus, in tres Tomos Diviſus quorum Primus Continet Phyſiologiam, et curioſa non minus quam Utilia Medicinæ Prolegomena. Secundus, Pathologiam, ſeu Morbos, Morborumque Cauſas et Symptomata. Tertius, Semeiotica, agitque de ſignis, Criſibus, pulſibus et Urinis.— Bononiæ 1655. 4to.

The *French* Phyſicians give the Author a great Name for his Learning and Experience in his Faculty. The Work is all founded on Galenical Principles. I am of Opinion he died in *Italy*, and probably at *Bologna*, but in what Year is uncertain. *Peter Adrian Van Broecke*, Profeſſor of Eloquence at *Lucca*, hath pub-

(*o*) Vindiciæ. Lib. 2. p. 3. (*p*) Ibid. p. 132. (*q*) Cox Append. 2. Vol. p. 145.
(*r*) Merklini Lindenius renovatus. p. 827.

liſhed an Encomiaſtick Copy of Verſes on our Author's laſt mentioned Work; wherein, having ſaid a great deal on the Neceſſity and Utility of Phyſick, he introduces Doctor *Glacan* thus,

Hoc Glacan, *Noſtrâ* Glacan *celeberrimus Arte*,
Glacan, Felſinei *Nomen Memorabile* Rheni,
Hoc vidit, labiq; meum indignatus honorem,
Securam largitur opem, fidumq; levamen.
Hic ille extorrem revocat ſub fida Salutem
Hoſpitia; Hic Sævas acies, februmq; Maniplos,
Notoſq; ignotoſq; omnes dat vincere Morbos.
Nec plura a nobis exquirite, Gallia *cuncta*
Hunc ſolum Mirata Virum legit, hunc colit unum.
Sic Belgæ, *longinquus* Iber, *ſic Accola* Rheni.
Magnis Muneribus, Magno pellexit honore
Auſonia *abſentem, miro nunc* Felſina *plauſu*
Audit Pergamei *reſerantem Arcana Magiſtri.*
Patria Clara Viro, vetus olim Ultonia *Regnum.*

For Phyſick *Glacan* of immortal Fame,
On *Rhine*'s fair Banks a venerable Name,
Beheld the Symptoms with ſagacious Eye,
Nor deign'd my Glory ſhould untimely dye:
His faithful Aid ſecurely he beſtows,
Sooths all my Pains, and remedies my Woes.
Long baniſh'd Health to Balm-diffuſing Reſt
He ſoon recalls, and greets the gladſom Gueſt;
With healing Art he arms us to repel
Dire Troops of Agues, and of Fevers fell:
Whatever Ills the Patient may endure,
Known or unknown, unerring is his Cure.
Nor more Inſtructions from my Muſe enquire,
The Sons of Science him alone admire:
His Works all *Gallia* with Attention reads,
Sucks in his Knowledge, and reveres his Deeds.
Hence *Belgia*, ſmitten with his Worth Divine,
Far diſtant *Spain*, and thoſe who drink the *Rhine*,
Hence *Italy*, with ample Preſents ſu'd
The Sage when abſent, and with Honours woo'd.
Bononia now with Skill-imbibing Ears,
Devours his Lectures, and applauding, hears,
While he unlocks the healthy myſtic Stores
Of Princely *Galen*, and his Paths explores.
His Country, bleſt in ſuch a Son, may boaſt,
And this be thine *Ultonia*'s antient Coaſt.

Bonaventure Connor, a Franciſcan Frier (*s*), taught Philoſophy at *Genoa*, and had been alſo Jubilate Lecturer of the *Iriſh* Convent at *Prague*. He was the Author of a Book intitled, (*t*)

Quintuplex Pentekædæchyris Mariana. Trident. 1658, 8vo.

Daniel O-Daly, upon his Entrance into the Order of the Dominican Friers, took up the Name of *Dominick a Roſario*, and retained it during the reſt of his Life. He was born in the County of *Kerry*, and was for a Time a Dominican Frier in the Convent of *Traly*; but he had his Education for the moſt Part in *Flanders*; from whence he was invited to *Lisbon* to promote the new Foundation of an *Iriſh* Dominican College there in the Reign of *Philip* the IVth, King of *Spain*, who then poſſeſſed *Portugal*, which at that Time was governed by

(*s*) Poncius in Scot. Hib. reſtit. (*t*) Index Bibl. Barberinæ. Romæ. 1681.

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the Dutcheſs of *Mantua*, that King's firſt Couſin. *O-Daly*, being a Man of good Addreſs, ſoon became a Favourite of the Princeſs, by whoſe Encouragement the New College, called *Corpo Santo*, was carried on with great Succeſs, and, when finiſhed, he was made the firſt Rector of it. He afterwards founded a Monaſtery for *Iriſh* Dominican Nuns at *Lisbon*, called the Convent of *Bon Succeſs*.

When *Portugal* had thrown off the Yoke of the *Spaniards*, and advanced *John* Duke of *Braganza* to the Throne, *O-Daly* was appointed Confeſſor to the new Queen, and was in ſuch high Eſteem with the King, that he employed him in many weighty Affairs during his Reign. In 1655 (*u*) the King ſent him Ambaſſador to *Lewis* the XIVth, King of *France*, to treat of a League and Affinity between the two Crowns, when, arriving at *Paris*, he would not depart from the Rules of his Order, but took up his Reſidence in the Convent of St. *Honoratus*; yet he complied ſo far as to go to Audience with the uſual State of Ambaſſadors. When his King died on the 6th of *November* 1656 he celebrated the Acceſſion of his ſon and Heir *Alphonſus* to the Throne of *Portugal* with great Solemnity at *Paris*, gave publick Largeſſes to the People, and had ſplendid Fireworks on the *Seine*. He was recalled, and died the ſame Year at *Paris*, if we may credit the Writers (*w*) of the *Dominican Bibliotheque*. But it appears from an Inſcription on his Monument at *Lisbon*, that he ſurvived till the Year 1662; and *Baronius* (*x*) extends his Life to 1666, and gives him a high Character for his Integrity, Modeſty, and a Contempt of all worldly Concernments. His Words are theſe, "He came a Youth from *Ireland* to *Spain*, where, being "received into the Dominican Order, he purſued his Studies in the Province of "*Caſtile*, and there drew in ſuch Seeds of Piety and Wiſdom, as he became the "Admiration of *Louvain*, *Madrid*, *France*, and almoſt of all *Europe*. In the "Name of the Catholick King, (*Philip* the IIId) he tranſacted Affairs of great "Weight and Moment with *Charles* the Firſt, King of *England*, with his Son "*Charles* the Second, and in Behalf of that Prince with Pope *Innocent* the Xth, "with equal Wiſdom and Succeſs. Being cloathed with the Title of Archbiſhop of *Goa* (in the *Eaſt-Indies*) he refuſed the Promotion, and was afterwards ſent Envoy of *Portugal* to the moſt Chriſtian King; where he became "the Love and Veneration of the whole Court, and carried with him from "thence this Character, *that no body ever was more happy in uniting Piety with* "*Prudence, a religious Modeſty and Humility with the Gravity and Wiſdom of an* "*Ambaſſador*. Why then ſhould I mention the three Biſhopricks refuſed by him", *&c.* Theſe, I ſuppoſe, were *Goa*, *Coimbra*, and *Braga*, to the laſt of which he was preſented, according to *John Heyn* (*u*), who probably miſtakes it for *Coimbra*, to which he was nominated, but died before his Bulls were diſpatched from *Rome*. The Reader cannot but obſerve an Error in the Relation of *Baronius*, (*viz.*) "that he was employed in tranſacting Affairs between *Philip* the IIId of "*Spain*, and *Charles* the IId of *England*". For the *Spaniſh* Government of *Portugal* was ſhook off long before *Charles* the IId had any Title to the Crown of *England* by the Death of his Father.

He had many Eccleſiaſtical Preferments conferred on him in *Portugal*, beſides any of thoſe before mentioned, *viz.* He was Cenſor of the Inquiſition, and Viſitor-General, and Vicar-General of the Kingdom. He died on the 30th of *June* 1662 (not 1666 as *Baronius* ſays) in the ſixty-ſeventh Year of his Age, and was buried in the Chapel of his Convent, under a Monument, on which may be read the following Inſcription.

Hic Jacet Venerabils P. M. Fr. Dominicus O-Daly, hujus et Conventus Monialium boni Succeſſus fundator; in variis Regum legationibus fælix, Epiſcopus Conimbricenſis electus; vir virtute, literis, et Religione Conſpicuus. Obiit Anno 1662. *Ætat.* 67.——— He hath written,

Initium, Incrementum et Exitus Familiæ Giraldinorum, Deſmoniæ Comitum Palatinorum Kyerriâ in Hibernìâ, ac perſecutionis Hæreticorum Deſcriptio, ex nonnullis frag-

(*u*) Bibl. Dominic. Tom. 2. p. 617. (*w*) Ibid. (*x*) Apologet. Lib. 2. Sect. 1. & 4.
(*y*) Epil. Chron. Prov. Hib. p. 21.

mentis

mentis collecta, ac latinitate donata. Ulyſſipone 1655, 8vo.——— This Treatiſe gives a Hiſtory of the Families of the Earls of *Deſmond*, (the younger Branch of that of *Kildare*) which he brings from *Troy* among the followers of *Æneas* into *Italy*, and in Proceſs of Time into *Ireland*. He gives a ſhort Account of the Actions of thoſe Earls, but chiefly, as they have Relation to the *Roman* Cauſe, by ſkreening the Emiſſaries of that Church (particularly *Sanders*) from the juſt Rewards of their Treaſons; to which he adds, a Relation of, what he calls, the Perſecutions of the Catholicks of *Ireland* under Queen *Elizabeth* and King *James*, which takes up half his Book.

Dermond O-Connor, a *Conaught* Gentleman, and one of the Chieftains of the *Iriſh* Rebels in 1641, writ from his Camp on the 24th of *December* that Year, in *Spaniſh*,

A Letter to the King of Spain, *imploring Aid and Aſſiſtance againſt the* Engliſh and *Proteſtants.*——— This Letter was brought by an *Engliſh* Merchant from *Madrid*, and tranſlated out of the Original *Spaniſh*, and printed, *London* 1642, in two Pages and a Half in Quarto.

Thomas Carve, born at *Mobernan* in the County of *Tipperary*, but educated at *Oxford*, was a ſecular Prieſt, and Apoſtolick Notary, and lived at *Vienna* in *Auſtria*, during the latter Part of his Life, where he was one of the Vicars Choral of St. *Stephen*'s Church, being the Cathedral of that Place. In his earlier Years he had been Chaplain to a Regiment, and travelled through many Parts of *Germany* during the War carried on there by *Guſtavus Adolphus*, and continued after his Death; of which he hath given a ſhort Account, and of the Places he ſaw in his Marches, in a Book intitled,

Itinerarium R. D. Thomæ Carve Tipperarienſis, Sacellani Majoris in fortiſſimâ juxtà et Nobiliſſimâ Legione Strenuiſſimi Domini Colonelli D. Walteri Devereux ſub Sacr. Cæſar. Majeſtate Stipendia Merentis; cum Hiſtoria facti Butleri, Gordon, Leſley et Aliorum. Moguntiæ 1639, 16°. He alſo writ,

Lyra, ſive Anacephalæoſis Hibernica, de Exordio ſive Origine, Nomine, Moribus, Ritibuſq; Gentis Hibernicæ, et Annales ejuſdem Hiberniæ: Nec non res geſtæ per Europam ab Anno 1148, *ad Annum* 1650. ——— Sultzbaci 1666, 4to. Editio Secunda. There was a former Edition of it in 1660, when he was then ſeventy Years old.

Galateus, ſeu de Morum elegantiâ, Lib. 12. Nordhuſæ 1669. What elſe he writ I know not, nor any thing more of him, than that he died at *Vienna* in 1664, in the ſeventy-fourth Year of his Age.

Richard Plunket, a Franciſcan Frier of *Trim* in the County of *Meath*, compiled *a Latin and Iriſh Focloir or Vocabulary*, which he finiſhed in the Year 1662. Mr. *Edward Lhuyd* hath made great Uſe of it, as he acknowledgeth in his Preface to his *Archæologia Britannica*, where he gives him the Character of a judicious Writer, and a Man of laudable Induſtry. It remains in fair Manuſcript, and fitted for the Preſs (I believe by the Author) in the Library of St. *Sepulchre*'s, *Dublin*.

William St. Leger, was born (z) at *Kilkenny*, and entred into the Society of the Jeſuits at *Tournay* in *Flanders* Anno 1621, in the 22d Year of his Age. Being commanded on the Miſſion, he returned into his own Country, and taught School in the Place of his Nativity during the Time of the Rebellion, which began in 1641, and was, while he continued in *Ireland*, Superior of the whole Miſſion of his Order. At the End of the Rebellion he paſſed into *Spain*, and was inveſted with the Government of the *Iriſh* College at *Compoſtella*, where he died on the 9th of *June* 1665. He writ,

De Vitâ et Morte illuſtriſſimi Domini Thomæ Valeſii, Archiepiſcopi Caſſilienſis in Hiberniâ. Antwerpiæ 1655. 4to.

Redmond Caron was born of a good Family near *Athlone* (a) in the County of *Weſtmeath* about the Year 1605, and embraced the Order of St. *Francis* in the Convent of *Athlone*, when he was about ſixteen Years of Age. He afterwards

(z) Sotvell. Bibl. Soc. Jeſu. (a) Cauſa Valeſiana Petr. Walſh. in Additamentis.

ſtudied

ſtudied Philoſophy at *Drogbedah*, in a Monaſtery of his own Order, under the Tuition of *F. Alexander Flemming*. Some Years after, when ſeveral of the Convents were ſeized by the Government, he forſook *Ireland*, and went to *Saltſburg* in *Germany*, where he applied himſelf cloſely to the Study of Divinity in a Monaſtery of Franciſcans; but finiſhed his Studies at *Louvain* in *Flanders*, under the Direction of *Malachy Fallon*, and *Bonaventure Delaboide*, two *Iriſh* Profeſſors of Divinity. In a ſhort Time he poſſeſſed the Chair himſelf, and acquired the Reputation of a very able Theologiſt. At length being ſent Home in Quality of *Commiſſary General of the Recollets* all over *Ireland*, he found Affairs in great Confuſion. Being at *Kilkenny* when the Differences ran high between the loyal Catholicks, and the Party of *Owen O-Neill*, he ſided with the former; and endeavouring to remove one *Brenan*, and ſome other ſeditious Friers from that City, he was put into great Danger (*b*) of his Life, and had certainly loſt it in a Tumult raiſed by theſe Friers, had not the Earl of *Caſtlehaven* arrived with ſome Friends in the very Inſtant of Time to ſave him. When the Parliament Forces reduced the Kingdom, *Caron* went beyond Seas, and continued abroad until the Reſtoration; when he returned to *England*, where he abode until a few Months before his Death, and then came to *Ireland*, and died in *Dublin* in *May* 1666, and was buried there in St. *James*'s Church Yard. He was eſteemed a very pious and learned Man, and of honeſt and loyal Principles, which raiſed him Enemies among his Brethren, who procured the Cenſures of their Church to fall on him. He was very zealous in promoting the Affair of the *Iriſh Remonſtrance of their Loyalty*, and wrote in Defence of it, as did his dear and intimate Friend, *Peter Walſh*. His Writings are theſe,

Roma triumphans ſepticollis, quâ novâ hactenus et inſolitâ Methodo comparativâ tota Fides Romano—Catholica clariſſimè demonſtratur, atque Infidelium omnium Argumenta diluuntur. Antwerpiæ 1635. 12mo.

Apoſtolatus Evangelicus Miſſionariorum Regularium per univerſum Mundum expoſitus. Antwerpiæ 1653, 12mo. Paris 1659, 8vo.

Controverſiæ generales Fidei contra Infideles omnes, Judæos, Mahometanos, Paganos, et cujuſcunque Sectæ Hæreticos. Pariſiis 1660.

Loyalty aſſerted, and the late Remonſtrance or Allegiance of the Iriſh *Clergy and Laity confirmed and proved by the Authority of Scriptures, Fathers, Expoſitors, Popes, Canons, Cardinals, Catholick Biſhops, Abbots, Councils, Divines, Canoniſts, Civil Lawyers, Catholick Emperors, Kings, States, Parliaments, Univerſities, Hiſtories; and by the Evidence of ſeveral Theological Reaſons; with a brief Anſwer to Cardinal* Perons *Oration and Objections.* London 1662.

Remonſtrantia Hibernorum contra Lovanienſes, ultra montanaſque cenſuras, de incommutabili Regum Imperio, ſubditorumque Fidelitate et Obedientiâ Indiſpenſabili, ex S. S. Scripturis, Patribus, Theologis &c. *Vindicata; cum duplici Appendice, unâ de Libertate Gallicanâ, alterâ, contra Infallibilitatem Pontificis Romani.* 1665, Folio, in eight Parts. This Tract was printed in *London*, though the Title doth not ſay where, and is dedicated to King *Charles* II. To which is prefixed, *Ad Pontificem Max. Alexandrum VII Querimonia.*

De Sacerdotio et Imperio. Lib. 2.

De Conane ſacræ Scripturæ contra Epiſcopum Dunelmenſem. Theſe two Pieces were never printed.

James Ware, (whoſe Works I have undertaken to publiſh in *Engliſh*) was deſcended from a noble and antient Family in *Yorkſhire*, which flouriſhed in the Name of *Roger de Ware*, Lord of *Iſefield*, and a Baron of Parliament in the Reign of King *Edward* I. Many of that Family under the Name of *de Warr*, *de Warre*, and *le Ware* were in ſucceeding Reigns ſummoned to Parliament as Lords thereof; which may be ſeen in numberleſs Inſtances in the Abridgment of the Tower Records collected by Sir *Robert Cotton*, and publiſhed by Mr. *Prynne*. But the Family is now extinct in that Country, and the only Remains of it (that I can learn) are to be found in *Ireland* in the Deſcendants of our Author.

(*b*) Caſtlehaven's Memoirs, p. 87.

His Grandfather, *Chriſtopher Ware*, was an early Convert to the Proteſtant Religion in the beginning of the Reign of Queen *Elizabeth*, having been brought over from Popery by the Zeal and Labours of the famous *John Fox*, the Martyrologiſt, then lately returned from *Germany*, whither he had fled from the Perſecutions and Cruelties of the Government of Q. *Mary*, as great Numbers of the Proteſtant Profeſſion had done. *Chriſtopher* had two Sons; of the Elder I have nothing to ſay. *James*, the younger Son, and Father to our Author, was liberally educated, and when he came to Maturity was ſent to puſh his Fortunes in the Court of Q. *Elizabeth*, where he ſoon diſtinguiſhed himſelf in ſuch Manner as to obtain the Favour of the great Men then at the head of Affairs. In 1588 Sir *William Fitz-Williams* was for the laſt Time ſent over Lord Deputy of *Ireland*. *James* found credit enough with that Governour to attend him as his Secretary; which was the firſt Appearance of any of our Author's Family in *Ireland*. He had not been long in that Poſt before he was advanced, firſt to the Office of Clerk of the Common-Pleas in the *Exchequer* by Patent dated the 9*th* of *September* 37°. *Eliz.* quamdiu ſe bene geſſerit, with a Clauſe, that he ſhould not be removed for any default in his Office, until the ſame was heard and approved before the Government and Council of *Ireland*, and by them tranſmitted for the Conſideration of the Queen and Council of *England*. He afterwards obtained a Reverſionary Patent for the Office of *Auditor General* to commence on the Death, Forfeiture or Surrender of the then preſent Officer (*Chriſtopher Peyton*) dated the 28*th July*, 44°. *Eliz.* This laſt was an Employment of good Reputation and conſiderable Profit, which continued near a Century in his Family, except for a ſhort interval during the Uſurpation of *Oliver Cromwell*, and the ſeveral ſucceeding Governments until the Reſtoration. The Benefit and Income of this Office enabled him to make ſeveral conſiderable Purchaſes in the County and City of *Dublin* and elſewhere.

In a Journey to *England*, he was honoured with Knighthood by King *James* I. who, as a mark of his Favour, granted a Reverſionary Patent of his Office of *Auditor General* to his eldeſt Son, which he enjoyed after his Father's Death. He alſo ſerved as a Member of the Parliament aſſembled at *Dublin* on the 18*th* of *May*, 1613 for the Borrough of *Mallow*, in the County of *Cork*. At length having lived a very ſtrict and truly Religious Life, he died ſuddenly (which was his conſtant wiſh for many Years before) as he was walking home through *Fiſhamble-Street* to his Houſe in *Caſtle-Street*, in 1632.

He was married to *Mary*, the Siſter of Sir *Ambroſe Briden* of *Maidſtone* in *Kent*, by whom he had Iſſue five Sons and as many Daughters. Of the former there were three married; but none of them left Iſſue Male behind them but the eldeſt. Of the Daughters, *Mary* was married to *Chriſtopher Conway* Eſq; *Anne* to *Emanuel Downing* Eſq; *Ruſſel* to *Humphrey Reynolds* Eſq; *Martha* to Sir *William Piers*, and *Cecilia* to Sir *Dudley Loftus*.

Our Author, Sir *James Ware*, was his Eldeſt Son, and born in *Caſtle-Street* on the 26*th* of *November* 1594. His Father took more than ordinary care of his Education, and finding his Labour not like to be miſemployed by the great and early Advances he made in Learning, he ſpared nothing to encourage him therein. He had him well grounded in the *Latin* and *Greek* Languages, till he found him fitly qualified for Academical Studies. The Univerſity of *Dublin* was then under the Government of Mr. *William Temple*, the fourth Provoſt of it; who was afterwards Knighted (A), and made one of the Maſters of Chancery, which he held at the ſame Time with the Provoſtſhip. This Gentleman had been Secretary to Sir *Philip Sidney* in the *Low-Countries*, and, after his unfortunate Death, to the Earl of *Eſſex*, whom he attended into *Ireland* in that quality, and (which is more for his Honour) was the worthy Grand-father of Sir *William Temple*, a Perſon truly eminent as well for his learned Labours, as for his diſtinguiſhed Services to his Country in the Diſcharge of many weighty and honourable Employments. He accepted of the Government of the College at

(A) He was Knighted on the 4*th* of *May*, 1622, by the Lord Deputy Sir *Oliver St. John*, afterwards Lord *Grandiſon*.

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the earneſt and importunate Solicitation of Dr. *Uſher*, afterwards Lord Primate of *Ireland*, who had him in high Veneration for his Learning and Piety, " one " who (ſays a late Writer *(c)*) knew how to judge of the Merits of others by " the Immenſity of Worth in himſelf." At the ſame Time Mr. *Joſhuah Hoyle*, who had his Education at *Oxford*, was made a Fellow of this Univerſity, and afterwards Doctor and Profeſſor of Divinity, a Perſon noted for his Theological Abilities, and the frequency of his Lectures. Our Author in the ſixteenth Year of his Age, An. 1610 was entered a Fellow Commoner in this Univerſity, and put under the immediate Tuition of Dr. *Anthony Martin (d)*, afterwards Biſhop of *Meath*, and Provoſt of the College: But Dr. *Hoyle* was his private Tutor, and Chamber-Fellow. He ſomewhere *(e)* makes honourable and grateful mention of Dr. *Martin* on Account of the Benefits he received from his Philoſophick Lectures. Under a Provoſt of ſuch Worth, and Tutors of ſuch Abilities, a Perſon of his Talents and Application could not fail of profiting exceedingly; and the fruits thereof ſoon appeared in that he was admitted to his Degree of Maſter of Arts in leſs Time than was uſual.

He continued about ſix Years at the Univerſity; and having left it he proſecuted his Studies at his Father's Houſe with the utmoſt Application. It was here he fell under the Notice of Dr. *Uſher*, then Biſhop of *Meath*, who diſcovering in him a great Propenſity to the Study of Antiquities, and an Inclination of employing himſelf among old Records and Manuſcripts, encouraged him in that ſort of Learning, in which he ſo much delighted himſelf: And from that time there continued a cloſe and intimate Friendſhip between them. That learned Prelate concludes the firſt Edition of one of his Immortal Works *(f)* in theſe Words, " *Interim dum nos*, &c. In the mean time having finiſhed that taſk, " which I looked upon as a Debt due by me to my Country and Fellow Citi- " zens, while I am entring into the Conſideration of digeſting into Method " the antient Chronology of the *Hebrews*, *Greeks*, *Romans*, and other Nations, " the courteous Reader may, from the Labours of Sir *James Ware* of *Dublin*, " Knight, our moſt worthy Auditor General, expect the Annals of *Ireland*, to- " gether with a Catalogue of the Writers of our Country, out of which may " be drawn a conſiderable Supplement to thoſe Particulars in which I have been " defective."—And it was in that very Year 1639, in which the Archbiſhop's Book *de Primordiis* came out, that our Author publiſhed his Treatiſe *de Scriptoribus Hiberniæ*.—But this was after his Father's Death.

His Father thinking it convenient he ſhould marry, procured him a Match to both their Satisfactions. It was *Mary*, the Daughter of *Jacob Newman* of the City of *Dublin*, Eſq;. But this Alteration in his Condition did not in the leaſt take him off from his beloved Studies. He had begun to gather Manuſcripts, and make Collections from the Libraries of *Iriſh* Antiquaries, and Genealogiſts, and from the Regiſtries and Cartularies of Cathedrals and Monaſteries, in which he ſpared no Expence. He had recourſe, when he pleaſed, to the choice Collections made by Dr. *Uſher*, as well as to thoſe of *Daniel Molyneux*, *Ulſter* King at Arms, a very curious Antiquary, between whom the Similitude of their Studies had cemented a ſtrict Friendſhip. Our Author takes Occaſion *(g)* in one Part of his Works to call him, " *Venerandæ Antiquitatis Cultorem*".

When he had gleaned all he could for his Purpoſe at Home, he reſolved to take a Journey to *England*, not doubting but he ſhould reap a plentiful Harveſt by conſulting the Libraries both Publick and Private there. He arrived at *London* in the beginning of *April* 1626, where he had the Satisfaction to find his dear Friend, Dr. *Uſher*, then Archbiſhop of *Armagh*, who introduced him into the Acquaintance of Sir *Robert Cotton*, and obtained him a ready Acceſs to his curious and valuable Library. Sir *Robert* entertained him with much Friendſhip, and kept up a conſtant intercourſe of Correſpondence with him for the five remaining Years of his Life. Having furniſhed himſelf with many Materials from Sir *Robert*'s vaſt Treaſury, and from many other Places, parti-

(c) Borlaſe Reduct. p. 150. (d) Life of Geo. Brown in the old Edit. of Ware. (e) In Epiſcop. Mid. p. 40. Edit. Lat. (f) Primord. p. 972. 4°. (g) Inter Epiſc. Fernen. p. 133. Lat. Edit.

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cularly from the Records of the *Tower* of *London* (great Collections from both which Places I have seen in his Hand Writing, and which are now in the College Library) he returned into *Ireland* in Company with the Primate of *Armagh*, and immediately publiſhed a Tract intitled,

Archiepiſcoporum Caſſilienſium & Tuamenſium Vitæ, duobus expreſſæ Commentariolis. Dublinii 1626, 4to.

Two Years after he publiſhed another Piece intitled,

De Præſulibus Lageniæ, ſive Provinciæ Dublinienſis. Lib. unus. Dublinii 1628, 4to.

Theſe two Treatiſes he afterwards melted into one Book under the more general Title, *de Præſulibus Hiberniæ.*

About this Time alſo (as I think, for I never ſaw the Book) he publiſhed his *Cænobia Ciſtertientia Hiberniæ*; which was afterwards included in his *Diſquiſitiones de Hibernia*, and, with the other Monaſteries, compleat the twenty-ſixth Chapter of his Antiquities.

In the latter End of the Year 1628 he paſſed again into *England*, and carried with him ſome Manuſcripts, which he knew would be acceptable to Sir *Robert Cotton*, particularly a fair Cartulary formerly belonging to St. *Mary's-Abby* near *Dublin*; in the title Page whereof Sir *Robert* wrote theſe Words, which are yet to be ſeen in his own Hand Writing, viz. "Donum Viri Clariſſimi Jacobi "Waræi." In this Journey he added conſiderably to his Collections, and having been made acquainted with Mr. *Selden*, and other learned and curious Men, he returned Home about the End of Summer 1629, and ſoon after received the Honour of Knighthood from the Hands of the Lords Juſtices, Sir *Adam Loftus*, Lord Chancellor, and *Richard Boyle*, Earl of *Cork*, Lord Treaſurer, the latter of whom had a great Friendſhip for him, and by his laſt Will "as a Teſtimony "of his Affection and Love bequeathed to his worthy Friend Sir *James Ware* "a Gelding of his own Breed." His Father was ſtill living; ſo that there were two Knights of the ſame Name and Surname reſiding together in one Houſe at the ſame Time, they always living together.

His Father dying ſuddenly in 1632, as aforeſaid, he ſucceeded him both in Eſtate and Office of Auditor General, which alſo in proceſs of Time came to his eldeſt Son, called alſo *James*, who died in 1689. For in 1643 Sir *James* had Intereſt enough with the Marquiſs of *Ormond*, then Lord Lieutenant, to obtain a reverſionary Grant of this Office for his Son. We ſee a Letter of the Marquis's upon this Occaſion to Secretary *Nicholas* among the Collections (*b*) of Mr. *Carte*, dated the thirteenth of *April* 1643, whereby he inforces Sir *James*'s Suit in theſe Words. "I conceive myſelf obliged by my Duty to the King to "aſſure you, he (Sir *James*) hath, even when his Majeſty's Affairs were moſt "neglected and when it was not held ſafe for any Man to ſhew himſelf for them, "then appeared *very zealouſly and ſtoutly* for them, and ſtill continues, upon "all Occaſions, with *very great and neceſſary Freedom* ſo to declare himſelf, which "I ſuppoſe his Majeſty will adjudge worthy of the Encouragement he now Petitions for." I mention this Inſtance, though out of Seaſon, both to connect the Matter in relation to this Office, and to ſhew the Loyalty and Zeal of our Author in the worſt of Times.

Being now in a Station, which interrupted his Studies, he applied himſelf cloſely to publick Buſineſs, eſpecially after the Arrival of the Lord Deputy, *Wentworth*, afterwards Earl of *Strafford*, in 1633; who perceiving his great Abilities took him into his particular Confidence, and conſulted him upon all Occaſions. To make him more uſeful in the King's Service he called him into the Privy Council; "becauſe (as he mentions in his Diſpatches (*i*) to the Lord Trea-"ſurer) he took him to be a very honeſt and able Officer." In this Station he had frequent Opportunities of ſhewing his Addreſs and Talents in the moſt important Affairs. He publiſhed *Spencer's View of the State of* Ireland this

(*b*) No. 146. (*i*) Strafford's Letters p. 191. Dub. Edit.

Year,

Year, and dedicated it to this Lord Deputy, as he did afterwards *the Chronicle of* Meredith Hanmer, *and* Campion's *Hiſtory of* Ireland.

It was not the Lord Deputy only that placed a Confidence in our Author, the Bench of Biſhops, and the whole Body of the Clergy held him in the higheſt Eſteem, and made uſe of his Advice in all things relating to their publick Concernments. When the two Houſes of Convocation on the fifteenth of *January* 1634 petitioned (*i*) his Majeſty, and the Lord Deputy, for the Settlement of ſome Impropriations in the Poſſeſſion of the Crown on a Reſident Clergy, they annexed a Schedule of Particulars to their Petition, ſetting forth a true State of what they requeſted, leaſt the Crown ſhould be over-reached or deceived in the Matters prayed for, and requeſted that the ſame ſhould be referred to ſome *able* Commiſſioners therein named to examine the Contents of the Schedule; of whom they deſired that Sir *James Ware* ſhould be one, which was accordingly granted and a Report made in their Favour. Nor was he wanting on his Side to cultivate this good Opinion conceived of him, not only by his Services to them upon all Occaſions, but alſo in the Affairs of his Office of Auditor General, by remitting the Fees due therein to Clergymen and Clergymens Widows, which he never would receive.

Notwithſtanding the Hurry of publick Buſineſs, yet in 1639 he publiſhed two Books intitled,

De Scriptoribus Hiberniæ Lib. II. Prior continet Scriptores in Hibernia Natos; Poſterior Scriptores alios, qui in Hibernia Munera aliqua obeirunt. Dublinii 1639. 4to. to which he prefixed a modeſt Dedication to the Lord *Wentworth*, not ſtuffed, after the Mode, with fulſome Flattery, and a long Catalogue of Merits. He knew his Patron's Actions had no Occaſion of ſuch Supports, and he tells him therein, "that his innate Modeſty would ſuffer no ſuch Thing." And indeed our Author thought this Vice ſo mean, that in this Dedication, and in that of his Annals to the Duke of *Ormond* (in both which he had copious Subjects to expatiate on) he is ſilent as to perſonal Character; nor is he leſs ſparing in his Accounts of the Biſhops and Writers Contemporary with him. He begins his Account of the *Iriſh* Writers from the firſt Appearance of Chriſtianity in *Ireland*, and carries it down to the cloſe of the ſixteenth Century, including in the ſecond Part ſuch Writers, who, though they were not Natives of the Country, yet bore Offices or Employments in it. A new Tranſlation of this Work is now preſented to the Reader, and enlarged in three Particulars. The firſt gives an Account of ſuch Writers, who flouriſhed in *Ireland* before Chriſtianity; the ſecond ſupplies ſome Omiſſions made by our Author during the Period he undertook; and the third continues the Account of ſuch Writers who flouriſhed here during the ſeventeenth Century. Had he lived he intended to have publiſhed a new Edition of his Writers; which he had enlarged and corrected to much greater Advantage than it appeared in at firſt. I have in my Cuſtody the printed Edition of this Work interleaved, in which are many Corrections and Additions in his own Hand Writing, and at the Head of the Preface is written by himſelf theſe Words; "Editionis primæ "Præfatio," which demonſtrates his Intention of preparing for a ſecond. From this corrected and interleaved Book I have made my Tranſlation, which I mention, leſt the curious Reader may think I have made too free with the *Latin* Edition in tranſlating things not warranted by my Author.

From our Author's Attachment to this great Lord Deputy, his Noble Patron, and his unſhaken Loyalty to his Prince, proceeded thoſe many Hardſhips which befel him in the enſuing troubleſome Times; while others, who were more complying, ſat eaſy enough in their Fortunes.

On the ſixteenth of *March* 1639 the Parliament of *Ireland* met, and Sir *James Ware* was returned a Member of the Houſe of Commons for the Univerſity of *Dublin*. The Parliament having granted four Subſidies, and paſſed other Acts, were on the firſt of *April* 1640 prorogued to the firſt of *June* following, and from the ſixteenth of that Month to the firſt of *October*. In the mean Time the Earl of *Strafford* had paſſed into *England* to lay before the King the Poſture of his Affairs in *Ireland*, and left *Chriſtopher Wandesford*, Eſq; Maſter of

(*i*) Ibid. p. 383.

the Rolls, Lord Deputy. The Parliament met according to the Prorogation on the firſt of *October*, but with a Temper quite different from what they ſhewed in the former Seſſion. A high Ferment was raiſed in both Houſes againſt the Earl of *Strafford*. Our Author in all Debates upon this Occaſion exerted his utmoſt Zeal and Warmth in his Defence, and vigorouſly oppoſed the ſending a Committee into *England* to impeach him there. But nothing prevailing, the Lord Deputy *Wandesford* by Advice of our Author, and other diſintereſted Members of the Privy Council, prorogued the Parliament to the 26th of *January* following, to the great Diſcontent of the factious Members. However, before their Prorogation, they drew up a Remonſtrance againſt the Earl of *Strafford*, and ſent over a ſelect Committee of both Houſes to impeach him in *England*.

The Temper of the Houſe of Commons was not quieted by this Receſs. For having met again according to the Prorogation, the violent Party of the Houſe, both Proteſtant and Popiſh, on the 27th of *February* joined in an Impeachment againſt Sir *George Radcliffe* (who was then in *England*) Sir *Richard Bolton*, Lord Chancellor, *John Bramhall*, Biſhop of *Derry*, Sir *Gerrard Lowther*, Chief Juſtice of the Common Pleas, upon general Articles for ſubverting the Laws, and introducing an arbitrary Government. It was introduced by a pompous Harangue made by Captain *Audley Mervin*. But our Author oppoſed theſe Meaſures with all his Might, and in his vigorous Defence of theſe excellent and worthy Perſons ſhewed, that he had a quite different Opinion of them from what the Popiſh Party in the Houſe, and ſome miſtaken and deluded Proteſtants had. The Impeachment having no juſt Foundation fell to the Ground; and indeed it was only deſigned to hinder the Perſons impeached from being Witneſſes on the Earl of *Strafford*'s Behalf.

Not long after the deteſtable Rebellion broke out on the 23d of *October* 1641. Sir *James Ware* cloſely attended the Buſineſs of the Council upon this diſmal Occaſion. We ſee his Name to many Orders, Proclamations, and other Acts of State againſt the Rebels. But he did a more conſiderable Service at this Time. The King having devolved the Care of ſuppreſſing the Rebellion on the Parliament of *England*, a Body of Forces was ſent over, badly provided for, and diſabled to march on the proper Service for want of Caſh in the Treaſury. In this Extremity the Government made Application to the Corporation of *Dublin* for a Loan. But ſo tainted was the Popiſh Party of that Metropolis with the Principles of their rebellious Brethren, that they could not be prevailed upon to advance more than fifty Pounds upon ſo great and preſſing an Emergency. Our Author, in Conjunction with a few others of the Privy Council, who had their Fortunes in and about *Dublin*, chearfully engaged in Securities to ſeveral of the well-affected Inhabitants for the Repayment of conſiderable Sums advanced for that Expedition. Though the Money was punctually repaid out of the next Supply from *England*, yet the Benefit of the Service continued.

The Year 1643 produced a Ceſſation of Arms with the *Iriſh* Rebels; a Ceſſation no leſs applauded by ſome, than condemned by others, as Intereſts and Affections ſwayed. It is foreign to my Purpoſe to enter into the Merits of the Cauſe on either Side: All I have to do is to ſhew what hand Sir *James Ware* had in this critical Tranſaction. It is certain the Marquiſs of *Ormond* repoſed great Truſt in him, and adviſed with him in all Caſes of Moment and Difficulty. We ſee in Numbers of Expreſſes, which the Marquiſs ſent to the Lord *Digby* and others, what a high Regard he had for him, I ſhall mention but one (*b*)——" I muſt again recommend Sir *Henry Tichborn* and Sir *James Ware* " to your Favour, as Perſons entirely addicted to the King's Service, to whom " you may boldly give Credit, and who deſerve very high Encouragement."— On the Occaſion of the intended Ceſſation he was conſulted by the Marquiſs, in Conjunction with a ſelect Committee of the Council, who unanimouſly agreed, " that a Ceſſation was neceſſary to preſerve the Kingdom to his Majeſty, " and the Proteſtant Intereſt in it." Fortified with their Opinion, he acquain-

(*b*) Cart. 3 Vol. Lett. 340.

ted

ted the whole Board with his Commiſſion, to conclude a Ceſſation, on the 12th of *June*, and all the Council were for it, except a very few, who were attached to the Cauſe of the Parliament. Sir *James Ware* was one of the Council of ſeventeen appointed to aſſiſt the Marquiſs in carrying on the Treaty. Before any Meeting was had, on the 22d of *June*, the Marquiſs made a Motion in the Privy Council, wherein he offered to deſiſt from any Treaty with the Rebels, in Caſe ten thouſand Pounds could within a Fortnight be raiſed for the Support of his Army, half in Money and half in Victuals: But this being found impracticable, he proceeded vigorouſly in the Treaty, and by an Inſtrument of Advice, ſigned by the Council of Seventeen unanimouſly, put the laſt Hand to it on the 15th of *September* 1643; which Inſtrument Sir *James* ſigned in Conjunction with the reſt. If he erred in this Particular, it muſt be acknowledged he erred in the beſt Company in the Kingdom. Sir *Philip Percival*, Commiſſary General of the Victuals, was one of the Council of Seventeen, who adviſed the Ceſſation. He had ruined his Fortune by ſupporting the Proteſtant Cauſe, and had engaged himſelf in Debts to the amount of upwards of ten thouſand Pounds, to furniſh Proviſions to feed the Army. He ſollicited the Houſe of Commons in 1645 for the Payment of his Entertainments, and to be reimburſed thoſe Sums of Money which he had advanced for the publick Service. But his Demands were objected to, "becauſe he had been concerned in the dangerous Plot of the Ceſſation." He drew up a Repreſentation (*i*) of the whole Affair for his own Vindication, and laid it before the Houſe of Commons, which, whoever reads, cannot but be convinced of the Reaſonableneſs of the Meaſures then taken, and the abſolute Neceſſity of a Ceſſation.

The Ceſſation being concluded, the confederated Rebels ſent *Agents* to the King to ſollicite him about a Treaty for a final Peace. The Lords Juſtices, as from the State, ſent alſo *Commiſſioners* to his Majeſty with a *Petition repreſenting the Grievances and Sufferings of the Proteſtants*, and armed them with an Authority to take care, that nothing might be granted in ſuch Treaty to the Prejudice of their Intereſt and Security. There was another Party of Proteſtants in *Ireland*, who were ill-affected to the Ceſſation, and conſequently influenced by the Parliament of *England*, and ready to obſtruct any Peace with the *Iriſh* Rebels. This Denomination of Proteſtants, not thinking that the *Commiſſioners from the State* would zealouſly inſiſt on their Senſe of Affairs, or that they were fully prepared to prove their Grievances, on the 6th of *October* met at the Houſe of the Earl of *Kildare*, and framed a Petition to the Lords Juſtices and Council, "deſiring Leave for their *Agents* to repair to the King, and that the *Iriſh A-* "*gents* might not be heard until their Arrival." On the 12th of *October* they received an Anſwer, "That the Lords Juſtices had taken care to ſend *Proteſ-* "*tant Commiſſioners* to the King to aſſiſt in the Treaty; that nevertheleſs they "would tranſmit a Copy of the Petitioner's Requeſt to his Majeſty." This Anſwer not ſatisfying, they proceeded to the Choice of *Agents* fit to be employed, and prepared a Petition to the King, and another to the Lords Juſtices, deſiring them to tranſmit their Addreſs to his Majeſty. This Proceeding raiſed much Faction and Diſorder among the Proteſtants. Such of the Council, who had ſigned the *firſt Petition from the State*, were diſcontented, that the other Party of Proteſtants ſhould expreſs a Jealouſy, that they, or the *Commiſſioners* authorized by them, ſhould not act with ſufficient Zeal and Affection for the Proteſtant Intereſt. Accordingly, the Earl of *Roſcommon* and Sir *James Ware*, who had among others ſigned the firſt Petition, entred the following Proteſt in the Council Book:

"The Senſe of divers of his Majeſty's Proteſtant Subjects, who have ſigned "to the late Petition directed to his Majeſty.

"Suffering under the Miſconſtruction of our Petition, we hold it fit to de- "clare, that we exhibited not the ſame through want of Aſſurance of his Ma- "jeſty's Care of the Proteſtant Religion, and of his Subjects, nor yet to divert

(*i*) Ibid. 1 Vol. p. 454.

"any

" any Supplies, that may be drawn from hence, againſt ſuch, as in his Kingdom " of *England* have taken up Arms againſt him; but meerly in Right of God's " Cauſe, and in our Right, humbly to inform his Majeſty, when the *Iriſh A-* " *gents* repair unto him, if the ſaid *Agents* ſhall endeavour to ſurprize or preju- " dice us in either; this is the Commiſſion we give; and if any Perſon or Per- " ſons, *employed by us*, ſhall go further, or otherwiſe buſy themſelves in Diſtur- " bance of his Majeſty's Service, againſt ſuch we do and ſhall proteſt, as being " in our Intentions no Parties thereunto; which, as it may ſerve to vindicate " our Faith to his moſt Sacred Majeſty, ſo it may ſhew how cauſleſs the Jea- " louſies are of *this Addreſs* to him." The *Commiſſioners* and *Agents* both of Proteſtants and Papiſts met near the ſame Time at *Oxford*; but ſo contradictory and irreconcileable were the Expectations of each of the Parties, that they returned without coming to any Concluſion.

The ſettling of a further Ceſſation and of a final Peace was devolved on the Marquiſs of *Ormond*, who had been ſworn Lord Lieutenant on the 21ſt of *January* 1643. The Commiſſioners on the Part of the confederated Papiſts attended him in *Dublin* in the Beginning of *September* 1644. The Ceſſation was renewed to the 1ſt of *December*, and afterwards continued to a longer Day: But the Buſineſs of the Peace was a Work of much greater Difficulty. The Demands of the Confederates were ſo exorbitant, that in the Beginning of *October*, the Treaty was adjourned until the King's Pleaſure was known. The Marquiſs having Occaſion to ſend ſome Perſons, in whom he could ſafely confide, to the King at *Oxford*, to inform his Majeſty of the Poſture of his Affairs in *Ireland*, and to know his Pleaſure in Relation to thoſe Particulars of the Treaty which remained to be adjuſted, was caſt into great Perplexities how to pitch upon Perſons proper for ſuch a Truſt. At laſt he fixed upon the Lord *Edward Brabazon*, Sir *Henry Tichborne*, and Sir *James Ware*, as Perſons acceptable to the King, and no way tainted with the leaſt Suſpicion of Diſloyalty, or Inclination to favour either the Popiſh or Parliament Intereſt. He ordered them out of the Treaſury an Allowance of forty Shillings a Day to each to ſupport their Expences. They left *Ireland* early in *December* 1644, and arrived ſafely to the King at *Oxford*. While they ſtayed with the King, Sir *James* employed all the Time he could ſpare from his publick Buſineſs, in converſing with the learned Men of that Univerſity, or in ſtudying in the publick Libraries, collecting whatever Materials he judged might be afterwards uſeful in compiling the Books which he had in View to publiſh. During his Attendance he was complimented with the honorary Degree of Doctor of Laws, and highly careſſed by moſt of the conſiderable Men then at *Oxford*.

At length, the Buſineſs theſe Commiſſioners went about being concluded, about the End of *December* they took Leave of his Majeſty, not without many kind Expreſſions of Grace and Favour. On their Return to *Ireland*, they were purſued at Sea by a Parliament Ship commanded by Captain *Swanley*. Sir *James* finding no Hopes of eſcaping, juſt as the Enemy were boarding the Veſſel, caſt the King's Pacquet of Letters, directed to the Marquiſs of *Ormond*, into the Sea. They were ſent Priſoners to the Tower of *London*, where they continued upwards of ten Months; but were at laſt releaſed in Exchange for the Lady *Moor*, Sir *Robert Meredith*, Sir *Robert Hanway*, Sir *Patrick Wemys* and others, who had been committed Priſoners in *Dublin*, being taken up for a treacherous Attempt to betray the Town of *Drogheda* to the *Scotch* Covenanters. Our Author employed ſome Part of this tedious Impriſonment in writing *An imaginary Voyage to an* Utopian *Iſland*, of which he gave a Deſcription. This Piece was never publiſhed; but I have been aſſured by his Grandſon, that he had the original Manuſcript of it once in his Poſſeſſion.

Being diſcharged from his Impriſonment he returned to *Dublin*, and had an Order from the Lord Lieutenant and Council on the Treaſury for ſeven hundred and eighteen Pounds, for the Expences of his Journey to the King. This ſhews, that his Stay at *Oxford* was but ſhort: For at forty Shillings a Day, the Sum

Sum allotted for the Expences of his journey, the whole Time of his Abſence from *Dublin* was only three hundred and fifty-nine Days, of which he was above ten Months impriſoned in the Tower.

The next Event that made a Noiſe in Relation to the Affairs of *Ireland* was, the Clandeſtine Peace ſtruck up with the *Iriſh* by the Earl of *Glamorgan* on the 25th of *Auguſt* 1645; a Peace no leſs deſtructive to the Proteſtants, than deteſtable to all Parties, except the Papiſts, who were thereby to have the full Enjoyment of their Religion in the greateſt Splendor. It is unneceſſary to mention the Particulars of the Earl of *Glamorgan*'s Proceedings in this Treaty, of which a full Account may be ſeen in many Hiſtorians (*k*). *Glamorgan* having either acted without a Commiſſion, or exceeded it, it was thought neceſſary to vindicate the King's Reputation, and the Lord *Digby* (then in *Ireland*) on the 26th of *December* 1645 accuſed him of Suſpicion of Treaſon at the Council Board. He was reſtrained of his Liberty, and Sir *James Ware*, together with the Earl of *Roſcommon*, and the Lord *Lambart*, were appointed a Committee to inquire into his Conduct, and take his Examinations; which on the 5th of *January* following were tranſmitted to the King.

In the Progreſs of the War, when the Proteſtants of *Ireland* had divided themſelves between the King and the Parliament, our Author ſided with the Royal Party, and zealouſly adhered to the Marquiſs of *Ormond*, who ever after entertained a great and perſonal Affection for him, which he evidenced on all Occaſions, both before and after the Reſtoration of King *Charles* the IId. Thus we ſee him high in the Favour of two Chief Governours, and both of them exact Judges of Merit.

Sir *James* continued in *Dublin* until the Marquiſs of *Ormond*, by the King's Orders, ſurrendered it to the Parliament of *England* on the 19th of *June* 1647. He was at that Time conſidered as a Man of ſuch Conſequence, that the Parliament inſiſted on his being one of the Hoſtages for the Performance of that Treaty, together with the Lord *Richard Butler*, afterwards Earl of *Arran*, ſecond Son to the Marquiſs, the Earl of *Roſcommon*, and Colonel *Arthur Chicheſter*. The Lord *Richard Butler* was ſent Hoſtage to *Cheſter*, and the other three to the Committee for the Management of *Iriſh* Affairs at *Derby-houſe*, *London*, to remain as Hoſtages for Performance of the Treaty then in Agitation. They were intruſted likewiſe with a Commiſſion from the Marquiſs to ſollicit, among other Things, Leave for him to tranſport five thouſand Foot, and five hundred Men for Horſe Service unarmed out of *Ireland* to *France*, which would be a Means to rid them of many unſure Friends among the *Iriſh* Party, and of many certain Enemies of the *Iriſh*, and thereby facilitate the Reduction of the Kingdom. But this offer was rejected by the Parliament, who roundly told them, that they were to conſider themſelves as *Hoſtages*, and not as *Commiſſioners*.

The Agreement for the Surrender of the City of *Dublin* being fully executed, the Hoſtages were licenſed to depart. Our Author returned to *Dublin*, where he lived for ſome Time in a private Condition, having been ſtripped of his Employment of Auditor General, which was given to Doctor *Robert Gorges*, who enjoyed it until the Reſtoration of King *Charles* IId. *Michael Jones*, Governour of *Dublin*, ſome Time after took Umbrage at our Author, and thought it not convenient, that a Perſon of ſuch unſhaken Loyalty to the Royal Family, and one who had obſtinately refuſed their darling Covenant, ſhould continue in that City; where he might have had the Opportunity of forming a Party prejudicial to the Cauſe he was engaged in; and the rather, as at that Time the Marqiſs of *Ormond*, who had returned into *Ireland*, began to grow formidable by an Union with the Army of the Supreme Council, and many of the Preſbyterians under the Command of the Lord *Ardes*. *Jones* therefore ſent a peremptory Order to Sir *James Ware* to depart the City, and tranſport himſelf beyond Seas into what Country he pleaſed, except *England*. He choſe *France* for the Place of his Baniſhment, and *Jones*

(*k*) Cox. Vol. 2. p. 154. and Append. p. 111. Carte. 1 Vol. p. 551. Rapin. Hiſt. Engl. v. 12. p. 310.

furniſhed him with a Paſs for himſelf, his eldeſt Son, and one Servant, ſigned *April* the 4th, 1649. He landed at St. *Maloes*, where he reſided a ſhort Time, of which he takes Notice in the eleventh Chapter of his Antiquities. From St. *Maloes* he removed to *Caen* in *Normandy*, and from thence to *Paris*; where the Acquaintance he contracted with ſome eminently learned Men, made the Misfortunes of his Baniſhment ſit eaſy on him. The frequent Converſations he had with the famous *Bochart* delighted him extremely; in whoſe Company he could have been contented to have ſpent the Reſidue of his Life. He highly admired that learned Man, and had ſo great an Eſteem for his Works, that, upon his Return to *Ireland*, he thought his *Hierozoicon* a Preſent worthy to be made to the Library of the Univerſity of *Dublin*. He wrote at this Time a Book, intitled, *Itinerarium Gallicum*, which in his Return through *England*, he preſented to Sir *Robert Cotton* in Manuſcript; the Title of which is mentioned in *Smith*'s Catalogue of the *Cotton* M. S.

His Abode in *France* was, in the whole, but about two Years. He left it in 1651, and by a Licence from the Parliament of *England* came to *London* that Year, having ſome Buſineſs to ſettle there before he returned home. He ſtayed in *London* near two Years, and then returned to *Ireland* to look after his Eſtate, the War in that Country being ended, and all Things in Quiet. He had now Leiſure to proſecute his beloved Studies again, and to prepare ſome of his Writings for the Preſs. For this End he took ſeveral Journeys to *London* to publiſh them there, the Art of Printing being in a low Condition in *Ireland* at that Time. In *May* 1654 he put out the firſt Edition of his Antiquities under the Title of,

De Hiberniâ et Antiquitatibus ejus Diſquiſitiones. Londini 1654, 8vo. He publiſhed a ſecond Edition of this Work, enlarged by the Addition of the four laſt Chapters, and much corrected, *Londini* 1658, 8vo. To which are added, *Rerum* Hibernicarum, *Regnante* Henrico VII, *Annales nunc primum in lucem editi.* This Treatiſe of his Antiquities, is, by good Judges, reckoned his Maſter piece. It was exceedingly well eſteemed, and raiſed his Reputation among the learned, many of whom coveted his Friendſhip and Acquaintance; among whom were Sir *Roger Twiſden*, Mr. *Marſham*, Mr. *Dugdale*, (all three afterwards knighted) Mr. *Byſh*, Mr. *Francis Junius* and others, Men of high Fame in the Republick of Learning. Mr. *Dugdale* always maintained a Correſpondence with him, and was obliged to him for ſeveral Informations in relation to the *Iriſh* Monaſteries, as appears at the End of the Second Volume of that Writer's *Monaſticon Anglicanum*.

Two Years after he had firſt publiſhed his Antiquities, he collected the Works aſcribed to St. *Patrick*, and publiſhed them with Notes under this Title,

Opuſcula Sancto Patricio, qui Hibernos *ad fidem* Chriſti *convertit, Adſcripta, in lucem emiſit, et Notis illuſtravit* Jacobus Waræus, *Eques Auratus.* Londini 1656, 8vo.

At length came the happy Time of the King's Reſtoration, when by ſpecial Order from his Majeſty he was reſtored to the Office of Auditor General, of which he had been deprived ever ſince the Surrender of *Dublin* to the Parliament in 1647.

A Parliament was ſummoned to meet on the 8th of *May* 1661. The Univerſity of *Dublin*, to ſhew their Reſpect for our Author, unanimouſly elected him now a ſecond Time for one of their Repreſentatives. The Parliament preſented to the Duke of *Ormond* (for ſuch the Marquiſs now was) a free Gift of 30000 l. "Without Relation to any Satisfaction, which had been or ſhould be provided for "him by his Majeſty or otherwiſe, in Recompence for his great Loſſes and Suf"ferings." Our Author, as a Teſtimony of his Gratitude and Affection to his noble Patron, appeared active and earneſt in the Houſe to promote this Benevolence, and was, together with Sir *Theophilus Jones*, Sir *Paul Davis*, and Sir *Henry Tichborne*, appointed to wait on the Lords Juſtices, to deſire a Bill ſhould be tranſmitted to the King for ſuch Purpoſe. The Duke, being conſtituted Lord Lieutenant of *Ireland*, was pleaſed to diſtinguiſh him in a very peculiar Manner, by

by adviſing with him upon all Occaſions, and when the Gout hindered his Attendance at the Council Table, the Duke would frequently viſit him at his own Houſe. By means of his Grace's Favour he was made firſt of the four Commiſſioners of Appeal in Cauſes of the Exciſe and new Impoſt raiſed by the Statute of 14th and 15th *Charles* II. with a Salary of 150 l. *per Annum* annexed to the Office. He was alſo appointed one of the Commiſſioners for the Execution of the King's gracious Declaration for the Settlement of the Kingdom, and for the Satisfaction of the ſeveral Intereſts of Adventurers, Soldiers, and others; and further was, by the King's Inſtructions, made of the Quorum in the ſaid Commiſſion, without whoſe Preſence and Concurrence no Act could be done in Execution of the ſaid Declaration.

His Majeſty, in Conſideration of his faithful Services for a great Number of Years, and poſſibly not forgetting a handſome Sum of Money which he had ſent him in his Exile, was graciouſly pleaſed to offer to create him a Viſcount of the Kingdom of *Ireland*. He thankfully refuſed the Honour, and in regard his Eſtate, by a general Intail created on the Marriage of his eldeſt Son, was likely to go to a Female Heir. For the ſame Reaſon he refuſed to be created a Baronet. But at his Requeſt the King granted him two blank Baronet's Patents, which he filled up and diſpoſed of to two Friends, whoſe Poſterity to this Day enjoy the Honours. Afterwards, when the Magiſtracy of the City of *Dublin* was dignified with the Title of Lord Mayor in 1665, it was well known how inſtrumental he was, by the Favour he had with the Duke of *Ormond*, in obtaining a Grant from the Crown of 500 l. a Year, for the Maintenance and Support of that new Dignity.

The Hurry of Buſineſs (which upon ſuch a Revolution, and total Change of Affairs, muſt be very great) being now over, our Author found Leiſure to put the laſt Hand to ſome Works which he deſigned for the Publick. He began with ſome Pieces of the *Venerable Bede*, which he prepared and publiſhed with Notes under the following Title:

Venerabilis Bedæ Epiſtolæ duæ; necnon Vitæ Abbatum Wiremuthenſium & Gervienſium. Acceſſit Egberti, Archiepiſcopi Eboracenſis, Dialogus de Eccleſiaſticâ Inſtitutione; ex Antiquis M. S. in Lucem emiſit, et Notis ad Rem Hiſtoricam et Antiquariam Spectantibus illuſtravit Jacobus Waræus, *Eques auratus*. Dublinii 1664.

The ſame Year he publiſhed *The Annals of* Ireland for four Reigns under this Title;

Rerum Hibernicarum Annales Regnantibus Henrico VII, Henrico VIII, Edwardo VI, et Maria, ab Anno (Scil.) Domini 1485, *ad Annum* 1558. Dublinii 1664, Folio. He had publiſhed the Annals of *Henry* VII before, in the Year 1658 8vo, at the End of his Antiquities, and thoſe of *Henry* VIII in a Piece by itſelf, 8vo, Anno 1662.

The Year following he publiſhed the Hiſtory of the Biſhops of *Ireland*, intitled,

De Præſulibus Hiberniæ Commentarius; a primâ Gentis Hibernicæ ad Fidem Chriſtianam Converſione, ad noſtra uſque Tempora. Dublinii 1665, Folio. "He "confeſſeth that he was prompted to this Work by many Men of Reputation "and Learning, but more particularly by his Grace, Primate *Margetſon*; yet "he owns, that his own Inclinations were the chief Motives to his Undertaking, and an earneſt Deſire to incite Men of greater Abilities to ſearch into "the dark Mazes of other Antiquities relating to *Ireland*, and to communicate "them to the Publick; that not only ourſelves at home, but Foreigners alſo, "may have ſome Acquaintance with our Affairs." To this Work is prefixed a rhetorical Epiſtle in *Latin*, wrote to our Author by *John Parry*, afterwards Biſhop of *Oſſory*, containing an high Elogium on his Performances. The Publiſhers of the former *Engliſh* Verſion of our Author's Works have neglected to tranſlate this *Latin* Epiſtle, an Omiſſion, which a late Author (*l*) ſays is juſtly

(*l*) Nichol. Hiſt. Libr. p. 71.

to

to be complained of. I have taken care to remove that Complaint, and have given it in *Engliſh* prefixed to the firſt Volume of his Works lately publiſhed.

He had it in his Thoughts to have have publiſhed other Matters relating to *Ireland*, towards which he had prepared great Materials; but was prevented in his Intentions by Death, to which he ſubmitted on the firſt of *December* 1666, being then juſt entred into his ſeventy-third Year. He was buried in the Church of St. *Werburg*, in the City of *Dublin*, in a Vault belonging to his Family, without either Stone or Monumental Inſcription. But he had taken care in his Life time to erect a Monument for himſelf by his Labours more laſting than any mouldring Materials. When King *Charles* II. was informed of his Death he declared, "He had loſt a faithful Servant".

He married *Mary*, the Daughter of *Jacob Newman* of the City of *Dublin* Eſq; who brought him Ten Children, of whom only two Sons and two Daughters arrived to Maturity. Of the latter, *Mary* was married to Sir *Edward Croſton* Bart. and *Roſe* to the Lord *Lambart*, afterwards Earl of *Cavan*. His eldeſt Son *James* ſucceeded him in his Eſtate and Office of Auditor General, and died in 1689. He was in the Life time of his Father married to a Daughter of *Dixie Hickman* of *Kew* in the County of *Surrey* Eſq;, and Siſter to *Thomas* Lord *Windſor*, who was afterwards created Earl of *Plymouth*. By a general Intail raiſed on this Marriage the Eſtate of the Family afterwards came to an only Daughter thereof, *Mary*, who took for her ſecond Huſband Sir *John St. Leger* Knight, late one of the Barons of his Majeſty's Court of Exchequer in *Ireland*, in whom the Eſtate veſted. His youngeſt Son *Robert* was in his Youth troubled with Epileptick Diſorders, and afforded no hopes to his Father; which was the cauſe of his conſenting to create the general intail before-mentioned. But he afterwards recovered a vigorous State of Health, and gave Sir *James* room for ſevere but too late Reflections on what he had done. To make *Robert* all the amends in his Power, he laid up 1000 *l.* for every remaining Year of his Life, which was not above ſix or ſeven; and from this Fund the preſent Fortune of the Family ariſes. *Robert* married *Elizabeth*, Daughter to Sir *Henry Piers* of *Triſternagh* in the County of *Weſtmeath* Bart. and from this Marriage only one Son ſurvived, named *Henry*, who died a few Years ago. *Henry* married *Mary*, the Daughter of *Peter Egerton* of *Shaw* in *Lancaſhire* Eſq;, by whom he had two Sons *James* and *Henry* both now living and unmarried, and *Elizabeth* married to the Writer of theſe Sheets.

Our Author, Sir *James Ware*, was of a very charitable Diſpoſition, and frequently contributed good Sums of Money to the relief of the Indigent and Neceſſitous, eſpecially to the decayed Cavaliers (as they who adhered to the Royal Cauſe were then called) whom he often invited to his plentiful Table, being noted for Hoſpitality. He always forgave the Fees of his Office to Widows, Clergymen and Clergymen's Children; and was frequently known to lend Money, where he had no Proſpect of Repayment, not knowing how to deny any Body who aſked. There is one remarkable Inſtance of his Generoſity. A Houſe in *Dublin*, forfeited by the Rebellion, was granted to him. He ſent for the Widow and Children of the forfeiting Perſon, and conveyed it back to them. He had a great Love for his native Country, and could not bear to ſee it aſperſed by ſome Authors; which put him upon doing it all the Juſtice he could in his Writings, by ſetting Matters in the faireſt Light, yet ſtill with the ſtricteſt regard to Truth: And this was not an eaſy Taſk for one who had not a perfect Skill in the *Iriſh* Language; "who could make a ſhift to read and underſtand "it (ſays a late Author (*m*)) but was utterly ignorant in Speaking it; and yet by "his great Induſtry, and diligent Inquiries among thoſe who were perfectly "knowing in it, he collected more *Iriſh* Monuments, than ſome who pretended to better verſed in the Language." He always kept in his Houſe an *Iriſh* Amanuenſis, to interpret and tranſlate the Language for him, and at the Time of his Death one *Dudley Firbiſſe* ſerved him in that Office.

He was at the Pains of making a large Collection of valuable Manuſcripts relating to the Affairs of his Country; for ſome of which he ſpared no coſts in the

(*m*) Flah. Ogyg. p. 208.

Purchaſe.

Purchaſe. They fell into the Hands of the Earl of *Clarendon*, when he was Lord Lieutenant of *Ireland*, in the Reign of King *James* II. who carried them with him into *England*. Where they were afterwards ſold to the Duke of *Chandois*, who at this time hath them in his Poſſeſſion. There was a Catalogue of them printed in *Dublin* before the Year 1641, and another at *Oxford* in the Year 1697 among the Manuſcripts of *England* in large Folio.

The Works he publiſhed gained him great Reputation both at Home and Abroad, eſpecially his *Antiquities*; in which his Skill and Induſtry are peculiarly conſpicuous. Moſt Authors both Foreign and Domeſtick, who have Occaſion to mention him, ſpeak honourably of him, and they are not a few in Number. Waving what others have ſaid, let it ſuffice to Inſtance Dr. *Nicholſon (n)*, late Biſhop of *Derry*, who among other Encomiums calls him *The Cambden of* Ireland.

John Perrot, was a Quaker, who took it into his Head to convert the *Pope*, and for that Purpoſe went to *Rome*, and was there thrown into the Inquiſition; but the Court conſidering him in the light of a Madman, he was releaſed, and ſoon after his Return publiſhed a Book intitled,

Battering Rams againſt Rome, &c. 1661, 12mo.

It may be not improper here to introduce two other Quakers, (viz.) *Edward Cook* and *William Morris*, the former of whom writ,

A ſhort Account of the unjuſt Proceedings of the Court of Kingſton *upon Thames againſt* Edward Bur, 1658, in one Sheet of Paper.

A Second Account, &c. 1658, in one Sheet, addreſſed to each Parliament-Man now ſitting at *Dublin* in *Ireland*.

Some Conſiderations propoſed to all you that ſing David's Experiences, Confeſſions, &c. 1670, in one Sheet.

William Morris writ,

Tyths no Goſpel Ordinance, or ever inſtituted of God for the Maintenance of a Goſpel Miniſtry; but ended with the Levitical Prieſthood, &c. 1680. An Author *(o)* of their own Sect has given an Account of their Writings; but ſays nothing whether they were Natives of *Ireland* or not; ſo that the Matter is left in doubt.

Richard Flecknoe, a Perſon noted for his very indifferent Dramatick and other Poetical Performances, was living ſeveral Years after the Reſtoration of King *Charles* II; but how long I cannot find. In the Remarks or Notes on Mr. *Pope*'s *Dunciad (p)* he is called *an Iriſh Prieſt, who had laid aſide* (as himſelf expreſſed it) *the mechanical Part of Prieſthood:* But whether he was a Prieſt of the Church of *Rome*, or of that of *England* I know not. Mr. *Langbain (q)* gives him the Title of Eſq;, and tells us, "his Acquaintance with the Nobility "was more than with the Muſes; and that he had a greater Propenſity to Rhim-"ing, than genius to Poetry." Mr. *Dryden*, being a great Enemy to *Shadwell*, his Brother Poet, expoſes and ridicules him in a Satyr intitled, *Mac-Flecknoe*; as if he had been *Flecknoe*'s Son, and had inherited his dullneſs.—His Writings are theſe,

Love's Dominion, a Dramatick Piece, full of excellent Morality; written as a Pattern for the Reformed Stage. London 1654, 8vo. dedicated to the Lady *Elizabeth Claypole*, the beloved Daughter of *Oliver Cromwell*.

Love's Kingdom, a Paſtoral Tragi-Comedy. London 1664, 8vo. This is the former Piece a little altered, with a new Title, and the only Play he could ever procure to be brought upon the Stage: However it had the Misfortune to be damned by the Audience.

Erminia, or the Chaſte Lady. London 1665, 8vo.

Damoiſelles a la Mode, a Comedy. London 1667, 8vo.

Marriage of Oceanus and Britannia, a Maſque.

Epigrams and Enigmatical Characters. Uſually bound up with his Love's Dominion. There is an Edition of his Epigrams in 1670, 8vo. By *Richard Flecknoe* Prieſt.

(*n*) Hiſt. Libr. p. 20. (*o*) John Whiting's Catalogue of Friends Books called Quakers. London 1708, 8vo. (*p*) In the beginning of the 2d Book. (*q*) Dramat. Poets. p. 199.

Diarium, or the Journal divided into twelve Jornadas, in burleſque Verſe. London 1656, 12mo. with ſome other Pieces. I find in the Catalogue of the Bodleyan Library a Book written by one *Richard Flecknoe* intitled——*The Affections of a pious Soul unto Chriſt.* London 1640, 8vo. It is probable he was the ſame Perſon, and writ this Tract in his younger Years, before his Principles were debauched by the World.

Martin Green, or *Grine* (*r*), an *Iriſhman* born of *Engliſh* Parents, received his Education in the *Engliſh* Seminary of St. *Omers*, where he was admitted and took the Vows among the Jeſuits in 1638, in the twenty-firſt Year of his Age. Having finiſhed his Studies he was ſent upon the Miſſion into *England*, where having laboured twelve Years, he was commanded back to inſtruct Novices in the Probation Houſe at *Walton*, near St. *Omers*. He lived but a few Years after his Return, and died on the thirtieth of *September* 1667, leaving behind him the Character of having been a good Grecian, Latiniſt, Philoſopher, Mathematician, Hiſtorian and Divine, and an acute Controvertiſt between the Churches of *England* and *Rome*. He writ in *Engliſh*,

The Life and Doctrine of the Society of Jeſus *againſt the Calumnies of the Evil-minded*, London 1661, 8vo. He was preparing for the Preſs and had one Volume ready of

The Hiſtory of the Church of England *from the Reign of* Henry *the VIII.* But his Death put a Stop to the Work.

Hezekiah Holland, Miniſter of the Goſpel at *Sutton-Valence* in *Kent*, ſtyles himſelf *Anglo-Hibernus* in a Book written by him under this Title,

An Expoſition, or a ſhort, but full, plain, and perfect Epitome of the moſt choice Commentaries upon the Revelation of St. John; *eſpecially of the moſt learned and judicious Authors, as* Bullinger *of* Helvetia, Francis Junius, Thomas Brightman, Aug. Marlorate, Aug. de Civitate, Dei, *but eſpecially (among many) the excellent and learned* David Pareus. *With ſeveral remarkable Notes, Obſervations, and Doctrines very profitable. As it was for the moſt Part delivered by Way of Commentary in the Pariſh Church of Sutton-Valence, Kanc.*——London 1650, 4to.

Sir *John Denham*, one of our beſt *Engliſh* Poets, was born in the City of *Dublin*; his Father, Sir *John Denham*, being Lord Chief Juſtice of the King's-Bench, and one of the Lords Juſtices of *Ireland* in Conjunction with the Lord Chancellor, Dr. *Thomas Jones*, Archbiſhop of *Dublin* An. 1615. His Mother, *Eleanor Moor*, was an *Iriſh* Lady, and Daughter to the Lord *Mellifont*. He was ſent young into *England*, and entred in Trinity-College, *Oxford*; where he was looked upon as a heavy (*s*) ſlow young Man, and one more inclined to Gaming than Study. Having continued about three Years in the Univerſity, he was tranſplanted to *Lincoln's-Inn* to ſtudy the Law; where aſſociating with Gameſters he loſt all his Money, and neglected his Studies. His Father highly reſented his Conduct; but he reconciled himſelf to him by promiſing a Reformation, and to pleaſe him he wrote, *An Eſſay againſt Gaming*. After his Father's Death he fell to that Vice again, and ſquandered away many thouſands of Pounds. In 1641 he writ *The* Sophy, *a Tragedy*, London 1642, 4to. 1667, 8vo. This Performance, being little expected from a Man of no Fame in Poetry before, made the famous Mr. *Edmund Waller* ſay, "that he broke out, like the *Iriſh* "Rebellion, threeſcore thouſand ſtrong, when no Body in the leaſt expected it." In the civil Wars he adhered to the King's Side, was with his Majeſty at *Oxford*, and much intruſted by him. At the Reſtoration King *Charles* II. made him Surveyor-General of all the Royal Buildings, and dignified him with the Title of Knight of the *Bath* at his Coronation. He died at his Houſe near *Whitehall* in in 1668, and lies in *Weſtminſter-Abby* near his Brethren, *Chaucer*, *Spencer* and *Cowley*. His poetical Performances have acquired him a very great Reputation. A certain Author (*t*) gives him the Character of "a Poet of the firſt Form,

(*r*) Sotvell. Bibl. p. 125. (*s*) Athen. Oxon. Vol. II. p. 422. (*t*) Langbain Dram. Poets.

"whoſe

" whoſe Virtue and Memory will ever be dear to all lovers of Poetry, as his Per-
" ſon was to Majeſty itſelf, I mean King *Charles* the Firſt and Second." Beſides the *Sophy* before mentioned he writ,

Cooper's Hill, a Poem. Oxford 1643, 4to. There have been many Editions of this Piece; becauſe of all his Works it was the moſt admired, and indeed very juſtly; being (as a good Judge (*u*) obſerves) " a Poem, which for the Majeſty of " the Syle will ever be the exact Standard of good Writing."——— *Cooper's-Hill*, ſeated near *Egham* in *Surrey*, hath a noble Proſpect, and our Author in this Poem hath admirably well deſcribed ſeveral Places within View of it.

Cato Major, of old Age, a Poem. London 1648, 12mo.

The Deſtruction of Troy, *or an Eſſay on the ſecond Book of* Virgil's Æneis. London 1656, 4to. Written in the Year 1636.

Various Poems and Tranſlations, London 1665, 8vo. But a better Edition of theſe Pieces came out after intitled,

Poems and Tranſlations with the Sophy. London 1684, 8vo.

A Verſion of the Pſalms of David. A Poſthumous Work. London 1714. 8vo.——— There are ſome other Pieces aſcribed to him, as *A Panegyrick to General Monk.*——— The *true Prſbyterian without diſguiſe.* But it is not certain whether they are properly his.

Edward Worth, Biſhop of *Killaloe*, of whom the Reader may ſee an Account, Vol. I. p. 597. He writ,

A Sermon preached at the Funeral of Richard Boyle, *Archbiſhop of* Tuam. Cork 1644, 4to.

Scripture Evidence for baptizing of Infants of Covenanters. Produced at Cork *in two Sermons.* Cork 1653, 4to.

The Servants doing, and the Lord's Bleſſing: *A Sermon preached at the Funeral of* Richard Pepys, *Lord Chief Juſtice of the Upper-bench in* Ireland. Dublin 1659, 4to. Dedicated to Secretary *Thurloe.*

He is alſo ſaid to have written, while Dean of *Cork*, *a Treatiſe againſt the Anabaptiſts.* But I doubt that this is the ſame Piece with his *Scripture Evidence.*

John Stearne, M. et J. U. D. was born at *Ardbraccan* in the C. of *Meath* in 1622, in the Houſe of his Uncle, Dr. *James Uſher*, then Biſhop of *Meath.* He had his Education in the College of *Dublin*, of which he became a Fellow; but was ejected by the Uſurpers for his Loyalty and Non-compliance with the Iniquity of the Times. He was afterwards reinſtated in his Rights upon the Reſtoration of the King, and advanced to the Place of a Senior Fellow by Nomination, together with *Joſhua Cowley*, *Richard Lingard*, *William Vincent*, and *Patrick Sheridan*, Maſters of Art, in order to give a legal Form to the College, all the Senior Fellows being dead, and it being requiſite by the Statutes, that all Elections ſhould be made by the Provoſt and four Senior Fellows at the leaſt. He was Doctor of Phyſick and of both Laws, and publick Profeſſor of the Univerſity: But being a married Man he was obliged to have a Diſpenſation for holding his College Preferments, notwithſtanding the Statutes. He was a very learned Man, and was more fond of the Study of Divinity, than that of his own Profeſſion, in which nevertheleſs he had great Knowledge. He died in 1669 aged forty-ſix, and was buried in the College Chappel, where he hath a Monument erected to his Memory. His Writings are theſe,

Aphoriſmi de Fœlicitate. Dublinii 1654, 1656. 8vo. 1664, 8vo.

ΘΑΝΑΤΟΛΟΓΙΑ *ſive De Morte Diſſertatio.* Dublinii 1656, and 1659, 8vo.

Animi Medela, ſeu de Beatitudine & Miſeriâ. Dublinii 1658, 4to.

Adriani Hereboordi Diſputationum de concurſu Examen. Dublinii 1660. 8vo.

De Electione et Reprobatione. Dublinii 1662, 4to. To which is added, *Manuductio ad vitam probam.*

De Obſtinatione; Opus Poſthumum, Pietatem Chriſtiano-Stoicam Scholaſtico more Suadens. This Piece was publiſhed by Mr. *Dodwell*, who had been his Pupil,

(*u*) Dryden's Pref. to the Rival Ladies.

and

and prefixed to a Treatiſe of his own, intitled, *Prolegomena Apologetica de Uſu Dogmatum Philoſophicorum, præcipuè Stoicorum, in Theologiâ.* Dublinii 1672, 8vo.

Anthony Gearnon, a Franciſcan Frier, was a Member of the *Iriſh* College at *Louvain*, and afterwards Guardian of thoſe of his Order at *Dundalk*, *Dublin* and elſewhere. *Peter Walſh* often mentions him in his Writings as a Perſon of honeſt and loyal Principles, which recommended him to be one of the Chaplains to Queen *Mary*, Mother to King *Charles* IId. He was living in the Year 1667; but how long after I know not. He writ in the *Iriſh* Language a Book, which bears this Meaning in *Engliſh*,

The Paradiſe of the Soul. Louvanii 1645.

Peter Walſh ſays (*w*), "he writ and printed ſeveral Papers and Books to the "King and his Miniſters to forward the Performance of the Peace of 1648 "to the Catholicks, and to mind his Majeſty of his Juſtice to Innocents, and "Mercy to Nocents."

Conly Caſſin, M. D. a Native of the Barony of *Oſſory* in *Ireland*, writ a Book in Defence of Dr. *Willis* under the Title of

Williſius Male Vindicatus, ſive Medicus Oxonienſis Mendacitatis & Inſcitiæ detectus. Dublinii 1667, 12mo.

James Arthur (*Didacus Arthurus*) was born in *Limerick*, and profeſſed himſelf a Dominican Frier in the Abby of St. *Stephen* at *Salamanca*. He taught with great Applauſe in ſeveral Convents of his Order in *Spain*, and was Doctor and Profeſſor of Divinity for many Years at *Salamanca*. He was afterwards ſent for into *Portugal* to teach in the firſt Chair of Divinity in the Univerſity of *Coimbra*. He anſwered the high Expectations conceived of him on the Score of his Learning and Merit, and held that Chair with general Applauſe, until the *Portugueze* threw off the *Spaniſh* Yoke. This Change in the Government, ſo lucky for *Portugal*, was the Occaſion of raiſing a Storm againſt *Arthur*. For his Adverſaries, making the Devotion of the new King to the immaculate Conception of the bleſſed Virgin a Pretence, prevailed on that Monarch to oblige all the Profeſſors of the Univerſity to ſwear to defend that Myſtery: And, as *Arthur* had ſwore to maintain the Doctrine of *Thomas Aquinas* (*A*), he refuſed the new Oath, and thereupon was deprived of the Divinity Chair in 1642. He then withdrew to the Royal Convent of St. *Dominick* in *Liſbon*, where he continued a long Time, and died there about the Year 1670 (not on the firſt of *February* 1644, as the Dominican Bibliotheque (*x*) has it), where he was buried. He writ,

Commentaria in totam ferè S. Thomæ de Aquino Summam: In two Volumes; one of which was publiſhed (*y*) in 1665, Folio. He was preparing ten Volumes more on the whole Sums, when he died. *John O Heyn* (*z*) mentions another *James Arthur*, a Dominican alſo of *Limerick*, who died in 1689.

Anthony Bruodine, a Native of the County of *Clare*, was a Recollet (*B*) Frier, and Jubilate Lecturer of Divinity in the *Iriſh* Convent of the Holy Conception of the Bleſſed Virgin at *Prague*. He flouriſhed about the Year 1670, and writ,

Œcodomia Minoritiæ Scholæ Salamonis, Johannis Duns Scoti, *ſive Univerſæ Theologiæ Scholaſticæ Manualis Summa, materias omnes in Scholis tradi ſolitas ordine congruo, Stylo claro, et ſuccinctâ Methodo complectens.* Pragæ 1663, 8vo.

(*w*) Remonſt. p. 6. (*x*) Tom. 2. p. 536. (*y*) Biblioth. Hiſp. Nich. Antonio. Vol. 2. (*z*) In Epilogo Chronologo.

(*A*) The immaculate Conception, or Conception without blemiſh, is a Term applied to the bleſſed Virgin, intimating that ſhe was born without Original Sin. This Notion has given Riſe to the Controverſy between the Diſciples of *John Duns Scotus*, called the *Scotiſts*, and the Followers of *Thomas Aquinas*, called the *Thomiſts*, the former maintaining the immaculate Conception, and the latter denying it. The Dominicans eſpouſe the Opinions of the *Thomiſts*.

(*B*) The Recollects, were a Reformation of the Franciſcan Friers, called *Friers Minors of St. Francis of the ſtrict Obſervance*, and were eſtabliſhed about the Year 1530, and the ſame Year approved by the Pope.

Corolla

Corolla Œcodomiæ Minoriticæ Scholæ Salomonis, Doctoris ſubtilis; ſive pars Altera Manualis ſummæ totius Theologiæ Speculativæ, complectens tractatus de virtute, et Statu Religionis, decimis, voto, Indulgentiis, Purgatorio, etiam S. Patricii, *Cenſuris, Religioſorum exemptionibus et Privilegiis.* Pragæ 1664, 8vo.

Propugnaculum Catholicæ Veritatis, Pars prima Hiſtorica, in quinq; libros diſtributa. Pragæ 1668, 4to. In this Treatiſe he writes againſt *Thomas Carve's Lyra*, or Hiſtory of *Ireland*, as one *Malony* (who was alſo of the County of *Clare*, and of the ſame Order and Convent) likewiſe did. But *Malony*'s Book I have not yet ſeen —— *Bruodine* alſo publiſhed,

Armamentarium Theologicum. Pragæ, 4to.

John Ponce (*Poncius*) a Franciſcan Frier of the County of *Cork*, lived among thoſe of his Order in the *Iriſh* Colleges at *Louvain* and *Rome*; in the latter of which Places he was Rector of the *Lodoviſian* Seminary for *Iriſh* ſecular Students, and afterwards Guardian of the College of St. *Iſidore* there: From whence he removed to *Paris*. He writ,

Integer Philoſophiæ Curſus in III. partes diviſus. Prima continet Logicam, Secunda Phyſicam et Libros de Cælo et Mundo. Tertia Libros de Generatione et Corruptione, de Meteoris, de Animâ, parvis Naturalibus, et Metaphyſicâ. Romæ 1643, Folio. There afterwards came out an Edition of it at *Paris*, which is fuller and more correct.

Appendix Apologeticus ad prædictum Philoſophiæ Curſum. Romæ 1645.

Belingi Vindiciæ Everſæ. Pariſiis 1653, 8vo. This Piece is written againſt Mr. *Beling*'s Book, intitled, *Vindiciæ Catholicorum Hiberniæ.* Our Author bore an implacable Hatred to the Proteſtants of *Ireland*, and in his Book juſtifies and defends the Rebellion of 1641; and withal gives very falſe Accounts of Affairs.

Deplorabilis Populi Hibernici *pro Sancta Religione Rege et Libertate contra Sectarios Angliæ Parliamentarios depugnantis Status* 1651, 8vo. I have never ſeen this Book, and therefore cannot be poſitive that it is not the ſame with the *Vindiciæ Everſæ*: or a Part of that Treatiſe.

Curſus Philoſphiæ ad Mentem Scoti. Lugduni 1659, Folio.

De Doctrinâ S. S. Auguſtini *et D.* Thomæ.— Paris——8vo.

Commentarii Theologici, quibus Johannis Duns Scoti *Quæſtiones in Libros Sententiarum elucidantur et illuſtrantur.* Paris 1661. IV Vols. Folio; and to this is prefixed another Treatiſe, intitled, *Scotus Hiberniæ reſtitutus*, which was before printed at *Paris* in 1660, 8vo.

Curſus Theologiæ juxta Scoti *Doctrinam.* Lugduni 1667, Folio.

James Barry, was born in *Dublin*, and educated in the Study of the Law, by which he roſe to high Stations, being Second Baron of the Exchequer, when the Lord Viſcount *Wentworth* was Lord Deputy of *Ireland*; at which Time he excellently well reported in Print,

The Caſe of Tenures upon the Commiſſion of Defective Titles; argued by all the Judges of Ireland; *with their Reſolutions, and the Reaſons of their Reſolutions.* Dublin 1637, Folio. And again, *Dublin* 1725, 8vo. Upon the Reſtoration of King *Charles* IId he was advanced to the Office of Lord Chief Juſtice of *Ireland*, and was created Lord Baron of *Santry*, having been knighted long before.

Faithful Tate, Son to Doctor *Tate* a Clergyman, was born in the County of *Cavan*, and educated in the College of *Dublin*, where he took the Degree of Doctor of Divinity. In 1641, being then Miniſter at *Ballybays* in the ſaid County, he ſuffered conſiderably by the Rebels in thoſe Parts; and having, before the Rebellion broke out, diſcovered ſome Deſign that Way, he had put three hundred Pounds into his Pocket, in order to go up to *Dublin*, and acquaint the Government with what he had found out of an intended Inſurrection of the Papiſts in thoſe Parts. But being Way-laid between *Virginia* and *Lough-Ramor*, at twelve o' Clock at Night, as he travelled in Company with Mr. *Aldrich*, High Sheriff of the County of *Monaghan*, and his Nephew, he was twice knocked down, and robbed of all his Money, by a Gang of Villains, to the Number of about three hundred. Although he had been much wounded in the Head, yet they ſtripped

ſtripped him of his Cloaths, took his Horſe from him, and obliged him to walk without Shoes, ſeven Miles before he could be relieved. During his Abſence from *Ballybayſe* his Houſe was plundered, and his Stock drove off, his Books burned, and all his Effects taken away to the Value of three thouſand nine hundred and thirty Pounds. (*A*) His Wife and five Children, who followed him to *Dublin*, were ſeveral Times ſtripped on the Road, to ſee if they had any Money concealed, ſo that they were able to ſave nothing: Between the 23d of *October* and 10th of *March* that Year, three of his Children died of the Cruelties they received from the Rebels; and the Doctor, with the remaining Part of his Family, were alſo then in a dangerous Condition.

Not long after this he was allowed to live in the College of *Dublin*, in the Provoſt's Lodgings. —— He became afterwards Preacher of *Eaſt-Greenwich* in *Kent*, and at length Miniſter of St. *Werburg*'s Church in *Dublin*, was eſteemed a Man of great Piety, but thought to be Puritanically inclined. He was living after the Year 1672, and was Father of *Nahum Tate*, the Poet, of whom hereafter. His Works are theſe;

The Soldiers Commiſſion, Charge, and Reward, both of the deceitful and negligent, and the faithful and diligent in the Lord's Work; opened in a Sermon preached in Chriſt-Church, Dublin, May 14, 1642, *upon Occaſion of the Interring of Sir* Charles Coote, *Knight, and one of the Honourable Privy Council of* Ireland. London 1658, 4to.

A Diſcourſe on Proverbs, chap. xii. v. 5. *The Thoughts of the Righteous are right.* The running Title of which is, *Righteous Thoughts the righteous Man's Evidence.* Dublin 1666, 12mo.

The Doctrine of the Three Sacred Perſons of the Trinity. London 1669, 8vo.

Meditations.——— Dublin 1672, 8vo.

Audley Mervin, a Gentleman of good Fortune in the County of *Tyrone*, was both a Soldier and a Lawyer, in each of which Stations he ſignalized himſelf on many Occaſions. The firſt remarkable Notice I find taken of him was, while he was Captain *Mervin*, and Knight of the Shire in the Parliament of 1640, when he brought up an Impeachment of High Treaſon from the Commons to the Lords againſt Sir *Richard Bolton*, Lord Chancellor, *John*, Lord Biſhop of *Derry*, Sir *Gerrard Lowther*, Lord Chief Juſtice of the Common Pleas, and Sir *George Radcliffe*, on the 4th of *March* 1640, which he introduced by a pompous Harangue made upon the Occaſion. On the 24th of *May* following he made another Speech upon a Debate raiſed, "Whether the Houſe of Lords in *Ireland* "had Power of Judicature;" ſoon after which he paſſed into *England*, and impeached Sir *George Radcliffe* (at that Time a Priſoner in the Gate-houſe in *Weſtminſter*) in the Parliament of that Kingdom. He was afterwards very active againſt the *Iriſh* during the Rebellion, was advanced to the Poſt of a Colonel in the Army, and was one of the four Officers ſent to the King at *Oxford* to ſollicit Succours for *Ireland*. Upon the Reſtoration of King *Charles* IId, he was knighted, made the King's Prime Serjeant at Law, and Speaker of the Houſe of Commons in 1661. He writ and publiſhed the following Pieces,

A Speech made before the Lords in the Upper Houſe of Parliament March the 4th 1640, *at the Impeachment of Sir* Richard Bolton, *Lord Chancellor*, John, *Lord Biſhop of* Derry. *Sir* Gerrard Lowther, *Chief Juſtice of the Common Pleas, and Sir* George Radcliffe. Dublin 1641, 4to.

A Speech in the Lord's Houſe in Parliament May *the* 24th 1641, *upon a Diſpute, whether the Houſe of Lords in* Ireland *had Power of Judicature in Capital Caſes.* Dublin 1641, 4to.

An exact Relation of all ſuch Occurrences, as have happened in the ſeveral Counties of Donegall, Londonderry, Tyrone *and* Fermanagh, *preſented to the Houſe of Commons of* England. London 1642, 4to.

A Speech made the 11th *of* May 1661 *in the Houſe of Lords, when he was preſented Speaker by the Commons, before Sir* Maurice Euſtace *Knight, Lord Chancel-*

(*A*) See Depoſitions in the College Library. Vol. VI. Exam. 20.

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lor of Ireland, Roger *Earl of* Orrery, *and* Charles *Earl of* Mountrath, *Lords Juſtices of* Ireland. Dublin 1661, 4to.

A Speech to the Duke of Ormond *in the Preſence Chamber of the Caſtle of* Dublin 29th July 1662. Dublin 1662, 4to.

A Speech to the Duke of Ormond *on the 13th of* February 1662, *in the Preſence-Chamber of the Caſtle of* Dublin. Dublin 1662, 4to. London 1663, 4to.—— This Speech relates principally to the Act of Settlement, and is of a great Length. All his Speeches are much commended by Sir *Richard Cox*, for their Elegance and Excellence: But Mr. *Carte* (z) calls Sir *Audley* "a Confident, Verboſe, pompous Pretender to Oratory; and that he had a quaint, tropical, unintelligible "Manner of Haranguing". He is beſides very ſevere on the Reſt of his Character.

Peter Pippard of *Drogheda*, writ a Treatiſe, *Anno* 1647, under this Title,

Diſputationes in Libros Ariſtotelis de Animâ, 4to, which is extant among the College Manuſcripts.

John Lynch, a ſecular Prieſt, and titular Archdeacon of *Tuam*, was born in the County or Town of *Galway*, where he taught a School of Humanity, (as they call it) and was excellent that Way. In the Time of the Rebellion of 1641, when the Popiſh Confederates were broken into Factions, he joined with ſuch of them as oppoſed the Nuncio *Rinuccini*'s Cenſures againſt thoſe who adhered to the Ceſſation made with the Earl of *Inchiquin*, Submiſſion to the King, and the Peace of 1646, as well as that of 1648. Upon the Surrender of *Galway* to the Parliament Army in 1652, he went to *France*, where, employing his Time as became a loyal Subject, he wrote, printed and publiſhed, under the Name of *Eudoxius Alithinologus*, and dedicated to the Congregation of Cardinals *De Propaganda Fide*, Two Books, intitled,

Alithinologia, ſive veredica Reſponſio ad Invectivam, Mendaciis, Fallaciis, Calumniis et Impoſturis Fœtam, in plurimos Antiſtites, Proceres, et Omnis Ordinis Hibernos *A. R. P. R. F. C Congregationi de propaganda fide. A. D. 1659, exhibitam.* 1664, 4to.

Supplementum Alithinologiæ, quod partes invectivæ in Hibernos *Cuſæ in Alithinologia non oppugnata evertit.* 1667, 4to.—— Theſe two Treatiſes were publiſhed againſt one *Richard Ferral*, an *Iriſh* Capuchin Frier, who had in the Year 1658, preſented a diſloyal Piece in Manuſcript to the Congregation *de Propaganda Fide*, as a Direction for them in the Government of the Church Affairs of *Ireland*, tending to renew the Diviſions between the meer antient *Iriſh*, and the *Engliſh-Iriſh* ſettled there ſince the Time of *Henry* IId, and intitled, *Ad Sacram Congregationem de Propagandâ fide. Hic authores et Modus everſionis Catholicæ Religionis in* Hiberniâ *recenſentur, et aliquot remedia pro conſervandis reliquiis Catholicæ Religionis et Gentis proponuntur.* But the Work, by which he got the moſt Fame, is intitled,

Cambrenſis Everſus, ſeu potius Hiſtorica Fides, in Rebus Hibernicis, Giraldo Cambrenſi abrogata. In quo, pleraſque juſti Hiſtorici Dotes deſiderari, pleroſque nævos ineſſe oſtendit Gratianus Lucius Hibernus; qui etiam aliquot Res memorabiles Hibernicas Veteris et novæ Memoriæ paſſim è Re natâ huic Operi inſeruit. Impreſſ. An. 1662. Folio.——He publiſhed this Book under the feigned Name of *Gratianus Lucius*, and compiled it in Defence of his Country againſt the fabulous and malicious Reports made of it by *Giral.d Barry*, commonly called, *Cambrenſis*, wherein with a judicious and ſharp Pen he expoſeth the numberleſs Miſtakes, Falſhoods, and Calumnies of that Writer; ſhewing, in confuting him, that he was well qualified to undertake the Subject by a great Compaſs of Knowledge in the Hiſtory of his Country, and in other polite Learning. This Work is not properly an Hiſtory of *Ireland*; yet it contains many choice Collections out of the *Iriſh* Antiquities: But yet (in my Judgment) is very faulty in point of Chronology, eſpecially in the 8th Chapter, wherein he gives a Catalogue of all the an-

(z) Hiſt. of Ormond. V. II. p. 230, 237.

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tient Monarchs of *Ireland*, and a brief Account of their Reigns. He was an intimate Friend to *Roderick O-Flaherty*, who hath prefaced his *Ogygia* to him, they being both converſant in the ſame Kind of Studies. But *O-Flaherty* hath greatly the Advantage of this our Author in his chronological Calculations; as indeed he hath of all others who have writ on that Subject ſo far as relates to *Ireland*. The Biſhop of *Derry* (*a*) tells us, "that *Lynch* was titular Biſhop of *Killala* a "little before his Death," and mentions *a Letter from him to Monſieur* Boleus, *proving, that the* Scoti, *who firſt taught in the Univerſity of* Paris *and* Oxford, *were* Iriſh, *and not* Albanian Scots. 'Tis only an Enlargement of the 17th Chapter of his *Cambrenſis Everſus*. The ſame Author (*b*) ſays, that he had ſeen in Manuſcript, in the Hand-writing of Mr. *Lynch*, *A choice Collection of Flowers gathered out of ſeveral of the moſt authentic Annals of* Ireland, *beginning at the Year* 1200, *and continued to the Year* 1513 *inclusive*; and he aſſures us, that no Matters of Moment have eſcaped his Notice.——Our Author *Lynch* writ alſo,

Pii Antiſtitis Icon, ſive de Vita et Morte Rev. D. Franciſci Kerovani, Alladenſis Epiſcopi. Maclovii 1669, 8vo.

Thomas de Leon, whoſe true Name was *Dillon* (*c*), a Native of *Ireland*, was carried very young into *Spain*, where he ſpent all his Life; which induced *Nicholas Antonio* to rank him among the Writers of his own Country, eſpecially as he had *Hiſpanized* his Name. In his 14th Year, Anno 1627, he was admitted into the Society of the Jeſuits in *Spain*, and took the fourth Vow, and became very eminent for his Skill in the *Hebrew*, *Greek*, and *Arabick* Languages; for which he is commended by *Athanaſius Kircher*, (*d*). He taught Philoſophy ſix Years, and ſcholaſtick and moral Divinity twenty-two Years at *Granada* and *Sevil*. I believe this is the Perſon whom *Peter Talbot* (*e*) would have of his own Name; and calls him *Thomas Talbot*, alias *de Leon*, and whom he makes "the Oracle of all *Spain*, not only for his Profoundneſs in Divinity, but for his "vaſt Extent of Knowledge in other Sciences, and his great Skill in the Lan-"guages." He publiſhed in *Spaniſh*;

Leccion Sacra en la Fieſta celebre que hize el Collegio de la Compannia de J. H. S. de la Cuidad de Cadiz en bazimiento de Gracias a Dios neueſtro ſennor per el Complimiento del primer Siglo de ſu Sagrada Religion. Hiſpali 1640, 4to. He was meditating other Works, and particularly *A Commentary on the Book of* Maccabees. I find him alive in the Year 1676; but in a very bad State of Health, and afflicted with a Dimneſs in his Eyes, which prevented him from purſuing his Intentions.

Anthony Egan, a Franciſcan Frier, having forſaken the *Romiſh* Communion for that of the Church of *England*, preached a Recantation Sermon at St. *Maudlin*'s Church, *London*, in 1673, and afterwards (*f*) viſited both Univerſities, (but more for Relief than Study) where he found the Scholars pretty charitable; and picked up above ſixty Pounds at *Oxford*. I do not know whether he wrote any Thing before his Converſion; but afterwards he was the Author of theſe following Pieces:

The Franciſcan Convert; or a Recantation Sermon at St. Maudlins *in* Old Fiſh-ſtreet, *London*, 6° *April* 1673, *On* Luke 22. *v.* 32. London 1673, 4to. In the Title of which Sermon he writes himſelf, *Confeſſor General of the Kingdom of* Ireland. To which is added, *A Narrative of the Behaviour and Speeches of the Papiſts of* Ireland *ſince his Majeſty's Declaration of Indulgence, in Favour of the ſaid* Anthony Egan, *by the Lord Lieutenant of* Ireland. *Alſo ſome Obſervations of the Carriage and Actions of the Roman Catholicks in* London *ſince the late Act againſt Popery.* Dublin 1673, 4to. London 1673, 4to.

The Book of Rates now uſed in the Sin Cuſtom-houſe of the Church and Court of Rome; *containing the Bulls, Diſpenſations, and Pardons for all Manner of Villainies and Wickedneſſes, with the ſeveral Sums of Money given, and to be paid for them.*

(*a*) Pref. to Ir. Hiſt. Libr. p. 37. (*b*) Ibid. in Append. p. 244. (*c*) Sotvel. Bibl. Soc. Jeſu. (*d*) OEdip. Ægypt. Vol. 2. clas. 11. Sect. 5. (*e*) The Frier diſciplined. p. 45. (*f*) Athen. Oxon. Faſt. Vol. 2. p. 194.

London

London 1675, 4to. To a ſecond Edition printed, *London* 1678, 4to. is added, *The new Creed of the Church of* Rome.

The Romaniſts Deſigns detected, and the Jeſuits ſubtile Practices diſcovered and laid open; collected from their own Authors and other approved Teſtimonies. London 1675, 4to.

John Sinick, a Secular Prieſt, and a Native of *Cork*, was educated in the Univerſity of *Louvain*, of which he was Profeſſor and Doctor of Divinity, and in great Eſteem for his Learning about the Year 1675. His Works are,

Saul Exrex: ſeu de Saule Iſraeleticæ Gentis Protomonarcha; Divinitùs primum Sublimato, ac deinde ob violatam Religionem Principatu vitâque exuto. Lovanii 1662, Folio.—*Ibidem*, 1665 and 1667. in two Tomes.

Confeſſioniſtarum (g) Goliathiſmus profligatus. Lovanii 1667. Folio.

Vindiciæ Decalogicæ. Lovanii 1672, 4to.

He alſo publiſhed (*h*) a Writing in Defence of a Book called, *Auguſtinus*, written by *Janſenius*, Biſhop of *Ypres*, wherein he ſhews that St. *Auſtin* of *Hippo*, and the *Auſtin* of *Ypres* agreed concerning the Will of God, with Regard to the Salvation of all Men, and the Death of Jeſus Chriſt for all Mankind.

Richard Belling, Son of Sir *Henry Belling*, Knight, was born (I think) within a few Miles of *Dublin*; in which City he was educated in Grammar Learning. He afterwards removed to *Lincoln's-Inn* to ſtudy the Law, where he ſtaid ſome Years, and returned home a very accompliſhed Gentleman. He engaged in the Rebellion of 1641, and was an Officer of conſiderable Rank. In *February* that Year he appeared with a Party of *Iriſh* before *Liſmore (i)*, and ſummoned the Caſtle to ſurrender. But the Lord *Brogbill*, who commanded in it, ſlighted his Summons, and ſome Forces coming to his Aid, Mr. *Belling* thought fit to draw off. He afterwards became a leading Member in the ſupreme Council of the confederated Roman Catholicks at *Kilkenny*, to which he was Secretary, and was by them ſent in 1645 to the *Pope* to crave his Aſſiſtance. He brought back with him a fatal Preſent in the Perſon of the *Nuncio*, who was the Occaſion of renewing the Diſtinction between the old *Iriſh* and old *Engliſh* of *Ireland*, which ſplit that Party into Factions, and ruined the Country; which he was ſent to ſave. When Mr. *Belling* ſaw what miſchievous Deſigns the *Nuncio* and his Faction were engaged in, and that they had other Views than meerly obtaining Liberty for their Religion, as at firſt they pretended, no body was more zealous than he in oppoſing (*k*) their Meaſures, or in promoting the Peace, and ſubmitting to the King's Authority. When the Parliament Army ſubdued the *Iriſh* he went into *France*, where he lived ſome Years, and wrote a few Books which I ſhall preſently mention. Upon the Reſtoration he returned home, and was reſtored to his Eſtate by his great Favour with the Duke of *Ormond*. He died in *Dublin September* 1677, and was buried in the Church-Yard of *Malabidert*, about five Miles from *Dublin*, where he hath a Tomb walled in, on which I could find no Inſcription. In his younger Years, while he was a Student in *Lincoln's-Inn*, he writ and added *a ſixth Book to the Arcadia of Sir* Philip Sidney, which was printed with that Romance. *London* 1633, Folio, to which are put only the Initial Letters of his Name. When he was in *France* he wrote in two Books,

Vindiciarum Catholicorum Hiberniæ, Lib. 2. Pariſiis 1650, under the feigned Name of *Philopator Irenæus*. The firſt Book gives an Hiſtory of the *Iriſh* Affairs from 1641 to 1649. The ſecond is a Confutation of an Epiſtle wrote by *Paul King* touching Matters tranſacted in *Ireland*. The Account given by Mr. *Belling* of the War of *Ireland* is eſteemed the beſt for Credit of any written by Popiſh Writers. *John Ponce*, a Franciſcan Frier, wrote againſt this Book in one intitled, *Vindiciæ Everſæ*. But Mr. *Belling* did not fail of a Reply; which he put out under the Title of

(*g*) Hallervordius in Bibl. Curios. p. 203. (*h*) Dupin's Eccl. Hiſt. cent. 17. (*i*) Borlaſe Iriſh Rebellion. p. 85. (*k*) Nalſon's Collect. Vol. 2. p. 532.

Annotationes in Johannis Poncii Librum, cui titulus, Vindiciæ Everſæ. Acceſſerunt Belingi Vindiciæ. Paris 1654, 8vo.

Innocentiæ ſuæ impetitæ per Reverendiſſimum Fernenſem Vindiciæ. Paris 1652, 12°, dedicated to the Clergy of *Ireland*.—I am informed he writ *A Poem* called, *the Eighth Day*; which having never ſeen, I can give no Account of it. He was Father to Sir *Richard Belling*, Knt. who was Secretary to *Catharine*, Queen to King *Charles* the IId, who marrying a Lady of the Name of *Arundell*, an Heireſs to a great Eſtate, his Children were obliged to take the Name of the Mother's Family.

Richard Lynch, was born at *Galway* in the Year 1611. He ſtudied among his Countrymen at *Compoſtella* in *Spain*, where he was admitted into the Society of the Jeſuits in 1630; and taught Humanity three Years, Philoſophy ſix, interpreted the Holy Scriptures one Year, and School Divinity twenty-five at *Valladolid* and *Salamanca*. I am informed he died in *Spain* in 1676, in which Year he was Governour of the College of *Salamanca*. His Works are theſe,

Univerſa Philoſophia Scholaſtica; ſeu Curſus Philoſophiæ. Three Vol. Lugduni, 1654. Folio.

De Deo Ultimo fine, 2 Vol. Salamanticæ 1671.

A Volume of Sermons in Spaniſh. Salamanticæ, 1670, 4to.

John Parry, Biſhop of *Oſſory*. See an Account of him Vol. I. p. 427. He writ,

Tears well directed; or pious Reflections on our Saviour's Sufferings, and our Sins. London, 1666, 8vo.

Diſcourſes and Ejaculations upon the Feſtivals of the Circumciſion, Epiphany, Reſurrection and Pentecoſt. Printed with the former.

A Sermon preached at the Cathedral of Chriſt-Church, Dublin, Aug. 1669, *on Nehem.* 13. v. 14. Oxford, 1670, 4to.

Pious Meditations and Prayers. London, 1673, 8vo.

Epiſtola ad Jacobum Waræum Equitem Auratum; Prefixed to that Writer's Commentary on the Biſhops of *Ireland*. He fitted for the Preſs a Book of his Father's, called *David Reſtored*, &c. as I ſaid before, p. 122.

Benjamin Parry, Brother and Succeſſor to the before-named *John Parry* in the See of *Oſſory*; of whom ſee an Account Vol. I. p. 429. He writ,

Chymia Cæleſtis. Drops from Heaven; or Pious Meditations on ſeveral Places in Scripture. London 1659, 1672, 12°.—He alſo fitted for the Preſs and publiſhed, *Holy Rules and Helps for Devotion*, &c. Written by Dr. *Duppa*, Biſhop of *Wincheſter*.

Nicholas French, was born in the Town of *Wexford*, of which he became Pariſh Prieſt, and from thence was elected *Burgeſs (l)*, and ſat as ſuch in the General Aſſembly of the Confederate *Roman* Catholicks at *Kilkenny*, and was all along during the Rebellion a violent Enemy to the King's Authority, and a fatal Inſtrument in contriving and fomenting all the Diviſions which had diſtracted and rent the Kingdom aſunder. In 1643 he was made titular Biſhop of *Ferns*, and in 1646 was Chancellor and Chair-Man to the Congregation of the Popiſh Clergy aſſembled at *Waterford* by their own Authority, who broke the Peace concluded that Year at *Dublin* with the Marquis of *Ormond*, then Lord Lieut. of *Ireland*, by not ſuffering it to be proclaimed at *Waterford*, and ſending their Emiſſaries to all conſiderable Towns and Cities to incenſe the People againſt it. The Year following he was ſent Embaſſador by the Confederates, in Conjunction with *Nicholas Plunket*, to the *Pope*, and upon his Return promoted the ſecond Peace in 1648, and ſoon after changed Parties again, and was one of the Eccleſiaſtick Aſſembly at *James-Town*, that violated the ſaid Peace, and, as much as was in their Power, reſtored the firſt Rebellious Confederacy. In 1651 he went to *Bruſſels* with Inſtructions from the Biſhops and Clergy to the Duke of *Lorrain*, and intereſted himſelf much in the Treaty with that Prince, without the Knowledge of the Marquis of *Clanrickard*, then Lord Deputy. At *Paris* he attempted to wait on King *Charles* II. who refuſed to ſee him; and think-

(l) See Peter Walſh's Iriſh Remonſtrance, and his Preface to four Letters of his printed, 1686.

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ing the Marquis of *Ormond* was the Cauſe why he was not admitted, he ever after bore him a hatred, and took all Occaſions to aſperſe him in his Writings. From *France* he went to *Spain*, where he officiated as Suffragan to the Archbiſhop of St. *Jago* there till the Year 1666; when he removed to St. *Sebaſtians*, from thence intending to proſecute his Journey Home, *Peter Walſh* having procured a Licence from the Duke of *Ormond* for his Return. But this inconſtant Man could not be content with ſuch a Favour, unleſs alſo he could ſtand fair in the Duke's Opinion, to whom he wrote a long Letter, juſtifying the Actions of the Congregation of *James-Town* in every particular. This conduct ſo incenſed the Duke, that he countermanded his Licence, and ordered *Peter Walſh* to notify the ſame to him. Then he turned his Courſe through *France* into *Flanders*, when by the Internuncio *Airoldi*'s means he thoroughly roconciled himſelf to the Court of *Rome*, who till that Time were diſpleaſed with him for promoting the Peace of 1648, though he was ſoon after one of the chief Infringers of it. He then became Suffragan to the Biſhop of *Ghent*, where he died the 23*d* of *Auguſt*, 1678. in the ſeventy-fourth Year of his Age. He writ,

A Narrative of the Settlement and Sale of Ireland; *whereby the juſt* Engliſh *Adventurer is much prejudiced, the antient Proprietor deſtroyed, and publick Faith violated; to the great diſcredit of the* Engliſh *Church and Government (if not recalled and made void) as being againſt the Principles of Chriſtianity, and true Proteſtancy*—Louvain, 1668, 4to. It is wrote in a looſe Declamatory way, and the main Point it drives at is a Repeal of the Acts of Settlement and Explanation by ſhewing the Sufferings of the *Iriſh* therein. He miſſtates Facts, loads the Adventurers and Soldiers with Reproaches, and depreciates the Merits of the Officers who ſerved the King before the Year 1649, and magnifies their Securities for their Pay contrary to all Truth; while he repreſents the *Iriſh* as the only Perſons intitled to the King's Favour; as if there had been none of that Nation who had oppoſed the Peace of 1648, or had withſtood the King's Authority. The Author (*m*) of the Life of the Duke of *Ormond* aſcribes this Pamphlet to *Peter Talbot*; but erroneouſly.

The Bleeding Iphigenia, 1674, 8vo. containing a Juſtification of the *Iriſh* Rebellion, the breach of the two Peaces in 1646 and 1648, and a Vindication of all the Steps taken "in that juſt, holy, and neceſſary War" againſt a lawful Prince.

The unkind Deſerter of Loyal Men and true Friends. Paris 1676 12mo.—In which he falls foul on the Duke of *Ormond*, to whom, without diſguiſe, he gives the Title of *The unkind Deſerter*. The Calumnies of this foul mouthed Author gave Occaſion to the Earl of *Clarendon* of writing his *Hiſtory of the Rebellion and Civil Wars in* Ireland, in Defence and Juſtification of the Marquis's Behaviour.

The doleful fall of Andrew Sall, a Jeſuit of the fourth Vow, from the Roman Catholick and Apoſtolick Faith, lamented by his conſtant Friend; with an open rebuking of his embracing the Confeſſion contained in the thirty-nine Articles of the Church of England, *by N. N.* 1674, 8vo.—In this Book he repreſents Mr. *Sall*, (who had embraced the Doctrine of the Church of *England*) as gone over to the Quakers, and to all other Sects both Antient and Modern, and charitably condemns all the Members of the eſtabliſhed Church, without Exception, to the eternal woes of Hell.

He wrote alſo *a Courſe of Philoſophy*, which (I believe) was never thought worth printing. It is in M. S. in *Marſh*'s Library at St. *Sepulchres*, *Dublin*, in thick Quarto.——— *Peter Walſh* (*n*) imperfectly mentions ſome other Tracts of his Writing, which whether printed or not, I know not. As a *Latin* Piece intitled, *Nequè Præſcripſit*, &c.——— *Lucubrationes Epiſcopi Fernenſis in Hiſpaniâ.* ——— *Thirty Sheets of Reaſons for not ſubſcribing the Remonſtrance.*——— *A Synopſis juſtifying the War*——— *The Religion in* England, &c.——— *The due Obedience of Catholicks*, &c.

I find by the following Inſcription, ſaid to be on his Monument at *Ghent*, that he had been for a Time Coadjutor to the Archbiſhop of *Paris*. I ſhall give

(*m*) Carte. V. 2. p. 383. (*n*) 2 Lett. p. 66.

it the Reader, as it contains ſome Particulars relating to him not before-mentioned,

D. O. M.
Siſte viator, audi, lege, luge.
Jacet hic
Illuſtriſſimus a Piiſſimus Præſul
Nicholaus French
Fernenſium in Hiberniâ Epiſcopus Humilis
Sacræ Capellæ Pontificiæ Comes Aſſiſtens,
Supremi Conſilii Regni Hiberniæ Conſiliarius,
Ab eodem ad Innocentium x. Papam cum Auctoritate deputatus;
Illuſtriſſimorum ac R. R. Epiſcoporum in Galliciâ,
Pariſſienſis in Galliâ, ac Demum Gandenſis in Flandriâ
Coadjutor Indefeſſus.
Hæreſiarcharum ac Hæreticorum tam Verbo quam Calamo
Profligator Acerrimus.
Collegii Paſtoralis Hibernorum Lovanii
Alumnus, Magiſter, Præſes, Benefactor:
Fundatâ ibidem Burſâ 180 Florenorum Annuatim in perpetuum
Pro Capacioribus ingeniis.
Tandem Exulatûs ſui a dilectis Patriâ, Epiſcopatu, et Grege
Ob fidem Annos 25
Præſul emeritus,
Emenſis pro Eccleſiâ Dei innumeris periculis ac perſecutionibus,
Cunctis ſemper gratus, omnibus ſpectabilis,
Non ſinè Magno Patriæ ſuæ Præjudicio,
Bonorumque ſuſpiriis ac Lachrymis,
Hoc marmore tegitur, qui vere fuit
AnIMo PontIfex, Verbo AngeLUs
VIta SaCerDos.
Obiit Gandavi, in Metropoli Flandriæ
Ætat. 74. Epiſcopatus Anno 30,
Incarnationis Dominicæ 1678
Menſis Auguſti die 23.

Roger Boyle, Earl of *Orrery*, fifth Son of *Richard Boyle*, firſt Earl of *Cork*, was born at *Liſmore* in the County of *Waterford* on the twenty-fifth of *April* 1621, and was created Lord *Boyle*, Baron of *Broghill* in 1628, in the eighth Year of his Age. Mr. *Budgell* (*o*), miſled by the M. S. Memoirs of Mr. *Morrice*, who was Chaplain to that Lord, affirms that he was created Lord *Broghill* in 1640 by the Mediation of the Earl of *Strafford*. But his Father's *True Remembrances*, writ by himſelf, are more to be depended upon, which place his Creation in 1628; as they do that of his fourth Son *Lewis*, who was the ſame Year created Baron of *Bandon* Bridge and Lord Viſcount *Kinalmeaky*, being two Years elder than Lord *Broghill*. This Particular is further confirmed by a Letter of the Lord Deputy *Wentworth*, (*p*) afterwards Earl of *Strafford*, to Secretary *Coke*, dated the twenty-ninth of *April* 1634, wherein he mentions Lord *Broghill* to be then but twelve Years old; and the Date of his Creation Patent, ſtill remaining in the Rolls-Office, makes the Matter unqueſtionable. He followed his Studies cloſe in the Univerſity of *Dublin* (*Anthony Wood* (*q*) ſays alſo in *Oxford*) and though his Stay was not long there, yet he became well accompliſhed in moſt Parts of polite Learning.

Having paſſed his ſeventeenth Year he was ſent to travel, together with his Brother, the Lord *Kinalmeaky*, under the Care of a prudent Governour, one Mr.

(*o*) Memoirs of the Family of the Boyles, p. 35.
(*p*) Strafford's Letters. v. 1. p. 240, 241.
(*q*) Athen. Oxon. v. 2. p. 638.

Markham,

Markham, and ſupplied with noble Appointments becoming his Quality. He viſited *Paris*, *Genoa*, *Marſeilles*, *Geneva*, and many other Places, and in *Genoa* both his Brother and he had the Small-Pox. In all Places where he came he was received with diſtinguiſhed Marks of Honour.

He continued Abroad a little more than two Years. For in 1640 he was intruſted by the Earl of *Northumberland* with the Command of his own Troop of Horſe in the Expedition againſt the *Scots*; and was ſo greatly in the Favour of the Earl of *Strafford*, that he encouraged him to be a Suitor for any Employment within his Power to procure him. So early was his riſing Merit taken Notice of by theſe good Judges of it.

The ſame Year he married the Lady *Margaret Howard*, Daughter to the Earl of *Suffolk*, with whom he arrived in *Ireland* on that fatal Day whereon the Rebellion broke out. The Earl of *Cork* raiſed all his Tenants upon this diſmal Occaſion to the Number of about five hundred, which he formed into ſome Companies of Foot and two Troops of Horſe; of one of which Troops he gave the Command to this his Son *Brogbill*.

As I have confined myſelf to ſhort Memoirs, it would lead me too far to be particular in the many important Occaſions on which this *young Hero* ſignalized both his Valour and Conduct. He fortified his Father's Houſe at *Liſmore*, and obliged Sir *Richard Belling* with a powerful Party to draw off from the Siege. In 1642 he ventured out with ſixty Horſe and one hundred and forty Foot to relieve Sir *Richard Oſborne*, who was beſieged in the Caſtle of *Knockmone*; which having effected, on his Return he was Way-layed at *Cappoquin* by a Party of the Enemy infinitely ſuperior to his in Numbers; whom nevertheleſs he routed, and ſlew two hundred of them, and two of their beſt Officers, with the Loſs only of one Man. The ſame Year, *September* the fourth, he expoſed his Perſon ſo far in the battle of *Liſcarrol*, that he was taken Priſoner; but reſcued by the Valour of his own Men. It is worth remarking, that the Earl of *Cork* had four Sons engaged in this Battle, (*viz.*) The Lords *Dungarvan*, *Kinalmeaky* (who fell in it) this Lord *Brogbill*, and Mr. *Francis Boyle*, afterwards Lord Viſcount *Shanon*.

A Ceſſation being made with the *Iriſh* in 1643, he was of Opinion, that it was prejudicial to the Proteſtant Intereſt of *Ireland*, and to the King's Cauſe; and therefore joined with the Lord *Inſiquin* to oppoſe the Obſervance of it in *Munſter*, and in writing to his Majeſty upon the Occaſion, he prayed him, "to "proclaim again the *Iriſh* to be Rebels, and not to pardon ſuch, who had com-"mitted Crimes above Deſcription." He was alſo at the Head of a Petition ſigned by the Magiſtrates of *Cork*, *Kinſale*, *Youghall*, and *Bandon*, and above three hundred other Proteſtants, to the Lord Lieutenant, praying him "Not to "make a Peace with the Rebels without the Conſent of *King and Parliament*." In 1645 he commanded the Horſe under *Inſiquin*, and covered the Siege of *Bally-Martyr*; and about the ſame Time he defeated the Earl of *Caſtlehaven* at *Caſtle-Lions* with an Army infinitely inferior. The next Year he took by Force the Lord *Muſkerry*'s ſtrong Caſtle of *Blarny* near *Cork*. Soon after being diſcontented with *Inſiquin* he went for *England*, and, in Conjunction with Sir *Arthur Loftus*, exhibited Articles of Impeachment againſt that Lord. But the Parliament, being then embroiled with the Differences between the Preſbyterian and Independent Parties, had not Leiſure to attend the Accuſation; by which Means it fell to the Ground.

Upon the King's horrid Murder, and the Declenſion of the Proteſtant Affairs in *Ireland*, Lord *Brogbill* retired to a Country Houſe he had at *Marſton-Bigod* in *Somerſetſhire*, where he continued for ſome Time lamenting the melancholy Situation of the Royal Family, and the ruin of his Country. It was not long before he engaged with *Cromwell* and took a Command under him in the *Iriſh* Wars. This Step has made a great Noiſe. His Friends have tacitly, and his Enemies openly condemned it. But a bare Relation of the Fact will be a ſufficient Juſtification of him; which was thus,

In his Retirement, he received a Letter from the exiled King, importing "that he had provided two ſmall Ships to carry him to *Ireland*, that he knew

" what Influence Lord *Broghill* had on the Southern Proteſtants, and only wanted " his Company." He was charmed with the Confidence the young King repoſed in him, and wrote back Word, that be would ſoon be with his Majeſty. It is certain the King had an Intention to come into *Ireland* in the Year 1649, and was ſtrongly Sollicited by the Marquis of *Ormond* to take ſuch a Journey.

Theſe Letters were intercepted by the Vigilance of *Cromwell*, and Copies of them laid before the Parliament, the Originals being reſpectively forwarded. In Conſequence of this Reſolution, by Means of the Earl of *Warwick*, he obtained Licence to go to *Spaa* for his Health, and was no ſooner arrived in *London* to take Leave of his Siſter, than *Cromwell* was at his Lodgings; who told him, " that the State was acquainted with his Deſigns, and reſolved to take him off, " and in Proof produced the Copies of the Letters before-mentioned: That he had " interpoſed in his Behalf, and procured Time to confer with him, to try if he " could be drawn off from his Deſign." He told him further, " that he and the " Committee were no Strangers to his gallant Actions in the *Iriſh* Wars, and " therefore the ſubduing of the Rebellion being committed to him, he had Leave " to make him an Offer, that if he would go and ſerve againſt the *Iriſh*, he " ſhould have a General Officer's Command, ſhould have no Oaths or En- " gagements laid on him, nor ſhould he be obliged to draw his Sword againſt any " but the *Iriſh* Rebels. That he had no Alternative, but to accept of this Offer " or Death.

What could be done in this delicate Situation? By cloſing with *Cromwell*'s generous Offers he reſerved himſelf for better Opportunities; by rejecting them he threw himſelf on certain Deſtruction. He was to ſerve only againſt the *Iriſh*, whoſe Rebellion againſt the King was equally deteſted by the Royal Party and the Parliament. *Cromwell* knew well the Advantage the Lord *Broghill* might be of to him. He ſaved his Life by this frank Behaviour; and certainly ſo generous an Action in the one, demanded an equal Return of Gratitude in the other. When *Cromwell* died, and his Son *Richard* ſurrendered the Government, he looked on all Obligations to be at an End, and from that Time reaſſumed his former loyal Thoughts and Inclinations. Nay, Mr. *Love* (*r*) aſſures us, that before he would condeſcend to fall into thoſe Meaſures with *Cromwell*, he obtained Liberty to ſend to the King for his Conſent, which he readily obtained. Be that as it will, his Majeſty ſeemed highly ſenſible of his Conduct, and had he had the leaſt ill Impreſſion of him, though he might have rewarded his early Return to Virtue, yet he never would have placed ſuch an unreſerved Confidence in him, nor have conferred on him thoſe Honours he did, nor have truſted him with the Government of *Ireland* immediately after his Reſtoration.

Thus engaged, he haſtned to the South of *Ireland*, where he ſoon got together a Troop of Horſe and fifteen hundred Foot well appointed; with which he prevented the *Iriſh* in thoſe Parts from forming themſelves into a Body, and in a little Time, without Loſs, reduced *Kinſale*, *Cork*, *Bandon* and *Youghall*, while *Cromwell* made a bloody Entrance in the Eaſt, ſtormed *Droghedah*, moved Southward, took in many Places in his March, and at laſt ſat down before *Clonmell*, of which he made himſelf Maſter by the Means of a ſeaſonable Aid brought him by Lord *Broghill*.

Cromwell being ordered home by the Parliament left *Ireton* his Deputy, and Lord *Broghill* the Command of a flying Camp in *Munſter*; with which he took in ſeveral Places, routed the Enemy in many Encounters, hazarded his own Perſon with great Gallantry in the Battle of *Knocknaclaſhy*, and gave undeniable Proofs both of a wiſe Conduct, and clear Courage. His Reputation grew ſo high by a conſtant Train of Succeſſes, and by his great Affability, that *Ireton* (who ſuſpected his Affections to the Royal Party) though he carreſſed him, yet determined his Ruin; and is reported to have ſaid to ſome of his Friends, " We " muſt take off *Broghill*, or he will ruin us all." We are told (*s*) that he received Advice from *Ireton*'s Chaplain to take Care of himſelf, and that upon this Informa-

(*r*) Memoirs of Lord Orrery. M. S. (*s*) Morrice's Memoirs, M. S.

Information he kept at a Diſtance from *Ireton* as long as he could find any Pretence for doing ſo; but that he readily obeyed, when he was commanded to join him at the Siege of *Limerick*.

Ireton dying of the Plague after the Surrender of *Limerick*, and *Cromwell* being advanced to the Protectorate, was determined to fix the Lord *Broghill* firmly in his Intereſts by the moſt generous Methods, and by heaping on him freſh Obligations. He ſent for him into *England*, made him of his *Privy Council*, and confided in him as much as in any Man, except *Thurloe*. Having Occaſion for a Dextrous Man to preſide in *Scotland* he propoſed the ſame to *Broghill*; who, being ſenſible that it was a tickliſh Poſt, would have declined the Favour, till *Cromwell* aſſured him it was neceſſary for his Service. He ſubmitted, but ſtill under Conditions, "that he ſhould be recalled in a Year, and that *Cromwell* "ſhould receive no Complaints againſt him, till he had the Opportunity of "vindicating himſelf perſonally." This was no more than a neceſſary Caution; *Gilleſpy* and others articled againſt him: But *Cromwell* obſerved his Engagements, would credit none of them, till he had heard what his Lordſhip could ſay for himſelf. He returned from *Scotland*, and gave ſo clear an Account of his Conduct in every Particular, that *Cromwell* conceived a much higher Eſteem for him than before.

He made Uſe of his Intereſt with the *Protector* to do a great many generous Things. *Cromwell*, who knew how well he loved to be employed in a good-natured Action, told him one Day, "That an old Friend of his was juſt come to "Town." Lord *Broghill* deſiring to know, whom he meant? *Cromwell* anſwered, that it was the Marquiſs of *Ormond*. *Broghill* proteſting that he was wholly ignorant of it; "I know that very well (replies the *Protector*) however, "if you have a Mind to preſerve your old Acquaintance, let him know that I "am not ignorant either where he is, or what he is doing." *Broghill* followed the Protector's Directions, acquainted the *Marquiſs* with what had paſſed, who inſtantly left *London*. He ſoon after had the Opportunity of relieving the *Marchioneſs* of *Ormond* from the Reſentment of *Cromwell*; who had got into his Hands a Letter ſuppoſed to be written by her to her Lord, whereby it appeared, that ſhe had engaged in Practices againſt the Government. But Lord *Broghill* convinced him, that the Letter was the Hand-writing, not of the Lady *Ormond*, but of the Lady *Iſabella Thynne*, between whom and the *Marquiſs* there had been ſome Love Intrigues, of whom he told two or three Stories, which diſarmed *Cromwell*, and made him drop his Reſentment in a Laugh. About the ſame Time, being a Member of *Cromwell*'s Parliament for the County of *Cork*, he had the good Nature to appear in Behalf of the Earl of *Clanriccard*, of whom he gave ſo advantageous a Character, that he prevented ſome ſevere Reſolutions, which the Houſe were about entering into againſt that loyal, but unfortunate Nobleman.

It is ſaid (*t*) "that Lord *Broghill* ſet the Uſurper upon the Project of being "declared King, with an Intention of drawing down Ruin on him"; and further, "That he kept a conſtant Correſpondence with King *Charles* IId, during "his Exile." But theſe Things do not ſquare with that Honour and Gratitude, which always actuated him in *Cromwell*'s Service, from the Time he was indebted to him for his Life. Nor is it probable, that his Wiſdom would ſuffer him to maintain a Correſpondence with the *King*, when he well knew, that nothing could eſcape the Vigilance and Sagacity of *Cromwell*. Beſides, ſuch a Correſpondence could not be a Secret to Lord *Clarendon*, (who was all in all with the King during his Exile) who never once hints at it; but on the Contrary, even juſt before the Reſtoration, takes Notice "of *Lord Broghill's Warineſs in diſcovering his Inclinations*. The Truth therefore ſeems to be this: He ſerved *Cromwell* faithfully during his Life, and did what was in his Power to have ſerved his Son. But when this laſt was ſet aſide, he conſidered himſelf under no further Ties of Gratitnde to ſerve the ſubſequent Uſurpers; and his Obliga-

(*t*) Ibid.

tions

tions being at an End, thoſe Reſolutions for the *King*'s Service revived in him, which had never been totally extinguiſhed; and from that Time no Man was more active and zealous than he in contriving Schemes for the *King*'s Return.

Upon the Death of *Oliver*, *Richard* his Son was advanced to the Protectorate. He appointed Lord *Broghill*, Doctor *Wilkins*, and Colonel *Philips* for his Cabinet Council; yet, without conſulting them, was prevailed on, at the Meeting of the Parliament, to conſent alſo to a Meeting of a General Council of Officers. Lord *Broghill* expoſtulated this Step with *Richard*, and laid before him the Miſchiefs that might ariſe from thence; but undertook, at *Richard*'s Requeſt, to do what he could to prevent them. As a General Officer, he had a Right to aſſiſt at the Council, and engaged the Lords *Howard* and *Faulconbridge*, who were then with the Protector, to ſtand by him. When the Council of Officers met at *Wallingford* Houſe, the three Lords appeared there together, and found above five hundred Officers aſſembled. *Desborough* in a long Speech propoſed a *Teſt to purge the Army, viz.* That every one ſhould be diſplaced who did not ſwear, "that he did "believe in his Conſcience, that the putting to Death the late King was lawful "and juſt." This Motion was received with great Applauſe by moſt of the Aſſembly, and *Broghill*'s two Aſſociates, thinking it vain to oppoſe ſo vaſt a Majority, went to the *Protector* to let him know what was doing. *Broghill*, though alone, oppoſed the Motion, and declared, "he was againſt impoſing "*any Teſt* on the Army, as a thing they had often declared againſt. That he "was againſt the *particular Teſt propoſed*; becauſe he thought it unjuſt and un-"reaſonable to require Men to ſwear to the lawfulneſs of an Action, at which they were not preſent, which was the Caſe of many then in the Council." But if they would have a Teſt to purge the Army, he would propoſe, "That all "Perſons ſhould be turned out of the Army, who would not ſwear to defend the "eſtabliſhed Government under the *Protector* and *Parliament*; which he ſaid "was *reaſonable*, ſince their own being depended on it, and *lawful*, becauſe it "was to maintain the preſent Government." He added, "That if the ſaid "*Teſt* ſhould be rejected in that Council, that he would move it next Day in the "Houſe of Commons, where he was confident it would meet with a better Re-"ception." This mettled Speech brought over ſome of the warm Men in the Aſſembly, and *Fleetwood* and *Deſborough*, finding it impoſſible to carry their Point, which would have modelled the Army as they deſired, retired with ſome of their truſty Friends to conſult what was to be done, and after a ſhort ſtay declared, "That they had conſidered Lord *Broghill*'s Motion, and had not at "firſt ſeen the ill Conſequences of impoſing *Teſts* on the Army," and therefore propoſed, "That both *Teſts* ſhould be withdrawn," which Lord *Broghill* after a ſmall Reſiſtance conſented to. This was an artful and dextrous Method to ward off the firſt Blow, which was aimed at the Power of the new *Protector*. For if *Fleetwood* and his Friends had oppoſed the *Teſts* propoſed by him, they would have rendered themſelves odious not only to *Richard* and the *Parliament*, but to many of their own Party, who were not yet ſenſible of their Aims. Lord *Broghill* went directly to the *Protector*, with whom he found the Lords *Howard* and *Faulconbridge*, and having reproached them for deſerting him, he to their Surpriſe informed them of his Succeſs, and adviſed the *Protector* to diſſolve the Council of General Officers immediately; and he drew up a ſhort Speech, which *Richard* next Day uttered in the Aſſembly, and commanded them all, who were not Members of Parliament, to repair to their reſpective Commands. *Fleetwood*, *Deſborough*, and all that Party gueſſed the Lord *Broghill* to be the Author of this Advice, and determined to fall upon him in *Parliament*. When the Houſe met they complained, "That they had been highly abuſed and af-"fronted by a certain noble Lord in that Aſſembly, and that they thought "themſelves obliged to demand Satisfaction, and therefore moved, that the *Pro-*"*tector* ſhould be addreſſed to know, who adviſed him to diſſolve the Coun-"cil of War without Conſent of *Parliament*." Lord *Broghill* roſe, and declared, he was not againſt preſenting ſuch an Addreſs, but moved, that another might be preſented to the *Protector* at the ſame Time, "to know who adviſed

"the

" the calling of a *General Council of Officers* without consent of *Parliament*; for " if that Man were guilty, who advised the Dissolution of the Council, those " were much more guilty, who durst advise his Highness to call such a *Council* " without the consent of *Parliament*." The House, who suspected the *Council of War* was no Friend to their Power, was pleased with the Motion; and *Fleetwood* had the Mortification to see himself baffled a second time by the dexterity of Lord *Broghill*.

Though the Council of Officers was dissolved, yet Numbers of them continued to meet privately, and resolved to oblige the *Protector* to come into their Measures. The Lords *Broghill*, *Howard*, and others, laid the Danger of these Meetings before *Richard*, and told him, that not only his *Power* but his *Person* was in Danger, and that it was absolutely necessary to strike *a bold Stroke*, and that if he would give them Authority to act under him, they would either force his Enemies to obey him, or cut them off. *Richard* was too Pusilanimous to comply with any bold Measures. The Council of Officers soon after sent some of their Members to him, who partly by *Threats*, and partly by *Promises*, obliged him to issue a Proclamation for the Dissolution of the *Parliament*, by which, in effect, he divested himself of all Authority. Mr. *Morris* (*s*) relates one bold and dangerous Push made by Lord *Broghill* for the King's Service, when the Army was about to unsaddle *Richard*, which is no where else hinted at, that I know of. " That he advised him to throw himself upon the City, and declare " for the King and a free Parliament." But this Son of *Oliver* wanted Virtue and Courage for so glorious an Undertaking, and had baseness enough to betray his Adviser. *Richard* being divested of all Power, Lord *Broghill* found it his safest Course to fly to his command in *Ireland* out of the reach of the Pursuit of *Fleetwood* and *Desborough*, which followed close at his Heels.

Soon after his Arrival in *Ireland*, the Commissioners for *Irish* Affairs, who were Chancellor *Steel*, *Ludlow*, Sir *Hardress Waller* and others, had Orders to secure him. They sent for him up, and, against the Advice of all his Friends, he appeared. He knew it was not yet time to bid Defiance to their Government, which he was determined to unhinge, and that too early a Declaration would put it out of his Power to be the serviceable Instrument to the King, which he afterwards was. I take this to be the most hazardous Adventure of his whole Life, and the Motive to it the most glorious. He took his own Troop of Horse for his Guard, which he left in the Suburbs of *Dublin*, and engaged such Friends as he could trust to make a Party for him, that if violent Courses had been taken, he might have some Prospect of a timely Rescue. The Commissioners told him, " that the State was jealous he would practice " against their Government, and that therefore they had Orders to confine him, " unless he would give sufficient Security for his peaceable Behaviour: But as he " had a great Interest in *Munster*, they only desired him to engage on the For- " feiture of his Life and Estate, that there should be no Commotion in that " Province." He plainly perceived the Snare laid for him, and that if he entred into such an Engagement, his very Enemies might raise some Commotions in *Munster*. He desired time to consider of their Proposal; but was told, they expected his *immediate Answer*. Finding himself pressed, he desired to be satisfied, *if they intended to put the whole Power of* Munster *into his Hands? If they did, he was ready to enter into the Engagement demanded; if otherwise, it would be unreasonable to expect he should answer for the Behaviour of those, over whom he had no Command.* The Commissioners were embarrassed with this Question, and he being ordered to withdraw, they debated the Matter warmly among themselves. At last *Steel* declared " that he was afraid that even the " honest Party would think it hard, that a Man should be imprisoned, who had " done such eminent Services for the Protestants; but yet that he could never " consent to an Encrease of Lord *Broghill*'s Power, which the State was ap- " prehensive might one Day be employed against them." They therefore sent him back to his Command in *Munster* in good Humour, and depended upon

(*s*) Ibid.

his Honour for his peaceable Behaviour. Thus by his artful reaſoning and ſuperior Genius he baffled the Attempts of all the Commiſſioners, as he had done before the Council of Officers at *Wallingford* Houſe: Such Art had he of throwing Colours over his Deſigns, which few could fathom.

From this Time he employed his Wit and Diligence to forward the *King's* Reſtoration. He ſounded all the Officers and Leading Men of *Munſter*, engaged the Governour of *Limerick*, who had a Garriſon of two Thouſand Men, in his Deſign. He ſent truſty Meſſengers to Sir *Charles Coot* in the North, who chearfully came into his Meaſures. Thus encouraged he diſpatched his Brother *Francis*, afterwards Lord *Shannon*, to invite the *King* into *Ireland*, and other Meſſengers to General *Monk*, then on his March from *Scotland*, to acquaint him with their Proceedings, and deſire his Concurrence. While he was preparing for the *King's* Reception at *Cork*, he received a Letter from Sir *Charles Coot*, acquainting him, that their Deſign began to take air, which obliged him to declare before the Time, and deſired Lord *Broghill* to do the ſame, that the whole Force of the Enemy might not be employed againſt him, and concluded, "that he ſhould remember his Lordſhip firſt put him upon the Deſign, and "therefore hoped he would not leave him in what he firſt propoſed." This haſte threw him into ſome Perplexity, leaſt it ſhould ruin the whole Undertaking. However he immediately declared. The Caſtle of *Dublin* was ſurprized, *John Jones*, *Corbet* and *Thomlinſon*, three of the Committee of Government under the Parliament, were ſecured, Major General Sir *Hardreſs Waller* forced or perſuaded to comply, and a free Parliament declared for. The King, upon the Arrival of Lord *Broghill's* Diſpatch, was juſt taking Horſe to come to *Calais* in Diſguiſe, when his Journey was ſtopped by an Invitation from General *Monk* to come to *England*.

The Reſtoration thus effected, Lord *Broghill* went to Court to congratulate the King; but to his great Surprize met with a very cold Reception. He employed his Brother to find out the Reaſon, who came to underſtand, that Sir *Charles Coot* had acquainted the King, that he himſelf was the firſt Man that ſtirred for him in *Ireland*, that Lord *Broghill* oppoſed it, and was with Difficulty brought to a Compliance. He was amazed at this Account; but remembred him of the Letter before-mentioned to have been ſent him by Sir *Charles Coot*, which he procured to be laid before the King; upon which he was admitted not only to the King's Preſence and Favour, but was a little after created Earl of *Orrery*, ſworn into the Privy Council both of *England* and *Ireland*, and at laſt of his Majeſty's Cabinet Council.

The *Iriſh Papiſts* preſented to the King a Remonſtrance of their Loyalty and Oppreſſion, praying to be reſtored to their Eſtates. The Impudence of this Petition alarmed the *Proteſtants*. A hearing was appointed before the Council by Deputies on both Sides. The Earl of *Orrery*, Sir *Charles Coot*, then lately made Earl of *Mountrath*, and Six more appeared for the *Proteſtants*; Sir *Nicholas Plunket*, who had been Knighted by the *Pope*, and others for the *Papiſts*.

Before the Day of hearing Lord *Orrery's* Pulſe was tried by the Popiſh Deputies. They offered him 8000 *l.* in Money, and to ſettle on him 7000 *l.* a Year in perpetuity, if he would not appear againſt them at the Council Board. But his Virtue was Proof againſt any Temptations. He rejected their Offer with a generous Diſdain, and gave them to know, "that he had the Honour "to be employed by his Country, but had not the Baſeneſs to betray it." Such were the Sentiments and Virtue of this Patriot on ſuch an important Occaſion.

The Day of hearing being come, Sir *Nicholas Plunket* in a florid Speech ſet forth the Sufferings and Loyalty of the *Iriſh*, the Injuſtice of being deprived of their Eſtates, and the hard Meaſures they met with under their Tranſplantation, and therefore prayed to be reſtored to their Eſtates and Liberties. Lord *Orrery* anſwered this Harangue in Behalf of the Proteſtants. He firſt took Occaſion to congratulate the King's happy Return, repreſented, how forward his Proteſtant Subjects of *Ireland* were in reſtoring him to his undoubted Rights; that they were the firſt who formed an effectual Party for his Reſtoration, and the firſt that invited him, and declared for him; and therefore conceived, that they deſerved

ſome Favour, at leaſt as much, if not more, than thoſe who were declared Enemies by the late King, and to be proſecuted by Fire and Sword. His Majeſty hereupon made a publick Declaration, "That Lord *Orrery*, in the Name, and "by the Commiſſion and Order of all his Proteſtant Subjects, was the firſt "who invited him to that his Kingdom, and declared themſelves ready to ſettle "him in his undoubted Rights, and therefore certainly deſerved Favour."

Lord *Orrery* proceeded to ſhew, that ſince it was granted, that the *Engliſh* Merits were as great as the *Iriſh*, he would convince that Board, that they were greater. For that the *Engliſh* fought but for the Preſervation of their Lives and Eſtates againſt thoſe, who would contrary to Law, Conſcience, and Right have robbed them of both: And as to the Loyalty of the *Iriſh*, that after the Ceſſation they not only ſent no Relief to the late King, as they had ſtipulated to do; but by their Rebellion hindred the Proteſtants from doing it, and would have cut off Lord *Ormond* at *Kilkenny*, and did actually declare againſt him. Which *Ormond* teſtified.

Lord *Orrery* then produced three Papers, which *Plunket*, and the reſt of the Deputies owned to be ſubſcribed by them. The firſt was an Order made by the ſupreme *Iriſh* Council, wherein they unanimoſly reſolved to proſecute *Ormond* and his Party with Fire and Sword. The ſecond was an Inſtrument offering *Ireland* to any foreign Prince that would take it into Protection. The third was a Petition drawn up by the Heads of the *Iriſh* Nation to the Uſurpers, about the Tranſplantation, wherein they acknowledged the ſupreme Authority to be juſtly and lawfully lodged in the then *Rump Parliament*. Having made pertinent Remarks on theſe three Papers, the King had not Patience to hear more, but declared, that he was infinitely ſatisfied, that the *Iriſh* deſerved their Sufferings, and ſharply reproved the Deputies for having the Impudence to appear before him with ſo much Guilt upon them, and forbad them for ever his Preſence and Court.

Soon after theſe Proceedings, Lord *Orrery*, the Earl of *Mountrath*, and Sir *Maurice Euſtace* were declared Lords Juſtices of *Ireland*, with a Commiſſion to hold a Parliament. It was he drew with his own Hand *The Act of Settlement*, which paſſed in this Parliament, as it is now printed.

In 1662, the Lords Juſtices were removed to make Room for the Duke of *Ormond*, who was conſtituted Lord Lieutenant, and Lord *Orrery* was made *Lord Preſident of* Munſter; to which Charge he repaired, and ſettled the Eccleſiaſtical and Military Affairs of that Province to univerſal Satisfaction. He was at no ſmall Charge in Penſions and Stipends to Spies, and by his Vigilance was the firſt who gave Notice to the Duke of *Ormond* of the Plot of *Jephſon* and others to ſeize the Caſtle of *Dublin*, which was by this Means prevented, and ſome of the Conſpirators brought to Puniſhment. The King acknowledged the great Service he had done upon this Occaſion in a moſt kind and affectionate Letter dated the 13th of *June* 1663.

The King had a vaſt Opinion of the Capacity of Lord *Orrery* for Council, and often ſent for him to aſſiſt and adviſe in important Matters; as for a Time did the Duke of *Ormond* in almoſt every Thing that related to *Ireland*. In 1666, the Duke made a Progreſs into *Munſter*. Lord *Orrery* ordered all the Train-bands out in Arms to guard him through each Barony, and waited on his Grace himſelf through the whole Province. Some ill People inſinuated to the *Duke*, that this Proceeding was too popular for a Subject, and was only intended to ſhew what he could do if he were diſobliged. A ſecret Miſunderſtanding was fomented upon this Occaſion between the *Duke* and him, which appeared afterwards too viſible, and was the Cauſe ſometime after of an Order from the King to Lord *Orrery* to lay aſide and diſſolve the Preſidency Court.

He had acquired ſo great a Reputation for his Judicial Capacity in his Management and Conduct of the Preſidential Court, that it is ſaid (*t*) both the

(*t*) Morris ibid.

King

King and the Duke of *York* offered the Great Seal of *England* to him, after the Fall of the Earl of *Clarendon*; but that his being much afflicted with the Gout prevented his accepting of a Poſt, which demanded a conſtant Attendance.

He ſtood on extreme good Terms not only with the *King* but alſo with the *Duke* of *York*; between whom he had the good Fortune to make up ſeveral Miſunderſtandings of a delicate Nature. He was ſent for both by the King and Miniſters, more than once, to *England*, to have his Advice in ſome Affairs of Importance. In one of theſe Journies he was no ſooner arrived, than he was impeached of High Treaſon by the Houſe of Commons, and with Difficulty obtained Time for his Appearance, until he had recovered from a Fit of the Gout. The King, without any Application from him, vouchſafed to write to the Houſe of Commons in his Behalf, and declared, that he had found Lord *Orrery* very loyal, and did not believe that any of the Things laid to his Charge were true. He appeared, and made a Defence full and ſatisfactory to the Houſe, and greatly to the Confuſion of his Enemies. It is ſaid (*u*), the *King* would not go to Dinner, until he heard how Lord *Orrery* came off. His Enemies did not venture to make any further Attempts on him.

While he continued in *London* he had ſeveral Conferences with the Heads of the diſſenting Teachers, endeavouring to perſuade them of the Iniquity of making a Diviſion in the Church by keeping up a ſeparate Party, and the Folly of rendring themſelves uſeleſs by adhering to ſcrupulous Things, acknowledged by themſelves to be in their own Nature indifferent: And to the Biſhops he preached up Moderation to their diſſenting Brethren; repreſenting how good a Work it would be, if they could find a Way to bring them into the Church, by making the Terms of Communion a little wider; telling them how barbarous a Thing it was to perſecute Men for their Opinions; "ſince it is Mens Belief "that rules Men, and not Men their Belief. But though no Fruits were produced from theſe Converſations, yet he was the real Occaſion of taking away the Writ *de Hæretico Comburendo*, and was reſolved, if ever he had come to Parliament again, to have attempted to take away the writ *de Excommunicato capiendo*, and to have provided another Puniſhment than Excommunication for ſmall Matters; ſo that Perſons ſhould be excommunicated for great Crimes, and puniſhed for leſs another Way. He was very much againſt the abſolute Form of Abſolution in the Viſitation of the Sick, and was only for a declarative and conditional Abſolution, thinking the other was aſſuming too much.

When the *Bill of Excluſion* was brought into the Houſe of Commons againſt the Duke of *York*, he declared, that he could never conſent to alter the Succeſſion; but that he thought it worthy the Care of the Parliament to provide, that neither the Liberties of the People, nor the eſtabliſhed Religion of the Country ſhould be endangered, if the Crown ſhould devolve on a Roman Catholick; and was therefore for laying ſuch Reſtrictions on the Duke of *York*, in Caſe he ſucceeded to the Crown, as would have put it out of his Power to have attempted on the Religion or Liberties of his Proteſtant Subjects.

He took his final farewel of *England* in 1676, and arrived in *Ireland* on the 4th of *Auguſt* that Year. He ſpent the Remainder of his Life principally in contemplation, reading the Scriptures, and other ſerious Studies, partly at *Caſtle-Martyr*, and partly at *Charleville*. In 1677 the Duke of *Ormond* was appointed Lord Lieutenant of *Ireland*, and had Orders to hold a Parliament; but the King obliged him to take Lord *Orrery*'s Advice about what was fit to be the Debates of it: And accordingly the Duke wrote to him on that Subject. He gave his Opinion very readily in five Sheets of Paper, wherein he propoſed a Method to ſecure the Nation from foreign and domeſtick Enemies, to encreaſe the King's Revenue, confirm Mens Eſtates, and advance and ſettle the Proteſtant Intereſt. This Advice was highly applauded, and he received Letters of Compliment on the Occaſion, both from the Lord Lieutenant and Lord Chancellor. This I think was the laſt publick Buſineſs he employed himſelf in, except the Overſight

(*u*) Ibid.

of

of building the new Fort at *Kingſale*, which he viſited in 1678. He died as he lived, like a Chriſtian and a Hero, on the 16th of *October* 1679, in the 59th Year of his Age, and left few behind him his Equals.

I ſhall give in Mr. *Budgell's* Words (*w*) the Character of this noble Lord, which he hath extracted in the main from the Memoirs of Mr. *Morrice*, who was his Lordſhip's Chaplain, and muſt be ſuppoſed to know the Particulars he relates.

" It is apparent from his Actions and Writings, that he had a large Portion " of Courage, Prudence, Wit and Learning. He ſeems to have been particu- " larly happy in what we uſually call *Preſence of Mind*; his Parts and Courage, " whenever he was hardeſt preſſed, afforded him *unuſual Succours*, and enabled " him with a ſurprizing Dexterity to extricate himſelf from the greateſt Diffi- " culties. We have ſeen him above being corrupted in the great Cauſe between " the *Roman* Catholicks and Proteſtants; and upon another Occaſion he re- " fuſed four thouſand Pounds, which *Charles* IId, who is known not to have " been ſo delicate on this Point, put into his own privy Purſe. Mr. *Morrice* " affirms, that he was vaſtly generous to Men of Merit in Diſtreſs, and chari- " table to the Poor; for the Benefit of whom he erected ſeveral *Schools* and " *Alms-Houſes*. His natural Parts were much improved by Literature; and his " Wit and Courage rendered ſtill more amiable by his Religion. He had a " natural Generoſity in his Temper: We have ſeen in what Manner he employ- " ed his Intereſt with the *Protector*; nor ought I to have omitted, that, when *Ireton* " had determined to deſtroy the Men, Women, and Children in an *Iriſh* Barony, " who, after he had once pardoned them, had rebelled a ſecond Time, the then " Lord *Brogbill* never left him, till he had perſuaded him to lay aſide ſo cruel a " Reſolution. His Perſon was of a middle Size, well ſhaped, and comely; his " Eyes had that *Life* and *Quickneſs* in them, which is uſually the Sign of great " and uncommon *Parts*. His *Wit*, his *Knowledge of the World*, and his *Learning* " rendered his Converſation highly entertaining and inſtructive."

Thus I have given a few Traces of this noble Lord in the Views of a Soldier, a Patriot, a Politician, a Chriſtian and a Scholar. It remains that I mention him as *a Writer*; and in this Character he was judged to be excellent. His Stile was ſmooth and elegant both in Proſe and Verſe, and he ſeems to have wrote with the ſame Eaſe as he ſpoke. A Critick (*x*) tells us, " He hath publiſhed " four Plays in heroick Verſe; wherein not only the true *Engliſh* Courage is " delineated to the Life, but the very Infidels and Barbarians are taught by his " Pen not only Humanity, but the higheſt Morality and Virtue." It hath been obſerved (*y*), that his Reputation in Poetry, joined to the Earl of *Roſcommon's*, was more than ſufficient to juſtifie their Country's Character in Point of Wit; which hath been then and ſince fully eſtabliſhed by others; (*z*) and as to ſolid and univerſal Learning, we may venture to put our *Uſher*, *Dodwell*, and *Robert Boyle* in Equipage with the greateſt Names among our Neighbours.—— To return to our Author, of whom another (*a*) ſays, " that he was a great Poet, great Stateſ- " man, great Soldier, and great every Thing, which merits the Name of Great or Good." Several have written Encomiums on him, particularly, Sir *William Davenant* and Mr. *Dryden* the former (*b*) in a pretty long Poem, and the other (*c*) in the Dedication of a Play to him. He publiſhed

The Iriſh *Colours diſplayed*; *in a Reply of an* Engliſh *Proteſtant to a Letter of an* Iriſh Roman *Catholick*. London 1662, 4to. This Piece was written againſt *Peter Walſh*; and was anſwered by him in a Tract, intitled, *The* Iriſh *Colours unfolded*, and both were addreſſed to the Duke of *Ormond*.

An Anſwer to a ſcandalous Letter, lately printed and ſubſcribed by Peter Walſh, *Procurator for the Secular and Regular Popiſh Prieſts of* Ireland, intitled, *A Let-*

(*w*) Memoirs. p. 116. (*x*) Langbain on Dram. Poets. p. 27. (*y*) Each. Hiſt. Engl. ad an. 1679. (*z*) Sir John Denham, Dean Swift, &c. (*a*) Anth. Walker's Funeral Sermon on the Counteſs of Warwick. p. 45. (*b*) Davenant's Works, Folio. London 1673. p. 275. (*c*) Rival Ladies.

ter deſiring a juſt and merciful Regard for the Roman *Catholicks of* Ireland, *&c.* Dublin 1662, 4to. London 1662, 4to.

A Poem on the Reſtoration; wherein he expreſſeth his own joyful Sentiments, as well as thoſe of the three Kingdoms. I believe it was never printed. But Mr. *Morrice* (*d*) mentions it.

A Poem on the Death of Mr. Abraham Cowley, which Doctor *Sprat* has prefixed to his Edition of Mr. *Cowley*'s Works, and Mr. *Budgell* hath publiſhed in his Memoirs; where he tells us, "that moſt of the Thoughts in it are *bold* and "*beautiful*, and that his Complaint, that a Man cannot bequeath his *Learning*, "which is the moſt *valuable* of all *Aquiſitions*, to his Friend, is extremely *Poe-*"*tical* and *Pathetick*." It appears from the Poem to have been written in the Year after the Fire of *London*, viz. 1667.

The Hiſtory of Henry *the* Vth, *a Tragedy*. London 1668, Folio. We are told, (*e*) that the Occaſion of writing this Play was a Diſpute which aroſe in the King's Preſence about writing Plays in Rhime, ſome ſaying it would ſpoil the Fancy, others, that it was not to be done; while Lord *Orrery* held a different Opinion. Upon which the King commanded him to make a Tryal that Way; and that this was what firſt ſet him on writing Plays, and that it was the firſt Play writ in Rhime. But the latter Part of this Aſſertion muſt be a Miſtake. For we had Plays in Rhime, and particularly the *Siege of Rhodes*, many Years before our Author writ his *Henry the Vth*.

Muſtapha, the Son of Solyman the Magnificent, A Tragedy. London 1668, Folio. 1667, Folio.

The Black Prince, A Tragedy. London 1672, Folio. King *Charles* the IId very much approved of this Play, when he had only ſeen a Part of it. For in the Concluſion of a Letter of Thanks to the Author for ſome Services, he let him know, that he was greatly pleaſed with that Part of the *Black Prince* he had ſent him, and conjured him to finiſh it; which if he could not do till he had a Fit of the Gout, he wiſhed him one immediately, to enable him to put the laſt Hand to it. It ſeems it was in ſuch Fits the Earl choſe to write.

Tryphon, A Tragedy. London 1672, Folio. Theſe four Plays were printed together. *London* 1690, Folio.

Parthenifſa, A Romance, three Volumes. London 1665, 4to. 1677 Folio. It is divided into ſix Parts; the laſt of which was wrote by the particular Command of *Henrietta Maria*, Dutcheſs of *Orleans*, and Daughter to King *Charles* Iſt, and dedicated to her. It is ſaid to yield neither in Beauty, Language, nor Deſign, to the Romances wrote by *Scudery* or *Calprenede*, thoſe famous *French* Authors of Romances; and few, who can reliſh that Sort of Writing, will diſlike it. But it is not finiſhed.

The Art of War. London 1677, Folio. Dedicated to the King, and commended by thoſe who underſtand Military Affairs, and is ſaid to be the beſt Treatiſe on the Subject at that Time in *Engliſh*. Yet it was not very well received, when it firſt came out, which prevented a ſecond Part intended by him.

When the *Dutch* War was under Debate in Council, he oppoſed it with all his Might, and upon the Occaſion wrote a *Poem* called,

His Dream, wherein he introduced the Genius of *France* perſuading the King to act according to *French* Principles, and the Ghoſt of his Father diſſuading him from it, and anſwering all the Arguments urged by the *French* Genius; proving from his own Misfortunes, that the Chief Treaſure and real Strength of a King lie in *The Affections of his People*. It was ſhewed to the King in Manuſcript, and much pleaſed him: But containing many *bold Truths*, it was never printed, and no body but the King had the Liberty to take a Copy of it.

He wrote *ſeveral Letters to a Perſon of Quality to draw him from the Errors of the* Romiſh *Religion*; which, in Mr. *Morrice*'s Opinion, were worthy (which they never did) of ſeeing the Light: The ſame Perſon aſſures us, that the Earl had writ a very *curious Account of what was done in the Court or Camp*, in which he

(*d*) Memoirs. M. S. (*e*) Ibid.

bore

bore any Share, or could ſpeak with Certainty. But theſe have been ſuppreſſed, or otherwiſe have miſcarried. The following Plays and Poems aſcribed to him, were printed after his Death, *viz.*

Mr. Anthony, a Comedy. London 1690, 4to.
Guſman, a Comedy. London 1693, 4to.
Herod the Great, a Tragedy, London 1694, 4to.
Altemira, a Tragedy. London 1702, 4to.

Poems on the Faſts and Feſtivals of the Church, never compleatly finiſhed, though printed. He began this Work the Year before he died, and he tells us in the Preface to it, that he undertook the Taſk to repair in ſome Degree the Loſs of Time he had caſt away on airy Verſes. Mr. *Budgell* obſerves, that his Poetry in this Compoſition runs very low.

The Earl of *Orrery* had a Grandſon named *Charles Boyle*, born at *Little-Chelſea* in *England*, educated firſt at the School of *Seven Oaks* in *Kent*, then at St. *Paul*'s *London*, and afterwards at *Chriſt-Church* in *Oxford*, under the Tuition of Dr. *Atterbury*, late Biſhop of *Rocheſter* and Dr. *Friend*. His elder Brother died without Iſſue in 1703, by which the Eſtate and Title of the Family deſcended on him, and he ſoon after married the Lady *Elizabeth Cecil*, Daughter to the Earl of *Exeter*. He was called into the Privy-Council of *England* by Q. *Anne*, created an *Engliſh* Peer, made Knight of the Order of the Thiſtle, obtained a Regiment, was made Major-General of Foot, and ſerved with great gallantry in the Battle of *Taniers*. The Queen made him Envoy Extraordinary to the States of *Flanders* and *Brabant*, and the late K. *George* I. continued him in his Command in the Army, made him one of the Lords of his Bed-Chamber, and Lord Lieutenant of the County of *Somerſet*. He voted for the Earl of *Oxford*, and on ſeveral Occaſions oppoſed the Meaſures of the Miniſtry, and never could be prevailed on to fall in with the *violent Humour* of thoſe Times. When the King went to *Hanover*, his Regiment was taken from him, upon which he reſigned his Poſt as Lord of the Bed Chamber in 1716, and on the 28*th* of *September* 1722 was committed to the Tower upon Suſpicion of Treaſon, and for being concerned (as was alledged) in *Layer*'s *Plot*. All his Papers were ſeized, and none of his Friends or neareſt Relations ſuffered to have acceſs to him. All the Comforts he had under this rigorous Confinement was a clear Conſcience, an undaunted Courage, and the hopes of a ſpeedy Relief by the *Habeas Corpus Act*: But this laſt failed him, being ſuſpended by Act of Parliament in the *October* following for a Year. His cloſe confinement brought him into a bad State of Health, and he was reduced to ſuch an extremity, that Dr. *Mead* applied to the Council in his behalf, and informed them, that he could not anſwer for his Life twenty-four Hours unleſs he was reſtored to his Liberty. Upon this Remonſtrance he was admitted to Bail, after ſix Months Confinement, upon the Recognizances of the Earl of *Burlington*, Lord *Carleton* and his own: Yet he only obtained his Liberty ſo far as to be ſent down to his Houſe at *Britwell* in Cuſtody of two Officers, in whoſe Company he was allowed to take the Air. His Conſtitution was ſo much injured by this Impriſonment that he never recovered it; though nothing like a Crime was ever proved upon him to the Day of his Death, which happened on the 28*th* of *Auguſt* 1731 in the fifty-ſeventh Year of his Age. He was the Inventor of that Aſtronomical Inſtrument, called after his Title, *The Orrery*, by which a Notion of the *Solar Syſtem* is eaſily obtained. His Character may be ſeen very well drawn by Mr. *Budgell* (*f*). While he was a Student at *Chriſt-Church* he publiſhed.

A Tranſlation of the Life of Lyſander; as it ſtands in *Plutarch*'s Lives in *Engliſh*: As alſo

The Greek Epiſtles of Phalaris, *with a* Latin *Verſion of Notes and his own.* Oxonii 1695, 8vo. This gave riſe to a warm Controverſy between him and Dr. *Bentley*, who publiſhed *A Diſſertation upon the Epiſtles of* Phalaris; in which he ſpoke with contempt of them, denied the Epiſtles to be genuine, and though he alledged the Edition publiſhed by Mr. *Boyle* to be a faulty and fooliſh one, yet he inſinuated that bad as it was, it was not Mr. *Boyle*'s. This obliged Mr. *Boyle* to vindicate the Edition in a Reply, intitled, *Dr.*

(*f*) Memoirs of the Family of the Boyles.

Dr. Bentley's Diſſertation on the Epiſtles of Phalaris, *&c. examined.* London 1698, 8vo. Commonly known by the Title of *Boyle* againſt *Bentley*. This engaged other Pens in the Quarrel, and made great noiſe in numbers of Books and Pamphlets. Our Author writ alſo *a Comedy*, intitled, *As you find it*; as alſo *ſeveral Copies of Verſes*, one particularly to Dr. *Garth* upon his *Diſpenſary*, and *a Prologue to one of Mr.* Southern's *Plays*.

There are alſo publiſhed by Mr. *Budgell* (g) *two Speeches of his found in his Cloſet among his Papers*; one upon a controverted Election of his own for *Huntingdon*; and the other *in Defence of Colonel* Codrington, *Governour of* Jamaica, *upon a Petition againſt him in the Houſe of Commons.*

I muſt not omit mentioning one of the Siſters of *Roger* Earl of *Orrery*, named *Mary Boyle*, the ſeventh Daughter of the great Earl of *Cork*, who was married to the Earl of *Warwick*, and was one of the moſt illuſtrious Patterns of ſincere Piety and ſolid Virtue, that this or any Age hath produced. She is introduced here as having writ ſome Pieces of Religion and Devotion, which Dr. *Anthony Walker* hath publiſhed with her Life and Funeral Sermon. London 1678. They are,

A Letter to the Lord Berkeley, *laying down Rules for holy Living.*

Occaſional Meditations upon ſundry Subjects.

Pious Reflections upon ſeveral Scriptures.

Robert Boyle, youngeſt and ſeventh Son to *Richard Boyle*, the firſt Earl of *Cork*, and in point of Learning the greateſt Man of that great Family, was born at *Liſmore* in the County of *Waterford*, the uſual Place of his Father's Reſidence, on the 25*th* of *January* 1626. After he had been well inſtructed in School Learning he was ſent to the Univerſity of *Leyden*, where having employed ſome Time in Study, he travelled into *France*, *Switzerland*, *Italy*, and other Countries, learned ſeveral Languages, and having ſatisfied himſelf with the Curioſities of *Rome*, he never much affected thoſe of other Places.

On his return Home he went to *Oxford* about the Year 1657, and there frequented the Society of the Virtuoſi in the Apartments of Dr. *Wilkins* in *Wadham* College, and with great Pleaſure and Expence purſued his beloved Studies of Natural-Experimental Philoſophy and Chimiſtry, into which he had got a conſiderable inſight during his Travels abroad. When King *Charles* the IId was reſtored to his Dominions Mr. *Boyle* ſettled at *London*, was one of the firſt and principal Members of the Royal Society, and the greateſt Promoter of the new Philoſophy. He erected an Elaboratory, wherein he employed many Men, and carried on Chymiſtry to the greateſt Perfection for many Years, yet without any view of increaſing his private Fortune, all the Fruits of his Laboratory being diſtributed *gratis* by his Siſter, and other Perſons to whoſe care he committed them.

At length this excellent Perſon, eminent for his great Virtues and Piety, as well as Learning died in a Celibate State on the 30*th* of *December* 1691, in the ſixty-fifth Year of his Age, about a Week after his Siſter, the Counteſs of *Ranelagh*, a Lady of extraordinary Parts and Virtues, with whom he had lived almoſt forty Years, and was buried near her in St. *Martin*'s Church, within the Liberties of *Weſtminſter*. Dr. *Gilbert Burnet*, Biſhop of *Salisbury*, preached his funeral Sermon; from whoſe Character of him I ſhall copy ſome part.

" He was the only Brother of five, that had none of thoſe Titles that found
" high in the World; but he procured one to himſelf, which, without deroga-
" ting from the Dignity of Kings, muſt be acknowledged to be beyond their
" Prerogative. He had a great and noble Fortune; but it was chiefly ſo to
" him, becauſe he had a great and noble Mind to employ it to the beſt Uſes.
" His early Piety received a vaſt increaſe from his Acquaintance with Primate
" *Uſher*. He did for many Years ſo exactly Study the Holy Scriptures in their
" Original Languages, that he could readily quote all remarkable Paſſages both
" in the *Hebrew* and *Greek*. His Veneration for the Name of *God* was ſo pro-
" found, that he never pronounced it without a diſcernible Pauſe. In all his

(g) Memoirs of the Family of the Boyles.

" Enquiries

" Enquiries into Nature his chief Deſign was to raiſe higher Thoughts in him-
" ſelf and others of the Greatneſs, Glory, Wiſdom and Goodneſs of *God*. He
" left by his Will a liberal Proviſion for a certain Number of well digeſted
" Sermons to be yearly preached, in order to evince the Truth of the Chriſtian
" Religion in general, without touching on the Controverſies among Chriſtians.
" He was at the Charge of a Tranſlation and Impreſſion of the New Teſta-
" ment into the *Malyan* Language, which he diſperſed over all the *Eaſt-Indies*.
" He gave a noble Reward to one who tranſlated *Grotius* of the *Truth of the*
" *Chriſtian Religion into* Arabick, was at the Charge of the whole Impreſſion,
" which he procured to be ſcattered up and down in thoſe Countries where the
" Language obtains: He gave 700 *l.* to the carrying on an Edition of the *Iriſh*
" *Bible*, which he diſtributed in *Ireland*, and contributed liberally to an Impreſ-
" ſion of the *Welſh* Bible, and of an *Iriſh* Bible for *Scotland*. He gave, during
" his Life, 300 *l.* to advance the Deſign of propagating the Chriſtian Religion
" in *America*; and as ſoon as he heard that the *Eaſt-India* Company were en-
" tertaining Propoſitions for the like Deſign in the *Eaſt*, he ſent in an hundred
" Pounds as a beginning and Example, but intended to carry it much further,
" when it ſhould be ſet on foot to Purpoſe. He never ſeparated from the
" Communion of the Church of *England*; yet was charitable in his Opinions
" towards Diſſenters: So that, as he ſhut himſelf up in no Party, neither did
" he ſhut out any from him. He was an Enemy to all Severities and Perſecu-
" tions on the account of Religion. When he underſtood what a Share of his
" temporal Eſtate conſiſted in *Impropriations*, he made large Preſents to the
" *Incumbents* in thoſe Pariſhes, and to the Widows of ſuch as died before he
" reſolved on this Charity. Two Diſtributions only that he made upon theſe
" Occaſions amounted to near 600 *l.* His Charity to thoſe in Want, and his
" Bounty to learned Men was extraordinary; yet without any Partialities of Sect,
" Country, or Relations; for he conſidered himſelf as a Part of the Human
" Nature, and as a Debtor to the whole Race of Men. Whatever he did this
" way was without the leaſt Oſtentation, and with that Secrecy, that even thoſe
" who knew all his other concerns, were Strangers to the Diſtributions of his
" Charities. The Biſhop himſelf, who was often made uſe of in that Article,
" declares, that for ſome Years his Charities exceeded 1000 *l.* a Year. He was
" decently chearful, and had nothing of that Moroſeneſs, to which Philoſophers,
" and Men of extraordinary Devotion are ſometimes inclinable. He withdrew
" early from Court and Publick Affairs; yet was always treated with Diſtinc-
" tion by his Princes. Whenever he had Occaſion to ſpeak of the Govern-
" ment, even in Times which he diſliked, and upon Occaſions which he ſpared
" not to condemn, yet he always did it with an exactneſs of Reſpect. He was
" well verſed in Rabinnical Learning, and the Fathers, was an abſolute Maſter
" of the Mathematicks, and knew the utmoſt in Geometry. Geography, Hi-
" ſtory and Travels were his Amuſements. He was expert in all Parts of
" Phyſick; only the Tenderneſs of his Nature made him leſs able to endure
" the exactneſs of Anatomical Diſſections: But for the Hiſtory of Nature, the
" Productions of all Countries, the Virtues and Improvements of Plants, Ores
" and Minerals, and the Varieties of them in different Climates, he was perhaps
" the perfecteſt and exacteſt Man in the World. But his peculiar and favourite
" Study was Chymiſtry; in which he engaged with none of thoſe ravenous and
" ambitious View that engage many in it. His Deſign was only to diſcover
" Nature, to ſee of what Principles Things were compounded, and into what
" they might be reſolved, and to prepare good Medicaments for the Bodies of
" Men. In ſhort his Knowledge, and great Performances this way are valued
" all the World over, and his numerous Writings univerſally eſteemed. He
" was of an exceeding weak and infirm Conſtitution, which obliged him to a
" very low diet, and this he obſerved ſo ſtrictly, that in above thirty Years he
" never once altered or exceeded the Quantity or Kind preſcribed." Theſe are
only a few Things extracted from a great Number of other Particulars related
of him by Biſhop *Burnet*.

The Philoſophical Writings of Mr. *Boyle* have been always eſteemed the moſt valuable Treaſures of the Kind the World ever ſaw; and have done an Honour not only to himſelf, but to his Country. He hath handled a vaſt Variety of Subjects with ſuch Eaſe and Simplicity, that he hath rendered them uſeful to all Degrees of Men, not only to the Philoſopher and Scholar, but to the Unlearned and Novice. It is truly ſaid (*b*) of him, "that he *animated* Philoſophy, and put "in *Action* what was before little better than a *ſpeculative* Science. He lays be- "fore us the Operations of Nature herſelf, and ſhews the Productions of foreign "Countries, the Virtues of Plants, Ores and Minerals, and all the Changes "produced in them by different Climates. In his Staticks, Pneumaticks, and "Hydroſtaticks he has ſhewn the Gravity of Bodies in almoſt every Medium; "how far their Motions depend upon their Gravity, and has demonſtrated, that "there are ſuch wonderful Qualities in the *Air* and *Water*, as no Philoſopher be- "fore ſeems even to have ſuſpected. His Obſervations and Diſcoveries in the "vegetable and animal World are no leſs curious. He has reſcued Chimiſtry "from the Cenſures it had long lain under, and has ſhewn, of what infinite Uſe "it is to Philoſophy, when kept within due Bounds. He has deſtroyed ſeveral "vulgar Errors in Philoſophy, and baniſhed the Notion of *Subſtantial Forms* by "ſhewing the true Origin of Qualities in Bodies; and the Experiments made "the Pneumatick Engine or Air Pump, of his own Invention, have demonſtrated "the Abſurdity of the common Notion, that *Nature abhorred a Vacuum*. The "Gentleman, the Merchant, and the Mechanick are all obliged to him for "many uſeful Diſcoveries, which muſt render his Name dear to Poſterity. So "great was his Modeſty (though in Truth he laid the Foundation for moſt of "the Improvements ſince his Time made in natural and mechanical Philoſophy) "that he confeſſes he has only drawn the Out-lines of Science, and deſires his "Writings may be conſidered only as imperfect Sketches. He has with great "Fidelity given an Account of the Proceſſes of his Laboratory; of his Optical "Hydroſtatical, and other Experiments, and few have doubted the Veracity "of ſuch Accounts, of which he was himſelf a Witneſs; though he has been "ſometimes cenſured for taking Things upon the Credit of other People. He "has writ alſo ſeveral Pieces of Divinity, and hath blended Religion and Philo- "ſophy ſo happily together, that he hath made them ſerve to illuſtrate and em- "belliſh each other." Several of his Writings have been tranſlated into *Latin*, and moſt of them more than once printed. I ſhall ſubjoin a Catalogue of them taken out of that publiſhed by *Samuel Smith*, Bookſeller, in the Year 1690, togegether with the Order of Time in which they were reſpectively publiſhed; obſerving that ſuch as have the Letter *L.* affixed to them in the Margin have been tranſlated into *Latin*, and thoſe with an Aſteriſk came out without the Author's Name; though it is not doubted but they are his.

L. *New Experiments Phyſico-Mechanical touching the Spring and Weight of the Air, and is Effects, made for the moſt Part in a new Pneumatical Engine.* Oxford 1660, 4to. 1662, 4to.

L. *A Defence of the Doctrine touching the Spring and Weight of the Air; propoſed by the Author in his new Phyſico-Mechanical Experiments, againſt the Objections of* Franciſcus Linus, *wherewith the Objector's* Funicular Hypotheſis *is alſo examined.* London 1661, 4to. 1662, 4to.

An Examen of Mr. Tho. Hobbes's Diologus Phyſicus de Naturâ Aeris, *as far as it concerns the Author's Book of new Experiments touching the Spring of the Air; with an Appendix touching Mr.* Hobbes's *Doctrine of Fluidity and Firmneſs.* London 1661, 4to. 1662, 4to. 1682, 4to.

L. *The Sceptical Chymiſt.* 1661, 8vo. 1680, 8vo.

L. *Phyſiological Eſſays, or Tentamina, written and collected at divers Times and upon divers Occaſions, with an Hiſtory of Fluidity and Firmneſs.* London 1662, 4to. 1669, 4to.

(*b*) Budgell's Memoirs, p. 110.

L. *An*

L. *An Experimental Hiſtory of Colours.* London 1663, 1664, 8vo.

Some Conſiderations touching the Uſefulneſs of Experimental Natural Philoſophy, propoſed in a familiar Diſcourſe to a Friend by way of Invitation to the Study of it. Oxford 1663, 1664, 1671, 4to.

Of the Uſefulneſs of Natural Philoſophy. Part II. Sect. I. of its Uſefulneſs to Phyſick, with an Appendix to Sect. I. of the II. Part. 1669, 4to.

Of the Uſefulneſs of Experimental Natural Philoſophy. Tom. II. containing the latter Section of the II. Part. Oxford 1671, 4to. —— The firſt of the three preceding Tomes contains five Eſſays. Firſt, of the Uſefulneſs of Experimental Philoſophy principally as it relates to the Mind of Man.—— Second, a Continuation of the former.—— Third, a further Continuation.—— Fourth, a Digreſſion concerning thoſe, who would exclude the Deity from intermeddling with Matter—— Fifth, The Diſcourſe, interrupted by Digreſſions, reſumed and concluded.

The II. Tome contains alſo five Eſſays.—— The Firſt, Of the Uſefulneſs of Experimental Philoſophy as to the Phyſiological Part of Phyſick.—— The Second, as to the Pathological Part of Phyſick.—— The Third, as to the Semeiotical Part of Phyſick.—— The Fourth, as to the Hygieinal Part of Phyſick—— And the Fifth as to the Therapeutical Part of Phyſick, in twenty Chapters.

The III. Tome contains ſix Eſſays.—— The Firſt, general Conſiderations about the Means whereby Experimental Philoſophy may become uſeful to Human Life.—— The Second, of the Uſefulneſs of Mathematicks to Natural Philoſophy.—— The Third, of the Uſefulneſs of mechanical Diſciplines to natural Philoſophy.—— The Fourth, that the Goods of Mankind may be much increaſed by the Naturaliſt's Inſight into Trades, with an Appendix.— The Fifth, of doing by Phyſical Knowledge what is wont to require manual Skill.—— The Sixth, Of Men's great Ignorance in the Uſe of natural Things.

An Experimental Hiſtory of Cold, and ſome Diſcourſes concerning new Thermometrical Experiments, and Thoughts about the Doctrine of Antiperiſtaſis; with an Examen of Mr. Hobbes's *Doctrine touching Cold.* 1665, 1683, 4to.

Attempts of a Way to convey Liquors immediately into the Maſs of Blood. Philoſ. Tranſ. *Dec.* 4th 1665.

Experiments on the Barometer or Ballance of Air, invented 1659, *communicated to Dr.* Beal, *who continued them.* Tranſact. *Feb.* 12, and March 12th 1666.

L. *Hydroſtatical Paradoxes made out by new Experiments, for the moſt Part Phyſical and eaſy; occaſioned by Monſieur* Paſchal's *Tract of the Equilibrium of Liquors, and of the Weight of the Air.* 1666, 1676, 8vo.

An Account of an Earthquake near Oxford, *and the Concomitants thereof.* —— Tranſact. April. 2d 1666.

New Obſervations and Directions about the Barometer,—— ibid.

General Heads for a Natural Hiſtory of a Country, great or ſmall—— ibid.

L. *The Origin of Forms and Qualities, illuſtrated by Conſiderations and Experiments in two Parts.* 1666, 1667, 8vo.

A Way of preſerving Birds taken out of the Egg, and other ſmall Fœtus's—— Tranſ. May 7th, 1666.

An Account of a new Kind of Baroſcope, which may be called Statical, and ſome Advantages and Conveniencies it hath above the Mercurial.——Tranſ. July 2, 1666.

A new frigorific Experiment, ſhewing how a conſiderable Degree of Cold may be ſuddenly produced without the Help of Snow, Ice, Hail, Wind, or Nitre, and that at any Time of the Year.——Tranſ. July 18th, 1666.

Trials propoſed to Dr. Lower *for the Improvement of transfuſing Blood out of one live Animal into another.*——Tranſ. February 11th, 1666.

Free Conſiderations about ſubordinate Forms; being an Appendix to the Origin of Forms and Qualities.——Reprinted with the former. 1667, 8vo.

A Letter to the Author of the Philoſophical Tranſactions, giving an Information of ſome Experiments made ſeveral Years ago, by injecting acid Liquors into the Blood, upon Occaſion of thoſe communicated by Signior Fracaſſati, *in a Letter written from* Oxford, October 19th, 1667.

New Experiments concerning the Relation between Light and Air (in ſhining Wood and Fiſh.)——Tranſact. January 6th, 1668.

Continuation of the ſame.——Ibid. February 10th, 1668.

A Continuation of new Experiments Phyſico-Mechanical, touching the Spring and Weight of Air, and their Effects; with a Diſcourſe of the Atmoſphere of conſiſtent Bodies.——Oxford 1669.

An Invention for eſtimating the Weight of Waters with ordinary Ballances and Weights. Tranſ. Auguſt 10th, 1669.

Certain Philoſophical Eſſays and other Tracts, ſecond Edition; *with a Diſcourſe about the abſolute Reſt of Bodies.*——London 1669, 4to.—The firſt Edition was publiſhed in 1662.

New Pneumatical Experiments about Reſpiration, upon Ducks, Vipers, Frogs, &c, Tranſ. Auguſt 8th, 1670.

L. *A Continuation of the ſame Experiments.*——Tranſ. September 12th, 1670.

L. *Tracts: about the Coſmical Qualities of Things: The Temperature of the ſubterranean and ſubmarine Regions, and the Bottom of the Sea; together with an Introduction to the Hiſtory of particular Qualities.*——Oxford 1670, 1671, 8vo.

Tracts: A diſcovery of the admirable Rarefaction of the Air, even without Heat. New Obſervations about the Duration of the Spring of the Air. New Experiments touching the Condenſation of the Air by mere Cold, and its Compreſſion with mechanical Engines, and the admirably differing Extenſions of the ſame Quantity of Air, rarified and compreſſed.——London 1670, 4to.

L. *An Eſſay about the Origin and Virtues of Gems.*— London 1672, 4to.

Some Obſervations about ſhining Fleſh, both of Veal and Pullets; and that without any ſenſible Putrefaction in thoſe Bodies. Tranſ. Decemb. 16th 1672.

A new Experiment concerning an Effect of the varying Weight of the Atmoſphere upon ſome Bodies in the Water; ſuggeſting a conjecture, that the Alterations of the very Weight of the Air may have conſiderable Operations even upon Men's Sickneſs or Health.——Tranſ. Feb. 24th, 1673.

Tracts: containing new Experiments touching the Relation between Flame *and* Air, *and about Exploſions. An Hydroſtatical Diſcourſe, occaſioned by ſome Objections of Doctor* Henry Moor, *&c. To which is annexed, an Hydroſtatical Letter about a Way of weighing Water in Water. New Experiments of the poſitive or relative Levity of Bodies under Water. Of the Air's Spring on Bodies under Water, and about the differing Preſſure of heavy Solids and Fluids.* London 1672, 1691, 8vo.

L. *Eſſays of the ſtrange Subtilty, great Efficacy, and determinate Nature of* Effluviums; *with new Experiments to make the Parts of* Fire *and* Flame *ſtable and ponderable, and about arreſting and weighing of* Igneous Corpuſcles; *and a Diſcovery of the Perviouſneſs of Glaſs to ponderable Parts of Flame.*—London 1673, 8vo.

A Letter of September 13, 1673, *concerning Ambergreece, and its being a Vegetable Product.*—— Tranſ. October 6th, 1673.

L. *Tracts: Obſervations about the Saltneſs of the Sea: An Account of the* Statical Hygroſcope, *and its Uſes; together with an Appendix about the Force of the Air's Moiſture; and a Fragment about the Natural and Preternatural State of Bodies. To all which is premiſed, a Sceptical Dialogue about the poſitive or privative Nature of Cold.*—— London 1674, 1691, 8vo.

L. *A Diſcourſe about the Excellency and Grounds of the Mechanical Hypotheſis, occaſionally propoſed to a Friend, annexed to another, intitled,* The Excellency of Theology compared with Natural Philoſophy.—*London* 1674, 8vo.

An Account of the two Sorts of Helmontian Laudanum; *together with the Way of the noble Baron* F. M. Van. Helmont (*Son to the famous* John Baptiſta) *of preparing his* Laudanum.— Tranſ. October 26th, 1674.

Tracts: Containing, 1ſt, *Suſpicions about ſome hidden Qualities of the Air; with an Appendix touching Cæleſtial Magnets, and ſome other Particulars.* 2dly, *Animadverſions*

verſions upon Mr. Hobbes's Problemata de vacuo. 3dly, *A Diſcourſe of the Cauſe of Attraction by Suction.*—London 1674, 1691, 8vo.

Some Phyſico-Theological Conſiderations about the Poſſibility of the Reſurrection, annexed to a Diſcourſe, entitled, The Reconcileableneſs of Reaſon and Religion.—London 1675, 8vo.

A Conjecture concerning the Bladders of Air that are Found in Fiſhes.——Tranſ. April 26th, 1675.

A new Eſſay Inſtrument invented and deſcribed by the Author, together with the Uſes thereof in three Parts. 1. *The Occaſion of making it, and the Hydroſtatical Principles it is founded on.* 2. *Deſcribes the Conſtruction of the Inſtrument.* 3. *Repreſents the Uſes; which, as relating to Mettalsare,* 1. *To diſcover whether a propoſed Guinea be true or counterfeit.* 2. *To examine divers other Gold Coins, and particularly, Half-Guineas.* 3. *To examine the new* Engliſh *Crown-piece of Silver.* 4. *To eſtimate the Goodneſs of Tin and Pewter.* 5. *To eſtimate Alloys of Gold and Silver, and ſome other Mettalline Mitures.*— Tranſact. June 21, 1675.

Ten new Experiments about the Weakned Spring of the Air, and ſome unobſerved Effects of the Air; with ſome Trials, whether, as the Spring of the Air may be divers Ways increaſed, ſo may not be weakned by other Ways than Cold or Dilatation. Some Experiments to ſhew the Change of Colours producible in ſome Solutions and Precipitations by the Operations of the Air. Tranſact. December 27th, 1675.

An Experimental Diſcourſe of Quick-ſilver growing Hot with Cold. Engliſh and Latin.—Tranſact. 21. February 1676.

Experiments, Notes, &c. *about the Mechanical Origin or Production of divers particular Qualities;* viz. *of Cold,—Heat,—Taſtes,—Odours,—Volatility,—Fixedneſs,—Corroſiveneſs,— Corroſibility,— Chymical Precipitation,— Magnetical Qualities,—Electricity: With a Diſcourſe of the Imperfections of the Chymiſt's Doctrine of Qualities, and ſome Reflections upon the Hypotheſis of* Alcali *and* Acidum.—London 1676, 1690, 8vo.

New Experiments about the ſuperficial Figures of Fluids; eſpecially of Liquors contiguous to other Liquors: Likely to conduce much to the phyſical Theory of the grand Syſtem of the World.——Tranſ. January 29th, 1676.

A Continuation of the ſame Experiments.——Ibid. February 26th, 1676.

The ſceptical Chymiſt, or Chymico-Phyſical Paradoxes, touching the Experiments whereby vulgar Spagyriſts are wont to endeavour to evince their Salt, Sulphur, and Mercury to be the true Principles of Things; to which in this ſecond Edition are ſubjoined divers Experiments and Notes about the Produciblenes of Chymical Principles.——Oxford 168c, 1690. 8vo.

L. *A ſecond Continuation of new Experiments Phyſico-Mechanical; in which various Experiments, touching the Spring of the Air, either compreſſed or artificial, are contained; with a Deſcription of new Engines to perform them.* 1680.

L. The Aerial Noctiluca, *or ſome* Phoenomena, *and a Proceſs of a factitious ſelf-ſhining Subſtance.*——London 1680, 8vo.

L. *The Glacial, or* Icy Noctiluca, *with a Chymical Paradox founded on new Experiments; whence it may be made probable, that Chymical Principles may be converted one into another.*——London 1680, 8vo.

L. *Memoirs for the natural Hiſtory of Human Blood, eſpecially the Spirit of that Liquor.*——London 1684, 8vo.

L. *Experiments and Conſiderations about the Poroſity of Bodies.* In two Eſſays. 1. *Of the Porouſneſs of Animal Bodies.* 2. *Of the Porouſneſs of ſolid Bodies.*—— London 1684, 8vo.

Short Memoirs of the natural Experimental Hiſtory of mineral Waters.——London 1684, 8vo.

An hiſtorical Account of a ſtrangely ſelf-moving Liquor.——Tranſ. Novem. 26th, 1685.

L. *Of the Reconcileableneſs of ſpecifick Medicines to the Corpuſcular Philoſophy; to which is annexed a Diſcourſe about the Advantages of the Uſe of ſimple Medicines, propoſed by Way of Invitation to it.*——London 1685, 8vo.

An Eſſay of the great Effects of languid and unheeded Motion. To which is annexed an experimental Diſcourſe of ſome unheeded Cauſes of the Salubrity and Inſalubrity of the Air, and its Effects.——London 1685, 1690. 8vo,

L. * *A free Inquiry into the vulgarly received Notion of Nature, in an Eſſay addreſſed to a Friend.* London 1685, 8vo.

* *A Diſquiſition about the final Cauſes of natural Things. With an Appendix of ſome uncommon Obſervations about vitiated Sight.*——London 1688, 8vo.

MEDICINA HYDROSTATICA: *Or Hydroſtaticks applied to the* MATERIA MEDICA; *ſhewing, how that by the Weight that divers Bodies uſed in Phyſick have in Water, one may diſcover whether they be genuine or adulterate. To which is ſubjoined, a previous Hydroſtatical Way of eſtimating Ores.*——London 1690, 8vo.

To theſe Dr. *Peter Shaw* (who hath lately publiſhed an accurate Abridgment of our Authors Philoſophical Works in 3 Vols. 4to. *London* 1638) hath added a few other Pieces, which were publiſhed after Mr. *Boyle*'s Death, *viz.*

Experimenta et Obſervationes Phyſicæ. London 1691, 8vo.

Natural Hiſtory of the Air. London 1692, 4to.

Medicinal Experiments. London 1718, 8vo.

Mr. Boyle's *Theological Works.* viz.

Seraphic Love. 1660, 8vo, many Times printed.

L. *Some Conſiderations touching the Stile of the Holy Scriptures.* London 1663, 8vo. Several Times printed in Latin.

* *Occaſional Reflections on ſeveral Subjects; with a Preliminary Diſcourſe of the Way of meditating there exemplified.*—— 1665, 8vo.

* *Of the Excellency of the Study of Theology, compared with that of Natural Philoſophy.* 1674, 8vo.

* *Conſiderations about the Reconcileableneſs of Reaſon and Religion.*

* *A Treatiſe of Things above Reaſon. To which are annexed ſome Advices about Things that are ſaid to tranſcend Reaſon.* London 1681, 8vo.

* *Of the high Veneration that Mans Intellect owes to God.* London 1685, 8vo.

* *The Martyrdom of* Theodora *and of* Didymus. London 1687.

The Chriſtian Virtuoſo: Shewing, that by being addicted to Experimental Philoſophy a Man is rather aſſiſted than indiſpoſed to be a good Chriſtian. Part. I. To which are ſubjoined. Firſt, *A Diſcourſe about the Diſtinction that repreſents ſome Things as above Reaſon, but not contrary to Reaſon.* Second, *The firſt Chapters of a Diſcourſe intitled, Greatneſs of Mind promoted by Chriſtianity.*— London 1690, 8vo.

I have omitted to mention another Writer of this Family, *Francis Boyle*, Lord *Shannon*, who publiſhed,

Moral Eſſays and Diſcourſes upon ſeveral Subjects, chiefly relating to the preſent Times. London 1691, 4to.

A Letter writ to an Atheiſtical Acquaintance upon his turning Papiſt in his old Age. London 1691, 4to.

The Father and Founder of this great Family, *Richard* the firſt Earl of *Cork*, may be introduced alſo amongſt the Writers, though not born in this Kingdom, yet as he lived the greateſt Part of his Life in it. For beſides his *True Remembrances*, which yet remain in M. S. in many Hands, there is extant,

A Letter from the Earl of Cork *to the State at* Dublin. London 1642, 4to. In which are to be ſeen ſome Things of the Affairs of *Ireland* worthy of Notice. Among the Archives of this Family preſerved at *Liſmore* are many Letters from him to the moſt conſiderable Stateſmen of his Age, together with their Anſwers, which deſerve a thorough Inſpection.

Ignatius Brown, was born in the County of *Waterford* in 1630, but educated in *Spain*; where in the twenty-firſt Year of his Age he was admitted into the Society of the Jeſuits at *Compoſtella*, and took on him the four Vows. He taught the *Belles Letters* in *Caſtile* for ſome Time, and was afterwards ſent on the Miſſion into his own Country; from whence removing into *France* he was made (g) Rector

(g) Sotvel. Bibl. Soc. Jeſu.

of

of the *Iriſh* Seminary at *Poictiors* in 1676 then newly founded. He died at *Valladolid* in 1679 in a Journey he made to *Madrid*, being appointed Confeſſor to the Queen of *Spain*. He writ and publiſhed under the feigned Name *J. S.* Inſtead of his own.

The unerring and unerrable Church in Anſwer to a Sermon of Andrew Sall *preached at* Chriſt-Church Dublin *in* July 1674. Printed 1675, 8vo. It is dedicated to the Earl of *Eſſex*, then Lord Lieutenant of *Ireland*, whom he Addreſſes in an ironical Way, and would fain perſuade him to hang *Sall* for changing his Religion.

An unerrable Church or none. Being a Rejoinder to the unerring and unerrable Church againſt Dr. Andrew Sall's *Reply, intitled, the Catholick and Apoſtolick Church of* England. Dedicated to the Duke of *Ormond*. 1678, 8vo. He is ſaid alſo to have written a Treatiſe intitled, *Pax Vobis*, which has been lately reprinted here; but when firſt printed I know not.

Andrew Sall, born at *Caſhell* in the County of *Tipperary*, was educated from his Infancy in the *Roman* Faith. He was ſent Abroad in his Youth in 1639 to compleat his Studies, and became Profeſſor of Controverſy in the *Iriſh* College of *Salamanca*, and afterwards Profeſſor of Divinity at *Pampelona*, *Placentia* and *Tudela*, having before been admitted into the Society of the Jeſuits, among whom he took the fourth Vow, and was made Profeſſor of Moral Theology in the College of the Jeſuits at *Salamanca*. At length being remanded to *Ireland* with the Title of Superior of the Miſſion of the Jeſuits in that Country, about the Year 1673, he retired to *Caſhell*, "deſiring (as he (*b*) ſays himſelf) to ſpend the "Remnant of his Days unknown, to prepare better for the long Day of Eter-"nity, which he reſolved when he firſt entertained the Thought of relinquiſhing "the Errors of his former Profeſſion, and ſticking to the Evangelical Doctrine "of the reformed Church."

Being under ſuch Diſpoſitions of Mind, and preparing his Concerns for that End, it happened that a Paper containing *the Reaſons of his Diſſatisfaction with the Romiſh Church, by Way of Soliloquy with God*, dropped from him, and fell into the Hands of ſome of that Communion; who ſo incenſed his former Friends and Relations againſt him by a Report, that he was already become a Proteſtant Miniſter, as made them out of a blind Zeal threaten to deſtroy him: Which being made known to *Thomas Price*, Archbiſhop of *Caſhell*, (who had been inſtrumental in his Converſion) and to the Mayor and other Proteſtant Gentlemen of that City, they beſtirred themſelves ſo generouſly for his Safety, that (as he ſays (*i*)) he reſembled it to that noble Proceeding of the Roman Governor *Claudius Lyſias* in defending St. *Paul* from the Conſpiracy of his Brethren againſt him. They ſent Meſſengers by ſeveral Roads to acquaint him of his Danger. They prepared a Party to protect him againſt any Violence, and diſpatched an Officer of Horſe with other Gentlemen to conduct him in Safety to *Caſhell*, and to prevail on him to go directly to the Archbiſhop's Palace for Protection, being not ſecure of Life in his former Habitation. From the Place he had this Notice given him he writ to the Nobleman, from whoſe Houſe he came, giving an Account of what had happened, "and aſſuring him, that though Neceſſity forced him "to put himſelf under the Protection of the Archbiſhop, yet he never would "declare againſt the Roman Church, while any Hope was left of being ſatisfied of "his Scruples; which was not to be performed by vulgar Cries, or empty "Pregnancies, but by ſolid and plain Reaſons grounded on the infallible Word "of God."

When he arrived at *Caſhell* he ſent the like Notice to the Vicar General of the Romiſh Clergy there, deſiring him, "that if any of their Biſhops, or other "Clergy, did intend to give him Satisfaction as to the Reaſons contained in his "Paper (which was among them) that they ſhould appoint him a Time and Place "of meeting, and they ſhould find his Heart and Ears open to Truth; being "reſolved to looſe his Life ſooner than the true Catholick and Apoſtolick Faith,

(*b*) See his Preface to a Book intitled, The Catholick Faith. &c. Out of which moſt of this Account is gathered. (*i*) Ibid.

"whereſoever

" wherefover he found it to be pure and uncorrupted. He omitted (as he fays) " no Labour or Pains, which he imagined could conduce to the Quietnefs of " his Mind and fettling him in his former Profeffion:" Neither did they omit any Diligence or Induftry to hinder his Separation from them.

The firft Return he had to this Invitation was a Letter from the Superior of the Jefuits in *Ireland* dated *May* the twelfth 1674, and figned *John Free*, alias *S. R.* defiring to know, whether he had forfaken the Catholick, and fided with the Proteftant Church, and promifing all Satisfaction in his Power touching his Doubts and Difcontents. *Sall* anfwered this Letter immediately, and declared, " that neither he nor any of his Society gave him any Difcontent; but that his " Diffatisfaction was of a higher Nature, and that it was a great Error to ima- " gine, that any Diflike of particular Perfons fhould work any Alteration of " that Kind; it being well known, how eafily he could Remedy any Difcon- " tents taken in *Ireland*, by repairing to his former Employments in *Spain*, " where he had no Reafon to doubt of a good Reception." This Letter miscarrying, the Superior wrote another to him on the fixteenth of *June* following, much to the fame Purpofe as the former, and defiring him to confider *unde et quo*, whence and whither he was going, and what great Inconveniencies might follow. *Sall* anfwered, " that he did for many Years confider with Prayer " and Study *undè et quo*, whence and whither he was going, and that the Grounds " of his Refolution thereupon would foon appear in Publick; and he defired " that the Superior would prevail on fome able Man of his Fraternity to reply " to his Reafons with Gravity and Modefty, fetting afide all accuftomed Acer- " bities, which, if ufed, would Confirm him and all Men of good Judgment " in a Diflike of their Way and Spirit."

On the feventeenth of *May* 1674 he made a publick Declaration of his embracing the Religion of the Church of *England* before the Archbifhop, and *Hugh* Bifhop of *Waterford* and others in the Church of St. *John* at *Caflell*, and foon after took a Journey to *Dublin*, where he received another Letter from the Superior of the twenty-fourth of *June*, earneftly craving an Opportunity of a private Conference, with an Offer of all Favour and Affiftance if he would desift, even then, from his Refolutions, and defiring him to fignify either in private or publick the Reafons of his Difcontent. *Sall* anfwered, that he conceived fome Inconveniencies in private Conferences of this Nature, and that the Cafe being already Publick, he judged the handling of it in publick to be more expedient both for the Service of God, and his own particular Satisfaction; the Matter receiving a more exact Trial that Way. On the fifth of *July* following he preached *a Sermon in Chrift-Church Dublin* before *Arthur* Earl of *Effex*, Lord Lieutenant of *Ireland*, and the Council, and therein declared the Reafons of his Difcontent with the Practices of the *Roman* Church in moft moderate Terms, defiring to be anfwered with the like Moderation, and without Scurrility; and about the fame Time he was made Chaplain to the Lord Lieutenant.

Upon his Arrival in *Dublin* he took up his Lodgings in *Trinity-College*, and was admitted to the Degree of Doctor of Divinity. In the Performance of the Acts preparatory to fuch a Degree, he publifhed *a Thefis in Divinity*, intended as a Juftification of his Refolution, containing two Conclufions touching the main Points in Controverfy between the two Churches. Firft, *That out of the* Roman *Church there was a fafe Way for Salvation.* Second, *That the Way of the Church of* England *was fafer to Salvation than that of the Church of* Rome. To this Thefis he invited all manner of Perfons, and obtained free Licence for them to appear and argue from the Vice-Chancellor, and the other Heads of the Univerfity. Several learned Men of the *Romifh* Communion attended, but none of them oppofed.

In *July* 1675 he went to *Oxford*, and was there created Doctor of Divinity, and in the Act of 1677 he fhewed himfelf a fmart Difputant in the Theological Vefpers, being then domeftick Chaplain to his Majefty, and dignified in *Wales*.

Having

Having long expected an Answer to the Reasons given in his Sermon for his discontent, at length during his absence at *Oxford* there came out a Shower of Books against him. The first that appeared on the Stage was one *J. E.* who published a Book intitled, *A Soverain Counterpoison prepared by a faithful Hand for the speedy Revivíscence of* Andrew Sall, *a late Sacrilegious Apostate.* Louvain 1674, 8vo.—But instead of an Answer to *Sall*'s Arguments against the Pope's Infallibility, Supremacy, Transubstantiation, Purgatory, Indulgences, and other Tenets of the *Roman* Church, his Book was stuffed with a few Common-Place Invectives against the Church of *England*, and at those who were instrumental in the Conversion of *Sall*, and was thought unworthy to be answered even by the Sober Men of the Church of *Rome*. The next Book published against him was intitled, *The bleeding* Iphigenia, *or an Excellent Preface of a Work unfinished, published by the Author's Friend, with the Reasons of publishing it*, which soon after appeared under the Title of, *The doleful fall of* Andrew Sall, both written by *Nicholas French*, titular Bishop of *Ferns*, a grave and antient Acquaintance of *Sall*'s. The fourth and last Book published against him was by *Ignatius Brown*, under the Fictitious Name of *J. S.* intitled, *The unerring and unerrable Church.*

The last Engine applied to recal *Sall* was a Bull of Pope *Clement* the Xth, assuring him in full Terms of an intire and absolute Remission of all that was past, and a favourable Reception to his former Condition. It came to his Hands in *October* 1675 or 1676, inclosed in a Letter of a few Lines in *Latin* without Subscription, inviting him to the Acceptance of the Favour offered, and concluding with Admonishments of Evil designed against him, if he did not consent to it. But he was unshaken in his Resolutions, and instead of complying, he published an Answer to the Books before-mentioned, of which the Reader will have an Account presently. *Sall* rested pretty quiet after this, and in 1680 returned to *Ireland* to live upon his Preferments there; which were, *The Prebend of* Swords, *the Rectory of* Ardmulchan, *and the Chantorship of* Cashell, where he continued in a weak State of Health to the time of his Death, which happened on the *6th* of *April* 1682, aged about seventy Years; and he was buried in St. *Patrick*'s Church, *Dublin*. The Books he writ are these,

A Declaration for the Church of England.

A Sermon preached at Christ Church, Dublin, *before the Lord Lieutenant and Council, on* Matth. 24. v. 15, 16, 17, 18. Dublin 1674, 4°.

True Catholick and Apostolick Faith maintained in the Church of England; *being a Reply to several Books published under the Names of J. E., N. N., and J. S., against his Declaration for the Church of* England. Oxford 1676, 8vo.—This Book in two Parts Doctor *Sall* dedicated to *Arthur* Earl of *Essex*, Lord Lieut. of *Ireland*; and it is indeed a solid and learned Discourse on the principal Controversies between the Churches of *England* and *Rome*.

Votum pro pace Christianâ, quo exponuntur et amoventur præcipua Obstacula pacis per Romanæ Ecclesiæ Ministros objecta, et ostenditur, quam immeritò pacem respiciant cum reliquis Christianis Ecclesiis, præcipuè verò cum Anglicanâ. Oxonii 1678, 4°.

Ethica; sive Moralis Philosophia, ex veterum et recentiorum sententiis, ad disputationem juxta ac Concionem, totiusque vitæ humanæ usum congruo ordine et rerum apparatu concinnata. Oxonii, 1680, 8vo. He designed, if he had lived to have published a Body of Philosophy.

John Jones, a Fellow of *Trinity* College *Dublin*, writ,

An Elegy on the much lamented Death of the Right Honourable the Earl of Mountrath. *To which is added, Hiberniæ Threnodia in eundem, & Hiberniæ & Mortis Dialogus.* Dub. 1661, 4to.

Threnodia in Obitum Honoratissimi Wentworthi Kildariæ Comitis, Baronis de Ophaliâ, &c. Sereniſſimo *Carolo* 2do. in hoc Regno ex conciliis. Dublinii, 1664, 4to.

Richard Head, the Son (*k*) of a Clergyman, who was murdered in the *Irish* Massacre of 1641, was educated for a short Time in the University of *Oxford*,

(*k*) Langbain's Dram. Poets. p. 246.

but could not profecute his Studies for want of a Support, and was taken away and bound Apprentice to a *London* Bookfeller. He afterwards fet up for himfelf in Partnerfhip with *Francis Kirkman*. He was a Man extremely addicted to his Pleafures; yet of excellent natural Parts, had they been improved by Virtue, or fixed by Solidity: But he had a Strange rambling Head, and neglected his Trade. He returned to his native Country, and ftayed fometime in *Dublin*, where he wrote a Play, which was acted privately with Applaufe. Going back to *London*, he followed his Trade again, and wrote feveral trivial Things for a Livelihood. At length, having paffed through many Wants and Afflictions, he (*l*) was caft away at Sea in his Paffage to the Ifle of *Wight*. The Books afcribed to him are thefe,

Hic et ubique, or the Humours of Dublin, *A Comedy*. London 1663, 4to.

The Engliſh *Rogue, deſcribed in the Life of* Meriton Latroon, *a witty Extravagant; comprehending the moſt eminent Cheats of both Sexes*. London 1667, 8vo. I. Part. There were three Parts more added by *Head* and *Kirkman*, the laſt of which was printed in 1680, and a fifth promiſed which did not come out.

Jackſon's *Recantation; or the Life and Death of the notorious Highway-Man, who was hanged in Chains at* Hampſted. London 1674. at the end of which is a Poſtſcript, teſtifying the ſaid Recantation to be true, written by *Samuel Swiftnix*, an *Iriſhman*, famous for his Adventures on the Road.

Proteus Redivivus, or the Art of Wheedling or Inſinuation, obtained by general Converſation, &c. London, 1675, 8vo. Ibid. 1684, 12mo, with ſeveral Additions and Songs.

Madam Wheedle; or the faſhionable Miſs diſcovered; with all her modeſt Pretenſions, and ſubtile Stratagems. London, 1678, 8vo.

A Diſcovery of O Braſil.

The floating Iſland, or a Voyage from Lambethiana to Ramalia.

Venus's Cabinet unlocked.

The Red Sea.

Nugæ Venales; or a Complaiſant Companion; conſiſting of Jeſts, Bulls, Novels, &c. The third Edition was printed in 1686, 12mo.—He wrote alſo a Pamphlet againſt Mr. *Robert Wild*, the Poet, in Anſwer to his Letter to Mr. *J. J.* upon his Majeſty's Declaration for Liberty of Conſcience; the Title of which was, *Moon-ſhine*.

Edmund O Meara, the Son of *Dermod O Meara* before-mentioned p. 108. was born in *Ormond*, but was a Doctor of Phyſick of the Univerſity of *Oxford*, and a Man of good Reputation in his Faculty. He practiſed both in *England* and *Ireland*, was one of the College of Phyſicians in *London*, and lived for ſome time at *Briſtol*. He died about the Year 1680, and was the Author of a Book intitled,

Examen Diatribæ Thomæ Williſii, Doctoris Medicinæ, & Profeſſoris Oxonienſis, de Febribus; cui acceſſerunt Hiſtoriæ aliquot Medicæ rariores. Londinii, 1665, 8vo. Amſtælodami, 1667, 12mo: and dedicated to Sir *Kenelm Digby*: To which is prefixed a Copy of *Latin* Verſes written by his Son, *William O Meara*, who was a Phyſician alſo. With it he reprinted his Father's Book before-mentioned, and added a Preface to it. He had two other Sons, one a Jeſuit, and the other a Major in the Army of King *James* the Second in *Ireland*, where he was killed in the late Wars. To this *Examen* of *O Meara*'s Dr. *Richard Lower* writ an Anſwer under the Title of, *Vindicatio Diatribæ Williſii*, and therein handles our *Ormonian* very courſely: But the right of the Diſpute I muſt leave to the Gentlemen learned in that Faculty.

Francis Birmingham, was a Franciſcan Frier of *Galway*, and writes himſelf *Franciſcus a Galviâ*. He taught Philoſophy at *Milan*; from whence he went to *Rome*, and was Jubilate Lecturer of Divinity of the College of St. *Iſidore*, and Definitor general of his Order: He wrote and publiſhed a Book, intitled,

De Sanctiſſimâ Trinitate. Romæ, — Folio. He was living about the Year 1680.

(*l*) Winſtanley's Lives of the Engliſh Poets, p. 210.

Stephen

Stephen Lynch, or *Stephanus a Galvia*, was alſo a Franciſcan Frier, and a *Galway* Man of the ſame College in *Rome*. He writ,

Promptuarium Scotiſticum: Which being left unfiniſhed, one *Vareſio* an *Italian*, of the Convent of St. *Francis de Ripa* at *Rome*, compleated and publiſhed it in two Tomes. Romæ—Folio.

Francis O Molloy, a Native of the *King*'s-County, was a Franciſcan Frier of the ſtrict Obſervance, Divine to ſome Cardinals, and Jubilate Lecturer and Profeſſor of Divinity in the College of St. *Iſidore* at *Rome*, as well as general Agent for the *Iriſh* in that City. He writ,

Sacra Theologia. Romæ 1666, 8vo.

Grammatica Latino—Hibernica Compendiata. Romæ 1677, 12mo. Of this Grammar Mr. *Edward Lhuid* hath given an Abſtract in his *Archæologia Britannica*. Tit. IX, and ſays of it, that it is the moſt compleat *Iriſh* Grammar extant; but it is yet imperfect as to the Syntax, and the Variation of the Nouns and Verbs. He further inſinuates, that *Molloy* was not the Author of it, but that it was compoſed by ſome body elſe, as he found by comparing it with a Manuſcript Grammar at *Louvain*, tranſcribed in 1669. Yet this is hard to conceive, ſince *Molloy* puts his Name to it, and ſpeaks of it in the Preface as his own Work. He alſo writ,

Lucerna Fidelium. Romæ 1676, 8vo. This Piece, though it hath a *Latin* Title, is written and printed in *Iriſh*; and contains *an Explanation of the Chriſtian Doctrine, according to the Faith of the Church of* Rome.

Auguſtin Gibbon de Burgo, D. D. an Auguſtin Hermit, was born in the County of *Mayo*, and was Provincial of his Order, and lived in *Germany*, in the Dominions of the Archbiſhop and Elector of *Mentz*, and chiefly in the Univerſity of *Erford*. He was living about the Year 1680; I cannot exactly tell when he died, but he was buried with great Solemnity at *Erford*, the Biſhop of *Meiſſen* preaching his Funeral Sermon. He hath written,

Luthero-Calviniſmus, ſive de Lutheraniſmo et Calviniſmo, Schiſmatico quidem, ſed reconciliabili. Erfordiæ 1663, 4to.

Conſiderationes, ſeu Conciones Prædicabiles, ſuper principales Virtutes Chriſtianorum, et Evangelia Dominicalia, et Feſtivalia.— Moguntiæ 1667, 4to.

Theologia Scholaſtica in D. Thomam. Tom. I. and II.—Moguntiæ 1669, 4to.

Tractatus Scholaſtico-Morales in Primam Secundæ D. Thomæ. —— Erfordiæ 1673, 4to.

Theologia Scholaſtica in Primam Secundæ D. Thomæ. Tom. Secundus.— Erfordiæ 1674. 4to.

Theologiæ Scholaſticæ. Tom. Secundus, D. Thomæ in Secundam Secundæ.— Erfordiæ 1675, 4to. He is ſaid to have written eight Volumes on the Writings of *Thomas Aquinas*.

Peter Talbot, Son of Sir *Willam Talbot*, was born of an antient Family in the County of *Dublin*, and was Brother to Colonel *Richard Talbot*, commonly called (*m*) about the Court of *England*, *Lying Dick Talbot*, whom King *James* the Second created Duke of *Tyrconnell*, and advanced to the Lieutenancy of *Ireland*. *Peter* was received into the Society of the Jeſuits in *Portugal* Anno 1635, being then but fifteen Years old, among whom he went through his Courſe of Philoſophy. He was put into Holy Orders at *Rome*, where he had for ſome Time ſtudied Divinity, and then returned to *Portugal*; from whence he removed into the *Low Countries*, and read Lectures of Moral Theology at *Antwerp*. He was ſuppoſed (*n*) to be the Perſon, who in 1656 reconciled King *Charles* IId, then at *Cologn*, to the Popiſh Religion, by which Monarch he was diſpatched ſecretly to *Madrid* to intimate to the Court of *Spain* his Converſion. Being a forward bold Man, vain and infinitely ambitious, and judged fit to advance the Deſigns of the Church of *Rome*, he was ſent into *England* at a Time when that Church was much oppreſſed, there by his Intrigues to help forward its Deſtruction. He got in with the People then in Power, and was intimate with

(*m*) King's State of Ireland. p. 112. (*n*) Carte 2 Vol. p. 172.

Cromwell

Cromwell himſelf, at whoſe Funeral (*o*) he was ſeen to walk among the Mourners in a black Cloak, which, as the Faſhion then was, he wore ſome Time after in Publick; and when General *Monk* declared for the *King*, he marched out with *Lambert* and his Party to oppoſe the Deſign.

Peter fled upon the Reſtoration; but the Year following came into *England*, and after the King's Marriage with the Infanta of *Portugal* was one of the Prieſts (*p*) who officiated in her Family. His buſy Nature did not ſuffer him to continue long in that Poſt. He was always whiſpering to the *Queen* ſome Story or other, and the Uneaſineſs which her Majeſty ſuffered in *October* 1662, upon Lady *Caſtlemain*'s being put about her, was imputed to his Inſinuations. He had unhappily, in talking of Lady *Caſtlemain*, made Uſe of a Word to the Queen, which in *Spaniſh* is uſed by Lovers to their Miſtreſſes, and which ſometimes ſignifies an *Enchantreſs*. The Queen, not having been uſed to the Language of Lovers, imagined the *Counteſs* was a real Sorcereſs, and cautioned the *King* againſt her. Upon the *King*'s Inquiry how the *Queen* came to entertain ſuch a Notion, the Fact was fixed upon *Talbot*, who being involved with the Duke of *Buckingham* in the Miſchiefs which then diſtracted the Court, he was ordered to depart the Kingdom. The Jeſuits thought him too buſy and factious a Perſon to be ſuffered even in their Society; and therefore it was thought, that by their Intereſt Pope *Clement* the IXth was prevailed on to diſpenſe with his Vows, and to advance him to the titular Archbiſhoprick of *Dublin*, to which he was conſecrated at *Ghent* or *Antwerp* on the 2d of *May* 1669.— *Peter Walſh* (*q*) affirms, that he was in the Year 1659 formally ejected out of the Society of the Jeſuits, but names not for what Cauſe, though he ſays he knew it, and the great Perſon who procured his Ejection.

Returning to his native Country, he did not lie idle; but was always forming Deſigns, and contriving Schemes for advancing the Popiſh Intereſt in *Ireland*. It was he that promoted the Perſecution of thoſe Regulars and Seculars, who had ſigned a Remonſtrance of their Loyalty to the King, and donounced them Excommunicate. In a Synod held at that Time in *Dublin* by the Popiſh Clergy he told the Aſſembly, "that the King had appointed him to overſee all the Clergy "of *Ireland*." The titular Primate, *Plunket*, a religious, quiet, good Man, was jealous, that this was an Authority aſſumed by *Talbot* without Grounds, and deſired to ſee it: For if he had ſuch an Authority, he would ſubmit to him. The other anſwered, that indeed he had it not under the Great Seal. *Plunket* replied, "that the Little Seal ſhould ſerve his Turn, but till one or other was "produced, he would take Care to overſee *Talbot*, and expected to be obeyed." Theſe arrogant Pretenſions of *Talbot* obliged *Plunket* to interpoſe his Authority as Primate, and to inhibit him from going to *England*, where he pretended his Preſence was neceſſary to prevent the Succeſs of *Peter Walſhe*'s Sollicitations to have the Remonſtrance put in Force. *Plunket*, otherwiſe a mild Man, made him upon this Occaſion a ſharp Anſwer; "that he had good Grounds to believe there "was no ſuch Matter, that he had the Reputation of meddling too much in "Affairs of State (which was contrary to the Canons and Orders of the Pope) "and for that Reaſon he inhibited him from going." *Talbot* was obliged to ſend to the *Nuncio* at *Bruſſels* for a Licence of Abſence, under Pretence of being required by his Majeſty to attend him in *England*.

When Lord *Berkeley* was appointed Lord Lieutenant in 1670, *Peter Talbot* wrote him a Letter expreſſed in ſuch high and mighty Terms, that his Excellency thought he imagined the whole Nation was at his Diſpoſal. Upon his landing *Talbot* waited on him, and was courteouſly received, and afterwards appeared in his Archiepiſcopal Character before the Council, a Thing without a Precedent ſince the Reformation, and was diſmiſſed without Puniſhment; though he had abſolutely refuſed to join in any kind of Recognition or Engagement of Loyalty. The Lord *Berkeley* did not care for the Man, and was incenſed at his

(*o*) Foxes and Firebrands. Part 2. p. 96. (*p*) Carte 2 Vol. p. 384. (*q*) Remonſtr. p. 528.

impudent

impudent Pretence to the King's Authority for overſeeing the *Iriſh* Clergy: But he was afraid of his Intereſt with the Duke of *Buckingham*, who had newly recovered his Power at Court; and therefore thought fit to ſmother his Reſentment, and to be ſhy of interpoſing his Authority in Favour of the perſecuted loyal Remonſtrants. At length this medling Man (when the *Popiſh Plot* was diſcovered in *England*) was ſecured in the Caſtle of *Dublin* in 1678, being ſuſpected of having a Hand in it. He had been out of the Kingdom ſome Years before, and had ſpent the two laſt at *Poole-Hall* in *Cheſhire*, in a bad State of Health, and terribly afflicted with the Stone and Stranguary. Thinking himſelf near his End, by Means of the Duke of *York* he obtained a Connivance from the Duke of *Ormond*, then Lord Lieutenant, for his Return home, upon Promiſe of behaving quietly, and not intermedling in any Affairs. He was ſeized at his Brother's Houſe at *Carr-Town*, in the County of *Kildare*, from whence he was removed in a Chair, and committed cloſe Priſoner in a miſerable helpleſs Condition. Nothing appeared againſt him from his Examinations, nor from thoſe of others. Yet he was continued in the Caſtle about two Years, and died in Confinement in the Year 1680.

He was a Man of good Parts and Learning, and wrote ſeveral Books all in *Engliſh*, except one; but they being printed in divers Places abroad, it is hard to get a Sight of them; and after the moſt ſtrict Searches I could only meet with two; ſo that I muſt be forced to retranſlate the Titles of moſt of them from the *Latin* of *Sotvellus*, which poſſibly may not be over exact in our Author's own Words.

A Treatiſe of the Nature of Faith and Hereſy. Antwerp 1657, 8vo.

A Catechiſm for Politicians, inſtructing them in divine Faith, and moral Honeſty. ——Antwerp 1658, 4to.——A Piece of as much Fiction, and Impoſture as Art or Malice could compile; being written purpoſely to throw the Cruelties acted in the Rebellion of 1641 upon the *Engliſh*.

The Nullity of the Proteſtant Church of England *and its Clergy.*——Bruſſels 1658, 8vo.

A Treatiſe of Religion and Government.——Ghent 1670, 4to.

A Confutation of the Principles of the Proteſtant Religion, as they are maintained by one Dr. Stillingfleet.——London 1672, 4to.

The Duty and Comfort of ſuffering Subjects, in a Letter to the Roman Catholicks of Ireland, *and particularly to thoſe of the City and Dioceſe of* Dublin.——Paris 1674, 8vo.

The Hiſtory of the Iconoclaſts.——Paris 1674, 8vo

An efficacious Remedy againſt Atheiſm and Hereſy; and eſpecially againſt the Hereſy of Thomas White, *alias* Blacklow, *in his Book de Staterâ Morum*, Condemned by the *Roman* Inquiſition Anno 1661, requiring more than moral Evidence to aſſent to Divine Faith. *Paris* 1674, 8vo.

The Hiſtory of Manicheiſm and Pelagianiſm; in which is ſhewn, that Thomas White, *alias*, Blacklow, *and his Followers have revived theſe Hereſies.*——Paris 1674, 8vo.

Primatus Dublinienſis, vel ſumma Rerum quibus innititur Eccleſia Dublinienſis in Poſſeſſione & Proſecutione ſui Juris ad Primatum Hiberniæ.——Inſulis 1674, 12mo. This Tract was written in Anſwer to the *Jus Primatiale* of *Plunket*, titular Archbiſhop of *Ireland*.

The Frier diſciplined, or Animadverſions on Frier Peter Walſhe's *new remonſtrant Religion*, publiſhed under the Name of *Robert Wilſon*. Ghent 1674, 8vo. and dedicated to the Duke of *Ormond*.

He is ſuppoſed to be the Author of a Paper intitled, *The Perſwaſions and Suggeſtions the* Iriſh *Catholicks make to his Majeſty King* Charles II. found in Collonel *Talbot*'s Houſe *July* 1ſt 1671, and publiſhed by Dr. *King* in his Appendix to the State of the Proteſtants of *Ireland*. *Sotvellus* ſays, that he had ready for the Preſs Anno 1676 a Book intitled,

Pugna Fidei et Rationis cum renaſcente Pælagianiſmo & Manæcheiſmo.

Mr. *Carte* (*q*) erroneouſly makes him the Author of *The Settlement and Sale of* Ireland, which more properly belongs to *Nicholas French*.

Oliver Plunket, a Secular Prieſt (as I have been lately informed, though others ſay a Benedictin Monk) was of an antient Family nearly related to that of the Earls of *Fingall*. I do not know where he received his firſt Rudiments of Learning; but he compleated his Studies in the *Iriſh* College at *Rome*, of the Foundation of Cardinal *Ludoviſius*, in which he made a great Progreſs, took his Degree of Doctor of Divinity, and became publick Profeſſor thereof in the *College de propagandâ Fide*; which Office he executed for twelve Years with great Sufficiency, and univerſal Applauſe. He was made titular Primate of *Ireland* by Pope *Clement* IX, and we are told (*r*) by what means he obtained that Dignity. The Lady D. D. had borrowed two hundred Crowns of an *Iriſh* Prieſt at *Bologna*, and rather than repay that Sum, procured the Archbiſhoprick of *Armagh* for *Plunket* by the Means of Cardinal *Roſpigliosi*, who, though he would not be at the Congregation on the Day whereon that Matter was to be done, yet he made Cardinal *Chigi* do it; and when Cardinal *Barberini* oppoſed the Nomination, *Chigi* told him, that it muſt be ſo. It is not probable that ſo good a Man as *Plunket* was any way privy to a Traffick of that Sort; nor is it conceivable how the Advancement of *Plunket* ſhould ſatisfy the *Bologna* Prieſt for his Money, unleſs *Plunket* was under Engagements to him. But what another Writer (*s*) tells us is more to the Purpoſe, *viz.* "That after many were pro-
"poſed, the Pope out of his mere Motion, and from the Knowledge he had of
"the Virtue and Learning of *Plunket*, advanced him to the Primacy about the Year 1669.

It happened to be a fatal Promotion to this religious, quiet, good Man. For he was hanged at *Tyburn*, having been accuſed for being concerned in the Popiſh Plot by ſome *Iriſh* Friers, who had been cenſured by him for their Lewdneſs. *Carte* (*t*) makes *Murphy* and *Moyer*, two profligate Fellows, who had been taken up for correſponding with and harbouring the Publick Robbers to be the Accuſers, and the Plot to be, an Invitation to the *French* to invade the Kingdom with twenty thouſand Men, and to land at *Carlingford*, and that *Plunket* was to liſt ſeventy thouſand Men to join them. However incredible in its own Nature this Charge was, yet in thoſe violent Times he was firſt committed to Newgate, *Dublin*, on the 6th of *December* 1679, where he continued near a Year, and about the End of *October* 1680 was removed to *London*, where he was cloſely impriſoned for ſeven months before he was brought to Trial, and then was convicted upon the ſuſpicious Evidence before-mentioned. He was executed at *Tyburn* on the 1ſt of *July* 1681. His Head was ſeparated from his Body, which was divided into four Quarters, and they were buryed in the Church-Yard of *St. Giles* in the Fields, where they reſted about two Years, and then were taken up and conveyed beyond Seas to a Monaſtery of *Engliſh* Benedictins at *Lambſpring* in the Dominions of the Duke of *Brunſwick* in *Germany*, where with great Ceremony they were reburied. But his Head is ſaid to be now preſerved in a private Monaſtery of Dominican Nuns at *Droghedah*, of which I have ſeen a Certificate made ſometime after his Death. In the Opinion of moſt People he was very innocent of what was laid to his Charge. "He was (*u*) a wiſe and a ſober
"Man; who was for living quietly, and in due Submiſſion to the Government,
"without concerning himſelf in Intrigues of State. He ſuffered very decently,
"expreſſing himſelf in many particulars as became a Chriſtian Biſhop."——He was the Author of a Book intitled,

Jus Primatiale; or the antient Right and Prebeminency of the See of Armagh *above all other Archbiſhopricks of the Kingdom.*——1672, 8vo. The Occaſion of this Diſpute concerning Precedency was very antient; but was revived at this Time by a Meeting in *Dublin* of all the *Iriſh* Archbiſhops and Biſhops of the *Romiſh*

(*q*) Hiſt. of Ormond 2. v. p. 383. (*r*) Athen. Oxon. vol 1. p. 221. (*s*) Archdekin's Theologia Tripart. Venetiis 1700. p. 227. (*t*) Life of Ormond Vol. 2. p. 513.
(*u*) Burnett's Hiſtory of his own Times. Vol. I.

Communion

Communion in *June* 1670, in order to ſubſcribe a Remonſtrance of their Loyalty to be preſented to Lord *Berkeley*, then Lord Lieutenant, each of them refuſing to ſubſcribe ſubſequently to the other. Upon the ſame Subject, many Years after, a Book was publiſhed in a fair Quarto, and printed in 1728, intitled, *Jus Primatiale Armachanum*, by *Hugh Mac-Mahon*, titular Archbiſhop of *Armagh*; to which he annexed another Treatiſe, intitled, *Proſecutio ejuſdem Argumenti contra Anonimum*; which *Anonymous* was a Jeſuit of *Clonmell*, one *John Heneſy*. The ſaid *Hugh Mac-Mahon* died in *Dublin* on the 2d of *Auguſt* 1737, in the 77th Year of his Age.

Peter Walſh was born at *Moortown* in the County of *Kildare*, and was a Frier of the Franciſcan Order, and of the College belonging to his Fraternity and Nation at *Louvain*, where he was Profeſſor of Divinity. Returning to *Ireland* he went to *Kilkenny*, and was an active Man among the Clergy at the Time the Pope's *Nuncio* was there; but was not of his Party. His Principles were honeſt and loyal, and he laboured with all his Might to perſuade the *Iriſh* Roman Catholicks to ſubmit to the King. After the Reſtoration, *Peter*, being *Procurator of the Romiſh Clergy of* Ireland, procured many of them to ſubſcribe "a Recog-"nition or Remonſtrance of their Loyalty to the King, and Abhorrence of the "Principles of the Rebels, and diſclaiming the Pope's Supremacy in Tempo-"rals." It was ſigned by *Oliver Darcy*, titular Biſhop of *Dromore*, fifty-four Regulars, and ſixteen or ſeventeen Seculars, as alſo by ten Noblemen, and a conſiderable Number of Gentlemen. He was ſo active in this Affair, that he drew on himſelf the Reſentment of the reſt of the Clergy, and particularly of *Peter Talbot*, titular Archbiſhop of *Dublin*. The Court of *Rome* was violent againſt this Remonſtrance, and paſſed Cenſures on it; becauſe the Pope's temporal Power was ſtruck at. In 1666 it was thought proper to ſuffer the *Romiſh* Clergy of *Ireland* to meet in Synod at *Dublin*, in order to authorize the Remonſtrance by a general Act of the whole Body. *Edmund Reily*, titular Primate of *Armagh* had given Aſſurances by Letter to the Government, that he would cauſe it to be generally received, if he might be ſuffered to return to the Kingdom, and appear at the Meeting. In Confidence of his Promiſe the King gave Orders for conniving at his Return, as well as at the meeting of the Clergy. But inſtead of minding his Engagement, he with all his Power oppoſed the Remonſtrance; and it was endeavoured to be ſet intirely aſide, by introducing a different *Formulary full of equivocal Expreſſions in the main Point of Obedience to the Crown in Temporals*. The Aſſembly broke up without coming to any Reſolutions. *Reily* and all the titular Prelates fled the Kingdom, except two decrepit bed-rid Biſhops; the Duke of *Ormond*, then Lord Lieutenant, thinking it neceſſary to proceed ſeverely againſt Perſons who had refuſed to give their lawful Sovereign any Security for their Allegiance. In the Government of the Lord *Berkeley* in 1670 the Scene was changed, and the *Anti-Remonſtrants*, by the Favour of the Duke of *Buckingham*, obtained by *Peter* and *Richard Talbot*, were taken under Protection, and were ſuffered to perſecute thoſe Regulars and Seculars, who had ſubſcribed the *Remonſtrance*. *Peter Walſh*, among other *Remonſtrants*, was denounced excommunicated, and perſecuted with ſo much Violence, that he found great Difficulties of ſupporting himſelf in his own Country; all Perſons being forbid by *Peter Talbot*, theu titular Archbiſhop of *Dublin*, to receive him into their Houſes, or to have any thing to do with him either in religious or civil Matters. He fled to *London*, repreſented his Grievances to the King, and beſought his Royal Protection. Freſh Orders were ſent to the Lord Lieutenant (as had been fruitleſly done before) to proſecute the *Anti-Remonſtrants*, and to put a Stop to their Perſecution of the loyal Clergy. Whether the Lord Lieutenant had private Inſtructions from the Faction in Power, or whether it were his own Inclinations, he could never be prevailed on to execute the King's Orders. The *Remonſtrators* were left to ſhift for themſelves, and in the End were cruſhed by the Power and Violence of their Adverſaries.

Peter

Peter Walſh, finding no Relief for himſelf or the loyal Remonſtrants, was obliged to ſpend the reſt of his Life for the moſt Part in *London*, and was maintained by ſome charitable Perſons of the Church of *England*; eſpecially by the Duke of *Ormond*, who being Seneſchal or Steward to the Biſhop of *Wincheſter* by a Patent from Biſhop *Morley*, with the Fee of a hundred Pounds a Year, ſettled it upon *Walſh* for his Subſiſtance during Life. He was much in the Favour of that Duke, who allowed him unuſual Acceſs and Liberties; and *Peter* never abuſed this Freedom but once, and that was in the Reign of King *James* II. He, who in forty Years Acceſs to his Grace, never touched upon his Religion, now thought it a proper Seaſon to try his Skill, and to Attack him upon that Subject. He confeſſed, that there were abundance of Abuſes in the Church of *Rome*, yet ſtill that it was ſafeſt to die in that Communion, and ſhewed him, that an open Renunciation was not required from any who were reconciled, except Eccleſiaſticks; and that if a Man did but embrace that Faith in his Heart, it was enough. The Duke replied, "that though he had Charity for ſuch as were edu-
"cated in the *Romiſh* Religion, and wanted the Opportunities of knowing thoſe
"Errors, which were confeſſed, and that he might have hoped well of his final
"End, if he had been thus bred, and thus invincibly ignorant; yet ſince he knew
"their Errors, he could never embrace what he ſaw cauſe to condemn; and won-
"dered, if the Condition wherein he was appeared ſo dangerous to him, why ſo
"good a Friend did not admoniſh him ſooner thereof." *Peter* ſaw that his Attempts were vain, and therefore deſiſted for the future. The famous Mr. *Dodwell* (*w*) took ſome Pains to convert our Author to the Proteſtant Religion; in hopes, that as he was caſt out of the Communion of the Church of *Rome*, he might be induced to embrace that of the Church of *England*. But all the Reaſon he gave why he would not come over, but choſe to be reconciled to the *Popiſh* Church, was, becauſe of its putting up Prayers for the Dead. "Theſe,
"ſaid he, can do me no harm, and they may do me good." He died in *September* 1687, having ſome few years before purged his Excommunication, and was buried in the Church of St. *Dunſtan* in the Weſt.

I muſt not omit the Character, which the Biſhop of *Saliſbury* (*x*) gives of *Peter Walſh*. "He was (ſays he) the honeſteſt and learnedeſt Man I ever knew
"among them, and was indeed in all Points of Controverſy almoſt wholly a
"Proteſtant. But he had Senſes of his own, by which he excuſed his adhering
"to the Church of *Rome*, and maintained, that with theſe he could continue in
"the Communion of that Church without Sin: And he thought no Man ought
"to forſake that Religion, in which he was born and bred, unleſs he was clearly
"convinced, that he muſt certainly be damned, if he continued in it. He was
"an honeſt and able Man, much practiſed in Intrigues, and knew well the
"Methods of the *Jeſuits*, and other Miſſionaries." The Works he wrote are theſe,

Queries concerning the lawfulneſs of the preſent Ceſſation, and of the Cenſures againſt all Confederates adhering unto it, with Anſwers, &c.— Kilkenny, 1648. He afterwards printed this Piece in his *Iriſh* Remonſtrance An. 1673.

The Iriſh *Colours folded*; in reply to a Tract intitled, *The* Iriſh *Colours diſplayed*, written by the Earl of *Orrery*. Publiſhed in the Year 1662.

A Letter to the Duke of Ormond, *deſiring a merciful Regard to the Catholicks of* Ireland, 1660.——— This Letter was anſwered by the Earl of *Orrery*, and inſerted before the Anſwer; which gave Occaſion to our Author to write,

Peter Walſh's Reply to the Perſon of Quality's Anſwer. Dedicated to his Grace the Duke of Ormond, Paris 1664, 4to.

The more ample Account, &c. London 1662, 12mo.——— The Subſtance of this Treatiſe is in his *Remonſtrance.*

Epiſtola ad Thomam Haroldum.——— 1672.

(*w*) Brokeſby's Life of Dodwell. p. 42. Dub. Edit.

(*x*) Hiſt. of his own Times. V. I. p. 110.

Hibernica

Hibernica, which I never ſaw, but am informed that it contains, as the Epiſtle to *Harold* does, an Apology for his Behaviour in Relation to the *Remonſtrance*, and a Vindication of thoſe who ſubſcribed it. It was printed before the Year 1673.

A Defence of Thomas *of* Canterbury.

The Hiſtory and Vindication of the Loyal Formulary, or Iriſh *Remonſtrance in* 1661, *againſt all Calumnies and Cenſures in ſeveral Treatiſes*; with a true Account and full Diſcuſſion of the Deluſory *Iriſh* Remonſtrance, and the other Papers framed and inſiſted on by the national Congregation at *Dublin* An. 1666, &c. A Part of this Work was printed in the Year 1669 as far as the End of p. 442, and there it breaks off abruptly in the midſt of a Quotation out of *Hoveden*, and the next Page begins the ſecond Treatiſe. But he accounts for this in his Preface; wherein he acquaints the Reader that he was admoniſhed for ſome unanſwerable Reaſons to hold his Hand for a Time, at leaſt with going on with the ſecond Part of the firſt Treatiſe, which is altogether made up of Matters of Fact; but that thoſe Reaſons being over in 1672 he purſued and finiſhed it—— printed An. 1674, Folio.——— This Treatiſe would have been an incomparable Piece, had it been leſs tedious.

To the Catholicks of England, Ireland, *and* Scotland, *and all other Dominions under his gracious Majeſty King* Charles II.—— 1673, Folio.

A Letter to the Internuncio de Vecchis at Bruſſels, *dated the* 12th *of* February, 1665. printed in *Engliſh* in his *Iriſh* Remonſtrance p. 533, Folio.

Four Letters on ſeveral Subjects to Perſons of Quality.—— London 1686, 8vo. They had been printed ſeparately before. The firſt printed in 1674 is addreſſed to the Earl of *Eſſex*, then Lord Lieutenant, praying Favour for the Loyal Remonſtant Catholicks of *Ireland* againſt reiterated Proclamations for their Baniſhment. The ſecond was written in 1675 to *Nicholas French*, titular Biſhop of *Ferns*, in anſwer to ſome Paſſages in his Book called, *The bleeding Iphigenia*, wherein that Writer juſtified the Rebellion as *a juſt, holy and neceſſary War*. The third was written in 1676 to the ſame Perſon, in anſwer to ſome Particulars in a Book of his called, the *doleful Fall of* Andrew Sall, wherein he repreſents the Church of *England* as partaking with all the Sects that ever had been from the Cainites to the Quakers: And in this Anſwer he vindicates the Church of *England* in the Doctrine of Repentance, Miniſtry of Reconciliation, Power of holy Orders, and the Chriſtian preaching of a good Life. The fourth is a long Letter to Dr. *Barlow*, Biſhop of *Lincoln*, writteu in 1684, being an Anſwer to a Book which that Prelate had writ againſt Popery. In this Letter *Peter Walſh* maintains the *Pope's Fallibility* in the ſtrongeſt Terms, and in whatever Conſideration he be taken, "either in that of a private Opiner, or a publick Teacher "even of the Univerſal Church, as Pope, as Vicar of *Chriſt*, as Succeſſor of "St. *Peter*, or as defining Queſtions and fulminating Cenſures by the Autho-"rity of *Peter* and *Paul* together." And this Opinion he ſupports by Quotations from an infinite Number of *Roman* Catholick Writers, and from the Deciſions of many foreign Univerſities, and Theological Faculties.

A Proſpect of the State of Ireland *from the Year of the World* 1756, *to the Year of* Chriſt 1652.—— London 1682, 8vo. He carries his Story no farther down than to the Year 1172, when K. *Henry* II. landed in *Ireland*. The ſecond Part, wherein he intended to handle the Affairs of *Ireland* from the Arrival of the *Engliſh* to his own Time, never appeared; the Author being probably diſcouraged by the ill Reception of the firſt Part. For he hath ſo intermixed tedious Digreſſions with the Story, that the whole is very perplexed and unpleaſant. It is by much the worſt of his Performances.

Cauſa Valeſiana, Epiſtolis ternis prælibata, in Anteceſſum fuſioris Apologiæ Cum Additamento de Carono. Londini 1684, 8vo. ——— This Piece is an Apology for his own and *Caron*'s Conduct in promoting the Loyal Remonſtrance.

He tells us himſelf (*y*), that he was preparing for the Preſs, *A compleat Hiſtory of all the publick Tranſactions of the late* Iriſh *Wars*. But I do not know that any ſuch Piece was ever printed.

Francis Walſh, a Franciſcan Frier, and perhaps a Relation of the aforeſaid *Peter*, ſtudied and taught Divinity at *Prague*, and was afterwards Guardian of the Convent of Franciſcans in *Dublin*. He writ,

An Iriſh *Dictionary*, which is in Manuſcript in Archbiſhop *Marſh*'s Library. He publiſhed a little Book on the Devotion of *the Chord*, intitled, *Funiculus Triplex*. Dublin, 8vo: And another Treatiſe, intitled, *The Ante-Deluvian World; or, A New Theory of the Earth, containing a clear Account of the Form and Conſtitution of the Terreſtial Globe before the Univerſal Deluge, proving it to be quite different from what it is at preſent; and alſo, of the Origin and Cauſes of the ſaid Deluge, ſubterraneous Cavities, Seas, Iſlands, Mountains*, &c. Dublin 1743, 8vo. Printed after his Death; in which he combats the Opinions of ſome modern Philoſophers. He was the Author alſo of another Treatiſe, under the Title of *Philoſophia vetus innovata*.

Valentine Greatreaks, an eſtated Gentleman, born at *Affane* in the County of *Waterford* in 1628, was remarkable for a wonderful Gift of healing the King's Evil, and other Ulcers and Pains by *ſtroaking* the Parts affected; whereby he is ſaid to have performed many Cures. He ſpent all his Income in Charity, and had generally Hundreds of poor People about his Houſe, waiting for the Application of his Touch. His Fame ſpread ſo wide, that the Court and Royal Society ſent for him into *England*. Mr. *Love* (*z*) aſſures us, that he could not remove his Pectoral and Rhumatick Pains; but that after he had unjuſtly ridiculed him, he was Witneſs to his curing the Falling Sickneſs beyond Credit; and further, that the Royal Society and other modern Philoſophers, not able to diſpute the Fact, found Words to define it, and called thoſe ſtrange Effects, "A Sanative "Contagion in his Body, which had an Antipathy to ſome particular Diſeaſes, "and not to others." Mr. *Thoreſby* in the Philoſophical Tranſactions gives remarkable Inſtances of Cures performed by this Gentleman; particularly of his own Brother, who being ſeized with a violent Pain in head and Neck, Mr. *Greatreaks* gave immediate Eaſe to his Head by only *ſtroaking* it with his Hand: That he then ſtroaked his Back, and the Pain fled to his right Thigh, then he purſued with his Hand to the Knee, from thence to the Leg, Ancle, Foot, and at laſt to the great Toe, where it grew more violent; but upon rubbing it there, it vaniſhed. He gives another Inſtance of his curing a white Swelling by driving the Pain downwards out of the Toes, after which the Swelling ſoon diſappeared. However, Mr. *Greatreacks* failing ſometimes of Succeſs, cauſed Mr. *David Lloyd*, Chaplain to the Charter-Houſe, to write a Book againſt him, intitled, *Wonders no Miracles; or Mr.* Valentine Greatreack's *Gift of Healing examined*. London 1666, in which he reflected much on our Author's Reputation: Whereupon Mr. *Greatreaks*, to vindicate himſelf, publiſhed an Anſwer, intitled,

A Brief Account of Mr. Valentine Greatreaks, *and divers ſtrange Cures by him lately performed; in a Letter to the Honourable* Robert Boyle *Eſqr.* — London 1666, 4to; to which are annexed the Teſtimonials of *Robert Boyle*, Dr. *Wilkcot*, Dr. *Cudworth*, Dr. *Patrick*, and ſeveral other eminent Men, to the Truth of the chief Matters of Fact therein related. But his Fame did not continue long after; and I am miſtaken if it was not on this Occaſion that Mr. St. *Evermond* wrote a Novel called, *The* Iriſh *Prophet*; wherein he ingeniouſly expoſes the People's Credulity. Yet after all, it is not to be admired, that ſtroaking the Parts affected ſhould ſometimes prevail in removing Pains, by promoting inſenſible Perſpiration, when it is conſidered, that chafing the Skin, or, as we call it, the Uſe of the Fleſh-bruſh, was reckoned among the Gymnaſtick Medicines of the

(*y*) Pref. to Remonſt. p. 50. (*z*) Memoirs of the Earl of Orrery. M. S.

Antients;

Antients; and it is a common Practice to cure a *Ganglion*, or *tendinous Tumor* by a conſtant chafing the Skin, and ſo it is of Rickets in Children: But then any Perſon could have done this as well as Mr. *Greatreaks*. One *James Fienachty*, an *Iriſh* Prieſt, made a great Noiſe before and after the Reſtoration, for curing all Sorts of Diſeaſes, (which he held to be the Effects of Poſſeſſion) by *Exorciſms* and *Stroaking*, and was followed for ſome Years by vaſt Numbers of People; but at laſt was diſcovered to be a meer Cheat. He printed a ſmall Book of his own Miracles, done in *London*. There is a long Hiſtory of him in the *Iriſh Remonſtrance*. Mr. *Greatreaks* was in *Dublin* about the Year 1681; how long he lived after I know not.

Piers Butler, Batchelor of Divinity (as I think) of the Univerſity of *Cambridge*, was admitted to the ſame Degree in the Univerſity of *Dublin* on the 10th of *July* 1667, and then made an Oration to the Pro-Vice-Chancellor, and the reſt of the Body of the College, which was printed under this Title,

Oratio in Inauguratione D. Petri Butler, *Sacræ Theologiæ Baccalaurei, pro admiſſione ad eundem gradum in Academiâ* Dublinienſi.— Dublinii 1667, 4to.

Henry Jones, Biſhop of *Clogher* and *Meath*, of whom ſee an Account, Vol. I. p. 159, 189. He writ,

A Relation of the Beginning and Proceedings of the Rebellion in the County of Cavan, *from the 23d of* October 1641, *to the 15th of* June 1642. Whereunto are added, *The Acts of the General Congregation of the* Roman *Clergy at* Kilkenny.—— London 1642, 4to.

A Remonſtrance of divers remarkable Paſſages concerning the Church and Kingdom of Ireland, *recommended by Letters from the Right Honourable the Lords Juſtices and Council of* Ireland, *to the Houſe of Commons in* England.—— London 1642, 4to.

St. Patrick's *Purgatory, containing the Deſcription, Original, and Demolition of that ſuperſtitious Place.*— London 1647, 4to. *John Richardſon*, Rector of *Belturbet*, and Dean of *Kilmacduach*, writ on the ſame Subject, under the Title of, *The great Folly, Superſtition and Idolatry of Pilgrimages in* Ireland, *eſpecially of that to St.* Patrick's *Purgatory*. Dublin 1727, 8vo; and Mr. *Hewſon*, Rector of St. *Andrew's, Dublin*, writ a Book, intitled, *A Deſcription of St.* Patrick's *Purgatory in* Lough-Derg, *and an Account of the Pilgrim's Buſineſs there.* Biſhop *Jones* alſo publiſhed ſeveral Sermons: *As* I. *A Sermon preached* at Chriſt-Church, Dublin June 29, *at the Conſecration of his Brother* Ambroſe, *Biſhop of* Kildare. Dublin 1667, 4to. II. *A Sermon of* Antichriſt, *preached at* Chriſt-Chorch.——Dub- 1676, 4to. III. *A Sermon at the Funeral of* James Margetſon, *Archbiſhop of* Ardmagh, *at* Chriſt-Church. Dublin, Auguſt 30th 1678. —— Dublin 1678. London 1679, 4to.

A Letter to Doctor Borlaſe, *of the ſeveral Rebellions in* Ireland.—— Printed in *Borlaſe*'s Preface to the Hiſtory of the Rebellion. He wrote alſo, as I am informed, a large Account of the Forty-one Inſurrection; the Manuſcript of which was ſuppreſſed after his Death; becauſe he did not ſpeak favourably of Affairs on the King's Side.

Sir *Henry Piers* of *Triſternagh* in the County of *Weſtmeath*, Baronet, Grandſon of *Henry Piers* before mentioned p. 102, in 1682, writ *A Chorographical Deſcription of the County of* Weſtmeath; a Copy of which in Manuſcript is in my Poſſeſſion. I believe he intended to publiſh it, there being prefixed to it a Dedication to *Anthony* Lord Biſhop of *Meath*.

Edmund Murphy, a ſecular Prieſt, and (as he calls himſelf) titular Chanter of *Armagh*, was one of the firſt Diſcoverers of the Popiſh Plot in *Ireland*, and an infamous Witneſs againſt *Oliver Plunket*, titular Archbiſhop of *Armagh*. He lived till towards the End of the Reign of King *Charles* IId, and writ,

The preſent State and Condition of Ireland, *but more eſpecially in the Province of* Ulſter. London 1681, Folio.—— It is a Pamphlet of eight or nine Sheets, and no Way anſwers the Title it bears; being only a Relation of the Robberies of *Redmond*

Redmond O-Hanlon, and other Tories in the Northern Parts, with whom he was an Accomplice.

Wentworth Dillon, Earl of *Roſcommon*, a Nobleman of great Wit, and fine Parts, was the Son of *James* Earl of *Roſcommon*; which *James* had been converted to the Reformed Religion by Archbiſhop *Uſher*, who took Care to have him well inſtructed in *Exeter* College in *Oxford*, where continuing ſome Years, he became a very accompliſhed Gentleman. Whether *Wentworth* had any Academical Education I cannot learn; but he was inſtructed in *Latin* by Doctor *Hall*, afterwards Biſhop of *Norwich*, to whoſe Tuition he was committed by the Earl of *Straſford*, and afterwards by the Advice of Primate *Uſher* he was ſent to *Caen* in *Normandy*, to compleat his Education under the Direction of the celebrated *Bochart*. He afterwards travelled to *Rome*, and grew familiar with the moſt valuable Remains of Antiquity, and particularly with Medals, of which he gained a perfect Knowledge, and ſpoke *Italian* with as much Grace and Fluency, as if he were a Native of that Country. Soon after the Reſtoration he returned to *England*, and was made a Captain of the Band of Penſioners to K. *Charles* IId, and Maſter of the Horſe to the Dutcheſs of *York*, who was afterwards Q. of *England*. He was accounted one of our beſt *Engliſh* Poets. "There appears in (*a*) his "Poetical Compoſitions the utmoſt Strength and Energy, with the moſt labou-"red and judicious Exactneſs; and that ſingle Poem called, *An Eſſay on tranſ-"lated Verſe*, hath in it ſo many juſt and maſterly Strokes, that in its Kind, it was perhaps never exceeded in the *Engliſh* or any other Language." Mr. *Dryden* among other Verſes in his Praiſe, hath theſe Lines.

The Muſes Empire is reſtor'd again
In *Charles*'s Reign, and by *Roſcommon*'s Pen.

And Mr. *Pope*, in his Eſſay on Criticiſm, ſays,

To him the Wit of *Greece* and *Rome* were known,
And ev'ry Author's Merit, but his own.

He died to the univerſal Regret of all witty and ingenious Men in *January* 1684, at his Houſe near St. *James*'s, then the Duke of *York*'s Court, and was buryed in *Weſtminſter* Abby. He writ and publiſhed,

An Eſſay upon tranſlated Verſe.—London, 1680 4to.—which hath been often reprinted.

Several Copies of Verſes and Tranſlations, with Prologues and Epilogues. Collected together in the Miſcellany Poems, and other Collections of Poems.—London, 1684, 1693, &c. 8vo.

Horace's *Art of Poetry tranſlated into* Engliſh.—London, 1680 4to.—Of this Tranſlation, which is in Blank Verſe, and reckoned a Maſter-piece, there have been many Editions. He alſo tranſlated Dr. *Sherlock's Caſe of Reſiſtance of the Supreme Powers* into *French*: And was the ſuppoſed Author of *A ſeaſonable Addreſs to both Houſes of Parliament concerning the Succeſſion*, &c. London, 1681, 4to.

Francis Harold was a Franciſcan Frier, and Lecturer of Divinity in the *Iriſh* College at *Prague*. He afterwards went to *Rome*, where he ſpent the remainder of his Life in the College of St. *Iſidore*, of which he was Librarian, and died there on the 18*th* of *March*, 1685. He undertook *An Abridgment of the Annals of the Franciſcans* (formerly publiſhed by his Uncle *Luke Wadding*) which, with a Continuation of them, he printed in Folio, Coloniæ, 1658. He alſo continued his Uncle's Book *Of the Writers of the Franciſcans*, publiſhed alſo at *Cologn* the ſame Year in Folio; and writ *The Life of* Luke Wadding, *which is prefixed to the new Edition of that Writer's Annals*. He was alſo the Author of a Book, with this gingling Title,

(*a*) Eaſt. Hiſt. Engl. under the Year 1684.

Lima

Lima Limata Conciliis, Conſtitutionibus Synodalibus, et aliis Monumentis, quibus Toribius Alphonſus Mogrovius, *Archiepiſcopus Limanus, Provinciam Limenſem, ſeu Peruanum Imperium climavit, & ad Normam Canonum Compoſuit; omnia ferè ex Hiſpan. Lat. Redita, notis & Scholiis illuſtrata a Franciſco Haroldo.*—Romæ, 1673, Folio.

One *Thomas Harold* was alſo a Franciſcan Frier of the ſtrict Obſervance, Jubilate Lecturer of Divinity, and Guardian of the Convent of his Order at *Kilkenny*. He writ a Tract intitled,

Narratio Facti, Juriſq; diſquiſitio, in lite jam vertente inter Reverendos admodum P. P. Franciſcum Coppingerum, et P. Geaonor, invictis rationibus, ſimul ac celebri Auctoritate roborata. Pariſiis, 1670, 4to.—The Cauſe of Writing this Book was thus. *Francis Coppinger* was appointed Provincial Vicar of his Order for *Munſter* in 1666 by *Idelfonſus Saltzanes*, General of that Order. *Geanor* by Miſinformation ſurreptitiouſly obtained an Order from the Protector of the Franciſcans at the Court of *Rome*, vacating the Letters Patent of the General, and for amoving *Coppinger* from the Office of Provincial Vicar, and *Geanor* was appointed by the ſaid Protector Provincial Vicar in his room. *Coppinger* appealed to the Pope from this Order, notwithſtanding which *Geanor* proceeded in the Exerciſe of his Office in contempt of the ſaid Appeal; which gave riſe to this Tract.

John Baptiſt Hacket, a Dominican Frier, and Profeſſor of Divinity, was (I believe) of *Fethard* (A) in the County of *Tipperary*: For he ſtiles himſelf, *Hibernus Fidardenſis*, which I take to be that Place, eſpecially as many of his Surname are planted in that Neighbourhood. He lived altogether in *Italy*, at *Milan*, *Naples*, but chiefly at *Rome*, where one of his Order told me he died, as near as he could gueſs, about the Year 1685. He wrote many Pieces both in Philoſophy and Divinity, of which the following only are come to my Knowledge, *viz.*

Controverſorium Theologicum, complectens omnes Tractatus Primæ ſecundæ Doctoris Angelici. Romæ, 1659. Folio.

Synopſis Phyſica.—Romæ, 1659, 12°.

Synopſis Theologica in Tractatum de fide, ſpe & Charitate. Romæ, 1675, 4°.

Synopſis Philoſophiæ. In 4 Tomes, 8vo. It is an Abridgment of a Work of *Johannes a Sancto Thoma*, a *Spaniſh* Dominican, and done by *Hacket* for the uſe of a Gentleman, who was afterwards Cardinal *Altieri*, to whom he had been Prceptor.

Thomas Tonge D. D. an Inhabitant, and (as appears to me) *Pariſh* Miniſter of *New-Roſſe*; but whether born in *Ireland* I am not poſitive. He publiſhed in *Latin*,

Meditationes Ευκτήριαι *et* Ευχαριστιαι, *quibus* Θεώριαι *Theologicæ reducuntur in* Πρᾶξιν. Dublinii, 1675, 12°. Dedicated to *Arthur* Earl of *Eſſex*, Lord Leiutenant.

Arthur Anneſley, Earl of *Angleſey*, Son of Sir *Francis Anneſley*, Baronet, afterwards Lord *Mountnorris* and Viſcount *Valentia*, was born in the City of *Dublin* on the 10*th* of *July* 1614, and was ſent a Fellow Commoner to *Magdalen* College in *Oxford* when he was about ſixteen Years old, where he continued three or four Years, carefully applying himſelf to Studies. In 1634 he removed to *Lincoln*'s-*Inn*, and there ſucceſsfully purſued the Study of the Law, till his Father ſent him to travel, and having made the tour of *Europe*, and continued ſome time at *Rome*, he returned into *England* in 1640, and was elected Knight for *Radnorſhire* in the Parliament aſſembled at *Weſtminſter* on the 3*d* of *November* that Year; but was removed upon a Petition for an undue Election. When the unhappy difference broke out between the King and Parliament, he took the Royal Side, and followed his Majeſty to *Oxford*, where he ſat in the Parliament held there in 1643. He afterwards reconciled himſelf to the *Weſtminſter* Parliament, and was by them made one of the Commiſſioners for taking care of the Affairs of *Ireland* in 1645, in which Employment he did good Service

(A) There are two Borough Towns of the Name of *Fethard*, one in the Barony of *Shelburn* and County of *Wexford*, the other in the Barony of *Middlethird* and County of *Tipperary*. There is alſo a Pariſh Church called *Fidhard* in the Dioceſe of *Elphin*.

for the Preſervation of the Proteſtant Intereſt. Henceforward he complied altogether with the Parliament, and *Oliver Cromwell*; after whoſe Death he joined with thoſe who were for reſtoring the King; for which Service he was ſoon afterwards called into the Privy-Council, created Earl of *Angleſey*, and made Vice-Treaſurer of *Ireland*. He grew greatly into the favour of the Court, and on the 22*d* of *April* 1673 obtained the invidious Poſt of Lord Privy Seal; which Office he enjoyed above nine Years, and then it was taken from him in *Auguſt* 1682 upon ſome diſpleaſure given to the King in an Affair between his Lordſhip and the Duke of *Ormond* about the Earl of *Caſtlehaven*'s Memoirs, of which the Reader ſhall be hereafter informed. Upon his Diſgrace he lived retired till a little before his Death; when he was getting into the Favour of K. *James* II. but was diſappointed of his high Views by a Quinſey, which took him off on the 6*th* of *April* 1686, in the ſeventy-third Year of his Age, leaving behind him a large Library of very choice Books. He was a Man of deep Politicks, very ſubtle and reſerved in the management of Affairs, of more than ordinary Parts, and one who had the command of both a ſmooth and a keen Pen. Like other great Men he has fallen under variety of Characters, has been blackned by ſome, and cleared by others; of the firſt Sort are *Anthony Wood*, (*b*) and the late Biſhop of *Salisbury* (*c*); and of the latter the Editors (*d*) of the *Biographia Britannica*, who ſeem to have done the moſt Juſtice to his Memory, which the others have taken Pains to aſperſe. He hath written ſeveral Pieces, ſome of which are publiſhed, as

Animadverſions on the Remonſtrance or Proteſtation of the Romiſh Clergy of Ireland, *ſubſcribed the* 15th *of* June, 1666. This Piece, being little more than half a Sheet, is printed in *Peter Walſh*'s Hiſtory of the Loyal Formulary. p. 762.

The Truth unveiled in behalf of the Church of England, *&c. being a Vindication of a Sermon on* 2 *Cor.* 5. 20. *preached by Mr.* John Standiſh *before the King*.—London, 1676, 4to.—This was ſmartly anſwered in a Letter to the Author of the Vindication of Mr. *Standiſh*'s Sermon; and alſo by Mr. *Robert Grove* in a Treatiſe intitled, *Falſhood Unmaſked*.

Reflections on that Diſcourſe, which a Maſter of Arts of Cambridge *calls, rational, concerning Tranſubſtantiation*. Printed with the former.

A Letter from a Perſon of Honour in the Country written to the Earl of Caſtlehaven: *Being Obſervations and Reflections upon his Lordſhip's Memoirs concerning the Wars of* Ireland.—London 1681, 8vo. In this Letter the Duke of *Ormond*, finding himſelf and his Government reflected on, wrote and publiſhed *a Letter to the Earl of* Angleſey to vindicate himſelf. To which *Angleſey* made a Reply in another, and printed it with the Duke's Letter. London 1682. Folio. The Duke upon this repreſented the Caſe in Writing to the King, and the Matter being brought before the Council, the iſſue of it was, that *Angleſey* loſt the Privy-Seal, was diſmiſſed from the Council, and his Letter to *Caſtlehaven* voted a Scandalous Libel. After this Lord *Angleſey* wrote,

A true Account of the whole proceeding between James *Duke of* Ormond, *and* Arthur *Earl of* Angleſey *before the King and his Council*.—London, 1682. Folio.

A Letter of Remarks upon Jovian.—London, 1683, 4to. *Jovian* was written by Dr. *George Hicks*, Dean of *Worceſter* (afterwards a Non-juror) in anſwer to *Julian* the Apoſtate, written by *Samuel Johnſon*, commonly called, *Julian Johnſon*.

After the Earl's Death ſome of his Manuſcripts were publiſhed, *viz.*

The Privileges of the Houſes of Lords and Commons argued and ſtated, in two Conferences between both Houſes, April, 19 and 22*d*, 1671. To which is added, *A Diſcourſe, wherein the Rights of the Houſe of Lords are truly aſſerted; with learned Remarks on the ſeeming Arguments and pretended Precedents offered at that Time againſt their Lordſhips*.

(*b*) Athen. Oxon. v. 2. p. 790. (*c*) Hiſt. of his own Times. v. 1. (*d*) Vol. I. p. 149.

The

The King's Right of Indulgence in Spiritual Matters, with the Equity thereof asserted. London, 1688, 4to. This Piece was published by *Henry Carè*, a noted turn Coat.

Memoirs of the Right Honourable Arthur *Earl of* Anglesey, *&c. Intermixed with Moral, Political and Historical Observations, by way of Discourse in a Letter. With a Letter of his Lordship's prefixed during his Retirement.* Published by Sir *Peter Pett.* London, 1693, 8vo.—He left behind him *The History of* Ireland in Manuscript, i. e. from the Rebellion in 1641 to the Restoration in 1660.

Ulick Bourk, Marquis of *Clanrickard*, who was Lord Deputy of *Ireland* in the Year 1650, writ *Memoirs*, which though compiled in the seventeenth Century, yet did not appear abroad till the Year 1722, when they were published under this Title.

Memoirs of the Right Honourable the Marquiss of Clanrickard, *Lord Deputy General of* Ireland, *containing several original Papers and Letters relating to the Treaty between the Duke of* Lorrain *and the* Irish *Commissioners. Published from his Lordship's Original M. S. To which is prefixed a Dissertation by way of Preface with curious Observations concerning the Antiquities of* Ireland. London, 1722, 8vo.—This Dissertation by no means answers what is promised in the Title.

Roger Boyle, Bishop of *Clogher*, of whom see an Account Vol. I. p. 191. and 213. He writ,

Inquisitio in fidem Christianorum hujus Sæculi. Dublinii, 1665, 12mo.

Summa Theologiæ Christianæ. Dublinii, 1681, 4to.

His Common Place Book on various Subjects, together with an Abstract of Sir *Kenelm Digby*'s Treatise of Bodies, is in M. S. in the College Library 2. 12.

Charles Molloy, a Native of the King's County, and a Lawyer of the Inner Temple, was the Author of an excellent Book, intitled,

De Jure Maritimo et Navali; or a Treatise of Affairs Maritime, and of Commerce in three Books.—London, 1681, 8vo. Of which there have been several Editions. He died under fifty Years of Age in 1690 at his House in *Crane-Lane* Court in *Fleet-street*, *London*.—There was a Gentleman of the Inner-Temple of both his Names living in 1724, and a Native of *Dublin*, who published some Comedies, *viz.*

I. *The perplexed Couple, or Mistake upon Mistake.* London 1714.—II. *The Coquet, or the* English *Cavalier.* London, 1718. III. *The Half-pay Officer, a Farce.*—London 1720.

Richard Archdekin, born in the County of *Kilkenny*, was admitted into the Society of the Jesuits at *Mechlin* or *Malines* in *Brabant* in 1642, in the twenty-third Year of his Age. He taught Divinity and Philosophy at *Louvain* and at *Antwerp*, where in 1676 he was Rector of the Students of the highest Class, had acquired the Reputation of an able Divine, and was afterwards Professor of Divinity. He died at *Antwerp* about the Year 1690. *Peter Talbot (e)* gives him the Character of "a good Father, but an incautious Writer." and another *(f)* quarrels with a Proposition advanced by him in his undernamed Theologia Tripartita *(viz.)* "That Absolution is not to be deferred to "habitual Sinners, 'till they are actually reformed," to which he opposes that saying of *Horace*. Epist. 2d. *Quo semel est imbuta recens servabit odorem testa diu*; and of *Catullus* Epigr. 77. *Difficile est Longum subito deponere amorem.* And from thence humorously makes these two, and other Pagan Authors, Anti-Jesuits. He wrote,

Of Miracles, and the new Miracles done by the Relicks of St. Francis Xaviers *in the Jesuit's College at* Mechlin.——Lovanii, 1667, 8vo. This Piece is in *English* and *Irish*.

Præcipuæ Controversiæ fidei ad facilem Methodum redactæ; ac Resolutiones Theologicæ ad omnia Sacerdotis munia, præsertim in Missionibus, accommodatæ.

(e) Primat. Dublinensis. *(f)* Abbe de la Berthier in his Parallel of the Doctrines of the Pagans and Jesuits. p. 48. English Edit.

Cum

Cum apparatu ad doctrinam ſacram. Cui acceſſit ſumma doctrinæ Chriſtianæ ſelectis Exemplis elucidata. The firſt Title is, *Theologia, Polemica, Practica, Sacra.*—Lovanii 1671, 8vo,

Vitæ et Miraculorum S. Patricii, Hiberniæ *Apoſtoli, Epitome, cum brevi Notitiâ* Hiberniæ.— Lovanii 1671, 8vo, printed with the former; which he afterwards reviſed and enlarged, and publiſhed under the Title of,

Theologia Tripartita Univerſa, ſive Reſolutiones Polemicæ, Practicæ, Controverſiarum et Queſtionum etiam recentiſſimarum, quæ in Scholâ et in Praxi per omnia uſum præcipuum habent; Miſſionariis, et aliis Animarum Curatoribus, et Theologiæ Studioſis, ſolerter accommodatæ. Editio quinta. Antwerpiæ 1682. III Vol. 8vo. If we may judge by the Number of Editions, this Book carried a vaſt Reputation abroad. I have ſeen the Eleventh Edition of it printed, *Venice* 1700, 4to, after the Author's Death, and for what I know, there may be others ſince. At the Time the Eighth Edition was undertaken, there were ſixteen thouſand of them diſpoſed of, and a great Demand for more.

He alſo wrote and publiſhed, *The Lives of* Peter Talbot, *Archbiſhop of* Dublin, *and of* Oliver Plunket, *Primate of* Ireland, which are printed in the Eleventh Edition of his *Theologia Tripartita.*

Sotvellus tells us, that he had a Book ready for the Preſs, intitled, *Theologia Apoſtolica.*

Another *Richard Archdekin*, a Franciſcan Frier, and titular Biſhop of *Killala*, lately publiſhed a Tract, intitled, *A ſhort View of the Practice of giving Money at Intereſt, being a Method of making eaſy the Conſciences of ſuch as give their Money at Intereſt, and acquitting them of the Guilt of unlawful Uſury, when they do not require extravagant or unuſual Intereſt, and take only what by Cuſtom and the Laws of the Land is allowed.* London 1734, 8vo. *John Scanlan*, a Dominican Frier, wrote ſevere Remarks on this Piece.

John O-Cullan, a ſecular Prieſt of the County of *Kerry*, was educated at *Thouloſe* in *France*, where he publiſhed a Tract under this Title,

Ordo Adminiſtrandi Sacramenta, et Officia quædam Eccleſiaſtica ritè peragendi, in uſum Sacerdotum qui Eccleſiaſticis Miſſionibus in Hiberniâ *funguntur.* Tholoſæ 1676, 12mo.

Neal Carolan, Pariſh Prieſt of *Slane* and *Stackallen*, in the Dioceſe of *Meath*, was ordained Prieſt by *Anthony Geoghagan*, titular Biſhop of *Meath* in 1662, and the ſame Year ſent to *Paris*, where he ſtudied Philoſophy in the College of *Graſſini*, and took the Degree of Maſter of Arts in the Univerſity of *Paris*. He then ſtudied Divinity in the College of *Navarr* under Doctor *Vinet*, Doctor *Sauſſoy*, and Doctor *Ligny*. He returned to his native Country in *June* 1667, and taught a private School for two Years in the Borders of *Meath*. In 1669 he was inſtituted into the Pariſhes of *Slane* and *Stackallen* by *Oliver Deſſe*, titular Vicar-General of the Dioceſe of *Meath*. In 1675 he was removed to the Pariſhes of *Painſtown* and *Brownſtown*, and in 1679 remanded back to *Slane*. It was here that Archdekin's *Theologia Tripartita*, and the *Touchſtone of the Reformed Goſpel*, were recommended to his Study by his Superiors, and for a long Time he thought them unanſwerable. But converſing with the Proteſtant Clergy of *Meath*, he came to underſtand, that *The Touchſtone* was an old Book vamped up with a new Title, and had been formerly publiſhed under the Name of *The Gag for the New Goſpel*. Upon which he procured Biſhop *Montague*'s Anſwer to it, and found, that it had groſsly miſrepreſented the Doctrine of the Proteſtants. This unfair Proceeding bred a Diſlike in him to the Book, and put him upon a ſerious Inquiry into the Reformed Doctrines; and the more he read in the Writings of the Proteſtants, the better he was reconciled to their Opinions, and liked thoſe of the Church of *Rome* the worſe: And this is the Reaſon he gives for his Converſion; which gave Riſe to a Book wrote by him, intitled,

Motives of Converſion to the Catholick Faith, as it is profeſſed in the Reformed Church of England. Dublin 1688, 4to. The Points he handles in this Book are, *The Infallibility of the Pope, Tranſubſtantiation, Half Communion, Image-Worſhip, and Prayers in an Unknown Tongue.*

George

George Walker had his Education in the Univerſity of *Glaſcow* in *Scotland*, but was Rector of *Donaghmore* in the County of *Tyrone*, where he was born. When the Prince of *Orange* landed in *England*, many of the Proteſtants of the North of *Ireland*, fearing Dangers from the Papiſts, fled for Safety to *Londonderry*, and among others, Mr. *Walker*; who after ſome Time was by the Inhabitants, and ſuch who had fled into the Town, made Governour of the Place; which he defended with great Courage and Conduct againſt the Forces of K. *James* IId, and miſerable Famine within the Town. When the Siege was raiſed he paſſed into *England*, and was favourably received by K. *William*, and all who wiſhed well to the Revolution. Returning home by the Way of *Oxford*, he had the Degree of Doctor of Divinity conferred on him. Afterwards, being Chaplain in the *Engliſh* Army, he engaged out of Character in the Battle fought at the River *Boyne*, where he died of a Wound he received on the firſt of *July* 1690. It was thought, had he lived, that he would have been promoted to the Biſhoprick of *Derry*, then vacant by the Death of *Ezekiel Hopkins* three Days before. He wrote,

A true Account of the Siege of Londonderry. —— London 1689, 4to. This Treatiſe was written againſt by ſome, who envied him the Glory of that brave Defence; upon which he publiſhed,

A Vindication of the true Account of the Siege of Londonderry *in* Ireland. London 1689, 4to.

Upon this Occaſion an anonymous Writer publiſhed, *An Apology for the Failures charged on the Reverend Mr.* George Walker's *printed Account of the late Siege of* Derry, *in a Letter to the Undertaker of a more accurate Narrative of that Siege.* Printed 1689, 4to.

One *John Makenzie*, Chaplain to a Regiment at *Derry* during the Siege, writ *A Narrative of the Siege of* Londonderry: *Or the late memorable Tranſactions of that City faithfully repreſented, to rectify the Miſtakes, and ſupply the Omiſſions of Mr.* Walker's Account. London 1690, 4to— To which a Friend of Mr. *Walker*'s writ an Anſwer under the Title of, *Mr.* John Mackenzy's *Narrative of the Siege of* Londonderry, *a falſe Libel: In Defence of Doctor* George Walker. London 1690, 4to.

John Mullan (*Molanus*) a Native of *Cork*, wrote (*b*) a Treatiſe, intitled,

Idea Conſtantiæ Togatæ; but when or where printed, or in what Form I know not, having never ſeen the Book.

Richard Peers was the Son of a Tanner in the County of *Down*, where he was educated a-while in Grammar-Learning: But his Father not being in Circumſtances ſufficient to breed him a Scholar, intended him for his own Trade. The Boy, diſliking his Father's Intentions, ran away from him, and getting a Paſſage to *Briſtol*, was received into the Family of a near Relation, who put him to School, and finding him capable of Learning, made Intereſt to get him into *Weſtminſter*-School, as a King's Scholar, under the famous Doctor *Buſby*. From thence in the Year 1665 he was elected a Student of *Chriſt-Church* in *Oxford*, being then upwards of twenty Years of Age, and fully qualified to be admitted into the Univerſity. After he had taken his Degrees in Arts, he was elected ſuperior Beadle. He married, and applied himſelf to the Study of Phyſick, and obtained a Licence for the practiſing it. He died at his Houſe in *Oxford* on the 11th of *Auguſt* 1690, and was the Author of ſeveral Pieces, *viz.*

Four Copies of Verſes on ſundry Occaſions. —— Oxford 1667, 4to. The Firſt is on *Doctor Fell*'s Return from the electing Students at *Weſtminſter*-School to be placed in *Chriſt-Church* in *May* 1666.

The Deſcription of the Seventeen Provinces of the Low Countries or Netherlands. — Oxford 1682, Folio, in large Royal Paper. It is the 4th Volume of the *Engliſh Atlas*, printed by *Moſes Pitt*.

A Catalogue of all the Graduats in Divinity, Law and Phyſick, Maſters of Arts, and Doctors of Muſick, who have been made in Oxford *from* October 1659, *to* July 1688.— Oxford 1689, 8vo.

(*b*) Ward's Life of St. Rumold. p. 192.

A Poem in Vindication of the late publick Proceedings, in the Way of Dialogue between a high Tory and a Trimmer. To which is added the High Tory's Catechism, in three Sheets in Folio

He tranſlated into *Engliſh the Life of Alcibiades* from the *Latin* of *Cornelius Nepos*: And had alſo a conſiderable Hand in tranſlating out of *Engliſh* into *Latin*, *Hiſtoria & Antiquitates Univerſitatis Oxonienſis*, in which Taſk he was engaged by Biſhop *Fell*: For he was a compleat Maſter of the *Latin* Tongue, and what he did that Way was excellent.

Allen Mullen or *Moulin* was born in the North of *Ireland*, and educated in the Univerſity of *Dublin*, where he took his Degree of Doctor of Phyſick, and practiſed in that City. He was an ingenious Man in his Faculty, a good Anatomiſt, and particularly eminent for his curious Diſſection of the Eye. He was a Member of the Philoſophical Society in *Dublin*, and of the Royal Society in *London*, to which Place he removed in 1686 on account of a ſcandalous love Intrigue, of which he was aſhamed. In 1690 the Earl of *Inchiquin* took him with him to his Government of *Jamaica*, he being deſirous of that Voyage; having a Mind to enquire after ſome Mines, which he heard were in thoſe Parts: But putting in at *Barbadoes* he met with ſome Friends who made him drink hard, which threw him into a Calenture of which he died. He hath written,

An Anatomical Account of the Elephant, accidentally burnt in Dublin *on* Friday June *the Seventeenth* 1681, *in a Letter to Sir* William Petty. *Together with a Relation of new Anatomical Obſervations in the Eyes of Animals, in a Letter to the Honourable* Robert Boyle, London 1682, 4to.

A Diſcourſe on the Diſſection of a Monſtrous double Cat, read before the Dublin *Society on the twenty ſecond of* Auguſt 1685. v. Philoſ. Tranſact. No. 174.

A Conjecture at the Quantity of Blood in Men; together with an Eſtimate of the Celerity of its Circulation. December 1687.——— Tranſact. No. 191.

An Account of the Experiment of the Injection of Mercury into the Blood, and its ill Effects on the Lungs.——— Tranſact. No. 191.

Some Experiments on a black ſhining Sand brought from Virginia, *ſuppoſed to contain Iron, made in* March 1689.——— Tranſact. No. 197.

Some Anatomical Obſervations on the Heads of ſeveral Fowl.——— Tranſact. No. 199.

Richard Parr, Son of *Richard Parr*, a Clergyman, was born at *Fermoy* in the County of *Cork* in 1617, his Mother being at his Birth fifty-five Years of Age. He was educated in Grammar Learning in a Country School then uſually taught by Popiſh Prieſts, and when he was eighteen Years old was ſent into *England*, and entered a Servitor in *Exeter* College in *Oxford*; where, by Favour of the Rector, Dr. *Prideaux*, he was after ſix Years Reſidence elected Chaplain Fellow of that College. In 1643 Primate *Uſher*, being then at *Oxford*, took Notice of him, made him his Chaplain, and carried him into *Wales*, where he lived ſometime in *Glamorganſhire*. He afterwards attended the Primate to *London*, where he married a rich Widow, and was promoted to the Vicaridge of *Ryegate* by the Preſentation of his Wife's Brother, and he ſtill continued Chaplain to the Primate, till that great Prelate died. In 1649 he reſigned his Fellowſhip in *Exeter* College, and not long after became Vicar of *Camerwell* in *Surry*, and for a Time Rector of St. *Mary Magdalen* in *Southwark*. After the Reſtoration he was created Doctor of Divinity, and refuſed the Deanery of *Armagh*, and an *Iriſh* Biſhoprick; contenting himſelf only with a Canonry of *Armagh*. He was ſo conſtant and ready a Preacher at *Camerwell*, that thereby he broke two Conventicles in his Neighbourhood, by outvying the Diſſenters at extemporary Preaching, which drew their Auditors from them. In this Courſe of conſtant preaching at *Camerwell* he continued near thirty-eight Years, in all which Time he was eſteemed a Perſon of great Piety, and of ſo regular and unblemiſhed Converſation, that the Non-Conformiſts could not find any Thing to object to him on that Score, which had no ſmall Influence towards bringing them over. He died at *Camerwell* on the 2d of *November* 1691, aged 74 Years, leaving behind him

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the Character of a Perſon of a generous, hoſpitable and genteel Temper, exceeding well-natured, and charitable to all ranks of Chriſtians. He writ,

Chriſtian Reformation, being an eaſy Perſwaſion to the ſpeedy Practice of it; propoſed to all, but eſpecially deſigned for the ſerious Conſideration of his dear Kindred and Countrymen of the County of Cork *in* Ireland, *and the People of* Ryegate *and* Camerwell *in* Surrey. London 1660, 8vo.

Sermons. I. *The Judges Charge, preached before the Judges of Aſſize at St.* Mary Overies *in* Southwark. London 1658, 4to.——II. *Chriſt's gracious Intention to Sinners,* &c. London 1661, 8vo.——III. *A Sermon at the Funeral of Dr.* Bretton. London 1672, 4to.

The Life of the moſt reverend Father in God James Uſher, *late Lord Archbiſhop of* Armagh, *Primate and Metropolitan of all* Ireland: *With a Collection of three hundred Letters between the ſaid Lord Primate, and moſt of the eminent Perſons for Piety and Learning in his Time, both in* England *and beyond the Seas,* &c. London 1686. Folio.

The Honourable *Robert Fitz-Gerald*, a Gentleman of the Houſe of *Kildare*, was a Sufferer in his own Perſon at the Revolution, being impriſoned for ſome time in the College of *Dublin*; from whence (after King *James* had loſt the Battle of the *Boyne*, and fled from *Dublin*) he obtained his Liberty, and was active and inſtrumental in preſerving the ſaid City from being fired and plundered by the Papiſts. He writ the two following Pieces, *viz.*

Salt-water ſweetned, or a true Account of the great Advantages of this new Invention both by Sea and Land; together with a full and ſatisfactory Anſwer to all apparent Difficulties. Dedicated to King *Charles* II. London 1683, 4to.

A full and true Account of the late Revolution in Dublin, *of what happened there from the Time of the Defeat of King* James's *Army at the* Boyne *the 1ſt of* July 1690, *till King* William's *Entry there. In a Letter from a Gentleman who was then Priſoner in the College of* Dublin *to another in* London, *dated* Auguſt 15th 1690. London 1690, Folio, in a Sheet and half. In this Letter are contained the Sufferings of the ſaid Mr. *Fitz Gerald* and others.

Sir *Richard Cox* was born on the 25th of *March* 1650 at *Bandon*, in the County of *Cork*.

His Father *Richard Cox* Eſq; Captain of a Troop in Major General *Jephſon*'s Regiment of Horſe, firſt employed in the Service of King *Charles*, afterwards of the *Engliſh* Parliament againſt the *Iriſh* Rebels, was third Son to *Michael Cox*, a younger Son of a reputable Family, fixed for many Years at *Biſhops-Cannings* near *Devizes* in *Wiltſhire*, and deſcended from Dr. *Richard Cox*, one of the Compilers of the Liturgy, Tutor to King *Edward* VI, and in the Reign of Queen *Elizabeth*, Biſhop of *Ely*.

Michael came into *Ireland* with a younger Brother's Portion in Money, ſettled near *Kilworth* in the County of *Cork*, and improved his Fortune ſo much in a ſhort time, that he was, at the breaking out of the Rebellion in 1641, worth ſix thouſand Pounds. But he could not eſcape the general Devaſtation, and nothing was recoverable by his Deſcendants after the Reduction of the Rebels but his Land, which was inconſiderable, and divided among many of them.

Sir *Richard*'s Mother was *Catherine*, Daughter to *Walter Bird* of *Cloghnakilty* Eſq; firſt married to Captain *Thomas Batten*, who was killed at the Siege of *Dungarvan* in the County of *Waterford*.

Captain *Richard Cox* was a Man of great Strength and Courage, and ſignaliſed himſelf in ſeveral Battles againſt the *Iriſh*; but was in *July* 1651 baſely murdered by Captain *Norton* of the ſame Regiment, by a Stab with a Penknife in his Back; and his Widow, being quite overcome by this ſecond Loſs, pined and languiſhed until the Winter of the Year 1652, and then died; ſo that Mr. *Cox* became an Orphan before he was full three Years of Age; but happily fell into the Hands of his Mother's Father, who took as much Care of him as of his own Children, until the Year 1659, in which he alſo died. His Uncle, *John Bird* Eſq; then took him under his Protection, and put him to an ordinary *Latin* School at *Cloghnakilty*; where he ſoon diſcloſed a ſtrong Inclination to Learning,

Learning, which he ſo eagerly purſued, that having no other School Book but a Grammar, he conſtantly tranſcribed his Leſſons from his School-fellows Books; by which Means what he learned was deeply imprinted on his Mind, and his Writing was wonderfully improved without the Aſſiſtance of a Maſter. At this School he continued until he had learned what is uſually acquired in ſuch inferior Schools, and, not having a Fortune ſufficient to carry him through a regular Education, he ſpent three Years in the Country, not in Idleneſs, but in reading ſuch Hiſtories as he could borrow.

An. 1688. Being now eighteen Years old, and fuller of Reflection than was common at that Age, his active Spirit would not longer ſubmit to a Courſe of Life ſo unprofitable to a Perſon in his Condition: He therefore at once came to a Reſolution of extricating himſelf from it by ſome honeſt Means, and by his Uncle's Conſent, and under his Countenance, he practiſed as an Attorney in ſeveral Manor-Courts, where his Uncle was Seneſchal, for three Years: In which Time, beſides Cloathing and maintaining himſelf decently he laid by fifty Pounds. He was now of Age, and in Poſſeſſion of his Father's Lott for his Arrears, which fell in *Galway*, and yielded twenty-ſix Pounds *per Ann.* Beſides this he ſold an Intereſt near *Kilworth*, which was left to him by his Grandfather, for an hundred and fifty Pounds payable by Gales in four Years; and with this little Stock was bold enough to apply himſelf to a Profeſſion ſuitable to his Birth, and ſettled at *Gray's-Inn* in *September* 1671.

He confined himſelf cloſely to the Study of the Law, and was taken ſo much Notice of for his Diligence and Improvement, that in the Summer of 1673 he was made one of the Surveyors at Sir *Robert Shaftoes* Reading. The Reader fell ill two Days before he was to perform his Part in the Hall, and Mr. *Cox* was pitched upon by Sir *Robert* himſelf to ſupply his Place; who, though on ſo ſhort a Warning, argued the Readers Caſe ſo much to the Satisfaction of a numerous Audience, that he was called to the Bar the *Monday* following with great Applauſe, and was offered very conſiderable Advantages by Sir *Francis Radcliff*, afterwards Earl of *Derwentwater*, to ſettle near him in the North of *England*; which he with Gratitude declined, and returned to *Ireland* the ſame Year.

He ſoon after married Mrs. *Mary Bourne*, who was eſteemed a very conſiderable Fortune; and was ſo truly, if it had been well payed: But being in the Hands of her Mother, a Woman of bad Œconomy, it was drawn from her in ſuch ſmall Sums, and with ſuch little Satisfaction, that Mr. *Cox*, whoſe Education at *Gray's-Inn* had conſumed the greater Part of his ſmall Fortune, was diſabled and diſcouraged from puſhing forward in his Profeſſion. This Accident was near fruſtrating all his former ſucceſsful Efforts: For in a Fit of Deſpair, very unequal to the other Parts of his Life, he took a Farm near *Clogbnakilty*, and there ſat down for ſeven Years. At length being rouzed from his Lethargy by a great Increaſe of his Family, he was by the Intereſt of his good Friend Sir *Robert Southwell* elected in the Year 1680 Recorder of *Kinſale*, and removed to *Cork*, where he practiſed in the Profeſſion of the Law with great Succeſs.

But here it is neceſſary to go a little back to relate an Incident of his Life, to which his future Fortune may be juſtly aſcribed. In *April* 1679 he was choſen Chairman at the Quarter-Seſſions for the County of *Cork*, held at *Bandon*. It was the critical Time, when it became faſhionable for all Perſons, who ſought Favour at Court, to ridicule the popiſh Plot. With the Zeal and Sincerity of *a good Proteſtant*, He took Occaſion to expoſe in his Charge the Villanies, the Cruelties, and the Impoſtures of Popery, with ſuch good Spirit and Senſe, that he mightily animated the Proteſtants, and as highly provoked the Papiſts. So ſenſible were the former of the great Service done them by this ſeaſonable Charge, that in a Body they publickly returned Thanks for it that Day; and one of them ſaid "that he muſt expect that the Revenge of the Papiſts, if ever it "fell into their Power, would be proportioned to his Merit with the Pro-"teſtants." Mr. *Cox* replied, "that he was not in Danger; for he had ſtudied "them

" them thoroughly, and therefore would never truſt them, nor live under their " Juriſdiction." Accordingly ſoon after *Tirconnel* had taken the Sword of State into his Hand, Mr. *Cox*, foreſeeing the Storm that would fall on the Proteſtants, in 1687 quitted his Practice, which was then very conſiderable, and his Eſtate at that Time 300 l. *per Ann.* and removed with his Wife and five Children to *England* and ſettled in *Briſtol*.

Here he was treated with that Generoſity and Kindneſs by all Ranks of Proteſtants, which became Chriſtians to extend to one who had been a *Sufferer* for the Proteſtant Religion and the Common Cauſe. He fell into Practice ſufficient to maintain his Family comfortably and genteely, independent of his *Iriſh* Eſtate. In his leiſure Hours he compiled *The Hiſtory of* Ireland, the firſt Part of which he afterwards publiſhed in 1689, and dedicated to King *William*, under the Title of,

Hibernia Anglicana; *Or the Hiſtory of* Ireland *from the Conqueſt thereof by the* Engliſh, *to this preſent Time: With an introductory Diſcourſe touching the antient State of that Kingdom.* Part. I. London 1689, Folio.——— The Year following he publiſhed the ſecond Part of the ſaid Work under the ſame Title, and alſo dedicated to the ſame Monarch; to which is added by another Hand, *A brief Account of the Tranſactions of* Ireland *from* 1653 *to King* James's *landing at* Kinſale. Mr. *Cox* was furniſhed with excellent Materials for this Work, collected with great Induſtry from the *Lambeth Library*, and elſewhere; but it is to be lamented that he was obliged to huddle them together in too much haſte, which occaſioned the leaving behind him ſome Marks of an incorrect Writer. Nor has he fully performed his Engagements to the Publick, his Title promiſing a Hiſtory down to the Year 1690. But he breaks off at the End of the *Iriſh* Rebellion in 1653. He had leiſure enough from the Time of his Retirement from Buſineſs to have reviewed this Work, and put it out more compleat, and to have added to it another Volume, which I am informed he was about and had made ſome Progreſs in. But to proceed,

The Neighbourhood of *Briſtol* to *Kingſweſton* afforded him the Opportunities of cultivating a more intimate Acquaintance with Sir *Robert Southwell*; *than whom the World could not ſhew a Man of more Religion, Virtue and Wiſdom.* He was to the Moment of his Death a ſincere active Friend, and great Benefactor to Mr. *Cox*. In return, Mr. *Cox* ever retained the ſame Reſpect and Gratitude for Sir *Robert*, which are by Religion and Nature due to the beſt Parents.

He had the Honour alſo thus early in his Life to be ſo much in the Eſteem and Confidence of the firſt Earl of *Burlington*, a Nobleman of great Senſe and Virtue, that a conſtant Correſpondence was kept up between them; and by Letters wrote by the Earl and ſtill preſerved, it appears, that to the End of his Days the Earl did nothing without firſt conſulting Mr. *Cox*, whom he looked upon to be moſt faithful to him, and to have done him more Service than all the World beſides. This Friendſhip laſted with the Earl's Life, and deſcended to his Grandſon *Henry Boyle*, afterwards Lord *Carleton*.

Aſſoon as the Prince of *Orange* arrived at *London*, Mr. *Cox* left *Briſtol* and followed him thither; and the great Queſtion being then on the Carpet, whether the Prince of *Orange* ſhould be *King* or *Regent*, Mr. *Cox* printed *a Sheet of Aphoriſms, proving by a fair Deduction the Neceſſity of making the Prince of* Orange *King, and of ſending ſpeedy Relief to* Ireland; and preſented them to every Member who entered the Parliament Houſe on the firſt Day of the Convention. As ſoon as that great Affair was accompliſhed, and the Prince and Princeſs of *Orange* were declared King and Queen, Mr. *Cox* publiſhed half a Sheet, intitled,

" *A brief and modeſt Repreſentation of the preſent State and Condition of* Ireland."
——— tending to draw the Attention of the Legiſlature to the Affairs of that Kingdom, and to move them ſpeedily to releaſe the unhappy Proteſtants from their miſerable Bondage.

His Zeal for the Revolution was ſoon obſerved, and his Abilities were ſo well thought of, that he was propoſed to go to *Ireland* as Secretary to Duke *Scomberg*. But not underſtanding the *French* Language he declined the Offer. When the King reſolved to go in Perſon, he chearfully accepted the Poſt of Secretary

tary to Sir *Robert Southwell*, principal Secretary of State, and took upon him the whole Care and Burthen of the Office. It was at this Time that his Knowledge of Buſineſs, and Dexterity in it, recommended him to the King. The moſt ſecret Diſpatches of the Office, and the greateſt Part of the Intelligence paſſed through his Hands. How much he was depended on in the latter may be ſeen from the following remarkable Inſtance.

At the *Boyne*, before the Battle, there were in the *Engliſh* Camp ſeveral high Reports of the Number and Strength of the Enemy, which Sir *Robert Southwell* affirmed to the King upon Mr. *Cox*'s Credit to be falſe. A Day or two before the Action an Officer came from the *Iriſh* Camp, and told the King the Poſture and Number of the Enemy in ſuch magnified, and yet ſo regular and ſo plauſible Terms, that his Majeſty was greatly diſconcerted, and told Sir *Robert* he was "certainly miſinformed, and the *Iriſh* Forces were more than he imagined." Sir *Robert* immediately imparted the King's Doubts, and the Reaſons of them, to Mr. *Cox*. He, who had not reported on Conjecture, but good Authority, inſiſted on his Intelligence, and deſired that the Officer might be led from the King's Preſence about the *Engliſh* Camp. When he had ſurveyed it at his Leiſure, he was aſked, "what he computed the Number of the *Engliſh* Forces to be." He confidently affirmed them to be more than double the Number, which the King knew them to be. His Majeſty ſaw, that the Officer was a conceited ill Gueſſer, and was particularly well pleaſed with the Manner by which it was found out.

Upon the King's March to *Dublin* after his glorious Victory over King *James*'s Forces at the *Boyne*, he publiſhed his Declaration, called, *The King's Declaration at* Finglaſs; which was drawn by Mr. *Cox*, and not altered one Word from the firſt Draught; of which the King was pleaſed to ſay, "that Mr. *Cox* had "exactly hit his own Mind."

After the Surrender of *Waterford* Mr. *Cox* was immediately made Recorder of that City, and the King ſenſible of his faithful Services during the Campaign, and willing to reward him to his Satisfaction, commanded Sir *Robert Southwell* to aſk him what Employment he would chooſe. He being at that Time by the great Fatigue he had lately undergone diſpoſed to Retire, and to ſpend the greateſt Part of his Life amidſt his Books, choſe to be *ſecond Juſtice of the Common-Pleas*, and accordingly he was ſworn into that Office on the fifteenth of *September* 1690.

He was now fixed in a genteel Poſt of his own chooſing, of moderate Profit, and little Buſineſs, where he hoped to dedicate the greateſt Part of his Time to his beloved Study of Hiſtory; and eſpecially propoſed to reviſe his *Hiſtory of* Ireland, which he was ſenſible had been publiſhed too haſtily, and would admit of great Additions and Amendments. But he was too uſeful a Perſon to the Government, to be ſuffered long to enjoy the quiet he wiſhed for; and therefore was ſent with *Robert Rochfort*, Eſq; one of the Commiſſioners of the Great Seal, in *October* to execute a Commiſſion of *Oyer and Terminer* at *Athirdee* and *Droghedah*; and in *December* with Sir *Richard Pyne*, another of the Commiſſioners of the Great Seal, to execute a like Commiſſion at *Wexford*, *Waterford*, and *Cork*. They were intruſted alſo with an abſolute Power of ordering and commiſſioning the Militia, delivering out Arms and Stores to them, and of granting Protections to all thoſe Rebels who were willing to ſubmit to his Majeſty. With great Joy the Proteſtants ſaw the Civil Power again exerting itſelf among them; and though it was time of War, the military Gentlemen, as Men ſhould do who fought for Liberty and Property, paid great Reſpects every where to it: So that every Perſon in the *Engliſh* Intereſt contributing his Part, Juſtice began to prevail. The Rapparees were ſorely preſſed, and Trade was revived. The Commiſſioners proceeded with ſo much Zeal and Diligence, that General *Ginkle* by a Letter from *Clonmell* applied to them, amongſt their other Inquiries, to inſpect the Behaviour of the Officers and Soldiers in Garriſons, that upon their Report he might reform Abuſes and puniſh the Offenders.

With

With great Fidelity and Succeſs the Commiſſioners diſcharged their Truſt, and in a good Meaſure reſtored Peace and Order to the Country through which they paſſed: And in *January* Mr. Juſtice *Cox* received a Letter from Lord *Sidney* dated at *Whitehall, acknowledging the great Zeal and Affection, which upon all Occaſions he had ſhewed for his Majeſty's Service, and aſſuring him, that it would be remembred to his Advantage.*

Many Perſons were at this Time buſy in *England* to repreſent Lord *Clancarty* as a faultleſs Perſon, and endeavoured to have him exchanged for a *Dutch* Officer, who was taken the preceding Year by the *French* at the Battle of *Fleury*; ſo that he might rather paſs for a fair Enemy, than an outragious Rebel, and in a ſhort Time be reſtored to his Eſtate. But Mr. Juſtice *Cox* encouraged the Grand-Jury of the County of *Cork* to draw up a true Repreſentation of his barbarous Practices againſt the Proteſtants, of his inveterate hatred to the *Engliſh* Intereſt, and of the little probability there was of ever ſeeing an *Engliſh* Plantation in thoſe Parts, if he were reſtored to his Eſtate. This Repreſentation, in the form of a Preſentment, was laid before the Lords Juſtices, and by them tranſmitted to the King, and zealouſly ſupported by Lord *Sidney*, and the Earl of *Burlington*, and had ſo good an Effect with his Majeſty, that all the Schemes in Favour of *Clancarty* were defeated, and Mr. Juſtice *Cox* received the Thanks of every Proteſtant of Figure and Fortune in the County.

Early in *March* Lord Chief Juſtice *Reynel* and Mr. Juſtice *Cox* went Judges of Aſſize to *Cork* and *Waterford*, the only Places in *Munſter* abſolutely in the Power of the *Engliſh*, and carried Inſtructions for the continuing Peace, and ſecuring thoſe two Counties, and alſo a Commiſſion for inſpecting the Stores of War, and for enquiring into the Embezilements thereof. Among their Inſtructions there was one ſo wholeſome, and attended with ſo good Conſequences, that it is fit to be recorded. "That as often as any Murder or Robbery ſhall be "committed within his Majeſties Quarters, all ſuch Parents in that County, "who have Sons in the Enemies Quarters, ſhall be apprehended and ſent to the "common Goal, until Reparation made, or they be otherwiſe delivered by "due Courſe of Law." For it was very juſtly believed, that ſo many Miſchiefs could not be done by the Rebels in their Majeſty's Quarters, without the conſent of their Relations, and other Confederates under Protection. The ſtrict Execution of theſe Inſtructions contributed greatly to the Settlement of thoſe two Counties, even before the War was yet finiſhed in other Parts of the Kingdom.

In *April* 1691 the Lords Juſtices ſent for Mr. Juſtice *Cox*, and acquainted him, that they deſigned to appoint him *Governour* of the County and City of *Cork*, and that they expected he would immediately repair to his Poſt to put the Militia quickly into a Poſture of Defence. He was very apprehenſive of the weight of ſuch a Charge, at a Seaſon, when probably both Sides would make their utmoſt Efforts for Victory in the Field; and how much he would have to anſwer for, if Matters ſhould not ſucceed well with him in that large County in ſo critical a Juncture. He therefore endeavoured to excuſe himſelf by his want of Military Knowledge. But Lord *Coningſby* replied, "That he was a Popular "Man, and beloved by the Proteſtants, and that his Zeal would ſupply his want "of Military Skill." It was impoſſible, after ſo large a Compliment, and ſo great Confidence repoſed in him by the Government, to decline the Service any longer. But firſt, that he might be enabled to anſwer the Expectations conceived of him, he deſired that he might be ſupplied with ſufficient Arms and Ammunition; and that poſitive Orders ſhould be ſent, that the Militia ſhould not be on any Occaſion affronted by the Army, and that the Army ſhould be poſted in ſuch a Manner, that no Diſpute might ariſe about Place or Command; and that ſeven Regiments of the Army ſhould be ordered to join in the Defence of that County. Theſe Demands were all granted, and he arrived at *Cork* the *5th* of *May* furniſhed with ample Powers for the Execution of his Office, and alſo with a Commiſſion of *Oyer* and *Terminer*.

On the 18*th* of the ſame Month he iſſued a Proclamation, "forbidding Pa-"piſts to be out of their Dwellings from nine at Night till five in the Mor-"ning, or to be found two Miles from their Places of Abode, except in a high Way

" Way to a Market Town, and on Market Days, or to keep or conceal Arms " or Ammunition, on Pain of being treated as Rebels. That Hue and Cry " ſhould be made after Murderers or Robbers; and that all Perſons ſhould on " their Allegiance inliſt themſelves in the Militia, and that none ſhould traffick, " correſpond with, or ſend Proviſions to the Enemy, or ſhelter or entertain " Tories, Rapparees, *&c*; that no protected Perſon ſhould deſert his Habita- " tion, or go to the Enemy, or otherwiſe abſent himſelf above three Days, on " Pain of the Impriſonment of his Wife and Family, and the demoliſhing of " his Houſe; and laſtly, it promiſed impartial Juſtice, without Diſtinction of " Nation."

This Proclamation had wonderful Effects; by the help of it, and the *Governour's care to place the Gentlemen of the Country according to their Quality and Fortune in the Militia*, he raiſed in three Weeks eight Regiments of Dragoons, and three of Foot. The Men entered ſo cordially into the Service, that they were not long in learning Diſcipline, and ſoon became capable of either defending or offending, as Opportunity offered.

As ſoon as the *Engliſh* Army was ready to take the Field, the Lords Juſtices ſent the *Governour* full Inſtructions for his Conduct, particularly to try the Militia for breach of Military Diſcipline, and to adminiſter to them an Oath of Allegiance to the King and Queen, and Obedience to their Officers: And in a Letter from the Lords Juſtices dated the 23*d* of *May*, he was told, " that if any " Thing happened amiſs in his County, it would lye at his Door; that there- " fore ſince the Army was marched every where, it concerned him to be more " than ordinarily vigilant." This would have terrified a Man of leſs Reſolution than he was, eſpecially conſidering that the ſtrongeſt Garriſon of the *Iriſh*, that of *Limerick*, was not far from the Borders of his County: But he was ſo far from being diſmayed, when he found the *Engliſh* Army was entering on Action, he wrote to General *Ginkle*, " that if he wanted, he could ſpare him five Re- " giments of the ſeven he had of the Army to defend the County": Which offer the General very thankfully accepted, and accordingly drew off one Regiment of Horſe, one of Dragoons, and three of Foot. So high in Reputation were the *Cork* Militia grown by the good Management of the *Governour*, and the Diligence of the *Commanding Officers*, that in *Auguſt* General *Ginkle* wrote for one Thouſand of them to aſſiſt him at the Siege of *Limerick*; and they were poſted at *Killaloe*, a Paſs of great Importance, which they effectually ſecured as long as the General thought it neceſſary. And here it will not be amiſs to relate the following Inſtance of the Governour's Preſence of Mind, and quick turn of Thought, which the great Duke of *Marlborough* afterwards highly commended. The Detachment from the City of *Cork*, which was to compleat the thouſand Men to go to *Limerick*, conſiſted of 160; who grew mutinous in their March, and at laſt refuſed abſolutely to leave their County, ſo that their Commander, Colonel *Rogers*, after vain Endeavours to bring them to good Humour, rode to the Governour and complained of their Diſobedience: The Governour calmly anſwered that he would make them March: Accordingly, accompanied by ſeveral Gentlemen (who apprehending the ill Conſequences of this Mutiny, by drawing other Detachments from their Duty, thought ſome of the Mutineers for Example ſake ought to be ſeverely handled; he came up to the Head of the Refractory Men, and with as much ſeverity as his Countenance would admit of, aſked, Why they did not March? One was preparing to anſwer for the reſt; but the *Governour* ſtopped him ſhort and ſaid, " That " he ſcorned to make uſe of the Power the Government had given him to pu- " niſh them, conſidering that ſome of them might be *Cuckolds*, and ſome " *Cowards*, whoſe Company he did not deſire; but that he was ſure there were " many among them, who loved their King and Country, and were not afraid " to fight for them, and that ſuch would follow him; that the reſt had Liber- " ty to return to their Houſes." They all inſtantly and eagerly preſſed forward, and did notable ſervice at the Siege.

In the whole Time of his Government, which continued until the Reduction of *Limerick*, though he had a Frontier of eighty Miles extent to defend,

and

and twenty Places to Garriſon, beſides *Cork* and the Fort of *Kinſale*, where the two Regiments of the Army lay; yet he did not looſe one Inch of Ground. The Militia under his Command made daily Incurſions into the Enemies Quarters, and took Prey to the Value of 30000 *l*; of which, though he had a Right to the tenth Share, yet he generouſly refuſed to take any Part.

So ſenſible were all People of the great Services he performed for the Proteſtant Cauſe, that every Poſt brought him grateful Acknowledgments of them from the Government, or from ſome Abſentee, who had a Property within his Line. The Earl of *Burlington* in a Letter from *London* dated the 29*th* of *October*, expreſſed himſelf on this Occaſion in theſe Words, "I am very ſenſible of the great Pains and Care you took this laſt Summer for the Preſervation of the County of *Cork*, and particularly of my Concerns therein, and of thoſe Parts adjacent thereunto, which lay on the *Black-Water*; for which I return you moſt thankful Acknowledgments; aſſuring you, that I ſhall be ready upon all Occaſions to expreſs the Senſe I have thereof." But the greateſt Honour of all was, that the Witneſſes of his Actions, the Grand-Juries of the County and City of *Cork*, preſented him with Addreſſes of Thanks, *for the indefatigable Pains he had taken in their Majeſties Service, and for the benefit of the Country, and for the affectionate concern he had in all his Actions manifeſted for the Inhabitants of the County; and to beſeech, that he would, if it ſtood with his convenience, remain among them; or wherever he was, that he would always perſevere in the ſame Affections for the County and City.* When the Governour underſtood, that the Lords Juſtices were haſtening to the Camp before *Limerick*, to expedite the Articles for the Capitulation, and found, that ſome who were in Protection had fled to *Limerick* in hopes to be included in the Capitulation, he immediately diſpatched an Expreſs to the Lords Juſtices with notice of that Matter, and deſired that care might be taken to exclude all Deſerters, who had taken Protection, out of the Articles. This was accordingly done, and Thanks returned by the Lords Juſtices for his ſeaſonable Interpoſition; by which ſervice ſeveral conſiderable Eſtates were put into Proteſtant Hands.

On the 12*th* of *April* 1692 he was ſworn Deputy Governour of the Royal Fiſhery Company under Lord *Sidney*, Governour thereof, and on the 13*th* was Sworn of the Privy Council. There being at this time an Invaſion apprehended from *France*, Mr. Juſtice *Cox* was again ſent into *Munſter*; but with a more extenſive Commiſſion than he formerly had. For he was to Command the Militia of *Cork* and *Limerick*, and of the Counties of *Cork*, *Limerick*, *Clare*, and *Kerry*, and carried with him Orders to the Store-keepers of *Cork*, *Limerick* and *Roſs-Caſtle* to deliver to him Arms and Ammunition as much as he ſhould demand. He had alſo a Secret Commiſſion to diſarm the *Iriſh* and other Papiſts effectually on the 20*th* of *May*, which was the Day fixed for doing that Buſineſs throughout the Kingdom: And to that Purpoſe he was ordered to diſtribute the Militia in ſmall Parties, ſo that no Suſpicion might ariſe of the Deſign, but the blow might fall with its full Force. On the 24*th* Orders followed him to ſeize all ſerviceable Horſes in the Cuſtody of Papiſts, or Perſons diſaffected to their Majeſties Government; with which he received a diſcretionary Power to truſt Arms in the Hands of Papiſts for the Deſtruction of Rapparees. The *Engliſh* having gained an entire Victory over the *French* at Sea, all fears of an Invaſion vaniſhed, and Orders were ſent on the 4*th* of *June* to the Governour to reſtore all the Horſes he had ſeized purſuant to the former Order. He continued to act as Governour of *Munſter*, to the great Security of the Inhabitants againſt the Rapparees by his prudent Management of the Militia, until Lord Chief Juſtice *Reynel* carried down a Commiſſion of Aſſize for that Province directed to him and Mr. Juſtice *Cox*, who then went the Summer Circuit, and afterwards returned to *Dublin*.

On the 5*th* of *November* he was Knighted with the Sword of State in the Caſtle of *Dublin* by his Excellency the Lord *Sidney*, Lord Lieutenant, who during his Government gave him all the Marks of Favour and Eſteem that were in his Power, and afterwards continued his Friendſhip and good Offices to him during his Lordſhip's Life.

In 1693, *April* the 26th, at a Meeting of the Philoſophical Society at the Provoſt's Lodgings in *Trinity* College, Sir *Richard Cox* (then one of the Juſtices of the King's Bench) read *a Geographical Deſcription of the City and County of* Derry, *and of the County of* Antrim, being Part of an entire Geographical Deſcription of the whole Kingdom, deſigned to be perfected by him; wherein alſo was to be contained, *A Natural Hiſtory of* Ireland, including the moſt remarkable Things therein to be found, that are the Products of Nature. Upon his reading this Eſſay, he was admitted Fellow of the ſaid Society, together with Doctor *John Veſey*, Archbiſhop of *Tuam*, and *Francis Roberts* Eſq; younger Son to the Earl of *Radnor*, ſome Time Lord Lieutenant of *Ireland*.

In *May* this Year he went to *England*, and was received by all the great Men in a diſtinguiſhed kind Manner. Lord *Godolphin*, who was at the Head of the Treaſury, told him particularly, "that his Services were ſo conſiderable, that "they were all obliged to do what they could for him." And as an Inſtance of the Sincerity with which his Lordſhip ſpoke, he brought back with him an Order from the Treaſury for an Abatement of one Moiety of his Quit-Rent for ever: And a Reſervation was afterwards made for Grants of this Sort in the famous Act of Reſumption, chiefly in Favour of Sir *Richard Cox*, whoſe Zeal for the Proteſtant Intereſt had recommended him to all Parties at this Time in Power, however they differed among themſelves in Matters of leſs Moment. It was this good Opinion of him, which influenced the Lords of the Treaſury, without any Application from him, to nominate him one of the *Commiſſioners for Forfeitures*, with a Sallary of 400*l. per Annum*, into which Office he was ſworn the 10th of *February*.

Parties in *Ireland* after the Revolution firſt took their Riſe from the Articles of *Limerick* and *Galway*, but eſpecially from the former. It was impoſſible but Sir *Richard Cox*, conſidering the ſeveral Truſts repoſed in him by the Government, ſhould be reputed to be of one or the other; and as hence proceeded a Storm, which had like to overſet him in the Year 1695, it will not be impertinent to ſet the Matter in a clear Light.

King *William* and his Allies were engaged in a War, not only for ſecuring the Liberty and Property of the *Engliſh* Subjects, but for protecting *Europe* from the boundleſs Ambition, and intollerable Tyranny of the Grand Monarch of *France*. It was not poſſible, while the King's Troops were divided by Means of the War in *Ireland*, that his Majeſty ſhould ſo ſucceſsfully proceed in *Flanders*, as was wiſhed by all his Friends. The good King therefore, hoping thereby to put a ſpeedy End to the *Iriſh* War, ſent to the Lords Juſtices Inſtructions for a Declaration, by which the *Iriſh* were to be aſſured of much more favourable and extenſive Conditions, than they afterwards obtained by the Articles of *Limerick*. His Majeſty's Inſtructions were reduced into a Proclamation, which was afterwards ſtiled, *The Secret Proclamation*; becauſe, though it was printed, yet it never was publiſhed: For the Lords Juſtices, finding that *Limerick* was reduced to a Capitulation, ſmothered the Proclamation, of which they thought there would be then no Need, and went in all Haſte to the *Engliſh* Camp, that they might hold the *Iriſh* to as hard Terms, as the King's Affairs would admit of. This they did very effectually, and put an happy End to a War, which had nigh deſtroyed the Kingdom. And though they deſerved the Thanks and Praiſes of all good Proteſtants for what they did, yet very ſoon a Party ſprung up, that roared againſt theſe Articles. The cunning Men of this Party quarrelled with the Articles for no other Reaſon, but becauſe they were diſappointed in their Expectations of raiſing great Fortunes out of the Forfeitures by their Intereſt or their Money. Theſe eaſily drew in the greater Part of the Proteſtants, ignorant of the true Motives which induced the Government to grant the Articles; and full of a juſt Reſentment againſt the Papiſts for their Cruelty to them during their ſhort-lived Dominion, to engage on the popular Side of the Queſtion. They thought no Articles ſhould be made with the *Iriſh*, but what would expoſe them to the ſevereſt Events of War; and therefore, when they underſtood, that the *Papiſts* in the *Iriſh* Quarters were to enjoy their Eſtates, and be received as

Subjects

Subjects, with some Privileges as to Oaths and Religion, they did not spare their Censures of the Lords Justices and the General, as if the King and Kingdom were betrayed; and insisted on it, that the Articles ought not to be observed; and that it was High Treason even to capitulate with the King.

On the other Hand, the moderate Men, who had felt as much of the Severity of Popery, as the most violent, and had as great an Abhorrence of it, thought it for his Majesty's Honour both abroad and at Home, that the Articles should be observed strictly; and indeed the Government always received Instructions from the King to adhere closely to them: For his Word and Honour were engaged, which he never would forfeit. Besides, a different Proceeding might disoblige many of his good Allies. But if there had been nothing of Honour in the Case, it was thought to be found Policy to give the *Irish* the full Benefit of their Articles, at least during the War. For the *French* soon discovered their Error in neglecting *Ireland* so much as they did, when there was so considerable a Part of the Natives in Arms to assist them; and therefore projected a new Invasion every Year, and without Doubt would have been delighted to see the *Irish* exasperated by so gross a Deceit of the Government, as a Breach of the Articles would have been.

The War was soon declared between the Parties from the Pulpit (the most improper Place to blow the Coals of Sedition in that can be thought of.) The Bishop of *Meath*, who was otherwise an excellent Prelate, was so hurried away by popular Notions, that the very next *Sunday* after the Lords Justices returned from the Camp, preaching before the Government at *Christ-Church*, argued, "That the Peace ought not to be observed with a People so perfidious; that "they kept neither Articles nor Oaths longer than was for their Interest; and "that therefore these Articles, which were intended for a Security, would prove "a Snare, and would only enable the Rebels to play their Pranks over again on "the first Opportunity."

To obviate this Doctrine, the Bishop of *Kildare* mounted the Pulpit the following *Sunday*, and shewed the Obligation of keeping the Publick Faith, and withal spoke more favourably of the *Papists*, than any other Protestant thought they deserved. Though it was known, that the first Bishop was a very honest Man, and did not intend the direct Breach of Faith, but to have so strict a Hand kept over the Papists, as might disable them from rebelling again; and though the latter Bishop was very well known to have no unwarrantable Kindness for the *Papists*, nor to intend more than to vindicate the Government both in making and observing the Articles, yet both Bishops were highly censured by the different Parties: And the Bishop of *Meath*'s Behaviour was so much resented by the King, that he was put out of the Council, and the Bishop of *Kildare*, for his Moderation, put in his Place.

The Doctrine of the two Bishops was so much the Subject of Discourse, that it became necessary that the People should he settled in a right Opinion of these Matters, by a third ingenious Person; and therefore Dean *Synge* preached in the same Pulpit, where the Difference first was propagated, on these Words, "*Keep* "*Peace with all Men, if it be possible*;" and moderated so judiciously between the two Bishops by asserting, "that the Papists were not to be trusted, but the Articles "were to be performed; that they deserved no *Favour*, yet they were intitled "to *Justice*, even for the Sake of Conscience and Honour;" that no more was heard of this Dispute from the Pulpit: But in Parliament and Council the Difference subsisted, until the famous *English* Act of Resumption passed, which quieted the Disputants; because they then saw, they lost nothing by the Articles.

Sir *Richard Cox* was through the whole Affair in the Secret of the Government, and therefore as well through his great Affection for the King's Person, and his firm Attachment to his Interest, as through his natural Honesty, Love of Justice, and found Policy, he was always of Opinion, that the Articles should be religiously observed, and ever gave his Judgment to that Purpose. Whilst the Adjudication of Persons intitled to Articles remained before the Council, the Behaviour of

of the Members could not be publickly known, or decently talked of Abroad; but when Sir *Richard Cox* came to appear openly in a Court of Judicature, as a Commiſſioner of Forfeitures, then it could not be concealed, that he was an inceſſant Stickler for the Articles of *Limerick* and *Galway*; and in the Caſe of the *Galway* Men, he made ſo eloquent a Speech, inſiſted ſo ſtrongly on the Heinouſneſs of breaking Publick Faith, on the Ingratitude it would carry with it to their *Great Deliverer*, as well as to the *good General*, who had granted thoſe Conditions, that he brought the reſt of the Commiſſioners to his Opinion, and ſaved the Eſtates of the Claimants. This Act of Juſtice inflamed thoſe, who had in Imagination ſwallowed the Eſtates ſaved by the Articles; ſo that when the Government changed into the Hands of the Lord *Capel*, and he had put himſelf into the Management of thoſe, whom the Articles had moſt chagrined, it was expected Sir *Richard Cox* would have been one of the firſt Victims to their Revenge: He was early apprized of their Deſigns againſt him; for his watchful Friend Sir *Robert Southwell*, in a Letter of the 21ſt of *May*, told him, "That ſome had "chalked out many Reformations, which they expected to be fulfilled; in Par- "ticular, the Change of moſt of the Judges, and ſuch of them eſpecially, as had "*thought the Articles of any Obligation.* And you (ſays he) need not diſtruſt, but "that you have great Honour done you upon this Head, and ſhall find the Re- "ward of it, if they can prevail. They reſolve the next Parliament ſhall do "all Things, and become the Inſtrument of all they meditate; and believe the "whole Government is at their Diſpoſal. You have only to ſtand quiet, and "let Nature work: *For violent Things do commonly burſt of themſelves.* In the "mean Time your Friends here will not be idle."

Beſides his Steadineſs in ſupporting the Articles, and thereby maintaining the King's Favour, Sir *Richard* had given new Offence to the governing Party at the Caſtle, by oppoſing their Schemes in Parliamentary Matters. In preparing Bills before the Sitting of Parliament, one was projected *for Liberty of Conſcience.* Sir *Richard* did not oppoſe this Bill; for he ſaid, "that he thought all Friends "to the State ſhould have a free Toleration of their Religion; but as there was "no Teſt in *Ireland*, it was neceſſary for the Security of the Eſtabliſhed Church "to exclude from Offices or any Share in the Government, all thoſe, who would "not conform to the Church eſtabliſhed by Law." And to that Purpoſe, he propoſed a Clauſe to be added to the Bill; to which much the greater Part of the Council agreed. The Party, being thus checked in their Career, were bent on removing him from the Council; but did not dare to repreſent him to the King as diſaffected or incapable of his Buſineſs: For they knew, that his Majeſty was thoroughly acquainted with his Fidelity, and had a good Opinion of his Abilities; ſo that they were driven to another Pretence, which prevailed, and which Sir *Robert Southwell* communicated to him in a Letter from *London*, dated the 1ſt of *June*. There was always ſomething ſo ſolid and friendly in that good Man's Letters, that they ought to be inſerted as often as Opportunity offers, for the Authority of the Hiſtorian, and the Inſtruction of Mankind. In this of the 1ſt of *June* he writes thus; "When your Removal from the Council hath been wondered "at, it is affirmed by the Miniſters, that nothing more is intended as to you, "nor more in this Particular, than to bring Things to the antient Form of ha- "ving only three Chief Judges of that Board, leſt it might turn into a Court "of Judicature. I hear, that thoſe, who moſt rejoice in theſe Changes, give "out, that you are alſo to be diſplaced from the Bench; and that whatever they "now deſire from Court will be granted to the utmoſt extent, and that when "the Parliament ſits, they mean to carry all before them. —— I am pretty well "acquainted with the Extent of Malice: It doth not only take Pleaſure in do- "ing Miſchief, which is the fooliſh Part, but it is alſo ſo politick as to blaſt "and for ever diſable, if it can, ſuch as have Parts to riſe, and may trample on "them at another Day. You have read too much, and lived too long, to be "ſurprized at any thing; and you know that, *Bona agere, et mala pati, Regium "eſt*: So that if all ſhould happen, which I but apprehend, it ought not to

"ſhake

" ſhake your Heart: And there is no Man that is conſcious of his well-doing, " and hath ſo many Witneſſes of it, but can ſupport a Storm, which is not like- " ly to laſt." Part of this came to paſs; for in *June* he was ſuperſeded from the Council, with high Compliments for his paſt Services, and an Apology for his Diſmiſſion from the Council, drawn from *the Jealouſy the Subject began to entertain of ſo many Judges ſitting at the Council-board, which began to look like, and might ſoon grow into a Court of Judicature.* To countenance this Suggeſtion, another Judge (without his Merit) was ſuperſeded with him: And the Rule has been obſerved to this Day.

He received his Diſgrace with profound Submiſſion, concealing his Knowledge of the true Reaſon of it. But he had the Comfort to find, that though he was removed from the Council-board, they could not carry their Bill for Liberty of Conſcience, without the Clauſe propoſed by him, and that he had taken their Scheme rightly. For when it was not to be had without that Clauſe, they dropped the Whole, teſtifying to the World, *that it was not Eaſe they wanted for Proteſtant Diſſenters in Religious Matters*, which no good Man would refuſe, but *an Admiſſion into Offices and Power*, which no firm Churchman would conſent to.

Though the Party by their Argument of his being a Puiſne Judge (which was not ill grounded, if it had been ſeaſonable) got rid of him as a Privy Counſellor, they could not accompliſh at preſent the reſt of their intended Scheme, and remove him from the Bench. For though they had Addreſs enough to turn *Reynel*, Chief Juſtice of the King's-Bench, out of his Poſt, to make Way for Sir *Richard Pyne*, yet Sir *Charles Porter*, Lord Chancellor, and Sir *Richard Cox*, were too faſt riveted in the King's Eſteem to be removed by any other Means than a Parliamentary Application. To obtain this, they ſet forward a Proſecution in Parliament *directly* againſt Sir *Charles Porter*, by preparing Articles of Impeachment againſt him, and eleven Members undertook to juſtify them. But the Chancellor was a Perſon of great Integrity and Abilities, and being admitted into the Houſe of Commons, he cleared himſelf in a very moving Speech (though the *Iriſh* Court gave all its Aſſiſtance to overpower him) to the great Diſappointment of his Proſecutors.

Sir *Richard Cox* was attacked more *indirectly* by an Attempt to get a Vote, that *the* Iriſh *Forfeitures were miſmanaged.* But he was heard before the Committee, and inſiſted, " that there having been ſeveral Commiſſions of Forfeitures, com- " mon Juſtice required, that they ſhould point out the particular Miſmanage- " ments, that it might be known to whom to object them, and that the Inno- " cent might not be confounded with the Guilty." Before this Attempt was brought upon the Carpet the Commiſſioners in being were aſſured, they were not deſigned to be reflected on: Yet they could not be perſuaded, but that they muſt be contained in a general Vote. The Challenge from Sir *Richard Cox* at length forced out the Secret: For Sir *Richard Bulkely* produced a String of Objections againſt the Commiſſioners, which were ſo fully anſwered off-hand by Sir *Richard Cox*, that the Deſign fell; and the Party had no other Method to diſſolve that Commiſſion, but by turning it over to the Commiſſioners of the Revenue, pretending a very uncommon Piece of Frugality, the ſaving the Sallaries of the Commiſſioners to the Publick.

This Storm being blown over, Sir *Richard* went to *England* in 1696 for the Recovery of his Health, ſomewhat impaired by the great variety of Buſineſs he had gone through ſince the Revolution. Whilſt he was there, Lord *Capel* died. This Lord's Sickneſs, which was ſo violent from the beginning that it afforded no Hopes of his Recovery, threw his Party into the greateſt Confuſion. They aſſembled at *Chaple-Izod*, where the Lord Depury lay ill, and in a hurry put the Privy-Seal to a Warrant for creating Lords Juſtices; but would not truſt the Clerk with the Docquet, becauſe it ſhould not be publickly known for whom that Honour was deſigned. This Warrant did not anſwer the Purpoſe, and was laid aſide; ſo was a Second. In the Beginning of *May*, Brigadier *Wooſeley*, and Mr. *Stone* went to Sir *Richard Cox*'s Houſe, where the Signet was kept, and not finding the Clerk readily, they broke open his Chamber-door, rummaged his Deſk and Papers, until they at laſt found the Seal, and put it to a new Warrant for

Lords Juſtices, and inſtantly went to *Chapel-Izod*. The next Morning the Lord Chancellor was ſent for to put the Great Seal to a Patent for making Lord *Bleſſington* and Brigadier *Wooleſley* Lords Juſtices, during his Majeſty's Pleaſure, or until the Lord Deputy ſhould be reſtored to his Health. He deſired firſt to ſee the Lord Deputy, and not being admitted to that Favour, he prudently refuſed to put the Great Seal to the Patent, and ſo fruſtrated all their Schemes. This occaſioned a Meeting of the Chief Judges, Attorney and Sollicitor-General, and ſome of the Council at *Chapel-Izod*, to conſider what next to do at this critical Juncture: But their Conſultation was fruitleſs; the Chancellor was immoveable, and could not be perſuaded to give them the Aid of the Great Seal. The Lord Deputy ſoon died, the Council was called by Writs, and choſe the Lord Chancellor ſole *Chief-Governour*. This was a terrible Mortification to his Adverſaries: But he was too good a Man to make uſe of his Power in revenging himſelf on his Enemies. His Advancement to the chief Covernment was ſo pleaſing to the generality of People, that the two Houſes of Parliament attended him on the twenty-firſt of *June* to congratulate him thereon. This happy Change in the Affairs of *Ireland* without Doubt helped much to reſtore Sir *Richard Cox* to his Health; for on the twenty-ſecond of *June* he returned to take his Share in the Publick Joy for his Friend's Advancement. But the Kingdom ſoon loſt this worthy Governour, he dying ſuddenly on the eighth of *December* following.

The King was in *Flanders* all the Time Sir *Richard* was in *England*; ſo that he failed in his Purpoſe of preſenting a Petition to his Majeſty, ſetting forth the unjuſt Treatment he had met with in *Ireland* from his Majeſty's Servants, who ought to have protected, and not oppreſſed him. But he had ſoon the Comfort to find by a Letter from Sir *Robert Southwell*, that the King was well pleaſed with the reſolute Stand he had made in favour of the Articles. This Letter is dated the twenty-ſixth of *December* 1696, and in it Sir *Robert* writes, "that his Ma-
"jeſty is ſorry for the Loſs of a good Chancellor; and thinks the Root of all
"Animoſity againſt him was for little elſe, than his ſupporting the Articles of
"*Limerick*; ſo that it looks probable his Majeſty will have good Thoughts of
"thoſe, who on this Account proved his Friends."

In the four next Years Sir *Richard* had no publick Employment, but in the Ordinary Buſineſs of his Judges place, which did not hinder him from writing and publiſhing,

An Eſſay for the Converſion of the Iriſh: In which he laboured to convince them of their Errors, and had the Satisfaction to ſee a proper Effect wrought on ſeveral Perſons of great Underſtanding. There is alſo aſcribed to him (with what Truth I will not anſwer) a Tract intitled,

Some Thoughts on the Bill depending before the Right Hon. the Houſe of Lords for prohibiting the Exportation of the Woollen Manufactures of Ireland *to foreign Parts. Humbly offered to their Lordſhips*. Dublin 1698, 4to.

The Year 1701 opened a new Scene of Buſineſs for Sir *Richard Cox*. For Lord Chief Juſtice *Hely* and he being on the *Munſter* Circuit in the Spring, the Lord Chief Juſtice died there. The Friends to the *Engliſh* Intereſt in *Ireland* immediately laid hold of this Opportunity to ſolicit for Sir *Richard*'s Advancement, deeming it neceſſary that the King ſhould by this Step ſhew his Approbation of Sir *Richard*'s Conduct. The Duke of *Ormond*, Earls of *Clarendon*, *Burlington*, and *Nottingham*, Lord *Sidney*, lately made Earl of *Romney*, and above all the Earl of *Rocheſter*, Lord Lieutenant, became Sollicitors for him: And indeed their Sollicitation was not attended with much Trouble. For the Application was not made to Miniſters, but to the King himſelf, who had a perſonal Knowledge of Sir *Richard*, and as the Lord Lieutenant wrote the ſixth of *May*, "Granted him this Favour as a Reward of his long and faithful Ser-
"vices in the Stations he had been in, and to give him an Opportunity of
"doing more." On the ſixteenth of *May* he was ſworn Chief Juſtice of the Common-Pleas, and in a few Days after a Member of the Privy Council.

In

In this Situation he had acquired a high Reputation, when the Duke of *Ormond* was in 1702 appointed Lord Lieutenant in the room of the Earl of *Rochester*, who desired to be discharged from that Government. Assoon as it was resolved to call a Parliament in *Ireland*, Lord *Nottingham* wrote the sixteenth of *February* to Lord Chief Justice *Cox*: "That her Majesty having under her Consideration "many Matters relating to *Ireland*, in which he might be very useful to her "Service, had commanded him to write, that he should go to *London*, as soon "as conveniently he could, that she might have his Advice." This Letter he received on the *Conaught* Circuit, and immediately set forward on his Journey: And whilst he attended the Queen, all those great Things were projected, which were afterwards brought to Perfection in Parliament for the Security of the Protestant Interest in *Ireland*, and the Benefit of the Subject. His Opinion was demanded in all Things; but more particularly in those two Points. First, What would be a convenient Time for the sitting of Parliament? Second, Which Manufacture, *Linen* or *Woollen*, would it be most the Interest of *England* to encourage in *Ireland?* As to the first Point, he advised, "that the meeting of Parlia-"ment should be put off, if possible, until the Proceedings of the Trustees were "in some Measure forgot: For the Grievances which the People, especially the "Protestants, had undergone from the Arbitrary Power lodged in their Hands "by the *English* Parliament, and their Actions pursuant to that Power, were so "great, that whilst the Nation was in a Ferment on that Account, no great good "could be expected from a Parliament, which would probably bring with it the "Temper of the People." As to the second Point, he was clearly of Opinion, "that it was the Interest of *England* to encourage the *Woollen Manufacture* in "*Ireland* in the course Branches of it, which would prevent the Wool and the "Manufactures from being carried to *France*, and would not interfere with the "Manufacture of *England*. That he thought it the most impolitick Step ever "taken by *England* to prohibit the whole Exportation of Woollen Manufactures "from *Ireland*; that if at the Time of making the Law the fine Sorts had only "been prohibited, the Manufacturers would never have turned themselves to the "making them even for the Consumption of *Ireland*; when they had the free "Exportation of the course Sort, and *England* would for ever have had the "*Irish* Market for fine Cloths: But that the Workmen, who chose to stay in "*Ireland*, must, as the Case stood, out of mere Necessity fall to the making of "Cloaths for the future wearing of the Inhabitants; because no other Manu-"facture was left to them; and the remaining Wool would be carried to *France*: "Because *France* would be always able to give a greater Price than *England* for "it, being sure to have an Allowance for the Difference in the cheapness of the "Work. So that *England*, far from being a Gainer by the Project, would in "Time loose the whole *Irish* Market for fine Cloaths, and gain no new Share in "the foreign Trade; but run a very great Hazard in losing the whole, by having "so cheap a Country as *France* its Rival." He gave other Reasons which it is needless to relate, because the Force of them is abated by the Union between *England* and *Scotland*. His Arguments being seriously considered by the Ministers forced a remarkable Declaration from them by the Mouth of Lord *Godolphin*. He said, "that they were convinced all he said was true, but they had the strong "Prejudices of the People to deal with, who looked on an Increase of the "Woollen Manufacture in *Ireland* with so jealous an Eye, that they would not "listen to the most reasonable Arguments in its Favour; and that they merely "compelled the late King and his Ministers to comply with them against their "own Judgments: That nothing could change them but their own Sufferings, "which could not come so quickly, as that he could expect to see the Alteration: "But when ever they shall feel the mischievous Consequences of what they had "too rashly done, he will venture to Prophecy, that they will attribute them to "any Causes, however improbable, rather than confess the Necessity of admit-"ting their Brethren of *Ireland* into any Share of their Trade, and will try a "thousand Expedients, before they will put into Execution the natural, and there-

"fore

" fore the only One, which can be effectual, and which *France* would give Mil-
" lions of Money to prevent taking Place." Though the Miniſters could not follow his Advice in the main Point, he gave them much Content, and received very great Compliments from them; beſides a preſent from the Queen of 500 l. to defray the Expences of his Journey.

During his Stay in *England*, the Removal of *Methuen*, Lord Chancellor of *Ireland*, began to be talked of, and his Inclination was ſounded with reſpect to that honourable Employment. He had then a Poſt of leſs Profit, yet leſs expoſed to Envy; and had loſt *his old Maſter, who had raiſed him to the Station he then was in, and whoſe perſonal Knowledge had preſerved him againſt all the rude Attacks of Party*; his watchful Friend, Sir *Robert Southwell*, was alſo dead; ſo that his own Judgment was ſtrong againſt leaving his quiet Seat, in which probably he might remain all his Life, for ſo uncertain a Station, where he was not ſure of continuing a Year, through the Violence of Parties, which raged at that Time on both Sides the Water. However he ſubmitted himſelf altogether to the Pleaſure of the *Queen*, and returned to *Ireland* with the Duke of *Ormond* in *May*.

In *July* 1703 Mr. *Methuen* being appointed Ambaſſadour to *Portugal*, Sir *Richard Cox* was nominated by the *Queen* in Council, Lord Chancellor of *Ireland*. Never was Man advanced to ſo high a Poſt with greater Applauſe. All the Members of the Council, who had either Eſtates in *Ireland*, or by their Employments were acquainted with the Characters of conſiderable Men there, expreſſed their hearty Approbation of her Majeſty's Choice. On the ſixth of *Auguſt* he was ſworn Lord Chancellor, and on the tenth iſſued Writs for a new Parliament. From the Time of his Return to *Ireland* it was generally known that he was to be Chancellor, and the Miniſters of *England* correſponded with him about the Bills tranſmitted by the Council, and all other Matters of State before he was Chancellor. The Inclinations of the Governours towards *Ireland* cannot be more certainly diſcovered by any of their Actions, than by the Laws they promote for the Kingdom; and by thoſe eſpecially, which are tranſmitted before the ſitting of a Parliament, and muſt therefore entirely ariſe from the Council, where the Chancellor is always looked upon to be the Chief Miniſter and Adviſer. It would be therefore great Wrong to the Honourable Perſon, of whom I am now writing, as well as to the Government, under which he derived his Authority, if I did not take Notice of ſome of the wholeſome Bills tranſmitted by the Council to *England*. Among theſe was, Firſt, An excellent Bill, which paſſed into a Law, " for quie-
" ting Poſſeſſions, and diſpoſing of the undiſpoſed and plus Acres," by which all Contention with the the Crown about Parts of Denominations not granted, was taken away, and the Security of the Subject preferred to the Profit or Power of the Crown. Second, " To continue the Act againſt Tories and Rapparees." Third, " To prevent popiſh Prieſts from coming into the Kingdom." Fourth, " To prevent the Growth of Popery." When this laſt Bill was tranſmitted, it was calculated only to prevent Papiſts from diſinheriting Proteſtant Heirs. But the Form of the Bill not being approved of, the Attorney-General of *England* was ordered to prepare another to the ſame Purpoſe; a Draught of which was ſent back, and gave Riſe to an excellent Bill, which paſſed into a Law, and of which more hereafter. One Bill indeed went over from the Council, which met with a ſtrange Fate. It was a Bill, " to Recognize the
" Queen's Right and Title to the Crown." Sir *Simon Harcourt*, then Sollicitor-General of *England*, and who had in King *William*'s Reign the Chief Hand in the Truſtee Act, in the Act to prohibit the Exportation of Woollen Manufactures from *Ireland*, and in every Thing which bore hard on that poor Country, adviſed the Council, that this Recognition Bill would admit, if it paſſed into a Law, that *Ireland* was an independent Kingdom, and had all the Rights uſually attending an Independency. This ſo affected the Lords of the Council, (who were not fairly informed, that it was the uſual Practice in *Ireland* at the beginning of every Reign, or at the firſt meeting of a Parliament after the Commencement of a Reign) that they threw it out. But on the firſt ſtarting that Objection,

Sir

Sir *Richard Cox* expoſtulated with the Solicitor about it, and ſaid, " that if he " inſiſted, that the Recognition Bill would make *Ireland* Independent, it was in " vain to contend about it now; for it was the conſtant Practice of that King- " dom, and was done even in the laſt Reign: But that he thought, notwith- " ſtanding the dependency of *Ireland* (which no Body would diſpute) it could " be no Injury to *England* to have the Queen recognized in a Country, where " were ſo many near Relations to *Scotland*, which was not at that time in ſo " ſettled a Condition, as was wiſhed by all the Friends to the Queen of *Eng-* " *land*." But the only Anſwer the Solicitor vouchſafed to give was a poſitive Aſſertion, " that it ſavoured of Independency, the Thoughts of which were " not, he doubted, totally extinguiſhed in *Ireland*." But what made this Ob- jection appear yet more ſtrange was, that an Act paſſed the ſame Seſſion, " To make it high Treaſon to impeach the Succeſſion of the Crown, as limi- " ted by ſeveral Acts of Parliament." Surely the Independency was equally concerned in both Caſes.

The Parliament met the 24*th* of *September*; and here the Chancellor was to act a Part quite new to him, as Speaker to the Houſe of Lords: In which Office, notwithſtanding it was a buſy and critical Seſſion, and that various at- tempts were made to confound, and expoſe him to Ridicule, yet he diſcharged himſelf ſo ſatisfactorily, that Archbiſhop *Veſey*, who had ſat long in that Houſe, and was univerſally known to be a competent Judge, often ſaid, " that no Per- " ſon in his time guided the Debates of that Houſe with ſo much Readineſs, " Impartiality, and Dignity, as Sir *Richard Cox*." The Laws in which the Chancellor was chiefly engaged this Seſſion, beſides thoſe already mentioned, were, I. " To make it High Treaſon to impeach the Succeſſion of the Crown " as limited by ſeveral Acts of Parliament." II. " To prevent the growth of " Popery." III. " For the Recovery of ſmall Debts in a Summary way." Heads of a Bill with the ſame Title as the firſt went from the Commons to the Lords for their Concurrence. But on a Diſpute between the two Houſes about the Method of Proceeding, the Heads of the Bill fell. The Chancellor, *un- willing ſo good a Thing ſhould be loſt* by a Diſagreement about Terms, intro- duced a Bill into the Council to the ſame Purpoſe, and took particular care of it until he ſaw it paſſed into a Law.

I obſerved before that a Bill went from the Council before the Seſſions, to pre- vent the growth of Popery, that it related only to Papiſts diſinheriting Prote- ſtant Heirs, and that a new Draught was ſent from *England*, not under the great Seal, but as a Model to go by. Even this Draught was much improved, and made more extenſive by the Commons. The Progreſs of this Bill in *Eng- land* will be beſt related in the Words of a Letter of the 20*th* of *January* 1703, from Sir *Gilbert Dolben*, one of the Judges of the C. B. of *Ireland*, then at *London*, to the Lord Chancellor. " That which hath been moſt in the Thoughts " of the Miniſtry, and on which they have ſpent more time than on all the " reſt, is the Bill to prevent the growth of Popery. It lay ſometime before " the Council before it was referred to the Attorney and Solicitor. When they " had duly conſidered it, inſtead of making a Report upon it (as they uſually " do on Bills referred) they repreſented to the Queen in Council, *that it was* " *a Bill of very great Moment*, too big for them to determine their Thoughts " of, and therefore prayed it might be referred to a Committee of Council; " which was ordered accordingly. The Committee took a great deal of Pains " in conſidering and adjuſting it; but when their Amendments were reported, " the Council diſliked many of them; ſo that it was re-committed to a fuller " Committee, who reviſed it with great care, and notwithſtanding the Com- " mittee conſiſted of Perſons, who were of different Parties, yet the Bill was " at length ſettled with great Unanimity, and the Amendments as unanimouſly " agreed to this Night upon a Report made of them in full Council. Moſt of " them are in Favour of the Church of *Ireland*, of which the Council has been " more careful, in regard ſo little care had been taken of it in the Bill as it " came hither. For inſtead of the Words, *Religion eſtabliſhed*, which were in " the Draught ſent from hence, the Bill from *Ireland* has in every Place, *True* " *Proteſtant*:

" *Proteſtant:* An Alteration, which the Queen herſelf took notice of.—But " the nobleſt Amendment is, that all Perſons having any Office Civil or Mili- " tary (which includes Offices in Corporations) ſhall be obliged to take the Oaths " and to receive the Sacrament according to the uſage of the Church of *Ire-* " *land*; and in default of ſo doing the Office to be void; and whoever ſhall " continue to act in his reſpective Office, after having neglected thus to qualify " himſelf within the time limited by the Bill (as amended) ſhall incur the Pe- " nalties and Diſabilities as are impoſed by our Teſt Act. The Amendment " was made by her Majeſty's particular Direction in Council upon a due Senſe " of the Law's being defective in that great Point: And I am charged to ac- " quaint your Lordſhip, that the faithful Church of *England*'s Friends do moſt " earneſtly beſeech his Grace to exert his utmoſt Intereſt in favour of this " Amendment, wherein his Grace will do an Act tending highly to his own " Honour, as well as to the Advantage of the Church." So much of that Letter I thought fit to inſert here, not only for carrying on the thread of the Story, but alſo to confute thoſe Perſons, who would inſinuate, that the laſt Amendment, commonly called, the *Teſt-Clauſe*, was made to deſtroy the Bill. When this Bill was before the Lords, the Papiſts were heard to it for ſome Days by their Council, who made uſe of various Arguments to overthrow it, and employed all their Skill to damn that, which they foreſaw would in time effectually root Popery out of the Kingdom. After they had gone through all their Objections to the Bill, and had urged them with as much Art and Eloquence as was poſſible, ſome of the Houſe, who were not very tender of the Chancellor's Reputation, obliged him *ſolemnly* to report what was ſaid by the Council at the Bar. This, which was not calculated to add to his Merit, had a quite contrary Effect: For he ſummed up all the Arguments with ſo much Perſpicuity, and ſuch Juſtice to all Parties, that he forced the Applauſe even of thoſe, who did not at firſt intend it for him.

The other Bill, patronized by the Chancellor, was that " for the Recovery " of ſmall Debts in a Summary way." He was thoroughly acquainted with the general Poverty of the Kingdom, and well knew, that the inferior People were often injured by Men of Riches and Power, and by many of their own Degree, for want of a Method to recover their Debts with ſmall Expence, and of having their Demands ſpeedily determined, which the uſual Courſe of the Common Law would not admit of, eſpecially if they had litigious Perſons to deal with, who would lay hold of every Advantage the Law gave them to delay, vex, and diſappoint their Adverſaries. The Chancellor therefore ſupported this Bill with all his Reaſon and Intereſt, though he had a diſcouraging Oppoſition to contend with. For Sir *Simon Harcourt* in a Letter dated *January* the 8*th* wrote to him in the following manner. " The Bill for Recovery of ſmall " Debts is a great Alteration of the Common Law, for which your Lordſhip, " I am ſure, notwithſtanding your preſent Station, will always have the grea- " teſt regard imaginable. I am not able to anſwer for its Succeſs." But the Chancellor ſoon convinced him, as well as the Privy Council of *England*, of the neceſſity there was for ſuch a Law in *Ireland*, and he had the Pleaſure to hear, that his Opinion had determined them to paſs it. Sir *Gilbert Dolben*, who was a zealous Solicitor at *London* in Matters relating to *Ireland*, wrote to him in the above-mentioned Letter thus.—" The Bill for the Recovery of ſmall Debts " will return with very little Alteration.—The Authority of your Lordſhip's " Opinion has been the main Support of the Bill; otherwiſe the great Altera- " tion it makes in the Common Law would (probably) have overthrown it." Though the Law has been much altered in this Matter, yet it is but improved on the Plan of the Act paſſed at this Time; and the Effect has been ſo beneficial to Rich and Poor, that they cannot with too much Gratitude remember the Perſon, who ſo early laboured for their Relief.

An unhappy Occaſion offered in the beginning of the Seſſion, by a Petition of the Earl and Counteſs of *Meath*, to raiſe a conteſt about the Judicature of the Houſe of Lords. But notwithſtanding all the Attempts to embarraſs the Adminiſtration by a Matter of ſo nice and tender a Nature, as a Diſpute between

tween the two Houſes of Lords of *England* and *Ireland*, yet the Chancellor dextrouſly delayed and poſtponed its being brought to a final Reſolution, until the Buſineſs of the Crown and Country was happily finiſhed, and then all unanimouſly entered the 11th of *February* into Reſolutions *for ſupporting the Juriſdiction of the Houſe of Lords of* Ireland.

The Seſſion being over, and the Lord Lieutenant departed, the Lord Chancellor was, on the 23d of *March*, ſworn one of the Lords Juſtices, with *Hugh*, Earl of *Mount-Alexander*, and Lieutenant-General *Thomas Earl*. During their Government (in 1704) there was a conſiderable Embarkation of Troops to *Portugal*; in which the Lord Chancellor was ſo remarkably active and expeditious, that he received a Letter of Thanks from the Earl of *Galway*, then Commander of the Forces in *Portugal*.

The Lord Lieutenant returned to the Government in the Beginning of *November* 1704, and the Parliament ſat in *February*, and Roſe the 18th of *June* 1705. This Seſſion was conducted with great Unanimity, and concluded with general Satisfaction.

The laſt Seſſion of Parliament in *England* produced a Law very advantageous to *Ireland*, to make ſome Amends for thoſe formerly made, which were not a little hurtful to the Trade and *Engliſh* Intereſt thereof. The Law I mean was that to permit the *Iriſh* to export their Linnen directly to the Plantations. This Matter was firſt ſchemed and propoſed by Sir *Richard Cox*, then moved and ſupported in the Houſe of Commons of *England* by his intimate and valuable Friends, Lord *Coningsby*, Sir *Gilbert Dolben*, and Lieutenant General *Earl*, and the Succeſs was ſecured in the Houſe of Lords by the Duke of *Ormond*'s Interpoſition with the Lord Treaſurer, and his other Friends there: ſo that the Law paſſed even in Oppoſition to a Report from the Commiſſioners of the Cuſtoms.

On the 27th of *June* 1705 the Lord Chancellor was again ſworn one of the Lords Juſtices, with Lord *Cutts*, Lieutenant General of the Forces.

In *October* 1726 he was created a Baronet, as a Mark of her Majeſty's Favour, and in Conſideration of his good Services. The Miniſtry having this Year made many Removes in *England*, it was much talked, that the Duke of *Ormond* would be alſo Diſcharged from the Government of *Ireland*: And indeed it looked as if the Miniſtry had it in their Thoughts to make him uneaſy, and thereby to force a Reſignation from him. For in the new Levies made for the *Iriſh* Eſtabliſhment to replace the Troops ſent to *Spain*, the Commiſſions were given away without conſulting him. In the ſame Manner a Lord Chief Baron, and a Commiſſioner of the Revenue were made; and the Speaker of the *Iriſh* Houſe of Commons, having about the ſame Time carried over ſome Addreſſes upon the great Succeſs of her Majeſty's Arms, he was introduced by the Lord Treaſurer, which was a manifeſt Invaſion of the Lord Lieutenant's Province. Theſe Affronts chagrined the Duke. However, he ſeemed ſatisfied with bad Excuſes made by the Lord Treaſurer, that he might not by his own Act gratifie his Enemies in the point they drove at. In theſe Politicks the Chancellor was no way concerned; but ſoon after an Occaſion offered, which compelled him to chuſe whether his Fate ſhould depend on that of the Lord Lieutenant. For Lord *Cutts*, his Collegue, died on the 26th of *January* 1706, and thereby the Commiſſion was diſſolved. The Statute of *Henry* VIII required, "that the Chancellor ſhould "iſſue Writs to the King's Counſellors in the Shires of *Dublin*, *Cork*, *Kerry*, &c. "to elect a Governour, upon the Avoidance of every the King's Lieutenant, "Deputy or Juſtice of the Realm by Death, Surrender or Departure out of the "Realm; and upon the Election, that he ſhould ſeal Letters Patent, and ſuch "Perſon, being ſworn, ſhould have like Authority, Preeminence and Dignity "to every Purpoſe and Reſpect, as the King's Lieutenant or Deputy there next "before him uſed to have, *&c.* until the King do admit and authorize one to "be his Lieutenant or Governour, and until he be ſworn as accuſtomed." The Lord Chancellor met the Council at the Caſtle the Morning after Lord *Cutt*'s Death, and deſired their Advice, how he ſhould proceed. The Council were at firſt unanimouſly of Opinion, that he ought immediately to iſſue Writs and

proceed

proceed to an Election; and ſome of the moſt zealous for this Method offered to elect him ſole Governour, as Sir *Charles Porter* was elected on the Death of Lord *Capel*, hoping by that Bait to draw him into the Snare. But he, who could not deceive thoſe who had intruſted him, declared frankly, "that it was "his Opinion, he could not in the preſent Caſe proceed to an Election, but "muſt wait the Queen's Nomination of new Juſtices: Becauſe, 1. The Statute "plainly related to *Head Governours* only, and the Lord Lieutenant was Head "Governour. For the Lords Juſtices by their Patent were to act by his In-"ſtructions, even after his Departure. His Authority was to continue by an ex-"preſs Clauſe in their Patent; he ſigned all Commiſſions of the Army, and all "Orders from the Queen were directed to him. 2. There was no *Avoidance* of "his Commiſſion by Departure; for he was abſent by Licence, and therefore "not within the Statute. 3. The Words, *Until the King authorize a new Go-"vernour, and until he be ſworn*, demonſtrate, that the Statute cannot operate "when there is a Governour in being, authorized by the Queen and ſworn al-"ready; and therefore he concluded, that the Government was not *Void*, but "*unſupplied*. He added, that he thought it would be very dangerous, and of "evil Conſequence, if he ſhould aſſume a Power not warranted by the Statute; "but that no Detriment could ariſe from deliberating and conſidering well what "ought to be done; and ſince even proceeding on ſuch writs would take up at "leaſt a Fortnight, and that he might reaſonably expect to know her Majeſty's "Pleaſure within that Time, having ſent two Expreſſes for that Purpoſe, there "was no Reaſon to be precipitate, unleſs the Kingdom were in Danger, or there "were ſome manifeſt Inconvenience now in View." Theſe Reaſons contented all moderate Men; but others expected hereby to vacate the Lord Lieutenant's Commiſſion, and therefore threatned the Lord Chancellor heavily. But he applied himſelf to examine into Precedents, and found them all expreſſing the Words *Void* or *Vacant*, where the Head Governour failed. The only Precedent from the Time of making the Act ſuitable to the preſent Caſe, was that of Lord Deputy *Wandesford*, who died *December* the 3d 1640; the Record of which ſaid, "the Government was *unſupplied*," which juſtified the Chancellor's Diſtinction: And though the Earl of Strafford, Lord Lieutenant, was then a Priſoner in the Tower, and the Times troubleſome, yet there being an *Head Governour*, they did not proceed to an Election, but took the ſame Courſe, as the Lord Chancellor choſe to take at this Time: He referred his Reaſons and the Precedent to the Judges, Prime Serjeant, and Attorney and Solicitor General, who (one or two excepted) agreed, that the Chancellor ought not to iſſue Writs. The Queen and the Lawyers of *England* applauded his Conduct: But the Stateſmen diſliked it; becauſe it drove them to the Neceſſity of diſplacing the Duke, which was the Thing they would have avoided, having no Deſign to provide for him in *England* in ſuch an honourable Manner as was cuſtomary, when Perſons returned from that Government with Merit.

This was the moſt critical Juncture of the Chancellor's Life: For his Judgment, his Courage, and his Integrity were all put to a Tryal. His Judgment was at firſt a little ſhaken by the Univerſality of Opinions againſt him; but the Precedent being found, and many of the loudeſt againſt him being convinced, his Judgment was confirmed and eſteemed. His Courage was attacked by Threats of an Impeachment; but his Integrity ſupported his Courage, and both eaſily prevailed on him to deſpiſe the vain Boaſtings of his Enemies. The Buſineſs being at length laid before the Attorney General of *England*, he prepared a Letter for the Lords Juſtices, purſuant to the Practice on the Death of Lord Deputy *Wandesford*: A Patent paſſed accordingly, and on the 15th of *February* 1706, the Primate and Chancellor were ſworn Lords Juſtices in leſs than three Weeks from Lord *Cutts*'s Death.

At length on the 10th of *April* 1707, the Lord Treaſurer waited on the Duke, and after many Compliments for his paſt Services, told him, "that it was uſual, "after ſo many Years Enjoyment of that great Poſt, to change Hands, and that "therefore the Queen had appointed Lord *Pembroke* to ſucceed him in the Go-"vernment

" vernment of *Ireland.*" It was for ſome Time a Doubt, whether the Chancellor was to be removed: For the new Lord Lieutenant (who had a great Opinion of his Moderation and Integrity, and was an Admirer of thoſe Qualities) was not diſpoſed to part with him; and the ſame Lord Treaſurer was in being, who had told him in 1693, " that they were all obliged to do what they " could for him." So that he was with Reluctance prevailed on by his *New Friends* to diſmiſs an *old faithful Servant* to the Crown: Nor did he this without great Compliments and a Promiſe of Compenſation. On the 30th of *June* the Chancellor delivered the Great Seal to the Lord Lieutenant without murmuring. His Behaviour on this Change was ſo compoſed and chearful, that he ſeemed to have received a Favour from the Government. He never entered into any Faction againſt it, but promoted the Service of the Crown, as much as a private Capacity could qualify him to do. He had too good a Mind to diſturb a Government, becauſe he had not a Share in it. His private Buſineſs required his Abſence from *Dublin*; but he would not give ſo great an Advantage to his Enemies as to leave the Town during the Sitting of Parliament, and thereby give them a Handle to ſay, that he fled from a publick Inquiry into his Actions. They had threatned him ſeverely; but as their Threats moved him not while he was in Power, neither did they terrify him out of Power. His Innocence was his Defence, and in ſome Sort he dared his Enemies to point out a Fault in his Adminiſtration, which deſerved their promiſed Impeachment. It was a Debt due to the Government to paſs ſome Cenſure on a Miniſter, who was diſmiſſed at the Deſire of a Party; and therefore the Commons reſolved, " that on the " Death, Surrender, or Departure of a Lieutenant, Deputy, Juſtice, or other " Head Governour of the Realm, *ſo that the Kingdom becomes deſtitute of a Go-* " *vernour thereby*, it is the indiſpenſible Duty of the Lord Chancellor, or Keeper " of the Great Seal to iſſue Writs for the electing a new Governour or Gover- " nours purſuant to the Stat. 32. *H.* VIII." The Reſolution was propoſed without theſe Words, *So that the Kingdom become deſtitute of a Governour thereby.* But Sir *Richard Cox*'s Friends inſiſted on theſe Words as an Amendment to the Queſtion, and to make it conſonant to the Act of Parliament: And indeed the Amendment was ſo obvious, and agreeable to Law and Reaſon, that it could not be refuſed: But it quite diſconcerted the Scheme for that Time. However enough was not yet done; and therefore within a few Days the Subject was reſumed, and then they reſolved, 1 " That by the Death of the Lord *Cutts* on " the 26th of *January* the Kingdom became deſtitute of a Governour reſiding " in the ſame, till the 15th of *February* following. 2. That no Writ was iſſued " by Sir *Richard Cox*, Lord Chancellor, for electing a Juſtice, purſuant to the " Stat. of 33 *H.* VIII. from the 26th of *January* till the 15th of *February* 1706, " at which Time the Primate and Lord Chancellor were conſtituted Lords Juſti- " ces under the Great Seal. 3. That it was and is the indiſpenſible Duty of the " Lord Chancellor or Lord Keeper, when the Kingdom is deſtitute of a Lieute- " nant, Deputy, or other Chief Governour *reſiding* within this Kingdom, im- " mediately to iſſue Writs to ſummon the Privy Councellors to elect a Chief Go- " vernour purſuant to the Statute of 33 *H.* VIII.

The Reſolution of the firſt Day was approved of by the moſt eminent Lawyers, as a fair Conſtruction of the Statute. But the Work of the laſt Day was done againſt Precedent, and againſt the Opinions of the Attorney and Sollicitor-General of *England*, and ten of the Judges and moſt eminent Lawyers in *Ireland*: So that Sir *Richard* ſuffered by it neither in Fortune nor Reputation; rather indeed he gained Credit by what he had done: For from thence it appeared that Inclination and Induſtry were not wanting to detect ſome miſbehaviour in his judicial Capacity, or ſome Miſcarriage in his Conduct as Lord Juſtice; neither of which being done, it was concluded none ſuch could be found out. It was much wondered at, that the Parliament would accuſe a Man in ſo high a Point as Maladminiſtration in the firſt Office of the Kingdom, and that too relating to the very Being of Society, which depends totally on Government, and proceed not one

one Step towards his Puniſhment. For this argued either *Impotence* in the Parliament, or *Innocence* in the accuſed. Want of Power to puniſh guilty Offenders will ſoon be diſcovered by the Inſults of rude, and the Crimes of corrupt People; yet may be a Misfortune and not a Fault in the Parliament. But whenever a Parliament ſhall proſtitute its Power to gratify a Party, by cenſuring an innocent Perſon, or a Perſon rather deſerving Praiſe than Cenſure, it will looſe the Eſteem of the People, who will be very apt to reflect, that it was deſigned to ſecure their Liberties, and not to oppreſs them; and Diſeſteem ſo eaſily grows into Diſlike, that under ſuch Circumſtances there would be much Reaſon to fear, that it could be no difficult Matter for a Monarch to make himſelf abſolute.

Soon after the Parliament roſe Sir *Richard Cox* went to *England*, and was received at Court with the ſame Regard, as if he had been then a favourite Servant: Yet did he not find himſelf nearer the Compenſation ſo lately promiſed for that great Place ſo undeſervedly taken from him. The Promiſes indeed were renewed; but he was too well acquainted with the Malice of his Enemies, and their Influence over the Prime Miniſter to place any Confidence in them. In a very little Time he found his Diffidence was well grounded. For when the Seal was taken from him, his Name, through meer Decency, on account of the great Poſts he had filled, had been left on the Liſt of Privy Counſellors; and ſoon after his Return to *Dublin* in 1708, there was occaſion for a Council on ſome ordinary Buſineſs, when few Members were in Town. The Meſſenger preſſed thoſe, whom he met, with an unuſal Earneſtneſs to attend, leſt a ſufficient Number ſhould not appear. Among the reſt he ſummoned Sir *Richard Cox* in the ſame vehement Manner, who through mere Reſpect and Submiſſion obeyed, and went to the Council, where he had not been from the Time of his delivering up the Seal. The Sight of him at that Place alarmed his Enemies, and provoked them to expoſtulate with their Friends in *England* on this Indulgence to one, whom they could not look on without Envy. The Lord Lieutenant gave him a very kind Intimation of this by Letter; but before it came to his Hands he had retired to the Country Seat, which he had choſen for the reſt of his Life: So that the Lord Lieutenant's Notice only confirmed him in his Reſolution of ſubmitting patiently to his ill Fortune, and ſecretly comforting himſelf in the Teſtimony of a good Conſcience. In this Retirement he innocently employed himſelf in the Culture of his Mind, in the Converſation of his Children and Friends, and in adorning and improving his Eſtate. During this Interval he renewed his Acquaintance with the Eccleſiaſtical Writers of all Ages and Denominations, and wrote a Book intitled,

An Addreſs to thoſe of the Roman *Communion in* England, *occaſioned by the late Act of Parliament to prevent the Growth of Popery, recommended to thoſe of the* Roman *Communion in* Ireland *upon a late like Occaſion.* Dublin 1709, 12mo. He alſo wrote about this Time, though it was not publiſhed till two Years after.

An Enquiry into Religion, and the Uſe of Reaſon in Reference to it.—— London 1711, 8vo. It did not contain above half what he intended on that Subject.

In 1710 he went to *London*, in order to publiſh the laſt of the above-mentioned Books; and whilſt he was there the Lord Chancellor of *Ireland* became ſo diſordered in his Senſes, that he was utterly incapable of Buſineſs. Sir *Richard Cox*'s former Merit ſoon turned the Thoughts of ſome of the Miniſters on him, as the propereſt Perſon to fill that Poſt: And for ſome Time he was named for it, and thought to be actually fixed in that Employment. But the moſt moderate Men are rarely choſen by a new Miniſtry, and therefore another was preferred to him, and the Chief Seat on the Queen's-Bench was offered to him with an Expectation (probably) that he would not accept of any Thing inferior to what he had formerly enjoyed. But he, who had never affected a Haughtineſs or Stubborneſs unbecoming a Subject towards the Crown, and who very well remembred the Troubles, which the great Poſt of Chancellor had before created him, without Heſitation ſubmitted to the Pleaſure of the Queen. But he ſoon found that he was in a more uncomfortable Situation than

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in the former. For during the whole Time of his filling that Poſt Parties raged with great Violence, and with ſo much Bitterneſs, that they aimed at each others Deſtruction, with no leſs Eagerneſs, than if they had been Enemies by Nation, Religion, and Intereſt: And yet it is certain that all thoſe (whence ariſe the Diſtinctions, which commonly excite Animoſities, and end in Wars) called on them for Peace and Union.

Lord Chief Juſtice *Cox* during thoſe turbulent Times acted in a treble Capacity; in the Queen's-Bench, in the Privy Council, and as Judge of Aſſize, in each of which he was unfortunately obliged to give Judgment often between the contending Parties. In the Queen's Bench, and as Judge of Aſſize in criminal Proſecutions; and in the Council in ſtruggling for Intereſts in Corporations. Every where his Conſcience and his Judgment were the Directors of his Actions, and conſequently each Party in his Turn had the Benefit of his Juſtice. But theſe Conſiderations little availed him: For each grudged the Right done to the other, which was deemed Injuſtice to itſelf. It was no Time for cool Reaſoning; and ſo he became *ſuſpected* by the *violent* Men of that Party, and of which he was reputed one, and *hated* by the *furious* Men of the other. A better Teſtimony could not be given of his Moderation. But he had the Comfort to be much in the Eſteem of the Duke of *Shrewſbury*, who was Lord Lieutenant for the greater Part of thoſe *mad* Times, and who was known to be a Nobleman of great Integrity, Candour, and good Nature. The Tranſactions of this Period will unqueſtionably be a Part of ſome future Hiſtory, and therefore no further Notice ſhall be taken of them in this Work, than as they bear a Relation to the Parliamentary Proſecution againſt Sir *Richard Cox* in 1715.

Queen *Anne* died on the firſt of *Auguſt* 1714, and in *October* Sir *Richard Cox* (with the other chief Judges) was diſcharged from the Bench and Council, and contentedly retired to his Seat in the County of *Cork*; where he hoped to ſpend the Remainder of his Days in Chearfulneſs, and end them in Peace. But he was deceived; even there he was not to enjoy ſo pleaſing a Calm. For on the twelfth of *November* 1715 the Parliament ſat, and on the eighteenth the Commons ordered, "That Sir *Richard Cox* ſhould attend that Day Fortnight to give "an Account what Proceedings were had againſt *Jacob Twiſtleton, who had been* "*a Servant to the Pretender*; and by Order of the Houſe in 1713 was delivered "to the Lord Chief Juſtice." Though he had no Notice of this Order by a Meſſenger, as was uſual, yet ſo willing was he to clear himſelf of all criminal Charges in the Execution of his Office, that aſſoon as his Friends adverti ſed him of the Order, he ſet out on his Journey, and on the Way wrote to the Speaker from *Cork* the twenty-fifth of *November*, and deſired, "that on the Account of his Age "(65) the badneſs of the Roads, and the ſhortneſs of the Days, and in Con- "ſideration that he could ſay little more about *Twiſleton* than the Officers "of the Court might inform the Houſe, the Order might be adjourned to the "fifth of *December*."

The ſame Day on which he wrote this Letter, at a hundred Miles Diſtance from *Dublin*, the Houſe was in Committee on the State of the Nation, and then came to ſeveral Reſolutions, wherein he was more nearly concerned, than he could be in the Conſequences of the former; and yet he was not called on to make his Defence. It was reſolved in the Committee, and agreed to by the Houſe.

Firſt, "That by the Laws of the Land, and by the conſtant uninterrupted Uſage "of the Court of King's-Bench, all Juries in Criminal Caſes ought to be nominated "and returned by the Sheriff or Sheriffs only; unleſs there be a legal Challenge "to his or their making ſuch Return."

Secondly, "That the Rule made in the Court of Queen's-Bench in the Caſe "of *Dudley Moore* Eſq; whereby the Clerk of the Crown was ordered to ſtrike "a Jury for his Trial, was unprecedented, arbitrary and illegal, and an high "Invaſion of the Rights and Liberties of the Subjects of *Ireland*."

Thirdly, "That Sir *Richard Cox*, late Lord Chief Juſtice of the ſaid Court, "by making ſuch Rule, acted partially, arbitrarily, illegally, and contrary to

"his

" his Oath and Duty of a Judge." The like Reſolution paſſed againſt each of the other Judges of that Court.

The Caſe of Mr. *Moore* was this. The Government had forbidden a Prologue to be ſpoken at the Theatre on the fourth of *November* 1712 to the Play of *Tamerlane*. Mr. *Moore*, ſupported by ten or twelve Gentlemen, repeated one on the Stage in ſpight of the Actors. The Governours looked upon this Action as a deſigned Affront to themſelves, and ordered Mr. *Moore* and his Companions to be proſecuted for a Riot. They were accordingly indicted in the Queen's-Bench. But the Queen commanded that the Proſecution ſhould ceaſe againſt all but Mr. *Moore*. The Chief Juſtice thought the Offence *ſo ſlight*, that he diſcharged Mr. *Moore*'s Bail, and took his own Recognizance for his Appearance, on which he was never called. Upon Mr. *Moore*'s pleading, and entering into a Recognizance to proſecute his Traverſe, the Attorney-General moved, " That, " the Partiality of Juries returned by Sheriffs having appeared lately in many " Inſtances, the Court would be pleaſed to order their Officer to ſtrike an indif- " ferent Jury out of the Book of Freeholders to be returned by the Sheriffs, " to try the Iſſue between the Queen and Traverſer, as was conſtantly done in " *England* in like Caſes." This Motion was oppoſed, and argued learnedly on both Sides. The Court took Time to conſider, and procured in the mean Time Certificates of the Practice of the Queen's-Bench in *England*, and conſulted the reſt of the Judges of *Ireland*, who ſolemnly delivered their Opinions in Favour of the Motion. And then, being preſſed by Mr. *Moore*'s Council at three ſeveral Times to give Judgment, at laſt gave it in favour of the Queen for the following Reaſons. Becauſe,

I. " The common Law of *England* and *Ireland* is the ſame, and is preſerved " in *Ireland* by the Juriſdiction which the Court of Queen's-Bench in *England* hath " over that Court in *Ireland*: And for this Reaſon, the Queen's-Bench in *Ire-* " *land* is always governed by the Practice and Authorities of the Queen's-Bench " in *England*. For if the Judgments of *Ireland* differed from thoſe in *England* " they would be ſet aſide as erroneous.

II. " This has been the conſtant Practice of the Queen's-Bench in *England* for " one hundred Years paſt. In the Reigns of Queen *Elizabeth*, King *James* " the Firſt, *Charles* the Firſt and Second, *James* the Second, and King *William* " the Third. It was done in the Trial of the ſeven Biſhops, and never was " complained of or mentioned in the Bill of Rights; as it would certainly have " been, if it had been thought either illegal or a Grievance.

III. " The Queen's-Bench in *Ireland* has the Power to make the Rule, be- " ing the ſupreme Court of Law of the Kingdom: And there would be a " Failure of Juſtice, if the Court did not exerciſe it's Power to order what " is neceſſary to obtain fair Trials, and to have Juſtice duly adminiſtred, *ne* " *Curia Dominæ Reginæ deficeret in Juſtitiâ exhibendâ.*

" IV. It is the common Practice to do it here in civil Cauſes, even where the " Queen is Party; and this Term it was granted in the Exchequer on the Mo- " tion of the Recorder (Mr. *Forſter*) afterwards Lord Chief Juſtice of the " Common-Pleas) in an Information of Intruſion, wherein the Queen is Party, " and which is a criminal Action, ſince the Defendant, if found guilty, is " Fineable.

V. " Granting the Motion is not altering the Law or Practice of the Court, " but declaring what the Law has always been, and making the Practice of the " Court conformable to the Law.

VI. " *Non uſer* does not abrogate the Law; it is but a Preſumption, and the " Rule is *Stabitur Præſumptioni donec probetur in Contrarium.* And the Practice " in *England* is better Evidence, that the Court has the Power, than any Pre- " ſumption can be to the contrary.

VII. " Though the Conſequence may be fatal in bad Times, Judges are to " declare the Law, not to be *Soothſayers* to foreſee Conſequences. The Rule " for them is, *Fiat Juſtitia.* But neither can the Conſequence be more dan-

" gerous

" gerous in the Jury's being Struck by the Officer, than by a Sheriff: For the " Officer is ſworn, is always a Perſon of Signification and Credit. He ſtrikes " the Jury out of the Book of Freeholders returned by the Sheriff, legal Chal- " lenges remain; and after all, if the Jury ſhall go againſt Evidence, the Fine " will be inconſiderable."

The Court at the ſame Time declared " That it was not Matter of *Diſcretion* " to grant or refuſe, till the Point in diſpute be ſettled touching the Power and " Authority of the Court: For if the Motion ſhould be, after ſo ſolemn a " Debate, refuſed, it would be very difficult to retrieve it. So that the Word " *Diſcretion* was ill applied to the Caſe. For when an Appeal is made to *Diſ-* " *cretion*, the Power muſt be allowed to do as the Party thinks fit: But here " the very Power was in Diſpute; and therefore the Authority and Juriſdiction " of the Court muſt be firſt vindicated and eſtabliſhed, and when that was " done, no Body would be againſt uſing *Diſcretion*, wherever the Law per- " mitted that Liberty.

The Reſolutions againſt Sir *Richard Cox* and his Brethren contain indeed a heavy Charge: But the Reader will be now able to judge; whether a Court that indulged Mr. *Moore* ſo much as to take his Recognizance, and never after to call him upon it, ſhould be *even ſuſpected* of acting *Partially* againſt the Subject: Whether Judges conſulting the reſt of their Brethren in the Kingdom, and applying for Precedents to a Court, under the Controul of which thoſe Judges acted, and afterwards ruling the Caſe according to the unanimous Opinion of their Brethren, and the uninterrupted Authority of Precedents, behaved *Arbitrarily*; it is not probable they did any Thing wilfully *Illegal*, and if they did not, what they did could not be a Crime againſt the *Duty and Oath of a Judge*: For all Judges are liable to Err, or there would be no need of Appeals or Writs of Error: and every Day's Experience tells us, that Decrees and Judgments are reverſed without cenſuring the Judges who gave them. And indeed Sir *Richard Cox* was ſo far from acting in this Caſe *partially* againſt Mr. *Moore*, that the late Lord *Tullamore*, Brother to Mr. *Moore*, told him within a few Days after theſe Votes paſſed, *that he had acted like a Father to his Brother*.

There was one Circumſtance, which, though it did not fall under the Notice of Parliament, was yet the Subject of ſo much Clamour, that in Juſtice to the Judges it ought to be related. The Indictment againſt Mr. *Moore*, &c. was returned *Billa Vera*. The Gentlemen were called and pleaded, and entered into a Recognizance to proſecute the Traverſe the next Term, and be of the Good Behaviour in the mean Time. About an Hour after the Grand Jury brought in their Preſentments, and were diſcharged by Proclamation according to Cuſtom, and the Court proceeded to Rule the Book. In half an Hour or thereabouts, Alderman *Gore*, late Foreman of the Grand-Jury, went into Court, and informed the Judges, that there was a Miſtake in returning that Indictment, eighteen of the Jury having agreed to return it *Ignoramus*. The Court told him, " that " it was now a Record of the Court, and pleaded to, and could not be altered." He went off, and within half an Hour returned with ſeventeen or eighteen of the Grand-Jury, and Council moved on the Affidavit of Alderman *Gore* to the ſame Effect, and was anſwered as the Alderman was before anſwered: But withal the Court added; that if any thing could be done in the Caſe, yet the *Queen*'s Attorney muſt be firſt heard to it, which could not be before the next Term. This Proceeding was repreſented as an Inſtance of the groſs *Partiality* of the Court, in pinning down a Grand Jury to a Return made by Miſtake, and contrary to their Intentions. But thoſe who took the Pains to ſpread this evil Report of the Court, never added, *that the Indictment was pleaded to, and made a Record of the Court, and even the Day of Trial appointed.*

Monday the 5th of *December* Sir *Richard Cox* attended the Houſe of Commons according to Order. The preceding *Friday* the Houſe had reſolved, " That " on this Day it would go into a Committee on the State of the Nation; and " Sir

" Sir *Richard Cox*, with ſome Solicitors, Clerks of the Crown, their Deputies, " *&c.* was ordered to attend that Committee." Upon the ſight of him, and as if he had been the moſt corrupt Man in the World in every Station wherein he had acted, an Order was made, " That the Clerk of the Crown ſhould lay " before the Houſe the next Morning the Oath of a Lord Chancellor, the Oath " of a Judge, and the Oath of a Lord Juſtice of the Kingdom;" and to inſinuate, *that this early Friend to the Revolution and the* Hanover *Succeſſion was at Bottom a Favourer of the Pretender, and his Intereſt*, a Committee was appointed, " To Inquire and Report, what Proceedings were had againſt the ſeveral Per- " ſons, who inliſted Men, and were inliſted for the Service of the Pretender, for " what Crimes they were tried, and whether any, and how many of them, were " bailed and diſcharged, and by whoſe Order." The Houſe then went into a Committee on the State of the Nation, and there Sir *Richard Cox* was examined concerning *Jacob Twizleton*. " He confeſſed that he was brought before him " purſuant to the Order of the Houſe of the 12th of *December* 1713; and ſaid, " that he committed him to *Newgate* upon an Information of a Member of the " Houſe, and that he remained there until the latter End of the following Term, " and then he was bailed on the 12th of *February* 1713, according to the " Courſe of the Court, for want of an Indictment againſt him, which the In- " formation could not ſupport, and was continued on his Bail until Trinity-Term " 1714." The Member, who had undertaken to make out the Charge againſt *Twizleton*, being then in the Committee, ſaid, " that the Want of an Indictment was owing to Sir *Richard Cox* who had taken his Examination too ſhort." To which Sir *Richard Cox* anſwered, " that the Fault muſt then lie at the Mem- " ber's own Door; for he drew his own Examination, and was beſt able to ſet " forth what he could ſwear." And the Truth was, that *Twizleton* was a noted good Trumpeter, and had travelled through moſt Parts of *Europe* for his Profit. His Fame was ſo great, that all Perſons were deſirous to hear him. At ſome Place abroad he was hired to ſound the Trumpet before the Pretender, and afterwards came to *Ireland*, and ſounded for Hire before Sir *Conſtantine Phipps*. This warmed the Member's Zeal, and he made a Complaint of this Matter to Parliament. It was thought an Affair of ſo much Importance, that he was by Order of the Houſe ſent to the Lord Chief Juſtice, who dealt by him as has been related. In the Caſe of Mr. *Moore*, where Sir *Richard* was not heard, he was condemned: But in this Caſe, where he diſcharged himſelf honourably from all Guilt, no Report was made.

After the Committee was over, and the Speaker had reſumed the Chair, a new Charge was brought againſt Sir *Richard*; and a Committee appointed, " To In- " ſpect the ſeveral Reports of the Judges, and other Proceedings in Relation to " the Election of Magiſtrates for the City of *Dublin*, both before and after the " late Parliament in this Kingdom." Indeed it ſeems as if this Motion was not thought of, until Sir *Richard Cox* had acquitted himſelf of the laſt Accuſation about *Twizleton*: For it was ſomewhat unuſual to appoint a Committee to *Inſpect* what was not then before the Houſe, and what they could not be ſure of ſeeing at any Time. Yet ſo it was in this Caſe. For the Order for an Application to the Lords Juſtices, " That the Report of the Judges ſhould be laid before the " Houſe" was not made until the 17th of *December*, two Days after the Committee had been appointed; and at laſt the Committee was obliged to proceed on the *Inſpection of Copies only*.

On the 6th of *June* 1716, The Committee made a Report, and delivered their Opinion of the Matter referred to them. This Opinion was contained in many Reſolutions; of which I ſhall only ſet down thoſe relating to Sir *Richard Cox*, as they were agreed to by the Houſe.

I. " That it appears to the Committee, That the Lords Juſtices and Coun- " cil on the 4th of *September* 1713 came to the following Reſolutions, *viz.* " Reſolved, It is the Opinion of this Board, that the Lord Mayor of the City " of *Dublin*, for the Time being, has a Right of nominating three Aldermen " to

" to be put in Election for Lord Mayor of *Dublin*, and that the Lord Mayor and
" Aldermen of *Dublin* are obliged to elect one of the three Aldermen so nominated
" to be the succeeding Lord Mayor, unless just Objections be made against him.

II. " That it is the Opinion of this Committee, that the Right of nominating
" the three Persons to be put in Election for the Mayoralty, is in the Lord
" Mayor and Aldermen of the said City, and that the Aldermen are in no Sort
" restrained in the Choice of the succeeding Lord Mayor to one of the three Per-
" sons nominated to be put in Election for Lord Mayor, and that the aforesaid
" Resolution of the Lords Justices and Council is *Arbitrary* and *Illegal*.

III. That upon the Aldermen of the City of *Dublin* not submitting to the
" aforesaid Resolution of the Lords Justices and Council, by chooſing one of
" three Persons named by Sir *Samuel Cooke*, Lord Mayor of the City of *Dub-*
" *lin* in the Year 1712, a pretended Right was set up for the said Sir *Samuel*
" *Cooke* to hold over the Magistracy after the Expiration of the Year, for which
" he was chosen and approved; and the said Sir *Samuel Cooke* presumed to act as
" Lord Mayor of the City of *Dublin* from *Michaelmas* 1713, at which Time
" his Year expired. till *October* 1714, when Sir *Constantine Phipps* was removed
" from the Government, and the Privy Council dissolved.

IV. " That the Lord Mayor of the said City of *Dublin* hath not any Right
" by Charter, Usage, or By-Law in Force in the City of *Dublin*, to hold over
" beyond the Year for which he was elected.

V. " That the then Lords Justices and Privy Council, in order to punish
" the Aldermen for not complying with their aforesaid Resolution, sent a Re-
" presentation to her Majesty of their Proceedings, dated the 1st of *October*
" 1713, which Representation was referred to the Attorney General of *Eng-*
" *land*.

VI. " That the Attorney General of *England* in his Report on the said Re-
" presentation, having desired to be satisfied (among other Facts) whether there
" was any Charter or Usage for the Lord Mayor of the City of *Dublin* to hold
" over, and what Instances there were of such Usage, the said Report was refer-
" red to the Judges by the Lord Lieutenant and Council.

VII. " That Sir *Richard Cox*, late Lord Chief Justice of the K. B. *Robert*
" *Doyne* Esq;, late Lord Chief Justice of the C. P. *Robert Rochfort* Esq;, late
" Lord Chief Baron, Sir *Henry Echlin*, *Thomas Coote* Esq;, *Robert Johnson* Esq;,
" *Anthony Upton* Esq;, and *Richard Nutley* Esq;, eight of the late Queen's
" Judges in this Kingdom, signed a Report in Answer to the Doubts stated in
" the Report of the Attorney General of *England*, wherein they set forth, that
" it was the Usage of the City of *Dublin* for the Lord Mayor of *Dublin* to
" hold over, till another was elected, approved, and sworn in his Place.

VIII. " That the said late Judges set forth in their Report many Instances of
" Mayors holding over beyond the Year for which they were elected; none of
" which Mayors did hold over or continue longer than one Year in the Mayo-
" ralty, unless thereunto re-elected.

IX. " That the above-mentioned Report was made by the Judges, without
" summoning or hearing the Aldermen of the said City.

X. " That upon the Petition of the Aldermen of *Dublin* to her late Majesty,
" the said Facts being referred to the late Judges and Queen's Council, they re-
" fused to give a Copy of the Report to the Aldermen, and reported, That the
" Mayor of *Dublin* had a Right to hold over, and grounded the same on the
" Instances mentioned in the first Report of the said Judges; though the Rolls
" and Records of the City produced and read to them, before they signed the
" said Report in *May* 1714, made out the Falsity of so many Instances as they
" were permitted to read to.

XI. " That Sir *Richard Cox*, late Lord Chief Justice of *Ireland*, (being a
" Member of the late Privy Council, and present when the Rolls and Evidences
" of the City were produced at the Council-board, and having the Perusal of
" those Rolls, wherein the Falsity of the Instances mentioned in the first Report
" of the late Judges did appear) that the said Sir *Richard Cox* acted *Partially*

" and

" and *Corruptly* in making the ſaid Report, and thereby intended to impoſe up-
" on her late Majeſty, and is guilty of *High Crimes* and *Miſdemeanours*."

Then follow the like Reſolutions againſt the other Chief Judges.

XII. " That it is the Opinion of this Committee, That the removing the
" Lord Primate and Sir *Conſtantine Phipps* from the Government of this King-
" dom, the diſſolving the late Privy-Council, and diſplacing the late Judges
" and Queen's Council, who ſigned the ſaid Report, was a ſeaſonable Inſtance
" of his Majeſty's Juſtice, and tender Regard for the Welfare and Happineſs
" of this Kingdom."

The Conteſt concerning the Magiſtracy of the City of *Dublin* began in 1709, and was one of the unhappy Effects of theſe miſchievous Party Diſtinctions of *Whig* and *Tory*, wickedly introduced among the Proteſtants of *Ireland*, to ſerve the particular Purpoſes of crafty deſigning Men, at ſuch times as the differing Parties prevailed over each other in *England*. It is not material to ſay, which Side was in the Right in the beginning of this Diſpute, and if it were, it would not be an eaſy Taſk for a Perſon, who was not an Actor amongſt them, to diſcover at this time, what was the real Cauſe of their Diſpute. For they both certainly profeſſed the ſame Principles, and in theſe Days we ſee them Practice them too. *Jacobit*, *Republican*, and *Fanatick* were Terms very ill applied on either Side. For it cannot be doubted, but the Proteſtants of *Ireland*, who had any regard for Religion, or had any Liberty or Property to defend, abhorred the *Pretender* and all his Adherents; and it is as ſure on the other Hand, that by very much the greater Part of the Proteſtants of *Ireland* were hearty Lovers of Monarchy and the eſtabliſhed Church, and have proved it ſince by their Loyalty to the Crown, and their firm withſtanding all Encroachments on the Church as by Law eſtabliſhed. For theſe Reaſons I think it would be an idle Thing to enter into the Motives, which may be ſuppoſed to have governed the differing Parties: Eſpecially ſince it is pretty clear, that the Perſon, of whom I have undertaken to write theſe Memoirs, kept himſelf at all times as free as he could from Party, though it was not his good Fortune to eſcape Cenſure. But there is now grown up a new Race of Men, who will form their Judgments upon Facts, and not the Repreſentations of either Party; and for them I will juſt ſtate the Facts nakedly to come regularly at the Point, wherein the Chief Judges were charged to be criminal.

The Power of the Privy Council to approve or diſapprove of certain Magiſtrates ariſes from the Acts of Settlement and Explanation, and the new Rules made in Purſuance and in Virtue of theſe Acts. By a Clauſe in the Act of Settlement 14 and 15 *Char.* II. " For the better regulating of Cities, walled
" Towns, and Corporations, the Lord Lieutenant, or other Chief Governour or
" Governours, and Council of *Ireland*, had Power given them for ſeven Years
" from the firſt of *May* 1662 to make Rules for the electing Magiſtrates, and
" other Officers, and for inflicting ſuch Penalties for the Breach thereof, as they
" in their Wiſdom ſhould think fit; ſo as the Penalties for Breach of the Rules did
" not extend farther than to the Diſfranchiſement of ſuch Perſons as ſhall be
" found guilty of the Breach thereof; and it was further enacted, that the Rules,
" when made, ſhould be as good and effectual in Law, as if the ſame had been
" eſtabliſhed by the then Parliament, and ſhould remain in force ſo long, as in
" the ſaid Rules ſhould be limitted and appointed.

It became a Doubt, whether the Power created by this Act extended over Corporations not in being at the time of making the Act; and therefore the Act of Explanation made 17 and 18 *Char.* II. declared, " That the Power of
" making thoſe Rules extended over new as well as old Corporations; and this
" Act enlarged the time for making them to ſeven Years from the *29th* of
" *September*, 1665."

New Rules were accordingly made in 1672 for many Corporations, of which *Dublin* was one. Of the Rules made for *Dublin*, one was, " That the Elec-
" tion of Lord Mayor, Sheriffs, &c. ſhall be by Lord Mayor and Aldermen
" only, eight Aldermen being always Preſent." Another, " That the Names
" of Lord Mayor and Sheriffs, &c. elected ſhall be by the Corporation pre-
" ſented

" ſented within ten Days after Election to the Lord Lieutenant or other Chief " Governours, and the Council, to be approved by them, and the Perſons elect- " ed ſhall be incapable to ſerve until approved of under their Hands; and if " not approved of in ten Days after they are preſented, the Corporation ſhall " proceed to a new Election, and ſhall in like manner Preſent the Names, until " they ſhall chooſe Perſons, who ſhall be approved of."

In 1707 the Houſe of Commons took into Conſideration the State of the Nation; and particularly entered into an Examination of the manner in which this Power given by Act of Parliament was executed, and came to the following Reſolution.

" That upon preferring any Petition to the Council-Board of this Kingdom " complaining of an undue Election, or Return of any Magiſtrate or other " Officer of any Corporation within the New Rules, It is the indiſpenſible Duty " of the Privy-Council to hear and determine the Right of ſuch Election be- " fore they approve of the Magiſtrate or Officers of ſuch Corporation; and " that the Denial thereof is Arbitrary and Illegal."

A By-Law of the Corporation of *Dublin* was made in the 11*th* of Q. *Eliz.* " That to Eſchew Contention that yearly ariſeth upon Election of Mayor, that " every Alderman ſhall keep his turn for bearing the Charge of Mayoralty, ac- " cording to his Antienty, and all Laws, Ordinances, Eſtabliſhments, Licences, " Grants, and Orders heretofore made or granted to the contrary hereof ſhall " be by Authority of this Aſſembly revocated, repealed, annulled, and utterly " fruſtrated and void.

In 1709, when Parties grew violent in the City, the Aldermen *Conſtantine*, *Forreſt*, and *Eccles*, the three Seniors who had not ſerved, were put in Nomination to be elected Lord Mayor. The Lord Mayor and Aldermen elected *Forreſt*, and put *Conſtantine* above the Cuſhion, as if he had ſerved. But *Conſtantine*, not contented, petitioned the Earl of *Wharton*, Lord Lieutenant, and Council, and ſet forth his Right as *Senior Alderman* on the Uſage and By-Law: But the Petition was not even read, notwithſtanding the late Vote of the Houſe of Commons, and *Forreſt* was approved, and ſerved that Year in the Office of Lord Mayor.

In 1710 *Conſtantine* was not put in Nomination (having the Year before been voted by the Lord Mayor and Aldermen above the Cuſhion) but the three next Senior Aldermen were put in Nomination for Lord Mayor, and *Eccles* the Senior of the three was elected. *Conſtantine* did not Petition; becauſe the ſame Government continued, which had formerly rejected his Petition without reading.

In 1711 the three Senior Aldermen, next to *Eccles*, were put in Nomination, and *Barlow*, the Senior of the three was choſen, and certified to the Government and Council. *Conſtantine* then petitioned on his Right of Seniority founded on the By-Law: The Lord Mayor and Aldermen anſwered, " that there " was no ſuch Uſage, and if there had, it was repealed by the New-Rules; and " that *Conſtantine* was put above the Cuſhion at his own Requeſt." Both Parties being heard, the By-Law and Uſage were proved, and it appeared to the Council by the Oaths of ſeveral, *that Conſtantine was not put above the Cuſhion at his own Requeſt:* And the Council being of Opinion, that the By-Law and Uſage were not repealed by the New-Rules, *Barlow* was diſapproved. *May* the 15*th* the By-Law of Succeſſion was repealed at a Poſt Aſſembly; and the ſame Day the Aldermen repealed the Order for placing *Conſtantine* above the Cuſhion, then put him in Nomination, but elected *Barlow*, who was diſapproved, " Becauſe it was irregular and diſreſpectful to certify a Perſon to the " Council, who had been diſapproved before." *July* 6*th* Alderman *Samuel Cooke* was choſen and diſapproved, " in Regard to *Conſtantine*'s Right veſted " in him before the Repeal of the By-Law." *Auguſt* 2*d* Alderman *Page* was choſen, and diſapproved for the ſame Reaſon. *Auguſt* 13*th* Alderman *Quin*, *Auguſt* 31*ſt* Alderman *Walton*, and *September* 27*th* Alderman *Pearſon* were elected and diſapproved for the ſame Reaſon. The ſame Day Alderman *Gore* was elected; and *Conſtantine* perceiving how much Trouble the Oppoſition, made to him

him in the City, had given the Government, by Petition ſet forth his Right, and declared, " That if the Government and Council ſhould think fit to approve " Alderman *Gore*, he did humbly acquieſce therein, ſaving to himſelf the Right " of Succeſſion for the future ;" and thereupon *Gore* was approved the 3d of *October*, and ſerved in the Mayoralty till *Michaelmas* following.

In the Year 1712, the Aldermen *Conſtantine*, *Samuel Cooke*, and *Maſon*, were put in Nomination, and *Cooke* was elected and certified to the Government and Council, and *Conſtantine* having petitioned with a ſaving to his Right, as he had done the Year before, *Cooke* was approved, and ſerved as Lord-Mayor from *Michaelmas* 1712.

In 1713, *Conſtantine*, *Maſon*, and *Stoyte*, the three ſenior Aldermen below the Cuſhion, who had not been diſapproved, were put in Nomination. *Stoyte* was elected and diſapproved ; *becauſe he was the Junior of the three put in Nomination.* *May* the 8th the Lord-Mayor put in Nomination Alderman *Fownes*, who had been Lord-Mayor, Aldermen *Conſtantine* and *Maſon*. The Aldermen inſiſted, that the Lord-Mayor had no Right to nominate excluſive of them, and refuſed to go to an Election of any of the three ſo nominated; and upon their continued Refuſal, the Lord-Mayor withdrew. Seventeen of the Aldermen remained together, and ſent a Meſſenger to the Lord-Mayor to deſire him to return to them. But he refuſing, they proceeded to an Election, and by a Paper, without the City Seal, or Signature of the Lord-Mayor, ſigned by ſeventeen Aldermen, they acquainted the Government and Council, " That they had elected Alderman *Pleaſents* to be Lord-Mayor for the Year enſuing, and deſired their Approbation. On the third and fourth of *September* the Lord-Mayor and four Aldermen on one Side, and ſeventeen on the other, by their Council were ſolemnly heard for and againſt the Election and Certificate of Alderman *Pleaſents*. The two Points in Diſpute were : 1ſt. Whether the Lord-Mayor had a Right to put three in Nomination. 2. Whether the Election was legal without the Lord-Mayor joining in it. The Council, principally on the Evidence of Mr. *Peppard*, Town-Clerk, ſupported by many Pole-Papers came to the following Reſolution on the firſt Point.

" Reſolved, that the Mayor of the City of *Dublin* for the Time being has " the right of nominating three Aldermen to be put in Election for Lord " Mayor of *Dublin*, and that the Lord Mayor and Aldermen are obliged to " elect one of the three Aldermen ſo nominated to be the ſucceeding Lord " Mayor, unleſs juſt Objections be made againſt him."

On the 2d Point, the Council, on the Authority of the new Rules, came to the following Reſolution.

" Reſolved, that the Proceedings of the ſaid 17 Aldermen to the Election of " Alderman *Pleaſents* for Lord Mayor, and *James King* for Sheriff for the enſu- " ing Year in the Abſence of Sir *Samuel Cooke*, Knight, Lord Mayor of *Dublin*, " is a Breach of the New Rules, and ſuch their Elections are null and void."

September 9th, the Lord Mayor tendered a Pole-Paper, wherein were the Names of Sir *William Fownes*, Aldermen *Conſtantine* and *Maſon*. The Aldermen made an Objection to Sir *William Fownes* ; which Sir *William* anſwered, and the Lord Mayor over-ruled. Yet the Aldermen inſiſted on the previous Queſtion being put : otherwiſe they refuſed peremptorily to go to an Election of one of the three nominated by the Lord Mayor. This the Lord Mayor would not grant, and diſſolved the Aſſembly.

September the 21ſt. The Lord Mayor nominated Alderman *Conſtantine*, *Maſon* and *Bolton*, the three ſenior Aldermen below the Cuſhion, who had not been diſapproved: The Aldermen accepted his Nomination, and elected Alderman *Bolton*, who was certified in due Form to the Government and Council.

From the 4th of *September* the Council had adjourned the Conſideration of the Puniſhment of the ſeventeen Aldermen for the Breach of the New-Rules from Time to Time, until the 24th, and then reſolved, " That they ſhould be pro- " ſecuted according to Law." And the ſame Day diſapproved of Alderman *Bolton*

Bolton, he being one of the ſeventeen Aldermen voted guilty of a Breach of the New-Rules, and ordered to be proſecuted.

September 25th, The Lord Mayor nominated Aldermen *Conſtantine*, *Maſon* and *French*: The Aldermen made ſome Objections, which the Lord Mayor judged frivolous: But the Aldermen inſiſting on a Queſtion being put on each of their Objections, and refuſing to go to an Election of one of the three on any other Terms, the Lord Mayor diſſolved the Aſſembly.

September 29th, The Lord Mayor offered the ſame Nominees, and part of a Letter from one of the Secretaries of State of *Great Britain* was read, wherein was ſet forth; "That the Queen approved what the Government had done, and "that ſhe would have the Lord Mayor go to a new Election, and continue two "of the former Nominees, and put in another in the Room of him, who had "ſerved as Lord Mayor; and that if the Aldermen would not then elect, they "muſt expect no farther Condeſcenſion." The Aldermen hereupon inſiſted, *That Alderman* French *ſhould be laid aſide*; *becauſe he had been put in Nomination before that Letter came, and that another ſhould be named in his Stead.* The Lord Mayor anſwered, *That the Perſon her Majeſty ordered ſhould be left out was the Perſon who had ſerved as Lord Mayor*; *and that was Sir* William Fownes, *and not Alderman* French; *and therefore he deſired them to proceed to an Election.* But the Aldermen refuſed, and he diſſolved the Aſſembly. The Lord Mayor by Letter of the 30th of *September* to Mr. *Dawſon*, Deputy Clerk of the Council, acquainted the Government and Council with all theſe Proceedings; and the Contents of this Letter having been conſidered, the Lords Juſtices ordered a *Repreſentation* to be drawn, wherein *was ſet forth the State of the City of* Dublin, *and the Proceedings of the Government and Council with reſpect to it*; and they ſent it from the Council Board to the Queen. This was done the firſt of *October* 1713. Her Majeſty referred the Repreſentation to the Attorney General of *England*, who made his Report in the ſame Month, and therein acquainted her Majeſty, "That before he could give his Opinion clearly on a Method to be uſed in elec-"ting a Lord Mayor, *Michaelmas* Day being paſſed, ſome Matters muſt be "further ſtated." After mentioning ſome of the Matters to be explained, he came to that Point, which was the Occaſion of the Judges firſt Report, and ſtated his Doubts in the following Manner.

"As to the Queſtion what is now to be done, the Report is ſilent in this; Whe-"ther the Lord Mayor's Office determined on *Michaelmas* Day by the Conſtitution "of the Corporation, or whether he be to continue till another be choſen, ap-"proved and ſworn in his Place; and it is neceſſary that it be ſtated plainly "to your Majeſty, if the Lord Mayor be to continue after his Year till ano-"ther be choſen, approved and ſworn, by what Charter that is declared, or "what Inſtances there are to make it appear to be ſo by Preſcription. If the "Lord Mayor be to continue after the Year till another be choſen, approved "and ſworn, I am humbly of Opinion he and the Aldermen may and ought "now to proceed to a Choice, their former Choice being diſapproved accor-"ding to the ſaid Rules. But if the Lord Mayor's Office determined on "*Michaelmas* Day, then I am of Opinion the Right of chuſing will be in "the Aldermen, as if the Lord Mayor were dead; and they may now make "ſuch Choice, and the Queſtions on the By-laws and Uſage ſtated will then be "out of the Caſe; and they chuſing muſt preſent the Elected to the chief Go-"vernour and Council, who may, as they ſhall think fit, approve or diſapprove "ſuch Choice."

The Report of the Attorney General being tranſmitted to the Lord Lieutenant, his Grace and the Council referred it to a Committee, "To examine and "conſider the Matters therein contained; and authoriſed the Committee to call "the Judges to their Aſſiſtance, and to ſend for the Books of Records and Char-"ters of the City; and required them to lay before the Board a full and true "State of the Facts mentioned in Mr. Attorney General's Report, and therein "ſaid not to be fully ſtated, with their Opinion thereon.

The

The Judges in their Report to the Committee recited part of a Charter granted to the City by King *Henry* the III. in theſe Words. *Sciatis Nos Conceſſiſſe, et hâc Chartâ Noſtrâ confirmaſſe Civibus Dublin et Hæredibus ſuis, quod eligant ſibi in perpetuum Major. de ſeipſis ſingulis Annis, qui nobis ſit fidelis, diſcretus & Idoneus ad Regimen Civitat. Noſtræ Dublin; ita quod cum Electus fuerit Nobis vel Juſtitiariis Noſtris Hiberniæ, ſi nos præſentes non fuerimus, preſentetur, et nobis juret fidelitatem; et quod liceat eis ipſum in fine Anni amovere, et alium Subſtituere ſi voluerint;* vel Eundem Retinere; *ita tamen quod idem Oſtend. Nobis vel Juſticiariis, noſtris Hiberniæ, ſi preſent. non fuerimus.*

After they had gone through the other Parts of the Attorney-General's Report, and given their Opinion thereon, they then anſwered his main Queſtions thus.

" We are of Opinion, that the Lord Mayor is to continue in his Office, until " another Lord Mayor is choſen, approved and ſworn. For the Charters appoint " no certain Day when the Office of Lord Mayor ſhall begin or determine. By " the Charter above recited, the Corporation has Power to *remove* him at the " End of the Year, or to *continue* him; ſo that it is plainly implied by that " Charter, that he *muſt continue*, until he is removed: For the Charter appoints " no other Time for the Determination of his Office; and although the Cor- " poration had been accuſtomed or uſed to have removed their Lord Mayor on " ſome certain Day, and this Uſage had been hitherto without Interruption, yet " if they do now refuſe or neglect to remove him by chooſing another, or the " Perſon ſo choſen ſhall not be qualified to take the Office, the old Lord Mayor " muſt hold his Office or elſe the Corporation will want its Head, and the Execu- " tion of thoſe Powers which are given to him; which was neither the Intent of " the Charter, nor is agreeable to the Reſolutions of the Judges in ſuch Caſes: " For where the Mayors of Corporations have neglected to chooſe, or to ſwear a " new Mayor when choſen, and the Court of Queen's-Bench have been applied " to for Redreſs, the Writ of *Mandamus* in thoſe Caſes has always been directed " to the *Mayor*; which ſhews, that in the Judgment of the Law he *continues* in " his Office, although the Day appointed for the new Mayor to take his Office be " elapſed: But we conceive this Matter *is out of all Doubt, as to this Corporation*; for " that it appears, *that the Mayors of* Dublin *have in ſeveral Inſtances held beyond their* " *Year.*

" Before we mention the Inſtances we crave leave to obſerve, that we find in " the City Books, in their Orders and By-Laws, a Diſtinction frequently made be- " tween being *elected* and being *continued* in the Mayoralty for a ſecond Year; ſo " that it ſeems to be taken for granted, that in this Corporation one might be " *continued* a Mayor a ſecond Year, if not removed.

" The following Inſtances we have out of the City Books. *September* 29th " 1643 there is an Order made, that *William Smith* (then Mayor) ſhall *continue* " Mayor a ſecond Year, and no mention is made of his being again elected and " ſworn.

" On the 30th of *September* 1644 we find he continued to Act, and ſign an " Order as Mayor, and that he continued ſo for that Year.

" For we find, that on the 29th of *September* 1645, one *Andrew Clarke*, who " had been elected, declining to ſerve, an Order was made by the ſame *William* " *Smith*, as Mayor, and by the Aldermen, that the ſame *William Smith* ſhall " be accepted and *continued* to ſerve as Mayor for the Year enſuing, with a Pro- " viſo ſtill to preſerve *the Law of Succeſſion.*

" Here is no mention made, nor do we find any where, that this *William* " *Smith* was ever elected again or ſworn, after the firſt Time he was ſworn " Mayor.

" And further we find, that the ſame *William Smith* on the 30th of *September* " 1647 ſigns an Order, as Mayor, to diſfranchiſe one *Richard Barnewall*, who " having been elected to ſerve as Mayor, and being that Day brought to the Court " of Exchequer to take the uſual Oaths, refuſed the *Oath of Supremacy*: How " long after the ſaid *William Smith* continued Mayor does not appear to us; but

" we

" we do not find that there was any other Mayor till the 17th of *March* 1647, " and then we find one *Bladen* acted as Mayor: And in the very next Year *Bla-* " *den*, then Mayor, does on the 30th of *September* 1648 (after his Year was out) " make and sign an Order as Mayor: How much longer he continued in his Office " is not certain; but the first Act we find done by *Pue*, his Successor, was on the " 20th of *November* 1648, and we find this very *Pue* acting as Mayor on the " *Monday* after *Michaelmas* Day 1649, when his Year was out.

" There are many more Instances of this Kind, and one in the Yerr 1711. For " we find that Alderman *John Eccles* acted as Mayor on the 1st of *October* 1711, " when he had held his Mayoralty for more than a Year.

" *But if this could not be so by the Charters, or by the Usage of the City* (as we con- " ceive it appears plainly by the Charters it may be, and by the Usage it has " been) *yet by the new Rules it is now become necessary.* For these Rules do direct, " that no Person shall take on him the Office of Mayor until he is approved, and do " provide, that if the Person chosen and presented be not approved within ten " Days, that then the Corporation shall from Time to Time elect, until they shall " choose such Person as shall be approved: And the same Rules require, that the " Lord Mayor shall be chosen by the Lord Mayor and eight Aldermen at the least. " These Rules have the Force of an Act of Parliament, and would controul " even the Charter itself. Since then by these Rules, the Mayor and Aldermen " must elect the Mayor, and since they must proceed to Election from Time to " Time, until they elect such a Person as shall be approved; it seems in our " Opinion to follow evidently that the Lord Mayor may, and in some Cases must " continue in his Office even after his Year is expired: For the Lord Mayor must " by these Rules be one of the Electors, and he must elect until one be chosen, " who shall be approved, which may not happen to be until after the Year of " the then present Mayor is expired.

" This has been the constant Exposition of, and Practice, upon these Rules, " ever since they were made."

This Report was made on the first of *December* 1713, and within a few Days after it was laid before the Council. The Lord Lieutenant asked some of the Judges whether there were more Instances of the Lord Mayor's Holding over, than what they had given in; and they soon after presented him with a Paper containing more Instances, which his Grace annexed as an Appendix to the Report, and then transmitted the whole to the Queen, who referred it to her Council learned in the Law; and they (one excepted) were of Opinion, that the Lord Mayor must continue in his Office, until a new Lord Mayor should be elected, approved, and sworn.

This Opinion being sent to the Lord Lieutenant, he called a Council on the 8th of *January* 1713, at which the Lord Mayor and Aldermen appearing according to a Notice sent them; the Lord Chancellor told them, " that it was the Opinion " of the Queen's learned Council in *England*, in Concurrence with the Judgment " of that Board, that Sir *Samuel Cooke* was a legal Magistrate, and that the same " Regard should be paid to him, as to other Lord Mayors, and admonished them " to keep the City Courts, and administer Justice, as they used to do." At the same Time a Paper was delivered from the Board to the Lord Mayor, containing what the Chancellor had said. But the Recorder, Sheriffs, and most of the Aldermen refused to submit to the Directions of the Council-Board, and in *February* petitioned the Queen, and annexed their Case to the Petition, and sent over an Agent to solicit their Cause.

The City Case in this Point of the Lord Mayor's holding over set forth,

" That in the Entries of the Election and Approbation of the Lord Mayor " and Sheriffs of *Dublin*, it is always mentioned, *They are so elected and approved* " *to serve one Year.*

" That the constant Usage in the said City has been to swear the new elected " Lord Mayor on the next Day after *Michaelmas* (if it were not *Sunday*) in which " Case the old Mayor continues to act on the Day next after *Michaelmas* Day, till " the new Mayor be sworn, when *Michaelmas* Day is not on *Saturday*: And " when

" when *Michaelmas* Day falls on a *Saturday*, the old Mayor continues to act on the " *Monday* following 'till the new Mayor on that Day be ſworn, and no longer, " except in the preſent Pretence of Sir *Samuel Cooke*, and what was done in the " Lord *Tirconnel*'s Time after Judgment on a *Quo Warranto* was given againſt " the City Charter.

" No one other Inſtance can be given in the Memory of any Man now living, that " any Lord Mayor of *Dublin*, other than as aforeſaid, ever acted as ſuch without " a new Election of a Board of Aldermen, longer than till the new Lord Mayor " was ſworn on the very next Day after *Michaelmas* Day, if it were not a *Sunday*; " if *Sunday*, longer than *Monday*, being the firſt of *October*; which was the Caſe " in Alderman *Eccles*'s Mayoralty in the Year 1711, when *Michaelmas* Day fell " on a *Saturday*, he continued to act as Lord Mayor till on *Monday* the firſt " of *October*, and then laid aſide his Rod, Sword and Mace, and walked the " Streets as a private Man, refuſing to act any longer as Lord Mayor, though " no ſucceeding Lord Mayor at that Time was approved or returned to the City " from the Council Board.

" Neither is there any Entry, Record or Evidence found in any of the City " Books or Entries, that any Mayor of *Dublin* without a ſecond Election took " upon him to act after his Year was expired, except where the Day after *Michaelmas* " Day happened on a *Sunday*, and in ſuch Caſe never after the *Monday* following, " otherwiſe than as aforeſaid.

" That during the Continuance of the Rebellion, which began in 1641 in this " Kingdom, Alderman *William Smith* was Mayor in 1642, and continued Mayor " in 1643, 1644 and 1645: Yet in thoſe Times of Diſtraction he was new " elected, the Entry in the Books being in theſe Words. *Alderman* William " Smith, *now Mayor, ſhall be accepted and continued to ſerve as Mayor and Ma-* " *giſtrate of this City for this next Year*, &c.

" By a By-law made 13th *Jac.* I. it is enacted, *that no Perſon ſhall be elected or* " *continued Mayor two Years ſucceſſively.*"

The Caſe being ſent back to the Lord Lieutenant, was by him and the Privy Council referred to the Judges and Queen's Council. Whilſt it was under their Conſideration, the Recorder and two Aldermen carried to Lord Chief Juſtice *Cox* a Paper, containing *a Requeſt* from the petitioning Aldermen to be ſuffered by Council to make good the Allegations of their Petition. To which the Chief Juſtice anſwered, they ſhould be heard, and accordingly they were heard. This Interview between the Chief Juſtice and Recorder brought them to an Ecclairciſement about the Affair of the City; and the Recorder being ſatisfied, that the Chief Juſtice intended no more on his Part, than to preſerve the Succeſſion in the City, and thereby prevent Tumults and Diſorders uſually attending conteſted Elections; they ſoon came to an Agreement, that *Conſtantine* ſhould be elected for the Remainder of the Year, and *Barlow* for the Year following, and that all Things ſhould proceed in the City as uſual, and reduced the Agreement into Writing. The *Duke* and Sir *Conſtantine Phipps* at firſt approved of what had been done. But others of the Lord Lieutenant's Cabinet Council ſoon perſuaded his Grace to diſapprove of it as a diſhonourable Compoſition: And within a few Days a bitter Libel was printed againſt the Chief Juſtice *for his earneſt Purſuit of Peace and Concord*; which he treated with the ſame Contempt, that he always ſhewed to Aſperſions he knew he did not deſerve.

Peace being refuſed on the Terms propoſed, the Judges proceeded in their Examination of the Petitions and Caſes of the Aldermen to her Majeſty, and at length cloſed their Report on the 17th of *May* 1714.

This final and full Report never was printed, though the Petition and Caſe of the Aldermen make part of the Appendix to the Report of the Committee of the Houſe of Commons. It is therefore neceſſary to inſert here ſeveral Parts of the Report, that the Reader may hear the Judges ſpeaking for themſelves, as if they had foreſeen what they were to be charged with.

" Fol.

" Fol. 29. The Petitioners ſay they believe had their Caſe been fully ſtated in " the Repreſentation or ſtated Caſe, on which her Majeſty's Council gave their " Opinion, there could not have been ſuch Difference of Opinion.——This is " an unbecoming Inſinuation, that the Repreſentation tranſmitted by this Ho- " nourable Board, and the Caſe as drawn by the Judges of this Kingdom, were " ſhort and imperfect: But we hope, that it will appear to her Majeſty by the " foregoing Narrative of the Proceedings of the Petitioners, and by the following " Remarks upon the Petitioner's Caſe, that the Repreſentation and Caſe men- " tioned in the Petition were candid and full, and that the Difference of Opinion " they mention ariſes from ſome other Cauſe, than the ſhortneſs of the Caſe ſtated " by the Judges.

" Fol. 30. Now we come to take into Conſideration the Petitioners Caſe; and " therein we find the Clauſe in the Charter of King *Hen.* IIId, which is alſo ſet " forth in the before mentioned Report of the Judges, and it agrees exactly with it: " This Charter gives the Citizens of *Dublin* a Power to chooſe a Mayor every Year, " and to remove him at the End of every Year, and to put another in his Place " (if they pleaſe) or elſe to *continue him*, ſo that they ſhew it to the King or Chief " Governour. This Charter ſhews, that the Corporation may elect a Mayor eve- " ry Year, if they pleaſe; but that they may continue him longer, if they think " fit: But then by the Words of the Charter, it ſeems very plain, that if they " remove the Mayor at the End of the Year, they muſt put another in his Place. " He cannot, by the true Meaning of that Charter, be removed, but muſt ſtill " then remain in his Office: For it was the Intention of the Royal Founder of " the Corporation, that there ſhould be a continual Succeſſion of Mayors; which " could not be, if one was not to continue until another was choſen and put in " his Place. This Charter therefore, thus ſet forth in the Petitioners Caſe, does " in no Sort (as we conceive) prove, that the Lord Mayor of *Dublin* cannot con- " tinue in his Office after his Year is expired, when another is not choſen and " ſworn into that Office; but in our Opinion it proves fully, that Sir *Samuel* " *Cooke* is Lord Mayor, and muſt continue ſo, until another is choſen, appro- " ved and ſworn into that Office.

" Fol. 38. The new Rules do moſt certainly enact, as it is ſaid in the Caſe, " that the Lord Mayor and Sheriffs ſhall be choſen only by the Lord Mayor and " Aldermen, eight Aldermen at leaſt being preſent. Although the Petitioners " have drawn no Inference or Concluſion from this Aſſertion, we ſhall crave " Leave to draw two. One of which has been obſerved in the Judge's Report " (*viz.*) That the Lord Mayor muſt by the new Rules be one of the Electors " of the Lord Mayor and Sheriffs, and conſequently muſt continue in his Office " until a new Lord Mayor is elected, approved and ſworn: The other, That " if the Office of Lord Mayor ſhould ceaſe at the End of the Year, and if there " be no other then choſen, the City would be without a Lord Mayor: Which " would lay the Government and Council, for avoiding ſuch Inconvenience, un- " der a Neceſſity of approving a Perſon choſen by the City before *Michaelmas*, " although he were not fit to be approved; and ſo the Right of Approbation " given by the new Rules would be rendered ineffectual to the Purpoſe for which " it was given.

" Fol. 43. We do not find upon Inquiry, that the Uſage has been for many " Years paſt to ſwear the new Lord Mayor on the Day after *Michaelmas*, if " *Michaelmas* day does not fall on a *Saturday*; if it does, then the new Mayor " is ſworn on the *Monday* following, as is ſet forth in the Caſe. But we con- " ceive, if the Lord Mayor cannot continue more than one Year, and if he may " not act until another is ſworn, the old Lord Mayor cannot act on the Day " after *Michaelmas*-day, much leſs on the 1ſt of *October*, as the Aldermen in " their Caſe allow (and the Judges in their Report have ſhewed) has been fre- " quently done. For the antient Uſage was, as appears in the fore-mentioned " Charter of *Edw.* the VIth, that the old Lord Mayor continued in his Office, " *Uſque ad Feſtum S.* Michaelis, and if he can continue no longer, then he " could do no Act after *Michaelmas*: Yet it is certain, that many Mayors have

acted

" acted after *Michaelmas*-day, of which there are several Instances in the Judges " Report. The Petitioners say, No one Instance can be given within the Me- " mory of Man of any Person that acted longer than the Day after *Michaelmas*, " and if that happened on a *Sunday*, till the Day after (except in the present " Pretence of Sir *Samuel Cooke*, and what was done in the Lord *Tyrconnel*'s Go- " vernment after Judgment was given on a *Quo Warranto* against the City Char- " ter;) and they say, that was Alderman *Eccles*'s Case, who laid aside his Gown " and Rod on *Monday* after *Michaelmas*-day (*Michaelmas*-day falling on a *Sa-* " *turday*) and acted no longer as Lord Mayor. But we are certainly informed, " that though Alderman *Eccles* did for a Day or two lay aside his Gown and " Rod, he took them up again, and went in his Formalities, *viz.* in his Scarlet " Gown, with his Chain and Rod on the right Hand of Alderman *Gore* (the " Successor) on the 3d Day of *October*, when Alderman *Gore* was sworn into the " Office of Lord Mayor, and with his own Hand laid down the Rod at the " Feet of the Government, as is accustomed, when a Lord Mayor goes out of " his Office. But Alderman *Eccles* says, in his Walk from the *Tholsel* the Mace " and Sword were not carried up in the usual Manner. Why that was done, " or what it will prove, we submit to your Grace and Lordships, as we do what " is said in the Case of what was done in the Earl of *Tyrconnel*'s Government; " your Grace and Lordship's being the best Judges, whether this does not " seem to be an indecent Insinuation of a Parallel between those unhappy Times, " and the most gracious Administration of the best of Queens.

" Fol. 44. The Petitioners say in their Case, that Alderman *William Smith*, " who was Mayor in 1642, 1643, 1644, 1645, did not act in those Years with- " out a new Election, and to prove it they alledge an Entry in the City Books " (that Alderman *William Smith*, now Lord Mayor, shall be accepted and con- " tinued to serve for the next Year.) This Entry in our Opinion shews he was " not *elected*, but declared *to continue*, (which is very different from an Elec- " tion) and this Difference appears in that very Order.

" Alderman *Carberry* being elected on the 19th of *September* 1643 petitioned " the Board of Aldermen, that Alderman *William Smith* should be *continued* to " serve in his Room; and it was granted, and the Entry in the Book is this; " *It is ordered and agreed by the Mayor and Aldermen, that Alderman* William " Smith, *now Mayor, shall be accepted and continued to serve as Mayor of this* " *City for the next Year instead of Mr.* John Carberry *formerly elected.* In every " one of the other Years mentioned in the Case, except the Year 1644, when " he served in his Turn, there was an election of another Person, and the Person " elected desiring to be excused, petitioned the Board of Aldermen, and they " ordered that *William Smith* should be *continued* in the Room of the Person " *elected.* There is a plain Difference between an *Election* and a *Continuation* of " a Mayor: The Words are put in Opposition to one another; and there is " this remarkable Difference to be found in the City Books and Rolls between " them. *On the Rolls are entered the Acts of the Mayor, Aldermen and Com-* " *mons, and there all the Elections are entered; because the whole Body had a* " *Right to elect the Mayor: But when the old Mayor is continued (as in this Case)* " *or one Person is accepted to serve in the Place of one elected and excused; the* " *Continuance or Acceptance of such a Person is (without Election) by the Board of* " *Aldermen only. The Entry of it is to be found in the Book kept for the Acts of* " *the Aldermen, and it is not registred in the City Rolls, where the Acts of the Com-* " *mon Council are preserved.* We think it proper in this Place to observe, that " if the Office of the Mayor must determine at the End of the Year, Alderman " *Smith* was not Mayor after his first Year was out. *For the Board of Aldermen* " *had no Power by the Charter to elect a Mayor*; that was given to the whole " Corporation, and could not be done by the Mayor and Aldermen only, until " they were enabled so to do by the new Rules, which have the Force of an Act of " Parliament.

" Fol. 45. We find there is such a By-law made 13 *Jac.* 1. as is set forth in " the Case, *that a Mayor shall not be elected or continued two Years together.* This

" does

" does indeed, in our Opinion, reſtrain the Corporation, while this By-law is in " being, to re-elect or continue the ſame Mayor for two Years together. But " it does not hinder, that if by the By-law and the Charter the old Mayor is to " continue until the new Mayor is ſworn (as the Judges have ſhewn in their " Report) but that Sir *Samuel Cooke* muſt continue Lord Mayor until a new " Lord Mayor is elected, approved, and ſworn.

" Fol. 46. Notwithſtanding we do apprehend, that by the Order, by which " this Matter was referred to us, our only Duty thereon was to examine the Pe- " titioner's Petition and Caſe, and to give our Opinions upon them; yet ſince " the Petitioners did by a Petition, preſented to the Lord Chief Juſtice of the " Queen's Bench the *15th* Day of *April* laſt, deſire, that we would hear them " before we made our Report, and that we have heard them; we think in " Juſtice to the Petitioners, and that we may give as full Information as we can " to this honourable Board of every Thing which concerns the City Affair now " under our Conſideration, we ought to lay before your Grace and Lordſhips " what has been ſo offered to us by the Petitioners.

" We began our Enquiry into this Matter a little before the Beginning of the " laſt Term, and the Term coming ſo ſoon upon us, the Buſineſs occaſioned " neceſſarily by it took up ſo much of our time, that though we employed all " the leiſure we had upon this Buſineſs, yet we could proceed but ſlowly there- " in; the nature of the Work itſelf requiring us to look into many Books and " Rolls, which had no Index to guide us in the ſearch, we thought it proper to " look into and underſtand the City Rolls and Books, and compare the ſeveral " Extracts taken thereout, and inſerted in the City Caſe, before we heard the " Petitioners: Becauſe till then we ſhould not have been able to aſk thoſe Queſ- " tions, which might be neceſſary to be reſolved by the Petitioners; and there- " fore the firſt time we ſent for the Petitioners to attend us was the *4th* of this " Inſtant *May*.

" Upon that Day the Recorder and ſix of the Petitioners attended us, and " we put ſome Queſtions to them, which though very ſhort, and eaſy to be " anſwered, the Recorder deſired they might be given them in Writing, and " time allowed them to put in an Anſwer in Writing to them.

" This was readily granted them; but we being very buſy, the Queſtions " were not ſent to them till the *6th* of *May*, and on the *7th* they attended us " again, with a long Anſwer in Writing to nine ſhort Queſtions; the Subſtance " of what is ſo anſwered is (for the moſt Part) inſerted in the proper Places of " this Report; but leaſt that ſhould not be thought ſufficient by the Petitioners, " we have annexed the Anſwer itſelf by way of Appendix.

" The ſame *7th* of *May*, when they delivered the aforeſaid Anſwer to the " Queries, they gave us a Petition ſigned by ſeventeen of them, deſiring they " might be heard to prove the Facts in their Petition and Caſe, and that we " would give them Copies of ſuch Paragraphs in our Report, as ſeemed to go " in Diſaffirmance of any of the Allegations in the ſaid Petition and Caſe: We " did grant the firſt Part of their Petition, and appointed to hear them the " next Day at four in the Afternoon; but we did not think it reaſonable to ex- " poſe our Report or any Part thereof to the Petitioners, before it was pre- " ſented to your Grace and Lordſhip's, to be laid (if you ſhall think fit) before " her moſt ſacred Majeſty.

" Upon Peruſal of the aforeſaid Petition we obſerved, that the Petitioners " had alledged, that they were not allowed to attend us ſooner than the *4th* of " *May*; thereby inſinuating, that we had denied them an acceſs to us; and " that the City Books and Rolls were by an Order lodged with the Clark of the " Council; thereby inſinuating, that we had hindered them from having the " uſe of their Books in their own Office: We told them, that their ſaid Peti- " tion ſhould be altered in the aforeſaid Particulars. The Petitioners thereupon " took back their ſaid Petition, and did amend it in the aforeſaid Particulars, " and returned it to us the next Day, being the *8th* of this Inſtant *May*.

" The ſaid *8th* of *May* at ſix in the Afternoon the Recorder attended us, and " told us the Time given for the aforeſaid Hearing was too ſhort, and deſired

" we would enlarge the time till *Monday* following, the 10*th* Inſt. which we im-
" mediately conſented to.

" On the 10*th* of *May* ſeveral of the Petitioners, with their Council, attended
" us, as did Council for the Lord Mayor; and the Recorder offered to us a
" large bundle of Papers, which he deſired we would lay before her Majeſty:
" We deſired him to proceed to make out ſuch Matters as he thought neceſ-
" ſary, and thereupon he read out of the Rolls, and the *Friday* or *Monday*
" Books ſeveral Entries and Orders relating to ſeveral Elections made from the
" Year 1612 to the Year 1647.

" By theſe Rolls and Entries it was inſiſted, that there was an Election
" every Year from 1612 to the time of Sir *Samuel Cooke*, and therefore he con-
" cluded, that no Lord Mayor ever held over his Year till that time. The
" extracts produced by the Recorder, together with Mr. *Peppard*'s and Mr.
" *Skiddy*'s Affidavits, and the other Papers delivered us by the Recorder we
" have, at the deſire of the Petitioners, laid before your Grace and Lordſhip's
" as an Appendix to the Report.

" What we have to obſerve on the aforeſaid Papers, and what was offered
" by the Council for the Petitioners is, That many of the Mayors mentioned
" in the ſaid Paper were not *elected*, but only *continued* by the Board of Alder-
" men; that if a Mayor could not by Charter *continue* after his Year, and un-
" til another Mayor is elected and ſworn, then the Mayors, who were there
" mentioned to have been *continued*, were not Mayors, and the Office was du-
" ring that Time void. *For the Right of electing Mayors was at that time in*
" *the Board of Aldermen, and Common Council; and therefore all the Elections*
" *were entered on the City Rolls (where Acts of City Aſſemblies were entered)*
" *and ſigned by the Sheriffs; but the Entries of Perſons continued are only to*
" *be found in the* Monday *or* Friday *Books, which contain the Acts of the Alder-*
" *men only.* The Council for the Petitioners alledged, that a *continuance* was a
" new *Election*; but it is evident to us, there is a Difference between the Senſe
" of theſe Words: And beſides *the Election is made by the Aldermen and Com-*
" *mons, the continuance by the Board of Aldermen only, and the Memorials of*
" *them are kept in diſtinct Places.*

" But we muſt inform your Grace and Lordſhips, that ſince the new Rules,
" although the Election of Lord Mayor is in the Lord Mayor and Aldermen
" only, yet the entry of the Lord Mayor and Sheriffs is ſtill entered on the
" Rolls: But that we conceive was done in Imitation of and Conformity to the
" Precedents found on the Rolls, when nothing was entered thereon, but the
" Acts of the whole Corporation, as it was before the making of the new
" Rules, as far as we could obſerve.

Fol. 59. " We are of Opinion, that by the Charters of the City, and by
" the Law of the Land, Sir *Samuel Cooke* is ſtill Lord Mayor, notwithſtanding
" the ſaid Sir *Samuel Cooke* hath not been *elected* or *continued* by the Board of
" Aldermen for another Year, nor hath been certified by them to the Govern-
" ment and Council to be approved, nor hath been ſworn anew into the Office."

This Report was tranſmitted to *England*, and laid before the Queen's Coun-cil learned in the Law for their Opinion: What that would have been is a Se-cret. For the Queen's Death put a Stop to the publiſhing it.

I have been obliged to make larger Extracts out of the laſt Report, than would have been neceſſary, if it had been printed heretofore: And indeed I was at firſt amazed to find the City Caſe printed in the Appendix to the Report from the Committee of the Houſe of Commons, and this laſt Report of the Judges not attend it. But my wonder ceaſed, when I again looked into the Report from the Committee, and found that this Report of the Judges was there re-preſented chiefly *to conſiſt of Arguments to ſupport the Judges former Report, rather than a ſtated Caſe, or Report of Facts, and to refer to the former Report of the Judges*; and therefore it was probably thought unneceſſary to ſwell the Appendix with ſo uſeleſs a piece of a Work. The Gentlemen of that Com-mittee beſt knew what Evidence weighed moſt with themſelves, and what was fitteſt to be reported to the Houſe: But an Hiſtorian is obliged to lay every

Thing

Thing before the Reader, relating to a Fact which he thinks fit to handle, otherwiſe his fancy muſt always govern, and perhaps *Truth* be ſometimes overlooked.

Men expected with impatience the conſequence of the formidable Votes againſt the Judges. Some readily believed they were guilty of every thing they were charged with, and hoped to ſee them ſeverely puniſhed. Others, who looked into all their Actions, and judged of them by the whole tenor of their Conduct, could not be perſuaded, that there was any *Iniquity* in their Proceedings, though there might be *miſtakes*; and therefore were inclined to the charitable ſide of Forgiveneſs. Thus the Affections of People without Doors ſtood; whilſt the Commons adjourned the further Conſideration of the Report from Day to Day to the *15th* of *June*; and then finding after all their Pains and Trouble, that they had not *Legal Evidence* againſt the accuſed, they reſolved, "That an "humble Addreſs be preſented to their Excellencies the Lords Juſtices, deſiring "their Excellencies to lay before his Majeſty the humble requeſt of this Houſe, "that the original Repreſentation of the late Privy Council in the Caſe of the "City of *Dublin*, and the Report of the late Judges; and alſo the further "Report of the late Judges and Queen's Council in the Caſe of the Alder"men and Sheriffs of *Dublin*, tranſmitted to her late Majeſty, may be retur"ned to this Kingdom to be given in Evidence againſt the Perſons who made "the ſame, when this Houſe ſhall have the Opportunity to proceed againſt "them for the high Crimes and Miſdemeanours, of which this Houſe hath "voted them guilty." I ſhall not take upon me to offer Reaſons, why theſe Originals were never produced, or the Judges never brought to a Publick Trial: Theſe are Matters of State too nice to touch upon in the Preſent Age; perhaps, though they are now Myſteries, they may be unravelled by ſome future Hiſtorian. It is certain the Judges deſired ſuch an Opportunity of vindicating themſelves publickly; and particularly Sir *Richard Cox* had prepared the Heads of his Defence, which it is ſaid he offered before the Committee with a great and laudable Spirit. I have the Paper now before me all in his own Hand Writing, and I think it a Piece of Juſtice due to him and his Brethren to give it to the Reader in his own Manner and Words. It is intitled,

"My Anſwer to the City Caſe before the Committee."

Obj. 1. "It is objected to the Judges, *that in their firſt Report (to the Com*"*mittee of Council) they Inſtance* William Smith *and Alderman* Eccles *as Mayors* "*holding over: And in a Paper of more Inſtances they mention ſeveral as hold*"*ing over and continued, without new Election; whereas ſome of them, parti*"*cularly* Wakefield *Anno* 1641 *was elected anew.*

Anſ. 1. "That the Inſtances in the Report are right. 2. That the addi"tional Paper of Inſtances was given in ſeven Days after the Report to ſatisfy "the Lord Lieutenant, who aſked, whether there were any more Inſtances. "3. Many of the Inſtances are true; as 1615, *Richard Brown*; 1635, Sir "*Chriſtopher Forſter*; 1643, 1645, 1646, the ſaid *William Smith*; and theſe "Inſtances are Sufficient. 4. All that the Judges ſay is true, and agrees with "the City *Monday* Book; and it did not appear to them, that any of thoſe in"ſtanced were elected. 5. The Point being, *whether the Lord Mayor was to* "*hold over*, and the Judges aſſerting the Affirmative from Common Law, In"ſtances, and the new Rules, which is Statute Law; if either holds, it mat"ters not if the other two were miſtaken.

"Obj. 2. *But the Judges might have better informed themſelves in the miſtaken* "*Inſtances, if they had given the Aldermen Notice, who would have produced the* "*Rolls.*

"*Anſw.* 1. That this Matter being debated at Council, where the City was "heard; and where many Members ſpoke in their Behalf, the Judges had no "Reaſon to believe, that the Aldermen wanted Notice. 2. The Judges were "but Referrees from the Committee, to give their Opinions upon what appeared "before them, and had neither Authority nor Reaſon to ſend for more. 3. The

"Report

" Report was not final; but was made to satisfy the Queen's Council in *England*
" in the main Point of holding over; for which they depended chiefly on Com-
" mon Law, and the new Rules; so that the Instances are *ex abundanti*. 4. *Be-*
" *fore the great and final Report, the Aldermen were twice heard, and all they*
" *could say, faithfully reported.*

" Obj. 3. *The Instance of Alderman* Eccles *acting the first of* October *is wrong;*
" *for that is the Day of Commencement of the Mayoralty, if the 30th of* September
" *be on* Sunday.

" *Answ.* 1. It is true (and the Judges report so) that no Charter does fix the
" Commencement of the Mayoralty to *Michaelmas* day: But it appears by the
" Charter of *Edward* the VIth, that the Usage was so *(viz.)* to serve *usque ad*
" *Festum S. Michaelis.* 2. It seems plain from the City Books, that it was so,
" (*vide* the Entry 1613, 1615, 1635;) and by Mr. *Peppard*'s Affidavit to the
" List *Anno* 1642, where it is said to begin at *Michaelmas*, and so in 1647; and
" so are the Certificates to Council for Approbation. 3. It is not strange they
" should of late alter the Day of Swearing; for it was so done by the Day of
" Election, which at first was on *Holy-rood*-day, but now is at *Easter* Assembly.

" Obj. 4. *That the Order of Continuing is an Election; being done by the Mayor*
" *and Aldermen, who always were the Electors.*

" *Answ.* 1. If so, then the Judges have reported an Election. For they say,
" *that Mayors were continued.* 2. Continuation differs from Election. For
" they were done constantly at different Times: The *Election* for several Years
" has been at *Easter* Assembly, and the *Continuation* always near *Michaelmas.*
" 3. They were done by different Persons. For the Commons, until the new
" Rules excluded them, had a Hand in the *Election*; but the Mayor and Al-
" dermen constantly ordered the *Continuance.* 4. *Continuance* was always instead
" of some-body elected before; but if the Mayor, who was continued for the
" Party elected, be to serve in his own Turn, then he is elected anew at *Easter*
" Assembly: So that there is a manifest Difference between Continuance and
" Election; and this appears in the Case of *Wakefield* 1642, and *William Smith*
" 1644.

" So that upon the whole Matter, the Judges Report is true, and there is no
" Mistake. — And if there were, it would be of no Consequence, there being
" other Instances right. — And if no Instances, the Common-Law and the new
" Rules would govern the Point of the Mayor's holding over. —— But if there
" were Mistakes, it could be no Wonder, where so many were concerned in a
" Matter so voluminous. For the Judges are not infallible; and therefore ca-
" sual Mistakes are never objected to Judges, since all Men are liable to them."

If all Suspicions of Corruption and Partiality in Sir *Richard* and his Brethren be not yet removed from the Reader's Mind, by what is related, his Conduct after the Death of the Queen will surely clear him and them; and therefore I shall proceed to give the Narrative of that.

The Aldermen certified to the Government and Council their Election of Alderman *Page*, in the same Manner as they had done that of Alderman *Pleasent*'s; which Certificate being answered by Sir *Samuel Cooke*, the Council disapproved Alderman *Page*, the 26th of *August* 1714. Soon after a Letter from one of the *British* Secretaries came to the Lords Justices, " requiring them to approve of the
" Person elected by the Aldermen, without entering into the Merits of the Elec-
" tion," which together with the Aldermen's Certificate, were taken into Consideration the 14th of *September* 1714. Upon this Occasion Sir *Richard Cox* made a memorable Speech, urging, " That as to the *Qualifications* of the Party
" the Council was *Ministerial*, and ought in Obedience to the Lords Regents to
" approve of any Person, who should be lawfully elected. But as to the Legali-
" ty of Election, the Council acted in a *Judicial* Capacity, and could not approve
" of any Election that was unlawful: and since the new Rules, which have the
" Force of a Statute, require, that there should be a Lord Mayor and eight
" Aldermen at such Election, they could not confirm any Election made with-
" out a Lord Mayor, or without the Number of Aldermen, any more than if it

" had

" had been made by ſo many of the Common Council: And this the adverſe
" Party could not deny; elſe the Lord Mayor and the four Aldermen who ad-
" hered to him would have ſoon choſen a Mayor, and certified him under the
" City Seal. That they ought to defend the Dignity of the Board, the Autho-
" rity of which was very great, if not ſuffered by thoſe, who were intruſted with
" it, to be diſgraced, or diminiſhed. For that Board was Guardian of the three
" beſt Prerogatives of the Crown.—— Preparing Bills for Parliament.—— At-
" tainting Tories by Proclamation, without Indictment or Outlawry.——And,
" ſuppreſſing Factions in Corporations, by controuling partial Elections, and
" diſapproving Perſons diſaffected.—— That the Honour of the Board ought to
" be vindicated, not only by rejecting the Certificate, but by giving the Alder-
" men a ſevere Reprimand for the Affront offered to the Council by laying be-
" fore them a fourth Time, what was at three ſeveral Times declared illegal,
" null and void.—— That the Pretence at firſt for all the Noiſe attending this
" Buſineſs was the Danger of Popery and the Pretender; and their Jealouſy
" roſe ſo high, that it calumniated the moſt loyal Churchmen, and extended
" even to the Biſhops and Clergy.—— *But now that Danger, God be thanked, is*
" *over by the peaceable Acceſſion of his Majeſty to the Throne of his Kingdoms*, and
" they might reaſonably expect all Clamour would ceaſe: But it was only alte-
" red into a Cry for Liberty and Property.—— And what that Liberty was,
" was viſibly ſeen that Day.—— It was a Liberty to force others to comply
" with them, and to do themſelves, what they pleaſed. To this End (ſaid he)
" it is already given out, that we are the only People, that oppoſe the King,
" and that if we do not comply, we ſhall practice the Paſſive Obedience, which
" we would force on other People. But I have always thought *Courage as ne-*
" *ceſſary in a Judge, as in a General; and that he who has a cowardly Apprehenſion*
" *of future Events, will never do his Duty as he ought.*— I am confident we are
" all ſafe in the Wiſdom and Goodneſs of the King: *But if, being a Stranger to*
" *us, his Majeſty ſhould be miſinformed about us, I ſhall dutifully ſubmit to his*
" *Royal Pleaſure, and Rejoice that I keep my Integrity, whatever becomes of my*
" *Place.* However, I muſt ſay to the Patrons of Liberty, that they ought to
" allow us the Liberty they claim, eſpecially of following the Directions of our
" Conſciences, and obſerving our Oaths; and that it is not fair to accuſe us of
" oppoſing the King, when we are hazarding ourſelves in Defence of his juſt
" Prerogative."

Soon after this Day's Conſultation, the Lords Juſtices were ſuperſeded, and in *October* the Archbiſhop of *Dublin*, then one of the new Lords Juſtices, demanded of the Privy Council, " Whether they would without Difficulty, or entring
" into any Conſideration of the Merits of the Election of Magiſtrates for the
" City of *Dublin*, approve the Perſon who ſhould be returned for Lord Mayor
" by the Majority of the Board of Aldermen, purſuant to the Directions of the
" Lords Juſtices of *Great Britain*." To which the Privy Council unanimouſly anſwered, " that they ſhould always pay a due Regard to the Lords Juſtices of
" *Great Britain*; but that they were not then ripe to give their Opinion, unleſs
" an Election of Magiſtrates ſhould be certified and brought before them." Upon this Anſwer the Council was diſſolved, and the Judges diſplaced.

It was evidently the Intereſt of the Judges (as to their Employments) to comply with the Commands of the Lords Juſtices; ſo that nothing but a Conviction of their being in the Right could prevail on them to deſpiſe their Profit and Power: And this undoubtedly ought to acquit them from all Charges of Corruption and Partiality. And ſo I leave this Subject without more Remarks, and chooſe to ſubmit the Conduct of Sir *Richard Cox* in this Part of his Life to the Reflections of the diſintereſted Reader.

I have ſaid before, that a Committee of the Houſe of Commons was appointed
" to enquire what Proceedings were had againſt the Perſons who enliſted Men,
" and were enliſted for the Service of the Pretender, for what Crimes they were
" tried, and whether any, and how many of them were bailed and diſcharged,
" and by whoſe Order." It is well known, that ſpecial Committees are never appointed

appointed to look into the Adminiſtration of Juſtice, unleſs there are Faults directly charged or ſurmiſed: And Suſpicions alone gave not the Being to this Committee, but confident Aſſertions of ſeveral, *that the Government and Judges were all engaged to promote the Service of the Pretender*. This Committee continued ſitting a conſiderable Time, and did not ſpare Pains to detect any evil Practices, which tended to the Service of the Pretender: But upon the ſtricteſt Enquiry they could find no Grounds for an Accuſation of any body. Sir *Richard Cox* was ordered to attend this Committee, and was there charged with two Facts. 1. Diſcharging *James Grimes* without any Trial. 2. And not trying *William Heydon* and *Patrick Erwin* at *Wexford* at the Summer Aſſize 1714.——The firſt Caſe appeared to be this: *James Grimes* was brought before him in a Crowd of thirty or forty, and committed with them to Newgate, for being inliſted in the Pretender's Service. In a Day or two after a Certificate was produced to him, ſigned by near forty Proteſtants of a Pariſh in the North, where *Grimes* was an Inhabitant, teſtifying that he was a *natural Fool*. The Chief Juſtice ſent for him, and found him to be ſuch a Perſon as deſcribed in the Certificate; and the Goal being then crowded with Priſoners (an hundred and forty-five) and ſixty or ſeventy being down in a malignant Fever, which threatned a Plague, he diſcharged him. Very ſoon after the Sub Sheriff informed him, "That his diſcharging "*Grimes* was the Occaſion of much Diſcourſe very diſadvantageous to his Lord-"ſhip; for that he was the moſt notorious Rebel among them." The Chief Juſtice, with great Preſence of Mind, deſired the Sub-Sheriff to ſay nothing of it, "but "to endeavour to ſtop further Diſcourſe about it as much as poſſible." This the Sub-Sheriff miſconſtrued as an Evidence of Guilt, and treaſured it up in his Mind for his own Service at another time. But the Chief Juſtice's Meaning was, *that* Grimes *ſhould not be allarmed*. In about a Fortnight, when ſome other Topick had taken place, and the Noiſe of the former was pretty well ſpent, he ſent a truſty Conſtable for *Grimes*, who apprehended him quietly reſiding at his Mother's Houſe. He was committed to Newgate, and there the Chief Juſtice left him when he was diſplaced. It was a ſhocking Diſappointment to Sir *Richard*'s Accuſers to hear the latter part of the Story, of which they had not the leaſt Suſpicion; and then indeed *Grimes* ſoon dwindled from a *dangerous Traitor* into a harmleſs Fool, and was treated accordingly

In the ſecond Caſe he was as innocent. He and Mr. Baron *Echlin* ſat at *Wexford*, and called on the Queen's Council to tell, "whether they were ready for the Proſecution." They anſwered, "That they doubted whether the "Evidence would be ſufficient." The Judges asked, "Whether any more E-"vidence could be got." The Council anſwered, "that they believed or ho-"ped, they ſhould get more before the next Aſſize." But it was objected, "That "the Execution of one Man, at that time, might have been of more Service, than "of twenty ſince." To this Sir *Richard* anſwered the Committee, "That the "Law had been ſufficiently declared before, by Proclamation, by the Executi-"on of three convicted in the Queen's Bench, and ſeveral more at *Kilmainham*. "——That if the making of more Examples was ſo neceſſary a Thing, he could "not ſee how he or his Brother could have excuſed themſelves, if they had "forced on the Trial of thoſe Men againſt the Opinion of the Queen's Council, "and they had been acquitted; ſince the bare putting off their Trial had been "the Occaſion of ſo heavy a Charge againſt them, as that of favouring the Pre-"tender and his Adherents, *which he abhorred in his Soul*, and he believed his "Brother *Echlin* did the ſame." At the latter end of the Seſſion, a Member in a long Speech enveighed bitterly againſt the Judges, and hinted ſome unkind Things of the Chairman of the Committee, for not making a Report about the Pretender's Men. The Chairman informed the Houſe, "That he was ready to "make a Report within two Hours, but believed it would not make that Fi-"gure which was expected." And this put an End to the Call for the Report, and ſo the Matter dropped.

It is not ſufficient for the Reader to know, that Sir *Richard Cox* was honourably acquitted before the Committee of the Charges brought againſt him; but

but I think it alſo neceſſary to relate as much of his Conduct on this Occaſion as has come to my Knowledge; that it may appear he was not only not guilty of any Offence, but that he was eminently active in the Proſecution of thoſe infamous Traitors.

The ten Years War againſt *France* had very much weakened the *Iriſh* Regiments in that Service; and therefore, as ſoon as the Peace was made, ſeveral of the Officers came to *Ireland* to recruit. They, and thoſe whom they employed, the ſooner to complete their Buſineſs, and well knowing that the Inclinations of the Papiſts were all in the Intereſt of the Pretender, made uſe of his Name to inveigle them into his Service. This powerful Argument ſoon inliſted great Numbers, who were firmly perſwaded they were to return in a Year to extirpate all the *Engliſh*. In *February* 1713 *William Leby*, one of the Perſons ſo inliſted, gave an Information of the Treaſon to the Lord-Mayor, who laid it before the Government, and the Informant and *Michael Leby* were examined before the Council. Upon this Examination a Proclamation was immediately iſſued to encourage the apprehending the Inliſters and the Inliſted, and ſeveral were taken in different Parts of the Kingdom, but moſt about *Dublin*. On the Spring Circuit in *Munſter*, Lord Chief Juſtice *Cox* received two Letters from the Lord Lieutenant, "much approving his Care to puniſh Perſons who inliſted Men for the Pretender's or "for foreign Service," and when he returned to *Dublin*, his Time was chiefly employed in taking Informations, ſending out Warrants, Guards and Conſtables to apprehend, and in examining the inliſted Perſons when apprehended. So zealous and active were he and others lawfully authorized, that the Goals of *Newgate* and *Kilmainham* were ſoon full of theſe Traytors; ſo that the Government thought it neceſſary to ſend a ſpecial Commiſſion to *Kilmainham* to try the Criminals in Cuſtody there. Accordingly Commiſſioners of *Oyer* and *Terminer* ſat at *Kilmainham* the 2d of *July* 1714, and Lord Chief Juſtice *Cox* gave the Charge to the Grand Jury. In this Charge he delivered himſelf ſo clearly againſt Popery and the Pretender, that it is incumbent on me to inſert ſome of his Expreſſions; and under them I think it will be hard to perſwade any candid Man to believe, that there could be cloaked an Affection for the Pretender or Papiſts.

"As to the Cauſe or Occaſion of the Commiſſion (ſaid he) it muſt be conſi-
"dered, that there is a threefold Antipathy between the Papiſts and Proteſtants
"of this Kingdom. The firſt is, of Nation; the ſecond, of Intereſt, and the
"third, of Religion; and ſome of theſe are ſo fixed and ſo inveterate, that they
"are not likely to be reconciled, no not to the End of the World. To theſe,
"or to ſome of them, and particularly to Popery, we ought to aſcribe the Plots
"and Rebellions againſt Queen *Elizabeth*, the Gun-Powder Treaſon againſt
"King *James* I. the Popiſh Plot againſt King *Charles* II. and the frequent De-
"ſigns to murder *our great Deliverer, the late King* William *of glorious Memory*.
"But what need I go abroad for Inſtances, when I am in the unhappy Country,
"which was the miſerable Scene of the barbarous and bloody Rebellion in
"1641.

"By what has been ſaid, Gentlemen, you will plainly perceive ſome of the
"many wicked Doctrines and Practices of Popery, and what Influence they
"have upon too many of that Communion in this Kingdom; how forward this
"Influence renders them to promote the Intereſt of any *Popiſh Pretender*, and
"particularly of that Perſon, who has taken upon himſelf the Stile and Title of
"King of theſe Realms by the Name of *James* III. For though it is well e-
"nough known to them, that his Pretence is a manifeſt Oppoſition to the Title
"of our moſt Gracious Queen, and *a direct Impeachment of the Proteſtant Suc-
"ceſſion in the illuſtrious Houſe of* Hanover, and conſequently in both reſpects is
"High Treaſon, and that the *Pretender* did attempt to invade *Scotland*, and is
"attainted by Act of Parliament in *Great Britain*; and though they know, that
"he cannot come to the Crown without dethroning and deſtroying the Queen,
"and *ſubverting the whole Conſtitution in Church and State*, yet their Expectati-
"on from him is ſo great *in reſtoring their forfeited Eſtates, and advancing the In-*

"*tereſt*

" *tereſt of their Religion and Clergy*, that too many of them have been blind " to their Duty and Allegiance, and to all honeſt Conſiderations, and have in- " liſted Men for his Service, and marched publickly to be tranſported to his " Aſſiſtance; and to inquire into theſe Matters, and to bring the Offenders to a " fair Trial, and to Juſtice, is the Cauſe and Occaſion of this Commiſſion.

" As to the Nature of the Commiſſion, &c.———And ſo I come to the " Conſequences of the inliſting Soldiers for the *Pretender*, to dethrone the " Queen, or invade her Dominions. And certainly they are the moſt diſmal " that can be imagined. For they do not only tend to the Deſtruction of the " Queen's ſacred Perſon and Royal Authority; but alſo to the Subverſion of " our happy Conſtitution in Church and State; they tend *to introduce Popery* " *and Slavery, Idolatry, and Bondage among us: In ſhort, they tend to the De-* " *ſtruction of our Souls and Bodies, and in a Word to make theſe Kingdoms the* " *moſt miſerable heaps of Deſolation in the World.*

" From hence, Gentlemen, appears the abſolute Neceſſity of Proteſtants " uniting in Affection, as they are already united in Intereſt, and with a joint " Zeal to defend their Queen and Country *againſt a Popiſh Pretender, educated* " *in* France, *and full of Rage and Revenge for the Diſappointments he hath al-* " *ready met with. It is time to drop the fooliſh nick-names of Whig and Tory,* " *and to ſuffer no Diſtinction of Party among us but of Proteſtant and Papiſt.*"

Many were condemned and executed by Virtue of this Commiſſion, and three in the Queen's Bench, where Sir *Richard* preſided.

The Reader will not much wonder now, that Sir *Richard* ſhould think himſelf greatly injured by the Repreſentation made of him at the *Britiſh* Court, which was the Occaſion of his being diſmiſſed. He was not therefore willing to lie down quietly under it; but had drawn up his Caſe, wherein he pertinently ſet forth his Services to the Proteſtant and *Engliſh* Intereſt in *Ireland*; and was for ſome time reſolved to preſent it with his own hand to the King. But having conſulted ſome very conſiderable Men in *London* on this intended ſtep; one of them wrote back to him on the *7th* of *Nov.* 1716, " that he ſhould " give over all Thoughts of Publick Buſineſs; becauſe in Truth any concern " about that, or even a Compenſation for paſt Services, would be vain. *For* " *there is ſo much freſh Merit* (ſays the Writer) *as yet unſatisfied, that the old* " *is grown very ſtale.*" This Letter determined him for ever to retire from all publick Affairs; and in this Retirement he was more envied, than he had been in his high Places. He bore Adverſity with the Patience of a Philoſopher, and could never be provoked to ſpeak even a diſreſpectful Word of the Power, which had reduced him to the common level; but to the laſt retained the moſt *untainted Loyalty to the King, and the firmeſt Attachment to his Illuſtrious Houſe, and the higeſt Honour for the Glorious Memory of his great and good Maſter, King* William, and was aſſiduous to fix the ſame Principles, in his Deſcendants. He divided his latter Days between Study, Improvements, and Acts of Charity, and at length was ſeized by a fit of an Apoplexy in *April* 1733, ending in a Palſy, under which he languiſhed unto the third of *May* that Year, and then died, without Pain, eighty three Years, a Month and a few Days old.

Of many Children he left only one Son and one Daughter, but many Grand Children, and great Grand-Children. His eldeſt Son *Richard*, father to the preſent Sir *Richard Cox*, Baronet, died *April 15th* 1725. His ſecond and youngeſt Son *Michael* is at this time Lord Biſhop of *Oſſory*. His Daughters were married to Sir *William Manſell* Baronet, *Boyle Moore*, Eſq; *Allen Riggs* Eſq;, (afterwards to the Rev. Mr. *Skolfield*) *Edward Cooke* Eſq;, and *Roger Fenwick* Eſq;.

It is uſual in a Work of this Sort to draw a Character of the Perſon whoſe Life has been related; and I have much Reaſon to conform to this Cuſtom, on Account of the Value of the Subject; and becauſe I cannot, if I had Inclination, impoſe on the Reader; ſince there are at this time many living who knew Sir *Richard Cox* in and out of Office.

His Perſon was tall, and well proportioned, his Features regular, his Complexion fair, his Countenance pleaſant, his Eyes full and lively, and his Carriage free

free and genteel; in short he was a very handsome Man with an engaging Aspect.

His Religion was altogether of the Church as by Law established; of which he was an unfeigned and sincere Member. He had universal Charity for all Protestants dissenting from the Church, and thought they were to be brought over by Argument, gentle Treatment and Persuasion; but never by Persecution, which he detested in Matters of Religion: But he was at all times averse to the Admission of them into Places and Employments; because Power attended them, and it was natural to make use of that to advance their Religion, which must embroil the State in Feuds and Factions. And this Opinion, declared publickly at the Council Table in Lord *Capel*'s Government, was one Cause of much Trouble to him. He never spoke of Popery, as a Religion; but always called it *a wicked Faction*, supported by Fraud and Force. He looked upon it as built entirely on a Temporal Foundation, and to have no regard to Spirituals; and often said; *that the Tenets, which the Papists held most furiously, were those that brought them the greatest Profit, and enlarged the Power of the Priests*; and that among the Papists it was much safer to deny the Being of a God, or our Saviour's Miracles, than the Infallibility of the Pope, Transubstantiation, Purgatory, or the pretended Miracles of their Church. He took great Pains to convert the Papists by Writing and Conversation, and often succeeded when he engaged with sensible Persons; but always found the most ignorant the greatest Bigots, and therefore immoveable. For their Religion depended not on what they themselves understood, but in giving up their poor Understandings to the absolute guidance of their Priests. He was constant in his Attendance at the Service of God, and thought it not enough to profess Religion, unless he also practised it.

He was free from all manner of Vice: Even Avarice or unlawful Ambition, Vices which too often attend Men who make their own Fortunes, were not the growth of his Constitution. He had Credit and Opportunities to make the greatest advances in Wealth, that were ever made in this Kingdom. But he was contented with a moderate share of the World, and only coveted to leave his Family independent. In his latter Days love of Money seemed to increase somewhat on him; but not more than to shew that he was not totally free from the Infirmities naturally attending old Age. He was as clear from all unlawful Ambition; for he never made use of ill means to procure Preferment; never depreciated or misrepresented the Actions of others to step into their Posts; but received his Employments from the Hands of those Princes, whom he served, as Rewards for his own Merit. Many great Men indeed were Solicitors for him; but it was at their own pure motion, arising from the Observation and Knowledge of his Conduct.

In his Politicks, *he was without the least Alloy most firmly attached to the Illustrious House of* Hanover, *the great Bulwark of the Protestant Interest, not only of these Kingdoms, but of all* Europe. If any doubt yet remains after the Instances given of his Zeal for the Protestant Cause, let his own Words delivered in a Charge at *Kilkenny* in *July* 1714, (said to be a time of trying all Men's Principles) for ever remove it. His Words were these,

" Popery and the Pretender are the greatest and most irreconcileable Ene-
" mies we have in the World.——As for Popery, it is certainly an implacable
" Enemy to all Sorts of Protestants. It considers them all as excommunicated
" Hereticks, and consequently as lying under the curse of God here, and the
" Sentence of eternal Damnation hereafter. The Papists think us not worthy
" of Christian burial, and where they have Power they will not allow it. They
" say, that out of their Church there is no Salvation, and that out of their
" Communion there is no Church. Too many of them think we are incorrigi-
" ble Rebels, and have no title to our Lands, nor much to our Goods; and
" consequently, if they had Opportunity, would think it meritorious to deprive
" us of both: And of this our Ancestors had woful Experience in the barbarous
" and bloody Rebellion of 1641, and we ourselves in the late Rebellion of
" 1689, when two Thousand of us were by Name attainted by a sham Act of
" Parliament

" Parliament, ſome Women, ſome Children, and ſome who had never ſeen the " Kingdom. Now, Gentlemen, you ought to obſerve, that this Popery, which " is ſo dangerous and ſpiteful to you, is alſo Irreconcileable: For the pretended " Infallibility will not ſuffer Papiſts to reform any Error, how groſs ſoever, or " make one Step towards you. So that there can be no Peace with *Rome*, with- " out ſwallowing all her Superſtitions and Idolatries, and without believing that " monſtrous Doctrine of Tranſubſtantiation, which every body knows to be " falſe, as certainly as he knows any Thing in the World to be true. Beſides, " if you would conform to their Religion, Intereſt will not let them be reconciled " to you, as long as the forfeited Eſtates, and the Clergy keep the Honours and " Profits of the Church.

" And as for the *Pretender*. We all know that he has many popiſh Adherents " here, and powerful Confederates elſewhere. We know that the *Iriſh* Regiments " in *France* are at his Devotion, and we ſee what Induſtry is uſed to recruit them, " and to ſend over more to his Service. We know, that the Conſequence of " his coming to the Crown would be the Deſtruction of our moſt gracious Queen " (whom God long preſerve) and the ruin of the Proteſtants. Our Religion, " Lives, Liberties and Eſtates would be all a Sacrifice to his Bigotry and Re- " venge; and this Iſland would in all Probability be the moſt miſerable Heap of " Deſolation in the World. And therefore it is the Duty and Intereſt of all Pro- " teſtants in *Ireland* of whatſoever Denomination to unite in Affection, and in " the proper Meaſures to preſerve the Government, the eſtabliſhed Church, and " themſelves from the Common Enemy: And the Reaſon is, becauſe all is little " enough to compaſs our Safety. For the Papiſts in this Kingdom are more than " double the Number of the Proteſtants, and they are ſupported by a Pretender, " and all thoſe that are in his Intereſt, or of their Religion. And therefore it is " abſolutely neceſſary, that all Proteſtants ſhould unite for their common Pre- " ſervation ſince there are no other Means left to ſubdue thoſe numerous, inde- " fatigable and implacable Enemies, and render ourſelves ſafe and happy, *but* " *Loyalty to the Queen, Adherence to the eſtabliſhed Church, Firmneſs to the Hanover* " *Succeſſion, Obedience to the Law, and Unity and good Agreement among our-* " *ſelves.*"

When this Matter is ſeriouſly conſidered, it can hardly be ſuppoſed, that thoſe, who caſt about them ſo freely the Name of *Jacobite*, could in their Conſciences believe that any of the Judges were in the leaſt deſerving of that odious Diſtinction; however uſeful it was at that critical Seaſon to give it out for the carrying a Point. Sir *Richard Cox* was deſcended from *Engliſh* Proteſtants ever ſince the Reformation, was himſelf ſo remarkably Zealous for the Proteſtant Religion in the Reigns of *Charles* II. and *James* II. that he was forced to take an early Flight when *Tirconnell* was chief Governour. He returned with King *William*, was preferred by him, received great Honours and Favours from him, was active in his Intereſt, and held the King's Eſteem to his Death. In the next Reign he *patronized the Act which made it Treaſon to impeach the Succeſſion in the Houſe of* Hanover, and upon all Occaſions encouraged Proteſtants by Word and Action. Beſides, he was attainted by King *James*'s *Iriſh* Parliament, held every Foot of his Eſtate under the Act of Settlement (which ſtands repealed by the ſame Parliament) or under the Truſtee Act (which muſt have the ſame Fate with the Proteſtant Succeſſion) ſo that his Religion, his Property, and his Life, all depended on the *Houſe of* Hanover. Surely it was a moſt unreaſonable Thing to ſuſpect him (if any really did) of Diſaffection to his only Support. Lord Chief Juſtice *Doyne*, Lord Chief Baron *Rochfort*, Mr. Juſtice *Coote* and Mr. Baron *Ecblin* had the ſame Tenures of their Religion, Properties, and Lives, and were all old Servants to King *William*. Mr. *Rochfort* was taken ſo early into King *William*'s Favour, that he was made in 1690 one of the Commiſſioners of the Great Seal, and in 1695 was choſen Speaker of Lord *Capell*'s Parliament, made Attorney-General, and was in the entire Confidence of the Lord Deputy: And when the Duke of *Ormond* was removed from the Government of *Ireland*, and the Great Seal taken from

from Sir *Richard Cox*, Mr. *Rochfort* was made Chief Baron in the Place of the new Chancellor. Mr. *Doyne* was alſo admitted into the Council and promoted by Lord *Capell*. However theſe three Chief Judges at different Times diſagreed in Politicks, they concurred in a Point of Law concerning the Lord Mayor's holding over, and at once fell under the Diſpleaſure of a Prince, whom they rejoiced to ſee on the Throne, and in whom all their Intereſts centered.

In the Seat of Judgment Sir *Richard Cox* was Knowing, Patient, Upright, and Compaſſionate. He was not generally eſteemed ſo ſufficient for the Common Law Courts, as for the Chancery. But certainly this was not owing to want of Skill in the Law, but to the Contempt he always expreſſed for Chicane and dilatory Proceedings. He was deſirous to bring the Law to it's original Rule, Reaſon; from which he thought it had in many Points deviated by the Abuſes it had received from Men of narrow Genius and limited Capacity; and for the Reformation of which the Legiſlature was every Day forced to interpoſe. And indeed it is not likely, if he had been unequal to the Charge, that he had been preferred to the chief Seats in the two common Law Courts, when he had no Friends, but what his Merit made, to promote him. On his Circuits, it was cuſtomary with him to improve the publick Meetings and general Aſſemblies at Aſſizes, by delivering in his Charges ſuch Notions and Inſtructions as he conceived moſt needful and moſt effectual to the Proſperity, and common Good of the People. There yet remain two Honourable Evidences of the laudable Care he took in this Point; one an Application of the Grand-Jury for the *King's County* in 1698, the other, a Petition of the City of *Londonderry* in 1700, both deſiring, that he would publiſh the Charges, by which they had been ſo much edified and improved. His Decrees, when he was Chancellor, were always treated with great Reſpect, and generally confirmed. In the great Cauſe between *Lady* Kingſland *and Mr.* Barnwall, he gave Judgment for the Defendant. The Lady upon her Appeal was ſupported and favoured by the Miniſter, and the greateſt Subject's Family in *England*; yet, after a long Hearing, his Decree was confirmed unanimouſly in the fulleſt Houſe, that had been known on ſuch an Occaſion, to the great Honour of the Lords and the Chancellor, the Pleaſure of his Friends, and the Mortification of his Enemies; who deſcended ſo low as to ſollicit againſt his Decrees, not ſparing to hurt his Credit and Reputation at the Expence of the innocent Suitors.

Of his Writings in general, it muſt be allowed, that the Quickneſs of his Conceptions made his Style more copious and leſs exact, than it would have been, had his Invention been ſlower, or early placed under the Guidance of ſuch Rules and Examples as correct Writings muſt be formed upon. Had his Education been well begun, his Parts and Application would certainly have made him one of the moſt finiſhed Scholars, and perfect Writers of his Time. Hiſtory and Divinity were his beloved Studies, he had a moſt happy Memory, which retained every thing he read. This encouraged him to the Study of Hiſtory and Geography, in the Knowledge of which no Man exceeded him; and his Skill in them made him an excellent Politician. He was ſo deeply read in Divinity, that many Perſons believed he had Thoughts of entering into Holy Orders; for which he was certainly well qualified, as that part of the Syſtem of his Faith, intitled, *An Enquiry into Religion, and the Uſe of Reaſon in reference to it*, plainly ſhews. He had a ſtrong Bent to Poetry, which appeared in a *Piece*, much approved, *on General* Ginkle's *Succeſs in* Ireland, and of which he printed but a few Copies; and in another *on the Death of Lord Chancellor* Porter. But the laſt being tranſmitted to his Friend Sir *Robert Southwell*, he wrote to him, "That Poetry was "not the Way to Preferment; but a Weed in a Judge's Garden." This kind Rebuke checked his poetical Progreſs, and turned him to more ſerious and more uſeful Studies.

He was a moſt entertaining Companion, chearful, diverting, and improving; and had ſo wonderful a Knack of telling Stories, that he never wanted one Apropos, nor ever failed to enliven a drooping Company.

He

He was a fond Husband, a tender Father, a kind Master, a faithful Friend, meek, affable, courteous to all Men, and just in all his Dealings. In fine, if he had lived in quiet Times, he would have been revered by all his Contemporaries for his Moderation and Integrity.

Andrew Hamilton, Rector of *Kilskerry*, and Prebendary of *Clogher*, who was sent Agent to King *William* by the Governour and Officers of *Inniskilling* writ,

A true Relation of the Actions of the Inniskilling *Men*, from their first taking up of Arms in *October* 1688 for the Defence of the Protestant Religion, and their Lives and Liberties.——— London 1690, 4to.

William Hamilton published *a Discourse concerning Zeal, against Immorality and Prophaness, delivered in two Sermons in St.* Michael's *Church* Dublin, *in* 1699, Dublin 1700, 4to. One *William Hamilton*, Archdeacon of *Armagh*, wrote *The Life and Character of Mr.* Bonnel; *and a Sermon preached before the House of Commons at St.* Andrew's *Church*, Dublin, *on* Friday *the fifth of* November 1725. Dub. 1725, 4to. as also a Sermon preached at *Armagh Nov.* the fifth, 1722. Dub. 1723, 4to.

William Mac-Carmick, a Captain, and one of the first who took up Arms at *Inniskilling*, writ

A farther impartial Account of the Actions of the Inniskilling *Men*—— London 1691, 4to.

Francis Sanford was descended from a reputable Family of his Name in *Shropshire*, in *England*; but was born in the County of *Wicklow* An. 1630. Having been a few Years at School in *Dublin* the Rebellion broke out, to avoid which his Friends removed him into *England* with an Intent of giving him University Learning: But the Troubles in that Country prevented their Design; so that he had no other Education than what the Grammar-Schools afforded. Upon the Restoration of King *Charles* the II. he was made Pursivant at Arms; which Office he held till the Year 1689, and then surrendered it, I suppose, because he would not take the Oaths to King *William* and Queen *Mary*. He died in *January* 1693, and hath written,

A Genealogical History of the Kings of Portugal, &c.—— London 1664. Folio. Being partly a Translation.

The Order and Ceremonies used at the Funeral of George *Duke of* Albemarle; *with the whole Proceeding to the Abby of* Westminster, *all finely represented in Sculpture.*——— Savoy in London 1670, Folio.

A Genealogical History of the Kings and Queens of England, *and Monarchs of* Great Britain, *from the* Norman *Conquest to the Year* 1677, *with their Effigies, Seals, Tombs, Cenotaphs, Devises, Arms, &c.*——— Savoy 1677, Folio. This History was afterwards re-printed and continued by *Samuel Stebbing*, Herald at Arms.——— London 1707, Folio.

The History of the Coronation of King James II. *and Queen* Mary *in the Cathedral Church of St.* Peter *at* Westminster; *with an exact Account of the several Preparations thereunto. The whole illustrated with Sculptures.* Savoy 1687, Folio.

Hugh Reily, born in the County of *Cavan*, was a Barrister at Law, Master in Chancery, and Clerk of the Council, when King *James II.* was in this Kingdom; whose Fortunes he followed afterwards into *France*, and was made by that Prince his (Titular) Lord Chancellor of *Ireland*. He writ and published about the Year 1693,

Ireland's *Case briefly stated; or a Summary Account of the most remarkable Transactions of that Kingdom since the Reformation.*——— It was afterwards re-printed about the Year 1720. 16mo. The Author represents Matters wholly in favour of the *Irish*, and falls foul on King *Charles* II, whom he severely condemns for his Ingratitude to the Roman Catholicks of *Ireland*, who had faithfully served him: Nor does he excuse his Master King *James*; who was so offended at his free Treatment of him, that he took away his small Sallary, and turned him out of his titular Office; the Loss of which lay so heavy upon his Spirits, that he

died

died ſoon after about the Year 1694. It is ſaid King *James* reſtored him to his Penſion a ſhort Time before his Death; and I have been aſſured, that he ſhewed his Book to King *James* before he put it under the Preſs, who had the Peruſal of it for three Weeks, and upon returning it, told the Author, there was too much Truth in it, but did not forbid him to make it publick: Yet when it appeared abroad he was ſo offended, that he treated him as is before related.

Richard Nagle, a Gentleman of the County of *Cork*, was at firſt deſigned for a Clergyman, and educated among the Jeſuits; but afterwards betook himſelf to the Study of the Common Law, in the Knowledge of which he arrived at good Perfection. King *James* the IId knighted him, made him his Attorney General for *Ireland*, and Secretary of State. He was afterwards elected Speaker of the "House of Commons in the pretended Parliament of 1689, was the chief Contriver, and had the principal Hand in drawing up the Act of Repeal of the Act of Settlement, and the Act of Attainder, by the Latter of which he put it out of the King's Power to pardon ſuch as were attainted. He was the Author of

The Coventry Letter, dated *October* 26th 1686; in which he openly propoſed the Repealing of the Acts of Settlement and Explanation; and was the firſt who durſt attempt it. He endeavours to ſhew in the ſaid Letter ſome Nullities and Invalidities in the ſaid Acts; and that it was not for *Murther* or *Rebellion*, but for *Religion*, that the *Iriſh* Eſtates were ſequeſtred, and mainly inſiſts on the Inconveniencies it would bring to the Popiſh Intereſt to have thoſe Acts continued. Some Reflections on this Letter were publiſhed *Anno* 1688 in a Pamphlet, intitled, *The State of* Ireland, *with a Vindication of the Act of Settlement, and Commiſſioners Proceedings; alſo, Reflections on the late* Coventry *Letter*.

Samuel Foley, Biſhop of *Down* and *Connor*; of whom ſee an Account, Vol. I. p. 214. He writ,

Two Sermons: The Firſt preached at Chriſt-Church Dublin, February 19th 1681, *at the Conſecration of* William *Biſhop of* Kildare, William *Biſhop of* Kilmore, *and* Richard *Biſhop of* Killala, *on* 1 Tim. iii. 1. The Second; *A Viſitation-Sermon at St.* Patrick's, Dublin, April 24*th* 1682, *on* 1 Tim. iv. 16. —— Dublin 1683, 4to.

An Account of the Giant's Cauſeway. Philoſ. Tranſact. 1694 No. 212.

An Exhortation to the Inhabitants of Down *and* Connor, *concerning the religious Education of their Children in general, and particularly in order to their being Confirmed.*— Dublin 1695, 4to.

Bonaventure Baron was born at *Clonmell* in the County of *Tipperary*, and was Nephew to *Luke Wadding* before mentioned, p. 130, by a Siſter. His Uncle took great Care of his Education, had him admitted into the Franciſcan Order, of which himſelf was a Member, and ſent for him to *Rome*, where he lived with him in the College of St. *Iſidore*, a Seminary for *Iriſh* Franciſcans. *Baron*, after a Time, grew into great Reputation, and was much taken Notice of for the Purity of his *Latin* Stile. A certain Cardinal had written a ſmall Piece in *Italian*, and wanted to have it put into good *Latin*. He employed *Wadding* to find out a proper Perſon to undertake the Taſk, and *Wadding* committed it to his Nephew's Care, with whoſe Talents that Way he was well acquainted. The Cardinal, not underſtanding *Latin*, found Fault with the Tranſlation, and *Baron* was blamed. But he appealed to the Jeſuits, who, upon Examination, allowed the Verſion to be extremely well done. He lived about ſixty Years in *Rome*, during Part of which Time he was Prelector of Divinity in the College of St. *Iſidores*, and died there very old and blind on the 18th of *March* 1696, and was buried at St. *Iſidores*. He writ,

Orationes Panegyricæ Sacro-Prophanæ, Decem.—— Romæ 1643, 12mo.

Metra Miſcelanea, ſive Carminum diverſorum Lib. Duo; Epigrammatum unus, alter Silvulæ; quibus adduntur Elogia illuſtrium Virorum.— Romæ 1645, 24°.

Proluſiones Philoſophicæ.—— Romæ 1651, 12mo.

Harpocrates Quinqueludius; ſeu diatriba Silentii.— Romæ 1651, 12mo.

Obſidio et Expugnatio Arcis Duncannon *ſub* Thoma Preſtono.

Boetius abſolutus ; ſive de Conſolatione Theologiæ. Lib. 4.— Romæ 1653, 12mo.
Controverſiæ et Stratagemata,— Lugduni 1656, 8vo.
Scotus Defenſus. — Coloniæ 1662, Folio.
Curſus Philoſophicus.— Coloniæ 1664, Folio.
Epiſtolæ familiares Paræneticæ, &c. Theſe are among his
Opuſcula Varia.—— Herbipoli 1666, Folio.
Theologia (*a*) 6 Vol. — Paris 1676.
Johannes Duns Scotus, ordinis Minorum, Doctor ſubtilis de Angelis contra Adverſantes defenſus, nunc quoque Novitate Amplificatus.— Florentiæ 1678.

Annales Ordinis S. S. Trinitatis Redemptionis Captivorum, Fundatoribus S. S. Johanne de Matha, et Felice de Valois in Vol. Folio. The firſt Volume was printed at *Rome* in 1686, and begins with the Year 1198, in which Pope *Innocent* the IIId gave the Habit to the Founders, and is carried down to the Year 1297, juſt one hundred Years. In this Volume we have an Account of the Foundations of their Convents, their Privileges and Benefactions, the eminent Fathers of their Order, their Miracles and Actions ; as alſo, the Number of Slaves delivered by them from Bondage.

Dudley Loftus, Son of Sir *Adam Loftus*, and Great Grandſon of Doctor *Adam Loftus*, who was Archbiſhop of *Armagh*, then of *Dublin*, one of the Lords Juſtices and Lord Chancellor of *Ireland*. He was born at *Rathfarnam*, near *Dublin*, a ſtately Caſtle built by his Anceſtor the Archbiſhop, and was educated in the Univerſity of that City ; where having taken the Degree of Batchelor of Arts, he was ſent to *Oxford* to finiſh his Studies there. He returned to *Ireland* juſt upon the breaking out of the Rebellion, and his Father (who being Vice-Treaſurer, and one of the Privy Council, was ordered to attend the Government in that Time of Diſtraction) procured a Garriſon to be put into his Caſtle of *Rathfarnam*, and got the Command of it to be committed to this his ſecond Son, *Dudley* ; who did good Service, and defended the City from the Incurſions of the *Iriſh* inhabiting the neighbouring Mountains. He was afterwards made one of the Maſters in Chancery, Vicar-General of *Ireland*, and Judge of the Prerogative Court and Faculties, all which Places he held to the Time of his Death. He was alſo a Doctor of the Civil Law, and reckoned the moſt learned of any of his Countrymen in that Faculty. But his greateſt Excellence lay in the Knowledge of the Tongues, eſpecially the Oriental ; ſo that by the Time he was twenty Years of Age he was able to tranſlate as many Languages into *Engliſh*. Yet notwithſtanding his Learning, he was accounted an improvident and unwiſe Man ; and his many Levities and want of Conduct gave the World too much Reaſon to think ſo. They gave Occaſion to a very ſatyrical Reflection made by a great, but free ſpoken Prelate, who was well acquainted with him, *viz.* " That he never knew ſo much Learning in the Keeping of a Fool." Towards the latter Part of his Life he was very much impaired in his Parts and Memory, and when about ſeventy-ſix Years of Age, married a ſecond Wife, and died the Year following in *June* 1695, aged Seventy-ſeven, and was buried in St. *Patrick*'s Church, *Dublin*, leaving behind him a large Library of all Sorts of Books. His Writings, and Tranſlations from the Oriental Tongues were many : Here follows a Catalogue of ſuch of them as have come to my Knowledge.

The Æthiopick *New Teſtament tranſlated into* Latin, *at the Requeſt of Archbiſhop* Uſher *and Mr.* Selden. This Verſion may be ſeen in the *Polyglott* Bible, in the Preface to which Doctor *Bryan Walton* hath given our Author an high Character, " *Vir doctiſſimus, tam generis proſapiâ, quam Linguarum Orientalium Scientiâ, Nobilis.*"

Logica Armeniaca in Latinam *tranſlata.*—Dublinii 1657, 12mo.

Introductio in totam Ariſtotelis *Philoſophiam.*— Dublinii 1657, 12mo.

The Proceedings obſerved in order to, and in the Conſecration of the twelve Biſhops in St. Patrick's *Church in* Dublin *on the 27th of* January, 1660. —— Londini 1661, 4to.

(*a*) Lipenius Biblioth. Theol. V. II. p. 839.

Liber

Liber Pſalmorum Davidis *ex* Armeniaco *Idiomate in* Latinum *tranſlatus*. — Dublinii 1661, 12mo.

Oratio Funebris habita poſt exuvias nuperi Reverendiſſimi Patris *in Chriſto* Johannis *Archiepiſcopi* Armachani.— Dublinii 1663, 4to.

The Speech of James *Duke of* Ormond, *made in a Parliament at* Dublin, *on the 17th of* September 1662, *tranſlated into* Italian.— Dublin 1664.

Reductio litium de Libero Arbitrio, Prædeſtinatione, et Reprobatione ad Arbitrium boni viri.— Dublinii 1670, 4to.

He publiſhed under the Name of *Philo-Britannicus*, *A Book demonſtrating, that it was inconſiſtent with the* Engliſh *Government, that the* Iriſh *Rebels ſhould be admitted to their former Condition with Impunity, by Topicks drawn from Principles of Law, Policy, and Conſcience.*

Lettera Eſortatoria di Mettere Opera a fare ſincera Penitenza Mandata Alla Signora F. M. L. P. fugita Eſcommunicata per Caggione delle Enormita de ſuoi Miſfatti e grandiſſimi falli. 1667, 4to.— This Piece was written on Account of a Lady of *Iriſh* Birth, whom the Doctor would have had paſs for an *Italian*, being educated in *Italy*. It was well known he lived in too great Familiarity with this Lady, whoſe Name was *Franciſca, Maria, Lucretia Plunket*. It was to her he wrote this Exhortatory Letter, and ſoon after he publiſhed,

The Vindication of an Injured Lady, F. M. Lucretia Plunket, *one of the Ladies of the Privy Chamber to the Queen-Mother of* England; *and written by him in her Name*. London 1667, 4to.

The Caſe of Ware *and* Shirley, *as it was ſet forth in Matter of Fact, and argued in ſeveral Points of Law, in the Conſiſtory in* Dublin *in* Michaelmas *Term*, 1668.— Dublin 1669, 4to.———*The Caſe of Mrs.* Mary Ware *and* James Shirley; *as it was argued, relating to the ſeveral Points of Law, incident unto, and emergent thereout*. Dublin 1669, 4to.——— The Occaſion of writing theſe Caſes was upon Mr. *Shirley*'s forcing away, and marrying againſt her Will, a young Heireſs of a conſiderable Fortune.

A Speech delivered at the Viſitation held in the Dioceſe of Clogher, *Sede vacante*, September 27th, 1671. Dublin 1671, 4to.

ΔΙΓΑΜΙΑΣ ΑΔΙΚΙΑ, *or, the firſt Marriage of* Katherine Fitz-Gerald, (*now Lady* Decies) *contracted in* facie Eccleſiæ *with* John Power, *now Lord* Decies, *aſſerted by* Dudley Loftus, L. L. D. *and Judge of the Prerogative in* Ireland. London 1677, 4to. The Occaſion of writing this Book was this: *John* Lord *Decies*, of the Age of eight Years, was married by the Archbiſhop of *Canterbury*, to *Katherine Fitz-Gerald* (with the Conſent of her then Guardian) having compleated twelve Years and a Half of her Age. She, about twenty-one Months after the ſaid Marriage, diſagreed to the ſame, and on *Eaſter-Eve* before took to her pretended Husband, *Edward Villiers* Eſq;, the ſaid Lord *Decies* being yet alive, notwithſtanding the Inhibition of the Court of Arches. The Queſtion therefore laid before Mr. *Loftus* was, Whether ſhe could avoid the firſt Marriage with the ſaid Lord *Decies*, or make Reclamation thereof; and the Caſe concludes in the Negative.

ΔΙΓΑΜΙΣ ΑΔΙΚΙΑ, *&c. of the Marriage of the Lady* Katherine Fitz-Gerald, *and* Edward Villiers *Eſq;*. — This Book was anſwered at *London* by *Robert Thomſon*, L. L. D. under the Title of *Sponſa nondum Uxor*. London 1678, 4to.

Several Chapters of Dionyſius Syrus *his Comment on St.* John *the Evangeliſt, concerning the Life and Death of our Saviour*.— Dublin, 4to.

The Commentary on the Four Evangeliſts, by Dionyſius Syrus, *out of the* Syriac *Tongue*.

Commentary on St. Paul's *Epiſtles, by* Moſes Bar-Cepha, *out of the* Syriac.

Expoſition of Dionyſius Syrus *on St.* Mark.— Dublin 1676, 4to.

Hiſtory of the Eaſtern and Weſtern Churches, by Gregory Maphrino, *tranſlated into* Latin *from the* Syriac.

Commentary on the General Epiſtles and Acts of the Apoſtles, by Gregory Maphrino.

Praxis Cultus Divini juxta ritus Primævorum Christianorum, containing the Liturgies of the twelve Apostles, of St. Peter *and St.* John *the Evangelist, and* Dionysius *the* Areopagite *out of* Syriac. *The Liturgies of* Bar-Sherusnon, *and of* Eustathius, *as also, the* Æthiopick.— Dublin 1693, 4to.

A clear and learned Explication of the History of our Blessed Saviour, taken out of above thirty Greek, Syriac, *and other Oriental Authors, by Way of* Catena, *by* Dionysius Syrus, *translated into* English.— Dublin 1695, 4to.

The History of the Invention of the Cross of our Saviour, translated from the Armenian.

The Commentary of the Gospel of St. Luke, *by* Jacob Bar-Tsalibi ; *translated into* Latin.

The Life of Abul Faragi *out of* Arabick *into* Latin.

The Sermons of Dionysius Syrus *turned into* Latin.

The History of Bar-Abchi, *translated out of* Syriack *into* Latin.

Francis Burk (*de Burgo*) a *Galway* Man, and a Franciscan Frier of the *Holy Conception* of the *B. V.* at *Prague*, died in *Italy* about the Year 1696. He wrote,

Directorium Concionatorum. Pragæ 1690, in two Volumes 8vo.

George Philips, an ingenious Gentleman of the County of *Londonderry*, who was the Inheritor of a good Estate at *Limevaddy*, died in 1696, and was the Author of the following Pieces.

The Interest of England *in the Preservation of* Ireland. *Humbly presented to the Parliament of* England.— London 1689, 4to.

Lex Parliamentaria. The Law and Customs of Parliaments of England.— London 1690, 8vo.

A Problem concerning the Gout, in a Letter to Sir John Gordon, *Fellow of the College of Physicians.*— London 1691, 4to.

William Philips, Son of the before-mentioned *George*, was the Writer of several Plays, viz.

The Revengeful Queen ; A Tragedy.— London 1698, 4to.

St. Stephen's Green, or the Generous Lovers ; A Comedy.— Dublin 1700, 4to.

Hibernia freed ; A Tragedy.— London 1722, 8vo.

Belisarius ; A Tragedy — London 1724, 8vo.

Robert Ware, second Son to Sir *James Ware*, was born in the City of *Dublin*. He had by his Writings appeared so adverse to the *Roman* Catholick Interest of *Ireland* in the Reign of King *Charles* the IId ; that fearing the Resentment of that Party, which he had Reason to believe would be severe enough, and being advised to it by the Earl of *Clarendon*, then Lord Lieutenant, he removed with his Family into *England* on the same Day that the Lord *Tyrconnell* landed in *Ireland* to take on him the Government, where he continued till the Deliverance of *Ireland* by King *William*. He died in *March* 1696, and hath published,

The Examinations of Faithful Commin *and* Thomas Heath, *&c.*——Dublin 1671, 4to.

The Conversion of Philip Corwine, *a Franciscan Frier, to the Protestant Religion in* 1569.———Dublin 1681, 4to.

The Reformation of the Church of Ireland, *in the Life and Death of* George Brown, *sometime Archbishop of* Dublin.—Dublin 1681, 4to. and is the same that stands in the first *English* Edition of Sir *James Ware*'s Work.——Dublin 1705, Folio.

Foxes and Firebrands, or a Specimen of the Danger and Harmony of Popery and Separation ; wherein is proved from undeniable Matter of Fact and Reason, that Separation from the Church of England *is, in the Judgment of Papists, and by sad Experience found the most compendious Way to introduce Popery, and to ruin the Protestant Religion.* In two Parts.——London 1680, 4to. Dublin 1682. 8vo.

The Hunting of the Romish Fox, and the quenching of Sectarian Firebrands ; being a Specimen of Popery and Separation.——Dublin 1683, 8vo.

Foxes and Firebrands, &c. The third Part.——London 1689, 8vo.

Pope Joan: *Or an Account that there was such a She-Pope, proved from Romish Authors before* Luther, *&c.* ——London 1689. 4to.

The

The Hiſtory and Antiquities of the City and Univerſity of Dublin M. S. Unfiniſhed and very imperfect.

Peter Marian Murry, a Franciſcan Frier, had his Education in the *Iriſh* College at *Prague*, and taught Divinity four Years at *Bononia* in *Italy*, and afterwards at *Prague*, where he became Jubilate Lecturer and Guardian; in which Office he died about the Year 1697. He writ

Diſputationes Theologicæ de Gratia actuali, de Juſtificatione et Meritis.—Egræ 1695. 8vo.

Peter Manby, Son of Lieutenant Collonel *Manby*, had his Education in the Univerſity of *Dublin*, became Chaplain to Dr. *Michael Boyle*, Archbiſhop of *Dublin*, and at length Dean of *Derry*. In the Government of King *James* II. in 1686, being diſappointed of a Biſhoprick, which he had hopes of obtaining by means of the Lord Primate, he reſolved to riſe by a Popiſh Intereſt, and therefore became an Apoſtate to his Religion, and publickly embraced that of the Church of *Rome*, in Vindication of which he wrote ſeveral Books. After the Forces of King *James* were defeated in *Ireland*, which fruſtrated his Hopes, he removed into *France*, and thence into *England*, where he died in *London* in 1697, according to an Account given by Dr. *Cornelius Nari*, who aſſiſted him in his laſt Moments. He had a Brother named *Robert Manby*, a Clergyman alſo, who by his Perſwaſion was perverted to the Church of *Rome*, became a Frier, and left two Sons, who were both Jeſuits. The Pieces wrote by *Peter Manby* are theſe:

A Letter to a Nonconformiſt Miniſter,——London 1677, 4to.

A brief and practical Diſcourſe of Abſtinence in Time of Lent; wherein is ſhewed the popular Miſtake and Abuſe of the Word Superſtition: In a Sermon preached at the Cathedral of St. Patrick, Dublin, *on* Aſh-Wedneſday, March 1ſt, 1681. Dublin 1682, 4to.

Of Confeſſion to a lawful Prieſt; wherein is treated of the laſt Judgment.—— London 1686, 24°.

The Conſiderations which obliged Peter Manby, *Dean of* Derry, *to embrace the Catholick Religion.* Dedicated to the Lord Primate of *Ireland*.——Dublin 1687, 4to. This Treatiſe was boaſted of by his new Friends as an invincible Performance; though in Truth it contains nothing but the common and often baffled Topicks and Reaſons, and is written without Method or Connection. Mr. *William King*, then Chancellor of St. *Patrick*'s, and afterwards Archbiſhop of *Dublin*, gave it a ſolid Anſwer; which occaſioned *Manby* to reply in a Book intitled,

A reformed Catechiſm, in two Dialogues, concerning the Engliſh *Reformation, collected for the moſt part Word for Word out of Dr.* Burnet, John Fox, *and other Proteſtant Hiſtorians, publiſhed for the Information of the People, in Reply to* Maſt. William King's *Anſwer to Dean* Manby's *Conſiderations.* The firſt Dialogue, *Dublin* 1687, 4to. This again was anſwered by Mr. *King* in *a Vindication of the Anſwer to the Conſiderations*, &c. *Being an Anſwer to the firſt Dialogue already printed* Dublin 1688, 4to. *N. B.* The ſecond Dialogue never appeared. Dr. *Claget* in *England* wrote an Anſwer to Dean *Manby*.

A Letter to a Friend, ſhewing the Vanity of this Opinion, that every Man's Senſe and Reaſon is to guide him in Matters of Faith.——Dublin 1688, 4to.

One of the Sons of *Robert Manby* above-mentioned, named *Peter*, ſtudied at *Liſbon*, and on his return to *Ireland* publiſhed *Remarks on Dr.* Loyd's *Tranſlation of the* Mountpelier *Catechiſm.* Dublin 1724, 8vo, in which he attempts to ſhew, that the ſaid Catechiſm contains the condemned Propoſitions of *Janſenius* and *Queſnel*.

Anthony Dopping, at firſt Biſhop of *Kildare*, and afterwards of *Meath*; of whom ſee an Account Vol. I. p, 160, 394. He writ

A Speech in Parliament made June *4th* 1689, *in Oppoſition to the Bill of Reſeal of the Acts of Settlement and Explanation.* It is publiſhed in the Appendix to Dr. *King*'s State of the Proteſtants of *Ireland* under King *James* II. N° 23.

A Form

A Form of Reconciliation of lapsed Protestants, and of the Admission of Romanists to the Communion of our Church.——Dublin 1690.

Modus tenendi Parliamenta in Hibernia.——Dublin 1692, 12mo. This, with a Preface of his own in Vindication of the Antiquity and Authority of the Piece, he published from an antient Record then in his Possession, which had been formerly in the Treasury of the City of *Waterford*.

A Sermon preached at Christ-Church, Dublin, November the 18th, 1693, *at the Funeral of* Francis, *Archbishop of* Dublin.——Dublin 1694, 4to.

The Case of the Dissenters of Ireland *considered in Reference to the Sacramental Test.* ——Dublin 1695. Folio, in a Sheet and half, anonymous. But it is undoubtedly his. See under *Joseph Boyse*.

Tractatus de Visitationibus Episcopalibus. Dublinii 1696, 12mo. He writ also an useful Preface to the *Irish* New Testament, published at the Charge of the Honourable *Robert Boyle*.

Dominick Linze, (*Lynch*) was born in the County of *Galway*, and admitted into the Dominican Order in *Spain*, where he lived many Years in great Reputation, officiating as Synodal Judge under the Archbishop of *Seville*. He was gradually promoted to all the Honours of that Universlity, was first Lecturer in Arts and Philosophy, then Master of the Students, Secondary and at length principal Regent, afterwards made Professor of Divinity in 1674, which Office he held with universal Approbation until the Year 1697, when he died at *Seville*. He was in such great Esteem in *Spain*, that *Nicholas Antonio* (*b*) hath with much Honour ranked him among the Writers of that Country. He hath written, according to the Publishers of the Dominican Bibliotheque,

Summa Philosophiæ Speculativæ juxta Mentem et Doctrinam S. Thomæ & Aristotelis Tom. 1. *Complectens primam Partem Philosophiæ Rationis, quæ communiter nuncupatur Dialectica.*——Parisiis 1666, 4to.

Tom. 2. *Complectens duas Partes, quæ communiter nuncupantur Logica.*——Parisiis 1667, 4to.

Tom. 3. *Comprehendens tertiam Partem Philosophiæ rationalis, in quâ agitur de Prædicabilibus, Prædicamentis, & de Posterioribus.*——Parisiis 1670, 4to.

Tom 4. *Complectens primam Partem Physicæ naturalis.*——Parisiis 1686, 4to.

Bernard Connor, Doctor of Physick, was born in the County of *Kerry*, and educated there in Grammar Learning; but afterwards studied Physick at *Montpellier* and *Paris*, in the last of which Places the Sons of the Chancellor of *Poland*, (who were then in that City) were committed to his Care. He travelled with them into *Italy*, and then through *Germany* to *Poland*, where he was made State Physician to *John Sobieski*, then King of that Country. When he had been about a Year in *Poland*, the King's Daughter was married to the Elector of *Bavaria*, and he attended her Electoral Highness to *Brussells* in 1694 in Quality of her Physician. Very soon after he changed his Religion (which before was that of the Church of *Rome*) and passed into *England* the same Year, where he became a Fellow of the College of Physicians, and a Member of the Royal Society, as he likewise was of the Academy of *Paris*. He spent some Months in *Oxford* the Summer following to publish a Book, and to communicate to some Gentlemen there what Insight he had in Anatomy and the Materia Medica. He passed the Summer of the next Year at *Cambridge* in the Trial of Chymical and Anotomical Experiments, and the two following Years were taken up in the Practice of his Profession at *London*. This hopeful Gentleman died a young Man, at the Age of thirty two, in 1698. He hath written,

Dissertationes Medico-Physicæ. 1. *De Antris Lethiferis.* 2. *De Montis Vesuvii Incendio.* 3. *De Stupendo Ossium Coalitu.* 4. *De Immani Hypogastrii Sarcomate.* Oxonii 1695, 8vo. The two last Tracts are Translations from the *French*.

Evangelium Medici; *seu Medicina Mystica, de Suspensis Naturæ Legibus, sive de Miraculis, reliquisque* ὁ τοῖς Βιβλίοις *memoratis, quæ Medicæ Indagini subjici possunt.* To which are added, *De Secretione Animali, and some Letters.*——Londini 1697, 8vo.

(*b*) Bibloth. Hispan. v. 2. p. 358.

In

In this Treatiſe ſupernatural Effects are philoſophically compared with natural Ones, and explained by Principles of Phyſick, though not conſidered within the Reach of natural Cauſes.

The Hiſtory of Poland.——— London 1698. In two Volumes. The Materials of this Hiſtory, (which is the beſt Account extant of that Country) were collected by our Author; who not having Leiſure enough to put them into due Method, he committed that Taſk to Mr. *Savage*, who took care to fit them for the Preſs.

William Molyneux was born in *Dublin* in 1656, and admitted into the Univerſity there on the 10th of *April* 1671; which he quitted upon taking his firſt Degree in Arts, and received a moſt ample Teſtimonial from that Body of his Genius, Probity, and the remarkable Progreſs he had made in Learning. In 1675, *June* 23d, he became a Member of the middle Temple, and ſtrenuouſly applied himſelf to the Study of the Laws of his Country, of which nevertheleſs he did not makea Profeſſion, having a ſtronger Biaſs to other Parts of Learning. He was of a tender Conſtitution from his Infancy, and afflicted with a Stone in his left Kidney, which nevertheleſs did not hinder him from diſtinguiſhing himſelf in the learned World. His Inclinations were entirely bent to the Purſuit of the Mathematicks and Philoſophy, and even in his Youth he took up an early Contempt to the ſcholaſtick Learning then taught in the Univerſity. In 1681 he began a Correſpondence with the famous Mathematician Mr. *Flamſtead*, which he maintained for ſeveral Years. In 1683, he was inſtrumental in forming a Society in *Dublin*, like that of the Royal Society in *London*, of which he was a Member. Sir *William Petty* was the firſt Preſident of this Society, and our Author the firſt Secretary; which continued to meet till the Confuſions of 1688 diſperſed them. His Abilities recommended him in 1684 to the Duke of *Ormond*, then Lord Lieutenant of *Ireland*, by whom he was appointed that Year, together with Sir *William Robinſon*, Surveyor General of his Majeſty's Works, and chief Engineer. The Year following he was ſent Abroad by the Government to view the moſt conſiderable Fortreſſes in *Flanders*. He travelled in Company with Lord *Mountjoy* through that Country, *Holland*, part of *Germany*, and *France*. He afterwards returned Home, where the Severities of *Tirconnell*'s Government in 1687 obliged him to fly into *England*, in which he ſpent two Years with his Family. A Parliament being called in *Ireland* in 1692, Mr. *Molyneux* repreſented the Univerſity of *Dublin* in it; and on the cloſe of the Seſſion he was honoured with the Degree of Dr. of Laws, and was by the Lord Lieutenant appointed one of the Commiſſioners of Forfeitures, with a Sallary of 400 *l. per Ann.* But this being an invidious Work he entirely declined the Favour. He for many Years maintained a cloſe and friendly Correſpondence with Mr. *Lock*, and in 1698 made a Journey to *England* on purpoſe to viſit him. Not long after his Return to *Ireland* he was ſeized with a Fit of the Stone, which cauſed ſuch violent Heavings in his Stomach as broke a Blood-veſſel, and brought him to his End after two Days Illneſs *October* 11th 1698, at the Age of forty-two, and he was buried at St. *Audoen*'s Church, *Dublin*, where is a fair Monument erected to his Memory, and on it the following Inſcription.

M. S.
Gulielmi Molyneux Arm: J. U. D.
In ſummâ Cancellariæ Hiberniæ Curiâ
Aſſeſſoris;
Societatis Regiæ Londonienſis, & Philoſophicæ Dublinienſis,
Sodalis;
In Comitiis Parliamentariis Nominæ Academiæ Patriæ
Iteratâ vice Delegati.
Qui Antiquâ Molyneuxorum ſtirpe ortus,
Stemmata ſua egregiis Meritorum titulis
Ornavit.

Familiæ

Familiæ eruditæ famam
Per Univerſam Rempublicam literariam
Latiùs Sparſit.
Abditis Matheſeos penetratis
Geometriam, Aſtronomiam, Dioptricam, Algebramque,
Multis Auxit inventis.
Philoſophiæ veræ ac Utilis incrementa
Studiis et impenſis ſtrenuè promovit.
Patriæ Jura, quæ putavit, noto tibi, Viator, Libello
Propugnavit.
Nec moribus minùs, quam ſcientiâ inſignis,
Tam ſupra Plebem vixit, quam ſapuit.
Iuſtitiam coluit et Pietatem,
Optimorum Amicitiam fide ſingulari,
Omnium Deſiderium morum ſuavitate
Ad ſe Attraxit.
Uti Pater, qui eum genuit, SAMUEL MOLYNEUX Armiger,
Vir, ſi quis Alius, Moribus Sanctiſſimis,
Cujus etiam Cinis hic requieſcit,
Poſtquam Annos 77 compleverat.
At filius, Proh Dolor! ex Calculorum in Renibus dolore
Concitato nimis vomitu, venâ diſruptâ,
Jngenti Sanguinis Profluvio,
Ipſo ætatis flore, Anno nempè 42,
Animam effudit, Octobris 11. 1698.

His Writings are theſe,

Six metaphyſical Meditations, wherein is proved that there is a God, and that Mans Mind is really diſtinct from his Body. To which are added the Objections made againſt theſe Meditations by Thomas Hobbes *of* Malemſbury, *with the Authors anſwers.*——— London, and Dublin 1680, 8vo. This is a Tranſlation of the Meditations of *Des-Cartes*, with a ſhort Account of that Writer's Life.

A Letter to William Muſgrave L. L. B. *Fellow of New-College, and Secretary to the Philoſophical Society of* Oxford *for the Advancement of natural Knowledge, concerning* Lough-Neah *in* Ireland, *and it's petrifying Quality.*——— Philoſ. Tranſact. April 20th 1684. No. 154.

Abſtract of his Letter of Recantation concerning Lough-Neagh *Stone, and it's Non-Application to the Magnet on Calcination.*——— Tranſ. Dec. 20th 1684, No. 166.

Account of the Connough *Worm.*——— Tranſ. Feb. 23d. 1684, No. 168.

A Letter from William Molyneux *Eſq;, Secretary to the* Dublin *Society, concerning a new Hygroſcope invented by him.*——— Tranſact. June 22d 1685. No. 172.

A Letter concerning the Circulation of the Blood, as ſeen by the help of a Microſcope in the Lacerta Aquatica.——— October 27th 1685. Tranſ. No. 177.

A Diſcourſe on the Problem why Bodies diſolved in Menſtrua ſpecifically lighter than themſelves, ſwim therein.——— Tranſ. May 25, 1686. No. 181.

A Dioptrick Problem, why four convex Glaſſes in a Teleſcope ſhew Objects erect.— Tranſ. July 1686. No. 183.

A Diſcourſe of the Tides at the Port of Dublin.——— Tranſ. October 1686. No. 182.

Ecclypſis Lunæ Obſervata Dublinii Nov. 19°. 1686.——— Tranſ. November and December 1686, No. 185.

Sciothericum Teleſcopicum, or a new Contrivance of adapting a Teleſcope to an horizontal Dial for obſerving the Moment of Time by Day or Night; uſeful in all Aſtronomical Obſervations, and for regulating and adjuſting curious Pendulum Watches, and other Time-keepers, with proper Tables requiſite thereunto.——— Dublin 1686, 4to.

A Diſ-

A Diſcourſe concerning the Apparent Magnitude of the Sun and Moon, or the Apparent Diſtance of two Stars, when nigh the Horizon, and when higher elevated. —— Tranſ. April 27th 1687, No. 187.

Dioptrica Nova: A Treatiſe of Dioptricks in two Parts; wherein the various Effects and Appearances of ſpherick Glaſſes, both convex and concave, ſingle and combined in Teleſcopes and Microſcopes, together with their Uſefulneſs in many Concerns of human Life are explained. —— London 1692, 4to.

Letters to Mr. Lock, *publiſhed among Mr.* Lock's *Letters.*

But what made the moſt Noiſe of all his Works was a political Piece, intitled, *The Caſe of* Ireland's *being bound by Acts of Parliament in* England, *ſtated.* —— Dublin 1697, and dedicated to King *William*; wherein he endeavours to prove (with what Succeſs muſt be left to the unprejudiced, if ſuch can be found upon this Occaſion in theſe Dominions) that King *Henry* II. did not conquer *Ireland.* —— That by Compact he gave Parliaments and *Engliſh* Laws to the People of *Ireland.* —— That the *Iriſh* Eccleſiaſtical State is independent on the *Engliſh.* —— That the *Engliſh* cannot bind *Ireland* by Laws made in their Parliaments, where the *Iriſh* have no Repreſentatives, &c. Several Writers ſtarted up to Anſwer this Caſe, particularly *Cary*, a Merchant, and *Atwood* a Lawyer, each armed with a competent Number of Records. But the Obſervation of a certain Biſhop (*c*) upon this Occaſion is humorous enough, and not untrue, "that the Merchant "argues and pleads like a Counſellor at Law, and the Barriſter ſtrings his ſmall "Wares together, like a Shop-keeper."

His Family were all Lovers of Learning. His Father *Samuel*, had an Office in the Court of Exchequer, was Maſter Gunner of *Ireland* (an Employment which he held many Years) and was likewiſe a Writer, having publiſhed,

Practical Problems concerning the Doctrine of Projects deſigned for great Artillery and Mortar-Pieces. It was printed on Copper-Plates, and collected from a larger Treatiſe of Gunnery, written by him. He died about two Years before his Son in 1696. His Grand-father, *Daniel*, was *Ulſter* King at Arms; whom Sir *James Ware* (*d*) calls, *Venerandæ Antiquitatis Cultor.* He finiſhed *Meredith Hanmer's Chronicle of* Ireland, and fitted it for the Preſs: But I do not know how it happened, the *ſecond Part* of it only was afterwards printed. Our Author *William* had a Brother, an eminent Phyſician, and a Writer, of whom hereafter; and a Son, a learned young Gentleman, of fine Parts, and a Virtuoſo, born in 1689. He was Secretary to his preſent Majeſty, when Prince of *Wales*, and died in the Flower of his Age much lamented.

Peter Davis, was born in *Dublin*, and educated in the Univerſity there, into which he was admitted in 1684. He afterwards took Holy Orders and became Maſter of the Free-School of St. *Patrick's*, *Dublin.* He died on the fourth of *November* 1698, and was the Author of a Book intitled,

Adminiculum Puerile, or an Help for School Boys, for the Uſe of St. Patrick's *School*, Dublin 1694, 8vo. His Widow, Mrs. *Mary Davis*, ſome Time after his Death removed into *England*, and ſettling at *York*, wrote Plays, Novels, and other Matters (viz.) *The Northern Heireſs, or the Humours of York, a Comedy.* London 1716, 12mo. —— *The Self-Rival, a Comedy.* —— *The Merry Wanderer, a Novel.* —— *The Modern Poet, a Poem.* —— *The Reformed Coquet, a Novel.* —— *The Ladies Tale.* —— *The Couſins, a Novel.* —— *Familiar Letters*, &c. All which are printed together in two Volumes Octavo, London 1725.

Richard Orpen, an Inhabitant of the County of *Kerry*, and one who had been employed in the Service of the Lord *Shelburn* and his Father. He publiſhed a Treatiſe intitled,

The London Maſter, or, *the* Jew *detected*; *containing* Firſt, *a true Diſcovery by what Tricks and Devices the Ship* Laurel *of* London, *with a rich Cargo, worth ſeveral thouſand Pounds, was caſt away in a moſt terrible Manner in the River of* Kilmare *in* Ireland. Secondly, *The Motives of Lucre that inſtigated them to that Wickedneſs.*

(*c*) Nicholſon's Hiſtor. Library, p. 139. (*d*) De Præſul. inter Fernenſes, p. 133.

Wickedneſs. Thirdly, *Their bloody Deſigns to have ſixteen innocent Perſons queſtioned for their Lives, for pretended Felony and Treaſon.* Fourthly, *A brief Apology to the Clergy, the Army, and the* London *Maſters.* Fifthly, *An Appendix to prove every Allegation directed by the Margent.* Dublin 1694, 12mo. The Occaſion of writing this Narrative was an Examination given by one *Jacob Myars* (a *Jew*) aſſerting that the Ship *Laurell* was plundered by the Country, by ſome contrivance of *Orpen*'s. But *Orpen* makes it appear, that *Myars* himſelf and his Crew were the Perſons who deſignedly brought about the Loſs of the Ship.

John Hovell, an Alderman of *Cork*, wrote, but without putting his Name to it, *A Diſcourſe on the Woollen Manufactory of* Ireland, *and the Conſequences of prohibiting its Exportation.* Dublin 1698, 4°. Experience has ſhewed, that his Obſervations, in regard to the Incommodities likely to befall *England* by ſuch a Prohibition, have been very juſt. He died the ſame Year in which he publiſhed his Book, as his Grandſon, Dr. *Hovell Farmer*, a Phyſician of *Cork*, who communicated the ſaid Book to me, has aſſured me.

Sir *Francis Brewſter*, was a Citizen of *Dublin*, an Alderman, Knight, and Lord Mayor of the ſame in 1674. Several Years after (*viz.*) in 1698 he was appointed by the *Engliſh* Parliament one of the ſeven Commiſſioners to inquire into the forfeited Eſtates of *Ireland*, and they made their Report the Year following; ſoon after which he died about the cloſe of the Century. He wrote

Eſſays on Trade and Navigation, in five Parts.—Part I. London 1695. The other four Parts were not publiſhed.

Francis Porter, a Franciſcan Frier, was born in the County of *Meath*, and was Profeſſor of Divinity, and Jubilate Lecturer in the *Iriſh* College of St. *Iſidore*, at *Rome*, and for a time Preſident of the ſaid College. He lived a long while in *Rome*, and died there on the *7th* of *April* 1702. He wrote ſome Pieces againſt the Proteſtants, viz.

Securis Evangelica ad Hæreſis Radices poſita, ad Congregationem Propagandæ Fidei.—Romæ 1674, 8vo. In this Book he reduceth all the Controverſies between the Proteſtants and Papiſts to the ſingle queſtion of the perpetual Infallibility of the viſible Church of Chriſt.

Palinodia Religionis prætenſæ Reformatæ.—Romæ 1679, 8vo.

Compendium Annalium Eccleſiaſticorum Regni Hiberniæ.—Romæ 1690, 4to. In this Treatiſe there is an Epiſtle of *Francis Eſchinard*, a Jeſuit, to the Author, concerning the Errors in the Maps of *Ireland.* Then *Porter* begins with a Deſcription of the Country, and gives a Catalogue of its Kings, and its Wars with the *Danes*, &c. He afterwards proceeds to the Eccleſiaſtical part, and what he writes of the firſt planting of Chriſtianity there by St. *Patrick*, he borrows from Archbiſhop *Uſher.* He then goes on to give an Account of the *Iriſh* Saints from *Fitz-Simon*, and of the Schools, Biſhopricks, Cathedrals, Monaſteries, &c. from *Ware* and others. He tells what a Reverence the *Iriſh* always had for the *Roman* See; what Miſchiefs have been done them by the Proteſtant Princes from *Henry* VIII. to King *William*, and concludes with a bitter Invective againſt *Martin Luther*, as the Author of all.

Syſtema Decretorum Dogmaticorum, ab initio naſcentis Eccleſiæ per Summos Pontifices, Concilia Generalia, & Particularia hucuſq; editorum, juxta Septendecim Sæculorum Ordinem diſtributum: In quo inſuper recenſentur præcipui cujuſlibet Sæculi Errores, Adverſi Impugnatores Orthodoxi: Item Recurſus et Appellationes hactenùs ad ſedem Apoſtolicam habitæ, cum notis Hiſtoricis et Copioſis Indicibus.—Avignione 1693, Folio. In the Title of this Tract he Stiles himſelf, Divine and Hiſtorian to his moſt Serene Majeſty of *Great-Britain*, (meaning King *James* the Second) and he was Divine alſo to many Cardinals.

Opuſculum contra vulgares quaſdem Prophetias de Electionibus Summorum Pontificum, S. Malachiæ, Archiepiſcopo Armachano, Hiberniæ Primati, Legato Apoſtolico, hactenùs falſo attributas; Gallicè primum editum, nunc novis Supplementis Auctum, & in Latinum Idioma tranſlatum: Adjunctis Celebrium Authorum reflectionibus & Judiciis de Abbatis Joachimi Vaticiniis, ejuſq; Spiritu Prophetico.—Romæ 1698, 8vo.

John

John Sterne, D. D. was educated in the Univerſity of *Dublin*, became Chaplain to Sir *Charles Porter*, Lord High Chancellor, and one of the Lords Juſtices of *Ireland*, was Miniſter of a Pariſh in that City called St. *Nicholas* within the Walls, where he died in *Auguſt* 1704. He writ,

King David's Caſe applied to K. James *and* K. William. *In a Sermon preached at Chriſt Church*, Dublin, *on the* 5th *of* Nov. 1691. Dublin 1691, 4°.

Seaſonable Thoughts in Paſſion Week.—Dublin 1691, 4°. In Verſe.

A Sermon on the Prayer of Moſes, on Pſalm 90. v. 12.—Dublin 1695, 4°.

A Sermon on the 2d *of* July *at the Church of St.* Nicholas *within, to bring to Remembrance God's wonderful Mercies at the* Boyne, *on* Job 36. v. 24. 25. —Dublin 1699, 4°.

A new Verſion of Some Select Pſalms. Dublin 1696, 8vo.

The Death and Burial of John Aſgill *Eſq*;, *with ſome other Verſes occaſioned by his Books.*—Dublin 1702, 4to.

John Sterne, late Biſhop of *Clogher*; of whom ſee an Account, Vol. I. p. 191, 267. He died on the 6*th* of *June* 1745, in the eighty-fourth Year of his Age, and left a very conſiderable Fortune to Charitable and Publick uſes. He writ,

Tractatus de Viſitatione Infirmorum, ſeu de iis Parochorum Officiis quæ infirmos et Moribundos reſpiciunt. In gratiam Juniorum, et in viſitandis infirmis minus Exercitatorum editus.—Dublinii 1697, 12mo.

Concio habita ad Reverendiſſimos Archiepiſcopos, vere Reverendos Epiſcopos, et Clerum inferioris domus Convocationis Eccleſiæ Hiberniæ, in Eccleſiâ Cathedrali S. Patricii, Dublinii 4to *nonas Februarii*, 1703.—Dublinii 1704, 4to.

Ezechiel Burridge, was born in the County of *Cork*, and admitted into the Univerſity of *Dublin* in 1679, in the nineteenth Year of his Age. Having taken Holy Orders, he became Vicar General of the Dioceſe of *Connor*, afterwards of *Dublin*, and died about the Year 1705. He wrote a Book in Defence of the Revolution, upon the Male-Adminiſtration of King *James* the IId, intitled,

Hiſtoria nuperæ Rerum Mutationis in Anglia; in quâ res a Jacobo Rege contra leges Angliæ, et Europæ Libertatem, et ab Ordinibus Angliæ contra Regem patratæ duobus libris recenſentur, Londini 1697, 8vo.

Jura Populi Anglicani; or the Subject's Right of Petitioning ſet forth, occaſioned by the Caſe of the Kentiſh *Petitioners: With ſome Thoughts on the Reaſons which induced thoſe Gentlemen to Petition, and the Commons Right of impriſoning.* London 1701, 4to. He did not put his Name to this Treatiſe.

A Short view of the Preſent State of Ireland, *with regard particularly to the Difficulties a Chief Governour will meet with there in holding a Parliament.* Written in the Year 1700, but not printed till after his Death in 1708, 4to.

He alſo tranſlated Mr. *Lock*'s Eſſay on Human Underſtanding into *Latin*, under the following Title,

De Intellectu Humano. Lib. 4. Londini, 1701, Folio.

Sir *Richard Bulkley*, Knight and Baronet, was a Member of the Royal Society, among whoſe Tranſactions are to be found the following Papers. I. *An Account of the Giant's Cauſeway*, 1693, No. 199. II. *A Letter about Improvements to be made in* Ireland, *by ſowing of Maize.* No. 205. III. *An Account of the Propagation of Elm Seed.* No. 205.—*He alſo writ Propoſals for ſending back the Nobility and Gentry of* Ireland. But this laſt Piece I never ſaw, nor know any thing more of it. This Gentleman not long before his Death, (which was in *April* 1710) was ſtrangely miſled by a Viſionary ſet of People, who pretended to be Prophets, and who had promiſed to make him Strait (he being a crooked-back'd Man). His Infatuations were ſo ſtrong on him, that he was upon the Deſign of ſelling his Eſtate to diſtribute among them.

George Farquhar, a Clergyman's Son, was born at *Londonderry*, and educated there until his Admiſſion into the College of *Dublin* in 1694, in his ſeventeenth Year. But forſaking the Opportunities of ſtudying there before he took any Degree, he was admitted into the Play-Houſe, and turned Actor for a time. Being not well approved of in that Station, he quitted it and went to *London*,

London, where he employed himſelf in writing Plays with better Succeſs than acting them; by which Means he became well known, and made Intereſt to procure a Commiſſion of Lieutenancy in a Foot Company. His Comedies are diverting and humorous enough, and are frequently acted both in *England* and *Ireland* with Applauſe. His chief Characters are for the moſt Part Copies of himſelf; and therefore little Variety can be expected from them. His Plays are,

Love and a Bottle, A Comedy. London 1698, 4to.

The Conſtant Couple, or a Trip to the Jubilee, A Comedy.—London 1700, 4to.

Sir Harry Wildair, *being a Sequel to the Trip to the Jubilee, A Comedy.* London 1701, 4to.

The Inconſtant, or the Way to win him, A Comedy.— London 1703, 4to.

The Stage-Coach, A Farce.—London 1704, 4to. Dublin 1704, 4to.

The Twin Rivals, A Comedy. London 1705, 4to.

The Recruiting Officer, A Comedy. London 1707, 4to.

The Beaux's Stratagem, A Comedy. London 1710, 4to.

The Author went off the Stage of this World, while this laſt Play was acting, which was within two or three Days of its firſt Appearance at the Theatre in 1710. After his Death, all his Plays with his Letters, and ſome Copies of Verſes, were printed together in 8vo, *London* 1711, and often ſince. His Widow publiſhed a Poem of his Writing, intitled,

Barcelona. London 4to. It is in ſix Canto's, and dedicated to the Earl of *Peterborough*, whoſe Actions he celebrates.

Henry Dodwell, a Perſon whoſe univerſal Learning, and profound Judgment in all Sciences have rendered eminently conſpicuous among the Learned throughout *Europe*, and whoſe extraordinary Piety and Strictneſs of Life have obtained him the higheſt Reſpect and Veneration among all Ranks of People. He was born in the City of *Dublin* in *October* 1641, about a Week after the deteſtable Maſſacre began. His Father was an Officer in the Army, and his Mother was a Daughter of Sir *Francis Slingſby*. His Father's Eſtate being poſſeſſed by the Rebels, he carried his Son into *England* when he was about ſeven Years old, and placed him among his Mother's Relations, where he went to School at *York*, and continued there till the Year 1654. He then returned to *Dublin*, and after applying himſelf to School Learning one Year there under the Care of his Uncle Doctor *Henry Dodwell*, he entered the College in 1656, where from his firſt Admiſſion he ſhewed the moſt eminent Example of Studiouſneſs, Piety and all Virtues, which that Univerſity ever educated. He took his Degrees of Batchelor and Maſter of Arts, and was elected a Fellow. The Statutes of the College requiring all Fellows (except two who are licenſed to ſtudy Phyſick and the Civil Law) to enter into Holy Orders when they were three Years Maſters, Mr. *Dodwell*, out of a Principle of great Modeſty, as judging himſelf not qualified to undertake that great Charge, gave up his Fellowſhip, and retired into *England*, where he reſided for ſome Time at *Oxford*, in order to have the Benefit of the publick Library, and the Advantage of learned Converſation. He afterwards returned to his own Country, where he continued ſome Years, and publiſhed two or three Books, and in 1674, or 1675, he went again to *England*, and took up his Reſidence in *London*, where his Learning, Writings, and exemplary Life ſoon made him known to all in that great City, who were eminent for Learning and Piety. In the Number of his moſt intimate Friends were thoſe two great Men, Doctor *Lloyd*, then Biſhop of St. *Aſaph*, and *Pearſon*, Biſhop of *Cheſter*, with whom he lived ſome Time in *Wales* and *Cheſter*. The Univerſity of *Oxford*, where he ſpent much of his Time, as well as at *London*, had ſo great an Opinion of his Abilities in Hiſtory, that, unknown to him, and when he was at a great Diſtance, they elected him their *Camden* Profeſſor in *April* 1688; which Office he held until about the End of the Year 1691, when he was obliged to quit it, being unwilling to take the Oaths to K. *William* and Q. *Mary*; and he continued a Non-Juror to the Day of his Death. From this Time he lived obſcurely at *Cookham* and *Shottesbrook*, two ſmall Villages about Mid-way between *London* and *Oxford*. In this Retirement

ment he altered his Condition of Life, and took to Wife a virtuous young Woman, whom he had in her younger Years inſtructed in the Principles of Religion. They were married in *June* 1694, and he had ten Children by her, of whom only two Sons, *Henry* and *William*, and four Daughters ſurvived him. He had a good Eſtate in *Ireland*, the Profits of which he gave to his next Kinſman, reſerving only a ſmall Part for his own Subſiſtance: But upon his Marriage he took the whole to himſelf; his Kinſman having raiſed a fair Fortune out of the Eſtate, while he enjoyed it. Notwithſtanding the Cares of a Family he ſtill purſued his Studies, and wrote a great many Books, and continued writing even to the Time of his Death, which happened at *Shottesbrook* on the 7th of *June* 1711, in the ſeventieth Year of his Age. He was of a very meek and humble Diſpoſition, religious to a high Degree, yet chearful in Converſation. He went mean in his Cloaths, and was very negligent of his Perſon; his main Study being to cultivate the better Part. He was very Zealous for the Church of *England*, firm to Epiſcopacy, and laboured hard to aſſert the Honour and Intereſt of Religion and the Clergy, whoſe Power he carried very high. Some Biſhops upon the Revolution, refuſing to take the Oaths to K. *William* and Q. *Mary*, were deprived of their Sees, and others ſubſtituted in their Room. Mr. *Dodwell* thought this Practice created a Schiſm in the Church, and therefore forbore communicating with thoſe who complied, and went afterwards to private Meetings with the other Non-Jurors. His Life was written at large by *Francis Brokeſby* (*e*), Batchelor of Divinity, to which I refer the Reader for a further Account of his Life and Writings; of which latter I ſhall now give a Catalogue, taken from that publiſhed by the Revd. Mr. *Thomas Hearne* (*f*).

Prolegomena Apologetica in Johannis Stearnii *M. D. De Obſtinatione librum Poſthumum.* Dublinii 1672, 8vo. In hiſce Prolegomenis de uſu dogmatum Philoſophorum, præcipuè Stoicorum, in Theologiâ aliiſque agitur.

Two Letters of Advice. I. *For the Suſception of Holy Orders.* II. *For Studies Theological: In which is inſerted a Catalogue of the genuine Works of the Fathers of the three firſt Centuries.*— Dublinii 1672, 8vo. To a ſecond Edition at *London*, is annexed Mr. *Dodwell*'s Account of the *Phœnician* Hiſtory of *Sanconiathon.*

An Introduction to a devout Life, fitted for the Uſe of Proteſtants. ——— Dublin 1673, 12mo. This Treatiſe was written in *Latin* by *Francis de Sales*, Biſhop of *Geneva*, and had been formerly tranſlated and publiſhed in *Engliſh*; but was now reviſed and altered by our Author, who prefixed a long Preface to it.

Some Conſiderations of preſent Concernment, how far the Romaniſts *may be truſted by Princes of anothor Perſuaſion.*—London 1675, 8vo.

Two ſhort Diſcourſes againſt the Romaniſts.— London 1676, 12mo. 1688, 4to.

Separation of Churches from Epiſcopal Government, as practiſed by Non-Conformiſts, proved Schiſmatical; in which the Sin againſt the Holy Ghoſt, the Sin unto Death, and other difficult Scriptures are occaſionally diſcourſed of; and ſome Rules are given for Explication of Scripture.— London 1679, 4to. This Piece being anſwered by Mr. *Baxter*, Mr. *Dodwell* publiſhed

A Reply to Mr. Baxter's *pretended Confutation of a Book, intitled, Separation of Churches*, &c. *To which are added, Three Letters written to him in* 1673, *concerning the Poſſibility of Diſcipline under a* Dioceſane *Government.*— London 1681, 8vo.

Diſſertationes Cyprianicæ.—Oxonii 1682, Folio.———He undertook theſe Diſſertations at the Requeſt of Biſhop *Fell*, who was publiſhing a curious Edition of St. *Cyprian*'s Works, to which they are annexed. They were alſo printed the ſame Year at *Oxford* in 8vo; with an Appendix, wherein are contained, I. *Canon Regum Aſtronomicus.* II. *Faſti Græci.* III. *Fragmentum Theonis Alexandrini.* IV. *Faſti alii Græci.* V. *Fragmentum Imperatoris Heraclii.* VI. *Faſti Latini.*

(*e*) Lond. 1715. 2 Vol. 8vo. Oxon. 1713, 8vo.

(*f*) Diſſert. de Parmâ Equeſtri Woodward. H. Dodwelli.

A Diſcourſe concerning the one Altar, and the one Prieſthood, inſiſted on by the Antients in their Diſputes againſt Schiſm: Wherein the Ground and Solidity of that Way of Reaſoning is explained, as alſo its Applicableneſs to the Caſe of our modern Schiſmaticks, with particular Regard to ſome late Treatiſes of Mr. Richard Baxter: *Being a juſt Account of the Nature and Principles of Schiſm, according to the Antients.*—London 1683, 8vo.

Diſſertatio de Ripa Striga. This Piece is annexed to Doctor *Sparks*'s curious Edition of *Lactantius*, publiſhed at *Oxford* 1684, 8vo.

De Jure Laicorum Sacerdotali Diſſertatio adverſus Anonymum Diſſertatorem, de Cœnæ Adminiſtratione ubi Paſtores non ſunt.— Londini 1685, 8vo.—— This Anonymous was the learned *Grotius*, whoſe Diſſertation concerning the Adminiſtration of the Lord's Supper, where there were no Paſtors, Mr. *Baxter* tranſlated into *Engliſh*, and prefixed thereto the Title of, *Anti-Dodwelliſm*, probably becauſe it was contrary to what Mr. *Dodwell* had aſſerted in his Book of Schiſm; which gave Occaſion to Mr. *Dodwell* to publiſh this Tract of *the Prieſthood of Laicks.*

Additiones ad V. Cl. Johannis Pearſoni, *Ceſtrienſis Epiſcopi Opera Poſthuma Chronologica*, &c. *a* Dodwello *Edita.*— Londini 1688, 4to.

Diſſertatio Singularis de Pontificum Romanorum Primæva Succeſſione, &c. Printed with the former.

Diſſertationes in Irenæum. Accedit Fragmentum Philippi Sedetæ, *hactenùs ineditum, cum Notis*— Oxonii 1689, 8vo. Doctor *Fell*, Biſhop of *Oxford*, prevailed on Mr. *Dodwell* to write theſe Diſſertations, which he ſet about, but never finiſhed. The few Diſſertations here publiſhed are only *Prolegomena* to what he farther deſigned.

The Caſe of taking the New Oath of Fealty and Allegiance, with a Declaration, &c. 4to. It doth not take up above a Sheet of Paper, and his Name is not to it.

Prælectiones Camdenianæ, &c. Oxonii 1682, 8vo. While he was Profeſſor of Hiſtory, he choſe to prelect upon thoſe Authors, who are called, *Hiſtoriæ Auguſtæ Scriptores*, that wrote the Hiſtory of the *Roman* Emperours from *Trajan* to *Diocleſian*. He publiſhed nineteen of theſe Prelections, and would have proceeded, had he continued in his Place. To theſe are added, *Fragmenta de Libris Linteis.*

A Vindication of the deprived Biſhops, aſſerting their Spiritual Rights againſt a Lay Deprivation, &c. London 1692, 4to.

Annales Velleiani; ſeu Vita M. Velleii Paterculi. This is in the Edition of *Paterculus* printed at *Oxford* in 1693, 8vo.

An Invitation to Gentlemen to acquaint themſelves with antient Hiſtory; by Way of Preface to Degory Wheare's *Method of reading Hiſtory.*—London 1694, 8vo.

A Defence of the Vindication of the deprived Biſhops; wherein the Caſe of Abiathar *is particularly conſidered, and the Invalidity of Lay Deprivations is further proved from the Doctrine received under the Old Teſtament, continued in the firſt Ages of Chriſtianity, and from our own fundamental Laws. In a Reply to Doctor* Hody, *and another Author: With the Doctrine of the Church of* England *concerning the Independency of the Clergy on the Lay Power, as to their Spiritual Rights.*— London 1695, 4to.

Chronologia ad Thucididis Hiſtoriam, cum præmonitione ad Lectorem. This is printed in Doctor *Hudſon*'s fine Edition of that Hiſtorian. —— Oxonii 1696. Folio.

Annales Velleiani, Quinctiliani, Statiani; ſeu vitæ Velleii Paterculi, Fab. Quinctiliani, Pap. Statii (obiterq; Juvenalis) pro temporum ordine diſpoſitæ: Cum Appendice de Julio Celſo, et Commodiano.———Oxonii 1698, 8vo,

De Tabulis Cælorum Diſſertatio. It is printed in the firſt Vol. of *Grabe's Spicilegium Patrum.* p. 339. Oxonii 1698. 8vo.

Tabulæ Chronologicæ pro mente Auctoris xii. *Patriarcharum.* This alſo is printed in the *Spicilegium*, p. 366. Oxonii 1698, 8vo.

Diſſertationes ad primum Volumen Geographorum Græcorum Minorum. Oxonii 1698, 8vo. Our Author wrote an Account of theſe Minor Geographers at the Requeſt

requeſt of Dr. *Hudſon*, who publiſhed them. Some Years after D. *Hudſon* publiſhed a ſecond Volume of Geographers with Mr. *Dodwell*'s

Diſſertationes ad Secundum Volumen Geographorum Græc. Min.—Oxonii 1703, 8vo.

A Treatiſe concerning the Lawfulneſs of Inſtrumental Muſick in Holy Offices—London, 1700, 8vo.

Chronologia Xenophontea. Oxonii 1700, 8vo. Placed at the end of *Well*'s Edition of *Xenophon*.

Chronologia ad Julii Cæſaris Commentaria. This was never publiſhed, but remains in M. S.

A Letter concerning J. T. (i. e. John Toland.) It is annexed to a Book intitled, *The Canon of the New Teſtament vindicated, in anſwer to the Objections of J. T. in his Amintor.*—London 1701, 8vo. Mr. *Toland* in his Amintor had cited ſome Paſſages out of Mr. *Dodwell*'s Diſſertation on *Irenæus*, but wreſted and perverted, which gave Occaſion to this Letter.

De veteribus Græcorum Romanorumq; Cyclis, &c.—Oxonii 1701, 4to. A learned and uſeful Work.

A Diſcourſe concerning the Obligations to marry within the true Communion; annexed to Mr. *Leſley*'s Diſcourſe on the ſame Subject. London 1702, 8vo.

An Apology for the Philoſophical Writings of Cicero. Publiſhed with Mr. *Samuel Parker*'s Tranſlation of *Cicero de Finibus*. London 1702, 8vo.

Annales Thucididei & Xenophontei, &c. Oxonii 1702, 4to.

A Letter concerning the Immortality of the Soul, againſt Mr. Layton's *Hypotheſis.*—London 1703, 8vo.

A Letter to Dr. Tillotſon *about Schiſm.* London 1703, 8vo.

De Nupero Schiſmate Anglicano Parenæſis ad Exteros, tam Reformatos, quam Pontificios; quâ Jura Epiſcoporum vetera, eorundumq; a Magiſtratu ſeculari Independentia omnibus aſſerenda commendantur. Londini 1704, 8vo. It has been tranſlated and publiſhed in *Engliſh*.

Exercitationes Duæ; de ætate Phalaridis, et de ætate Pythagoræ. Londini 1704, 8vo. Theſe Diſſertations were occaſioned by Dr. *Bentley*'s Controverſies concerning the Epiſtles of *Phalaris*.

Chronologia ad Dioniſium Halicarnaſſeum, cum Apparatu. This Piece is publiſhed with Dr. *Hudſon*'s Edition of that Hiſtorian.—Oxonii 1704, Folio.

De Ætate Dioniſii Halicarnaſſei. In the ſame.

Occaſional Communion fundamentally deſtructive of the Diſcipline of the primitive Catholick Church, and contrary to the Doctrine of the lateſt Scripture concerning Church Communion.—Londini 1705, 8vo.

A Caſe in View conſidered, in a Diſcourſe proving, that (in caſe our preſent invalidly deprived Fathers ſhall leave all their Sees vacant either by Death or Reſignation) we ſhall not then be obliged to keep up our Separation from thoſe Biſhops, who are as yet involved in the guilt of the preſent unhappy Schiſm. London, 1705, 8vo.

An Epiſtolary Diſcourſe, proving from the Scriptures and the firſt Fathers, that the Soul is a Principle naturally Mortal, but immortalized actually by the Pleaſure of God to Puniſhment or to Reward, by its Union to the Divine Baptiſmal Spirit; wherein is proved, that none have the Power of giving this Divine immortalizing Spirit, ſince the Apoſtles, but the Biſhops. London 1706, 8vo. This Tract made a great noiſe, and met with ſeveral Antagoniſts, particularly Dr. *Chiſull*, who brings a Charge of Hereſy againſt the Author for writing it.

That Sacerdotal Abſolution is neceſſary for the Remiſſion of Sins, even of thoſe who are truly Penitent.—This is in the foregoing Epiſtolary Diſcourſe.

A Preliminary Defence of the Epiſtolary Diſcourſe concerning the Diſtinction between Soul and Spirit. In two Parts. I. *Againſt the Charge of favouring Impiety.* II. *Againſt the Charge of favouring Hereſy.* London 1707, 8vo.

A further Proſpect of the Caſe in View; in Anſwer to ſome new Objections not there conſidered. London 1707, 8vo.

The

The Scripture Account of Eternal Rewards and Punishments of all that bear of the Gospel, without an Immortality necessary resulting from the nature of the Souls themselves that are concerned in these Rewards and Punishments. London 1708, 8vo.

Dissertatio ad Fragmentum quoddam T. Livii è M. S. Laudino erutum. This is in *Hearne*'s Edition of *Livy* in Vol. VI.——Oxonii 1708, 8vo.

An Explication of a famous Passage in the Dialogue of S. Justin *Martyr with* Tryphon, *concerning the Immortality of Human Souls.* London 1708, 8vo.

A Discourse concerning the Use of Incense in Divine Offices. London 1711, 8vo.

The Case in View now in Fact: Proving, that the continuance of a separate Communion without Substitutes in any of the late invalidly deprived Sees, since the Death of William *Lord Bishop of* Norwich, *is Schismatical: With an Appendix proving, that our late invalidly deprived Fathers had no right to substitute Successors, who might legitimate the Separation, after that the Schism had been concluded by the Decease of the last Survivor of those same Fathers.*——London, 1711, 8vo.

In Julii Vitalis Epitaphium Notæ Criticæ, cum ejusdem Explicatione.—This Epitaph was an Inscription upon a Stone found at *Bath*, upon which Dr. *Musgrave*, a Physician at *Exeter*, wrote a Comment, and requested Mr. *Dodwell* to write a Dissertation upon it, which he published with his own Commentary at *Exeter*——Iscæ Dunmoniorum 1711, 8vo. It is also in *Hearne*'s Life of King *Alphred*, published at *Oxford*.

Ad Clariss: Goetzium de Puteolanâ et Bajanâ Inscriptionibus, Epistola.—Published by Dr. *Musgrave* with the former.

A Letter concerning Mr. Whitston's *Heretical Opinions.*——This Piece was published after the Author's Death by stealth.

De Ætate & Patriâ Dionisii Periegetæ. It is in the IVth Vol. of Geographers published by Dr. *Dudson.*——Oxonii 1712, 8vo.

Four Letters which passed between the Bishop of Sarum *and Mr.* Dodwell. —London 1713, 12mo. They were published by Mr. *Nelson* at Mr. *Dodwell*'s desire during his Life.

De Parmâ Equestri Woodwordianâ Dissertatio.——Oxonii 1713, 8vo.—This learned Treatise was published by Mr. *Hearne*, and contains many Observations, whereby the *Roman* Antiquities are greatly illustrated. It is upon an Iron Shield of excellent Workmanship, representing the taking and burning of *Rome* by the *Gauls* under the leading of *Brennus*; and Mr. *Dodwell* believes, that it was made in the Reign of the Emperour *Nero*. It wa sin the Possession of Dr. *Woodward*, a Physician, and Mr. *Dodwell* undertook this Dissertation on purpose to oblige Dr. *Woodward* to pursue (what he had begun) the Vindication of the Mosaick Account of the Deluge, with a larger History of several of God's Works of Creation, which Mr. *Dodwell* thought tended much to support the Authority of the Holy Scriptures.

Charles Allen, who Stiles himself Professor for the Teeth, published a Treatise intitled,

The Operator for the Teeth: Shewing how to preserve the Teeth and Gums from all Accidents they are Subject to; with particular Directions for Children's Teeth. As also the Description and use of the Pollican. Dublin 1686, 4to.

A Physical Discourse, wherein the Reason of the beating of the Pulse, or Pulsation of the Arteries, together with those of Circulation of the Blood, are mechanically explained. Dublin 1686, 4to.

Nahum Tate, (erroneously called by *Langbain*, *Nathaniel*,) Son of Dr. *Faithful Tate*, (of whom before p. 161.) was born in *Dublin*, but educated at *Belfast*, until he was admitted into the College of *Dublin* in 1668, at the Age of Sixteen. After some Years Study he removed into *England*, where he continued to the time of his Death. Having published some Pieces of Poetry, he was thought worthy of the Bays; and on the Death of Mr. *Shadwell* was appointed Poet Laureat in 1692. He was a Man of Learning, had a winning affable Behaviour, and a good share of Wit; but joined with too much Modesty to suffer

ſuffer him to riſe in the World, or make any Fortune. In the latter Part of his Life he was in very low Circumſtances, and died a Priſoner in the Mint in *London*, much in Debt, on the 12th of *Auguſt* 1715. He writ ſeveral Poems and Plays; of the former whereof we have,

Abſalom and Achitophel: The ſecond Part; written at the Deſire of Mr. *Dryden*, the Author of the Firſt.

Syphilis, or a Poetical Hiſtory of the French *Diſeaſe*.——This is a Tranſlation of a Latin Poem of *Fracaſtorius*, a famous *Italian* Poet and Phyſician, and may be ſeen among the miſcelaneous Poems. Vol. 3.

Jephtha's Vow.

Mauſoleum, a Poem on the Death of Queen Mary.

The Riſe and Progreſs of Prieſt-craft.

Miſcelanea Sacra: Poems on Divine and Moral Subjects.

Characters of Virtue and Vice, deſcribed in the Perſons of the wiſe Man, the valiant Man, the truly noble, the patient Man, the true Friend, the Hypocrite, the ſuperſtitious, the Profane, the buſy Body, the Envious. Attempted in Verſe from a Treatiſe of the Reverend *Joſeph Hall*, late Lord Biſhop of *Exeter*. London 1691. 4to.

A Copy of Verſes to Mr. Samuel Weſley *on his divine Poem of the Life of Chriſt, prefixed to the ſaid Poem.*——1693. Folio.

A Poem on the Death of Queen Anne. Said to be the beſt he ever wrote.

Birth-Day Song after King George's *Acceſſion to the Throne.*

Poems on ſeveral Occaſions. London 1684, 8vo.

Poems by ſeveral Hands and on ſeveral Occaſions, collected by him. London 1685, 8vo.

He joined with Dr. *Brady* in a *new Verſion of the Pſalms of* David; which are ſung now in moſt of the Churches of *England* and *Ireland*.

As to his Dramatick Performances, they are,

Brutus *of* Alba, *or the inchanted Lovers, a Tragedy.* London 1678, 4to.

Loyal General, a Tragedy. London 1680, 4to.

Richard III. *a Hiſtory acted at the Theatre Royal, under the Name of the* Sicilian *Uſurper*; with a prefatory Epiſtle in Vindication of the Author, occaſioned by the Prohibition of this Play on the Stage. London 1681, 4to.

Iſland Princeſs, a Tragi-Comedy. London 1681, 4to.

Ingratitude of a Commonwealth; or the Fall of Caius Marius Coriolanus.—— London 1682, 4to. Founded on *Shakeſpear*,

Cuckold's Haven; or an Alderman no Conjurer, a Farce.——London 1685, 4to.

A Duke or no Duke; a Farce. London 1687, 4to. This is founded on Sir *Aſton Cockain*'s Trapolin, ſuppoſed a Prince.

The Hiſtory of King Lear. London 1687, 4to. Taken from *Shakeſpear*.

Injured Love; or the cruel Huſband, a Tragedy. London 1707, 4to.

Thomas Southern was born in *Dublin* (g) in 1660, and entred in the Univerſity of that City in 1676, where he continued four Years, and from thence went to *England* to ſtudy the Law in the Middle Temple. But not being able to reſiſt his natural Inclinations to Poetry he took to writing of Plays, and afterwards got a Commiſſion in the Army, and became a Captain in the Duke of *Berwick*'s Regiment. At the Revolution he was laid aſide, and then fell again to writing of Plays, which he did with no ſmall Reputation, being remarkable for introducing an eaſy and well bred Converſation in his Dialogue. He writ,

The Loyal Brother, or the Perſian *Prince, a Tragedy.* London 1682, 4to.

The Diſappointment, or the Mother in Faſhion, a Comedy. London 1684, 4to.

Sir Anthony Love, *or the rambling Lady, a Comedy.* London 1690, 4to.

The Wives Excuſe or Cuckolds make themſelves, a Comedy. London 1692, 4to. There is a great deal of Gaity of Converſation, and Purity of Language in this Play.

(g) Jacob's poetical Regiſter.

The Maid's laſt Prayer, or any Thing rather than fail, a Comedy. London 1693, 4to.

The Fatal Marriage, or Innocent Adultery, a Tragedy. London 1694, 4to.

Oroonoko, a Tragedy. London 1696, 4to.

The Fate of Capua, *a Tragedy.* London 1700, 4to.

The Spartan *Dame, a Tragedy.* This Play, though written above thirty Years, was not printed till the Year 1719; becauſe it was not allowed to be acted till then; there being ſomething in the Character of *Chelonis*, that ſeemed to reflect on Queen *Mary*.

Money is the Miſtreſs, a Comedy. London 1726, 4to.

All theſe Plays, except the laſt, were printed in two Volumes, London 1719.

William Sheridan, Biſhop of *Kilmore* and *Ardagh*, was deprived of theſe Sees in 1691, for not taking the Oaths to King *William* and Queen *Mary*. See an Account of him Vol. I. p. 243. He publiſhed

Sermons. 1. *A Sermon at the Funeral of Sir* Maurice Euſtace *on this Text: Set they Houſe in Order, for thou ſhalt die and not live.* Dublin 1665, 4to. 2. *St. Paul's Confeſſion of Faith, or a brief Account of his Religion, preached at St.* Werburgh's *Church*, Dublin, March 22d, 1684. Dublin 1685. 4to. He afterwards publiſhed at *London* three Volumes of Sermons on ſeveral Subjects, preached by him at St. *Patrick's*, *Chriſt-Church*, and in other Places before his Deprivation, under the Title of

Several Diſcourſes, in 3 Vols. London 1703, 1705, 1706, 8vo.

John Veſey, Archbiſhop of *Tuam*; of whom ſee an Account Vol. I. p. 516, 618. He wrote

The Life of John Bramhall, *Archbiſhop of* Armagh, *and Primate of all* Ireland. It is prefixed to an Addition of Archbiſhop *Bramhall's* Works, printed Dublin 1678, Folio.

A Sermon preached before the King at Windſor, *the ſecond Sunday after* Eaſter 1684, on Pſalm 82, v. 6, 7.——London 1684, 4to.

A Sermon preached to the Proteſtants of Ireland *in and about the City of* London, *at* St. Mary le Bow *in* Cheapſide, October 23d 1689. London 1689, 4to.

A Sermon preached before his Excellency the Lord Lieutenant, and the two Houſes of Parliament in Chriſt-Church, Dublin, *on* Sunday October 16, 1692. Dublin 1692, 4to.

There was another *John Veſey*, who was a Maſter of Arts of the Univerſity of *Dublin*, and Miniſter of *Abby-Leix*, in the *Queen's-County*, who preached *a Sermon at* Clonmell, September *the* 16*th* 1683, *at an Aſſize for the Palatinate of* Tipperary.——Dublin 1683, 4to.

Thomas Sheridan Brother to the before-named *William Sheridan*, Biſhop of *Kilmore* and *Ardagh*, was a Proteſtant, and Son of a converted Popiſh Father, who had ſuffered in the Rebellion of 1641, having twice eſcaped with Life for protecting both the Fortunes and Perſons of many *Engliſh*. This Son was educated in the Temple in the Study of the Common Law, which was intended for his Livelyhood. But without his Knowledge or Application ſome Friends procured for him the Collectorſhip of the Cuſtoms of *Cork*, and the Management of moſt of the Inland Revenue of that County by which Imployment, and the Advantages of the *India* Prizes put into *Kingſale*; in the War with the *Dutch*, he acquired conſiderable Wealth, and was made one of the Farmers of the Revenue of *Ireland*, for which he paid as his Proportion of advance Money 9532 l. the Intereſt of which Partnerſhip he afterwards ſold for 4000 l. profit. He was committed to cloſe Priſon in *London* on the 9th of *December* 1680, at the Time of the Popiſh Plot, by the Houſe of Commons, being, (as was ſaid) without Cauſe ſuſpected of being concerned therein, at leaſt he was never brought to any publick Trial for it; and having continued five Weeks in Priſon, he was ſet at Liberty by the Prorogation of the Parliament. He publiſhed

A ſhort Account, or State of Mr. Sheridan's *Caſe before the late Houſe of Commons, in a Letter to* J. F. *from* J. L. *in which is included the Speech and Defence*

fence at large made by him, when he was examined before the House of Commons.— London 1681, 4to.

St. George Ashe, successively Bishop of *Cloyne*, *Clogher* and *Derry*; of whom see an Account, Vol. I. p. 191, 296, 580. He published

A Sermon preached in Trinity College *Chappel, before the University of* Dublin, January *9th* 1693; *being the first secular Day since its Foundation by Queen* Elizabeth, *on* Matth. xxvi. 13.——Dublin 1694, 4to.

A Sermon preached on the 23d of October 1712 *to the Protestants of* Ireland, *then in* London, *at* St. Clements-Dane, *on* Isaiah xxiv. part of v. 16. London and Dublin 1712, 8vo.

A Sermon preached before the Society for the Propagation of the Gospel in foreign Parts, at St. Mary le Bow, London, 18th February 1714, *on* Psalm lxvii. v. 2. London 1715, 4to.

A Sermon preached at Christ-Church, Dublin, *on the 30th of* January 1715, *before the Lords Justices, on* Psalm v. v. 6.—— Dublin 1715, 4to. London 1715, 8vo. There are several of his Observations among the Transactions of the Royal Society, *viz.*

A new and easy Way of demonstrating some Propositions in Euclid. Transf. 20th August. 1684. N° 162.

Observations on the Solar Ecclipse at Dublin, July 2 1684. No 164.

A Periodical Evacuation of Blood at the End of the Fore finger. No 171.

Account of a Girl with Horns. November 26th 1685. No. 176.

Account of Butter-dew. 1696. No. 220.

Extraordinary Effect of the Strength of Imagination. No. 228.

A short Note on the Irish *Herb* Mackenboy, *or* Tithymalus Hibernicus. No. 243, with some other Observations in the same Number.

Joseph Sleigh of *Dublin*, a Quaker, died on the 2d of *June* 1683. He writ,

Good Advice and Council given forth in the Time of his Sickness to his Children 1683, 8vo.

William Stokdale of *Charlemont* meeting in the North of *Ireland*, a Quaker, died at *Pensilvania* in 1693. He writ,

The great Cry of Oppression: Or a brief Relation of some Part of the Sufferings of the People of God, in Scorn called Quakers, in Ireland.——1683, 4to.

Roderick, or *Roger O-Flaherty*, a Gentleman of Learning, and one who had a considerable Knowledge in the History and Antiquities of his Country, was born at *Moycullin* in the County of *Galway*, the antient Estate of his Family, which some way or other became forfeited by the Rebellion in 1641; not by his own Demerit, he being then but about eleven Years old. He published a Book intitled,

Ogygia: Seu Rerum Hibernicarum Chronologia; ex vetustis Membranis fideliter inter se collatis eruta, atque è sacris et prophanis Literis primarum Orbis Gentium tam Genealogicis, quam Chronologicis sufflaminata Præsidiis. Londini 1685, 4to. He hath divided this Treatise into three Parts. In the first he gives an Account of the different Colonies from Time to Time settled in the Island, the various Names by which it was known, its Dimensions and Situation, Division and Bounds of its Provinces, and the Manner of Election and Inauguration of the Kings of *Ireland*. In the second Part, which he calls *Ogygia extera*, he hath taken great Pains in the Syncronism of the History of *Ireland* with that of other Nations from the Deluge to the Year of Christ 428, *i. e.* to the Death of *Dathyas*, the last Heathen King of *Ireland*. The third Part he calls *Ogygia Domestica*, wherein he more at large prosecutes the History of the *Irish* Kings, from the Deluge to the Death of the said *Dathyas*. In this Part he hath blended many Matters which relate more properly to the Antiquities than to the History of *Ireland*, and some that are foreign to his Subject; as the Irruption of Rivers and Fountains.——The Idolatry of the *Irish*.——The Letters and Learning of the antient Pagan *Irish*.—— Their Shipping.—— Wonderful Things.—— Arms.—— Name of the *Scoti*.—— The Errors of *Spencer*.——The antient Seats of the

Saxons

Saxons, *Engliſh*, *Jutes*, and *Franks*.——— The Wall between the two Firths of *Dunbritton* and *Edinburgh*. The Arrival of the *Picts* in *Ireland*, and their Migration into *Britain*.——— The Converſion of the *Britains* to Chriſtianity, and ſome particular Periods of the *Britiſh* Hiſtory.——— The Birth, Parents and Country of St. *Patrick*.——— And interſperſed are Accounts of ſeveral of the provincial Kings of *Ireland*; and to the whole he ſubjoins a ſhort Catalogue of the Chriſtian Kings to the Death of *Roderick O-Connor*, in whoſe Time the *Iriſh* ſubmitted to King *Henry* II. Then follows a poetical Piece intitled,

Carmen Chronographicum Ogygiæ ſuæ ſummam Complectens; *a Mundi Exordio, ad preſens tempus*; divided into three Parts. The firſt of which comprehends an Abſtract of the Hiſtory from the beginning of the World to the Arrival of St. *Patrick*. The ſecond Part handles the Chriſtian Kings of *Ireland* from the Year 432 to the Year 1022; and the third takes up the reſt of the Kings of *Ireland* from the Year 1022 to 1684. To theſe he adds a ſhort Account of the Kings of *Scotland* down to King *Charles* II. which he calls *Scotiæ Regum Catalogus Chronologo-Genealogicus*.

He dedicated this Work to *James* Duke of *York* on the 11th of *June* 1684, who on the ſixth of *February* following ſucceeded to the Crown; and therein lets him know what a Chain of Royal Anceſtors he had in *Ireland*. Mr. *O-Flaherty* promiſed (*g*) to afford the publick a ſecond Book of this Performance, wherein he intended to give an Account at large of the Chriſtian Kings of *Ireland*: But he failed in his Promiſe, though he lived long enough after the Publication of the firſt Book, to have performed it; not dying till the 8th of *April* 1718, in the eighty-ninth Year of his Age, as may be gathered from a Paſſage (*b*) in his Book; where he ſpeaks of the Time of his Birth being half a Year before that of King *Charles* II. and in the ſame Place ſays he was nineteen Years of Age when King *Charles* I. was beheaded. Sir *Richard Cox* (*i*) (who had no Opinion of thoſe Hiſtories which treat of *Iriſh* Affairs before the *Engliſh* Conqueſt) gives this Work the Title of *An Utopian Atchievement*. Doubtleſs it is not altogether free from the Suſpicion of Fable: Yet on the whole, I ſhould rather take the Character of it from the learned Dr. *Dudley Loftus* (*k*), who ſays "That among all "the Chronological Treatiſes of *Ireland*, which he had peruſed, he found none "written with that Exactneſs, Diligence, and Judgment, as this." And Mr. *Belling* (*l*) declares in its Favour: Nor hath Biſhop *Stillingfleet* (*m*) omitted to quote it with Approbation. I am informed, that Mr. *O-Flaherty* did finiſh his ſecond Book, and that it yet remains in M. S. among his Relations in *Conaught*. But I fear this is no more than that ſhort Abſtract of Annals in a few looſe Papers of his Hand-writing (beginning at the Year 1187, and ending with 1327) which the Biſhop of *Derry* (*n*) mentions, as being in the Hands of Mr. *John Conry*. I have ſeen not long ſince in the Cuſtody of Mr. *Luke Dooling*, Bookſeller in *High-ſtreet Dublin*, *A Treatiſe* in M. S. written by our Author *in Vindication of his* Ogygia, *againſt the Objections of Sir* George Makenzie, *and others*, which I was informed was intended for the Preſs.

Rowland Davis was born at *Gille-Abby* near *Cork* in 1649, and educated in the Univerſity of *Dublin*, where he took his Degree of Doctor of Laws. He was eſteemed a good Civilian, was advanced to the Deanery of *Cork*, and (if I am not miſtaken) was Vicar General of that Dioceſe to the Time of his Death, which happened in 1721, in the ſeventy-ſecond Year of his Age. He wrote,

A Letter to a Friend concerning his changing his Religion.——— London 1694. 4to. The Friend here mentioned was one Mr. *Turner*, Recorder of *Limerick*, who turned Papiſt in King *James*'s Reign.

The truly Catholick and old Religion, ſhewing that the eſtabliſhed Church in Ireland *is more truly a Member of the Catholick Church, than the Church of* Rome; *and that all the ancient Chriſtians, eſpecially in* Great-Britain *and* Ireland, *were of her*

(*g*) Ogyg. p. 421. (*b*) Ibid. p. 180. (*i*) Præf. to Vol. I. of his Hiſtory.
(*k*) See Loftus's Approbation affixed to the Ogygia. (*l*) Ibid. (*m*) Præf. ad Orig. Brit. (*n*) Hiſt. Libr. p. 244.

Communion.

Communion. Dublin 1716, 4to.——— This Book was the ſame Year anſwered by Dr. *Timothy O Brien*, now Pariſh Prieſt of *Caſtlelions* in the County of *Cork*, but without putting his Name to it, in a Treatiſe intitled, *An Anſwer to a Book intitled, The truly Catholick and old Religion, by a Divine of the Roman Catholick Church.* Antwerp. 1716. Of this our Author took Notice in a Book intitled,

A Reply to a pretended Anſwer to a Book intitled, The truly Catholick and old Religion, in a Letter to the Author of it. Dublin 1717, 4to. This produced a Rejoinder from Dr. *Brien* under the pompous Title of, *Goliath beheaded with his own Sword, or an Anſwer to the Reply*, &c. Antwerp 1717, 4to. The meaning of the Title was, that the Writer pretended to want no other Weapon than the Antagoniſt's Arguments to defeat him. Dr. *Davis* publiſhed an Anſwer to this Rejoinder intitled,

Remarks on a Pamphlet intitled, Goliath *beheaded with his own Sword.* Dublin 1720, 4to.

Our Author alſo publiſhed,

Chriſtian Loyalty: A Sermon preached in the Cathedral of Cork *on the 30th of* January 1715.——— Dublin 1716, 4to.

Having mentioned Dr. *Timothy O-Brien* as the Author of the two Pamphlets aforeſaid, I ſhall take occaſion to give ſome Account of him, and of other Pieces which he publiſhed. He was born (I think) in the County of *Cork*; went to *France* in his Youth An. 1691, immediately after the Capitulation of *Limerick*, where he purſued his Studies in the *Iriſh* College of *Tholouſe*, and there took his Degree of Dr. of Divinity. In 1706 he was made Superior of that College, which he governed laudably during the Space of nine Years. He returned to *Ireland* in the Year 1715, and was made Pariſh Prieſt of *Caſtlelyons*, where he yet reſides. Beſides the Anſwer and Rejoinder before mentioned he publiſhed,

An Explication of the Jubilee, *in two Parts. The firſt containing an Expoſition of the Nature of that Devotion, and of the Conditions required to gain the Benefit thereof. The ſecond tends to prove the Truth of that Doctrine and Practice of Devotion.* This was firſt preached in a Sermon in the Year 1721, but not publiſhed till the Year 1725, when another grand *Jubilee* was ſolemnized; and then the ſaid Sermon was publiſhed in order to remove any Umbrage that the Magiſtrates might take at ſeeing ſuch extraordinary Aſſemblies.

Edward Smith, Biſhop of *Down* and *Connor*; of whom ſee an Account. Vol. 1. p. 214. He publiſhed,

Sermons. I. *A Sermon preached before the Deputy Governor and Company of Merchants trading to the Levant Seas,* May *firſt* 1689, *on* Iſaiah 26, *latter Part of* v. 9.——— London 1689, 4to. II. *A Sermon preached at* Chriſt-Church, Dublin, *before the Lords Juſtices on the* 29th *of* May 1698, *on* 2d Sam. ch. 22. v. 2, 3. Dublin 1698, 4to. III. *A Sermon preached at* Chriſt-Church *before the Lords Juſtices the* 3d *of* December 1702, *on* Pſalm 118. v. 1, 2, 3. *Being for the ſignal Succeſſes of her Majeſty's Forces.* Dublin 1703, 4to. IV. *A Sermon preached at* Chriſt-Church, Dublin, *on the* 23d *of* October 1703, *before the Duke of* Ormond, *Lord Lieutenant, and the Houſe of Lords, on* Iſaiah 65. v. 25. Dublin 1703, 4to. While he was in the Univerſity he was a Member of the Philoſophical Society in *Dublin*, and for a Time their Secretary, and when Dean of St. *Patrick*'s was one of the Royal Society in *London*, among whoſe Tranſactions are to be ſeen of his

Anſwers to Queries about Lough-Neagh, April 22d, 1685, No. 174.

A Relation of an extraordinary Effect of the Power of Imagination, July *and* Auguſt 1687.

Account of Soap Earth near Smyrna, No. 220.

Of Ruſma, a black Earth. No 243.

The Uſe of Opium *among the* Turks. No. 221.

Nicholas Plunket of *Dunſhoghlin* in the County of *Dublin* Eſq; writ a Book intitled, *A faithful Hiſtory of the* Rebellion *and Civil Wars in* Ireland *from its Beginning in the Year* 1641, *to its Concluſion. With an Introductory Account of the true State and Condition of that Kingdom before the Year* 1641, *and the moſt material Paſſages and Actions which ſince that Time hath contributed to the Calamities it hath undergone.*

undergone.——— Which Work yet remains in M. S. but has been lately propoſed to be printed by Subſcription by his Grandſon *Henry Plunket*, Eſq;.

John Toland, was born in the Peninſula of *Ennis-Owen*, in the County of *Dunagall*, near *Londonderry*, on the 30th of *November* 1670, being, as Fame ſays, the natural Son of a Popiſh-Prieſt. He was baptized by the Name of *Janus Junius*, and when he grew forward in Years was called ſo in the School-Roll every Morning: But his School-fellows making a Jeſt of it, the Maſter ordered him to be called *John*, which Name he retained ever after. This might have given ſome Countenance to the Report of his illegitimate Birth; to remove which, on the ſecond of *January* 1708 he procured a Teſtimonial from three of his Countrymen, who were Franciſcan Friers of the College of *Prague*, certifying "That "he was ſprung from a genteel, honourable, and ancient Family, which had "flouriſhed in the Peninſula of *Enis-Owen*, near *Londonderry* for many hundred "Years." It is certain he was born of a Popiſh Family, and he himſelf confeſſeth (*o*), "that he was educated from his Cradle in the groſſeſt Superſtition "and Idolatry; but God was pleaſed to make his own Reaſon, and ſuch as made "Uſe of theirs, the happy Inſtrument of his Converſion."

In 1687 he was admitted into the Univerſity of *Glaſcow*, and took his Degrees of Maſter of Arts at *Edinburgh* on the 30th of *June* 1690. He afterwards ſtudied for ſome Time at *Leyden*, and laid in a conſiderable Stock of moſt Sorts of Learning. He was generouſly ſupported there by ſome eminent Diſſenters in *England*, who from his Abilities conceived great Hopes, that he would be ſerviceable to them in the Quality of a Miniſter; for he had lived in their Communion ever ſince he forſook Popery. But his after Conduct hath demonſtrated, that he was ſteady to no particular Religion.

After about two Years cloſe Application at *Leyden* he returned to *England*, and for the Advantages of the publick Libraries, and the Converſation of the Learned, he fixed himſelf for a Time at *Oxford*, where he laid in Materials for ſeveral Treatiſes, and writ,

A Diſſertation proving the received Hiſtory of the Death of Atilius Regulus, *the Roman Conſul, to be a Fable.* This Piece is dated at *Oxford Auguſt* the ſixth 1694, and is printed in the ſecond Volume of the Collection of Mr. *Toland*'s poſthumous Works. He alſo publiſhed a Work, which made a great Noiſe, wherein he hath undertaken to ſhew, "that there are no Myſteries in the Chriſtian Religion," under the Title of,

Chriſtianity not myſterious; or, a Treatiſe ſhewing, that there is nothing in the Goſpel contrary to Reaſon, nor above it, and that no Chriſtian Doctrine can be properly called a Myſtery.——— London 1695, 8vo. This Book was attacked by ſeveral learned Pens, particularly by Mr. *Beconſal*, Mr. *Beverley*, a Preſbyterian Miniſter, Mr. *John Norris*, Mr. *Ellys*, Dr *Paine*, Biſhop *Stillingfleet*, Mr. *Miller* and Mr. *Gailhard*, and among our *Iriſh* Divines by *Edward Synge*, (*p*) now Archbiſhop of *Tuam*, and *Peter Brown*, late Biſhop of *Cork*. The latter was then a Batchelor of Divinity, and a ſenior Fellow of Trinity-College *Dublin*, who was ſet upon this Taſk by Dr. *Narciſſus Marſh*, then Archbiſhop of *Dublin*. It was alſo preſented as a Piece of evil and dangerous Tendency by the Grand-Jury of *Middleſex*. About the cloſe of the Year 1696 he paſſed into *Ireland*, and ſoon became known on Account of this Book. The Pulpits reſounded againſt it, the Grand Jury of the City of *Dublin* preſented it, the Houſe of Commons condemned it to the Flames, ordered the Author to be taken into Cuſtody of a Sejeant at Arms, and to be proſecuted by the Attorney-General.

Mr. *Toland* thought it his ſafeſt Courſe to leave *Dublin* in haſte: He retired into *England*, where being maintained by a Party, he continued a Writer of Books to the Time of his Death. Many of his Works have made a great Glare, and ſhew him to have had very unſound Notions both as to Religion and Government; being in one a Deiſt, and in the other a Republican. In 1701 he attended the Earl of *Macclesfield* to *Hanover*; whither his Lordſhip was ſent with *the Act*

(*o*) Præf. to Chriſtianity not Miſterious. p. 89. (*p*) Append. to a Gentleman's Religion.

for

for ſettling the Crown after the Deceaſe of King William *and the Princeſs* Anne *of* Denmark, *and for Default of their Iſſue upon the Princeſs* Sophia, *Electreſs Dowager of* Hanover, *and the Heirs of her Body, being Proteſtants.* Here he preſented his *Anglia Libera*, written upon the Occaſion of that Act, to the Princeſs *Sophia*, was the Firſt who had the Honour of kneeling and kiſſing her Hand on Account of the Act of Succeſſion, and was in a particular Manner recommended to her Highneſs by the Earl of *Macclesfield*. He ſtayed at that Court five or ſix Weeks, and on his Departure, the Electreſs Dowager and Elector preſented him with ſeveral Gold Medals, as an Acknowledgment for the Book he had written about the Succeſſion, in Defence of their Title and Family; and the Electreſs gave him the Pictures of her ſelf, the Elector, the young Prince, and the Queen of *Pruſſia*, done in Oil Colours. He then made an Excurſion to the Court of *Berlin*, where, about the Beginning of *October* 1701, he had a remarkable Converſation with Mr. *Beauſobre* upon Religion, in the Preſence of the Queen of *Pruſſia*, which is publiſhed in the *Bibliotheque Germanique* (*q*), and from thence copied into the General Dictionary. The Earl of *Macclesfield* on his Return from *Hanover* waited on King *William* at *Loo*, preſented Mr. *Toland* to kiſs his Hand, and removed thoſe Impreſſions, which might have been made by ſome, who endeavoured to prepoſſeſs the King againſt thoſe who were moſt faithful to his Intereſts, as Mr. *Toland* himſelf (*r*) ſays.

He returned to *England* ſoon after: But in 1707 he took another Journey to *Germany*, went firſt to *Berlin*, then to *Hanover*, where he found they were not pleaſed with ſome Obſervations he had made in his Account of the Court of *Hanover*. He proceeded to *Duſſeldorp*, where he was graciouſly received by his Electoral Highneſs, who, in Conſideration of an *Engliſh* Pamphlet he had publiſhed, preſented him with a Gold Chain and Medal, and a Purſe of an hundred Ducats. He went afterwards to *Vienna*, being commiſſioned by a *French* Banker then in *Holland*, who wanted a powerful Protection to engage the Imperial Miniſters to procure him the Title of a Count of the Empire, for which he was ready to pay a good Sum of Money. But he was unſucceſsful in this Negotiation. From *Vienna* he viſited *Prague* in *Bohemia*, where the *Iriſh* Franciſcans gave him the Teſtimonial before mentioned.

His Money being all ſpent, he made a hard Shift to get back to *Holland*, where he ſtayed till the Year 1710. Here he was introduced into the Acquaintance of Prince *Eugene* of *Savoy*, who gave him ſeveral Marks of his Generoſity.

Upon his Return to *England*, he was for ſome Time ſupported by the Liberality of the Lord Treaſurer, the Earl of *Oxford*; by which Means he was enabled to keep a Country-Houſe at *Epſom* in *Surrey*. But he ſoon loſt the Favour of his Lordſhip; which engaged him in writing ſeveral Pamphlets againſt the Meaſures of that Miniſter, hereafter to be mentioned.

For the four laſt Years of his Life he lived at *Putney*; from whence he could conveniently go to *London*, and return the ſame Day; but he uſed to ſpend moſt Part of *Winter* in *London*. Being in Town in the Middle of *December*, he found himſelf very ill; his Appetite and Strength failed him, and a Phyſician, who attended him, made him much worſe, by bringing a continual Vomiting and Looſeneſs upon him. However, he made a Shift to return to *Putney*, where he grew better, and had ſome Hopes of Recovery. In this Interval he wrote a *Diſſertation* hereafter mentioned, *to ſhew the Incertainty of Phyſick, and the Danger of truſting our Lives to thoſe who practice it; when by our own Care and Experience, we might eaſily provide ſuch Medicines as are proper and neceſſary for us.* He alſo prepared a *Preface* to be prefixed to a Pamphlet, intitled, *The Danger of Mercenary Parliaments*; which it was thought ſeaſonable to reprint againſt the approaching Election for a new Parliament: But he could not finiſh it. For he died on the 11th of *March*, 1721. Some Time before he died, he made an Epitaph on himſelf, which, together with his Character, may be ſeen in the General Dictionary.

Here

(*q*) Tom. 6. p. 39. (*r*) An Account, &c. p. 64.

Here follows a Catalogue of ſuch Tracts of his writing which are not before mentioned.

A Diſcourſe upon Coins, a Tranſlation from the Italian *of Signior* Davenzati.—London 1695.

An Apology for Mr. Toland, *in a Letter from himſelf to a Member of Parliament in* Ireland. This was occaſioned by the then late Proceedings againſt him there; and he prefixed to it, *A Narrative concerning the Occaſion of the ſaid Letter.*

The Militia Reformed, or an eaſy Scheme of furniſhing England *with a conſtant Land-Force, capable to prevent or ſubdue any Foreign Power, and ſo maintain perpetual quiet at Home, without endangering the publick Liberty.*—— London 1698, 8vo. Written after the Peace of *Ryſwick*, upon a Diſpute concerning the Forces to be kept on Foot.

The Life of John Milton, *containing, beſides his Works, ſeveral extraordinary Characters of Men, Books, Sects and Opinions.* — London 1698, 8vo. Upon this Occaſion was publiſhed the Year following, *Remarks on the Life of Mr.* Milton, *as publiſhed by* I. T. *with a Character of the Author and his Party.*—— London 1699, 4to.

Amyntor; *or a Defence of* Milton's *Life. Containing,* I. *A general Apology for all Writings of that Kind.* II. *A Catalogue of Books, attributed in the Primitive Times to* Jeſus Chriſt, *his Apoſtles, and other eminent Perſons; with ſeveral important Remarks and Obſervations relating to the Canon of Scripture.* III. *A compleat Hiſtory of the Book, intitled,* Icon Baſilike, *proving Doctor* Gauden, *and not King* Charles *the Firſt, to be the Author of it; with an Anſwer to the Facts alledged by Mr.* Wagſtaffe, *to the Contrary; and to the Exceptions againſt my Lord* Angleſey's *Memorandum, Doctor* Walker's *Book, or Mr.* Gauden's *Narrative; which laſt Piece is now the firſt Time publiſhed at large.*——London 1699, 8vo. Theſe two Books, (*viz.*) *The Life of* Milton *and* Amyntor, raiſed ſeveral Opponents to ſome Part or other of them; particularly, *Offspring Blackhall* (afterwards Biſhop of *Exeter*) who took the Author to Taſk in a Sermon about the Books under the Name of *Chriſt and his Apoſtles*: And he publiſhed alſo a Pamphlet, intitled, *Mr.* Blackhall's *Reaſons for not replying to a Book lately publiſhed, in a Letter to a Friend.* Doctor *Samuel Clarke* made Reflections on that Part relating to the Canon of the *New Teſtament*, and Mr. *Stephen Nye*, and Mr. *John Richardſon*, wrote in Defence of the ſaid Canon. As to that Part concerning *Icon Baſilike*, Mr. *Wagſtaffe* endeavoured to juſtify the King's Title to it.

Memoirs of Denzil *Lord* Holles, *from the Year* 1641, *to* 1648.—— The Manuſcript of this Piece was put into Mr. *Toland*'s Hands by the then Duke of *Newcaſtle*, one of his Patrons, to whom he dedicated it, and prefixed a Preface.—London 1699.

The Oceana of James Harrington, *and his other Works, ſome of which are now firſt publiſhed from his own Manuſcript. The Whole collected, methodized, and reviewed, with an exact Account of his Life, prefixed by* John Toland —— London 1700, Folio. This Work was reprinted at *London* in 1737; to which is added, An Appendix of all the Political Works wrote by Mr. *Harrington*, omitted in Mr. *Toland*'s Edition.

Clito: A Poem on the Force of Eloquence.—— London 1700. This Piece was animadverted on by a Clergyman, in a Letter intitled, *Mr.* Toland's *Clito diſſected.*

The Art of Governing by Parties, particularly in Religion, in Politicks, in Parliament, on the Bench, and in the Miniſtry; with all the ill Effects of Parties on the People in general, the King in particular, and all our Foreign Affairs, as well as on our Credit and Trade in Peace and War.—— London 1701, 8vo. Dedicated to the King, but without a Name.

Propoſitions for uniting the two Eaſt-India *Companies, in a Letter to a Man of Quality, who deſired the Opinion of a Gentleman not concerned in either Company.*—London 1701, 4to.

Anglia Libera; or the Limitation and Succeſſion of the Crown of England *explained and aſſerted; as grounded on his Majeſty's Speech; the Proceedings in Parliament; the Deſires*

Desires of the People; *the safety of our Religion*; *the nature of our Constitution*; *the Ballance of* Europe; *and the Rights of Mankind*. London 1701, 8vo. It was written after the Death of the Duke of *Glouceſter*, when an Act paſſed for the future Limitation of the Crown, and ſettling it on the Houſe of *Hanover*.

Paradoxes of State, relating to the preſent Juncture of Affairs in England, *and the reſt of* Europe; *chiefly grounded on his Majeſty's Princely, Pious, and gracious Speech*.—London 1702, 4to.

Reaſons for addreſſing his Majeſty to invite into England *their Highneſſes, the Electreſs Dowager, and Electoral Prince of* Hanover: *And likewiſe Reaſons for attainting and abjuring the pretended Prince of* Wales, *and all others pretending any Claim, Right or Title from the late King* James *and Queen* Mary: *With Arguments for making a vigorous War againſt* France. London 1702, 4to. Mr. *Luke Milburn* wrote a Pamphlet againſt this Treatiſe.

Vindicius Liberius; *or Mr.* Toland's *Defence of himſelf againſt the late Lower Houſe of Convocation and others: Wherein (beſides his Letters to the Prolocutor) certain Paſſages of the Book intitled, Chriſtianity not myſterious, are explained, and others corrected: With a full and clear Account of the Author's Principles relating to Church and State, and a Juſtification of the Whigs and Commonwealths-Men againſt the Miſrepreſentations of all their Oppoſers*. —— London 1702, 8vo.

Letters to Serena; *containing*, I. *The Origin and Force of Prejudices*. II. *The Hiſtory of the Soul's Immortality among the Heathens*. III. *The Origin of Idolatry, and Reaſons of Heatheniſm*. IV. *A Letter to a Gentleman in* Holland, *ſhewing* Spinoza's *Syſtem of Philoſophy to be without any Principle or Foundation*. V. *Motion eſſential to Matter, in anſwer to ſome Remarks by a noble Friend on the Confutation of* Spinoza: *To all which is prefixed a Preface, being a Letter to a Gentleman in* London, *ſent together with the foregoing Diſſertations, and declaring the ſeveral Occaſions of Writing them*.—London 1704, 8vo. Theſe Letters were animadverted on by Mr. *Wotton* in a Letter to *Euſebia*, occaſioned by Mr. *Toland*'s Letters to *Serena*. Mr. *Warburton (s)* hath likewiſe made Reflections on the third Letter, which he tells us, "contains nothing but a "ſenſeleſs heap of Common-Place Citations from the Antients, and a more "ſenſeleſs one of Common-Place Reflections from Modern Infidels, without "the leaſt ſeaſoning of Critique or Logick to make it ſupportable." By inſcribing theſe Letters to *Serena*, Mr. *Toland* means the Queen of *Pruſſia*, by whom, as is ſaid before, he was favourably received, her Majeſty often diſcourſing with him upon the Subject of the ſaid Letters, as he pretended, which gave him Occaſion to write them after his return to *England*. But it was not till after the Queen of *Pruſſia*'s Death, that Mr. *Toland* boaſted, that he writ them to that Princeſs. Mr. *Moſheim (t)* ſuſpects, that this Pretence of his was not true; ſince having inquired whether theſe Letters had been ever ſpoken of at the Court of the Queen, no Perſon could give the leaſt account of them. Mr. *L'enfant* only recollected, that Mr. *Toland* read before her Majeſty a Diſcourſe concerning Prejudices, the Sentiments of which were taken out of *Malebranche's Recherche de la verite*; though he pretended that they were intirely his own.

The Life of Æſop *tranſlated from the* French *of Monſieur de Meſiriac*.—— London 1704.

Socinianiſm truly ſtated; *being an Example of fair Dealing in Theological Controverſies*. To which is added. *Indifference in Diſputes recommended by a Pantheiſt to an Orthodox Friend*, London 1705, 4to.

An Account of the Courts of Pruſſia *and* Hanover *ſent to a Miniſter of State*. 1705, 8vo. Dedicated to the Duke of *Somerſet*.

Statutes of the King of Pruſſia's *Royal Academy, tranſlated from the Original*. London 1705, 8vo.

The Memorial of the State of England, *in Vindication of the Queen, the Church, and the Adminiſtration, deſigned to rectify the mutual Miſtakes of Pro-*

(s) The Divine Legation of Moſes demonſtrated. Lib. 3. §. 6. p. 433. Edit. 1738. (t) De Vit. &c. Johan. Tolandi. Hamburgh. 1722, 8vo.

teſtants, and to unite their Affections in Defence of our Religion and Liberty.—London 1705.——This Tract was publiſhed without his Name, by the Direction of Mr. Secretary *Harley*, one of his Patrons and Benefactors, againſt the Memorial of the Church of *England*, written by Mr. *Pooley* and Dr. *Drake*. Mr. *Rawlin*'s anſwered the Tract in a Letter to the Author of the Memorial of the State of *England*; and Mr. *Toland* was directed to Reply, which he did in a Pamphlet intitled, *A Defence of her Majeſty's Adminiſtration, particularly againſt the notorious Forgeries and Calumnies, with which his Grace the Duke of* Marlborough, *and the Right Honourable Mr. Secretary* Harley, *are ſcandalouſly defamed and aſperſed in a late ſcurrilous Invective, intitled, A Letter to the Author of the Memorial of the State of* England: But for ſome Reaſons it was ſuppreſſed, when a few Sheets of it were printed off.

Oratio Philippica ad Excitandos contra Galliam Britannos, maximè verò, ne de pace cum victis præmaturè agatur, Sanctiori Anglorum Concilio exhibita Anno a Chriſto nato 1514. *Authore Matthæo Cardinali Sedunenſi; qui Gallorum Ungues, non reſecandos, ſed penitùs evellendos eſſe voluit. Publicâ luce, diatribâ præliminari, et Annotationibus donavit Johannes Tolandus.*—London 1707, 8vo. It ſeems Mr. *Harley* found this Piece among other Manuſcripts, and gave it to Mr. *Toland* to publiſh. He tranſlated and publiſhed it alſo in *Engliſh*. In 1709 he publiſhed a ſecond Edition of this Oration; to which he ſubjoined an Invective againſt the Author of the *Mercure Gallant* printed at *Paris*. This Piece he intitled, *Gallus Aretalogus, odium Orbis, et ludibrium; ſive Gallantis Mercurii Gallantiſſimus Scriptor vapulans.*

The Elector Palatine's Declaration, lately publiſhed in favour of his Proteſtant Subjects, and notified to her Majeſty. To which he prefixed, *An Impartial Account of the Cauſes of thoſe Innovations and Grievances about Religion, which are now ſo happily redreſſed by his Electoral Highneſs.*—London 1707. He publiſhed this Tract in *Engliſh*, for which upon his travelling the ſame Year to *Duſſeldorp*, he was rewarded as is before-mentioned. Returning by the *Hague* he there publiſhed two *Latin* Diſſertations, the firſt intitled,

Adeiſidæmon; ſive T. Livius a Superſtitione vindicatus, in quâ Diſſertatione Probatur Livium Hiſtoricum in Sacris, prodigiis et oſtentis Romanorum enarrandis, haudquaquam fuiſſe credulum aut ſuperſtitioſum; ipſamq; Superſtitionem non minus Reipublicæ (ſi non Magis) exitioſam eſſe, quam purum putum Atheiſmum. Authore Johanne Tolando. He prefixed to it, *Epiſtola (quæ præfationis vices ſupplere poſſit) ad D. Anthonium Collinum, Armigerum, non magis integritate morum, quam Ingenii dotibus conſpicuum virum.* The ſecond Diſſertation bears the Title of

Origines Judaicæ; ſive Strabonis, de Moyſe & Religione Judaica, Hiſtoria, brevitèr illuſtrata. Hagæ Comitum 1709, 12mo. In this laſt Diſſertation, ſeeming to prefer *Strabo*'s Account of *Moſes* and the *Jewiſh* Religion, before the Teſtimony of the *Jews* themſelves, he hath given great Offence: He ridicules in it the celebrated *Huetius*, who in his *Demonſtratio Evangelica* affirmed, that ſome eminent Perſons recorded in the Old Teſtament are allegorized in the Heathen Mythology; that *Moſes*, for Inſtance, is underſtood by the Name of *Bacchus*, *Typho*, *Silenus*, and *Adonis*. *Huetius* expreſſed his Reſentment in a *French* Letter, firſt publiſhed in the Journal of *Trevoux*, and afterwards, with ſome Diſſertations of *Huetius*, collected by the Abbot *Tilladet*. Both theſe Diſſertations of *Toland* were anſwered by Monſ. *la Faye*, Miniſter at *Utrecht*, in a Tract intitled, *Defenſio Religionis, nec non Moyſis et Gentis Judaicæ, contra duas Diſſertationes Jo. Tolandi, quarum una inſcribitur, Adeiſidæmon, altera vero, Antiquitates Judaicæ.*—Ultrajecti 1709; as alſo by Monſ. *Bennoiſt*, Miniſter at *Delft*, in his *Melange de Remarques Critiques, Hiſtoriques, Philoſophiques, Theologiques, ſur le deux Diſſertations de Monſ.* Toland, *intitules, l' une, l' Homme ſans Superſtitione, et l' autre, les Origines Judaiques.* Delft 1712.

Lettre d'un Anglois à un Hollandois au Sujet du Docteur Sacheverell, preſentement in Arret par ordre des Communes de la grand Bretagne, et accuſe de hauts Crimes et Malverſations à la Barre des Seigneurs. He publiſhed this Piece in *Holland* without his Name in 1710, 4to. And the ſame Year it was publiſhed in

in *Engliſh* under this Title. *Mr.* Toland's *Reflections on Dr.* Sacheverel's *Sermon, preached at St.* Paul's *Nov.* 5, 1709, *in a Letter from an* Engliſhman *to a* Hollander. London 1710, 8vo. After his return to *England* he publiſhed,

The Deſcription of Epſom, *with the Humours and Politicks of that Place, in a Letter to* Eudoxa: To which is added, *a Tranſlation of four Letters out of Pliny.* London 1711. He publiſhed theſe four Letters as a Specimen of an intended Tranſlation of *Pliny*'s Epiſtles. His Deſcription of *Epſom* is inſerted in the Collection of his Poſthumous Works, but ſo altered with Corrections, Additions, and Notes, that it may be conſidered as a new Work; for which Reaſon Mr. *Toland* calls it, *A new Deſcription of* Epſom. The Year following he publiſhed,

A Letter againſt Popery, particularly againſt admitting the Authority of Fathers or Councils in Controverſies of Religion; by Sophia Charlotte, *the late Queen of* Pruſſia. *Being an Anſwer to a Letter written to her Majeſty by Father* Voto, *an* Italian *Jeſuit, Confeſſor to King* Auguſtus. London, 1712, 8vo. The Publiſher hath prefixed *A Letter on the Occaſion of the Queen's writing it, and an Apology for the Church of* England.

Her Majeſty Queen Anne's *Reaſons for creating the Electoral Prince of* Hanover *a Peer of this Realm; or the Preamble to his Patent as Duke of* Cambridge; *in* Latin *and* Engliſh, *with Remarks upon the ſame.* London 1712, 4to.

The grand Myſtery laid open, namely by dividing of the Proteſtants, to weaken the Hanover *Succeſſion, and by defeating the Succeſſion to extirpate the Proteſtant Religion.* To which is added, *The Sacredneſs of Parliamentary Securities, againſt thoſe who would indirectly this Year, or more directly the next (if they live ſo long) attack the Publick Funds.* London 1712.

About this time he undertook to publiſh *a New Edition of* Cicero's *Works* by Subſcription, and gave an Account of his Plan in a Diſſertation intitled, *Cicero illuſtratus, Diſſertatio Philologica-Critica, ſive Concilium de toto edendo Ciceronо, aliâ plane Methodo, quam hactenùs unquam factum.* He printed a few Copies of this Diſſertation to be diſtributed among his Friends and Subſcribers, which is inſerted in the firſt Volume of the Collection of his Poſthumous Works.

An Appeal to Honeſt People againſt wicked Prieſts; or the very Heathen Laity's Declarations for Civil Obedience and Liberty of Conſcience; contrary to the Rebellious and perſecuting Principles of ſome of the old Chriſtian Clergy; with an Application to the corrupt part of the Prieſts of this Preſent time: Publiſhed on Occaſion of Dr. Sacheverel's *laſt Sermon.* London 1713, 8vo.

Dunkirk *or* Dover: *Or the Queen's Honour, the Nation's Safety, the Liberties of* Europe, *and the Peace of the World, all at Stake, till that Fort and Port be totally demoliſhed by the* French. London, 1713, 8vo.

The Art of Reſtoring: Or the Piety and Probity of General Monk, *in bringing about the laſt Reſtoration, evidenced from his own Authentick Letters: With a juſt Account of Sir* Roger (*u*), *who runs the Parallel as far as he can; in a Letter to a Miniſter of State at the Court of* Vienna. London 1714, 8vo. Note there were ten Editions of this Piece printed in a Quarter of a Year.

A Collection of Letters written by his Excellency General Monk, *relating to the Reſtoration of the Royal Family: With an Introduction proving by inconteſtible Evidence, that* Monk *had projected that Reſtoration in* Scotland, *againſt the Cavils of thoſe who would rob him of the Merit of that Action.* London 1714, 8vo.

The Funeral Elegy and Character of her Royal Highneſs, the late Princeſs Sophia, with the Explication of her Conſecration Medal, written originally in Latin *by Monſ.* Cramer, *tranſlated into* Engliſh, *and further illuſtrated by Mr.* Toland, *who hath added the Character of the King, the Prince and Princeſs.* London 1714, 8vo.

Reaſons for naturalizing the Jews *in* Great-Britain *and* Ireland, *on the ſame Foot with all other Nations; containing alſo a Defence of the* Jews *againſt all vulgar Prejudices in all Countries: Dedicated to the Biſhops,* 1714.

(*u*) The Earl of Oxford.

The

The State Anatomy of Great Britain ; *containing a particular Account of its ſeveral Intereſts and Parties ; their Bent and Genius ; and what each of them, with all the reſt of* Europe *may hope or fear from the Reign and Family of King* George : *Being a Memorial ſent by an intimate Friend to a foreign Miniſter lately nominated to come for the Court of* England.— London 1717, 8vo. This Tract was anſwered by Dr. *Fiddes*, and *Daniel de Foe* ; which occaſioned Mr. *Toland* to publiſh

The ſecond Part of the Anatomy, &c. *containing a ſhort Vindication of the former Part*, &c.

Nazarenus : Or, *the Jewiſh, Gentile, and Mahometan Chriſtian ; containing the Hiſtory of the antient Goſpel of* Barnabas, *and the modern Goſpel of the Mahometans, attributed to the ſame Apoſtle ; this laſt Goſpel being now firſt made known among Chriſtians : Alſo the original Plan of Chriſtianity occaſionally explained in the Hiſtory of the* Nazarenes ; *whereby divers Controverſies about this Divine, but highly perverted Inſtitution, may be happily terminated : With a Relation of an* Iriſh *Manuſcript of the Four Goſpels ; as likewiſe, a Summary of the antient* Iriſh *Chriſtianity, and the Reality of the* Keldees (*an Order of Lay-Religious*) *againſt the two laſt Biſhops of* Worceſter.—— London 1718, 8vo. This Treatiſe was anſwered by Mr. *Mangey* in his Remarks upon *Nazarenus*, by Mr. *Paterſon*, in his *Anti-Nazarenus*, and by Doctor *Brett*.

The Deſtiny of Rome ; *or the Probability of the ſpeedy and final Deſtruction of the Pope ; concluded partly from Natural Reaſons, and Political Obſervations ; and partly on Occaſion of the famous Prophecy of St.* Malachy, *Archbiſhop of* Armagh, *in the Thirteenth Century ; which curious Piece, containing Emblematical Characters of all the Popes, from his own Time, to the utter Extirpation of them, is not only here intirely publiſhed, but likewiſe ſet in a much clearer Light, than has ever hitherto been done.* 1718.——Note, This Prophecy of *Malachy* is looked upon as a moſt abſurd, impertinent Forgery, by the beſt Popiſh Criticks, and has been demonſtrated to be ſo by *Meneſtrier* the Jeſuit, in a Treatiſe writ in *French*, profeſſedly to expoſe it, which has been tranſlated into *Latin*, and enlarged by *Francis Porter*, a Franciſcan Frier in 1698. See before. p. 69, 262.

A ſhort Eſſay upon Lying : Or, a Defence of a Reverend Dignitary, who ſuffers under the Perſecution of Mr. Toland *for a Lapſus calami*, 1720. —— This Piece relates to Doctor *Hare*, and ſome Advertiſements in the News-Papers.

Reaſons moſt humbly offered to the Honourable Houſe of Commons, why the Bill ſent down to them from the moſt Honourable the Houſe of Lords, intitled, *A Bill for the better Securing the Dependency of* Ireland *upon the Crown of* Great Britain, *ſhould not paſs into a Law.* What gave Occaſion to this Tract was a Diſpute between the *Iriſh* and *Britiſh* Houſes of Lords, with Reſpect to the Right of Appeals to the Latter from the Former.

Pantheiſticon, ſive formula celebrandæ ſodalitatis Socraticæ, in tres particulas diviſa ; quæ Pantheiſtarum, ſive ſodalium continent, I. *Mores et Axiomata,* II. *Numen et Philoſophiam,* III. *Libertatem et non fallentem legem, neque fallendam. Præmittitur de Antiquis et Novis Eruditorum Sodalitatibus, ut et de Univerſo Infinito et Æterno, Diatriba. Subjicitur de duplici Pantheiſtarum Philoſophiâ ſequendâ, ac de Viri Optimi et Ornatiſſimi Idæâ, Diſſertatiuncula.*——Coſmopoli 1720, 8vo. —— This *Formula* is written by Way of Dialogue between the Preſident of a Philoſophical Society, and the Members of it ; wherein the Preſident recommends to them the Love of Truth, Liberty, and Health, and encourages them to be chearful, ſober, temperate, and free from Superſtition ; and in their Anſwers they declare their Readineſs to follow his Precepts. He now and then reads them Paſſages out of *Cicero* or *Seneca*, and ſometimes they ſing altogether certain Verſes out of the antient Poets ſuitable to their Maxims. As to the Religion of thoſe Philoſophers, their Name ſufficiently ſhews what it is : They are *Pantheiſts*, and conſequently acknowledge no *God* but the *Univerſe*. " And if we further look upon this " Piece (ſays the Author of Mr. *Toland*'s Life) as made up of Reſponſes, Leſ- " ſons, a Philoſophical Canon, and a Sort of Litany, and the whole printed " both in red and black, we ſhall hardly forbear thinking, that it was written in " Deriſion of ſome Chriſtian Liturgies. He himſelf ſeems to have been ſen- " ſible, that he had too much indulged his looſe imagination : For he got it prin- " ted

" ted ſecretly at his own Charge, and but a few Copies, which he diſtributed " with a View of receiving ſome Preſents for them." He prefixed a ſhort Preface to it under the Name of *Janus Junius Eoganeſius*, which was his true Chriſtian Name, and that of his Country; being (as was ſaid before) *Enis-Eogan*, or *Enis-Owen* in the County of *Dunnagal*.

Tetradymus, containing, I. Hodegus, *or the Pillar of Cloud and Fire, that guided the* Iſraelites *in the Wilderneſs, not miraculous, but, as faithfully related in* Exodus, *a Thing equally practiſed by other Nations, and in thoſe places not only uſeful but neceſſary.* II. Clidophorus; *or of the Exoteric and Eſoteric Phyloſophy*, i. e. *of the external and internal Doctrine of the Antients; the one open and publick, accommodated to popular Prejudices, and the eſtabliſhed Religions; the other private and ſecret; wherein to the few capable and diſcreet was taught the real Truth, ſtripped of all Diſguiſe.* III. Hypatia; *or the Hiſtory of a moſt beautiful, moſt virtuous, moſt learned, and every Way accompliſhed Lady, who was torn to Pieces by the Clergy of* Alexandria, *to gratify the Pride, Emulation and Cruelty of their Archbiſhop* Cyril, commonly, but undeſervedly, ſtiled. St. *Cyril.* IV. Mangonentes; *being a Defence of* Nazarenus, *addreſſed to the Right Reverend* John, *Lord Biſhop of* London, *againſt his Lordſhip's Chaplain, Doctor* Mangey, *his Dedicator, Mr.* Paterſon, *and (who ought to have been named firſt) the Rev. Doctor* Brett, *once belonging to his Lordſhip's Church*— London 1720, 8vo. *Hodegus* was anſwered in a Pamphlet called, *Hodegus confuted*; or a plain Demonſtration, that the Pillar and Cloud of Fire, that guided the *Iſraelites* in the Wilderneſs, was not a Fire of Human Preparation, but the moſt miraculous Preſence of God.— *London* 1721, 8vo; as alſo, in a Diſcourſe upon the Pillar of Cloud and Fire, which guided the *Iſraelites* through the Wilderneſs, proving it to have been miraculous, occaſioned by a Diſſertation of Mr. *Toland*'s, called *Hodegus*; inſerted in the *Bibliotheca Literaria*, &c. 1723. No. 1. p. 1. *et ſeq.*

The laſt Tract he publiſhed was,

Letters from the late Earl of Shaftſbury *to* Robert Moleſworth *Eſq*;, *now Lord Viſcount of that Name, with two Letters written by Sir* John Cropley, *and a large Introduction by the Editor.* London 1721. They turn chiefly upon the Love of one's Country, and the Choice of a Wife.

Some poſthumous Pieces of his were publiſhed in 2 Vol. 8vo, in 1726, intitled,

A Collection of ſeveral Pieces of Mr. John Toland, *now firſt publiſhed from his Original Manuſcripts; with ſome Memoirs of his Life and Writings. In the firſt Volume are*, I. *The Hiſtory of the Druids, the Celtic Religion and Learning; with a Vocabularium Armorico.*—Hibernicum. II. Cicero *illuſtratus*; *Diſſertatio Philologico-Critica.* III. *Conjectura de primâ Typographiæ Inventione.* IV. *De genere, loco, et tempore mortis* Jordani Bruni. V. . *An Account of* Jordano Bruno's *Book of the infinite Univerſe, and innumerable Worlds.* VI. *A Catalogue of Books aſcribed to* Jeſus Chriſt, *his Apoſtles, and others.* VII. *The Secret Hiſtory of the* South Sea *Scheme.* VIII. *The Scheme, or Practical Model of a National Bank.*—— In the 2d Vol. are, I. *A Letter concerning the* Roman *Education.* II. *Directions for Breeding of Children by their Mothers and Nurſes, in two Letters written above two thouſand Years ago.* III. *The fabulous Death of* Attilius Regulus; *the common Account of it a Fable.* IV. *Some Letters of* Pliny *tranſlated.* V. *A New Deſcription of* Epſom. VI. *The Primitive Conſtitution of the Chriſtian Church.* VII. *The Project of a Journal intended to be publiſhed Weekly.* VIII. *A Memorial for the Earl of * * * containing a Scheme of Coalition.* IX. *Another Memorial for the Earl of * * *.* X. *A Memorial preſented to a Miniſter of State, ſoon after King* George's *Acceſſion to the Crown.* XI. *A Memorial of State Affairs in* England *in the latter Part of the Year* 1714. XII. *Phyſick without Phyſicians.* This Piece he wrote in his laſt Sickneſs, finding Phyſicians did him Harm. XIII. *Letters.* See a full Account of him and his Writings in the General Dictionary.

Francis Martin, a Secular Prieſt of *Galway*, D. D. and Prelector of *Greek* in the Seminary of *Louvain*, writ a Treatiſe, intitled,

Scutum

Scutum Fidei contra Hæreſes Hodiernas; ſeu Tillotſonianæ Concionis ſub Titulo, Strena Opportuna contra Papiſmum, Refutatio.—— Having never ſeen this Book I cannot be certain when or where it was printed.

Charles Leſlie, Son of Dr. *John Leſlie*, Biſhop of *Clogher*, was educated in Grammar Learning at *Iniſkilling* in the County of *Fermanagh*, from whence he was admitted a Fellow-Commoner in the College of *Dublin* in 1664, where he continued till he commenced Maſter of Arts. He then entered the Temple in *London*, where for ſome Years he purſued a Courſe of Study in the Common Laws; for which, whatever Reſpect he retained, he always declared himſelf ſo much diſguſted with a profeſſional Caſuiſtry, always on that Side of the Queſtion, which bears the golden Fruit, that he determined not to follow it. But he imagined that there were certain Principles in the Science, and that in the Laws the Plan of the Conſtitution was to be found; in which if he was miſtaken for want of a thorough Inſight into the Myſtery, he was at leaſt ſo in the Innocence of his Heart. For beſides many other Inconveniencies, he expoſed his Fortune to ſuch wide Breaches, that he loſt as much as moſt Men have gained by it. His unhappy Paradoxes drew him in to treat ſome received Notions as vulgar Errors; which too plainly appear in his Caſe of the *Regale and Pontificate* among his publickly owned Theological Works, his Anſwer to a Book intitled, *The State of the Proteſtants of* Ireland *under the late King* James's *Government*; and in ſeveral other political Tracts, which grew ſo faſt upon him, through his own Zeal, the Importunity of others, and particular Incidents, that he declared to a Friend who deſired a Liſt of them from him, that he was ſo far from having ſuch an one by him, that he did not believe he could recollect it.

In 1680 he entered into Holy Orders, and in 1687 became Chancellor of the Cathedral of *Connor*; about which Time he made himſelf particularly obnoxious to the Popiſh Party of this Kingdom by his zealous Oppoſition to their *Hereſy*, and their indefatigable Induſtry to promote it. *Roger Boyle*, Biſhop of *Clogher*, dying in 1687, *Patrick Tyrrel* was made titular popiſh Biſhop, and had the Revenues of the See aſſigned him by King *James*. He ſet up a Convent of Friers in *Monaghan*, and took up his Lodgings in it, where he held a publick Viſitation of his Clergy with great Solemnity. Some ſubtile Logicians attended him in this Viſitation, and he challenged the yet eſtabliſhed Clergy to a Diſputation with him and them. Mr. *Leſlie* undertook the Taſk, which he performed to the Satisfaction of the Proteſtants, and the Indignation and Confuſion of the Papiſts; though it happened, as it generally does at ſuch Meetings, that both Sides claimed the Victory. He afterwards held another publick Diſputation with two celebrated Popiſh Divines in the Church of *Tynan*, in the Dioceſe of *Armagh*, before a very numerous Aſſembly of Perſons of both Religions, the Iſſue of which was, that Mr. *John Stewart*, a Popiſh Gentleman, ſolemnly renounced the Errors of the Church of *Rome*, and perſiſted inviolably in the Profeſſion of the Church of *Ireland* all the Remainder of King *James*'s Reign, though he was put in Priſon by the falſe Inſinuations of his former Friends; who would have it paſs for ſound Logick and good Law, that he, whom they counted an Apoſtate, muſt be, what they termed, a Rebel alſo. Mr. *Stewart* ſtill perſeveres in the Choice he then made; for he is yet, or very lately was, living, in an advanced Age, within a few Miles of the Place of his Converſion.

As the Papiſts had got Poſſeſſion of an Epiſcopal Income, they ingroſſed other Offices too, and a Popiſh High-Sheriff was appointed for the County of *Monaghan*. This Procedure alarmed all the Gentlemen of it, who depending much on Mr. *Leſlie*'s Knowledge as a Magiſtrate, they repaired to him, who was then confined by the Gout to his Houſe. He told them, "That it would be as illegal "in them to permit the Sheriff to act, as it would be in him to attempt it." But they inſiſting, that Mr. *Leſlie* ſhould appear in Perſon on the Bench at the approaching Quarter-Seſſions, they all promiſed to act as he did, and he was carried there in much Pain and with much Difficulty. Upon Inquiry whether the pretended Sheriff was legally qualified, he anſwered pertly, "That he was of the "King's

" King's own Religion, and that it was his Majesty's Will that he should be " Sheriff." Mr. *Leslie* replied, " That they were not inquiring into his Ma- " jesty's Religion, but whether he had qualified himself according to Law for " acting as a proper Officer. That the Law was the King's Will, and nothing " else to be deemed such; that his Subjects had no other Way of knowing his " Will, but as it is revealed to them in his Laws, and it must always be thought " to continue so, till the contrary is notified to them in the same authentick " Manner." Wherefore the Bench unanimously agreed to commit the preten- ded Sheriff for his Intrusion and arrogant Contempt of the Court. Mr. *Leslie* committed also some Officers of that tumultuary Army, which the Lord *Tyr- connell* raised, for robbing the Country; but that he never acted out of his Pro- fession as a Divine, and his Office as Justice of Peace, to the best of his Under- standing, but above all, that he ever took up Arms for or against any Govern- ment, he all his Life denied, and in several of his *Rehearsals* and other Pam- phlets publickly provoked his Antagonists to attempt the Proof of it; and it has been even said, that if others had acted as steadily in their several Stations, no Schemes could have overturned any Part of the Constitution in Church or State, and that he had exerted himself too boldly in every Article of Danger to be un- der the least Temptation of falling furiously on the Rear of a routed Enemy, to attone for former Compliances; though in his very *Answer to the State of the Protestants of* Ireland, he shews himself as averse from the Principles and Practi- ces of the *Irish* and other *Papists*, as he was from those of the Author, whom he endeavours to refute. He made several Converts from Popery, as he did from other Heresies; and for some Years towards the End of his Life, he had many sharp Convictions, that the Papists would never look on him as a Favourer of theirs.

Upon the Revolution he refused to take the Oaths to King *William* and Queen *Mary*, for which he was deprived of his Preferments, and was esteemed the Head, or at least a Man of the greatest Abilities, of the Non-juring Party. For some Time he followed the Fortunes of the *Pretender* abroad, and took much Pains to convert him to the Protestant Religion. But finding his Labours ineffectual that Way, and having undergone many Difficulties *through evil Report, and good Re- port*, he returned to *Ireland* in 1721, and died the *March* following at his own House at *Glaslough* in the County of *Monaghan*, where there had been a brisk Skirmish in the Beginning of the Year 1689, in which near two hundred of the *Irish* were slain. But Mr. *Leslie* was then with his Family in the *Isle of Man*, and received the first Account of it some time after at *Chester*.

He hath written a great many Theological Tracts, and a vast Number of political Papers, intended to serve the Cause and Party he had embraced. All his Wri- tings were occasional, and such as he thought his Duty to God and his Neigh- bours extorted from him. He never imagined himself capable of any Work of Fame, nor did he judge such a Motive to be a good one. *In his short and easy Method with the Deists* he was confined to the close Way of putting the Cause up- on one Medium or Topick of Reason by a Person of the first Quality, who re- fused to enter into any Discussion of the Argument on other Terms. And when he had established the Facts of our Saviour's Miracles by the four Marks insisted on in that Treatise, he perswaded a Gentlewoman of great Worth to copy it, and it wrought with her the Effect proposed, as it afterwards did with the great Man, for whose Consideration it was originally put into that Light. *The Vindication of that Piece* was occasioned by a blasphemous Libel, and drew on a further Treatise, called, *The Truth of Christianity demonstrated*, wherein he gives four additional Marks, which make such a Demonstration, as no other Subject but Christianity is capable of. The Application of those Marks to the Jews pro- ceeded from his Conferences with an eminent Jew, who confessed, that all his Objections were answered, and that he intended to own his Conviction; but he died soon after, during Mr. *Leslie*'s Absence, and to his great Regret. His Con- troversies with the Quakers arose from his lodging in the House of a Preacher and

Writer

Writer among them. He converted his Landlord and his Wife, who had been baptized before the Birth of that Sect in *England*; but he baptized their Children, who were married ſome Years before. As he obſerved that every one of the numerous Converts he made were deſirous of returning to Presbitery, from which they had laſt ſprung, he was obliged to treat the Subject of Church Government, to direct them to thoſe who alone have Power to adminiſter the Sacraments, and his Eſſay on the divine Right of Tythes, to ſhew who they are, that have a juſt Claim to live by the Altar, what Quantum they are intitled to, and by what Tenure they ought to hold it. The *Socinian* Controverſy is a natural Appendix to the *Deiſtical*, and ſome very conſiderable Men have really thought, that not only it, but *Quakeriſm*, and both the Lights old and new of the Presbyterians, may moſt properly be conſidered as Branches of *Popiſh Deiſm* and Policy. Yet notwithſtanding Mr. *Leſlie*'s miſtaken Opinions about Government, and a few other Matters, he deſerves the higheſt Praiſe for defending the Chriſtian Religion againſt Deiſts, Jews and Quakers, and for admirably well ſupporting the Doctrines of the Church of *England* againſt thoſe of *Rome*. His Theological Works are theſe:

The Snake in the Graſs; or Satan transformed into an Angel of Light. London 1697, 8vo.

A Diſcourſe proving the Divine Inſtitution of Water Baptiſm; wherein the Quakers Arguments againſt it are collected and confuted; with as much as is needful concerning the Lord's Supper. London 1697, 4to.

Some ſeaſonable Reflections upon the Quakers ſolemn Proteſtation againſt George Keith's *Proceedings at* Turner's *Hall*, April *the* 29th 1697. London 1697.

Satan diſrobed from his Diſguiſe of Light; or the Quakers laſt Shift to cover their monſtrous Hereſies laid fully open; in a Reply to Thomas Elwood's *Anſwer to* George Keith's *Narrative of the Proceedings at* Turner's Hall, June 11th 1696. London 1698, 4to. To which are added ſome Gleanings, with other farther Improvements.

The Hiſtory of Sin and Hereſy attempted from the firſt War that they raiſed in Heaven, through their various Succeſs and Progreſs upon Earth, to the final Victory over them, and their eternal Condemnation in Hell: In ſome Meditations upon the feaſt of St. Michael *and all Angels.* London 1698, 4to.

A Defence of a Book, intitled, the Snake in the Graſs. In reply to ſeveral Anſwers put out to it by George Whitehead, Joſeph Wyeth, &c. In two Parts, to which is added a Collection of ſeveral Papers relating to the foregoing Diſcourſe.

A Reply to a Book, intitled, Anguis Flagellatus, *or a Switch for the Snake; the* Opus Palmare *of the Quakers; being a ſecond Defence, or the third and laſt Part of the Snake in the Graſs. Shewing that the Quakers are plainly ſelf-condemned in this their laſt Anſwer; and therefore it is to be hoped that this will put an End to that Controverſy.* To which is added an Appendix of Papers relating to the foregoing Diſcourſe.

A Diſcourſe ſhewing who they are that are now qualified to adminiſter Baptiſm and the Lord's Supper: Wherein the Cauſe of Epiſcopacy is briefly treated.

Primitive Hereſy revived in the Faith and Practice of the People called Quakers: Wherein is ſhewn in ſeven Particulars, that the principal and moſt characteriſtick Errors of the Quakers were broached and condemned in the Days of the Apoſtles, and the firſt 150 *Years after Chriſt. To which is added, a friendly Expoſtulation with Mr.* Penn *upon Account of his primitive Chriſtianity, lately publiſhed.* London 1698, 4to.

A ſhort and eaſy Method with the Deiſts, wherein the Certainty of the Chriſtian Religion is demonſtrated by the infallible Proof of four Rules, which are incompatible to any Impoſture that ever yet has been, or that can poſſibly be. London 1699.

A Vindication of the ſhort and eaſy Method with the Deiſts. In Anſwer to a Book lately publiſhed with this Title (viz.) *A Detection of the true Meaning and wicked Deſign of a Book, intitled, a plain and eaſy Method with the Deiſts; wherein*

in it is plainly proved, that the Author's four Marks are the Marks of the Beast, and calculated only for the Cause and Service of Popery.

A short and easy Method with the Jews, wherein the Certainty of the Christian Religion is demonstrated by infallible Proof from the four Rules made use of against the Deists; shewing that these four Rules do oblige the Jews as much or more than the Deists to the Acknowledgment of Christ. With an Answer to the most material Objections and Prejudices against Christianity.

An Essay concerning the Divine Right of Titles. London 1700.

The present State of Quakerism in England. *Wherein is shewed, that the greatest Part of the Quakers in* England *are so far converted as to be convinced; upon Occasion of the Relaps of* Samuel Crisp, *to Quakerism. Offered to the Consideration of the general yearly Meeting of the Quakers in* London *in* Whitson week 1701.

A Sermon preached in Chester *against Marriages in different Communions.* London 1702, 8vo. This Sermon being communicated to Mr. *Dodwell*, before it was printed, produced a Discourse from him upon the same Subject.

The Case of the Regale and of the Pontificate stated in a Conference concerning the Independency of the Church upon any Power on Earth, in the Exercise of her purely spiritual Power and Authority. London 1702, 8vo. With an Appendix of Papers relating to it.

A Supplement in Answer to a Book, intitled, the Regal Supremacy in ecclesiastical Affairs asserted, in a Discourse occasioned by the Case of the Regale and Pontificate.

The Socinian Controversy discussed in six Dialogues: Wherein the Chief of the Socinian Tracts published of late Years are considered, 1708.

An Answer to Remarks on the first Dialogue against the Socinians.

A Reply to the Vindication of the Remarks upon the first Dialogue on the Socinian Controversy.

An Answer to the Examination of the last Dialogue, relating to the Satisfaction of Jesus Christ.

A Supplement in Answer to Mr. Clendon's *Tractatus Philosophico-Theologicus; or a Treatise of the Word* Person.

The Truth of Christianity demonstrated, in a Dialogue betwixt a Christian and a Deist. Wherein the Case of the Jews is likewise considered, 1711.

Of private Judgment and Authority in Matters of Faith.

The Case stated between the Church of Rome *and the Church of* England; *wherein is shewed that the Doubt and Danger is in the former, and the Certainty and Safety in the latter Communion. In a Dialogue.* London——— 8vo. with an Appendix of Papers to it.

The true Notion of the Catholick Church in Answer to the Bishop of Meaux's *Letter to Mr.* Nelson: *to which is prefixed the Letter itself.*

A Dissertation concerning the Use and Authority of Ecclesiastical History. In a Letter to Mr. Samuel Parker *on his Abridgment of* Josephus.

All the foregoing Treatises were afterwards published in two Volumes in Folio. London 1721.

As to his Political Works, they having been published Anonymous, it is a difficult Thing to Point them out. I shall therefore only mention such, of which I am well assured he was the Author.

An Answer to a Book, intitled, The State of the Protestants of Ireland *under the late K.* James's *Government.* London 1692, 4to.

Cassandra (but I hope not) telling what will come of it; wherein the new Associations are considered. N°. I. London 1703, 4to.

Cassandra, &c. No. II.

Rehearsals. These are Papers published at first once a Week, afterwards twice in a Folio half Sheet by Way of Dialogue on the Affairs of the Times. They were begun in the Year 1704, and continued for six or seven Years.

The Wolf stripped of his Shepherd's Cloathing, in Answer to Moderation a Virtue. London 1704, 4to.

The Bishop of Sarum's *proper Defence from a Speech said to be spoken by him against occasional Conformity.* London 1704, 4to.

The new Association of those called moderate Churchmen with the moderate Whigs and Fanaticks to undermine and blow up the present Church and Government; occasioned by a Pamphlet, intitled, The Danger of Priest-Craft. London 1705, 4to.

The new Association. Part. II. 1705, 4to.

The Principles of Dissenters concerning Toleration and occasional Conformity. London 1705, 4to.

A warning for the Church of England. London 1706, 4to. Some have doubted whether this and the immediately foregoing Tract be his.

The good old Cause, or lying in Truth; being a second Defence of the Bishop of Sarum *from a second Speech,* &c. London 1710.

A Warrant issued against Mr. *Lesley* for this Piece.

A Letter to the Bishop of Sarum *in Answer to a Sermon preached by him a little after the Queen's Death, in Defence of the Revolution.* London 1715.

Salt for the Leech.

The Anatomy of a Jacobite.

Gallienus Redivivus.

Delenda Carthago.

A Letter to Mr. Molyneux *on his Case of* Ireland's *being bound by the* English *Acts of Parliament.*

A Letter to Julian Johnson; A Person so nick-named from a Book he writ with that Title, which Dr. *Hicks* answered, and called his Book *Jovian.*

Several Tracts against Higden *and* Hoadly; in one of which he introduceth a *Hottentot* arguing with them both.

Some have ascribed to him, *a History of the Revolution.* But I am informed it is not his.

Francis O-Devlin was born in the County of *Tyrone*, and became a Franciscan Frier of the College of the Holy Conception at *Prague*, where he was Jubilate Lecturer of Divinity. He returned to his native Country, and died in 1735. The Works he published are these,

Theses Theologicæ de fide Spe & Charitate, &c. Egræ 1695, 8vo.

Compendium Philosophiæ ad mentem Scoti, Neo-Pragæ 1697, 8vo.

Gladius Spiritus, quod est Verbum Dei. Vetero-Pragæ 1698, 8vo.

Philosophia Scoto-Aristotelica. Nurembergi 1710, 4to.

Nucleus Fundamentalis ex universâ Philosophiâ ad mentem Scoti. Neo-Pragæ 1711, 4to.

Examen Philosophico-Scotistum. Neo-Pragæ 1712, 4to.

Robert Molesworth was born in the City of *Dublin*, and had University Education there. He was a Gentleman of excellent Parts and Abilities, which qualified him to be sent on an Embassy to the Court of *Denmark* by K. *William* in 1692. After his Return he usually sat as a Member of the House of Commons both in *England* and *Ireland*, and with much Warmth stickled for the Protestant Interest, and the Liberty of the Subject; which Conduct rendered him very acceptable to the Government upon the Accession of K. *George* the Ist to the Throne; and he was by that Monarch made an *Irish* Viscount, being the first of that Degree created by his Majesty. He died in 1725, aged sixty-nine, and hath written,

An Account of Denmark, *as it was in the Year* 1692.—— London 1692—1694, 8vo. This Book giving a disadvantageous Idea of that Country, and its Government, disgusted Prince *George* of *Denmark*, who had married our Princess, afterwards Q. *Anne*, and some Pens were employed to write against it. Doctor *King*, in particular, wrote *Animadversions on the pretended Account of* Denmark. Another, one *Thomas Rogers* (*u*), in a small Book under the Title of, *The Commonwealthsman unmasked*, attacked the Preface; and a third, in a Treatise called, *Denmark Vindicated*, answered both Preface and Book.

(*u*) Athen. Oxon. Vol. 2. p. 914.

Franco-

Franco-Gallia. A Treatiſe written in *Latin* by the famous Civilian *Hottoman*, and tranſlated by our Author. It gives an Account of the Free State of *France* and other Parts of *Europe*, before the Encroachments made on their Liberties— London 1711, 8vo.

Some Conſiderations for the promoting Agriculture and employing the Poor, addreſſed to the Houſe of Commons.— Dublin 1723, 8vo.

He is ſaid alſo to have written ſome Pieces *in Defence of Liberty and the Conſtitution of his Country*; and ſome impute to him an anonymous Tract, called, *The preſent State of* Sweden.

Lord *Moleſworth* had a Daughter married to Mr. *Monk*, a Gentleman of *Ireland*, who being a Votary to the Muſes, wrote *ſeveral Poems*, which her Father uſhered into the World with a Dedication to the Princeſs of *Wales*, afterwards Queen of *England*. They are chiefly Tranſlations from the *Italian* and *Spaniſh*, and the ſurlieſt Critick muſt allow them to be well done. This Lord was high in the Eſteem of ſeveral learned Men; as is evident from the Writings of Mr. *Locke*, Earl of *Shaftſbury*, Dean *Swift*, and others.

Anthony Sharp of *Dublin*, a Quaker, writ a Book, intitled,

Dirt wiped off; *being a Return to* John Plimpton's *falſe and dirty Charge againſt* William Penn.—— 1698, Folio.

Nicholas Brady, Son of Major *Nicholas Brady*, lineally deſcended from *Hugh Brady*, the firſt Proteſtant Biſhop of *Meath*, was born at *Bandon* in the County of *Cork*, and became an eminent Divine. He was educated till he was twelve Years of Age in the ſaid County, and then was ſent to *Weſtminſter* School; from whence he was elected a King's Scholar of *Chriſt-Church*, *Oxford*. Having ſtayed there about four Years, he removed to the College of *Dublin*, where he took the Degrees of Batchelor and Maſter of Arts; and when he was of due Standing, his Diploma for the Degree of Doctor of Divinity was preſented to him from the ſaid Univerſity while he was in *England*. His firſt preferment was to a Prebend in the Cathedral of St. *Barry*'s in the City of *Cork*, and to the Pariſh of *Kilnaglarchy* in the County of *Cork*. In 1690 he paſſed into *England*, and ſettled in *London*, where he was elected Miniſter of St. *Catherine-Crees* Church, and Lecturer of St. *Michael's*, *Wood-ſtreet*. Afterwards he became Miniſter of *Richmond* in *Surry*, of *Stratford* upon *Avon* in *Warwickſhire*, and Rector of *Clapham* in *Surry*, which, with *Richmond*, he kept to his Death. He was alſo Chaplain to the Duke of *Ormond*'s Troop of Horſe-Guards, and to their Majeſties K. *William* and Q. *Mary*, as likewiſe to Q. *Anne*. He died on the 20th of *May* 1726, in the ſixty-ſeventh Year of his Age. He was a Perſon of a moſt obliging ſweet Temper, a polite Gentleman, an excellent Preacher, and a good Poet. Soon after he had fixed in *London*, he joined with Mr. *Tate*, in writing *A new Verſion of the Pſalms of* David, which are now ſung in moſt Churches inſtead of that made by *Sternhold* and *Hopkins*. He publiſhed in his Life-time,

Three Volumes of Sermons, each conſiſting of Fourteen. The Firſt printed, *London* 1704, 8vo. The Second, *London* 1706, 8vo, and the third, *London* 1713, 8vo. His eldeſt Son, a Clergyman, publiſhed three *Volumes* of his Father's more after the Doctor's Death, each alſo conſiſting of Fourteen. *London* 1730, 8vo. Doctor *Brady* tranſlated *The Æneids of* Virgil, which were publiſhed by Subſcription in Four Volumes 8vo, the laſt of which came out in 1726, a little before his Death. The firſt Sermon he publiſhed was preached at his Church of St. *Catherine-Cree* on the 26th of *November* 1691, and printed *London* 1692, 4to, and a Second he preached at St. *Bride*'s-Church, on *Monday*, *November* 22 1697, being St. *Cecilia*'s Day, intitled, *Church-Muſick Vindicated*. London 1697, 4to.

William O-Kelly was born in the County of *Galway* and Pariſh of *Aghrim*, and was deſcended of the *O Kellys* of *Aghrim*. He quitted his native Country very young, ſome Years before the Revolution, and applied himſelf to the Study of Humanity in the College of *Louvain* in *Flanders*, and of Philoſophy and Law in that of *Paris*. He afterwards viſited, and was very converſant in ſeveral other Univerſities of *Europe*, particularly thoſe of *Germany*. About the Year 1699 he

he ſettled at *Vienna*, where the Emperor *Leopold* gave him the Chairs of Philoſophy, Hiſtory, and Heraldry at his Imperial Court, in which Faculties he was alſo choſen by the States of *Auſtria* for the Academy founded at *Vienna* by the ſaid States for the noble Youths of that Province. About that Time he publiſhed the following Treatiſes, (*viz.*)

A Compendious Syſtem of Philoſophy, intitled, *Philoſophia Aulica*. Vindebonæ 1700, 4to. Written for the Uſe of young Gentlemen of the Province of *Auſtria*.

Hiſtoria Bipartita Hiberniæ. Vindebonæ 17—— 4to. It is written in Proſe and Verſe and grounded on a *Flaherty*'s *Ogygia*. He tells me himſelf in a well-penned modeſt Letter from *Vienna*, dated the 12th of *February* 1741, written in Anſwer to one of mine to him, "that he could expect no Applauſe from this Piece, "ſince he was well perſuaded of his then Inſufficiency on that Subject." From that Letter I have formed my Account both of his Education, Writings and Preferments. He writ beſides, An Abridgment of Hiſtory, Chhronological and Geographical, under the Title of

Inſtitutiones Academicæ. Vindebonæ——— 4to, intended both for publick Uſe, and for the Halls, when he was obliged to Lecture on thoſe Matters.

Speculum Imperiale Hiſtorico-Chronologicum. In Folio patenti. Vindebonæ——

Speculum Heraldicum. In Folio patenti. Vindebonæ. ———

All theſe Tracts were publiſhed in *Latin*, and at the Date of the aforeſaid Letter he had ready for the Preſs, a larger and more compleat Syſtem of Philoſophy, under the Title of

Philoſophia Aulico-Academica repetitæ prælectionis, but whether yet printed I know not.

The three laſt Emperors (beſides very decent Emoluments for his Profeſſion of Sciences, and the Inſpection of Arms in the reſpective Chanceries throughout the greater Part of their Hereditary Dominions) conferred on him the honourable Titles of *Conſiliarius Imperialis*, *Comes Palatinus*, *Sacri* Romani *Imperii Eques*, and *King at Arms*. Though Men are for the moſt Part fond of their own Children, yet it appears he had little Regard for the Iſſue of his Brain; ſince it is manifeſt from the foregoing Account, that he did not keep by him even Copies of his own Works, ſo that I have not been enabled to ſet down the Times when printed. I am informed he is lately dead, and that he has left behind him the Character of a good *Latin* Poet, a facetious Companion, and a truſty Friend. It was his Genius to Poetry that brought him firſt into Notice. For his *Panegyricks* upon ſome great Families in that Country met with ſuch a general Approbation, that they procured him Recommendations to the Imperial Family, which were the Foundations of his Preferments.

Tobias Pullen, ſucceſſively Biſhop of *Cloyne* and *Dromore*; of whom ſee an Account, Vol. I. p. 267, 580. He writ

An Anſwer to a Paper, intitled, *The Caſe of the Proteſtant Diſſenters of* Ireland, *in Reference to a Bill of Indulgence, repreſented and argued*.— Dublin 1695, Folio, in a Sheet and Half, ſee hereafter under *Joſ. Boyſe*.

A Sermon preached in Chriſt-Church, Dublin, *before the Lord Deputy and Parliament, on the 5th of* November 1695.— Dublin 1695, 4to.

Michael Moor, a Secular Prieſt, and D. D. Son of *Patrick Moor*, Merchant, and *Mary*, Daughter to Mr. *Dowdal* of *Mountown*, was born in *Bridge-ſtreet* in the City of *Dublin* in 1640. Having laid in a competent Stock of Grammar Learning at home, he was ſent to *France*, and had his firſt Academick Education in the College of *Nantz*; from whence he removed to *Paris* and there finiſhed his Studies in Philoſophy and Divinity; for his Knowledge in both which, as well as for a critical Skill in the *Greek* Language, he was in high Eſteem. He taught Philoſophy and Rhetorick in the *Graſſin* College for ſome Years; but at length returning home was with Reluctance prevailed on to enter into Prieſt's Orders, and was ordained by *Luke Wadding*, then titular Biſhop of *Ferns*. *Patrick Ruſſell*, at that Time titular Archbiſhop of *Dublin*, advanced *Moor* to the Prebend of *Tymothan* in St. *Patrick*'s Church, and committed the Care of the whole

whole Dioceſe to him as his titular Vicar-General and Official. When King *James* II. was in *Ireland*, *Tirconnell* recommended Dr. *Moor* to that unfortunate Monarch, before whom he often preached, and obtained ſo much Credit with him, that by a ſtrong Oppoſition he prevailed on his Majeſty to alter a Deſign, with which Father *Peters* had inſpired him, of conferring *Trinity College*, *Dublin*, on the Jeſuits; and he was made Provoſt of the ſaid College by the unanimous Recommendation of the then prevailing Roman Catholick Biſhops. To his ſpecial Care is owing the Conſervation of the valuable Collection of Manuſcripts and other Books, which now adorn the College Library; at a Time when that Houſe was turned into a Popiſh Garriſon, the Chappel into a Magazine, and many of the Chambers into Priſons for Proteſtants. But his Continuance in this Station was not long: He had diſobliged the Jeſuits in the Oppoſition he gave them as aforeſaid; and they laid hold of a Sermon preached by him before the King at *Chriſt-Church* to work his Diſgrace. He took for his Text *Matt.* xv. v. 14. *If the blind lead the blind, both ſhall fall into the Ditch.* In this Diſcourſe he laid the Miſcarriages of the King's Affairs to his following too cloſely the Councils of the Jeſuits, and inſinuated, that they would be the King's utter Ruin. Father *Peters*, who had a Defect in his Eyes, repreſented to the King the evil Tendency of Dr. *Moor*'s Sermon, and perſwaded him that the Text was levelled at his Majeſty through his Confeſſor, and ſhewed him that *Moor* was a dangerous Subject, and endeavoured to ſtir up Sedition among the People. This weak Prince was highly offended at the Preacher, and ordered him immediately to quit his Dominions. *Moor* complied as a faithful Subject, but hinted at his Departure, "that he only went as the King's Precurſor, who would ſoon be obliged to fol-"low him," which proved ſo in the Event. He retired to *Paris*, and was there highly careſſed on the Score of his Learning and Integrity. King *James*, after his Misfortunes at the Battle of the *Boyne*, was obliged to take Refuge in the ſame Place. The King's Reſentment purſued him here, and obliged him to forſake *France*, as he had done *Ireland*. He retired to *Rome*, was made Cenſor of Books, and from thence invited to *Monteſiaſcone*, and made Rector of a Seminary there newly erected by Cardinal *Mark Anthony Barbarigo*, and Teacher of Philoſophy and the *Greek* Language. Pope *Innocent* XII. was ſo well ſatisfied of his Care in the Government of the College of *Monteſiaſcone*, that he made a Donation of two thouſand *Roman* Crowns a Year to that Seminary, and *Clement* XI. ſo much eſteemed him, that he declared in Preſence of ſeveral Cardinals, that he would place his Nephew under his Tuition; but this Honour to Dr. *Moor* was prevented, as it was thought, by the Jeſuits. Upon the Death of King *James* he was called back to *France*, and by the Intereſt of Cardinal *de Noailles* was made twice Rector of the Univerſity of *Paris*, Principal of the College of *Navar*, and was named by the King Royal Profeſſor of Philoſophy, *Greek* and *Hebrew*. He joined with one Dr. *John Farrely* in purchaſing a Houſe contiguous to the *Iriſh* College for the Reception of ſuch poor young Men of *Ireland* who came there to ſtudy. He was blind ſome Years before his Death, and obliged to keep a Perſon to read to him, who made him pay dear for his Trouble, by imbezelling and ſelling many hundred Volumes of his choice Library; the Remainder of which he bequeathed to the *Iriſh* College, as he did his Plate to the *Leinſter* Proviſor. He died, aged eighty-five, in his Appartments of the College of *Navar*, on the 22d of *Auguſt* 1726, and was buried in the Vault under the Chappel of the *Iriſh* College, as he had requeſted in his Life-time. His Countryman, Mr. *St. John*, a Perſon noted for his Taſte in *Latin* Poetry, and Canon of the Cathedral of *Notre Dame* in *Paris*, wrote the following Epitaph on him:

Sideribus genuit fauſtis Hibernia *Morum*
Et *Morum* genuit Terra Britanna ſuum.
Quis fuit è Geminis major, ſi forte requiris;
Palma nimis dubia eſt; magnus uterque fuit.

The Works Dr. *Moor* publiſhed are theſe;

De Exiſtentia Dei, et Humanæ Mentis Immortalitate, ſecundum Carteſii et Ariſtotelis Doctrinam, Diſputatio, in duobus Libris diviſa.—— Pariſiis 1692, 8vo. This Book was tranſlated into *Engliſh* by Mr. *Blackmore.*

Hortatio ad Studium Linguæ Græcæ et Hebraicæ recitata coram eminent. M. Ant. Barbarigo Cardinale, Archiepiſcopo Montisfaliſci.——Montisfaliſco. 1700, 12mo.

Vera ſciendi Methodus.—— Lutet. Paris. 1716, 8vo. Written in Dialogue againſt the *Carteſian* Philoſophy, which he much depreciates.

He tranſlated into *Latin L'Morale de Grenoble*, intitled, a Paſtoral Letter. Written in *French* by the Lord Cardinal *le Camus*, Biſhop and Prince of *Grenoble*, to the Curates of his Dioceſe. London 1687, 4to.

Joſeph Pratt, who ſtiles himſelf *Anglo-Hibernus*, ſtudied at *Leyden*, and was a Doctor of Phyſick in *Dublin*. He publiſhed,

Diſputatio Medica inauguralis de Lepra, quam pro Gradu doctoratus publico Examini ſubjicit in Academiâ Lugdunenſi Joſephus Pratt Anglo-Hibernus ad 15 Julij, Horis locoque conſuetis. Lugduni Batavorum 1692, 4to. Dedicated to *Anthony Doppin*, Biſhop of *Meath*, and his Father *Joſeph Pratt.*

William King, Biſhop of *Derry*, and afterwards Archbiſhop of *Dublin*, of whom ſee an Account v. 1. p. 295, 363. His Writings are theſe;

A Sermon preached at Chriſt-Church, Dublin, *on the 23d of* October 1685, *before* Michael Boyle, *Lord Primate and Lord High Chancellor, and* Arthur Forbes *Earl of* Granard, *Lords Juſtices.* On Iſaiah lix. v. 6, 7. Dublin 1685, 4to.

An Anſwer to the Conſiderations which obliged Peter Manby, *Dean of* Derry, *as he pretends, to embrace what he calls the Catholick Religion.*—— Dublin 1687, 4to.

A Vindication of the Anſwer to the Conſiderations, which obliged Peter Manby, *Dean of* Derry, *to embrace what he calls the Catholick Religion: Being an Anſwer to the firſt Dialogue, already printed, of his reformed Catechiſm.*——Dublin 1688, 4to.

A Vindication of the Chriſtian Religion and Reformation againſt the Attempts of a late Letter wrote by Peter Manby, *Dean of* Derry, *pretending to ſhew, that all Religions have a like Plea, and that there can be no ſuch Sins as Hereſy and Schiſm, if every Man's Senſe and Reaſon are to guide him in Matters of Faith.*——Dublin 1688, 4to.

The State of the Proteſtants of Ireland *under the late King* James's *Government; in which their Carriage towards him is juſtified, and the abſolute Neceſſity of their endeavouring to be freed from his Government, and of ſubmitting to their preſent Majeſties is demonſtrated.*—— London 1691, 4to.—1692, 8vo.— It gives an Account of the Affairs of *Ireland*, and the cruel Hardſhips which the Proteſtants ſuffered under the Government of King *James* II; the Author being for the moſt Part an Eye-Witneſs of what he relates. *Charles Leſlie* wrote an Anſwer to this Piece.

A Diſcourſe concerning the Inventions of Men in the Worſhip of God.——Dublin 1694, 4to. Afterwards often printed in *London*. This Piece was anſwered by *Robert Craghead*, Miniſter of the Goſpel in *Derry*. Printed *Edinburgh* 1694, 4to; and alſo by Mr. *Joſeph Boyſe*, a diſſenting Miniſter the ſame Year; which occaſioned the Biſhop to write

An Admonition to the Diſſenting Inhabitants of the Dioceſe of Derry, *concerning a Book lately publiſhed by Mr.* Joſeph Boyſe, *intitled, Remarks*, &c.—— Dublin 1694, 4to. London 1694, 12mo.

A ſecond Admonition to the Diſſenting Inhabitants of the Dioceſe of Derry.—— Dublin 1695, 4to. After this Mr. *Boyſe* writ *a Vindication of his Remarks.*—— Dublin 1695, 4to.

A Sermon preached at St. Patrick's, Dublin, 16*th* November 1690, *being the Thankſgiving Day for the Preſervation of his Majeſty's Perſon*, &c. On Pſalm cvii. v. 2, 3.——Dublin, 1691, 4to.

De

De Origine Mali.—Dublin 1702. London 1702, 8vo.—This Book was examined and cenſured by Mr. *Bayle (w)* and Mr. *Leibnitz.* After the Author's Death it was tranſlated into *Engliſh* by *Edmund Lane*, Fellow of Chriſt-College, *Cambridge*, with large Notes, tending to vindicate the Author's Principles againſt the Objections of *Bayle*, *Leibnitz* and others.—London 1731, 4to, 1732 in two Vols. 8vo.

A Thankſgiving Sermon for King William's *Succeſs in reducing* Ireland.

A Thankſgiving Sermon for the Victory of Hochſtet, *preached at Chriſt Church before the Lords Juſtices, on Pſalm* 126, v. 3.—Dublin 1704, 4to.

A Sermon before the Queen in St. James's *Chappel.* London 1705, 4to.

A Sermon at St. Margaret's, Weſtminſter, *for the Religious Education of Children, on* Prov. 22. v. 6.

The Miſchief of delaying Sentence againſt an evil Work; in a Sermon preached at St. Michael's *Church*, Dublin, *before the Lord Mayor, Aldermen and Commons*, December *the* 24th 1706, *on* Eccl. 8. v. 11. Dublin 1707, 4to.

Divine Predeſtination and Foreknowledge, conſiſtent with the Freedom of Man's Will. A Sermon at Chriſt-Church May *15th* 1709, *before the Earl of* Wharton, *Lord Lieutenant, and the Houſe of Lords, on* Rom. 8. v. 29. 30. Dublin 1709, 4to. London 1710, 8vo. Doctor *John Edwards* made Remarks on this Sermon, as if the Archbiſhop had leſſened the Divine Attributes, and Perfections.

A Sermon at the Funeral of Narciſſus, *Archbiſhop of* Armagh, *on* Pſalm 112. v. 6. Dublin 1714, 4to.

A Diſcourſe concerning the Conſecration of Churches; Shewing what is meant by dedicating them, with the Grounds of that Office. Dublin 1719, 4to.

A Sermon on the Fall of Man. Cambridge 1739, ordered by the Archbiſhop to be printed after his Deceaſe.

There are alſo ſome Obſervations of his among the Tranſactions of the Royal Society. As, *an Account of the Bogs and Loughs of* Ireland, No. 170. *An Account of the Manuring of Lands in the* North *of* Ireland *by Sea Shells*, No. 314.

Benjamin Hawkſhaw was born in *Dublin*, and entered in the Univerſity there in 1687; but the Troubles in *Ireland* breaking out ſoon after, he removed into *England*, and became a Student in St. *John*'s College, *Cambridge.* On his return home he was put into holy Orders, and after ſome time was advanced to the Pariſh of St. *Nicholas* within the Walls. He died in 1738. While he was in *Cambridge* he publiſhed a Book of Poems, intitled,

Poems on ſeveral Occaſions. London 1693, 8vo. And after his return

The Reaſonableneſs of conſtant Communion with the Church of England *repreſented to the Diſſenters.* Dublin 1709, 8vo.

A Sermon on St. Cecilia's Day.

Richard Steele was born in the City of *Dublin*, but educated in the Charterhouſe School, *London*, together with Mr. *Addiſon*, between whom there was ever after an intire Friendſhip maintained. When he arrived at Man's Eſtate he for ſome Time rode in the King's Guards in a private Station, and was afterwards advanced to be an Enſign therein, and from thence obtained the Commiſſion of Lieutenant in the Cold-Stream Regiment, commanded by the Lord *Cutts.* Upon dedicating his *Chriſtian Hero* to that Nobleman, by his Intereſt he was promoted to the Poſt of a Captain in the Lord *Lucas*'s Regiment of Fuſileers, and made his Lordſhip's Secretary. He tells us himſelf (*x*), "that "he wrote the *Chriſtian Hero* for his own private uſe, with a Deſign of im- "preſſing Virtue and Religion on his Mind in Oppoſition to a ſtronger Pro- "penſity towards unwarrantable Pleaſures: But that this ſecret Admonition "proving too weak, in 1701 he printed the ſaid Tract, and put his Name to "it, in hopes that ſuch a ſtanding Teſtimony againſt himſelf might curb his

(*w*) See Works of the Learned. (*x*) Apology for himſelf and his Writings, p. 296. Lond. 1715.

"Deſires,

" Deſires, and make him aſhamed of underſtanding and ſeeming to feel what " was virtuous, and living ſo quite contrary a Life." Being a Man of Wit and Ingenuity he ſoon began to pleaſe the Town by his Comedies and other Writings; eſpecially after he became concerned with Mr. *Addiſon* in writing and publiſhing the *Spectators*, and other Papers. This raiſed his Reputation ſo high, that he was advanced to be one of the Commiſſioners of the Stamp Office, and was returned a Member of the Houſe of Commons for the Borough of *Stockbridge* in the laſt Parliament of Q. *Anne*; from which, for making a warm Oppoſition to the Court Party in ſome Point relating to the *Hanover* Succeſſion, he was expelled, and diveſted of all his Employments. But K. *George* ſoon after ſucceeding to the Crown, Mr. *Steele* was made a Commiſſioner of the Peace for the County of *Middleſex*, Surveyor of the Stables of the Palace of *Hampton* Court, and Governour of the Royal Company of Comedians. In *April* 1715 he was knighted, upon his preſenting an Addreſs to his Majeſty from the Lieutenancy of *Middleſex*, of which he was the Penman. He was alſo a Member in the firſt Parliament of that Reign for *Boroughbrig*, in *Yorkſhire*, and after the Suppreſſion of the Rebellion in *Scotland*, was appointed one of the Commiſſioners of forfeited Eſtates in that Country. On the 23*d* of *January* 1719, his Patent for Governour of the Royal Company of Comedians was revoked by his Majeſty in compliance with the deſires of the Lord Chamberlane. Towards the latter end of his Life he grew Paralitick, and in great Meaſure loſt his Speech and the uſe of his Limbs, which diſqualified him for Buſineſs, Study, or Converſation: Whereupon retiring to his Seat at *Lhangunnor*, near *Caermarthen* in *Wales*, he lingered ſome Years in that unhappy Condition, and at length died on the 1*ſt* of *September* 1729. His Writings are theſe,

The Proceſſion, a Poem on the Funeral of Queen Mary. London 1695.

The Chriſtian Hero: An Argument proving, that no Principles but thoſe of Religion are ſufficient to make a great Man. Written towards the latter end of this Century, though not publiſhed till the beginning of the next. London 1701, 12mo.

The Funeral, or Grief Alamode, A Comedy. London 1702, 4to. The Applauſe redounding from this Play obtained him a favourable Recommendation to K. *William*; who put down his Name, as a Perſon to be provided for in the laſt Table-Book ever uſed by our Deliverer.

The tender Huſband, or accompliſhed Fools, a Comedy. London 1703, 4to. Dedicated to his Friend Mr. *Addiſon.*

The Lying Lovers, or the Lady's Friendſhip, A Comedy. London 1704, 4to. Dedicated to the Duke of *Ormond.*

The Conſcious Lovers, a Comedy. London 1722, 4to. Acted many times with vaſt Applauſe, and dedicated to the King; for which his Majeſty made him a Preſent of 500 *l.*

His Political Pieces are theſe, all publiſhed between the Years 1711 and 1715.

The Engliſhman's *Thanks to the Duke of* Marlborough. London, 1711.

A Letter to Sir Miles Wharton *concerning Occaſional Peers.* March 5*th*, 1713.

The Guardian of Auguſt *the* 7th 1713; *and the Importance of* Dunkirk *conſidered, in Defence of that Guardian, in a Letter to the Bayliff of* Stockbridge.

The French *Faith repreſented in the preſent State of* Dunkirk, *a Letter to the Examiner in Defence of Mr.* Steele.

The Criſis: or, a Diſcourſe repreſenting from the moſt authentick Records, the juſt cauſes of the happy Revolution in 1688, *and the Proteſtant Settlements of the Crown of* England *and* Scotland *on her Majeſty, and on the demiſe of her Majeſty without Iſſue, upon the Illuſtrious Princeſs* Sophia, *Electreſs and Dutcheſs Dowager of* Hanover, *and the Heirs of her Body being Proteſtants, by previous Acts of both Parliaments of the late Kingdoms of* England *and* Scotland, *and confirmed by the Parliament of* Great Britain; *with ſome ſeaſonable Remarks on the Danger of a Popiſh Succeſſor.* This Piece was anſwered by Dr. *Swift* in 1712.

A Letter to a Member of Parliament concerning the Bill for preventing the growth of Schiſm, dated May 28th 1714.

A Speech

A Speech for repealing of the Triennial *Act, and his Reasons for the* Septennial *Bill, as it was spoken in the House of Commons, in Answer to several Speeches made against it the* 24th *of* April 1716. London 1716, 4to.

An Apology for himself and his Writings, occasioned by his Expulsion from the House of Commons.——— These several Pieces were collected and published in one Volume by our Author in 1716, under the Title of Mr. *Steel's political Writings.*

Besides these he published several other Tracts, *viz.*

The Romish Ecclesiastical History of late Years.——— London 1714, 8vo.

An Account of the State of the Roman Catholick Religion throughout the World: Written for the Use of Pope Innocent *the* XIth *by Monsieur* Ceri, *Secretary of the Congregation de propagandâ fide. Now first translated from an Authentick* Italian M. S. *found in the Library of the Abby of St.* Gall, *in* Switzerland, *never published.* To which is subjoined, *A Discourse concerning the State of Religion in* England, *written in* French *in the Time of King* Charles *the First, and now first translated:* To which our Author prefixed *a large Dedication to the then Pope* Clement *the* XIth, *giving him a very particular Account of the State of Religion among Protestants, and of several other Matters of Importance relating to* Great Britain. London 1715, 8vo.

A Letter from the Earl of Mar *to the King before His Majesty's Arrival in* England, *with some Remarks on my Lord's subsequent Conduct.* 1715.

An Account of his Fish Pool, 1718. This was a Project for bringing Fish to the Market alive; for which he obtained a Patent.

Proposals for an Academy of Musick.

A Letter to the Earl of Oxford *concerning the Bill of Peerage.*——— London 1719, 8vo.

Crisis of Property: An Argument proving that the Annuitants for ninety-nine Years, as such, are not in the Condition of other Subjects of Great-Britain; *but by compact with the Legislature are exempt from any new Direction relating to the said Estates.*——— London 1720, 8vo.

A Nation a Family: Being a Sequel of the Crisis of Property; or a Plan for the Improvement of the South-Sea *Proposal.* London 1720, 8vo.

The State of the Case between the Lord Chamberlane of his Majesty's Household, and the Governour of the Royal Company of Comedians; with the Opinions of Pemberton, Northey *and* Parker concerning the Theatre. London 1720, 8vo.

He published, *The Court of Honour, or the Laws, Rules and Ordinances established for the Suppression of Duels in* France, *extracted out of the Royal Edicts, Regulation of the Marshals, and Records of Parliament.* Translated from the *French* Original. To which he prefixed a Preface, and annexed *a Letter to a Member of Parliament to prevent shedding of much Blood in Duels, by allowing every Man to fight.* London 1720, 8vo.

He had a Design of writing *The History of the Duke of* Marlborough, from proper Materials in his Custody, the Relation to commence from the Day of his Grace's Commission as Captain General and Plenipotentiary, and to end with the Expiration of these Commissions. This Work was never executed, and the Materials were afterwards returned to the Dutchess Dowager of *Marlborough.* He had almost finished *a Comedy,* founded upon the *Eunuch* of *Terence,* which he intended to call *The Gentleman,* and another which he intitled, *The School of Action.*

But the Writings which made him most popular were these, in which Mr. *Addison,* and several others were concerned with him; though he had the largest Share in them, and, which pleased him best, all the Profit. These were the *Tatlers, Spectators, Guardian, Englishman, Lover, Reader, Medleys, Town-Talk, Tea-Table, Spinster, Theatre,* some of the *Pasquins, Plebeian,* and perhaps others. All these were occasional Papers, and published weekly or oftner; for which the Publick was highly obliged to him for the Entertainment they afforded, and the Morality they conveyed: To which may be added two Papers called *The Whig.*

William Congreve was deſcended from an ancient Family in *Staffordſhire*, but born in *Ireland* in 1672, where his Father officiated as Steward to the great Eſtate of the Earl of *Burlington*. He was educated at the Free-School at *Kilkenny*, and from thence ſent to the Univerſity of *Dublin*, from whence, after a few Years Continuance, he was tranſplanted to the Middle-Temple. But the Study of the Law not ſuiting his Inclinations, he forſook it to Court the Muſes, whoſe Favours he acquired and maintained with as undoubted a Reputation as any of the modern Poets, eſpecially in the Dramatick Part, and chiefly in Comedy, his Performances in that Kind excelling in Wit and Humour. His Writings are theſe,

The Old Batchelor, a Comedy. Lond. 1693, 4to.
The Double Dealer, a Comedy. Lond. 1694, 4to.
Love for Love, a Comedy. Lond. 1695, 4to.
The Mourning Bride, a Tragedy. Lond. 1697, 4to.
The Way of the World, a Comedy. Lond. 1700, 4to.
Semele. An Opera. Never acted.
The Judgment of Paris. A Maſque.

But the firſt Piece he publiſhed was a Novel called, *Incognita*.

His Writings in other Sorts of Poetry, and his Tranſlations, are theſe,

The Mourning Muſe of Alexis. *A Paſtoral on the Death of Queen* Mary. London 1695, Folio. For which the King ordered him a Donative of a hundred Guineas.

A Poem to the King on the taking of Namure.
A Pindarick Ode on the Victories of the Duke of Marlborough.
A Pindarick Ode on the Earl of Godolphin.
Tears of Amarillis *for* Amyntas. A Paſtoral on the Death of the Marquis of *Blanford*.
The Birth of the Muſe.
Epiſtle to the Earl of Hallifax.
Homer's *Hymn to* Venus. A Tranſlation.
The Eleventh Satire of Juvenal *tranſlated*.
Ovid's *third Book of the Art of Love*.

With ſeveral ſmall Pieces to be ſeen in the third Volume of his Works. Our Author's Merit having procured him ſome good Employments he grew Lazy, and forſook ſuch Amuſements for many Years before his Death; or perhaps he was unwilling to Riſk that high Reputation, which he had ſo juſtly maintained. He died in *January* 1728 in the 57th Year of his Age.

Francis O-Mellaghlin, born in *Athlone*, became a Recollet Frier, Jubilate Lecturer of Divinity in the *Iriſh* College at *Prague*, in *Bohemia*, and afterwards publick Profeſſor of that Faculty in the Cathedral Seminary at *Imola*, a Town in the Pope's Territories in *Italy*: He writ, by Order of the Archbiſhop of the Place, the following Work, intitled,

Philoſophia Accommodata ad uſum Scholæ Veritatis, in 4 Tomes, 12mo.
Tom. I. *Complectens Logicam*. Bononiæ 1700.
Tom. II. *Complectens Ethica*. Ibid. 1702.
Tom. III. *Complectens Metaphyſicam*. Ibid. 1704.
Tom. IV. *Complectens Univerſam Phyſicam*. Ibid. 1706.

He died about the Year 1729.

Thomas Fitz-Simon, a Native of the County of *Meath*, and Vicar Apoſtolick of the Dioceſe of *Kilmore*, was a ſecular Prieſt, and publiſhed a Book of Devotion intitled,

The Primer more ample, and in a new Order; containing the three Offices of the B. V. M. *in* Latin *and* Engliſh, *and all Offices and Directions which were in former Primers.*——— Rowen 1700. 12mo.——— Note, this is not the firſt Edition of this Piece. One *Thomas Fitz-Simon* is mentioned by *Staniburſt* in the laſt Century to have written a Treatiſe of the Church.

James

James Shiel, a Native of the County of *Down*, was a Franciſcan Frier, and titular Biſhop of *Down* and *Connor*. He died in 1725; but writ in this Century an Anſwer to Dr. *Jennings*'s Challenge.——— Dublin 1699, 8vo.

A Treatiſe, which clearly ſheweth the only Religion, that is truly conformable to the expreſs Word of God. The ſixth Edition of this Piece was publiſhed, London 1733. 8vo.

Chriſtopher French, a Dominican Frier of *Galway*, compleated his Studies at *Louvain*, where he became Maſter of the Students, and took his Degrees of Dr. of Divinity. He was afterwards Profeſſor of Divinity at *Rome*, and then for eight Years at *Oſimo*, in the Marquiſate of *Ancona*, in *Italy*, being invited thither by Cardinal *Palavicini*. He returned from thence to *Louvain*, and was Regent of the Schools of the *Iriſh* there, in which Place he was alive in 1713. The only Piece of his that I have ſeen bears this Title.

Theſes Theologicæ de Scientiâ, Voluntate, Providentiâ, Predeſtinatione, et Gratiâ Dei, cum juſtâ Refutatione Appendicis Johannis Baptiſtæ Vander Voeſtyn, J. S. (y) *et de pulſione querelæ publicæ excitatæ per Livinum de Meyer* J. S. Lovanii 1703, 4to.——— But *John O-Heyn* tells us that he had before this publiſhed ſeveral other Treatiſes, as it ſeems, towards the cloſe of this Century.

Edmund de Burgo, (*Bourke*) a Dominican Frier, began his Studies in a Convent at *Galway*, which he finiſhed in *Spain* at *Pampelona*, *Salamanca* and *Madrid*, and afterwards took all his Degrees with Applauſe at *Louvain*, where in 1706 he was principal Regent of the *Iriſh* School of that Order. He was well ſkilled in ſcholaſtick Divinity, and the Doctrines of *Thomas Aquinas*, as the Theſes's he publiſhed, and the Treatiſes he wrote on theſe Subjects ſhew. They are theſe, *viz.*

Theſes editæ ac Defenſæ 10mo. Martii 1699, 23mo. Julii 1701, & 20mo. Julii 1702. Louvanii, 4to.

Theſes de legibus, jure et Juſtitiâ, ac Divinâ Gratiâ. Louvanii 1703, 4to.

In primam partem Angelici Communis et quinti Eccleſiæ Doctoris. S. Thomæ Aquinatis, *cum difficultatibus Annexis, juxta ejuſdem inconcuſſa tutiſſimaq; Dogmata Thomiſticè reſolutis.* Matriti 1707, 4to.

In ſecundam ſecundæ et tertiam partem Thomæ Aquinatis, &c. Matriti 1707, 4to.

Reſponſio ad Diſſertationem primam Liberii Gratiani, quâ opus F. Antonii Reginaldi de mente Tridentini Concilii, &c. et gratia ſeipſâ efficax a Calviniſmo, Janſeniſmo, aliiſq; Calumniis (a dicto Gratiano renovatis) vindicatur. Louvanii 1708, 4to.

We are told (z) alſo that he publiſhed many other Things. He returned to *Ireland* in 1710, and was alive there in 1725, and is ſaid to have publiſhed in *Ireland*,

De Controverſiis opus Utiliſſimum. which I take to be

Anſwers to three curious Letters. 1. *Of the Infallibility.* 2. *Of Eaſter Confeſſion.* 3. *Of Holy Communion and hearing Maſs Sundays and Holy-days.* Printed *Louvain* 1725, 8vo, but in Reality at *Dublin.* He is alſo ſaid to have written in *Latin*, *A Diſſertation on Grace*, in Oppoſition to the Syſtem of the Jeſuits. He died in *Rome* about the Year 1738.

Peter French, a Native of *Galway*, having ſtudied at home, and in *Spain* for ſome Time, at length went to the *Spaniſh Weſt-Indies*, and was a Miſſioner for thirty Years among the *Indians* of *Mexico*, where having obtained a competent Knowledge in their Language, he is ſaid to have brought over great Numbers from Idolatry. He writ in the *Mexican* Language, *A Catechiſm, or Expoſition of the Chriſtian Faith*; as *John O-Heyn* (a) ſays, but is at the ſame Time ſilent whether it were ever publiſhed. From thence he returned into *Ireland*, and employed himſelf on the Miſſion, where he died in 1693.

Having juſt mentioned *John O-Heyn*, I ſhall take Occaſion to introduce an Account of him here, though the Work he publiſhed was not in this Century.

(y) Epil. Chron. p. 27. Script. Dominic. by Quetef. & Echard. v. 2. 784. (z) Script. Domin: v. 2. p. 784. (a) Epil. Chron. p. 24.

He

He was by Birth (as I think) a *Galway* Man, and a Dominican Frier of the Convent of *Athenry*. He ſtudied at *Burgos*, and afterwards at *Salamanca* in *Spain*. He taught Philoſophy in *France*, and at *Louvain*; and then was made Maſter of the Novices in a Convent of his Order at *Droghedah*, ſupported againſt Law; but was obliged to fly from thence in the Year 1680, and then he betook himſelf to *Louvain*; from whence after ſome Time, he returned to *Ireland*, and continued there eight Years; but fled again in the Year 1698, and was made Chronologer of his Order in the *Iriſh* College at *Louvain*. He writ,

Epilogus Chronologicus exponens Succinctè Conventus et Fundationes ſacri Ordinis Prædicatorum in Regno Hiberniæ, *et nomina paritèr quorundam illuſtrium Filiorum ejuſdem Provinciæ, tam Mortuorum, quam in exilio aut domi viventium.* Lovanii 1706, 4to.

Thomas Molyneux, younger Brother to *William Molyneux* before mentioned, was born in the City of *Dublin*, and educated in the College there, as he was afterwards in thoſe of *Leyden* and *Paris*. Returning home he became Profeſſor of Phyſick of the College, Fellow of the College of Phyſicians, Phyſician to the State, and Phyſician General to the Army; and practiſed in his Faculty with great Reputation till his Death, which happened on the 19th of *October* 1733, having been three Years before created a Baronet. He had been alſo a Fellow of the Royal Society in *London*, among whoſe Tranſactions are ſeveral of his Pieces, *viz.*

A Diſcourſe on the Problem, why Bodies diſſolved in Menſtrua, ſpecifically lighter than themſelves, do not ſink. In this Diſcourſe he was joined by his Brother *William*. See Tranſact. 1686. No. 181; as alſo, *Novelles de la Republique de Lettres*, Mois de Aout 1684, et Janvier 1685.

Part of two Letters concerning a prodigious Os Frontis. Tranſ. Feb. 1684. No. 186.

An Account of a large Stone ſpontaneouſly voided by a Woman in Dublin, *with a Propoſal to extract the Stone out of the Bladder of the Female Sex, without Section.* Tranſ. July 1693. No. 202, and January 1698. No. 236.

A Letter to the Biſhop of Clogher, *concerning Swarms of Inſects, that infeſted ſome Parts of* Conaught.

An Account of a general Cough, and other Epidemick Diſtempers in Dublin. Tranſ. 209.

Some Notes on Doctor Samuel Foley's *Account of the Giant's Cauſeway in* Ireland. Tranſ. No. 212.

A Deſcription of the Scolopendra Marina, with a Supplement. No. 225, 251.

A Diſcourſe concerning the large Horns frequently found in Ireland. April 1697. No. 227.

A Letter to the Archbiſhop of Dublin, *concerning ſome vaſt big Teeth lately found under Ground in the North of* Ireland. Tranf. 4to.

Some Letters to Mr. Lock. London 1708, 8vo.

A Letter to Biſhop Aſhe *on the old* Greek *and* Roman *Lyre.* Tranſ. No. 282.

A Diſcourſe concerning the Daniſh *Mounts, Forts, and Towers in* Ireland. This Piece, and moſt of the others, were publiſhed at *Dublin*, at the End of a ſecond Edition of *Boat's* Natural Hiſtory of *Ireland*. 1725, 4to.

Peter Brown, Biſhop of *Cork*, of whom ſee an Account, Vol. 1. p. 571. The Works he publiſhed are theſe,

A Letter in Anſwer to a Book, intitled, *Chriſtianity not myſterious; as alſo, to all thoſe who ſet up for Reaſon and Evidence, in Oppoſition to Revelation and Myſteries* — Dublin 1697, 8vo.——Mr. *Brown* was put upon writing this Anſwer to Mr. *Toland*'s Book (which then made a great Noiſe) by *Narciſſus*, Archbiſhop of *Dublin*; who ſo much prized the Performance, that he ever after ſtood firm to the Intereſt of the Author, and procured him the Provoſtſhip of the College, and afterwards the Biſhopriek of *Cork*. Mr. *Toland* uſed jeſtingly to ſay, that it was he who made *Brown* Biſhop of *Cork*; meaning, that his Book was the Occaſion of it.

A Ser-

A Sermon preached at St. Bride's, Dublin, April 17th 1698, *upon Occaſion of a Reſolution taken in the City of* Dublin *of putting the Laws in Execution againſt Vice and Immoralities.* Dublin 1698, 8vo.

After he was Biſhop he writ the following Books, *viz.*

Of Drinking in Remembrance of the Dead; being the Subſtance of a Diſcourſe delivered to the Clergy of the Dioceſe of Cork.— Dublin 1713, 12mo.

A ſecond Part of Drinking in Remembrance of the Dead; wherein the moſt material Objections made againſt the firſt Part are anſwered.—Dublin 1714, 12mo.

An Anſwer to a Right Reverend Prelate's Defence of Eating and Drinking to the Memory of the Dead, occaſioned by the Biſhop of Cork's *ſecond Part,* &c.— Dublin 1715, 12mo.

The Doctrine of Parts and Circumſtances in Religion laid open.—— 1715, 12mo.

A Diſcourſe of Drinking Healths; wherein the great Evil of the Cuſtom is ſhewn. Dublin 1716.

A Sermon preached at St. Andrew's *Church,* Dublin, 1716, *for the Benefit of the Charity-School,* Mark xii, v. 43, 44.— Dublin 1716, 8vo.

Faith diſtinguiſhed from Opinion and Science. In ſome Remarks upon a Book lately publiſhed by the Lord Biſhop of *Raphoe,* intitled, *A plain and eaſy Method, whereby a Man of a moderate Capacity may arrive at full Satisfaction in all Things that concern his everlaſting Salvation.* Dublin 1716, 12mo.

A Letter to a Gentleman in Oxford, *on the Subject of Health Drinking,*——1722.

The Procedure, Extent, and Limits of Human Underſtanding. London and Dublin 1728, 8vo. This Tract is levelled at the Socinians and Deiſts, and is an Improvement of his Anſwer to *Toland.*

Things Divine and Supernatural conceived by Analogy with Things Natural and Human. London 1733, 8vo.

He left ſeveral Pieces behind him in Manuſcript, which (as I am well informed) are theſe, *viz.*

Divine Analogy, Volume the IId, which is intended to be publiſhed, but with another Title.

Two Tracts in 8vo againſt Hereticks and Infidels. They are very imperfect and few Materials left to compleat them: Yet I hear they will ſome Time or other be fitted to appear.

A Tract on the three Holy Orders of the Church. It is not quite finiſhed; but Hopes are given that it will ſoon be publiſhed.

A Comment on ſelect Texts of Scripture relating to the Divinity of our Saviour.— This Piece is very unfiniſhed, but Materials left to compleat a good Part of it.

The Uſe and Abuſe of Metaphyſicks in Religion. This Tract is very near finiſhed; but will be ſubmitted to the Learned in both Kingdoms before it be made publick.

Some Charges to the Clergy. Intended to be publiſhed.

Several Sermons againſt the Socinians and other Hereticks, and upon other Subjects. Intended to be publiſhed.

N B. The Biſhop burned in his Life-time very many Sermons, which he thought unfiniſhed, as not fit to be read, in Manuſcript or Print. He was a moſt ſevere Judge of his own Works.

Edward Synge, ſucceſſively Biſhop of *Raphoe,* and Archbiſhop of *Tuam*; of whom ſee an Account, Vol. I. p. 283, 619. He died on the 23d of *July,* 1741, and publiſhed many Treatiſes, of which thoſe that follow have only come to my Knowledge.

A peaceable and friendly Addreſs to the Non-Conformiſts, written upon their deſiring an Act of Toleration, without the Sacramental Teſt.—Dublin 1697, 4to.

A Defence of the peaceable and friendly Addreſs to the Non Conformiſts, againſt the Anſwer lately given to it.—Dublin 1698, 4to.

A Defence of the Eſtabliſhed Church and Laws, in Anſwer to a Book, intitled, *A Vindication of Marriage as ſolemnized by Presbyterians in the North of* Ireland.— Dublin 1705, 12mo.

A Gen-

A Gentleman's Religion, in three Parts.— London 1705, ſecond Edition.

A Sermon preached at St. Andrew's *Church*, Dublin, *before the Houſe of Commons*, October 23d, 1711.— Dublin 1711, 4to.

The Divine Authority of Church Government and Epiſcopacy, and ſtated upon Principles common to all Chriſtians, in a Sermon preached in the College Chappel at the Conſecration of Peter Brown, *late Provoſt of the ſaid College, and Biſhop of* Cork *and* Roſs, *on* Sunday April 2d, 1710. Dublin 1710, 12mo.

Free-Thinking in Matters of Religion.

De Religionis Chriſtianæ Fundamentalibus.

The Sin of Schiſm moſt unjuſtly and groundleſly charged by the Non-Jurors upon the preſent eſtabliſhed Church of England.

The Wiſdom of being Religious, a Sermon preached at the Caſtle Chappel.

The Caſe of the Poor of Ireland *ſtated and conſidered upon the common Principles of Chriſtianity.*

A ſincere Convert diſtinguiſhed from an Hypocrite.

Catholick Chriſtianity; or an Eſſay towards leſſening the Number of Controverſies among Chriſtians.

A Charitable Addreſs to all who are of the Communion of the Church of Rome. Dublin 1728, 8vo. This was anſwered by Dr. *Cornelius Nary* in the next Article mentioned.

An Anſwer to two Objections made againſt the foregoing Tract.——Dublin 1729, 8vo.

A Defence of the charitable Addreſs to the Roman *Catholicks, in reply to Dr.* Nary's *Anſwer.*—Dublin 1729, 8vo. To which Dr. *Nary* writ a Rejoinder.

Obſervations on Dr. Nary's *Rejoinder.*

The abſtruſe Philoſophy of Tranſubſtantiation conſidered.

A Short Expoſition of the Engliſh *Church Catechiſm.*

An Anſwer to all the excuſes made for not coming to the Holy Communion. 8vo Seventh Edition 1713.

Short Directions for ſpending one Day well.

An Eſſay towards making the Knowledge of Religion eaſy.——Dublin 1708, 12mo.

Religion tried by Sober and Impartial Reaſon.

A Plain and eaſy Method whereby a Man of a moderate Capacity may arrive at full Satisfaction in all Things that concern his Everlaſting Salvation. To which is added, a Paraphraſe on St. *Athanaſius*'s Creed.—London 1715, 8vo.

Plain Inſtructions for the young and Ignorant in an Expoſition of the Church Catechiſm.

The Value of a good Name; the Way and Duty of getting and preſerving it; together with the Sin of depriving another of it, in a Sermon preached in the Pariſh Church of St. Werburgh's, Dublin, Nov. 1, 1713.——Dublin 1713, 8vo.

Eternal Salvation the only end and Deſign of Religion. A Sermon.—Dublin 1714, 12mo.

Short and plain Directions for all that go to Service.

Univerſal Benevolence. A Sermon. Dublin 1721, 12mo.

A Sermon againſt Perſecution, preached before the Houſe of Lords. *Oct.* 23, 1721.

An Account of the Laws now in force in Ireland *for encouraging the Reſidence of the Parochial Clergy, and erecting of* Engliſh *Schools; with the good uſe that may be made of them.* With an Appendix ſhewing how the Fund of Firſt Fruits ſettled in Truſtees by Q. *Anne* has been applied.—*Dublin* 1723, 8vo.

The Rule of ſelf Examination; or the only way of baniſhing Doubts and Scruples, and directing the Conſcience in the ſatisfactory Practice of all Chriſtian Duties.—Dublin 1715, 4to.

The Root and Spring of true Virtue and Piety. A Sermon preached at Tuam, *and now enlarged.*——Dublin 1733, 12mo.

Unanimity in the preſent time of Danger, recommended in a Sermon preached before the Lords Juſtices of Ireland, *in Chriſt-Church,* Dublin, *on* Sunday Feb. *5th* 1715.—Dublin 1716, 8vo.

The Happineſs of a Nation and People. In a Sermon preached at Chriſt-Church, Dublin, *before the Government and Houſe of Lords,* May 29th 1716, Dublin 1716, 8vo.

Dr. Synge's *Defence of himſelf againſt the unjuſt Aſperſions thrown on him in a late Pamphlet, intitled, a Reply to a Vindication of a Letter publiſhed in a Pamphlet, called,* Partiality detected.—Dublin 1711, 4to. Which was anſwered by *William Percival,* Archdeacon of *Caſhel* the ſame Year.

The Reward of converting Sinners from the Errors of their Ways. A Sermon preached in the Pariſh Church of St. Bridget, Dublin, Feb. 8th 1718, *at the annual meeting of the Children educated in the Charity Schools in* Dublin.—Dublin 1719, 4to.

A Sermon againſt Perſecution on Account of Religion, preached before the Duke of Grafton, *Lord Lieutenant, and the Houſe of Lords in Chriſt-Church,* Dublin, *on* Monday 23d *of* October 1721.—Dublin 1721, 12mo.

One *Francis Synge* wrote, *A Panegyrick on the moſt Auſpicious and long wiſhed for return of the great Example of the greateſt Virtue, the faithful* Achates *of our Royal* Charles, *and the Tutelar Angel, (as we hope) of our Church and State, the moſt illuſtrious* James, *Duke of* Ormond, *Lord Lieutenant of* Ireland.—Dublin 1660, 4to.

Cornelius Nary was born in the County of *Kildare* in the Year 1660, and educated in School Learning in the Town of *Naas,* in the ſaid County. He received Prieſt's Orders in the City of *Kilkenny* in the *24th* Year of his Age, and the Year following went to *Paris,* and ſtudied in the *Iriſh* College there, of which he was afterwards Proviſor for about ſeven Years. He took the Degree of Doctor of Laws in 1694 in the College of *Cambray,* in the Univerſity of *Paris,* and about two Years after, upon his going to *London,* was appointed Governour to the Earl of *Antrim,* a *Roman* Catholick Nobleman of *Ireland.* Returning into his own Country he was made Pariſh Prieſt of St. *Michans*'s in *Dublin,* in which Station he continued to his Death, which happened on the *3d* of *March* 1738. He was a Man of Learning, and of a good Character, and the Author of the following Books, *(viz.)*

A Modeſt and true Account of the Chief Points in Controverſy between the Roman *Catholicks and the Proteſtants.*—Antwerp and London, 1699, 8vo.

Prayers and Meditations.—Dublin, 1705, 12mo.

The new Teſtament tranſlated into Engliſh *from the* Latin, *with marginal Notes.*——London 1705, 1718, 8vo.

Rules and Godly Inſtructions compoſed for the Spiritual Advancement of a devout Widow, who hath vowed Chaſtity; and recommended to Virgins, who have conſecrated themſelves to God's Service.—Dublin 1716, 16mo.

A Brief Hiſtory of St. Patrick's *Purgatory, and its Pilgrimages, written in favour of thoſe, who are curious to know the Particulars of that famous Place and Pilgrimage ſo much celebrated by Antiquity.* Dublin 1718.

A Catechiſm for the uſe of his Pariſh, Dublin 1718, 12mo.

A new Hiſtory of the World; containing an Hiſtorical and Chronological Account of the Times and Tranſactions from the Creation to the Birth of Chriſt, according to the computation of the Septuagint, &c.—Dublin 1720, Folio.

He is ſaid to have tranſlated *the Biſhop of* Angers's *Paſtoral Letter to the Clergy of his Dioceſe, together with the Anſwers made by him to Monſ.* Dublineau, *and the Letters which he wrote to him on the Subject of the Conſtitution Unigenitus;* as alſo that Biſhop's Mandate.—Dublin 1721, 8vo.

An Anſwer to a Paper intitled, a Conference between Mr. Clayton, *Prebendary of St.* Michan's, Dublin, *and Dr.* Nary, *a* Roman *Prieſt.*—Dublin 1722, 4to.

A Letter of Controverſy to the Vicar of Naas.—Dublin 1722, 4to.

He is ſaid to have tranſlated, *Cardinal de* Noailles's *Mandate on the Subject of a Miracle wrought at the Proceſſion of Corpus Chriſti,* Anno 1727——Dublin 1728, 8vo.

A Letter

A Letter to his Grace, Edward, *Lord Archbiſhop of* Tuam, in Anſwer to his charitable Addreſs to all who are of the Communion of the Church of *Rome*.—Dublin 1728, 8vo.

A Rejoinder to the Reply to the Anſwer to the charitable Addreſs, &c.—Dublin 1730, 8vo.

An Argument ſhewing the Difficulties in ſacred writ, as well in the Old as New Teſtament. M. S.

After his Death was publiſhed by a Friend of his——*An Appendix to the Letter and Rejoinder*, &c. 1739.—He is ſaid alſo to have tranſlated, *Monſ.* Rapin's *Polemical Tracts*.—Dublin 1732, 8vo.

Sir *Hans Sloan* Baronet, was born at *Killileagh* in the County of *Down*.

He tells us himſelf *(y)*, that from his Youth he was much delighted with the Study of Plants and other Parts of Nature, and had ſeen moſt of thoſe kinds of Curioſities that were to be found either in the Fields, or in the Gardens, or Cabinets of the Curious in and about *London*, where he practiſed Phyſick. The Duke of *Albemarle* having obtained the Supreme Command of the Iſland of *Jamaica*, and other Parts of *Engliſh America*, where he ſhould arrive, employed Dr. *Barwick*, his Phyſician, to look out for one to take care of him and his Family in Caſe of Sickneſs. Upon Application to Dr. *Sloan*, the Opportunity ſeemed ſuch to him as he wanted in order to view the Places and Things he deſigned, and at the ſame time to proſecute the Practice of his Profeſſion. He therefore determined to embrace the offer, and had Preliminaries and Conditions ſettled to his Satisfaction. He began his Voyage on the 12*th* of *September* 1687, viſited moſt of the *Carribee* Iſlands, and at length after a tedious Sea-Sickneſs arrived at *Jamaica*. He there employed all the Hours he could ſpare from his Profeſſion in ſearching after natural Productions, which he deſcribed in a Journal. He dried fair Samples of all ſuch Plants as would bear it, to bring over with him; and ſuch as could not be dried or kept he had the Figures of them drawn in Crayons, as alſo of Fiſhes, Birds, Inſects, &c. He ſtayed but about a Year and eight Months Abroad; including his Paſſage to and from thence; for the Duke of *Albemarle* dying at *Jamaica* he began his Voyage back again on the 16*th* of *March* 1688, and landed in *England May* the 29*th* following. He brought with him to *England* eight Hundred Samples of Plants, and communicated them to all Lovers of ſuch Curioſities; and this encouraged Sir *Arthur Rawdon* to ſend over one *James Harlow*, a Gardiner, to bring the Plants alive to him from *Jamaica* for his Garden at *Moyra*, in the County of *Down*, where they grew to great Perfection, and, though much neglected of late Years, a few of them ſtill continue there.

After his Return he purſued the Buſineſs of his Profeſſion with great Succeſs, was *Fellow, then Preſident of the College of Phyſicians, Secretary, and at length Preſident of the Royal Society, firſt Phyſician to* K. George I. (who created him a Baronet) *and to his Preſent Majeſty* K. Geo. II. He was alſo created *a Member of the Imperial Academy of Sciences at* Peterſburgh, *of the Royal Academy of Sciences at* Paris, Madrid, *Fellow of the Royal College of Phyſicians at* Edenburgh, and *Doctor of Phyſick of the Univerſity* of Dublin. He is yet living in an advanced old Age, and hath publiſhed,

A Catalogue of Jamaica *Plants*. London 1697.

A Voyage to the Iſlands Madera, Barbadoes, Nieves, St. Chriſtophers *and* Jamaica, *with the natural Hiſtory of the Herbs and Trees, four footed Beaſts, Fiſhes, Birds, Inſects. Reptiles*, &c. *of the laſt of theſe Iſlands. To which is prefixed an Introduction, wherein is an Account of the Inhabitants, Air, Waters, Diſeaſes, Trade*, &c. *of that Place; with ſome Relations concerning the neighbouring Continent, and Iſlands of* America. *Illuſtrated with the Figures of the Things deſcribed, which have not been heretofore engraved, in large Copper Plates as big as the Life*. Firſt Volume printed London 1707, Folio.

The Second Volume, *London* 1725, Folio. The firſt Volume contains an Introduction, giving an Account of the Situation, Temperature, Diſeaſes, &c.

(y) Pref. to Nat. Hiſt. of Jamaica.

of

of the Iſland, his Voyage thither; and then follows a Hiſtory of the Plants that grew there. The ſecond Volume contains the Trees, Quadrupeds, Birds, Fiſhes, Teſtaceous and Cruſtaceous Animals and Inſects, &c.

Jonathan Swift, D. D. late Dean of St. *Patrick's*, *Dublin*, Rector of *Laracor*, *Augher*, and *Rathbegan* in the County of *Meath*, was born on the 30th of *Janua-ry* 1667 in *Hoey's-Alley*, *Dublin*. His Father was an eminent Attorney, who was the Son of Mr. *Thomas Swift* of *Goodrige*, in *Hertfordſhire*, a Clergyman, who for his Loyalty to King *Charles* I. loſt both his Livings and Eſtate. Several of his Sons ſettled in *Ireland*, among whom was *Jonathan*, Father of this prodigious Genius, who when young was educated in the great School at *Kilkenny*, from whence in 1681 he was admitted a Penſioner in the College of *Dublin*, where he took his Degree of Batchelor of Arts on the 15th of *February* 1685. While he was a Member of the College he is ſaid to have begun a very ingenious Piece in Behalf of the eſtabliſhed Church againſt Papiſts and Sectaries of all Denominations under the Allegory of a Coat bequeathed by a laſt Will, which was to be preſerved by the three Sons of the Deviſor without any Addition or Alteration; but which was in Progreſs of Time much rent and abuſed. This Piece the Author intitled, *The Tale of a Tub*, and publiſhed it in 1696, together with a Tract annexed called, *The Battle of the Books*, occaſioned by the Diſputes ſet on Foot at that Time concerning the Learning and Excellence of antient and modern Authors, and to which of them the Preference was due. But before this Piece came out he had publiſhed ſome Pieces of Poetry, as *a Pindarique Ode to King* William III. *to congratulate him on his great Succeſſes*, which was printed in *Ireland* in 1690, and *an Ode to the* Athenian *Society*, publiſhed among the Works of that Body in 1691. The reſt of this great Man's Writings, Political, Poetical and Humorous, publiſhed in this Century, are too many to be particularly mentioned, but are collected in ſix Volumes 8vo, and printed by Mr. *Falkner*, the firſt four Volumes in 1735, and the others ſince; to which we hear there will be an Acceſſion of two Volumes of Poſthumous Pieces. It is to be hoped that ſome among his Friends will oblige the Publick with a full and particular Account of his Life and Writings, the preſent Sketch being haſtily gathered up and put together, a Part of this Sheet having been committed to the Preſs on the Day of his Death, which happened after a long Illneſs, and total Deprivation of Memory, on the 19th of *October* 1745, in the ſeventy-eighth Year of his Age. He was buried in his own Cathedral, wherein he had preſided thirty-two Years. He bequeathed his whole Fortune (except about 1000*l.* in Legacies) to erect an Hoſpital for Lunaticks and Ideots on a Piece of Ground near Dr. *Stephens*'s Hoſpital, *Dublin*, laid out for the Purpoſe in his Life-Time.]

CHAP. XV.

Of ſuch Biographers, *of whom it is uncertain in what Age they lived.*

I Proceed now to ſuch *Biographers*, whoſe Ages, after the moſt inquiſitive Search, I have not been able to diſcover; yet I am of Opinion they flouriſhed about the eighth Century. I have for the moſt Part added the Initial Words of each Book, and afterwards the Times wherein the Saints themſelves, who were the Subject Matter of theſe Books, lived, that thereby the Ages, wherein theſe Writers flouriſhed, may with leſs Difficulty be diſcovered.

The Writer of the Life St. *Patrick* in three Books; the Beginning of which is loſt. There were alſo extant in M. S. in the Cuſtody of Primate *Uſher*, beſides an antient anonymous Author, two other anonymous *Biographers*, one of which begins thus: *Sanctus Patricius qui vocatur et Succet*; and the other thus: *Glorioſus Confeſſor Patricius.* St. *Patrick* died on the 17th of *March* 492 [or 493. The former of theſe Lives ſeems to be that of St. *Patrick* publiſhed by *John Colgan* (*a*) after *Ware* writ, and aſcribed by him to *Probus*.]

An antient Writer of the Life of St. *Brigid* begins thus; *Fuit glorioſus Rex in Hibernia Nomine Felimid, qui dicebatur Feidlimid Irachtuiar, eo quod magnas in ſuo Regno in Hibernia Leges fecit.* This antient Author writ St. *Brigid*'s Life in two Books; [and it is highly probable it is the ſame Work, which *Colgan* (*b*) publiſhed and aſcribed to *Animoſus* or *Animchadus*. For that Piece of *Colgan*'s begins with the ſame Words (except that *Irachtuiar* is changed by *Colgan* into *Reachtmar*, or the Law giver; which firſt Word might have crept in from the Error of Tranſcribers) and *Colgan*'s Tract is alſo divided into two Books.] There is another Biographer who writ her Life, beginning thus: *Fuit quidam Vir nobilis Laginenſis Genere Nomine Dubthacus.* [Which *Colgan* (*c*) aſcribes to St. *Ultan*.] And another which begins thus; *Me Cogitis, Fratres, ut Sanctæ et Beatæ Memoriæ Brigidæ Virginis Virtutes et Opera, More Doctorum, Memoriæ Literiſque tradere aggrediar.* [This is the Beginning of St. *Brigid*'s Life, written by *Cogitoſus*, and publiſhed by *Colgan* (*d*).] St. *Brigid* died on the 1ſt of *February* 521 or 523.

The Writer of the Life of St. *Columb*, Abbot of *Hy*, begins thus: *Venerabilis Presbiter Columba, plurimorum Cœnobiorum Sanctiſſimus Abbas.* [I ſuſpect this to be the ſame Life publiſhed by *Colgan* (*e*), and aſcribed to *Cumineus*, Abbot of *Hy*; there being but a ſmall Variance therein from this here mentioned in the Beginning.] St. *Columb* died on the 9th of *June* 597.

The Writer of the Life of St. *Edan* or *Moedock*, firſt Biſhop, or Archbiſhop of *Ferns* (as that anonymous Author calls him) begins thus; *Fuit quidam Vir nobilis in Regionibus Connactorum, Nomine Sethna, et Nomen Uxoris ejus Ethne de Semine Amlaigh.* [This Life is publiſhed by *Colgan* (*f*), and aſcribed to St. *Evin*] Another Writer of his Life begins thus. *Fuit quidam Vir nobilis in partibus Hiberniæ, Nomine Senia, habens Uxorem, Nomine Ethneam.* Both theſe Authors are of great Antiquity. St. *Edan* died on the 31ſt of *January* 632.

The Writer of the Life of St. *Brendan*, Abbot of *Clonfert*, begins thus; *Sanctus Brendanus, Filius Finlocha, Nepotis Alti, de Genere Eogeni, Stagnili Regione Mimenſium ortus fuit.* Another Writer of the ſame Life begins thus: *Fuit Vir Vitæ venerabilis, Brendanus Nomine, qui tanquam Aurora rutilans Peccatorum Tenebras a multorum cordibus fugavit.* St. *Brendan* died on *Sunday* the 16th of *May* 577.

The Writer of the Life of St. *Coemgene* or *Keivin*, the firſt Abbot, or (according to others) Biſhop of *Glendaloch*, begins thus: *Vir erat in Provincia Lagenienſium (quæ eſt quinta Pars Hiberniæ) in plebe Viz Dalmachſcoeb, quæ eſt in Orientali Plaga Lagenienſium, ſuper ripas Maris, cujus Nomen dicebatur Coemloga.* [This Life was prepared for the Preſs by *Colgan*; but yet remains in M. S. in the Library of the College of *Louvain*] Another Writer of his Life begins thus: *Adeſt nobis, Fratres, glorioſi Abbatis Caymgini veneranda Feſtivitas.* There is alſo extant another ſhort Account of his Life beginning thus: *Natus eſt in Hibernia Inſula.* St. *Coemgene* died on the 3d of *June* 618, or (as others ſay) 621.

The Writer of the Life of St. *Moling*, ſecond Biſhop of *Ferns*, begins thus: *De Auſtrali Lagenienſium Plaga, quæ dicitur Kenſelach.* Another begins, *Venerabilis Præſul ac Prophetа Dei Dayrchellus, qui alio Nomine Moling Appellatur.* The Feſtival of St. *Moling* is celebrated on the 17th of *June*; but I have not diſcovered when he died; unleſs he be the ſame Perſon with *Moling Luachra*, who died, according to *Tigernach*, in 696.

The Writer of the Life of St. *Fintan*, Abbot of *Clonenach* begins thus: *Fintanus Sanctus, Filius Crumthini de Finibus Lageniæ oriundus fuit.* St. *Fintan* died on the 17th of *February* 603.

(*a*) Trias Thaum. p. 51. (*b*) Ibid. p. 546. (*c*) Ibid. 527. (*d*) Ibid. p. 518.
(*e*) Ibid. p. 325. (*f*) Act. Sanct. p. 208.

The

The Writer of the Life of St. *Senan*, Biſhop of *Iniſcatty*, begins thus: *Senanus ex nobilibus procreatur Parentibus.* [This Life is publiſhed by *Colgan* (*g*).] St. *Senan* died on the 1ſt of *March* 544, the ſame Day that St. *David*, Biſhop of *Menevia*, (St. *David*'s) died.

The Writer of the Life of *Mocoemog*, Abbot of *Liath*, begins thus: *Beatiſſimus Abbas Mocoemog, de Provincia Connactorum, ſc, de Gente Conmacne paternam Originem duxit.* [*Colgan* (*b*) has alſo publiſhed this Life out of a M. S. of the Franciſcans of *Kilkenny*.] He died on the 13th of *March* 656.

The Author of the Life of St. *Finan* of *Munſter*, Abbot of *Ceanbetick*, begins thus: *Fuit Vir Vitæ venerablis.* There is another Writer of his Life beginning thus: *Finanus Sanctus de plebe quæ Corcudubne dicitur, ortus fuit.* St. *Finan* was Contemporary with St. *Brendan* of *Clonfert*, and is ſaid to have died on the 7th of *April*; but I have not yet diſcovered in what Year.

The Author of the Life of the Abbot St. *Ruadan* begins thus: *Sanctus Ruadanus de nobilibus Parentibus trahens Originem.* He died on the 15th of *April* 584.

The Writer of the Life St. *Cronan*, Biſhop, or (as he is in other Places called) Abbot of *Roſcrea*, begins thus: *Glorioſus Abbas Cronanus de Provincia Momonienſium oriundus fuit, cujus Pater Odranus vocabatur.* [*Colgan* collated this Life with the *Kilkenny* M. S. and prepared it for the Preſs; but it ſtill lies unpubliſhed in the College of *Louvain*.] St. *Cronan* flouriſhed Anno 580, and died on the 28th of *April*.

The Writer of the Life of St. *Congall* or *Comgall*, firſt Abbot of *Bangor*, begins thus: *Beatus ac venerabilis Abbas Comgallus, nobiliſſimo Aradenſium Genere ortus, Patre Setneo, Matre Briga editus eſt.* This Saint died on the 10th of *May* 600 or 601.

The Writer of the Life of St. *Carthag*, firſt Biſhop of *Liſmore*, begins thus: *Glorioſus Chriſti Miles Carthagus.* He died on the 14th of *May* 637.

The Writer of the Life of St. *Declan*, firſt Biſhop of *Ardmore*, the Beginning of which was wanting in *Ware*'s Extracts. But it appears from the Life, that the Writer of it did not live long after the Age of *Declan*. For towards the Cloſe of that Life one meets with theſe Words: *Fertur nobis ab antiquis ejus Diſcipulis, quod magnus Exercitus in Comitatu ſuo eſſe ſolebat. His antient Diſciples told us, that a great Army uſed to continue in his Train.* [Now as we meet with the foregoing Paſſage in a Life of that Saint prepared for the Preſs by *Colgan* out of a M. S. of the Franciſcans of *Kilkenny*, and now in the Library at *Louvain*, we cannot but conclude, that it is the ſame Life, and then it begins thus: *Beatiſſimus Epiſcopus Declanus de nobiliſſimo Hiberniæ Regum Genere, qui per multos Temporum Curſus Regnum totius Hiberniæ in Civitate Themoriæ tenuerunt, oriundus fuit.*] The Feſtival of St. *Declan* is celebrated on the 24th of *July*.

The Writer of the Life of St. *Kiaran* the elder, firſt Biſhop of *Saigre*, begins thus: *Beatiſſimus Epiſcopus Kiaranus, Hiberniæ Sanctorum Primogenitus.* Another Writer of that Life begins with almoſt the ſame Words, (*viz.*) *Beatus Pontifex Keranus, Hibernicorum in Fide Chriſti Primogenitus.* [The former of theſe Lives is publiſhed by *Colgan* (*i*) out of the M. S. of the Franciſcan Friers of *Kilkenny*, and is aſcribed by him to St. *Evin*.] The Feſtival of St. *Kiaran* is ſolemnized on the 5th of *March*; and he and St. *Declan* were Contemporary with St. *Patrick*.

The Writer of the Life of St. *Molua*, otherwiſe called *Lugid*, begins thus: *Beatiſſimus Abbas Lugidus, generoſis ortus Parentibus, Patrem habuit Carthbarium, Genere Muminienſem, Mater autem dicta eſt Sochla, Natione Oſrigenſis.* He died on the 4th of *Auguſt* 609.

The Writer of the Life of St. *Canic*, Abbot of *Aghavoe*, begins thus: *Cannicus, Sanctus Abbas, de Genere Connath duinne-gemin, que eſt Aquilonalis Pars*

(*g*) Act Sanct. on the 8th of March. (*h*) Ibid. 589. (*i*) Ibid. p. 458.

Hiberniæ

Hiberniæ Insulæ. But another Writer of his Life begins: *S. Kynnicus de Genere Corcudaland* ab Aquilonali Parte Hiberniæ ortus fuit. Hujus Pater Poeta fuit famosus, qui Laidecus dicebatur, Mater vero Melda vocabatur. [The former of these Lives was collated for the Press by *Colgan* out of the M. S. of the Francisc. can Friers of *Kilkenny*, but is not yet published.] St. *Canic* died on the 11th of *October* 600.

The Writer of the Life of St. *Munnu*, otherwise called *Fintan*, begins thus: *Fuit Vir Vitæ venerabilis Nomine Munnu, de claro Genere Hiberniæ Insulæ, idem de Nepotibus Neil, cujus Pater vocabatur Tulcanus, Mater vero Feidelmia dicebatur.* He died on the 21st of *October* 635.

The Writer of the Life of St. *Colman-Ela* begins thus: *Fuit Vir Vitæ venerabilis Nomine Colmanus, Filius Beugne, de Nepotibus Neil, Hic de Nomine cujusdam Silvæ, que dicitur Ela, Augmentum Nominis accepit.* He died on the 26th of *September* 611.

The Writer of the Life of St. *Barr*, otherwise called *Finbarr*, first Founder and Bishop of the Church of *Cork*, begins thus: *Sanctissimus Dei electus atque dignissimus Pontifex Barrus de Gente Conacteorum de plebe* (*Sc*) *quæ Ibruin Ratha dicitur, ortus est.* St. *Barr* flourished in the Year 600, and his Festival is celebrated on the 25th of *September*.

The Writer of the Life of the Bishop St. *Æd* begins thus: *Sanctus Episcopus, Aidus. Filius Brichii, de Nepotibus Neil oriundus fuit.* He died on the 10th of *November* 589.

The Writer of the Life of St. *Albe* begins thus: *Albeus Episcopus, Virorum Momoniensium Pater beatissimus, et post S. Patricium secundus Patronus.* Another Author of his Life begins thus: *Helveus Episcopus beatissimus Hiberniæ Insulæ, alter Patricius, ex orientali parte Regionis, quæ Anyeliach dicitur, oriundus fuit.* St. *Albe* died on the 12th of *September* 527.

The Writer of the Life of the Abbot St. *Abban*, Contemporary with St. *Brendan*, who died on the 16th of *March*, or, as others say on the 27th of *October*, but in what Year I have not discovered. The Beginning of the Life was wanting in *Ware*'s Collections; [but it is supplied by *Colgan* (*k*) out of the M. S. of the Franciscan Friers of *Kilkenny*, and begins thus: *In occidentali Plaga totius Orbis est Insula posita, cujus Nomen Hibernia dicitur.*]

The Writer of the Life of St. *Kiaran* the younger, first Abbot of *Clonmacnois* begins thus: *Vir glorioſus et Vitæ Sanctissimus Queranus ex Patre Boetio, Matre Darerchâ ortus fuit.* He died on the 9th of *September* 549.

The Writer of the Life of St. *Flannan*, Bishop *Killaloe*, begins thus: *Fuit Vir Vitæ venerabilis Flannanus Nomine, cujus Vita, tanquam Lucerna ardens, per Charitatem lucens, per Fidei Virtutem, in Domo militantis Ecclesiæ emicuit.* [There is extant another antient M. S. Life of St. *Flannan* in the College of *Louvain*, beginning thus: *Flannus itaque ejusdem Theodorici Regis Filius.*] St. *Flannan* flourished Anno 639, under which Year it is said he was consecrated at *Rome* by Pope *John* IV.

The Writer of the Life of St. *Fursey* begins thus: *Fuit Vir Vitæ venerabilis Fursæus Nomine, nobilis quidem Genere, sed nobilior Fide.* [The Author of this Life is very antient, as being mentioned by *Bede* (*l*), but it is doubtful whether he were an *Irishman* or a *Frenchman.*] The Festival of St. *Fursey* is celebrated on the 16th of *February*.

The Writer of the Life of St. *Baithen*, Abbot of *Hy*, begins thus: *Reverendus Pater Baithinus ab Infantiâ suâ in Verbo Dei et Disciplinâ ab Abbate præclarissimo Columba diligenter institutus est.* He died on the 9th of *June* 599, in the 66th Year of his Age.

The Writer of the Life of St. *Finian*, Bishop, or (according to others) Abbot of *Clonard*, begins thus. *Fuit Vir Nobilis in* Hiberniæ *partibus Fintanus Nomine, originis lineam trahens de filio Rudraythi.* St. *Finian* died on the 12th of *December* 552.

(*k*) Ibid p. 610. (*l*) Eccles. Hist. cap. 19.

The

The Writer of the Life of St. *Colman*, Biſhop of *Dromore*, begins thus. *Beatiſſimus vir* Colmanus, Dromorenſis *Epiſcopus*, *Aradeorum gente fuit Oriundus*. He flouriſhed in the Year ſix hundred, and his Feſtival is celebrated on the ſeventh of *June*.

The Writer of the Life of St. *Berach* begins thus. *Inter Cætera quæ Dei plena potentia*, &c. [This Life is publiſhed by *Colgan* (*m*) from a M. S. of the Monaſtery of the Iſland of *All Saints*, who aſcribes it to *Auguſtin Magraidan*, a Writer of the 15th Century, of whom ſee before p. 87.] St. *Berach* flouriſhed in the Year 630 [and his Feſtival is celebrated on the 15th of *February*.

The Writer of the Life of St. *Molaiſi*, otherwiſe called *Laſerian*, Abbot of *Daim-Inis* or *Deveniſh* begins thus, *Poſtquam Divinâ gratiâ operante per S. Patritii prædicationem Infidelitatis tenebræ ab Inſulâ Hiberniæ ſunt depulſæ*. He died on the 12th of *September* 571.

The Writer of the Life of St. *Endè*, Abbot of *Aran*, begins thus, *Mirabilis Deus Omnipotens in Sanctis ſuis hunc Virum Sanctiſſimum* (*Sc*) *Endeum Abbatem, tanquam ſtellam perfulgidam huic mundo opaco tranſmiſit*. St. *Endè* flouriſhed about the Year 490.

The Writer of the Life of St. *Fechin*, Abbot of *Four*, begins thus, *Sanctus ac Venerabilis Abbas Fechinus, nobili Parentum Stemmate illuſtris, Patre Kelcharnano, Matre vero Laſreâ editus*. *St. Fechin* died of the Jaundice on the 20th of *January* 665; but the Author is not of any great Antiquity; for in that Book he mentions the Arrival of the *Engliſh* in *Ireland*. [This Life is publiſhed by *Colgan* (*n*) and aſcribed by him to *Auguſtin Magraidan* before-mentioned.]

The Writer of the Life of St. *Mochua Ballu* begins thus. *Clarus genere Vir erat Nomine Mochua, filius Lonand, ex Lugne Conactiæ trahens Originem. Mochua* died on the 24th of *December* 638, in the 90th Year of his Age. [*Bollandus* (*o*) and *Colgan* (*p*) have given another Life of this Saint, tranſlated from an antient *Iriſh* M. S. by *Philip O-Sullevan*, which begins thus, *Vir Sacer Cronanus, Mochua quoq; dictus*; but they differ from the former Life in the Age of *Mochua* and the Day of his Death.]

The Writer of the Life of St. *Tigernach*, Biſhop of *Cluana-eois* (now called *Clones* in the County of *Monaghan*) begins thus. *Venerabilis Preſul Tigernachus Regali ex progenie natus, Nepos Echachi Regis*. St. *Tigernach* died on the 4th or 5th of *April* 549 or 550.

The Writer of the Life of St. *Columb*, Abbot of *Tirdaglaſs* begins thus. *Sanctus Columba, filius Crimthayn Dictus, Nobili Laginienſium genere Ortus fuit*. St. *Columb* died in the Year 550. But the Writer of his Life gives us a truer Account of his Death, and places it in the ſame Year in which St. *Finian* of *Clonard* died (*viz.*) 552, *December* 13th.

The Writer of the Life of St. *Samthana*, Abbeſs of *Clonbrone*, begins thus, *Sancta et Venerabilis Virgo Samthana de Ultorum genere Originem duxit, cujus Pater Dyamranus, Mater vero Columba vocabatur*. She died on the 19th of *December* 739.

The Writer of the Life of St. *Boetius*, the Biſhop, begins thus. *Sanctus Pater et electus Dei Pontifex Boecius generoſis ortus Parentibus*. He died on the 7th of *December* 518.

The Writer of the Life of the Virgin St. *Athracta*, who flouriſhed about the Year 490. [*Colgan* (*q*) has publiſhed a mutilated Life of this Virgin out of a M. S. of the Iſland of *All-Saints*, which he has ſupplied both in the Beginning and End, and in ſome other Parts, out of an Anonymous Writer of the Life of St. *Patrick*, and other Places. It begins thus, *Seculo illo Sanctorum feraciſſimo*. St. *Athracta* flouriſhed, according to the laſt-mentioned Life, about the Year 470, and her Feſtival is ſolemnized in the Church of *Kil-Athracta*, in *Lugny*, according

(*m*) Act. Sanct. p. 340. (*n*) Ibid. p. 130. (*o*) Tom. 1. ad 1. Januarii. (*p*) Act. Sanct. p. 789. (*q*) Ibid. p. 277.

to domeſtick Writers on the 11th of *Auguſt*, but according to Foreigners on the 9th of *February*.]

We have beſides many Lives of the Saints of *Ireland in the leſſer Book of the Servants of God*, called *Sanctilogium*, written by *John* Vicar of *Tinmuth*, which were afterwards tranſcribed by *John Capgrave*, under whoſe Name they are extant, and were publiſhed *London* 1516. *John* of *Tinmuth* flouriſhed in the Year 1366. His Book is extant in M. S. in the Cotton Library. But I do not know whether we may with any Propriety call theſe Lives the Offspring of his own Brain. For it may be very well believed, that he copied them out of *Iriſh* Authors, or publiſhed them, having changed only the Stile. In that Book, beſides the Lives of St. *Patrick*, St. *Columb*, St. *Brigid*, St. *Piran* (who is the ſame which *Kiaran* the elder) St. *Brendan*, St. *Finan*, St. *Furſey*, and St. *Cuthbert*, (of whom before) are to be ſeen alſo the Lives of St. *Foilan*, St. *Indract*, and his Fellow Martyrs, St. *Tathey*, St. *Fiachre*, St. *Oſmanna*, St. *Modwenna*, St. *Benignus*, and St. *Columban*. But in the narrow Compaſs to which I have confined myſelf, I ſhall not take upon me to be deciſive either as to the Country of theſe Authors I have mentioned, or as to the Authors themſelves.

Of the Writers of IRELAND.

BOOK II.

CHAP. I.

Foreign Writers who [were educated, or] bore Offices in Ireland, *from the Year* 400, *to the Arrival of the* Engliſh *under King* Henry II. [*together with two who were Antecedent to the firſt of theſe Periods.*]

[FERGUS, the Son of *Ferquard*, King of *Ireland*, was the firſt King of the *Scots*, and whom ſome affirm to be born in *Denmark*, though many others make him a Native of *Ireland*. I ſhall not take upon me to ſettle the difference; but he flouriſhed A. M. 3678, and before *Chriſt* 292. He died, as *Geſner* from *Bale* ſays, in the Year aforeſaid; but *Leſley* ſays 305 Years before *Chriſt*; and is ſaid to have written,

Legum Politicarum. Lib. 1.

Joſina, the 9th King of *Scotland*, and one of the Succeſſors of *Fergus*, was by his Parents Permiſſion educated in *Ireland* among the Phyſicians and Surgeons of that Country, until he arrived to Man's Eſtate, whom he always held in great Eſteem. He died A. M. 3826, and 137 Years before *Chriſt*, according to *Bale*, but as *Leſley* ſays 161. He is ſaid to have written,

De Herbarum virtutibus et viribus. Lib. 1.]

Palladius the Biſhop arrived in *Ireland*, A. D. 431, being ſent by Pope *Celeſtin*, not only to propagate the Chriſtian Faith, but to extirpate the *Pelagian* Hereſy, which then began to ſprout in *Ireland*. Having taken ſome Pains in that Function for a ſhort Time, he died among the *Picts* upon his Return to *Rome*. *Proſper* of *Aquitain*, *Bede*, *Marian*, *Florence* of *Worceſter*, *Sigebert*, and others, ſay unde-

der that Year, *that* Palladius *was ſent by Pope* Celeſtin *to the* Scot's *believing in* Chriſt. It ſeems to me paſt Doubt, that by the *Scots* in this Paſſage, are not intended the *Scots* of *Albany*, but the *Iriſh*, who at that Time were generally known by the Name of *Scots*. *Nennius* (*a*), an antient Author (who flouriſhed A. D. 858, expreſly affirms "that *Palladius*, having left *Ireland*, paſſed into *Bri-* "*tain*, and there died in the Land of the *Picts*;" which is confirmed by *Joceline* (*b*) the Monk of *Furnes*. "The ſaid Pope (ſays he) had before him (ſpeaking "of St. *Patrick*) ſent another Doctor called *Palladius* into *Ireland* to preach the "Goſpel." and a few Lines after, "but the *Iriſh* gave no Credit to his Doctrine, "but oppoſed it with great Obſtinacy; upon which he departed from their "Country, and took a Journey towards *Rome*, but died in *Britain*, within the "*Pictiſh* Dominions." With theſe alſo agrees *John* (*c*), of *Tinmuth*; and the ſame may be likewiſe collected as well from the Life of St. *Patrick* written by *Probus*, as from *Proſper*, who was Contemporary with *Palladius*, and who in a Book written againſt *John Caſſian*, (whom he calls *Collatorem*) Cap. 4. ſpeaking of *Celeſtin*, ſays, "that having ordained a Biſhop for the *Scots*, "while he ſtudies to preſerve the *Roman Iſland*, i. e. *Britain* in the Catholick "Communion, he converted alſo a barbarous Iſland to Chriſtianity." In which Paſſage he plainly diſtinguiſhes that Iſland, to which *Palladius* was ſent, from *Britain*, of which modern *Scotland* is part. *Bale* confounds our *Palladius* partly with *Palladius* the *Gallatian* (who was Biſhop firſt of *Helenopolis*, and afterwards of *Aſpona*) and partly with *Palladius* Biſhop of *Amaſia*. See *Uſher*. (*d*) *Thrithemius* (*e*) and *Geſner* (*f*) have aſcribed to him a Book intitled,

De vitâ S. Johannis Chriſoſtomi. But that Book is the Work of *George*, Archbiſhop of *Alexandria*, and not of *Palladius*, as *Uſher* in the Place before quoted demonſtrates. *Bale* (*g*) adds (as it is thought out of his own Brain) that *Palladius* writ alſo

Contra Pelagianos. Lib. 1.
Homilias plures. Lib. 1.
Epiſtolas ad Celeſtinum. Lib. 1.

Beſides thoſe Tracts, which he had before publiſhed in Greek. Perhaps he means *The Lauſiac Hiſtory*, which is extant in *Latin* in the Appendix to the Lives of the Fathers. But that is a Work of *Palladius* the *Gallatian*, and not of our *Palladius*. He died among the *Picts* on his Return towards *Rome*, on the 15th of *December*, 431, the ſame Year in which he came to *Ireland*. This is the common Account. But in the Manuſcript Annals of *Inisfall*, he is ſaid *to have continued here one Year, and to have reſted in Chriſt in* Britain. Tirechan (*b*) ſuggeſts, *that he ſuffered Martyrdom there.* His Remains were at length in 1494, honourably tranſlated in a Silver Caſket to *Fordun* by *William Schews*, Archbiſhop of St. *Andrews*, as *Boetius* (*i*) ſays.

St. *Patrick*, after the Death of *Palladius*, was ſent by Pope *Celeſtin* to attempt the Converſion of the *Iriſh*. See a full Account of his Life, Vol. I. p. 3, *&c.* He writ, or is ſaid (*k*) to have written,

De tribus habitaculis, ſive de gaudiis Electorum, et pœnis Damnatorum, Lib. 1. which is extant in the 9th Tom. of the Works of St. *Auguſtin*, to whom ſome have aſcribed it, [as others have to *Fulgentius*, and others to St. *Patrick*. See *Cave*'s Eccl. Hiſt.] It begins thus, *Tria ſunt ſub Omnipotentis Dei nutu habitacula.*

Librum, qui Charta S. Patricii *dicitur, alias, de Antiquitate Avalonicâ*, which begins thus. *In Nomine Domini Noſtri*, Jeſu Chriſti, *Ego* Patricius *humilis Servunculus Dei, anno Incarnationis ejuſdem* 430 *(in alio Exemplari* 425*) in* Hiberniam *a Sanctiſſimo Patre Cæleſtino Legatus*, &c. This Piece is extant in the Bibliotheque of the Fathers, publiſhed at *Cologn* in 1618, towards the End of the 5th Tome. [It is alſo publiſhed at large by Sir *James Ware* among the Works aſcribed to

(*a*) De geſtis Britonum, M. S. (*b*) Vit. S. Patr. Cap. 25. (*c*) Vit. Patr. M. S. in Biblioth. Cotton. (*d*) Primord. cap. 16. p. 804. 4to. (*e*) De Script. Eccl. (*f*) Biblioth. Univ. (*g*) Cent. 14. Britan. Script. No. 7. (*h*) Vit. Patr. M. S. (*i*) Hiſt. Scot. Lib. 7. f. 128. b. (*k*) Boſton. Burienſ. de ſcriptor. Eccleſ.

St. *Pa-*

St. *Patrick*, *London* 1656, 8*vo*, from a Manuſcript Copy of *William* of *Malemsbury* on the Antiquities of the Church of *Glaſtenbury*, extant in the *Cotton* Library (*l*). Some Extracts out of it were alſo publiſhed by *John* of *Tinmuth* (*m*) and by *John Capgrave* (*n*), printed *London* 1516. It is certain there are many Marks of Impoſture in this Tract, and the Learned have looked upon it as a Work of a later Age for ſeveral Reaſons, 1*ſt*, It has no Reliſh of St. *Patrick*'s Stile, as is manifeſt, by comparing it with his indiſputable Works. 2*dly*, It is full of *Anglo-Saxon* Names, who did not come into *Britain* till the Year 449, ſuch as *Adelward*, *Wencreth*, &c. But 3*dly*, and principally, That the Æra of *Chriſt*'s Incarnation, which is found in it, was not in Uſe in the Age of St. *Patrick*. For though *Dionyſius Exiguus* A. D. 525 firſt mentions the Reducing the Cycle to the Year of the Incarnation of *Chriſt*, that People might be better acquainted with it, yet it afterwards remained a long Time in private Uſe with the Paſchal Cycle, and was not publickly received, as *Bucherius* (*o*) ſays, till about the Time of *Charles* the Great. *Joachimus Vadianus* (*p*) affirms, that he never ſaw the Year of our Lord in any antient Charters, of which he had ſeen many; and *Papebroch* (*q*) obſerves, that it was not uſed in Publick Inſtruments before the Ninth Age; with whom agree *John Aventin*, (*r*), and *Nicholas Vignier* (*ſ*) as to Epiſtles, Charters, and Imperial Diplomata, affirming, that in them the Year of the Incarnation was never introduced till the Reign of *Charles* the Groſs, who was elected Emperour *Anno* 882. But it ſeems probable to have been introduced into *England* earlier than it was uſed in *France*, or the Empire, and yet not long before the Eighth Century; and the firſt Publick Acts we find it applied to were thoſe of Councils, as in that of *Becanceld*, under King *Withred* Anno 614; and yet the ſame King did not uſe it in the Years of his Reign. So in the Council of *Celicyth* (*t*) held *A. D.* 816, every Biſhop was required to take an Account of the Year of our Lord. And the like appears by ſome Charters in *Ingulphus*. Correſponding Inſtances about Councils, eſpecially in the Eighth and Ninth Centuries, are produced by *Mabillon* (*u*), who thinks that *Bede* was the firſt who brought it into Hiſtorical Uſe, and that could not be before the Year 725, when he began to write his Hiſtory. From all which it appears, that there is no Colour for the Charter of St. *Patrick*, which reckons from the Incarnation near one hundred Years before *Dionyſius Exiguus* introduced that Way of Computation. It is ſtrange, that the Jeſuit *Alford* (*w*) ſhould ſay, that he found no Exception againſt the Credit of that Charter, ſince even *Capgrave* mentions it with Suſpicion, and his own Brethren *Henſchenius* and *Papebrochius* (*x*) deride his Simplicity for believing it; and among other Arguments againſt this Charter, they produce that of the Account given in it of Indulgences, which Name they confeſs was not uſed for the Relaxation of Pennance till the Eleventh Century, a competent Time after the Date of this Charter. Mr. *Creſſy* (*y*) indeed would evade the Weight of this Argument by affirming, that every Biſhop or Pope, as Chief, had always a Power to relax Pennance; yet though that were granted, it does not anſwer the Queſtion, which is, Whether the Name, *Indulgences*, was then applied to ſuch a Senſe, as this Charter uſes it in, which the learned Jeſuits before mentioned, deny. Add to this, that St. *Patrick* is introduced in that Charter, ſaying, that he obtained from *Celeſtine* twelve Years of Indulgences, which being underſtood of *Glaſtenbury*, implies a manifeſt Impoſſibility. For St. *Patrick* is ſaid to have retreated thither towards the End of his Life, and *Celeſtine* died ſoon after the Commencement of St. *Patrick*'s Miſſion. From all which Arguments, the Impoſture of this Charter is paſt Contradiction manifeſt.

(*l*) Sub Veſpaſian. P. 2. (*m*) Vit. S. Patr. (*n*) Nova Legenda. (*o*) Belg. Roman. Lib. 2. Cap. 8. No. 4. (*p*) Rerum Aleman. Tom. 3. Lib. 2. p. 32. (*q*) Propyl. ad Tom. 2. §. 102 (*r*) Annal. Boiorum. Lib. 4. p. 461. (*ſ*) Chron. Burgund. ad ann. 885. (*t*) Spelm. Concil. p. 330. cap. 9. (*u*) De re Diplom. Lib. 2. cap. 2 p. 17. §. 23. No. 15. (*w*) Eccleſ. Hiſt. (*x*) Act. Sanct. Vit. S. Patricii ad. 17 *March*. Prologom, §. 10. No. 72. (*y*) Ch. Hiſt. of *Britain*.

St. *Patrick*

St. *Patrick* writ alſo,

Confeſſionem ſuam, [called by ſome *Itinerarium Confeſſionis*, Lib. 1.] which is extant in Manuſcript in the Library of the Cathedral Church of *Salisbury* in *England*, beginning thus, *Ego Patricius Peccator*.

Epiſtolam (z) commonitoriam ad Coroticum (alias) Cereticum, which is extant in Manuſcript in the ſame Place, [and is publiſhed by *Ware*.]

Regulam (a) Monaſticam.

Proverbiorum (b). Lib. 1. In *Iriſh*.

De abuſionibus Sæculi. Lib. 1. [This ſeems to be the Treatiſe which is extant in the Works of St. *Auguſtin (c)* and intitled, *de 12 abuſionum gradibus*, beginning thus, *Primus abuſionis gradus eſt, ſi ſine bonis operibus Sapiens et Prædicator fuerit*, &c.]

De ſuis propriis geſtis et vitâ. Lib. 1. [which a Writer of his Life, ſaid by *Colgan (d)* to be St. *Eleran* the Wiſe, quotes in theſe Words, "*Sicut in libro*, &c. "as St. *Patrick* ſays in the Book which he himſelf writ of his Life and Conver-"ſation." But this ſeems to be the ſame Piece which is before mentioned under the Name of his Confeſſion; at leaſt they both begin with the ſame Words.]

There are extant, *The Canons of a Synod*, convened by him; and *of another* by him *Auxilius* and *Iſſerninus*, in *Spelman*'s *Britiſh* Councils. And of theſe, and other Canons (which perhaps are loſt) is *Jocelin (e)* to be underſtood in that Paſſage, wherein he aſſerts, "that St. *Patrick* writ a large Volume called, *Canon Phadruig*, i. e. *the Canons of* Patrick.

Giraldus Cambrenſis (f) takes Notice alſo of *a Prophecy of St.* Patrick *relating to the Affairs of* Ireland.

There is alſo handed about, beſides *a Teſtament under his Name, a compleat Volume of Dialogues, relating to the Affairs of* Ireland, written in the *Iriſh* Language, in which St. *Patrick*, *Coiltius* and *Oiſenus* are introduced diſcourſing together. But the Piece is certainly the Work of a later Age: [as appears not only from the Stile, but from this Circumſtance, that *Coiltius* and *Oiſenus* flouriſhed in the Reign of *Cormac Ulfadha*, K. of *Ireland*, who mounted the Throne, *A. D.* 254, too early to leave Room to ſuſpect, that they could be Contemporaries with St. *Patrick*.]

Bale adds, that St. *Patrick* writ the following Books, (*viz.*)

Odæporicon Hiberniæ. Lib. 1.

Hiſtoriam Hiberniæ *ex Ruano*. Lib. 1.

De futurâ Electorum vitâ. Lib. 1. Which I take to be the ſame with the forementioned Treatiſe, *de tribus habitaculis*.

Abjectoria Numero 366, called by *Nennius*, *Abgetoria* 365, or more.

Sermonum. Lib. 1. One of his Sermons was formerly preſerved in the Library of the Monaſtery of *Sion*, in *Middleſex* in *England*, as appears from the Catalogue of the Books of that Monaſtery; but it ſeems it is not now extant.

Ad Avalonicas Incolas Epiſtolam; which perhaps is the ſame Work called before, *the Charter of St.* Patrick, [and the ſame alſo which others aſcribe to him under the Title of, *De Antiquitate Avalonica*. Lib. 1.]

Ad Hibernienſes *Eccleſias, et ad ſuos* Britannos *Epiſtolas plures*. An anonymous Writer of his Life in Three Books mentions his *Epiſtles*.

What is to be underſtood by *Abjectoria* or *Abgetoria* before mentioned may be learned from *Tirechan*, an antient Writer of the Life of St. *Patrick*, not yet publiſhed, by comparing the following Paſſages together. "He baptized Men daily (ſays that Writer, ſpeaking of St. *Patrick*) and read to them Letters and "*Abgatorias*." Again, "He alſo founded the Church of *Icarrigdagri*, and another Church called, *Ininruig-Thuaithe*, and writ *the Elements* for *Cerpan*." And afterwards, Lib. 2, he ſays thus. "And behold, a certain Man came to them, "called *Mac-Dregin*, with four Sons who were Gentiles, and he beſought *Patrick* "to give him the Baptiſm of God; and *Patrick* bleſſed him with his Sons, and "he choſe one Son from among the reſt, whoſe Name was *Erca*, and he writ

(z) Jocel. vit. Patr. cap. 150. (a) Ibid. cap. 165, 167, 174. (b) Ibid. cap. 185. (c) Tom. 9. p. 395. (d) Trias Thaum. p. 35. cap. 16. (e) Vit. Patr. cap. 185. (f) Hib. Expugn. Lib. 2. cap. 32.

" for him *the Elements*, and he bleſſed him with the Bleſſing of *P. S.*" (perhaps Preſbyteri, of a Prieſt.) Alſo, after he had baptized one *Hinu*, " He writ " for him (ſays *Tirechan*) *Abgatorias*, and bleſſed him with the Bleſſing of a Bi- " ſhop." From whence, I think, it is apparent, that the *Abgetoria* of *Nennius* (which *Bale* in a Miſtake calls *Abjectoria*) ſignify no more than the *Alphabet*, or Elements of Words, which St. *Patrick* writ and taught, and that *Bale* and his Followers were much out in enumerating theſe *Abjectoria* among the Works of St. *Patrick*. [And this Interpretation of *Tirechan* will admit of no Doubt, when it is conſidered, that the Name of the *Abcedarium* or *Alphabet* in *Iriſh* is *Aibgbitter*, from whence that Writers *Abgetoria* was in *Latin* formed; which Word *Aibgbitter* ſeems to have been in St. *Patrick*'s Time firſt introduced into the *Iriſh* Language by a Corruption from the *Abcedarium* of the *Latins*, the more antient Name of the *Iriſh* Elements being *Bethluiſnon*, as before (*g*) is obſerved.

Other Works are aſcribed to St. *Patrick*, as (beſides the *Regula Monaſtica* before mentioned)

Regulam aliam, *Rieguil Prointige* Patrick *dictam*, i. e. *Regulam Refectorii S.* Patricii *vulgo Nuncupatam*, which we are informed (*h*) was in the Poſſeſſion of *Fingen Mc Carthy* Anno 1647. But whether it be different from the *Monaſtic Rule* aforeſaid, I will not take upon me to ſay.

Hymnum, qui Lorica S. Patricii *Appellatur*; of which the Author (*i*) of the Tripartite Life of that Saint, aſcribed to St. *Evin*, has this Paſſage. " *Tunc* " *vir Sanctus compoſuit illum Hymnum*, &c. Then this holy Man compoſed that " Hymn in *Iriſh*, commonly called *Feith fiadha*, (*A*) and by others, *Lorica Pa-* " *tricii*, the Breaſt-plate of *Patrick*, which from that Time was held in high " Eſteem by the *Iriſh*; becauſe it was thought, and proved by repeated Experi- " ments, that it preſerved thoſe, who devoutly recited it, from all imminent " Dangers both of Soul and Body."

Unum grande opus de Hiberniæ *Antiquitatibus, et Sanctionibus Legalibus.* This Work is mentioned in the Annals of the four Maſters under the Year 438, when it is ſaid to have been compoſed; and is uſually called *the great Antiquity*. The Authors who are ſaid to have contributed their Labours in compiling this Work, *are Loegarius*, *Corcus* and *Darius*, three Kings, *Patrick*, *Benen*, and *Carnech*, three Biſhops, and *Roſſius*, *Dubthach*, and *Fergus*, three Antiquaries, according to this antient *Iriſh* Diſtich.

Laogaire, Corc, Daire dur, *Patrick*, *Benen*, Cairneach eois
Roſs, *Dubthach*, *Fargus*, go feib, naoi Sailge Sein Seanchuis moir
Laogaire, *Corc*, *Daire* the Hardy, *Patrick*, *Benen*, *Carnech* the Juſt.
Roſs, *Dubthach*, *Fergus*, (a good Thing) are the Nine Authors of the great Antiquity.

Yet after all it is probable enough, that the former Part of this Work, called *Hiberniæ Antiquitates*, is the ſame with the *Hiſtoria* Hiberniæ *ex Ruano*, and the latter Part, intitled, *de Sanctionibus Legalibus*, is the ſame with *the Canons of St.* Patrick, both before mentioned.— And thus much of the Works of St. *Patrick*.]

St. *Secundin*, or *Sechnal* the Biſhop, commonly called St. *Schaglin*, was the Son of *Reſtitutus*, a *Lombard*, and *Darerca*, St. *Patrick*'s Siſter. He writ, the ſame Year he died, following the Order of the Alphabet,

Hymnum in Laudem S. Patricii. Beginning thus
Audite omnes amantes Deum Sancta merita
Viri in Chriſto beati, Patricii Epiſcopi.

This Hymn is mentioned by *Jocelin* (*k*) of *Furnes*, [and *Colgan* (*l*) hath publiſhed it at large.] He came into *Ireland* about the Year 439; under which we meet with this Paſſage in the Annals of *Ulſter*. Anno 439 *Secundus* (or *Secundinus*)

(*g*) Antiq p. 21. (*h*) Trias Thaum. p. 214. (*i*) Ibid. p. 126. (*k*) Vit. Patr. cap. 177. (*l*) Trias Thaum. p. 211.

(*A*) *Feith-fiadha*, ſignifies an Aſſembly of Deer, from a ridiculous Story told by the Author of the Tripartite Life, and by *Jocelin*, (*viz.*) That St. *Patrick* and his Companions, being Way-lay'd by K. *Læogair*, appeared in the Shapes of a Herd of Deer, and ſo eſcaped; from whence St. *Patrick* compoſing the Hymn at that Juncture, gave it the ſaid Name.

dinus) *Auxilius* and *Iſerninus* are ſent with an Epiſcopal Character into *Ireland* "in aid of *Patrick*." He died on the *27th* of *December* 448 at *Dunſhaglin* (a Village in the Dioceſe of *Meath*, ſo called after his Name) and was buried there in his own Church in the *75th* Year of his Age. The Reader may find a fuller Account of him in *Jocelin (m)*.

St. Mæl, a *Briton*, Nephew to St. *Patrick*, and firſt Biſhop of *Ardagh* (of whom See an Account Vol. I. p. 247.) Writ a Book

De virtutibus & Miraculis S. Patricii tum viventis.

Luman, a *Briton* alſo like St. *Mæl*, and Nephew to St. *Patrick*, by his Siſter *Tygridia*, was Biſhop of *Trim* in *Meath*, and writ, as appears from *Jocelin*.

Acta avunculi ſui Patritii.

I have not been able to diſcover the time of his Death; but his feſtival is celebrated on the *11th* of *October*. See *Jocelin* Chap. 39, 50, 51, 52.

Another Nephew of St. *Patrick*, called *Patrick*, writ the Life of his Uncle. "He, ſays *Jocelin*, after the deceaſe of his Uncle, returned to *Britain*, and "died there, and was buried honourably in the Church of *Glaſtenbury*."

Gildas Albanius (whom *Bale* calls the Diſciple of St. *Patrick*) was deſcended from a Royal Stock among the *Britons*; yet having preached the Goſpel for a time in *Ireland*, and governed the Academy of *Armagh*, as ſoon as he underſtood that his Brother *Howell* was ſlain by King *Arthur* in Battle, he returned into *Britain*, and made his Peace with the King about the Year 508. [and became his Chaplain] He was then perſuaded by the Abbot *Cadoc* to open a School in the Abby of *Lhancarvan*, from whence the Year following he withdrew to the Iſland of *Echni*, which he ſoon after forſook, being terrified by the Incurſions of the Pirates of the Iſlands of *Orkney*, and from thence betook himſelf to *Glaſtenbury*, near which he founded a Church on the Banks of the River *Ax*, and dedicated it to the Holy Trinity, where he ſpent the Remainder of his Life in Solitude. [He is called in the Prophecies of *Merlin*, *the Preacher of* Ireland, from his great Succeſs in converting Numbers in that Country to Chriſtianity.] He died on the *29th* of *January* 512, and his Body was conveyed to *Glaſtenbury*, and there buried. He writ, according to *Bale (n)*.

Commentarios Evangeliorum. Lib. 1.
De primis Habitatoribus Inſulæ. Lib. 1.
Verſus Vaticiniorum. Lib. 1. Beginning, *O Rabiem Britonum quos.*
De Sexto Cognoſcendo. Lib. 1. Beginning, *Ter tria luſtra tenent.*
Super eodem Sexto. Lib. 1. Beginning, *Cambria Carnarvan, Angl.*
Regum Britannorum Hiſtoriam. Lib. 1.
De Victoriâ Aurelii Ambroſii. Lib. 1.
Acta Germani & Lupi. Lib. 1.

And many other Pieces. He is ſaid to have left in the Abby of *Lhancarvan* a Book of the four Evangeliſts copied in his own Hand Writing; from whence, I ſuppoſe, *Bale* thought it a ſufficient Foundation to make him the Author of the ſaid *Commentaries*. *Buchanan (o)* makes this Remark on the Prophecies aſcribed to our Author. "The Prophecies (ſays he) which are handed about "under his Name, are ſo ridiculous in their Words and Sentences, and ſo im-"methodical and unpoliſhed in the whole Scheme of their compoſure, that in-"deed no Man in his right Senſes can believe *Gildas* to be the Author of them." *Geofry* of *Monmouth (p)* quotes the Books *of the Victories of* Aurelius Ambroſius, and *of the Miracles of* St. German *and* St. Lupus in his Hiſtory, and they ſeem to have been extant in his time. He alſo ſays *(q)* that *Gildas* tranſlated *the Molmutian Laws* out of *Britiſh* into *Latin*; but that King *Alured* tranſlated them into *Engliſh*.

Moctæus [called by *Jocelin*, *Moccheus*,] *a Briton, forſaking his Country and Parents, travelled into* Ireland *for the Sake of the Lord*, and being in the Life

(m) Vit. Patr. cap. 176, 177. *(n)* Cent. 1. No. 50. *(o)* Rer. Scot. Lib. 5. ſub. Conſtantino. 1mo. *(p)* Lib. 2. cap. 1, & Lib. 3. cap. 2. *(q)* Lib. 1. cap. 18.

Time

Time of St. *Patrick* made Biſhop of *Lude* or *Louth* he governed that See to the Year 535 or 534, (*r*) in which he died on the 19*th* or 20*th* of *Auguſt*. From hence the Reader may diſcover *Jocelin*'s (*s*) groſs Error, who ſays, *that the Life of* Moctheus *was lengthened out to three Hundred Years by the Sentence of St.* Patrick *for his Incredulity*. [and *Colgan* (*t*) labours hard to ſhew, that the Account of *Jocelin* and others, was built on a Miſtake in ſome antient Verſes in *Iriſh* aſcribed to St. *Columb*, and that the Paſſage in them ought to be read 100 inſtead of 300 Years.] He was *that holy Proſelite* Briton, *the Diſciple of the Biſhop St.* Patrick, whom *Adamnanus* (*u*) relates to have propheſied of St. *Columba*; but in the printed *Adamnanus* his Name is corrupted into *Maueteus*. He writ *An Epiſtle*, which bears this Inſcription (*w*) *Mauſteus Pectator, Preſbiter, S. Patricii diſcipulus, in Domino Salutem*, &c. and according to *Bale* (*x*), *Prognoſtica Nativitatum*. He ſeems alſo to have been the Author of ſome other Tracts. For I am of Opinion he is the ſame Perſon, whom I find thus quoted in the Annals of *Ulſter*. " Anno 471. *Præda prima Saxonum* " *de Hiberniâ, ut alii dicunt, iſto anno deducta eſt, ut Maſteus docet. Sic in* " *Libro Cuanach inveni.—In the Year* 471 *the firſt Prey of the* Saxons *was, as* " *ſome affirm, taken out of* Ireland *that Year, as* Macteus *teaches. So I find it* " *in the Book of Cuanach.*" *Bale* and his followers miſerably confound this *Moſteus* with *Bachiarius*, whom *Gennadius* (*y*) mentions, and whoſe *Epiſtle to* Januarius, *touching the receiving of lapſed Perſons into the Church*, is yet extant (*z*) *Demſter* (*a*) forges a Story out of his own Brain, that *Bacchiarius* ſurnamed *Macceus* writ, *ad Leonem* 1. *Papam pro peregrinatione*. Lib. 1. See *Colgan* (*b*).

Machutus or *Maclovius*, a *Briton*, Diſciple to St. *Brendan* of *Clonfert*, and the Companion of his Travels, flouriſhed in the Year 550. Having at length forſaken *Ireland*, he paſſed over to *Aletha* or *Aletum* (as it is called in the antient Notitia of the *Roman* Empire) in *Aremorick Britain*. The former Name of this Town hath been antiquated (*c*) for many Ages, and from its Patron has taken up the Name of *Maclovium*, and is commonly called St. *Malloes*. Having preſided over this Biſhoprick fourty Years, he was driven out of it by his own Citizens, and betook himſelf to *Xaintes*, where he was honourably received by *Leontius* Biſhop of that See, and in ſome Years after died in a very advanced Age, being upwards of 100 Years Old. He was a Man of great Learning (ſays *Bale* (*d*)) and is ſaid to have left behind him.

Quaſdam Epiſtolas.

But *Dempſter* (*e*) from his own fancy adds, that *Machute* writ

De fortunatis Inſulis. Lib. 1.

Epiſtolas ad Britannicas Eccleſias. Lib. 1.

Epiſtolas ad Brendanum. Lib. 1.

Ordinationes ſuæ Eccleſiæ.

And he affirms that the latter of theſe Works was to his time preſerved at St. *Malloes* in *Aremorick Britain*.

Some dream that *Machute* was an *Iriſh* Man; but indiſputably they are miſtaken. *Hugh Kirkſted*, a Ciſtertian Monk (who flouriſhed in the Year 1220) calls him *Machittus, a Monk and Biſhop of* Ireland, *who is there reported to have raiſed a Giant from Death, whom he baptiſed, and that he attended* Brendan *in his Navigation for ſeven Years*. In which Paſſage perhaps *Machutus* is to be placed inſtead of *Machittus*. *Sigebert* of *Gemblones* affirms (*f*), *that he was born near the Coaſts of the* Britiſh *Seas, that his Father's Name was* Guent, *that he was an Earl, and Founder of the City of* Guent-Caſtle. I am of Opinion it was this Paſſage that induced *David Camerarius* (*g*) to think, " that *Machute* was " born of noble Parents in *Scotland*, that his Father was Earl of *Guin-Caſtle*, " and his Mother a Counteſs called *Darnall*." But the Truth of this I leave to the Judgment of others.

(*r*) Annal. ult. (*s*) Vit. Patr. cap 135. (*t*) Act. Sanct. Append. ad vit. Mochthei. p. 734. (*u*) In 2. Prefat. ad vit. S. Columb. (*w*) Annal. Ult. ad an. 534. (*x*) Cent. 1. No. 46. (*y*) Catal. viror. Illuſtr. (*z*) In Bibl. vet. Patrum Tom. 3. (*a*) Hiſt. Eccl. Scot. Lib. 2. No. 162. (*b*) Act Sanct. p. 736. (*c*) Molan. Natal. S. S. Belgii ad 15. Nov. (*d*) Cent. 1. No. 56. (*e*) Lib. 12. No. 831. (*f*) Vid. Surius ad 15 Novembris. (*g*) De Scot. fortit. Lib. 3. cap. 198.

Gildas

Gildas Badonicus (of *Bannesdown*) passed out of *Britain* into *Ireland* about the Year 566, upon the Invitation of *Amirach* (by some called *Aumere* and *Ainmerich*, the Son of *Setnai*) King of *Ireland*. But having preached the Gospel there only a short time, and his Patron K. *Amirach* being Slain Anno 568 or 569, he returned to his own Country, and died the Year following (*b*) in the fiftieth of his Age. He writ, according to *Bale*,

De Excidio Britanniæ. Lib. 1, beginning, In hâc Epistola quicquid.
In sui temporis Clerum. Lib. 1, beginning, Britannia habet Sacerdotes.
Conciones Mordentes. Lib. 1, beginning, Esaias Propheta dicit, væ vobis.
Historiam Quandam. Lib. 1, beginning, Alboinus Longobardorum Rex.
De Immortalitate Animæ. Lib. 1.

And some other Treatises: But here it is necessary to observe, that the second Treatise above mentioned, which *Bale* (according to his usual Custom) has ascribed to *Gildas*, is not any distinct Work, but only a Part of that Querulous Book written by him *on the Destruction of* Britain. *Ponticus Virunnius* (*i*) says, that *Gildas* writ,

Quosdam Libros Epigrammaton, and, *Poema Cambren dictum*; and in the End of that Book plainly distinguishes him from the other *Gildas* called *Albanius*, who writ *de Victoriâ Aurelii Ambrosii*. *Bale* (*k*) ascribes these Poetical Pieces to one *Gildas* a *Welshman* (whom I take to be a Creature of his own Fancy) and affirms that he flourished *A. D.* 60. Yet I cannot but be of Opinion, that this *Gildas Badonicus* was the true Father of them. The most learned *Usher* (*l*) makes it plain, that *John Philip Pareus*, and others, have erroneously ascribed to this *Gildas* the Comedy called, *Aululария*, or the *Querulous*, which has been also falsly fathered on *Plautus*. [There are also said (*m*) to be extant of his, *some Fragments* inserted in the old Book of Canons of sixty-six Titles in the Cotton Library.]

The Author of his Life confounds this *Gildas* with *Gildas Abbanius* before mentioned. p. 311; and *John Molanus* in his Martyrology observes, that his Festival is celebrated on the 28th of *January* in *Britain*.

Bede (*n*) tells us, "That Bishop *Aigilbert*, a native of *France*, abode a consi-
"derable Time in *Ireland* for the Sake of Studying the Scripture; that from
"thence he passed into *England*, and was for a Time Bishop of the *Gevissi* or
"*West-Saxons*; that he afterwards returned to *France*, and was made Bishop of
"*Paris*, and that he died there in a very advanced Age." *Bale* (*o*) says (but from what Authority I cannot find out) that the Abbess *Hilda* wrote against him *pro veterum rituum Observatione*. Lib. 1. Perhaps this gave a Handle to *Dempster* to invent, that *Aigilbert* writ, *De errore Paschalis celebrandi corrigendo magnum Volumen*. It is certain, *Bede* does not say one Word of either of these Books; and yet he very copiously handles (*p*) the Disputes of the Synod held in *Hilda*'s Abbey of *Whitby* in the Year 664, upon the Subject of the Paschal Feast, and Ecclesiastical Tonsure; at which Synod *Hilda* and *Aigilbert* himself assisted.

Bede (*q*) likewise shews, "that *Egbert*, a noble *Englishman*, retired into *Ire-
"land* for the Sake of Studying the Scriptures; that from thence he passed over
"to the Island of *Hy*, and there died on *Easter-Sunday* the 24th of *April* 729, in
"the 90th Year of his Age, having first taught the Monks of *Hy* to celebrate
"*Easter* after the Apostolical Manner." He writ acccording to *Bale* (*r*).

De ritibus Catholicorum. Lib. 1.
De Paschali Observatione. Lib. 1.
Conciones varias. Lib. 1. and some other Tracts. But we have only *Bale*'s Word for this.

Willibrord, an *Anglo-Saxon*, Archbishop of *Utrecht* in *Holland*, "was educa-
"ted (says *Alcuin* (*s*)) twelve Years in *Ireland*, among Masters of the greatest
"Reputation both for Piety and Divinity, being intended for a Preacher to
"many People." And in the beginning of the second Book is this Passage,

(*b*) Annal. Ult. (*i*) In Libr. 4to. Britannicæ Histor. (*k*) Script. Britan. Cent. 1. No. 24. (*l*) Primord. p. 557, & 1143. (*m*) Ibid. p. 557. (*n*) Eccl. Hist. Lib. 3. cap. 7. (*o*) Cent. 1. No. 80. (*p*) Eccl. Hist. Lib. 3. cap. 25. (*q*) Ibid. Lib. 3. cap. 27. & Lib. 5. cap. 23. (*r*) Cent. 1. No. 91. (*s*) Vit. Willibrord. Lib. 1.

Venerat occiduis quidam de finibus Orbis,
Vir virtute potens, divino plenus Amore,
Ore Sagax, et mente vigil, et fervidus actu,
Ad te, temporibus Pippini, Francia Fælix:
Quem tibi jam genuit fæcunda *Britannia* Mater,
Doctaq; nutrivit ſtudiis ſed *Hibernia* Sacris,
Nomine *Willbrordus*.——

He writ, according to *Bale* (*t*),

De ſuâ Peregrinatione. Lib. 1.
Eccleſiaſticos Canones. Lib. 1.
Homilias quoq; et Epiſtolas plures.

He died, according to *Gaſpar Bruſchius* (who erroneouſly makes him an *Iriſhman*) A. D. 739, or, according to others, 736, in the eighty-firſt Year of his Age, and was buried in the Monaſtery of *Epternach*, of which he was himſelf the Founder. His *Teſtament* is extant in *Scribanius*'s Account of *Antwerp*, and in *Miræus*'s Notitia of the Churches of the Low Countries. *Dempſter* and *Camerarius* rank him among the *Scots*: But without Queſtion they are miſtaken.

One *Gildas* flouriſhed in the Year 820. "Though born in *Wales*, yet he "had for his Father an *Iriſh Scot*, and proſecuted his Studies alſo in that Coun-"try," as *Bale* (*u*) tells us out of *Leland*. He writ, according to the ſaid *Bale* and his followers,

Breviarium Gildæ. Lib. 1. beginning, a principio Mundi uſq; ad Diluvium.
De Mirabilibus Britanniæ. Lib. 1, beginning, Primum Miraculum eſt ſtagnum.
De primis Habitatoribus. Lib. 1.
De Rege Arthuro. Lib. 1.
De Sepulchro ejus incognito. Lib. 1.
De eſſe periculoſo. Lib. 1.
De Milite Leonis. Lib. 1.
De Milite Quadrigæ. Lib. 1.
De Percivallo et Lanciloto. Lib. 1.
De Galguano et aliis. Lib. 1.

And many other Works. Thus far *Bale*.

But "the firſt (*w*) of theſe Works is manifeſtly the ſame Tract, which in more "authentick Copies is aſcribed to *Ninius* the *Britain*." "His Book (*x*) *De* "*Computo*, conſiſting of ninety-nine Chapters, is alſo extant in Manuſcript in "the *Cotton* Library," which he dedicated to *Raban* the Monk, who was afterwards Abbot of *Fuld*. I muſt obſerve alſo here, that the ſaid Book *de Arthuro Rege*, of which *Bale* makes him the Author, is, as it ſeems, more juſtly to be aſcribed to the firſt *Gildas*, as *Giraldus Cambrenſis* (*y*) ſhews. "But of *Gildas* "(ſays he) who inveighed ſo bitterly againſt his own Nation, the *Britons* ſay, "that he was provoked to write ſuch Invectives by an Offence he took at King "*Arthur* for killing his Brother, the Prince of *Albany*; and for that Reaſon, "they ſay, being informed of his Brother's Death, he threw ſeveral excellent "Books, which he had writ on the Actions of King *Arthur*, and the Praiſes of "his Nation, into the Sea. For which Reaſon one finds nothing expreſsly "ſaid in any authentick Writers of ſo great a Prince." Thus far *Giraldus Cambrenſis*.

John Paparo (*z*), a *Roman* by Birth, and Cardinal Prieſt under the Title of Cardinal of St. *Laurence* in *Damaſo*, was ſent Legate by Pope *Eugene* the IIId into *Ireland*, and carried with him four Palls, which in a Synod held in *March* 1152, he delivered to the four Archbiſhops (*viz.*) *Armagh*, *Dublin*, *Caſhell* and *Tuam*. Authors do not agree as to the Place where this Synod was held; ſome ſay in the Abby of *Mellifont*, others in a Place called *Mell*, and others at *Kena-*

(*t*) Cent. 2. No. 5. (*u*) Cent. 2. No. 2. (*w*) See Uſher's Sylloge of Epiſtles. p. 134.
(*x*) Ibid. (*y*) De Illaudabilibus Cambriæ. cap. 2. (*z*) Alph. Ciaconius vit. Pontif. Roman.

nuſe

nuſe or *Kenlis* (now called *Kells*) in *Meath*. I find the Titles of the Canons (*a*) promulged in the ſaid Synod, (*viz.*)

1. *Contra Symoniam et Uſuram.*
11. *De Decimis dandis.*

[*Ware* has here inſerted the Names of the Biſhops who aſſiſted at the ſaid Synod; but as they are printed before in the preparatory Matter to my firſt Volume, I judged it ſuperfluous to repeat them again.]

In this Synod a certain Number of Suffragan Biſhops was ſubjected and aſſigned to each Archbiſhop. Upon breaking up of the Synod the Cardinal returned to *Rome* by the Way of *Scotland* (*b*). He writ, if we may give Credit to *Dempſter* (*c*).

Ad Eccleſias Scoticas. Lib. 1.

John Alan, Archbiſhop of *Dublin*, makes this Remark in his Regiſtry, "that "while *Paparo* was in *Ireland*, he had a Contribution of Subſidies from the "Churches of the ſeveral Provinces, *i. e.* the hundreth Part of every Benefice."

Gilbert, a Ciſtertian Monk of the Abby of the B. V. of *Lude* in *Lincolnſhire*, paſſed into *Ireland* at the Command of *Stephen*, King of *England*, with *Owen*, an *Iriſh* Soldier. "There they began to erect a Monaſtery, and lived "in it together two Years and a half. *Gilbert* was Steward of this Monaſtery "within Doors, and the Soldier was Governour and a careful Manager of every "thing Abroad, and withal a moſt faithful Interpreter." This *Gilbert*, who was afterwards Abbot of *Baſingwork* in *Flintſhire*, writ,

Oeni viſionem in Purgatorio Patricii, as appears from *Wendover* (*d*). "But "(ſays he) by the Induſtry and Diligence of this Monk, the Experience of this "Soldier was reduced into Writing." He lived in the Year 1152. See more of him in *Roger Wendover* above quoted, whoſe Hiſtory down to the Year 1235 we have in the printed *Matthew Paris*, to whom it is falſly aſcribed.

(*a*) Anon. M. S. (*b*) Johan. Hagulſtad. (*c*) Hiſt. Eccl. Sect. Lib. 15. No. 1024.
(*d*) In Steph. Rege.

CHAP. II.

Engliſh *and* Welſh *Writers, who Flouriſhed in* Ireland, *from the Time that King* Henry *the Second obtained the Dominion of that Iſland, to the Year* 1300.

GIRALD BARRY, commonly called *Cambrenſis* (and whom ſome erroneouſly call *Sylveſter Girald*) was born in *Pembrokeſhire*, of a noble Family. "His Father's Name was *William de Barry*, his Mother's, *Angareth*, the "Daughter of *Neſta*, who was the noble Daughter of *Rees*, Prince of *South-*"*Wales*, the Son of *Theodore*;" which is the Account he himſelf (*a*) gives of his Family. He was firſt made Archdeacon of *Brecknock* by his Uncle *David*, Biſhop of *Menevia*, (St. *David*'s) and afterwards Archdeacon of St. *David*'s. In 1185 he was ſent into *Ireland* by King *Hen.* IId, in Quality of Secretary to his Son *John*, who made him an Offer of the Biſhopricks of *Ferns* and *Leighlin*, or one of them, being both at that Time vacant. But he refuſed them, and made it his whole Study to collect Materials for writing his *Topography of* Ireland (or his Treatiſe on the Wonders of *Ireland*) and his *Vaticinal Hiſtory of the Conqueſt of that Nation.* He began theſe Works during his Abode in *Ireland*; but put the

(*a*) De vita ſua. Lib. 1. cap. 2. in Bibl. Cotton.

finiſhing

finiſhing Hand to them after his Return into *Wales*. At length in the Year 1198, upon the Death of *Peter*, Biſhop of St. *David's*, he was elected to ſucceed him by the Chapter of that See, which Election was followed by a vigorous Suit at *Rome* between him and *Geoffry*, Prior of *Lhanthony*, ſupported by *Hubert*, Archbiſhop of *Canterbury*; in which *Girald* was at length foiled. He writ, according to *Bale* (*b*).

Topographiam Hiberniæ. Lib. 4. Beginning thus—— Placuit Excellentiæ veſtræ.

De Expugnatione ejuſdem. Lib. 3. Beginning——Quoniam de Inſulæ Hibernіæ Situ.

Topographiam Cambriæ. Lib. 4.

Itinerarium ejuſdem. Lib. 3. Beginning— Quoniam ea quæ in Britanniâ.

Illuſtrationes Merlinorum. Lib. 2. Beginning—— Quoniam in prioribus Libris Merlini.

Topographiam Britanniæ primæ. Lib. 4.

Diſtinctiones Giraldi. Lib. 1. Beginning—Nunc ad ea quæ contra Naturæ.

Relationem Dormientium. Lib. 1. Beginning—Regnabat Decius Imperator,

In Opera quædam Senecæ. Lib. 1. Beginning—Lucius Annius Seneca.

Mirabilia Terræ Sanctæ. Lib. 1.

Speculum Eccleſiæ. Lib. 4. Beginning— Sicut Hominum Naturam.

De Planctu Lachrimabili. Lib. 1. Beginning—Quoniam ad Cantuarienſem.

Pro reddenda Talione. Lib. 1. Beginning—Eccleſiæ Speculum qui me cupit.

Vitam Hen. II. Lib. 3.

Acta Regis Johannis. Lib. 1. Beginning—Johannes Filius Junior Henrici.

Ad Stephanum Cantuarienſem. Lib. 1. Beginning—Poſtquam ad Gilfordiam.

De Inſtitutione Principis. Lib. 3. Beginning—In Apibus Rex unus eſt.

Super Merlino Caledonio. Lib. 1.

Super Ambroſio Merlino. Lib. 1. Beginning—— Circa Propheticæ præſentis expoſ.

Gemmam Eccleſiaſticam. Lib. 1. Beginning—— Agmen in Caſtris æterni Regis.

Epithalamion. Lib. 1. Beginning—Ut Lux poſt Tenebras.

Invectiones triennales. Lib. 1.

De Miſeriâ Conditionis Humanæ. Lib. 1. Beginning—Unde ſuperbit Homo.

Epigrammata varia. Lib. 1. Beginning—In natale Sacro.

Carmina Metrica. Lib. 1. Beginning—Florida fructifera Simonis.

De Ciſtercienſium Nequitiis. Lib. 1. [This is the ſame with *Speculum Eccleſiæ.* See *Wharton.*]

Epiſtolas & Dictamina. Lib. 1. Beginning—Remiſimus vobis Librum.

Vaticinalem Hiſtoriam. Lib. 1. Beginning—Hactenus Hiſtoria pleno.

Geſta Laborioſa Giraldi. Lib. 3. Beginning—In tres particulas Libellus.

De Avibus et earum Naturis. Lib. 1. [This is a Part of his Topography of *Ireland.*]

Rhetoricas Orationes. Lib. 1.

De illaudabilibus Cambrorum. Lib. 3.

De Probemiis ſuorum Operum. Lib. 1.

Deſcriptiones magnorum Virorum. Lib. 1.

Simbolum Electorum ad Mapes. Lib. 1.

Coſmographiam Mundi. Lib. 1.

Chronographiam ejuſdem. Lib. 1.

Speculum Commonitorium. Lib. 1.

Speculum Conſolatorium. Lib. 1.

Remordentes Epiſtolas. Lib. 1.

Querulum Carmen. Lib. 1.

Certamina Galfridi Eboracenſis. Lib. 1.

De Honeſtate Clericali. Lib. 1.

(*b*) Cent. 3. No. 59.

Cambricæ

Cambricæ Mappæ Expositionem. Lib. 1.
De Quærente & Solvente. Lib. 1.
Dialogos Prosaicos, Lib. 1.
Vitam Ethelberti Martyris. Lib. 1.
Vitam Davidis Menevensis. Lib. 1.
Vitam Caradoci Presbiteri. Lib. 1.
Vitam Remigii Lincolniensis. Lib. 1.
Vitam Hugonis Carthusiani. Lib. 1.
De Monachis & Clericis. Lib. 1.
De Flosculis Philosophicis. Lib. 1.
Ad Invectiones Huberti. Lib. 1.
Ad Œmulorum Objecta. Lib. 1.
Itinerarium Baldwini. Lib. 1.
De Fidei Fructu ac Defectu. Lib. 1.
De Mahumeto & ejus Nequitiis. Lib. 1.
Pro Guidone Warwicensi. Lib. 1.
Prærogativarum Computum. Lib. 1.
De Mundi Mirabilibus. Lib. 1.

And many other Tracts. Thus says *Bale.* He also writ,

Tractatum Retractationum suarum, which is exant in Manuscript at the End of his Description *De Illaudabilibus Cambriæ* in the Cotton Library, [and is only a very slight Apology for the many base Scandals and Invectives he had heaped together concerning *Ireland* in his Topography, many of which he confesses he had picked up only *from* (that publick Lyer), *Common-Fame*; and yet has not Remorse enough to disown them, concluding only, that he would not for the most part affirm them, nor would he altogether deny them. Many *Irish* Writers have published Antidotes to some of the particular Poisons of *Cambrensis*; but *John Lynch*, in a Book intitled *Cambrensis eversus*, published Anno 1662, Folio, (of whom before p. 163.) has to some Purpose taken him in Pieces, and with a sharp and judicious Pen exposed the numberless Mistakes, Falshoods, and Calumnies of that malicious Writer.] He also writ, *De Vitâ sud.* Lib. 2. Of which the second is imperfect. And

Dialogum de Statu Menevensis Ecclesiæ. But perhaps this Treatise is the same with that Book which *Bale* calls *Gesta Laboriosa Giraldi.* For in that Diologue he handles at large the History of the Contest between him and *Geoffry*, Prior of *Lhanthony*, before Pope *Innocent* III. at *Rome*, concerning the Bishoprick of St. *David's*, as I observed before.

Observations on some of the Works of *Girald Cambrensis*, and on others falsly fathered on him.

The Topography of Ireland contains three Books or Distinctions, and not four, as *Bale* says. So also *The Vaticinal History of the Conquest of* Ireland contains only two Books, not three. For *Girald* himself says (*c*), "That he had employed "three Years Labour in digesting the Topography of *Ireland*, with the hidden "Things thereof, and the Secrets of Nature, in three Distinctions; and that "by the Lucubrations of two Years he had afterwards compleated *The Vaticinal History of the Conquest of* Ireland in two Distinctions." He writ, indeed a Preface (*d*) to a third Book of the *Vaticinal History*; but it seems he never finished the Book. *Bale* also makes him the Author of *a Vaticinal History*, distinguished from that which *Girald* writ *Of the Conquest of* Ireland. But the Error of that Writer is manifest, as appears from the Beginning of the said Preface, where he says, "That the said History had got the Name of *Vaticinal*, because he had sprinkled "up and down in it the Prophecies of *Caledonius* and *Ambrosius Merlin*, in such "convenient Places as the Subject required." [He might have added also the Prophecies of *Moling*, *Braccan*, *Patrick*, and *Columb-kille*, which he has also inserted.] And from thence also I am of Opinion, that *Bale* took the Handle of inventing, that *Girald* writ (besides his Books *of the Conquest of* Ireland) one

(*c*) First Pref. to the Descrip. of Wales. (*d*) See Usher's Sylloge of Epistles.

Book *of the Caledonian Merlin*, and one Book *of Merlin Ambrosius*. *Bale* also affirms that *Girald* writ *Illustrationes Merlinorum* in two Books, beginning, *Quoniam in prioribus Libris Merlini*. But he is greatly mistaken. For these Words are taken from the Beginning of the Preface to the third Book of the *Vaticinal History of the Conquest of* Ireland, [which he intended to have written.]

His Book called by *Bale*, *Distinctiones Giraldi*, beginning, *Nunc ad ea quæ contra Naturæ Cursum*, is manifestly the same with the second Book of the *Topography of* Ireland.

The Topography, or Description of *Wales*, consists of two Books. The first, intitled, *De Laudabilibus Cambrorum*, was published by *David Powell* with Annotations; but the second Book intitled, *De illaudabilibus Cambrorum* he left unpublished. And this was Ground enough for *Bale* to pretend that *Girald* writ *De illaudabilibus Cambrorum*. Lib. 3.

Itinerarium Cambriæ, and *Itinerarium Baldwini*, are one and the same Work, though *Bale* is pleased to enumerate them as two Pieces; nor does it contain three or four Books (as he says) but two. It is printed with the Annotations of the said *David Powell*, under the following Title, *Itinerarium Cambriæ, seu Laboriosæ Baldwini Cantuarensis Arpi per Walliam Legationis accurata Descriptio.*

Descriptiones magnorum Virorum, or *The Characters of great Men*, are to be found in his *History of the Conquest of* Ireland, *i. e.* of *Richard Strongbow*, Earl of *Pembroke*, *Robert Fitz-Stephens*, *Maurice Fitz-Girald*, and other Heroes. But, for any Thing I can learn, *Bale* was the first who took upon him to say, that *Girald* writ any distinct Book on these Heroes.

Josias Simler (*e*) has run into an Error in ascribing to *Girald*, *De Visi-Saxonum Regibus*. Lib. 1. And *Anglorum Chronicon*. Lib. 1. But he was led astray by the first Edition of *Bale*'s Writers of *Britain*; for they are not mentioned in the second.

The Books also *De Monâ Insulâ*, and *De Vitâ S. Patricii*, which are extant in M. S. in the publick Library at *Cambridge*, are none of his; though some have made a Handle from their being mentioned by Dr. *Thomas James* in his *Eclogâ Oxonio-Cantabrigiensi* to ascribe them to *Girald*. But certainly they are mistaken. For he only reckons them up as bound together in one Volume with some Works of *Giraldus Cambrensis*.

The *Gemma Ecclesiastica* ascribed to him by *Bale*, beginning—*Agmen in Castris æterni Regis*, perhaps is the same Work with *Gemma Animæ*, which *John Cochlæus* published at *Mentz* Anno 1549, without prefixing the Author's Name to it. It is certain both these Books begin with the same Words. [He also writ (*f*),

Epistolam ad W. Vere Episcopum Herefordiensem, wherein he has Vanity enough highly to value himself upon a Part of the third Distinction of his Topography, wherein he treats of the Harp, and other musical Instruments of the *Irish*; unless this be among the Volumes of Epistles ascribed to him by *Bale*. For a fuller Account of the Life and Writings of *Cambrensis* I must refer the Reader to the *Biographia Britannica*, now under the Press in *London*.]

John Comin, or *Cumin*, an *Englishman*, Archbishop of *Dublin* [of whom see a full Account in my first Volume, p. 314]. *Dempster* (*g*) makes him a Native of *Scotland*, born at *Bamf* in that Kingdom, and would insinuate that he was Bishop of *Dunblane* in *Scotland*, and not of *Dublin*. But that Author has up and down stuffed his Catalogue of the Writers of *Scotland* with *English*, *Welsh* and *Irish*, according to his own unguided Fancy, and to confirm his Assertions, has often had the Impudence to forge the Names of Authors, Works, Places, and Times. Archbishop *Comin* has written, according to *Dempster*,

Epistolas ad Pontifices. Lib. 1.
Epistolas ad varios. Lib. 1. And, according to *Cambrensis* (*h*),

(*e*) Append. ad Gesneri Biblioth. 3. No. 348. (*f*) Sylloge Epist p. 115. (*g*) Hist. Eccl. Scot. Lib. (*h*) Vita Giraldi.

Sermonem

Sermonem de Sacramentis Eccleſiæ. [*His Conſtitutions and Canons* made in a Synod convened at *Dublin* Anno 1186 are yet extant among the Archives of *Chriſt-Church, Dublin*, but much defaced by Time. However, an Abſtract of them in *Engliſh* may be ſeen in my firſt Volume p. 316.]

John Grey, Biſhop of *Norwich*, a Man of Wiſdom and Learning, was conſtituted Lord Juſtice of *Ireland* by King *John*, *and paſſed over into that Country with an Army* Anno 1208 (*i*); of whom *Roger* of *Wendover*, under the Year 1210, ſays thus: "The King made *John de Grey*, Biſhop of *Norwich*, Juſticiary of "*Ireland*, who cauſed the Money of that Country to be ſtruck according to the "Weight of the *Engliſh* Money, and commanded both the Halfpenny and "Farthing to be ſtamped round." But in the Year 1213, he, by the King's Orders (*k*) returned into *England* with an Army to oppoſe the King of *France*, who was then making Preparations to invade *England*. The ſaid *Roger de Wendover* under the ſame Year ſays thus. "*John* Biſhop of *Norwich* arrived alſo "out of *Ireland* to the King's Aſſiſtance with 500 Foot, and a good Body of "Horſe, and was graciouſly received." He died An. 1214 on his return from *Rome*, whither he had been ſent Embaſſadour from the King to the Pope; from whence his Body was conveyed into, and interred in his own Church at *Norwich*. He is ſaid (*l*) to have written,

Hiſtoriarum Opus. Lib. 1.

Epiſtolas ad Diverſos. Lib. 1.

and ſome other Treatiſes. *Poſſevin* aſſerts, that he intitled that Hiſtorical Work, *Scalæ Chronicon.*

Ralph of *Briſtol*, Biſhop of *Kildare* [of whom ſee an Account Vol. I. p. 384] Is ſaid to have written,

Vitam Laurentii Dublinienſis Archiepiſcopi.

And is the ſame Life which was publiſhed by *Surius*. [But *Baronius* aſſures us, that, the ſaid Life was written by a Monk of *Auge*, who was Contemporary with *Laurence O Tool*, which ſeems to be confirmed by the Author's Preface to the ſaid Life; "whoſe Life (ſays he) and Virtues, I, (though unworthy) yet not "an undevoted Servant, united in Fraternal Society to the holy College of "*Auge*, have deſcribed in a compendious Stile." What led our Author into the Error of aſcribing this Life to *Ralph* of *Briſtol* was this; that the Pope employed *Ralph* of *Briſtol* to inquire into the Life of *Laurence* in order to his Canonization; upon which Occaſion he collected Memoirs and ſent them to *Auge*, which gave a Foundation to the Monk aforeſaid to write his Life.]

John Derlington, Archbiſhop of *Dublin* [of whom ſee an Account Vol. I. p. 324.] He writ according to *Bale* (*m*).

Concordantias Magnas Anglicanas. Lib. 1.

Sermones ad utrumq; Statum. Lib. 1.

Diſceptationes Scolaſticas. Lib. 1.

and ſome other Tracts. In the Annals of the Priory of *Dunſtaple* in the *Cotton* Library is this Paſſage, "Anno 1284 Dr. *John Derlington*, Archbiſhop of *Dub-*"*lin*, died, who was appointed Collector of all the Money granted by way of "Subſidy for the uſe of the Holy Land in the Council of *Lyons*. It is ſaid he "died ſuddenly, and as it were inteſtate."

John of *Dumbelton*, [a native of *England*] and Student of the Univerſity of *Oxford*, was Archdeacon of *Meath*, and Rector of the Church of *Kells*. He died on *Wedneſday* the 18*th* of *December* 1288 (*n*), and writ.

De Logicâ et Naturali Philoſophiâ, which are extant in M. S. in *Merton* College [*Pits* gives him the Character of a Man of a ſubtle and acute Genius, and of one greatly ſkilled both in ſacred and prophane Philoſophy. But he extends his Life to the Year 1320, and gives a more particular Account of his Works. For he ſays he writ,

(*i*) Annal. de Dunſtable in Bibl. Cotton. (*k*) Rot. Claus. 14. John in turr. Lond. (*l*) Bale Cent. 3. No. 73. (*m*) Ibid. Cent. 4. No. 56. (*n*) Chron. Cœnobii de Hales in Bibl. Cotton.

Commentarios

Commentarios in Cantica. Lib. 1.
Theologiæ Summam magnam. Lib. 10.
Theologiæ Summam minorem. Lib. 1.
Artium Summam. Lib. 1.
De Logicâ intellectuali. Lib. 9.
De Philosophiâ Naturali. Lib. 9.
De Philosophiâ Morali. Lib. 10.

William of *Hothum*, by some called, *de Odone* and *de Othone*, Archbishop of *Dublin*, [of whom see a full Account Vol. I. p. 326.] He writ according to *Bale (o)*.

Glossas in 4 Libros Sententiarum.
Quæstiones super primum librum.
De immediatâ Dei visione. Lib. 1.
De Unitate formarum. Lib. 1.
Lecturas Scholasticas.

Caius (p) adds to this Account,

Orationem Gallicè de Jure Regis ad Scotiam. *Boston (q)* of *Bury* ranks his Works in this Order. He writ says he,

Super primum Librum Summarum.
Super omnes Libros Summarum Lecturas.
De unitate formarum. Lib. 1.
De immediatâ visione Divinæ essentiæ.

Anthony Pessevin (r) makes him a different Person from *William de Odo*, Archbishop of *Dublin*. But he is certainly in an Error.

CHAP. III.

English *Writers who flourished in* Ireland *from the Year* 1300 *to the Year* 1400.

Walter Jorse, Archbishop of *Armagh*, [of whom see a fuller Account Vol. I. p. 71.] He writ,

Promptuarium Theologiæ. Lib. 3.
De Peccatis in Genere. Lib. 1.
Quæstiones varias. Lib. 1.

and other Works.

John de Bloxham, Batchelor of Divinity of *Oxford*, and a Carmelite Frier of the Abby of *Chester*, while he was Vicar General of his Order in *Ireland* about the Year 1325 he convened a Provincial Chapter in the Monastery of *Athirde*, in the County of *Louth*, founded by *Roger Pipard* about the beginning of the Reign of K. *Edward* I. and is said to have instituted many things in this Chapter for the Restoration of Discipline. Upon his return into *England* he was made the thirteenth Provincial of his Order Anno 1333, and is said to have died the Year afterwards at *Oxford*. He writ according to *Bale (a)*.

In 4 libros magistri sententiarum. Lib. 4.
In Apocalypsim. Lib. 1.
Epistolas 186 *ad diversos.*
Capituli Athirdæensis Statuta.
Sermonum. Lib. 1.
Quæstionum disputatarum. Lib. 1.

(o) Lib. 4. No. 74. (p) De Antiq. Cantab. p. 242. (q) M. S. in Bibl. Usserii. (r) Apparat. Sacr. Tom. I. p. 704. 709. Edit. Colon. 1708. (a) Cent. 5. No. 22.

and

and other Things. [*Mark Anthony Allegre (b)* adds, that he writ *Hibernenſium Ordinationes*. Lib. 1. which probably is the ſame with *the Statutes of the Chapter of Athirdee* before-mentioned.]

Robert Eliphat, an *Engliſh* Franciſcan Frier, or (if we may believe *Joſeph Pamphilus*) an Auguſtine Hermit, was for a time educated at *Oxford*, but paſſing from thence into *France* he commenced Doctor of Divinity in *Paris*. He flouriſhed Anno 1334. Some (*c*) take upon them to ſay, that he was advanced to the Archiepiſcopal See of *Armagh*; but doubtleſs they are in an Error; for there is not the leaſt mention of him either in our Hiſtories, the Archives of the Church of *Armagh*, or in the publick Records. Nay it is manifeſt out of thoſe Authorities, that the See of *Armagh* was during all the time of *Eliphat* occupied and governed by others, except during the Times of Vacancy; and therefore I have purpoſely omitted to mention his Works, being no Ways pertinent to the Deſign of this my Catalogue.

William de Paul (or *Powell*) Biſhop of *Meath* [of whom ſee an Account Vol. I. p. 146.] He writ according to *Bale (d)*.

In 4 Libros Magiſtri Sententiarum. Lib. 1.

Placita Theologica. Lib. 1.

De perfectione intellectus. Lib. 1. Beginning—*Intellectus Humanus ſuum habet Prin.*

De notitiâ actuali. Lib. 1. Beginning—*In intellectu creato quædam vis eſt.*

De veritate formali. Lib. 1. Beginning—*Utrum veritas ſit forma Subſtantialis.*

De Ente Rationis. Lib. 1. Beginning—*Rectitudo motus eſt ut Philoſophus.*

Quæſtiones Ordinarias. Lib. 1.

Concionum. Lib. 1. And other Works.

Richard Ledred, Biſhop of *Oſſory*, [of whom See a large Account Vol. I. p. 408.] He writ,

Epiſtolas ad Pontifices Johannem 22. *Benedictum* 12. *et Clementem* 6.

Hymnos in Natali Domini et aliis feſtis in Eccleſiâ ſuâ decantandos.

Conſtitutiones Synodales.

Robert Waldby, Archbiſhop of *Dublin*. [See an Account of him, and of the Inſcription on his Monument Vol. I. p. 334.] He writ according to *Bale (e)*.

Lecturam Sententiarum. Lib. 4.

Quæſtiones Ordinarias. Lib. 1.

Quodlibeta varia. Lib. 1.

Contra Wicleviſtas. Lib. 1.

Sermones per Annum. Lib. 1.

And many other Works.

John Swafham, Biſhop of *Cloyne*, [of whom See an Account Vol. I. p. 577.] He writ as *Bale (f)* ſays, copying from *Leland*,

Contra Wicleviſtas. Lib. 1.

Concionum Suarum. Lib. 1.

Richard Northalis, at firſt Biſhop of *Oſſory*, and then Archbiſhop of *Dublin* [of whom See an Account Vol. I. p. 336. 411.] He is ſaid to have written,

Sermonum. Lib. 1.

Ad Eccleſiarum Parochos. Lib. I.

And other Tracts.

Thomas Peverell or *Piere Ville*, Biſhop of *Oſſory* [of whom See an Account Vol. I. p. 412.] He writ, as *Bale (g)* ſays, and from him *Poſſevin*.

Quæſtiones Theologiæ. Lib. 1. Beginning—*Utrum Beatus Johannes Baptiſta.*

Sermones Solennes. Lib. 1.

Ordinationes ſuæ Eccleſiæ. Lib. 1.

And other Works.

(*b*) Paradis. Carmel. decoris. (*c*) Pits Script. No. 526. (*d*) Cent. 4. No. 52. (*e*) Ibid. Cent. 6. No. 88. (*f*) Cent. 7. No. 11. (*g*) Cent. 7. No. 49.

CHAP. IV.

English *Writers who flourished in* Ireland *from the Year* 1400 *to the Year* 1500.

THOMAS Colby, a Carmelite of *Norwich*, D. D. and an eloquent Preacher, was advanced to the Sees of *Lismore* and *Waterford* by King *Richard* II. *Anno* 1399, as *Bale* (*b*) says from the Authority of *Leland*. But he seems either to have been disappointed of the Bishoprick, or to have governed these Sees but a very short Time. For the publick Records put the Matter out of Doubt, that *Thomas Snell*, Archdeacon of *Glendaloch*, (afterwards Bishop of *Ossory*) was advanced to these Sees by the Pope's Provision, and was restored to the Temporalties (*i*) by King *Henry* IV. on the 16th of *November* 1399. *Colby* writ according to *Bale* (*k*).

Præceptorium Divinæ Legis. Lib. 1. Beginning——— Reverendi mei, Mandata Divina.

Collectanea Sacrorum Dogmatum. Lib. 1. Beginning——— Augustinus quinto de Civitate.

In Orationem Dominicam. Lib. 1. Beginning——— Septies in die laudem dixi tibi.

In Psalmum Miserere. Lib. 1. Beginning——— Chariſſimi, legitur in 2 lib. Regum.

Conciones Sacras. Lib. 1. Beginning——— In domo tua oportet me manere.

De Ecclesiæ puritate. Lib. 1. Beginning——— Dux fuisti in Misericordiâ.

Lectiones Scripturæ. Lib. 1.

In Genesin Annotationes. Lib. 1.

" And all these Works (says *Bale*) he compleated in the Year of our Redemption " 1406, in the Reign of King *Henry* IV. But I can say nothing of his Death " or Burial."

He is said also to have written,

Collectanea quædam Historica, and he made Tables (*l*) to the following Works of other Writers (*viz.*)

In Gregorii *Dialogos.* ——— *In ejusdem Pastorale.* ——— *In ejusdem Homilias.* ——— *In S.* Augustino *de Trinitate.* ——— *In verbis Apostolorum S.* Augustini. ——— *In* 83 *questiones S.* Augustini. ——— *In Polychronicon Carnotensium.* ——— *In* Gulielmi Sengham *de fide & legibus.*

John Colton, Archbishop of *Armagh* [of whom see an Account Vol. I. p. 84.] He happened to live in the Time of the long Schism in the Popedom between *Urban* VI. and *Clement* VII, and therefore writ, as *Bale* says,

De Causis Schismatis. Lib. 1.

De Remediis ejusdem. Lib. 1.

There is yet also extant some Part of the *Provincial Constitutions* promulged by him. A Work intitled, *Sententiæ* Johannis Armachani, is also extant at *Oxford* in the Library of *Merton* College; but I cannot be positive whether they may be ascribed to this *John*.

Henry of *Marleburg*, so called (I suppose) from the Place of his Birth at *Marleburg* in *Wiltshire*, was Vicar of *Ballyscadan* in the Diocese of *Dublin*, and writ in Latin,

Annalium. Lib. 7.

(*b*) Cent. 7. No. 38. (*i*) Pat. 1. H. 4. p. 1. in tur. Lond. (*k*) Cent. 7. No. 38.
(*l*) Allegre Paradis. Carm. Decoris. p. 320.

which

which he brought down to the Year 1421, in which he flouriſhed. A Part of theſe Annals were publiſhed by *Camden* in his *Britannia* An. 1607; but they are printed more at large in *Engliſh*, though not entirely, *Dublin* 1633, at the End of Dr. *Hanmer*'s Chronicle. The Title of his Work is thus. *Cronica excerpta de Medullâ diverſorum Cronicorum, præcipuè Ranulphi Ceſtrenſis, Scripta per* Henricum *de* Marleburghe) *Vicarium de* Baliſchadan, *una cum quibuſdam Capitulis de Cronicis* Hiberniæ. *Intepta* A. D. 1406, *Regis* Henrici *Quarti poſt conqueſtum ſeptimo.*

Richard Talbot, Archbiſhop of *Dublin* [of whom ſee a full Account Vol. I. p. 338.] I know but of one Book remaining of his Writings intitled,

De Abuſu Regiminis Jacobi *Comitis* Ormoniæ *Dum eſſet Locum-tenens* Hiberniæ.

His Contemporary *Giles Thornton*, Treaſurer of *Ireland*, writ alſo on the ſame Subject; [and theſe Pamphlets were introductive of further Deſigns againſt the Earl of *Ormond*. For *Thomas Fitz-Thomas*, Prior of *Kilmainham*, ſupported by the Archbiſhop and Treaſurer, went for *England*, and accuſed the Earl of Treaſon, and the Combat was appointed between them at *Smithfield*, in *London*. But the King interpoſed, and prevented any Miſchief.] Yet there were not wanting Champions in this paper War to undertake the Earl's Defence; among whom was *Jordan*, Biſhop of *Cork* and *Cloyne*, whoſe *Epiſtle* to King *Henry* VI. upon this Subject is yet extant.

Michael Tregury, Archbiſhop of *Dublin*, [of whom ſee an Account Vol. I. p. 339.] He is ſaid to have written, (*u*)

Lecturas in 4 Libros Sententiarum.
De Origine illius ſtudii. Lib. 1.
Ordinarias Quæſtiones. Lib. 1.

And other Works.

John Tiptoft, created Earl of *Worceſter* by King *Henry* VI. was twice Lord High Treaſurer of *England*, and once (An. 1467) Deputy to *George* Duke of *Clarence*, Lord Lieutenant of *Ireland*, at which Time he held a Parliament, which was opened at *Dublin*, and ended at *Drogheda*, the Statutes whereof are preſerved in the Chancery of *Ireland*; "And he ſiding with *Edward* the IVth, "and paying a prepoſterous Obedience to the Humours of that Prince, became, "as it were, the Executioner of his Vengeance, till he loſt his own Head when "King *Hen.* VI. was reſtored." So ſays *Camden* (*n*). He was born at *Everton*, in *Cambridge-ſhire*, but educated at *Oxford* in *Baliol* College [where he was ſo ſucceſsful in his Studies, that in a ſhort Time he became Maſter of the elegancies of the Latin Tongue.] He undertook a religious Pilgrimage to *Jeruſalem*, and afterwards, "falling in Love (*o*) with the Delights of Poetry, he continued "three Years in *Italy*, and while he abode in *Rome* Pope *Pius* the IId, is ſaid to "have ſhed Tears for Joy at hearing a moſt eloquent Oration of his." He writ, *Orationes*

Ad Patavienſes, Unam.
Ad Pium II, *Unam*
Ad Cardinales, Unam.
Epiſtolarum. Lib. 1.

"And other Works: He alſo excellently well tranſlated into his Mother Tongue, "the *Engliſh*, *The elegant Orations of* Publius Cornelius *and* Caius Flaminius "Of true Nobility two Books; *Tully de Amicitiâ et Senectute*, and other Authors." Thus far *Bale*. He was beheaded in the Year 1470, and his Body was buried in *London*, in an Abby of Dominican Friers, near two Pillars towards the South, as *Leland* ſays.

Sir *Richard Edgecomb*, a Native of *Cornwall*, was in 1488 ſent by King *Hen.* VII. into *Ireland* to receive the Oath of Allegiance from the Nobility, and other

(*m*) Bale Cent. 8. No. 14. (*n*) Britan. p. 436. (*o*) Ludovicus Carbo in Oratione funebri, cited by Bale Cent. 8. No. 46.

ployment,

Honourable Officers of the Crown. He writ *A Treatiſe on the Succeſs of this Employment*, which is extant in M. S. [and a Copy of it is among the late Biſhop of *Clogher*'s Manuſcripts now in the College Library, with this Title prefixed. *Here articulately enſueth as well the beginning of the Voyage of Sir* Richard Edgecomb *Knight, ſent by the King's Grace into* Ireland, *of ſuch Communications and Concluſions, as the ſaid Sir* Richard *hath made and taken there, as of his Return again into* England. It is written in the Way of a Journal, beginning *June* 23d, 1488, and ending *Auguſt* the 8th following, when he landed at *Fowey* in *Cornwall.*]

Thomas Scrope, alias *Bradley*, Biſhop of Dromore [of whom ſee an Account Vol. I. p. 261.] He writ according to *Bale*.

De Carmelitarum Inſtitutione. Lib. 1.
De eodem Ordine ad Eugenium 4. Lib. 1.
Catalogum Sanctorum ejuſdem Ordinis. Lib. 1.
Compendium Hiſtoriarum & Jurium. Lib. 1.
Privilegiorum Papalium. Lib. 1.
De Sectarum introitu ad Angliam. Lib. 1.
De ſua Profectione ad Rhodios. Lib. 1.
Sermones de Decem præceptis. Lib. 1.

" And ſome other Works, He alſo very elegantly tranſlated into *Engliſh* 10 " Books of *Philip Ribot*, a *Catalan*, on the particular Actions of the *Carmelites*; " which Work he dedicated to *Cyril Garland*, Prior of his Convent." This is the Account *Bale* gives of his Writings, and adds, that when he was obliged to fly into *Germany* he left behind him in *Ireland* theſe Books relating to the *Carmelite* Order in M. S. His Book of the Inſtitution of the Order of the *Carmelites* is to this Day extant in the publick Library at *Cambridge*. He died in 1491.

CHAP. V.

Engliſh *Writers who Flouriſhed in* Ireland *from the Year* 1500 *to the Year* 1600.

JOHN *Alan*, or *Allen*, Archbiſhop of *Dublin* [of whom ſee a large Account Vol. I. p. 346.] He writ,

[*Liber Niger, ſeu Regiſtrum* Johannis Alani, *cum Annotationibus ejuſdem.* containing many Antiquities relating to his Church, into which he was a dilgent Inquirer.

Repertorium Viride, containing a ſhort Account of the Churches of his Dioceſe. Copies of both theſe Tracts are extant; but the Originals (I think) are not to be found.]

Epiſtolam de Pallii Significatione Activâ et paſſivâ; inſerted in the ſecond Part of his Regiſtry, Fol. 78. b. which he writ about the Time he received the Pall,

De Conſuetudinibus ac Statutis in tuitoriis Cauſis obſervandis, extant in the ſaid Regiſtry from Fol. 168. b; to Fol. 171. b; and ſome other Pieces relating to the Affairs of his Church.

John Bale, Biſhop of *Oſſory*, [of whom ſee an ample Account, Vol. I. p. 415.] He

He publiſhed many Works both in *Latin* and *Engliſh*, the Catalogue of which, tranſcribed from his Book *de Scriptoribus Britanniæ*, follows (*viz*).

Faſciculum ex omnibus.——— Lib. 3.
Scriptores ab Helia.——— Lib. 2.
Scriptores a Bertoldo.——— Lib. 6.
Additiones ad Trithemium.——— Lib. 1.
Collectiones Germanicæ.——— Lib. 1.
Collectiones Gallicæ.——— Lib. 1.
Collectiones Anglicæ.——— Lib. 1.
Varia Doctorum Virorum.——— Lib. 1.
Catalogus generalium.——— Lib. 1.
Bellum Spirituale.——— Lib. 1.
Caſtellum Pacis.—— Lib. 1.
Conciones Pueriles.—— Lib. 1.
Ad Hullienſem Synodum.——— Lib. 1.
Ad quaſdam Quæſtiones.—— Lib. 1.
Ad Paleonydorum Appendices.——— Lib. 1.
Hiſtoriam Patronatus.—— Lib. 1.
Hiſtoriam Simonis Angli.—— Lib. 1.
Hiſtoriam Franchi Senenſis.—— Lib. 1.
Hiſtoriam Divi Brocardi.—— Lib. 1.
In præfationem faſtorum Mant.—— Lib. 1.

While he lived in Exile in Queen *Mary*'s Reign he writ the following Works, *viz*.

Anglorum Heliades.—— Lib. 2.
Britanniæ Scriptores.—— Lib. 2. Weſaliæ 1549. Baſileæ 1559, 4to.
In tres Waldeni Tomos.—— Lib. 3.
In faſciculum Zizaniorum ejuſdem.—— Lib. 1.
In Polydori de Inventione Rerum.—— Indices. 3.
In Johannis *Textoris Officinam.*——— Lib. 1.
In Catalogum Capgravii——— Lib. 1.
In vitas Pontificum Barneſii.—— Index 1.

He writ alſo Comedies in *Engliſh* in divers Kinds of Meaſures.

The Life of St. John *Baptiſt.*—— Lib. 14.
Of Chriſt *when he was twelve Years old.*——Comed. I.
Of Baptiſm and Temptation.——— Comed. II.
Of Lazarus *raiſed from the Dead.*—— Comed. I.
Of the Counſels of Biſhops.——— Comed. I.
Of Simon *the Leaper.*——Comed. I.
Of the Lord's-Supper, *and the waſhing of the Feet.*——— Comed. I.
Of the Paſſion of Chriſt.—— Comed. II.
Of the Sepulture and Reſurrection.—— Comed. II.
On both Marriages of the King.—— Lib. 2.
Of the Papiſtical Sects.—— Lib. 2.
Againſt Cenſurers and Criticks.—— Lib. 2.
On the Treaſons of the Papiſts.—— Lib. 2.
Againſt thoſe who adulterate the Word of God.——— Lib. 2.
Of John *King of* England.—— Lib. 2.
Of the Impoſtures of Thomas Becket.—— Lib. 1.
Of the Promiſes of the Great God.—— Lib. 1.
Of the preaching of John.——— Lib. 1.
Of Chriſt's *Temptation.*—— Lib. 1.
The Corruptions of the Divine Law.——— Lib. 1.
The Image of Love.—— Lib. 1.
He alſo tranſlated *the Tragedies of Pammachius.*— Lib. 4.

Other Works in Proſe publiſhed by him in *England.*

On the Apocalypſe of John —— Lib. 3.
Againſt the Impoſtor Standiſh.—— Lib. 1.
Againſt the Cuſtom of Swearing.—— Lib. 1.

The Man of Sin; againſt Bonner.—— Lib. 2.
The Myſtery of Iniquity.—— Lib. 1.
Againſt Antichriſts.—— Lib. 1.
The Trial of Sir John Old Caſtle.—— Lib. 1.
The Acts of the Engliſh *Celibates.*—— Lib. 4.
Some Dialogues.——— Lib. 1.
Chriſtian Songs.—— Lib. 1.
Againſt the Prieſts of Baal.—— Lib. 1.
An Apology for Barnes.—— Lib. 1.
For Gray *againſt* Smith.——— Lib. 1.
Againſt the Perſuaſions of Papiſts.——— Lib. 1.
Upon the Martyrdom of Anne Aſkew.——— Lib. 2.
To Elizabeth *the King's Daughter.*——— Lib. 1.

He tells us, that he had made *Facetias et Jocos, Conceits and Jeſts* without Number, and had tranſlated many Things, and that he had by him unpubliſhed *Hebdomada coram Deo* (afterwards publiſhed)—— *An Epitome of* Chronicles.——— *The War of* Wickliffe *againſt the* Papiſts.—— *The Biſhop's Alchoran*; and further that he had tranſlated out of *Engliſh* into *Latin*——— *The Examination of* William Thorpe, and from *Latin* into *Engliſh*, *The Apology of* Sebald Heyden againſt *the Salve Regina, with an Epiſtle of* John Pomerane *to the Engliſh.*

In the Edition of his Works printed at *Baſile* in 1559, the following Pieces are added, (*viz.*)

Againſt the Celibacy of the Clergy.——— Lib. 1.
Upon the Itinerary of Leland.——— Lib. 1.
Of true Hereticks.——— Lib. 1.
Locupletationem Apocalypſeos.——— Lib. 1.
Expoſtulations with a Papiſt.——— Lib. 1.
On Mantuan *upon Death.*——— Lib. 1.
Miſſam Crapuloſorum.——— Lib. 1.
Againſt the Popiſh *Maſs.*—— Lib. 1.
Of the Vocation to a Biſhoprick.—— Lib. 1.
Againſt Bonner's *Articles.*—— Lib. 1.
Upon the Death of Luther.—— Lib. 1.
The Confeſſion of John Lambert.—— Lib. 1.
Hebdomaden Coram Deo, mentioned before.

Moſt of theſe Tracts were written in *Engliſh*, though in his Book *de Scriptoribus* he gives *Latin* Titles to them. I have met with one Piece of his in *Engliſh* thus intitled,

The Second Part or Continuation of the Engliſh *Votaries, comprehending their unchaſte Examples for* 200 *Years ſpace, from the Year a Thouſand from Chriſt's Incarnation, to the Raygne of King* Jhon, *collected out of their own Writers.*— London 1560, 12mo.

The following Book of his was lately publiſhed,

A Tragedye or Enterlude, Manyfeſtyng the Chefe Promyſes of God unto Man by all Ages in th' Old Lawe, from the Fall of Adam *to the Incarnacyone of the Lorde Jheſus Chriſt*, compyled by *Jhon Bale*, A. D. 1538.

There is alſo extant of his a Book intitled,

The Apology of Johan Bale *agaynſte a ranke Papiſt, anſwering both hym and his Doctours, that neyther their Vows, nor yet their Prieſthode are of the Goſpelle but of Antichriſt.* Anno Do. 1550. *A Brefe Expoſycyon alſo upon the* XXX *Chaptre of Numeri, which was the fyrſte Occaſion of thys preſent Varyaunce.* Dedicated to King *Edward* VI.]

Sir *Henry Sydney*, deſcended from the antient Family of the *Sydneys* of *Penſhurt* in *Kent*, was in the Reign of Q. *Mary* made Vice-Treaſurer of *Ireland.* He alſo twice ſingly diſcharged the Office of Lord Juſtice, and once in Commiſſion with *Hugh Curwen*, Archbiſhop of *Dublin*, in the ſaid Reign; and was afterwards made Lord Preſident of *Wales* by Q. *Elizabeth*, once Lord Juſtice of

of *Ireland*, and three times Lord Lieutenant of that Kingdom, and Knight of the Garter. He writ in *Engliſh*,

Pious Advice to his Son Philip Sydney; which is extant in Print. London 1592, 8vo. There are other Letters of his to his Son extant.

A Book containing Miſcellanies of the Affairs of Ireland, yet remaining in M. S.

He alſo cauſed *the Statutes of* Ireland down to his own time to be printed, and by that means drew them *out of the Shade into the Sun-ſhine*. He died at *Worceſter* on the *5th* of *May* 1586; from whence his Body was conveyed to *Penſhurſt* aforeſaid, and there depoſited among his Anceſtors.

John Hooker, alias *Vowell*, a Native of *Devonſhire*, [was Member of Parliament for the City of *Exeter* An. 1571, and then writ,

The Order and Uſage how to keep a Parliament in England, Folio, which is extant in M. S. in Sir *Jerom Alexander*'s Library, in the College of *Dublin*, F. f. and is printed in our Author's Chronicle of *Ireland* to ſerve for that Kingdom. London 1572, 4to.] He was afterwards ſent into *Ireland* by Sir *Peter Carew* to negotiate his Affairs there; [and was elected Burgeſs for *Athenry* in the Parliament of 1568, and died about the Year 1605. He writ,

The Events of Comets or blazing Stars made upon the ſight of the Comet Pagonia, which appeared in Nov. *and* Decem. 1577. London 1577, 8vo.]

The Hiſtory of Ireland *from the Year* 1546 *to the Year* 1586; London 1587, Folio; and he tranſlated into *Engliſh*, *the Vaticinal Hiſtory of* Giraldus Cambrenſis, *with Scolia or Notes annexed*; both which Works are extant in the printed *Holingſhed*.

[*A Catalogue or Hiſtory of the Biſhops of* Exeter *from* Wereſtan *to* John Woolton. An. 1579. London 1587, Folio.

A Synopſis Chorographical, or an Hiſtorical Record of the Province of Devon, *in Latin*, Damnonia, *in which he gives an Account of his own Life.*

Deſcription of the City of Exeter, *and of ſundry aſſaults given to the ſame*, M. S. in the Aſkmolean Library.]

Edmund Spencer was born in *London* of an antient and conſiderable Family, became a Student of the Univerſity of *Cambridge*, and was Prince of the *Engliſh* Poets of his time. He came firſt into *Ireland* in 1580, with *Arthur* Lord *Grey*, Baron of *Wilton*, Lord Deputy of *Ireland*, in quality of his Secretary; [where in 1585 he obtained a grant of three Thouſand Acres of Land in the County of *Cork*, on which his Family ſettled, and his Deſcendants remain there to this Day.] He died at *Weſtminſter* in. 1599, and was, according to his own deſire, buried there in St. *Peter*'s Church near *Chaucer*, ([whom he ſtudied to imitate,) at the charge of *Robert* Earl of *Eſſex*]. He writ in *Engliſh*,

Divers Poems.

which have been collected and publiſhed in Print in one Volume.

And in Proſe he writ,

A View of the State of Ireland, *written Dialogue-wiſe between* Eudoxus *and* Irenæus, Dublin 1633, Folio. [This Book lay in M. S. in Archbiſhop *Uſher*'s Library, and was from thence publiſhed by Sir *James Ware* the Year aforeſaid, and dedicated to the Lord *Wentworth*, then Lord Deputy of *Ireland*. The Scope and Intention of the Book was to forward the Reformation of the Abuſes and evil Cuſtoms of *Ireland*; and ſome things in it are very well written, particularly as to the Political main Deſign of reducing *Ireland* to the due Obedience of the Crown of *England*. But in the Hiſtory and Antiquities of the Country he is often miſerably miſtaken, and ſeems rather to have indulged the Fancy and Licence of a Poet, than the Judgment and Fidelity requiſite for an Hiſtorian. Add to this his want of Moderation, in which, it muſt be confeſſed, he was exceedingly defective. Theſe Remarks I thought neceſſary to make here in Defence of my native Country.]

In the laſt mentioned of theſe Books Mr. *Spencer* promiſed to write a particular Treatiſe on the Antiquities of *Ireland*. But it is probable he never performed the Taſk, being prevented by Death.

Meredith

Meredith Hanmer, a Native of *Wales*, [or (as *Anthony Wood* (*q*) says) a *Shropshire* Man, descended from the *Hanmers* of *Hanmer* in *Flintshire*; was made Chaplain of Christ-Church College in *April* 1567, took his Degree in Arts, and was at length promoted to the Vicarage of St. *Leonards*, *Shore-ditch*, *London*. He left behind him there (says *Weever* (*r*)) an ill Name among his Parishoners for converting the Brass of several antient Monuments into Coin. In 1551 or 1552 he took his Degree of Doctor of Divinity, and soon after passed into *Ireland*, and was advanced to the Treasurership of Christ-Church, *Dublin*, in which he continued till he died of the Plague in 1604, and was buried in St. *Michan*'s Church. [The aforesaid *Weever* says, that he ignominiously ended his Days in *Ireland*. But *Wood* justly observes, that he could not tell what that Writer meant by such an Assertion, unless it should be understood, that the Plague visited him as a Judgment for the Sacrilege he had committed while he was Vicar of St. *Leonard*'s:] He translated out of *Greek* into *English* Anno 1584

The Ecclesiastical Histories of Eusebius, Socrates, Evagrius, *and* Dorotheus, *Bishop of* Tire; to which he added, *An Ecclesiastical Chronography, from the Birth of* Christ *to the Twelfth Year of the Emperour* Mauritius, taking in the Period of five hundred and ninety five Years. London 1576, fol. —— He also writ, *An Ephemeris of the Saints of* Ireland, and *A Chronicle of* Ireland; [and (according to *Anthony Wood*,) *The great Bragg and Challenge of Mr.* Campion a *Jesuit*, commonly called *Edmund Campion*, lately arrived in *England*, *containing nine Articles, by him directed to the Lords of the Council*, confuted and answered.—— London 1581, 4to.

The Jesuits Banner, displaying their Original and Success, their Vow, and other their Hypocrisy and Superstition, their Doctrine and Positions. London 1581, 4to.

A Confutation of a brief Censure upon two Books, written in Answer to Mr. Campion's *Offer of Disputation.* Printed with the *Jesuits Banner.*

A Sermon at the Baptizing of a Turk, on Matthew v. 15.— London 1586, 8vo.

John Good, a Secular Priest, was educated at *Oxford*, and became a School-master at *Limerick* in 1566, from whence he furnished Mr. *Camden* with *A short Treatise on the then Modern Customs of* Ireland, which that Writer inserted intire in some of the latter Editions of his *Britannia*. *John Lynch* has in his *Cambrensis Eversus* (*f*) taken Occasion in a few Pages to reprove Mr. *Good* for his too free, and indeed unjustifiable Reproaches cast on the *Irish* in general, in that poor mean Piece; wherein he demonstrates, that the Conversation of that Writer, while he abode in *Ireland*, was among the Scum of the People, from whom only he could pick up those Filthinesses he relates.]

Sir *Geoffry Fenton*, born in *Nottinghamshire*, was a Privy Councellor, and Secretary of State to Q. *Eliz.* and her Successor K. *James* in *Ireland*, for about twenty-seven Years. He translated from the *Italian* into *English*,

The History of Francis Guicciardin, which he dedicated to Q. *Elizabeth* Anno 1578. It appears from his Epistle Dedicatory, that he had written other Treatises; but I have not yet seen them. He died on the 19th of *October* 1608, and was buried in St. *Patrick*'s Church, *Dublin*, under the same Monument with his Father in Law, Doctor *Robert Weston*, who for a Time was Lord Chancellor of *Ireland*.

Nicholas Dawtrey writ in the Year 1597 a Treatise *on the Difficulties of an* Irish *War, and the Way how to remedy them*, which he dedicated to Q. *Elizabeth*.

Sir *George Carew* Knight [was, as *Fuller* (*t*) asserts, Son of an Archdeacon of *Totnes* in *Devonshire*, but more truly (*u*) of Doctor *George Carew*, Dean of *Windsor*, unless the Dean and Archdeacon were the same Person; and was descended in a right Line from *Robert Fitz Stephens*, one of the first Invaders of *Ireland* in the Reign of K. *Hen.* IId, to whom jointly with *Milo Cogan*, that Monarch granted the Kingdom of *Cork* Anno 1177.] He was constituted Lord President of *Munster* by Q. *Eliz.* and for his faithful Services against the Rebels in *Ireland*,

(*q*) Athen. Oxon. Vol. I. p. 278. (*r*) Funeral Monuments, p. 427. (*f*) p. 108.
(*t*) Worthies, Devonshire. p. 57. (*u*) Camd. Brit. Vol. II. p. 36. et p. 1340.

was,

was by K. *James* Ist created Baron *Carew* of *Clopton*, and afterwards by K. *Charles* Ist Earl of *Totneſs* in *Devonſhire*, and made Maſter of the Ordnance in *England*. [*Camden* (*w*) more than once mentions him with high Reſpect for his great Love to Antiquities, and for the Light he gave him into ſome of the Affairs of *Ireland*.] He writ [as is ſaid] in *Engliſh*,

The Hiſtory of Ireland *of his own Times*, which he intitled, *Pacata Hibernia*.—London 1633, folio. [But if any one takes the Pains of looking into the Preface, and into p. 367, and other Parts of that Book, he will be convinced, that *Carew* was not the Author of it; but it was probably compiled by his Directions, to which he furniſhed the Materials.] He tranſlated from *French* into *Engliſh*,

The Hiſtory of Maurice Regan. [See before, p. 71, a Copy of which Piece is among the late Biſhop of *Clogher*'s Manuſcripts in the College Library. It appears from a Manuſcript Genealogy of the noble Family of the *Fitz-Maurice's*, Barons, and ſince Earls of *Kerry*, in the *Lambeth* Library, (a Copy of which, atteſted by Sir *Thomas Stafford*, was depoſited in the Office of Sir *Richard Karney*, *Ulſter* King at Arms) that our Author writ,

The Genealogy of the Fitz-Giralds.

He alſo tranſlated out of *French* into *Engliſh*

The Story of King Richard *the* Second *his laſt being in* Ireland; *written by a* French *Gentleman in Meetre, who was there with the King*. Which Piece is among the Biſhop of *Clogher*'s Manuſcripts before mentioned. He collected in four large Volumes ſeveral *Chronologies*, *Charters*, *Letters*, *Muniments and other Materials belonging to* Ireland depoſited in the *Bodleian* Library, and made many Collections for writing the Hiſtory of King *Hen.* V, which were incorporated into the Hiſtory of *Britain* publiſhed by *Speed*. A Letter from *Arthur Trevor* to Secretary *Thurloe* dated 14th *June* 1655, has theſe Words, "The Earl of *Totneſs*'s "Books are now come after the Death of Sir *Thomas Stafford* into the Hands of "*Cornelius Bee*, at the *King's Arms* in *Duck Lane*, and among them forty or fif-"ty Volumes of Tranſactions of *Ireland*, in the whole Settlement thereof after "the Rebellion in the Queen's Time, and the whole Country mapped, and their "Towns and Counties excellently deſcribed and ſet out. I find they were ori-"ginally collected by the Earl, when he was Deputy by the Name of Sir *George* "*Carew*, and only fit for a publick Hand." They are now, being forty-two Volumes in Number, in the *Lambeth Library*, as the Author (*x*) of the *Iriſh* Hiſtorical Library informs us.] Our Author died at the *Savoy* in *Weſtminſter*, on the 27th of *March* 1629, in the ſeventy-fourth Year of his Age, and was buried at *Stratford* upon *Avon* in *Warwickſhire*.

[*Matthias Holmes*, Fellow of *Trinity*-College, *Dublin*, and Lecturer to the State of *Ireland*, for which he received forty Pound *per Annum* out of the Concordatum, died in 1599. There are extant of his Writings in Manuſcript in the College Library, the following Tracts (*viz.*)

Anſwers to the Jeſuitical Annotations on the Four Goſpels, on the Epiſtle to the Romans, *on the 1ſt and 2d* Theſſal. *1ſt of* Timothy; *wherein the Jeſuits had wreſted the ſeveral Texts of Scripture in Support of the Errors of the Church of* Rome. At the End of the Commentary on St. *John*'s Goſpel are theſe Words, (*viz.*) *Tranſcriptæ hæ reſponſiones ad Jeſuiticas in Novum Teſtamentum Annotationes per* Matthiam Holmeſium, Collegii S. et Individuæ Trinitatis juxta *Dublin* Socium *Junii* 2do Die A. D. 1598.

Valentine Brown, an *Engliſhman*, and Anceſtor to the Lord *Kenmare*, was, in *October* 1554, ſent into *Ireland* by Q. *Mary*, in Commiſſion with Sir *William Fitz-Williams* and Sir *John Allen*, to aſſiſt Sir *Anthony St. Leger*, Lord Deputy, in the Management of the Crown-Lands. In 1587 he was employed in Commiſſion with Sir *Robert Gardiner*, Sir *Henry Wallop*, Sir *Luke Dillon*, Sir *Robert Dillon* and *Joſhua Smith*, Chief Juſtice of *Munſter*, to make Books for the Undertakers of *Munſter*, which ſhould be a ſufficient Warrant to the Chancellor to

(*w*) Ibid. p. 606. 1340. (*x*) p. 53.

paſs Patents accordingly. It appears by many other Commiſſions and Patents in that Reign, remaining in the Rolls-Office, and in which he was always of the Quorum, that he was much entruſted with the Management and Diſpoſition of the Crown-Lands, by which he acquired a very large Eſtate; and his Deſcendant was created Lord Viſcount *Kenmare* by King *James* IId after his Abdication, ſat in the pretended Parliament of 1689, which repealed the Act of Settlement, and was of the Privy Council to that unfortunate Monarch. Sir *Richard Cox* (y) tells us, "that this *Valentine Brown*, being a Proteſtant in the Reign of Q. *Elizabeth*, wrote

"*A notable Tract for the Reformation of* Ireland, which he had ſeen in the *Lambeth* Library, wherein there was nothing Blame-worthy, ſaving that he adviſes "the Extirpation of the *Iriſh* Papiſts, and particularly of the *Fitz-Giralds*; and "that therefore he did not foreſee, that his own Heir would degenerate into an "*Iriſh* Papiſt, and ungratefully oppoſe that *Engliſh* Intereſt, upon which his own "Eſtate was founded."

Thomas Leigh, a Captain who ſerved in *Ireland* in the latter End of the Reign of Q. *Eliz.* writ a long Letter to her Majeſty, full of Matters of great Importance, intitled,

A Brief Declaration of the Government of Ireland, *opening many Corruptions in the ſame, diſcovering the Diſcontentments of the* Iriſh, *and the Cauſes moving the expected Troubles: And ſhewing Means how to eſtabliſh Quietneſs in that Kingdom honourably, to the Queen's Profit, without any Increaſe of Charge.* Dated in 1594. This Tract is among the late Biſhop of *Clogher*'s Manuſcripts in the College Library.

George Cranmer was born in *Kent*, and educated in *Corpus Chriſti* College in *Oxford*, under the Tuition of the famous Mr. *Richard Hooker*, to whom he was uſeful in compiling the Books of Eccleſiaſtical Polity. In 1583 he was admitted Probationer Fellow of that Houſe, and ſix Years after proceeded in Arts. He then betook himſelf to the Service of Secretary *Daviſon*, and upon his Removal was Secretary to Sir *Henry Killigrew* in his Embaſſy to *France*, and after his Death, accompanied Sir *Edwin Sandys* in his Travels through *France*, *Italy*, *Germany* and other Parts. After his Return he went into *Ireland* in Quality of Secretary to *Charles Blount*, Lord *Mountjoy*, and was there ſlain in a Battle near *Carlingford*, on the 13th of *November* 1601. He writ,

A Letter to Mr. Richard Hooker, *concerning the new Church Diſcipline in* February 1598, but not printed till 1642, 4to.

In the ſame Battle fell *Richard Latewar*, D. D. of the Univerſity of *Oxford*, Chaplain to the ſaid Lord *Mountjoy*, a moſt ingenious *Latin* Poet, who writ,

Carmen ἀποφθεγματικὸν *Collegii St.* Johannis Baptiſtæ.
Concio Latina *ad Academicos* Oxonienſes 1594.]

CHAP. VI.

[Engliſh *Writers who Flouriſhed in* Ireland *from the Year* 1600 *to the Year* 1700.

JOHN RIDER, well known for his *Latin* and *Engliſh* Dictionary, was advanced to the Biſhoprick of *Killaloe*, of whom ſee an Account, Vol. I. p. 595. Beſides his Dictionary, *Engliſh* and *Latin*, and *Latin* and *Engliſh*, which he publiſhed while at *Oxford* in 1589. He writ,

A Letter concerning the News out of Ireland, *and of the* Spaniard's *Landing, and the preſent State there.* London 1601, 4to.

(y) Hiſt. Irel. Vol. I. p. 301.

Claim

Claim of Antiquity in Behalf of the Proteſtant Religion. London 1608, 4to. This Tract was occaſioned by a Diſpute with *Fitz-Simon*, the Jeſuit, and to which the ſaid *Fitz-Simon* writ an Anſwer. See before. p. 118.

Henry Alvey, was by Birth an *Engliſhman*, and educated in St. *John's* College, *Cambridge*; but afterwards made Provoſt of *Trinity* College, Dublin, about the Beginning of this Century. He wrote a Book *in Defence of Uſury*, and was ſeverely handled in an Anſwer to it, neither of which have fallen into my Hands, and therefore I can give no further Account of them.

Joſias Bodley, younger Brother to Sir *Thomas Bodley*, Founder of the *Bodleian* Library in *Oxford*, was educated for a Time in *Merton* College; but being more inclinable to the Profeſſion of Arms than Arts, he became a Soldier of Note in *Ireland*, was knighted, and was Overſeerof the Trenches when the *Engliſh* laid Siege to *Kinſale*, *Baltamore*, *Beerhaven*, and *Caſtlehaven*, held againſt them by the *Iriſh* aſſiſted by the *Spaniards* in 1601, at which Time *Bodley* behaved with great Gallantry. He writ,

Obſervations concerning the Fortreſſes of Ireland, *and the* Britiſh *Colonies of* Ulſter M. S.

A jocular Deſcription of a Journey by him taken to Lecale *in* Ulſter Anno 1602. M. S. Both of theſe Pieces were in the Poſſeſſion of Sir *James Ware*.

Fines Moryſon was born in *Lincolnſhire*, and educated in the Univerſity of *Cambridge*, of which he became a Fellow, and applied himſelf to the Study of the Civil Law. Obtaining from the Maſter and Fellows of his Houſe a Licence to travel he ſet out in the Year 1591, and ſpent about ſeven or eight Years abroad. Soon after his Return he paſſed into *Ireland* in 1598, where his Brother, Sir *Richard Moryſon*, was Vice-Preſident of *Munſter*, and there was made Secretary to Sir *Charles Blount*, Lord *Mountjoy*, then Lord Deputy of that Kingdom. He died about the Year 1614, and three Years after were publiſhed his Travels, intitled,

An Itinerary, containing ten Years Travels through the twelve Dominions of Germany, Bohemerland, Switzerland, Netherland, Denmark, Poland, England, Scotland, and Ireland. Divided into three Parts. *London* 1617 Folio. It was firſt written in *Latin*, and afterwards tranſlated by himſelf into *Engliſh*. A good Part of the Book is taken up with *Iriſh* Affairs, giving an Account of the Rebellion of *O-Neil*, Earl of *Tyrone*.

An Hiſtory of Ireland *from the Year* 1599 *to* 1603; *with a ſhort Narration of the State of the Kingdom from the Year* 1169. *To which is added a Deſcription of* Ireland. In two Volumes 8vo.

John Thornborough, Biſhop of *Limerick*. Of whom ſee an Account Vol. I. p. 511. His Writings (according to *Anth. Wood*) are theſe:

The joyful and bleſſed re-uniting the two mighty and famous Kingdoms of England *and* Scotland *into their antient Name of* Great-Britain.——Oxon 1605, 4to.

Ἀιοδημιϰὸς: *ſive nihil, aliquid, omnia, in Gratiam eorum qui Artem auriferam Phyſico-Chimicè et piè profitentur.*——Oxonii 1621, 4to.

The laſt Will and Teſtament of Jeſus Chriſt, *touching the bleſſed Sacrament of the Body and Blood*, &c. Oxon 1630, 4to.

A Diſcourſe ſhewing the great Happineſs that hath and may accrue to his Majeſty's Kingdoms of England *and* Scotland, *by uniting them into one* Great-Britain. In two Parts. *London* 1641, 12mo. It was afterwards printed at *Edenborough* in *Latin*, and is a different Piece from that above-mentioned.

Pax vobis, concerning the Unity and Peace of the Church.—— Not printed, nor other Things that he had by him at the Time of his Death.

George Webb, Biſhop of *Limerick*. Of whom ſee an Account Vol. I. p. 514. His Works are theſe:

A brief Expoſition of the Principles of Chriſtian Religion, gathered out of the Holy Scriptures, for the Benefit of all that are deſirous to hear Sermons, and to receive the Sacrament with Comfort. London 1612, 8vo.

Arraignment of an unruly Tongue, wherein the Faults of an evil Tongue are opened, the Danger diſcovered, and Remedies preſcribed, &c. London 1619, 12mo.

Agur's

Agur's Prayer: Or the Chriſtian Choice for the outward Eſtate and Condition of this preſent Life. London 1621, 12mo. To which is added the rich and poor Man's Prayer.

Catalogus Proteſtantium: Or the Proteſtants Calendar; containing a Survey of the Proteſtant Religion long before Luther's *Days.* London 1624, 4to.

Leſſons and Exerciſes out of Cicero *ad Atticum.*——1627, 4to.

Pueriles Confabulatiunculæ: Or Childrens Talk in Latin *and* Engliſh. 1627, 4to.

The Practice of Quietneſs; directing a Chriſtian how to live quietly in this troubleſome World. London 1633, 12mo.—Third Edition.

Several Sermons. Publiſhed between the Years 1609 and 1619.——He tranſlated into *Engliſh, the* Andria *of* Terence, *and the Eunuch of the* ſame Author, divided into Columns, *Engliſh* and *Latin.*

George Andrew, Biſhop of *Ferns*; of whom ſee an Account Vol. I. p. 448. He writ,

A Quaternion of Sermons preached in Ireland *in the Summer Seaſon* 1624.—— Dublin, 1625, 4to.

John Davis, was the Son of a wealthy Tanner in *Wiltſhire*, who firſt gave him an Academical Education at *Oxford*, and then ſent him to ſtudy the Law in the *Middle-Temple*; from whence he was expelled for baſtinading *Richard Martin* (afterwards Recorder of *London*) in the common dining Room upon ſome Punctilio. After this Misfortune he purſued his Studies in *Oxford*, where he writ a Philoſophical and Divine Poem, called, *Noſce teipſum.* Being by the Favour of the Lord *Ellſmere* reſtored to his Chambers in the Temple, he was called to the Bar, and was returned Burgeſs for that Parliament which was held at *Weſtminſter* in 1601. When Lord *Hunſdon* went to *Scotland* to congratulate King *James* on his Acceſſion to the Throne, the King enquired the Names of the Gentlemen who atttended him, and he naming *John Davis* among others, the King immediately aſked, whether he were *Noſce teipſum?* And being informed he was, he graciouſly embraced him, took him into great Favour, and ſoon after made him his Sollicitor, and then his Attorney General for *Ireland*, and he was elected Speaker of the Houſe of Commons of that Kingdom. He was knighted *February* 11th 1607. Returning into *England*, was made the King's Serjeant at Law, and conſtituted Lord Chief Juſtice of the *King's-Bench*; but died ſuddenly before he took Poſſeſſion of that Office. He was held in great Eſteem by the Wits and Men of Learning of his Time, as *Camden*, Sir *John Harrington*, *Ben Johnſon*, *Selden*, &c. who conſidered him as a Perſon of a bold Spirit, a ſharp and ready Wit, and compleatly learned. But one, who was no proper Judge of the Matter, ſays (*a*) he was more a Scholar than a Lawyer. He writ,

Noſce teipſum, an Oracle expounded in two Elegies. I. *Of Human Nature.* II. *Of the Soul of Man.* London 1599, 4to. Dedicated to Queen *Elizabeth.* Again London 1622, 8vo.

Hymns of Aſtræa. In Acroſtic Verſe.——Printed with the former.

Orcheſtra: Or a Poem expreſſing the Antiquity and Excellency of Dancing, in a Dialogue between Penelope *and one of her Wooers*; containing one hundred and thirty-one Stanzas unfiniſhed, yet printed with the former.

Diſcovery of the true Cauſes why Ireland *was never intirely ſubdued, nor brought under Obedience of the Crown of* England, *until the Beginning of his Majeſty's happy Reign.* London 1612, 4to. Dedicated to King *James* by this *Latin* Verſe only—*Principis eſt Virtus maxima noſce ſuos.*

Declaration of our Sovereign Lord the King, &c. *Concerning the Title of his Son* Charles, *the Prince and Duke of* Cornwall, *&c.* London 1614, Folio. Printed in Columns, *French* and *Engliſh.*

(*a*) Anth. Wood. Athen. Oxon.

Le

Le Primer Reports des Caſes et Matters en ley reſolves et adjudges en les Courts del Roy en Ireland. Dublin 1615, Folio. London 1628, 1674, Folio. The ſecond Edition had a Table which the former wanted.

Perfect Abridgment of the eleven Books of Reports of Sir Edward Coke.—— London 1651, 12mo. Written in *French* by Sir *John Davis*; but tranſlated into *Engliſh* by another Hand.

Jus imponendi Vectigalia: *Or the Learning touching Cuſtoms, Tonnage, Poundage, and Impoſitions on Merchandizes*, &c. *aſſerted*, &c. London 1656, 1659, 8vo.

There are ſeveral Works aſcribed to him in M. S. which never have been printed. As. I. *A Metaphraſe on ſeveral of King* David's *Pſalms.* II. *A large Epiſtle to* Robert *Earl of* Salisbury *of the State of the Counties of* Monaghan, Fermanagh, *and* Cavan; *and of the Juſtices of Peace, and other Officers of* Ireland, in which is a Diſcourſe touching the *Corbes* and *Erenaghs* of *Ireland.* Written 1607. III. *A Speech when he was Speaker of the Houſe of Commons of* Ireland *before* Arthur *Lord* Chicheſter, *Lord Lieutenant*, 21 May 1613. IV. *An Argument upon the Queſtion of Impoſitions, digeſted and divided into ſundry Chapters.* But this ſeems to be a Part of the *Jus imponendi Vectigalia* aforeſaid.

One Sir *John Davis* Kt. publiſhed *Reaſon's Academy*: *In ſeveral Eſſays and witty Diſcourſes.* London 1620, 8vo, in Proſe; and at the End of it is *Reaſon's Moan* in eleven Stanzas in Verſe. Theſe Pieces ſeem to belong to our Author from the Similitude the Subject bears to his *Noſce teipſum*, and his Manner of handling them.

Thomas Blennerhaſſet, an *Engliſh* Gentleman, who came over a Captain into *Ireland* in the Reign of Queen *Elizabeth*, ſettled in the Country, and purchaſed an Eſtate. He died about the Beginning of the Reign of King *Charles* I. and was the Author of

Directions for the Plantation in Ulſter. London 1610.

Nicholas Pynner Eſq;, an *Engliſh* Gentleman, and a Captain of the Army in *Ireland* in Queen *Elizabeth*'s Wars, was by Commiſſion dated the 28th of *November* 1618 employed, among others, to ſurvey and make a Return of the Proceedings and Performance of Conditions of the Undertakers, Servitors and Natives planted in the Counties of *Armagh*, *Tyrone*, *Donagall*, *Cavan*, and *Fermanagh*, together with the Works and Plantations performed by the City of *London* in the City and County of *Londonderry*; which Commiſſion he employed himſelf on from the 1ſt of *December* 1618 to the 28th of *March* 1619, and made an accurate Return thereof to the Government, which Return is extant among the late Biſhop of *Clogher*'s Manuſcripts in the College Library, in fair Folio, and ititled,

Pynner's Survey of Ulſter.

William Temple was a Fellow of *King's College* in *Cambridge*, Maſter of the Free-School in the City of *Lincoln*, Secretary to Sir *Philip Sidney*, when he was killed at the Siege of *Zutphen*, afterwards to Secretary *Daviſon*, and at length to *Robert*, Earl of *Eſſex*, whom he attended into *Ireland*; after whoſe Death he retired to a private Life; but upon the importunate Solicitations of Dr. *Uſher*, (afterwards Primate of *Ireland*) he was prevailed on to accept of the Provoſtſhip of the College of *Dublin* in 1609. After this Promotion he was knighted, and made one of the Maſters of Chancery; yet he ſtill held the Government of the College till he died in 1626, in the 72d Year of his Age, and left behind him the Character of a Perſon of conſumate Learning and great Piety. His Writings are theſe following, all which except the laſt, he publiſhed before his Arrival in *Ireland*.

Pro Maldupetti de Unicâ Methodo Defenſionis contra Diplodophilum Commentatio. Londini 1581, 8vo.

Nonnullarum è Phyſicis et Ethicis Quæſtionum Explicatio pro Petro Ramo contra Lieblerum.

Epiſtola de Rami Dialecticâ ad Johannem Piſcatorem Argentinenſem.

Analyſis Anglica triginta Pſalmorum, a primo (Sc) *ad triceſſimum primum.* London 1611, 8vo. This was printed before in *Engliſh.* London 1605, 4to.

Stephen Jerom was born in *England*, but paſſed into *Ireland* with the Lord *Beaumont*, Viſcount *Swords*, and was afterwards Chaplain to the Earl of *Cork*, and beneficed by him at *Tallaugh*. He writ,

Ireland's *Jubilee, or Joy's Jo-Pæan, for Prince* Charles's *Welcome Home; with the Bleſſings of* Great-Britain, *her Dangers, Deliverances, Dignities from God, and Duties to God preſſed and expreſſed. More particularly,* Tallough's *Triumphals, with the Congratulations of the adjoining* Engliſh *Plantations in* Munſter, *in* Ireland, *for the Preſervation of their Mother* England *in the Powder Treaſon, and the Reduction of their Prince from* Spain, *ſolemnized (as by other Feſtivities) by publick Sermons on the Feaſt of* Simon *and* Jude *the 5th of* November *laſt* A. D. 1623. Dublin 1624, 4to.

Alexander Spicer, a *Somerſetſhire* Man by Birth, and the Son of a Clergyman, became a Batler in *Exeter* College, *Oxford*, Anno 1590, of which he afterwards was a Fellow, and at length entered into Holy Orders. Being invited into *Ireland* he was by the Favour of the Lord Deputy *Chicheſter* well beneficed, and had the Character of an able Scholar and ſolid Divine. He writ,

David's *Petition on Pſalm* xix. *v.* 13. London 1616, 8vo.

The Pope at Babylon, *a Sermon preached at* Colerain, November the 5th, *on* Dan. iii. v. 6. London 1617.

Elegies on the Death of Arthur *Lord* Chicheſter. Printed 1625. And other Pieces.

Sir *Matthew de Rentſi*, Knight, was born at *Cullen* in *Germany*, and deſcended from *George Caſtriot*, alias *Scanderbeg*, who fought fifty-two Battles with the Great Turk. He was a great Traveller and general Linguiſt, and ſpent the latter Part of his Life in this Kingdom, where it is ſaid on his monumental Inſcription that in three Years he gave "great Perfection to this Nation, by com-"poſing *a Grammar, Dictionary, and Chronicle in the* Iriſh *Tongue.* He died at *Athlone* on the 29th of *Auguſt* 1634, in the 57th Year of his Age, and has a Monument in the Church there, on the Weſtmeath Side, erected to his Memory by his Son of the ſame Name.

Nathaniel Carpenter, born in *Devonſhire* and educated in *Oxford*, was a noted Philoſopher, Mathematician, and Geographer. He got ſo much into the Favour of Primate *Uſſher*, that he invited him into *Ireland*, and made him one of his Chaplains, and Schoolmaſter of the King's Wards in *Dublin*, where he died in 1628. He writ,

Philoſophia Libera, triplici Exercitationum Decade propoſita. In qua adverſus hujus Temporis Philoſophos Dogmata quædam nova diſcutiuntur. Francofurti 1621. Londini 1622. Oxonii 1637, 8vo.

Geography delineated forth in two Books, containing the Spæbrical and Topical Parts thereof. Oxford 1625, 4to. 1635, 4to.

Achitophel: Or the Picture of a wicked Politician in three Parts. Dublin 1627, 8vo. Oxford 1628, 4to. Being the Subſtance of three Sermons preached before the Univerſity of *Oxford*. *Pryn* (*b*) tells us, "there were divers Paſſages in this "Book againſt *Arminianiſm*, averring it to be planted among us by Jeſuits and "Politicians to undermine our Religion gradually. But that as ſoon as it came "abroad it was called in, and all the Paſſages againſt *Arminianiſm* expunged by "Biſhop *Laud*'s Agents; after which it was reprinted *London* 1629, 4to, to "the great Injury both of the Truth and Author." It was printed again. *London* 1633, and again *Oxford* 1642, 12mo.

Chorazin *and* Bethſaida's *Woe and Warning Piece on* Matth. xi. 21. Oxford 1640, 12mo, a poſthumous Piece.

Treatiſe of Opticks. M. S. The Original whereof is ſaid (*c*) to have been loſt at Sea; but that imperfect Copies of it have been ſaved.

(*b*) Cant. Doom. Edit. 1646. p. 166. (*c*) Athen. Oxon. Vol. I. p. 517.

Roger

Roger Puttock, an *Engliſhman* by Birth, but who ſtiles himſelf Miniſter of God's Word at *Novan*, writ a Tract againſt *Malone*, the Jeſuit, under this Title,

A Rejoinder unto *William Malone*'s Reply to the firſt Article; wherein the Founders of unwritten Tradition are confounded out of the ſure Foundation of Scripture, and the true Tradition of the Church. *Dublin* 1632, 4to.

George Downham, Biſhop of *Derry*. [Of whom ſee an Account Vol. I. p. 292. He writ,

A Treatiſe concerning Antichriſt *in two Books; the former proving, that the* Pope *is* Antichriſt, *the ſecond maintaining the ſame Aſſertions againſt the Objections of* Belarmin. London 1603, 4to.

The Chriſtian's Sanctuary, whereunto being retired, he may ſafely be preſerved in the midſt of all Dangers. In two Books. London 1604, 4to.

Lectures upon the 15th Pſalm. London 1604, 4to.

Sermon at the Conſecration of the Biſhop of Bath *and* Wells *upon Apocalypſe* 1. 20. London. 1608, 4to.

Defence of the ſame Sermon againſt a namleeſs Author. London 1611, 4to.

Two Sermons; the one commending the Miniſtry in general, the other defending the Office of Biſhops in particular; both preached and ſince enlarged by the Author. London 1608, 4to.—— The latter of theſe Diſcourſes is the ſame mentioned before to be preached at the Conſecration of the Biſhop of *Bath* and *Wells*.

Papa Antichriſtus; ſeu Diatriba de Antichriſto; cujus duæ partes prior Καθαιρὶυν, *qua Orthodoxa Regis* Jacobi *ſententia de Antichriſto demonſtratur: Poſterior* Ἀναιρὶυν, *qua* Leonardi *Leſſii* 16 *demonſtrationes Regis Præfationi Monitoriæ oppoſitæ refutantur.* Londini 1620.—— This Treatiſe is different from the former againſt Antichriſt.

The Covenant of Grace, or an Expoſition upon *Luke* 1, 73, 74, 75. Dublin 1631, 8vo.

A Treatiſe of Juſtification; wherein is firſt ſet down the true Doctrine in the Cauſes, Effects, Fruits, and Conſequences of it, according to the Word of God: And then all Objections and Cavils of the Adverſaries to God's free Juſtification by Grace are anſwered and confuted, eſpecially of Robert Bellarmin *Jeſuit and Cardinal. Wherein alſo the Popiſh Doctrine of Merits is refuted and diſproved: With many other weighty Points of Chriſtian Religion occaſionally handled and diſcuſſed, and difficult Places of holy Scripture expounded and vindicated.* London 1633. Folio.

The Chriſtian's Freedom; or the Doctrine of Chriſtian Liberty. Oxford 1635, 8vo.

An Abſtract of the Duties commanded, and Sins forbidden in the Law of God. London 1635, 8vo.

A godly and learned Treatiſe of Prayer; which both containeth in it the Doctrine of Prayer, and alſo ſheweth the Practice of it in the Expoſition of the Lord's Prayer. London 1640. 4to.—— The three laſt Treatiſes were publiſhed after his Death, which happened in *April* 1634.

James Ley was born in *Wiltſhire*, became a Commoner of *Brazen-Noſe* College, *Oxford*, An. 1569, ſtudied afterwards in *Lincolns-Inn*, of which he was *Lent* Reader, An. 44. *Eliz.* In the firſt Year of *Jac.* I. he was called to the Degree of Serjeant at Law, and the Year following conſtituted Chief Juſtice of the King's-Bench in *Ireland*, in which Place he continued till *Mich.* Term 6 *Jac.* I. and then, (being before knighted) was made Attorney of the Court of Wards and Liveries in *England*; and obtained a Privy Seal for taking Place of the Attorney-General. He was then created a Baronet, and An. 18. *Jac.* I. conſtituted Chief Juſtice of the King's-Bench in *England*, 22. *Jac.* made Lord High Treaſurer of *England*, a Counſellor of State, and created a Baron by the Name of Lord *Ley* of *Ley*. An. 1°. *Car.* I. he was created Earl of *Marlborough* in *Wiltſhire*, and three Years after made Lord Preſident of the Council. He died at his Lodgings in *Lincoln's-Inn* on the 14th of *March* 1628, and hath left behind him the following Works, which were publiſhed after his Death.

A Treatiſe concerning Wards and Liveries. London 1642, 8vo.

Reports of divers Reſolutions in Law, ariſing upon Caſes in the Court of Wards, and other Courts at Weſtminſter *in the Reigns of King* James *and King* Charles. London 1659, Folio.

But what I chiefly mention him for is, his collecting, with Intention to publiſh them, *Some of the hiſtorical Pieces of* Ireland, which he cauſed to be tranſcribed and made fit for the Preſs, as, *The Annals of* John Clynne, *a Frier Minor of* Kilkenny (who lived in the Reign of King *Edw.* III.) *The Annals of the Priory of St.* John *the Evangeliſt of* Kilkenny, *and The Annals of* Multifernan, Roſſe *and* Clonmell. But his weighty Employments diverted him from this Purpoſe. The Copies of them after his Death fell into the Hands of *Henry* Earl of *Bath*, who alſo intended to publiſh them, but failed of his Purpoſe. Extracts out of them are in the College Library among the late Biſhop of *Clogher*'s M. S.

Chriſtopher Sibthorp, a Knight, and one of the Juſtices of the *King's-Bench* in *Ireland* in the Reigns of K. *James* I. and *Charles* I. was a Perſon, who with the Knowledge of the Law, did not neglect the Study of Divinity, and other Learning. He was much in the Eſteem of Primate *Uſher*, who dedicated to him hs Book of the Religion of the antient *Iriſh*. He was living in 1631; but when he died I know not. He writ,

A friendly Advertiſement to the pretended Catholicks of Ireland: *declaring unto them for their Satisfaction, that two weighty and principal Matters* (viz.) *the King's Supremacy, and the Faith or Religion, whereof his Majeſty is the Defender, be both conſonant to the Doctrine delivered in the holy Scriptures, and in the Writings of the antient Fathers, and conſequently, that the Laws and Statutes of the Realm eſtabliſhing theſe two Points be therein dutifully to be obſerved and obeyed by all his Majeſty's Subjects within the ſame Realm.* Dublin 1623, 4to.

A Reply to an Anſwer which a Popiſh Adverſary made to two Chapters contained in the firſt Part of that Book, which is intitled a friendly Advertiſement to the pretended Catholicks of Ireland. *Wherein theſe two Points concerning his Majeſty's Supremacy, and the Religion eſtabliſhed by the Laws and Statutes of the Kingdom be further juſtified and defended againſt the vain Cavils and Exceptions of that Adverſary.* Dublin 1625, 4to.

A Surreplication to the Rejoinder of a Popiſh Adverſary. Wherein the ſpiritual Supremacy of Chriſt Jeſus *in his Church, and the civil or temporal Supremacy of Emperors, Kings and Princes, within their own Dominions, over Perſons Eccleſiaſtical, and in Cauſes alſo Eccleſiaſtical (as well as civil and Temporal) be yet further declared, defended, and maintained againſt him.* Dublin 1627, 4to.

Angelus a S. Franciſco, an *Engliſh* Franciſcan Frier of the ſtrict Obſervance, but titular Dean of *Emly* in *Ireland*, writ,

Sacrarium Privilegiorum quorundam Seraphico Patri *S.* Franciſco *in gratiam Obſervantium Regularium, eumque vel ſuos Amantium, a Deo Optimo Maximo Indultarum, in quo eorum veritas elucidatur, comprobatur, ac defenditur.*—— Duaci 1636.

Quæſtionum Theologicarum reſolutionem pariter ac collationem cum ſententiis S. Auguſtini.—— Doway 1637.

Certamen Seraphicum Fr. Minorum Provinciæ Angliæ pro ſanctâ Dei Eccleſiâ; cum appendice de Miſſionibus, et Catalogo Scriptorum Anglorum ejuſdem Ordinis.— Doway 1649, 4to.

Regula et Teſtamentum S. Franciſci *cum Sententiis Aureis B.* Ægidii, *ſocii ejuſdem Sancti.*

De Confraternitate Chordæ, ſeu Cinguli Franciſcani.

Manuale tertii Ordinis S. Franciſci; *cum brevi explicatione Regulæ ejuſdem inſtituti pro ſecularibus.*— Doway 1643.

Declaratio docta et pia in Regulam pro Religioſis et Monialibus ejuſdem Tertii Ordinis. Lib. 2.—Doway 1644.— See Wadingi Script. Min. p. 23.

Sir *Richard Bolton*, born in *Staffordſhire*, as I am informed, was educated in the Study of the Law, and advanced to the Station of Lord Chief Baron of the Exchequer in *Ireland*, and afterwards to that of Lord Chancellor. He was eſteemed

eſteemed a Perſon of great Integrity; yet the Houſe of Commons, in the Year 1640, impeached him and others of High Treaſon, for ſubverting the Laws, and introducing an Arbitrary Government. But the Charge, having no juſt Foundation, dropped, and he continued Lord Chancellor. He died about the Year 1650; and publiſhed,

The Statutes of Ireland, *beginning the Third Year of* Edward *the* IId, *and continuing until the End of the Parliament begun in the Eleventh Year of King* James *the* Iſt, *and ended in the Thirteenth Year of his Reign of* England, France *and* Ireland, *newly peruſed and examined with the Parliament Rolls; and divers Statutes imprinted in this Book, which were not formerly imprinted in the old Book.* Dublin 1621, folio.

A Juſtice of Peace for Ireland; *conſiſting of two Books. The Firſt declaring the Exerciſe of that Office by one or more Juſtices of the Peace out of Seſſions; the Second, ſetting forth the Form of Proceedings in Seſſions, and the Matter to be inquired of and handled therein, with Preſidents annexed.*— Dublin 1638, 1678, 1683, folio.

Rules for a Grand Juror; or Articles given in Charge to, and enquired of, by the General Quarter-Seſſions of the Peace. I know not where the firſt Edition of it was printed, but I find it reprinted, *Dublin* 1681, 4to. It is diſpoſed in two Columns, one containing the Offences, the other the Puniſhment for each Offence.— He writ alſo a Tract, intitled,

A Declaration, ſetting forth how, and by what Means, the Laws and Statutes of England, *from Time to Time, came to be of Force in* Ireland.——— To which Sir *Samuel Mayart* writ an Anſwer.— I do not know that either of theſe Pieces were printed; but they are in Manuſcript in the College Library, among thoſe preſented by the late Biſhop of *Clogher*.———

Richard Sherlock was born at *Oxton* in *Cheſhire*, educated in *Oxford*, and from thence tranſlated to the College of *Dublin*, where he took the Degree of Maſter of Arts in 1633, and was made Miniſter of ſeveral ſmall united Livings in *Ireland*. He fled to *England* during the Rebellion of 1641, and was made Chaplain to a Regiment in the King's Service at *Nantwich*, which Place being taken he retired to *Oxford*, was made Chaplain to the Governour of it, and at length of *New-College*. In 1646 he took his Degree of Batchelor of Divinity in that Univerſity, was expelled by the Parliament Viſitors in 1648, and became Curate of *Caſſington* in *Oxfordſhire*. In 1660 he commenced Doctor of Divinity in the Univerſity of *Dublin*, and was promoted by the Earl of *Derby*, whoſe Chaplain he was, to the rich Living of *Winwick* in *Lancaſhire*, where he died in 1689.—— He writ,

The Quakers *wild Queſtions objected againſt the Miniſters of the Goſpel briefly anſwered.*—— London 1654, 8vo. 1656, 4to. to which are annexed three other Tracts of *Divine Revelation of the Holy Spirit, of Error, Hereſy and Schiſm.*

The Principles of holy Chriſtian Religion, or the Catechiſm of the Church of England *paraphraſed.*—— London 1656, 8vo. which has paſſed a great Number of Editions.

A Viſitation Sermon.—— London 1669, 4to.

Mercurius Chriſtianus, or the practical Chriſtian.———London 1673, 8vo.

The ſecond Part of the practical Chriſtian.——— London 1675, 8vo. Theſe two Tracts were afterwards joined to two other Parts, and publiſhed under the Title of

The practical Chriſtian, or the devout Penitent; containing the whole Duty of a Chriſtian, in four Parts. I. *Of Self-Examination, Confeſſion of Sins, &c.* II. *Of the Communion.* III. *Of the Hours of Prayer, and occaſional Meditations.* IV. *Of the four laſt Things, Death, Judgment, Hell, and Heaven,* London 1676, 8vo.

Diſcourſes concerning common and private Prayer.—— Oxford 1681, 8vo.

Thomas Wilſon, D. D. and now Biſhop of *Sodor* and *Man* was born in 1663 at *Burton* near *Cheſter*, in which City he had his School Education, and from thence was ſent to the Univerſity of *Dublin*, where he took the Degree of Batchelor of Arts, and continued in it till the Diſturbances of King *James*'s Reign drove him into *England*, where he became Curate to his Uncle, *Richard Sherlock*, juſt before mentioned. After ſome Years he was made Tutor to the Lord

Strange, Son to the Earl of *Derby*, and afterwards, was, againſt his Will, promoted by the ſaid Earl to the Biſhoprick of *Man*, and conſecrated by Dr. *Sharpe*, Archbiſhop of *York*, aſſiſted by the Biſhops of *Cheſter* and *Norwich* on the 16th of *January* 1697, and on the third of *March* following was created Doctor of Divinity in a full Congregation at *Oxford*. He immediately paſſed into the Iſle of *Man*, having firſt, by the Aſſiſtance of Dr. *Thomas Bray*, and ſome other pious Benefactors, collected ſuch a Number of practical Books as to enable him to found Parochial Libraries in every Pariſh of his Dioceſe. He has reſided there ever ſince in great Reputation for his Piety, exemplary Life, and Hoſpitality. The Works he has publiſhed have been moſtly practical, and very often reprinted; ſuch of them as I have been able to collect are theſe, (*viz.*)

The Principles and Duties of Chriſtianity; being a further Inſtruction to ſuch as have learned the Church Catechiſm. Together with ſhort Directions and Prayers for particular Perſons, for Families, for the Lord's-Day, the Lord's-Supper, the Time of Sickneſs, &c. The fifth Edition, London 1736, 8vo. To which is prefixed *The true Chriſtian Method of educating the Children both of the Rich and Poor.*

A ſhort and plain Inſtruction for the better Underſtanding of the Lord's-Supper; with the neceſſary Preparation required: For the Benefit of young Communicants, and of ſuch as have not well conſidered this Holy Ordinance, The eighth Edition printed, Dublin 1743.

The Knowledge and Practice of Chriſtianity made eaſy to the meaneſt Capacities: Or an Eſſay towards an Inſtruction for the Indians; *which will be of Uſe to ſuch Chriſtians as have not well conſidered the Meaning of the Religion they profeſs; or who profeſs to know God, but in Works do deny him.* The fifth Edition printed, Dublin 1744.

He alſo writ, *A new Survey and Deſcription of the* Iſle of Man, which is made a Part of the Biſhop of *London*'s Edition of *Camden*, publiſhed in the Year 1722, Folio.

Paul Harris was by many thought to be an *Iriſhman*; but he tells us himſelf (*d*) that he was born in *England*. He was a ſecular Prieſt of the Church of *Rome*, and lived many Years in *Dublin*, where he was Rector of a Seminary erected againſt Authority for the Inſtruction of Youth. He had many Diſagreements with the regular Clergy, which raiſed him much Trouble. *Thomas Fleming*, titular Archbiſhop of *Dublin* was a Franciſcan Frier, and to gratify his Brethren of that Order, had formed a Deſign to lay aſide the ſecular Prieſts in his Dioceſe, and to introduce Friers into the Pariſhes to officiate in their Room. The Seculars gave all the Oppoſition they could to this Deſign, and *Paul Harris*, being more active than the reſt, and a Man of a great Spirit, drew on himſelf the Cenſure of Excommunication from the Archbiſhop, and at length an Order from *Rome* for his Baniſhment out of the Dioceſe of *Dublin*. Upon this Treatment he writ ſharply againſt the Archbiſhop and the Friers, whom he reprehends for their diſorderly living. He writ ſeveral Books, which I believe were printed in *Dublin*; but it is hard to get the Sight of any of them; being deſtroyed by the Regular Clergy whenever they get them into their Hands, as ſome of themſelves have confeſſed. I know not when he died; but he was ſixty Years old when he publiſhed his *Arctomaſtix* in 1633. For he ſays in it, *Anglus ſum, Sexagenarius ſum, Sacerdos ſum.* Here follows a Catalogue of ſuch of his Works as have come to my Knowledge.

The Excommunication publiſhed by the Lord Archbiſhop of Dublin, Thomas Fleming, *alias* Barnewall, *Frier of the Order of St.* Francis, *againſt the Inhabitants of the Dioceſe of* Dublin, *for hearing the Maſſes of* Peter Caddell, *and* Paul Harris, *Prieſts, is proved not only unjuſt, but of no Validity, and conſequently binding to no obedience,* &c.—— 1632, 4to.

ΑΡΚΤΟΜΑΣΤΙΧ, (*A*) *Sive* Edmundus Urſulanus, *propter uſurpatum Judicium de tribunali dejectus, et propter libellum famoſum in Judicium vocatus.* —— 1633, 4to. He writ this Book againſt Frier *Francis Matthews*, who in the Year 1631, under

(*d*) Arctomaſtix. p. 119.

(*A*) ΑΡΚΤΟΜΑΣΤΙΧ Signifies a Whip for the Bear, alluding to *Francis Matthews*'s Book, which he publiſhed under the Name of *Urſulanus*.

der the Name of *Edmundus Urſulanus* publiſhed a Book, intitled, *Examen Jurdicum*, of which before. p. 119.

Fratres Sobrii eſtote, or an Admonition to the Friers of Ireland ;—— 1634, 4to.

Exile exiled ; occaſioned by a Mandate from Rome, *procured by* Thomas Fleming, *alias* Barnwall, *Archbiſhop of* Dublin, *and of the Order of St.* Francis, *from the Congregation of the Cardinals* de propagandâ fide, *for the Baniſhment of* Paul Harris, *out of the Dioceſe of* Dublin. —— 1635, 4to.

By a Letter of Biſhop *Bedel (e)* to the Archbiſhop of *Canterbury* I find, that our Author publiſhed *a Book againſt Primate* Uſher's *Sermon preached at* Wanſted *before King* James.

William Chappel, Biſhop of *Cork* and *Roſs*, died in 1649. [See an Account of him, Vol. I. p. 556.] He wrote

Methodus Concionandi. London 1648, 8vo. — This Tract was tranſlated into *Engliſh*, and printed, *London* 1656.

The Uſe of Holy Scripture. London 1653, 8vo. Printed after his Death. He alſo writ *his own Life in* Latin *Verſe*, which may be ſeen among the Tracts publiſhed by Mr. *Herne (f)*.

Gerard Boate, a *Dutch* Man, was, with his Brother *Arnold*, educated at *Leyden*, but afterwards practiſed Phyſick in *London*, and both were invited from thence into *Ireland* by Archbiſhop *Uſher*, and *Gerard* became afterwards Phyſician to the State, in which Office he died on the 19th of *January* 1649, in a few Months after his Arrival in *Ireland*. He had laid out a conſiderable Part of his Fortune on the Eſcheated Lands there, according to ſeveral Acts made by the King and Parliament. He writ the undernamed Treatiſe long before he had been in the Country, having begun and finiſhed it in the Year 1645. His Brother *Arnold* had lived eight Years in *Dublin*, and in that Time made many Journeys, in the Courſe of his Practice,, and eſpecially through *Leinſter* and *Ulſter* ; and it was from Converſations with him in *London* in 1644, and from Sir *William* and Sir *Richard Parſons*, and other Refugees from *Ireland*, that he picked up the Materials for writing his Book. It is no Wonder then that his Accounts are ſo lean and imperfect, and his Errors ſo many in Point of the Topography of the Kingdom ; but it is much to be wondered at that a Stranger to the Country ſhould have done ſo well. His Book was publiſhed after his Death by *Samuel Hartlib* under this Title,

Ireland's *Natural Hiſtory. Being a true and ample Deſcription of its Situation, Greatneſs, Shape, and Nature ; of its Hills, Woods, Heaths, Bogs ; of its fruitful Parts, and profitable Grounds, with the ſeveral Ways of Manuring and Improving the ſame : with its Heads or Promontories, Roads and Bays ; of its Springs and Fountains, Brooks, Rivers, Loughs ; of its Metals, Minerals, Freeſtone, Marble, Sea-Coal, Turf, and other Things that are taken out of the Ground. And laſtly, Of the Nature and Temperature of its Air and Seaſons, and what Diſeaſes it is free from, and ſubject unto. Conducing to the Advancement of Navigation, Huſbandry, and other profitable Arts and Profeſſions.* London 1652, 8vo. Afterwards, *Dublin* 1725, 4to.

He and his Brother *Arnold* had before this publiſhed a Book, intitled,

Philoſophia Naturalis Reformata. Id eſt, Philoſophiæ Ariſtotolicæ *Accurata Examinatio, ac ſolida Confutatio, ac Novæ et Verioris introductio* — Dublinii 1641, 4to.

Claudius Gilbert, whom I take to be an *Engliſhman*, was a Batchelor of Divinity, and Miniſter of the Goſpel at *Limerick*. He writ,

The Libertine Schooled, or a Vindication of the Magiſtrate's Power in Religious Matters. In Anſwer to ſome fallacious Queries ſcattered about the City of Limerick, *by a nameleſs Author, about the 15th of* December 1656, *and for Detection of thoſe myſterious Deſigns ſo vigorouſly fomented, if not begun among us, by* Romiſh *Engineers, and Jeſuitick Emiſſaries.* — London 1657, 4to. Dedicated to the Lord *Henry Cromwell*, Commander in Chief of the Forces in *Ireland*, and to his Highneſs's Council for the Affairs of *Ireland*.

Sir *Thomas Ryves* was born in *Dorſetſhire*, and educated firſt in *William* of *Wickham*'s School at *Winchester*, and from thence admitted perpetual Fellow of

(e) Burnet's Life of Bedel. p. 71. *(f)* Vol. V. p. 261.

New-

New-College in *Oxford*, where applying himſelf to the Civil Law he took his Degree of Doctor in that Faculty in 1610, being at that Time an eminent Advocate in Doctors Commons, and the Court of Admiralty. He was afterwards in the Year 1618 made Maſter in Chancery, and Judge of the Faculties and Prerogative Court in *Ireland*, where he was held in high eſteem for his Knowledge in the Laws. When K. *Charles* I. came to the Crown he was knighted and made the King's Advocate, and in his Majeſty's Cauſe he afterwards engaged when the Rebellion of 1641 broke out, wherein he gave good Evidence of his Valour, and though well advanced in Years fought with Courage, and received ſeveral Wounds. He was one of the Aſſiſtants to the King at the Treaty of Peace in the Iſle of *Wight*, and was held in great eſteem by his Majeſty. At length he died in 1651, and left behind him the Character of a Man of Parts and worth, " a *(f)* general Scholar in all polite Learning, and a moſt pure " Latiniſt." His Works are theſe,

The Poor Vicar's plea; declaring that a competency of Means is due to them out of the Tythes of their ſeveral Pariſhes, notwithſtanding their Impropriations. London 1620. 4to.

Regiminis Anglicani in Hiberniâ defenſio adverſus Analecten. Lib. 3. Londini 1624, 4to. written againſt *David Roth*'s *Analecta Sacra*, of which before p. 122. In the firſt Book of this Defence he frees his Royal Maſter from the Imputation of Tyranny and Oppreſſion in his Execution of the Laws againſt Popiſh Prieſts, burning their Images, ſuppreſſing their Schools, and erecting others for Proteſtants, and encouraging the Conviction of ſeveral great Perſons (both Clergy and Laity) upon the Evidence of perjured Witneſſes. In his ſecond Book, which is an Anſwer to his Adverſary's ſecond Section, he blunts the edge of his like Complaints againſt the ſudden Diſſolution of their Parliament, debaſing the Coin about the End of the Reign of Q. *Elizabeth*, heavy Taxes, Reſtraints on the freedom of Debates in both Houſes, and the Proteſtant Members coming armed, &c. In the third the Plea of Supremacy is argued between K. *James* and the Pope, and in the Courſe of that Diſpute many Hiſtorical Remarks are made on the Conteſts between the Archbiſhops of *Armagh* and *Dublin*, Papal Uſurpations on the Regal Dignity of the Crown of *Ireland*, and the Bull of Pope *Adrian* the *4th*, &c. concluding with an eloquent Defence of the great Sir *Arthur Chicheſter*, Baron of *Belfaſt*. Our Author writ alſo,

Imperatoris Juſtiniani defenſio adverſus Alemannum. Londini 1626, 8vo.

Hiſtoria Navalis. Londini 1629, 12mo. of which a ſecond Edition afterwards came out intitled,

Hiſtoriæ Navalis Antiquæ. Lib. 4. Londini 1633, 8vo.

Hiſtoriæ Navalis Mediæ. Lib. 3. Londini, 1640, 8vo.

John Corbet, a *Scotch* Man by Birth, and Miniſter of *Bonyl*, one of the Collegiate Churches of the *Provoſtrie of Dunbarton*, was obliged to fly from *Scotland* to avoid taking the Covenant, and was recommended by the Earl of *Strafford* to *Archibald Adair*, Biſhop of *Killala*, for a Living in his gift, then vacant. But he was received contemptuouſly by *Adair*, for which *Adair* was turned out of his Biſhoprick, and *Corbet* otherwiſe provided for. See ſomething of this Matter Vol. I. p. 652. *Corbet* writ,

The Ungirding of the Scottiſh *Armour; or an Anſwer to the Informations for defenſive Arms againſt the King's Majeſty, which were drawn up at* Edenburgh *by the common Help and Induſtry of the three Tables of the rigid Covenanters of the Nobility, Barons, Miniſters and Burgeſſes, and ordained to be read out of the Pulpit by each Miniſter, and preſſed upon the People to draw them to take up Arms to reſiſt the Lords anointed thorough the whole Kingdom of* Scotland.—Dublin 1639, 4to. Dedicated to the Earl of *Strafford*.

Liſimachus Nicanor *of the Society of Jeſu to the Covenanters in* Scotland, *wiſheth full Union and Peace with us.* In this Tract he draws a Parallel between the Jeſuits and *Scotch* Covenanters. It does not appear where it was printed;

(f) Fuller's Worthies Dorſetſhire. p. 283.

but

but at the end of it is written, From my Study at Basileopolis *1st January*, 1640.

George Synge, Bishop of *Cloyne* (of whom See an Account Vol, I. p. 578. He writ,

A Rejoinder to the Reply published by the Jesuits under the Name of William Malone. *The first Part; wherein the General Answer to the Challenge is cleared from all the Jesuits Cavils.* Dublin 1632, 4to. Whether other Parts came out I know not.

Joshua Hoyle was born at *Sorby* in *Yorkshire*, had Academical Education in *Magdalen*-Hall, *Oxford*, and afterwards in *Trinity* College, *Dublin*, wherehe was elected a Fellow, and became Divinity Professor; in which Office he expounded the whole Bible in daily Lectures, employing himself in that Task almost fifteen Years, and it took him up ten Years more in the Exposition of the New Testament. He preached also and expounded the Scriptures thrice every Sabbath for the greater Part of the Year, once every Holyday, and sometimes twice. To these may be added his weekly Lectures (as Professor) in the Controversies, and his Answers to all *Bellarmin* in Word and Writing, concerning the *Real Presence*, and his finishing in above eight Years Time his *Tome of the seven Sacraments*, and his *last Tome* in six Years, and he spent after that several Years in the *Tome* or *Tomes* remaining. Upon the breaking out of the Rebellion he retired to *London*, and was made Vicar of *Stepney*, constituted one of the Assembly of Divines, and forwarded the Evidence given in the Trial of Archbishop *Laud*, as to what related to the University of *Dublin*, while he was Chancellor of it. At length he was made Master of *University* College, *Oxford*, and Professor of Divinity. He died on the *6th* of *December* 1654. He published in Vindication of Archbishop *Usher*, who had him in great esteem, though he was reckoned a Puritan,

A Rejoinder to William Malone, *Jesuit, his Reply concerning the Real Presence.* Dublin 1641, 4to.

John Murcot was born in the Town of *Warwick*, educated first in the Free-School there, and afterwards in *Merton* College in *Oxford* in 1642; which Place being soon after garrisoned by the King, he fled from thence in disguise to avoid bearing Arms, and retired to *Budworth* in *Cheshire*, where by continual Study he much improved himself in practical Divinity. When the War ceased he returned to his College, and was admitted Batchellor of Arts, and sometime after ordained Minister according to the Presbyterian way at *Manchester*, from whence he removed to *Chester*, and then to *Ireland*, where he became Preacher in Ordinary to the Lord Deputy and Council then in Power. He died a young Man in *Dublin* on the *3d* of *December* 1654. He writ,

Several Sermons and Treatises, as I. *Circumspect walking a Christian's Wisdom*; on Eph. 5. 15, 16. II. *The Parable of the ten Virgins* on Matth. 25. from the *1st* to the *14th* Verse. III. *Christ the Son of Righteousness hath healing in his Wings for Sinners*, on Malach. 4. 2. IV. *Christ's Willingness to accept humble Sinners*, on John 6. 37. All which were published after his Death *London* 1657, 4to. together with his Life written in a cant Stile according to the humour of the times. Another Sermon of his is published called, *Saving Faith, and Pride of Life Inconsistent*, on John 5. 44. London 1656, 4to.

John Richardson, Bishop of *Ardagh*, of whom See Vol. I. p. 255. He died in 1654, and hath written,

A Sermon of the Doctrine of Justification, preached in Dublin, *Jan.* 23, 1624, on *Rom.* 3. 24, 25, 26. Dublin 1625, 4to.

Choice Observations and Explanations upon the Old Testament. Containing in them many remarkable Matters, either not taken notice of, or mistaken by most; which are additionals to the large Annotations made by some of the Assembly of Divines. To which are added some further and larger Observations upon the whole Book of Genesis. Perused and attested by the Archbishop of Armagh, *and Mr.* Gataker. London 1655, Folio, published after his Death.

Henry Lesley, a *Scotchman*, Bishop of *Down* and *Connor*, and then of *Meath*. See Vol. I. p. 158, 208. He published,

A Treatise tending to Unity. In a Sermon preached at Drogheda *on* Whit-Sunday 1622 *before the King's Commissioners for* Ireland.—Dublin 1623, 4to.

A Treatise of the Authority of the Church. The Sum whereof was delivered in a Sermon preached at Belfast *at the Visitation of the Diocess of* Down *and* Connor, *the* 10th *of* Aug. 1636, *together with an Answer to certain Objections made against the Orders of our Church, especially kneeling at the Communion.* Dublin 1637, 4to.

A Sermon preached at Lisnegarvy *in the Visitation of his Diocess of* Down *and* Connor *on the* 26th *of* September 1638, *concerning the Solemn League and Covenant.* London 1638, 4to.—His Chaplain, *James Portus*, soon (after at the Bishop's requeft, he being disabled by Sickness) translated it into *Latin*, and published it under the following Title,

Examen Conjurationis Scoticæ: Sive Oratio habita Lisnegarvæ in Visitatione diæceseos Dunensis & Connorensis 26 Septem. 1638. *In qua ad Convincendos, quos Ecclesia nostra habet non Conformes, fædus, Confessio & Juramentum mutuæ tutelæ, quibus apud Scotos hodie subcribitur, enucleantur et penitùs convelluntur per Rev. in Ch. P. Hen. Dunensem. Latinitate donavit Jacobus Portussus dicto Rev. P. Sacris domesticis.* Dublini 1639, 4to.

The Blessing of Judah *explained and applied to the present Times; in a Sermon preached at St.* Mary's, Oxford, March 27, 1644, *being the Anniversary of his Majesty's Inauguration to his Crown, before some of the Lords and the Members of the House of Commons there assembled. Wherein is strongly proved, that the King is immediately dependent from God, and receiveth not his Power from the People.* London 1644, 4to.

The Martyrdom of King Charles; *or his Conformity with Christ in his Sufferings. In a Sermon on* 1. Cor. 2. 8. *preached at* Bredagh *before his Majesty of* Great Britain, *and the Princess of* Orange, June $\frac{1}{13}$, 1649. Hague and London 1649, 4to.

Discourse of praying with the Spirit and with the Understanding; in two Sermons preached at Hillsborough 1659, London 1660, 4to, on 1 Cor. 14, 15.

Nicholas Bernard was educated in *Cambridge*, and passing into *Ireland* was ordained by Primate *Usher*, who made him his Chaplain, and procured his Promotion to the Deanery of *Ardagh*. He suffered much in the Rebellion of 1641, from which he made his Escape as soon as he had an Opportunity, and went to *England*, where he was made Rector of *Whitchurch* in *Shropshire*, Chaplain and Almoner to *Oliver Cromwell*, then Lord Protector, and Preacher to the Society of *Grays-Inn*. After the Restoration he would not return to his Deanery, but continued at *Whitchurch*, and died soon after in 1661. He was the Author of the following Works,

The penitent Death of a woful Sinner, John Atherton, *executed at* Dublin *the 6th of* December, 1640.— Dublin 1641, 4to, with *a Sermon preached at the Funeral of the said* John Atherton.

The whole Proceedings of the Siege of Droghedah *in* Ireland. *With a thankful Remembrance of its wonderful Delivery, raised, with God's Assistance, by the Prayers and sole Valour of the besieged. With a Relation of such Passages as have fallen out there, and in the Parts near adjoining.* Dublin 1642, 4to. 1736, 4to.

A Letter from the Siege of Droghedah.

A Farewel Sermon preached at Droghedah.

Dialogue between Paul *and* Agrippa. London 1642.

The Life and Death of Archbishop Usher, *in a Sermon preached at his Funeral at* Westminster. London 1656, 16°.

Devotions of the antient Church in seven pious Prayers, &c. 1660.

Clavi Trabales, or Nails fastened by some great Masters of Assemblies; Confirming the King's Supremacy, the Subject's Duty, and Church Government by Bishops.—London 1661, 4to; being a Collection of some Pieces written on these Subjects by Archbishop

Archbiſhop *Uſher*, Mr. *Hooker*, Biſhop *Andrews*, and Doctor *Hadrian Saravia*: with a Preface by the Biſhop of *Lincoln*.

He publiſhed alſo,

The Judgment of the late Archbiſhop of Armagh, *and Primate of* Ireland, *of the Extent of* Chriſt's *Death and Satisfaction*, &c. *of the Sabbath and Obſervation of the Lord's Day, and of Ordination in other reformed Churches; with a Vindication of him from a pretended Change of Opinion in the Firſt; ſome Advertiſements upon the latter; and in Prevention of further Injuries, a Declaration of his Judgment in ſeveral other Subjects.*— London 1657, 8vo.

Letters between him and Doctor Heylin.——

Cæſar Williamſon was Maſter of Arts of Trinity College in *Cambridge*, and about the Year 1646 was invited into *Ireland*, where he was advanced to a Fellowſhip in Trinity College, *Dublin*, took his Degree of Doctor of Divinity, and was made publick Orator of that Univerſity. Afterwards the College gave him a Living at or near *Drogbedah*, where he died four or five Years after the Reſtoration. He wrote,

Panegyris in Excellentiſſimum Dominum, Dominum Henricum Cromwellum, *Deputatum* Hiberniæ, *Cancellariumq; Academiæ* Dublinienſis. — Dublinii 1658, 12mo. Londini 1658, 8vo.

Samuel Winter was born in *Warwickſhire*, and educated in the Univerſity of *Cambridge*, from whence he paſſed into *Ireland* in 1650, and by Means of the ruling Party in thoſe Times was advanced to the Provoſtſhip of the College of *Dublin*, being a zealous Preſbyterian; but after the Reſtoration he returned into *England*, and died there in 1666. His Life was written by one of his Friends, and printed in 1671, 8vo. He publiſhed,

The Sum of Divers Sermons preached in Dublin *before the Lord Deputy* Fleetwood, *and the Commiſſioners of Parliament for the Affairs of* Ireland: *Wherein the Doctrine of Infant Baptiſm is aſſerted, and the main Objections of Mr.* Tombs, *Mr.* Fiſher, *and Mr.* Blackwood *and others, anſwered.*—Dublin 1656, 12mo.

Thomas Harriſon D. D. was born at *Kingſton* upon *Hull*, educated in *New-England*, and became a celebrated Preacher of the Preſbyterian Claſs in *London*. He paſſed into *Ireland* with *Harry Cromwell*, then Lord Lieutenant, and lived in his Family in great Eſteem, and was for ſeveral Years a Preacher in *Chriſt-Church*, *Dublin*, with Applauſe. Upon the Change of Times he went back to *England*, and was a noted Preacher in the great Church at *Cheſter*, till he was ſilenced by the Act of Uniformity, and then he croſſed the Seas to *Dublin*, where he had before met with unuſual Reſpect, and continued the Exerciſe of his Miniſtry in private to a flouriſhing Congregation till his Death. Doctor *Edmund Calamy*, (g) who gives him a large Character, ſays, that he left behind him, among other Manuſcripts, a large Folio, containing a whole *Syſtem of Divinity*; but that he printed nothing except a Book, intitled, *Topica Sacra*, or *Spiritual Pleadings*, 8vo, but I have met with a Sermon of his thus intitled,

Threni Hibernici; *or* Ireland *ſympathizing with* England *and* Scotland, *in a ſad Lamentation for the Loſs of their* Joſiah; *in a Sermon at* Chriſt-Church, Dublin, *before his Excellency, the Lord Deputy, with divers of the Nobility, Gentry and Commonalty there aſſembled, to celebrate a Funeral Solemnity upon the Death of the late Lord Protector.* London 1659, 4to. Dedicated to the moſt illuſtrious *Richard*, Lord Protector of *England*, *Scotland* and *Ireland*, and the Dominions thereunto belonging.

John Howe, a Miniſter's Son, was born at *Loughborough*, in *Leiceſterſhire*, on the 17th of *May* 1630. He removed young into *Ireland* with his Father, whom the Severities uſed againſt the Puritans had driven there, but was obliged to return to *England* when the Rebellion broke out. He paſſed through his School Education in *Lancaſhire*, and was ſent early to *Chriſt-College* in *Cambridge*, from whence he removed to *Brazen-Noſe* College in *Oxford*, and took his Batchelor's

(g) Account of ejected Miniſters. Vol. II. p. 123.

Degree

Degree there in 1649, and was after elected Fellow of *Magdalen* College, and took his Master's Degree in 1652. He was then made Minister of *Torrington* in *Devonshire*, and afterwards Lecturer of St. *Margaret*'s Church, *Westminster*. By the Invitation of the Lord *Massareen*, he removed into *Ireland*, where his great Learning and Christian Temper procured him the Friendship of the Bishop of the Diocese, who gave him Liberty of preaching in the Church of *Antrim* without demanding any Conformity. After his Return to *London* he peaceably used the Indulgence granted in the Reign of K. *Ch.* II. and when that was changed into a violent Severity, he withdrew into *Germany* first, and afterwards to *Utrecht*. There the late K. *William* (then Prince of *Orange*) admitted him to frequent Conversations, and ever after continued a Respect to him. He died *April* 2d 1705. The following Catalogue of his Works, together with an ample Character of him, may be seen in Doctor *Edmund Calamy*'s Book (*b*) before quoted, and in *Anthony Wood*.

The Vanity of this Mortal Life, or of Man considered only in this present Mortal State, on Psalm. lxxxix, 47, 48.— London 1671, 12mo. It appears by the Epistle Dedicatory, that it was written at *Antrim*.

The Blessedness of the Righteous opened, and further recommended from the Consideration of the Vanity of this Mortal Life, in two Parts.— London 1673, 8vo.

A Treatise of delighting in God, in two Parts, from Psalm xxxvii. 4. — London 1674, 8vo. This was writ also at *Antrim*.

The Living Temple: Or, a designed Improvement of that Notion, that a good Man is the Temple of God.—— London 1674, 8vo.

Several Sermons, as, I. *Man created in a holy, but mutable Estate, on* Eccles. vii. 29. London 1676, 4to. II. *Funeral Sermon on the Decease of Mrs.* Margaret Baxter, *on* 2 Cor. v. 8. London 1681, 4to. III. *Sermon at the Funeral of that faithful and laborious servant of* Christ, *Mr.* Richard Fairclough, *late of* Bristol. London 1682, 4to. IV. *Funeral Sermon for Mrs.* Esther Sampson, *late Wife of* Henry Sampson, *M. D. on* Luke xiii. 16. London 1690, 4to. V. *Discourse relating to the much lamented Death, and solemn Funeral of Queen* Mary, *on* Heb. xii. 23. London 1695, 4to. VI. *A Funeral Sermon on Mrs.* Judith Hammond. VII. *A Funeral Sermon on Mr.* Richard Adams. VIII. *Another for Doctor* William Bates. IX. *Another for Mr.* Matthew Mead. X. *Another at the Funeral of Mr.* Vink. XI. *Another for* John Houghton *Esq*;.——1699, 8vo.

The Reconcileableness of God's Prescience of the Sins of Men, with the Wisdom and Sincerity of his Counsels, Exhortations, and whatsoever Means he uses to prevent them, in a Letter to Robert Boyle *Esq*;. London 1677, 8vo. To which is added, a Postscript in Defence of the said Letter.

A View of Antiquity presented in a short, but sufficient Account of the Fathers.—— London 1677, 8vo.

Of Thoughtfulness for the Morrow. With an Appendix concerning the immoderate Desire of knowing Things to come.— London 1681, 4to.

Self Dedication; discoursed in the Anniversary Thanksgiving of a Person of Honour for a great Deliverance.— London 1682, 12mo.

The right Use of that Argument in Prayer from the Name of God on Behalf of a People that profess it, on Jer. xiv. 21.— London 1682, 8vo.

The Redeemer's Tears wept over lost Souls, in a Treatise on Luke xix. 41, 42 —— London 1684, 12mo. *With an Appendix concerning the Sin against the Holy Ghost.*

A Sermon, directing what we are to do, after a strict Enquiry whether or no we truly love God.

The Carnality of Religious Contentions, in two Sermons, at the Merchants Lecture at Broad-street.

A Letter to a Person of Quality, who took Offence at Doctor Stillingfleet's *Sermon about Separation*, 4to.

A calm and sober Inquiry concerning the Possibility of a Trinity in the Godhead.

(*b*) Ibid. p. 235.

A Letter

A Letter to a Friend, concerning a Poſtſcript to the Defence of Doctor Sherlock's *Notion of the Trinity in Unity, relating to the calm and ſober Inquiry upon the ſame Subject.*

A View of that Part of the late Conſiderations addreſſed to H. H. *about the Trinity, which concerns the ſober Inquiry on that Subject.*

A Sermon preached to the Societies for Reformation of Manners.

A Sermon preached on the Day of Thankſgiving, December 2, 1697.

Two Sermons concerning Enmity and Reconciliation to God.

A Sermon on the Mutableneſs of the Eſtate in which Man was created.

A Sermon on this Queſtion, what may moſt hopefully be attempted to allay Animoſities among Chriſtians, that our Diviſions may not be our Ruin.

A Diſcourſe of Occaſional Communion.

A Sermon of yielding our ſelves to God.

The Redeemer's Dominion over the Inviſible Word.

The Living Temple. 2d Part.

Annotations on the Epiſtles to St. John, *in the Supplement to Mr.* Pool.

Samuel Mather was born in *Lancaſhire* in 1626, and going with his Father to *New England* in 1635, was educated in *Harvard* College, of which he became the firſt Fellow who was graduated there. He returned to *England* in 1650, ſpent ſome Time at *Oxford*, where, and *Cambridge*, he took his Degrees, was Chaplain of *Magdalen* College, and preached often at St. *Mary's*. He went with the *Engliſh* Commiſſioners to *Scotland*, and preached publickly at *Leith* for two Years. He returned into *England* in 1655, and ſoon after paſſed into *Ireland* with *Henry Cromwell*, together with the Doctors *Harriſon*, *Winter* and *Charnock*. He was there made a Senior Fellow of Trinity College, and again took his Degrees. He was joined as Collegue with Doctor *Winter* in the publick Work of the Miniſtry, and preached every *Sunday* Morning at *Nicholas*'s Church, *Dublin*, beſides his Turn once in ſix Weeks before the Deputy and Council. He was publickly Ordained by Doctor *Winter*, Mr. *Taylor* of *Carrickfergus*, and Mr. *Jennor* of *Drogbedah December* 5th, 1656. Though he was reckoned a Congregational Man, and high Nonconformiſt, yet he was moderate in his Behaviour to the Epiſcopals, when it was in his Power to hurt them. For when the Deputy gave a Commiſſion to him and others for diſplacing the Epiſcopal Miniſters in *Munſter*, he declined it, as he did afterwards in *Dublin*, alledging, *that he was called into the Country to preach the Goſpel, and not to hinder others from doing it.* Notwithſtanding this Moderation, he was ſoon after the Reſtoration ſuſpended for two *Sermons* he preached againſt the Revival of the Liturgy from 2 *Kings* xviii. 4. which were looked upon as ſeditious; though they only aimed to prove, that the Eccleſiaſtical Ceremonies, then about to be reſtored, had no Warrant from the Word of God. Upon his Suſpenſion he returned to *England*, and continued preaching at *Burton-Wood* in *Lancaſhire*, till the *Bartholomew Act* took Place, and then he went back to *Dublin*, and there preached to a Church gathered in his own Houſe. The Meetings of the Non Conformiſts were at firſt more favourably winked at in *Ireland* than *England*; yet on the 18th of *September* 1664 he was ſeized by a Purſivant, and the next Day impriſoned, but ſoon releaſed. He had afterwards ſome Converſation with the celebrated Stroaker, Mr. *Greatreaks*, then in *Dublin* (of whom ſee before, p. 198.) and was of Opinion that he was a Man of Whim, and of a ſtrong Imagination, and had been dabling in *Cornelius Agrippa*, and got his *Abracadabra*. Mr. *Mather* wrote *a Diſcourſe againſt his Pretenſions*, and to prevent the People from running to him; which was read by ſome Perſons of Figure, and commended; but was not allowed to be printed, becauſe of the Author's Character. He died on the 26th of *October* 1671, and was buried in *Dublin* in the Church of St. *Nicholas* within the Walls. He writ,

An Anſwer to a Tract writ by a Junto of Popiſh Prieſts, intitled, The one only and ſingular only one Catholick Church and Roman Faith.

A Treatiſe againſt ſtinted Liturgies.

Wholeſome Caveat for a Time of Liberty. ——1652, 8vo.

A Defence of the Proteſtant Religion in Anſwer to Fiat Lux. Dublin 1671, 4to.

An Irenicum : Or an Eſſay for Union among Reformers. London 4to.

The Figures and Tipes of the Old Teſtament explained and improved, in a Courſe of Sermons publiſhed after his Death. Dublin 1683, 4to. As were alſo,

Diſcourſes againſt modern Superſtition. See an Account of him in *Calamy*'s ejected Miniſters, Vol. II. p. 415. And *Anthony Wood.*

Timothy Taylor, a *Herefordſhire* Man, and a Student of *Oxford*, became a diſſenting Miniſter at *Carickfergus* about the Year 1650. After the Reſtoration he was ſilenced, but continued to preach in private, till 1668, when he removed to *Dublin*, and took Charge of a Meeting-Houſe of Diſſenters there, as Collegue with the before named *Samuel Mather*, and after with *Nathaniel Mather* his Brother, and continued in that Employment till his Death in 1681. He writ,

A Defence of ſundry Poſitions and Scriptures, alledged to juſtify the Congregational Way. London 1645, 4to.

Defence of ſundry Poſitions and Scriptures for the Congregational Way juſtified. Second Part. London 1646, 4to.

John Bramhall, Biſhop of *Derry*, and afterwards Archbiſhop of *Armagh*; of whom ſee a full Account Vol. I. p. 116, 293. The Works he publiſhed were collected together by *John Veſey*, then Biſhop of *Limerick* in 1676, and printed that Year in a thick Folio containing four Tomes, and the Writings following.

In Tome I. Containing Diſcourſes againſt the Romaniſts.

An Anſwer to Mr. de la Militiere *his impertinent Dedication of his imaginary Triumph; or his Epiſtle to the King of* Great-Britain, *wherein he inviteth his Majeſty to forſake the Church of* England, *and to embrace the* Roman Catholick *Religion.*

A juſt Vindication of the Church of England *from the unjuſt Aſperſion of criminal Schiſm. Wherein the Nature of criminal Schiſm, the divers Sorts of Schiſmaticks, the Liberties and Priviledges of national Churches, the Rights of Sovereign Magiſtrates, the Tyranny, Extortion, and Schiſm of the* Roman *Court, with the Grievances, Complaints, and Oppoſitions of all Princes and States of the* Roman *Communion of old, and at this very Day, are manifeſted to the View of the World.* Firſt publiſhed Hague 1659, 8vo, under this Title, ΡΩΜΦΑΙΑ διϛομος ὀξειᾳ, *or the Church of* England *defended, in two Treatiſes againſt the fabulous and ſlanderous Imputations caſt upon her in thoſe two Points. Of Succeſſion of Biſhops, and Schiſm; wherein the Fable of the Nags-Head Ordination is detected, and the Accuſation of Schiſm retorted.*

A Replication to the Biſhop of Chalcedon's *Survey of the Vindication of the Church of* England *from criminous Schiſm. Clearing the* Engliſh *from the Aſperſion of Cruelty, with an Appendix in Anſwer to the Exceptions of* S. W. Firſt printed London 1656, 8vo.

Schiſm guarded, and beaten back upon the right Owners. Shewing, that our great Controverſy about Papal Power is not a Queſtion of Faith, but of Intereſt and Profit, not with the Church of Rome, *but with the Court of* Rome; *wherein the true Controverſy doth conſiſt, who were the firſt Innovators, when and where theſe Papal Innovations firſt began in* England, *with the Oppoſition that was made againſt them.* Firſt printed at Gravenhagh 1658, 8vo.

The Conſecration and Succeſſion of Proteſtant Biſhops juſtified, the Biſhop of Dureſme *vindicated; and that infamous Fable of the Ordination at the Nag's-Head clearly confuted.*

Tom. II, Againſt the *Engliſh* Sectaries.

A fair Warning to take heed of the Scottiſh *Diſcipline, as being of all others moſt injurious to the Civil Magiſtrate, moſt oppreſſive to the Subject, moſt pernicious to both.* Firſt printed London 1649, 4to.

The Serpent—Salve : Or a Remedy for the biting of an Aſp. Wherein the Obſervators Grounds are diſcuſſed, and plainly diſcovered to be unſound, ſeditious, not warranted by the Laws of God, of Nature or of Nations, and moſt repugnant to the known Laws and Cuſtoms of this Realm. For reducing ſuch of his Majeſty's well meaning

Subjects

Subjects into the right Way, who have been led by that Ignis fatuus. First printed in 1643.

A Vindication of himself and the Episcopal Clergy from the Presbiterian Charge of Popery, as it is managed by Mr. Baxter *in his Treatise of the* Grotian *Religion.*

Tom. III. Against Mr. *Hobbes.*

A Defence of true Liberty from antecedent and extrinsical Necessity. Being an Answer to a late Book of Mr. Thomas Hobbes *of* Malmesbury, *intitled, a Treatise of Liberty and Necessity.* First printed London 1655, 8vo.

Castigations of Mr. Hobbes's *last Animadversions, in the Case concerning Liberty and universal Necessity.* Frst printed in 1658.

The catching of Leviathan *or the great Whale. Demonstrating out of Mr.* Hobbes's *own Works, that no Man who is thoroughly an* Hobbist, *can be a good Christian, or a good Commonwealth's Man, or reconcile himself to himself. Because his Principles are not only destructive to all Religion, but to all Societies; extinguishing the Relation between Prince and Subject, Parent and Child, Master and Servant, Husband and Wife; and abound with palpable Contradictions.*

Tom. IV. On Miscellany Subjects.

The Controversies about the Sabbath *and the Lord's Day; with their respective Obligations clearly, succinctly and impartially stated, discussed and determined.*

A Sermon preached in York Minster, *before his Excellency the Marquiss of* Newcastle, *being then ready to meet the* Scotch *Army.* January the 28th 1643. First printed at *York* 1643.

A Sermon preached at Dublin *on the 23d of* April 1661, *being the Day appointed for his Majesty's Coronation; with two Speeches made in the House of Peers the 11th of* May 1661, *when the House of Commons presented their Speaker.* First printed *Dublin* 1661, 4to.

The right Way to Safety after Shipwreck; in a Sermon preached to the House of Commons in St. Patrick's *Church,* Dublin, June *the* 16*th* 1661, *at their solemn receiving the Blessed Sacrament.*

Some Papers containing short occasional Discourses, or Theological Letters. Written by the same Author while in Exile, *viz.*

A short Discourse to Sir Henry de Vic, *about a Passage at his Table, after the Christening of his Daughter,* Anne Charlot, *concerning Persons dying without Baptism.*

An Answer to two Papers brought me by Captain Steward *last Night (I think from Mr.* Robinson) June 19*th* 1645.

An Answer to the 20*th Chapter of the Guide of Faith: Or the* 3*d Part of the Antidote of* S. N. *Doctor of Divinity.* To which are added, a Copy of the Record, and another M. S. Memoir relating to the Nags-Head Consecration.

William Hill was born at *Cudworth* in *Warwickshire*, and educated in *Merton* College, *Oxford*, of which he was made one of the Post-Masters. He was elected Probationer-Fellow of that House in 1639, and afterwards Batchelor-Fellow, and from thence was promoted to a Free-School at *Sutton-Colfield* in his own Country, which School he brought into considerable Credit during his Abode there. From thence he removed to *London* and practised Physick, and in 1649 and 1652 had Leave from the Delegates of the University to accumulate the Degrees in Physick; but the inquisitive *Anthony Wood* (*b*) could not discover whether he took any Benefit of the Licence or not. But I am of Opinion he did not; since in the Title of his Book hereafter mentioned, he only stiles himself Master of Arts. After this Time he removed to *Ireland*, and became chief Master of the great School of St. *Patrick's*, *Dublin*, where he continued till the Restoration, when another was substituted in his Place. From thence removing to *Finglass*, near *Dublin*, he taught and boarded Children of People of Quality, and was made Minister of the Church there. Before his Death he was created Doctor of Divinity of the University of *Dublin*, according to the Information of his Son, who was one of the Six Clerks in *Chancery*. He died of a pes-

(*b*) Athen. Oxon. v. 2. p. 409.

tilential

tilential Fever towards the End of *November* 1667, not without the Character of a Man of good Learning, and of great Knowledge in the *Greek* Tongue. He publiſhed the *Periegeſis* of *Dionyſius* under this Title, ΔΙΟΝΥΣΙΟΥ ΟΙΚΟΥΜΕΝΗΣ ΠΕΡΙΗΓΗΣΕΙΣ ΜΕΤΑ ΤΩΝ ΕΥΣΤΑΘΙΟΥ ΥΠΟΜΝΗΜΑΤΩΝ. *Dionyſii Orbis Deſcriptio Annotationibus* Euſtathii, & Hen. Stephani, *nec non* Gulielmi Hill *Commentario Critico et Geographico, ac Tabulis illuſtrata.* Londini 1658, 1659, 1663, 1678, 1688, 8vo. His Notes bear this Title, *Grammaticarum in* Dioniſii *Periegeſin Annotationum Syſtema, in Uſum* Tyronum *Concinnatum. Ubi Dialecti et cæteræ Anomaliæ, quæ in ſingulis Dictionibus aut Syntaxi occurrunt, ad Figuras, Methodicè hic digeſtas, reducuntur: Cum Commentario Critico et Geographico, in quo Controverſiæ pleræque, quæ in veteri Geographiâ occurrunt, explicantur, et obſcura plurima elucidantur.*

He is ſaid alſo (*i*), to have epitomized ſome of the Works of *Lazarus Riverius*, a Phyſician; and to have left behind him a *M. S.* wrote to juſtify his lawfully begetting a Child in ſeven Months after he was married; which he ſhewed to two Phyſicians for their Approbation. But they looking on the Work as done by a meer Scholar, without any Knowledge of the World, returned it with ſeeming Content, but laughed at him behind his Back for an antedated Cuckold.

Sir *Henry Tichborne*, Colonel of a Regiment, and Governour of the Town of *Droghedah* againſt the Rebels in 1641, wrote

A Letter to his Lady of the Siege of Tredah, *and other Paſſages of the Wars of* Ireland *where he commanded, dated* June 8*th* 1651. I do not know when it was firſt printed; but the Edition I have ſeen of it was *Dublin* 1724, 4to.

George Ruſt, Biſhop of *Dromore*, of whom See an Account Vol. I. p. 265. He publiſhed,

A Letter of Reſolution concerning Origen and the Chief of his Opinions. London 1661, 4to.

A Sermon preached at New-Town *the* 20th *of* October 1663 *at the Funeral of the Right Honourable* Hugh *Earl of* Mount-Alexander. Dublin 1664, 4to.

A Sermon at the Funeral of the Right Rev. Jeremy Taylor, *Biſhop of* Down, Connor *and* Dromore. Dublin 1667, 4to.

A Diſcourſe of Truth. London 1677, 12mo.

His Remains were collected and publiſhed by *Henry Hallywell.* London, 1686, 4to.

Richard Lingard received his Education in *Cambridge*; but took his Degree of Doctor of Divinity in the Univerſity of *Dublin*, of which he was Divinity Profeſſor, and Dean of *Liſmore.* He died in *Dublin* in 1670, and was buried in the College Chapel. He writ,

A Sermon preached before the King at Whitehall July 26th 1668, *in Defence of the Liturgy of our Church.* London 1668, 4to.

A Letter of Advice to a young Gentleman leaving the Univerſity, concerning his Behaviour and Converſation in the World.—1670, 12mo. The ſaid Letter was written to *James Lane* of Chriſt-Church, *Oxford*, eldeſt Son of *George*, Viſcount *Laneſborough.*

Griffyth Williams, Biſhop of *Oſſory*, of whom See a full Account Vol. I. p. 420. He writ,

The Delights of the Saints. A moſt comfortable Treatiſe of Grace and Peace, and many other excellent Points; whereby Men may live like Saints on Earth, and become true Saints in Heaven. London 1622, 8vo. 1635. Folio.

Seven Golden Candleſticks, holding the ſeven greateſt Lights of Chriſtian Religion. London 1627, 4to, 1635, Folio.

The true Church ſhewed to all Men, that deſire to be Members of the ſame. In ſix Books, containing the whole Body of Divinity. London 1629, Folio.

The Right way to the beſt Religion; wherein is largely explained the Sum and principal Heads of the Goſpel, in certain Sermons and Treatiſes. London 1636, Folio.

Vindiciæ Regum; or the grand Rebellion: That is, a Looking-Glaſs for Rebels, whereby they may ſee how by ten ſeveral Degrees they ſhall aſcend to the height

(*i*) Ibid.

of

of their Design, and so thoroughly rebel, and utterly destroy themselves thereby. Oxford 1643, 4, London 1666, Folio.

The Discovery of Mysteries: or, the Plots and Practices of a prevalent Faction in this present Parliament, to overthrow the established Religion, and the well settled Government of this glorious Church, and to introduce a new framed Discipline (not yet agreed upon by themselves what it shall be) to set up a new invented Religion, patched together of Anabaptistical, and Brownistical Tenets, and many other new and old Errors. And also to subvert the fundamental Laws of this famous Kingdom, by divesting our King of his just Rights, and unquestionable Royal Prerogatives, and depriving the Subjects of the propriety of their Goods, and the Liberty of their Persons; and, under the Name of the Privilege of Parliament, to exchange that excellent Monarchical Government of this Nation, into the tyrannical Government of a Faction prevailing over the Major Part of their well meaning Brethren to vote and order Things full of all Injustice, Oppression and cruelty, as may appear out of many by these few subsequent Collections of their Proceedings. 1643, 4to. London 1666, Folio.

Jura Majestatis: The Rights of Kings both in Church and State; granted, first by God, secondly violated by Rebels, and thirdly vindicated by the Truth. Oxford 1644, 4to, London 1666.

The only way to preserve Peace. A Sermon at the publick Fast, 8th March, *at St.* Mary's *in* Oxon, *before the House of Commons, on* Amos, 5, 6. Oxon 1644, 4to.

The great Antichrist revealed, before this time never discovered: and proved to be neither Pope nor Turk, nor any single Person, nor the Succession of any one Monarch or Tyrant in any Policy; but a collected Pack or Multitude of Hypocritical, Blasphemous, and most Scandalous wicked Men, that have fulfilled all the Prophecies of the Scripture. London 1660, Folio.

This Piece was answered by *George Pressick* of *Dublin* in 4to. under this Title,

An Answer to Griffith Williams, *Lord Bishop of* Ossory *his Book, intitled, The great Antichrist revealed,* &c.—In which *Pressick* attempts to prove, that Antichrist is come, and that the Pope is the great Antichrist. N. B. the Title Page of *Pressick*'s Book, that fell into my Hands is imperfect, so that I know not when or where it was printed.

Seven Treatises, very necessary to be observed in these bad Days, to prevent the seven last Vials of God's Wrath, that the seven Angels are to power down upon the Earth, Rev. 16. London 1661, Folio.

The Declaration of the just Judgment of God, first, upon our late King's Friends, secondly, upon his Enemies that rebelled and warred against him, &c. Printed at the End of the foregoing Tract.

Truth vindicated against Sacrilege, Atheism, and Prophaneness, and likewise against the common Invaders of the Rights of Kings, and demonstrating the Vanity of Man in general. London 1666, Folio. This Folio contains other Treatises of the Bishop, as *the grand Rebellion.—The Discovery of Mysteries.—The Rights of Kings.*—All three before printed, and *The Vanity of Man,* on Psalm 39, 5.

Four Treatises; as, the Suffering of the Saints, burning of Sodom, &c. London 1667, 4to.

Several Sermons, as I. *The Happiness of Saints.* 1657, 4to. II. *God's War with the Wicked, Rebels, and Murtherers.* III. *The Property and Prerogative of true Saints.* IV. *The monstrous Murther of the most holy Jesus parallelled to the murther of Kings.* V. *The four chief Duties of every Christian Man.* VI. *The chief Cause why we should love God.* VII. *The lively Picture of these hard Times.* VIII. *The grand Rebellion,* &c. IX. *The Tragedy of* Zimri, *that slew his King, that was his Master.*—All these Sermon's (except the first) with others were printed in Folio, 1662.

Other Sermons, as I. *Description of the four Beasts.* II. *The Ejection of four Devils,* London 1664, 4to. III. *The saving Serpent.* Ibid. 1664, qu. IV. *The monstrous Murther of two mighty Kings* Ibid. 1665, 4to. V. *The faithful Shepherd,* Ibid. 1665, 4to. VI. *The flying Sea,* 1665, 4to. VII. *The only way to preserve Life,* 1666, 4to.

Eight Sermons, dedicated to the Duke and Dutchefs of *Ormond*, and preached before his Grace and the Parliament of *Dublin*. London 1664, 4to.

The Perfecution and Oppreffion of John Bale, *and* Gruffith Williams, *Bifhops of* Offory. London 1664, 4to. In this Tract he gives an Account of his Life and Sufferings in the Time of the Rebellion in *England*.

Sir *John Temple*, Son of Sir *William Temple* before mentioned p. 333. was born in 1600, and carried very young into *Ireland*, where he received Academical Learning under his Father. He was at length knighted, made Mafter of the Rolls, and one of the Privy Council of *Ireland*. He died in *Dublin* in 1677, and was the Author of,

The Iriſh *Rebellion: Or an Hiftory of the beginnings and firft Progrefs of the general Rebellion raifed within the Kingdom of* Ireland *upon the* 23d *of* October 1641. *Together with the Barbarous Cruelties, and bloody Maffacres which enfued thereupon.* London 1646, 4to. Dublin 1724, 4to.

He was Father to Sir *William Temple* Baronet, the great Statefman, who was feveral Times Embaffadour to the States-General, and other Powers, and one of the Plenipotentiaries of the Treaty of *Nimiguen*. Sir *William* had fome Relation to *Ireland*, as having a good Eftate and Office there, and (as he owns himfelf (*k*)) had paffed a Part of his Life in it. His Life is publifhed at large in 8vo, London 1714, to which I muft refer the Reader, and only copy from thence a Catalogue of his Writings, which are thefe,

Obfervations upon the United Provinces of the Netherlands. London 1673, 8vo.

Miſcellanea. The firft Part, *Containing a Survey of the Conftitutions and Intereffs of the Empire*, Sweden, Denmark, Spain, Holland, France *and* Flanders, *with their Relation to* England *in* 1671.

An Eſſay upon the Original and Nature of Government. Written in 1672.

An Eſſay upon the Advancement of Trade in Ireland. Written in 1673.

An Eſſay on the Conjuncture of Affairs. Written in *October* 1673.

To the Counteſs of Eſſex *upon her Grief occafioned by the Lofs of her only Daughter.* Written in 1674.

An Eſſay upon the Cure of the Gout by Moxa, *written to Monſieur* Zulichem *in* 1677.

Miſcellanea. Part the Second in Four Eſſays.

I. *Upon Antient and Modern Learning.*

II. *Upon the Gardens of* Epicurus; *or of Gardening in the Year* 1685.

III. *Upon Heroick Virtue.*

IV. *Upon Poetry.*

Miſcellanea. Part the Third containing,

I. *An Eſſay on Popular Diſcontents.*

II. *An Eſſay upon Health and long Life.*

III. *Some Thoughts upon reviewing the Eſſay on Antient and Modern Learning.*

IV. *Heads deſigned for an Eſſay upon the different Conditions of Life and Fortune.*

V. *Heads deſigned for an Eſſay on Converſation.* To which are added ſome Pieces of Poetry.

Memoirs of what paſſed in his publick Employments, eſpecially thoſe Abroad, from 1665 *to* 1671. Part I. But theſe were never printed.

Memoirs of what paſſed in Chriſtendom *from the War begun* 1672, *to the Peace concluded* 1679. Part II.

Memoirs from the Peace concluded 1679, *to his Retirement from publick Buſineſs.* Part III.

An Anſwer to a ſcurrilous Pamphlet lately printed, intitled, a Letter from Mr. Du-Croſs to the Lord——— London 1693, 8vo.

An Introduction to the Hiſtory of England. London 1695, 8vo.

(*k*) Eſſay on the Advancement of Trade in *Ireland*.

He

He died towards the Close of the Year 1700. Soon after his Death Dr. *Jonathan Swift*, late Dean of St. *Patrick's Dublin*, published *two Volumes of his Letters, containing an Account of the most important Transactions that passed in* Christendom *from* 1665 *to* 1672.

Another Volume of his Letters was published in 1701. Intitled, *Select Letters to the Prince of* Orange (*now King of* England) *King* Charles II. *and the Earl of* Arlington *upon important Subjects*; to which is added, *An Essay upon the present State and Settlement of* Ireland written by him. All his Works are published in two Volumes in Folio.

Edmund Borlase was Son to Sir *John Borlase*, Master of the Ordnance, and Lord Justice of *Ireland*, in Commission with Sir *Henry Tichborne* in 1641. He had his Education in the College of *Dublin*, and, going afterwards to *Leyden*, took the Degree of Dr. of Physick in 1650, and was incorporated to the same Degree at *Oxford* in 1660. He settled at *Chester*, where he practised Physick with Success to the Time of his Death, which happened about the Year 1682, or 1683. His published Writings are these,

Latham Spaw *in* Lancashire: *With some remarkable Cases and Cures effected by it.* London 1670, 12mo.

The Reduction of Ireland *to the Crown of* England. *With the Governours since the Conquest by K.* Hen. II. An. 1172. *With some Passages in their Government. A brief Account of the Rebellion*, A. D. 1641. *Also the Original of the University of* Dublin, *and the College of Physicians.* London 1675, 8vo.

The History of the execrable Irish *Rebellion traced from many preceding Acts, to the Grand Eruption the 23d of* October 1641, *and thence pursued to the Act of Settlement* 1662. London 1680, Folio. Dublin 1743, Folio. Many have blamed the Doctor for this Work, but none in such severe Terms as Dr. *Nalson*, (*l*) who says, "That besides the nearness of his Relation to one of the Lords "Justices, and his being avowedly a Favourer of the Faction, Men and Actions "of those Times, he is an Author of such strange Inconsistency, that his Book "is rather a Paradox than a History. And it must needs be so; for, I know "not by what Accident, the Copy of a M. S. written by the Earl of *Clarendon* "happening to fall into his Hands, he has very unartfully blended it with his "own rough and unpolished Heap of Matter; so that his Book looks like a "curious Embroidery sowed with course Thread upon a Piece of Sack-webb. "And truly had he no other Crime than that of a Plagiary, it is such a Sort of "Theft to steal the Child of another's Brain, that may well render him suspected "not to be overstocked with Honesty and Justice, so necessary to the Reputa-"tion of a unblemished Historian; but it is far more unpardonable to castrate "the lawful Issue of another Man's Pen, and thereby disable it from propagating "Truth, and to teach it to speak a Language, which the Parent never intended. "And yet this is the exact Case of Dr. *Borlase*'s History, in which he has taken "great Pains to expunge some, and alter many Passages, which he thought "were too poignant against his Favourites, or spoke too much in Vindication "of his late Majesty, and his Ministers." Thus far Dr. *Nalson*——— Our Author writ also,

Brief Reflections on the Earl of Castlehaven's *Memoirs of his Engagement and Carriage in the Wars of* Ireland. *By which the Government of that Time, and the Justice of the Crown since, are vindicated from Aspersions cast on both.* London 1682, 8vo.

Thomas Gowan was born at *Caldermor* in *Scotland* in 1631, and came over into *Ireland* about the Time of the Restoration, where he was a dissenting Minister at *Glastough* in the County of *Monaghan*, from whence on Account of the penal Laws he removed to *Connor* about the Year 1667, and was from thence called to *Antrim* in 1672, where he remained in general Esteem both for his ministerial

(*l*) Introduct. to Collect. p. 8.

Labours

Labours and Succeſs in teaching Philoſophy to the Time of his Death in 1683. He writ,

Ars ſciendi, ſive Logica novo Methodo diſpoſita, et novis præceptis Aucta. Londoni 1681, 8vo.

Logica Elenctica, ſive ſumma Controverſiarum, quæ circa Materiam et Præcepta Logicæ agitare ſolent. Dublinii 1683, 8vo.

One *Thomas Gowan*, who ſtiles himſelf Maſter of Arts and Miniſter of the Goſpel, writ a Tract intitled, *The Power of Preſbyters in Ordination and Church Government without a Superior aſſerted and proved from Holy Scripture*: Or *Mr.* Cambhell's *Letter to a Pariſhioner examined*; *being a Vindication of a Letter occaſioned by his Query. In a Letter to the ſaid Mr.* John Cambhell, *eſtabliſhed Miniſter of* Killead *in the Dioceſe of* Connor, *and of* Sego *in the Dioceſe of* Dromore.——— 1711, 4to.

John Ogilby was born near *Edinburgh* in *Scotland* in 1600; but his Father having run out his Fortune, he, with Difficulty, obtained ſome little Knowledge in the *Latin* Grammar, and afterwards ſo much money as to relieve his Father from Priſon, and to bind himſelf Apprentice to a Dancing Maſter, which Trade he followed for a Time with Succeſs. He was encouraged to go into *Ireland* by the Earl of *Strafford*, and, writing a good Hand, was employed in tranſcribing Matters for him. It was in this Service he gave Proofs of his Inclinations for Poetry by tranſlating *ſome of* Æſop's *Fables into Verſe*, which were afterwards publiſhed. Being at that Time one of the Troop of Guards he writ in Verſe, a witty Piece called, *The Character of a Trooper.* He was then by the Favour of the Lord *Strafford* made Maſter of the Revels in *Ireland*, and built a ſmall Play-houſe in St. *Warborough's-Street*, *Dublin.* The Rebellion breaking out ſoon after, he loſt all his little Acquiſitions, and was ſeveral Times in Danger of his Life, particularly, when he had like to be blown up by Gun-powder in the Caſtle of *Rathfarnam.* About the Time the War was ended in *England* he left *Ireland*, was ſhip-wrecked in his Paſſage, and got to *London* in a poor Condition. Thence he footed it to *Cambridge*, where he was encouraged and inſtructed by ſeveral Scholars, and became ſo great a Maſter of the *Latin* Tongue, that he tranſlated *The Works of* Virgil, which he publiſhed with his Picture prefixed in large Octavo, *London* 1649. He then publiſhed *The Fables of* Æſop *paraphraſed in Verſe, and adorned with Sculptures.* London 1651, 4to. He afterwards reprinted his *Virgil* in a Royal Folio, under the Title of *The Works of* Pub. Virgilius Maro *tranſlated, adorned with Sculpture, and illuſtrated with Annotations.*— London 1654, which was reckoned the faireſt Edition that the *Engliſh* Preſs had till that Time ever produced. In 1658 he publiſhed *Virgil in* Latin, in large Folio, and alſo in 8vo in 1675 and 1685. Having learned the *Greek* Tongue, he publiſhed *Homer's Iliads tranſlated, adorned with Sculpture, and illuſtrated with Annotations.* London 1660, Folio. The ſame Year he put out *The Holy Bible*, according to the Tranſlation made by the Command of K. *J.* Iſt, with *the Liturgy and Articles of the Church of* England, adorned with Geographical Sculptures, printed at *Cambridge*, Folio, on a large Paper, for which he had a Reward from the *Iriſh* Houſe of Lords. In the Beginning of 1661 he had Orders from the Commiſſioners appointed to adjuſt the Solemnity of his Majeſty's Coronation, to prepare for the Conduct of the poetical Part thereof, all Speeches, Emblems, Motto's and Inſcriptions relating to it, and upon that Occaſion he publiſhed for the preſent, *The Relation of his Majeſty's Entertainment paſſing through the City of* London *to his Coronation, with a Deſcription of the Triumphal Arches and Solemnity.* London 1661, in ten Sheets, Folio; afterwards publiſhed by the King's Command in a Royal Folio, which hath been ſince much uſed in ſucceeding Coronations. In 1662 he paſſed into *Ireland*, being by Patent created Maſter of the Revels there. and built a noble Theatre at *Dublin*, which coſt him two thouſand Pounds, the former being ruined in the Troubles. He afterwards publiſhed *Homer's Odyſſees tranſlated, adorned with Sculpture, and illuſtrated with Annotations.* London 1665, Folio. He then became a Mythologiſt, and

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not only paraphraſed *Æſop*, but deſigned new Fables, which he publiſhed, *London* 1665, Folio, and called *The ſecond Volume of Fables*, being adorned with admirable Cuts. It was after publiſhed in two Volumes, *London* 1673, 8vo. The next Things he writ were, *The* Epheſian *Matron*, and *Roman Slave*, two Heroick Poems. He afterwards wrote *Carolicks*, an Epick Poem in twelve Books, ſo called from King *Charles* the Firſt. This was utterly loſt in the Fire of *London*, in 1666, when the Author's Houſe was burned down, and he himſelf undone, having but five Pounds left of all worldly Subſtance; yet he ſoon after had his Houſe rebuilt, ſet up the printing buſineſs therein, became the King's Coſmographer, and Geographical Printer, and by Propoſals printed ſeveral Books, that he and his Aſſiſtants had tranſlated and collected: As, I. *An Embaſſy from New-Batavia to the Emperour of* China. London 1669 Folio, Adorned with Maps, Proſpects, and various Sculptures, as all the Books following publiſhed by him were. II. *A Deſcription of* Africa; London 1670, Folio; being the firſt Part of his *Engliſh Atlas*. III. *A Deſcription of* America; London 1671, being the ſecond Part of the *Engliſh Atlas*. IV. *Atlas Japanenſis: Being remarkable Addreſſes by Way of Embaſſy from the* Eaſt-India *Company of the* United Provinces *to the Emperour of* Japan; London 1670, Folio. V. *Atlas Chinenſis: Being the ſecond Part of a Relation of remarkable Paſſages in two Embaſſies from the* Eaſt-India *Company of the* United Provinces, *to the Viceroy of* Simlamong. London 1671, Folio. VI. *Aſia: The firſt Part; being an accurate Deſcription of* Perſia, *and the ſeveral Provinces thereof*; London 1673, Folio. The Author did not live to finiſh the ſecond Part; however, this is looked upon as another Part of the *Engliſh Atlas*. VII. *Deſcription of* Europe; not finiſhed by the Author, who intended it as a fourth Part of the *Engliſh Atlas*. VIII. *Britannia*; *An Hiſtorical and Geographical Deſcription of* Britain. The firſt Part, Folio. All which are printed on Imperial Paper, adorned with Maps and curious Sculptures, and were carried on and ſold by Way of Standing Lotteries. There alſo goes under his Name, *A Pocket-Book of the Roads in* England; and, *A New Map of the City of* London, *as it is New built*. He joined with *William Morgan* in making *A new and accurate Map of the City of* London, *diſtinct from* Weſtminſter *and* Southwark, with a long narrow Book to deſcribe the Places therein; As alſo, *A Map of* London, Weſtminſter *and* Southwark, *and a Survey of* Eſſex, *with the Roads therein exactly meaſured*. He died on the 4th of *September* 1676.

Sir *William Petty* was born at *Rumſey*, in *Hampſhire*, on the 26th of *May* 1623. While he was a Boy he took great Pleaſure in the Company of Artificers, ſuch as Smiths, Joiners, *&c.* ſo that at twelve Years of Age he could Work at their reſpective Trades. He got a Smattering of *Latin* at a Grammar-School at *Rumſey*, and was fifteen Years old before he began to learn *Greek*. Soon after he went to *Caen* in *Normandy*, and by improving a ſmall Stock of Merchandize maintained himſelf there, learned the *French* Tongue, and at eighteen Years of Age, Arts and Mathematicks. From thence he retired to *Paris*, ſtudied Anatomy, and read *Veſelius* with *Hobbs* of *Malmſbury*, who was very fond of his Company, and took all Occaſions to forward his pregnant Genius. Having viſited the *Netherlands*, he returned into *England*, and on the 6th of *March* 1647 obtained from the Parliament a Patent for ſeventeen Years to teach his Art of Double-Writing. Having improved his Fortune, he ſided with thoſe in Authority, and was at *Oxford* when the great Rout of Loyal Scholars was made by the Parliamentarian Viſitors, where he ſettled for ſome Time, followed the Faculty of Phyſick, exerciſed Anatomy and Chymiſtry, and was made Deputy Profeſſor of the Firſt of theſe Branches under Doctor *Clayton*. On the 7th of *March* 1649, by Recommendations to the Delegates of the Univerſity, he was created Doctor of Phyſick, and made Fellow of *Brazen-Noſe College*, and in *December* 1650 was greatly cried up for recovering a Woman to Life, who was hanged for making away her Baſtard Child. In the Beginning of *January* following he was elected Anatomy Profeſſor of the Univerſity, and ſoon after a

Member of the College of Phyſicians at *London*, and Muſick Profeſſor of *Greſham College*. In 1652 he was by Patent made one of the Surveyors of *Ireland*, and in *Auguſt* that Year went thither, practiſed his Faculty in *Dublin*, was made Clerk of the Council, and Secretary to *Ireton*, then Lord Deputy. In 1654 he fell upon his Survey (for which he received three hundred and ſixty-five Pounds *per Ann.*) which he finiſhed in about ten Months, with that Exactneſs, that it is ſaid, there was no Eſtate in that Kingdom to the Value of ſixty Pounds *per Ann.* but what he pointed out to its true Value, and made Maps of all he had done. Thoſe whom he employed for the Geometrical Part were ordinary Perſons, who circumambulated with their Box and Needle; but the Doctor knew perfectly well how to make uſe of their Labours. It is ſaid, that by this Employment he obtained an Eſtate in *Ireland* to the Value of ten thouſand Pounds *per Ann.* but a great Part of it being afterwards refunded, in Regard ſome of the old Proprietors were declared innocent by the Court of Claims, he had left him about five or ſix thouſand Pounds yearly. In *January* 1658 he was elected one of the Burgeſſes of *Weſtlow* in *Cornwall*, to ſerve in *Richard*'s Parliament, which being ſoon after diſſolved, and *Richard* laid aſide, he paſſed into *Ireland*, whence returning after his Majeſty's Reſtoration, and being introduced into his Preſence, the King was much pleaſed with his ingenious Diſcourſes, and ſeemed to be delighted with him. About that Time the Royal Society was inſtituted, and he was appointed one of its firſt Members, and afterwards one of the Council to it, being eſteemed the prime Perſon for the Advancement of Experimental Philoſophy and Mechanicks. On the 11th of *April* 1661 he received the Honour of Knighthood, and had Thoughts of being created Earl of *Kilmore* in *Ireland*. But he laid aſide the Project, as knowing it would cauſe great Envy. In the Beginning of the Year 1663 he became famous in *Ireland*, by the Invention and Succeſs of a double Bottom'd Ship, againſt the Judgment of almoſt all Mankind; and in *July* the ſame Year he adventured in her from *Dublin* to *Holy-head*, and turned into that narrow Harbour againſt Wind and Tide, among Rocks and Shelves, with ſuch admirable Dexterity, that many excellent Seamen confeſſed they had never ſeen the like. About the ſame Time the Earl of *Oſſory*, and many other Men of Quality went on Board her, and drove to and again within the Bar near *Dublin*. It blew ſo hard, that a ſmall *Holland* Veſſel, famous for good Sailing (which ſet out with her) was in Appearance looked upon to be overſet, while ſhe inclined not above half a Foot more to one Side than the other; ſo that it got the Name of *the Padd of the Sea*. At laſt, in its Return home from a Voyage, it periſhed in a Tempeſt, ſuch as overwhelmed a great Fleet the ſame Night, not one of ſeventy Sail eſcaping. Though this Invention ſucceeded not while ſupported by a private Purſe, yet it has been obſerved (*a*), that it will undoubtedly produce great Effects, if it ſhould be retrieved upon the publick Stock of the Nation. He was a Perſon of an admirable inventive Head, of a prodigious working Wit, and of ſo great Worth and Learning, that as he was fit for, ſo he was an Ornament, to the higheſt Preferment. This learned Virtuoſo died at *Piccadilly* in *Weſtminſter*, of a Gangrene in his Foot, occaſioned by the Gout, on the 16th of *December* 1687, and was buried at *Rumſey* near the Bodies of his Father and Mother. By his Wife *Elizabeth*, Daughter of Sir *Hardreſs Waller*, and Relict of Sir *Maurice Fenton*, he had Iſſue two Sons, *Charles*, created Baron of *Shelburn* in *Ireland* ſoon after his Father's Death, and *Henry*, and one Daughter named *Anne*, who was married to the late Earl of *Kerry*. He left behind him the following Works,

Advice concerning the Education of Youth. London 1647, 4to. Written to Mr. *Samuel Hartlib*, under the initial Letters of his Names. *W. P.*

Advice for the Advancement of ſome particular Sorts of Learning.—— London 1648, written to the ſaid Mr. *Hartlib*. "This Title (ſays *Anthony Wood* (*b*), "which

(*a*) Sprat's Hiſt. of Royal Society. Part 2d. p. 240. (*b*) Athen. Oxon.

" which I have received at Second-hand, having never ſeen the Book, may poſ-
" ſibly be the ſame with the Advice before mentioned."

A Brief of the Proceedings between Sir Hierom Sanchy *and him, with the State of the Controverſy between them.* London 1659, in two or three Sheets in Folio. The Articles exhibited againſt him by Sir *Hierom*, relating to his Actions in *Ireland*, were theſe. *1ſt*, That he had received great Bribes. *2dly*, That he had made a Trade of buying up Debentures againſt the Statute. *3dly*, That he had gotten vaſt Sums of Money and Scopes of Land by Fraud. *4thly*, That he had uſed many foul Practices as Surveyor and Commiſſioner for ſetting out Lands. *5thly*, That he and his Fellow-Commiſſioners had placed ſome Debenturers in better Places than they could claim, denying Right to others. *6thly*, That he and his Fellow-Commiſſioners had totally diſpoſed of the Army Securities, the Debt ſtill remaining chargeable on the State. All which were, according to the Brief of the ſaid Proceedings, cleared by our Author.

Reflections upon ſome Perſons and Things in Ireland, *by Letters to and from Doctor* Petty, *with Sir* Hierom Sanchy's *Speech in Parliament.* London 1660, 12mo. Written for the moſt Part againſt his buſy and envious Anatagoniſt *Sanchy.*

A Treatiſe of Taxes and Contributions; ſhewing the Nature and Meaſures of Crown Lands, Aſſeſſments, Cuſtoms, Poll Monies, Lotteries, Benevolence, Penalties, Monopolies, Offices, Tythes, raiſing of Coins, Hearth-money, Exciſe, &c. *with ſeveral interſperſed Diſcourſes and Digreſſions concerning Wars, the Church, Univerſities, Rents, and Purchaſes, Uſury and Exchange, Banks and Lombards, Regiſtries for Conveyances, Beggars, Inſurance, Exportation of Money and Wool, Free-Ports, Coins, Houſing, Liberty of Conſcience,* &c. *The ſame being frequently applied to the State and Affairs of* Ireland. London 1662, and 1667, 4to.

A Diſcourſe made before the Royal Society the 26th *of* November 1674, *concerning the Uſe of Duplicate Proportion in ſundry important Particulars; together with a new Hypotheſis of ſpringing or Elaſtique Motions.* London 1674, 12mo.

An Apparatus to the Hiſtory of the common Practices of Dying. See the Hiſtory of the Royal Society by *Sprat*, London 1667, 4to. Part 2d. p. 284, &c.

A Treatiſe or Diſcourſe concerning the building of Ships, M. S. preſented to the Royal Society about 1665. *William*, Lord *Brounker*, Preſident of the Council of that Society, took it away and kept it in his Poſſeſſion, being of Opinion it was too great an Arcanum of State to be commonly peruſed. Dr. *Robert Wood*, who lived in *Ireland*, had a Copy of it.

Colloquium Davidis cum Animâ ſuâ, (accinente Paraphraſim in 104 *Pſalmum) de magnalibus Dei.* Londini 1679. Compoſed by our Author in Latin Hexameter on the twenty-fifth of *March* 1678, under the Name of *Caſſid. Aureus Minutius.*

Quantulumcunq; concerning Money.——— 1682, 4to.

Political Arithmetick; or a Diſcourſe concerning the Extent and Value of Land, People, Buildings, Huſbandry, Manufactures, Commerce, Fiſhery, Artizans, Seamen, Soldiers, publick Revenues, Intereſt, Taxes, Superlucration, Regiſtries, Banks, Valuation of Men, increaſing of Seamen, of Militia's, Harbours, Situation, Shipping, Power at Sea, &c. *as the ſame relates to every Country in general, but more particularly to the Territories of his Majeſty of* Great-Britain, *and his Neighbours of* Holland, Zealand *and* France, &c. preſented in M. S. to K. *Charles* II. but not printed till 1690, 8vo. And dedicated to King *William* by the Author's Son the Lord *Shelburn.*

Another Eſſay in political Arithmetick, concerning the Growth of the City of London, *with the Meaſures, Periods, Cauſes, and Conſequences thereof* An. 1682. Printed 1683. and 1686, 8vo.

Obſervations on the Dublin *Bills of Mortality* An. 1681, *and the State of that City.* London 1683, 8vo.

Maps of Ireland; being his actual Survey of that Kingdom, printed 1685, Folio, under the Title of, *Hiberniæ Delineatio, quoad hactenùs licuit, perfectiſſima,*

tissima, studio Gulielmi Petty, *Equitis Aurati.* Another Edition of them hath been since published from the same Plates.

An Essay concerning the Multiplication of Mankind. Together with another Essay in political Arithmetick concerning the Growth of the City of London, *with the Measures, Periods, Causes and Consequences thereof*, 1682. London 1686, 8vo. With this Tract was printed the Second Edition of his other Essay in political Arithmetick.

Further Observations upon the Dublin *Bills, or Accounts of the Houses, Hearths, Baptisms, and Burials of the City.* London 1686, 8vo.

Two Essays in political Arithmetick concerning the People, Housing, Hospitals, &c. *of* London *and* Paris; *with Observations on the Cities of* London *and* Rome. London 1686, 8vo.

Five Essays in political Arithmetick. viz. I. *Objections from the City of* Rey *in* Persia, *and from Monsieur* Auzout *against two former Essays, answered; and that* London *hath as many People as* Paris, Rome *and* Roan *put together.* II. *A Comparison between* London *and* Paris *in* 14 *Particulars.* III. *Proofs that in* London *within its* 134 *Parishes in the Bills of Mortality there live about* 600096 *People.* IV. *An Estimate of the People in* London, Paris, Amsterdam, Venice, Rome, Dublin, Bristol and Rouen, with several Observations on the same, &c. V. Concerning *Holland* and the rest of the united Provinces. *London* 1687, 8vo.

A Treatise of Taxes and Contributions particularly fitted for the State of Ireland. London 1691, 4to. Printed in a Book intitled, a Collection of three State Tracts.

A Treatise of naval Philosophy. London 1691, 8vo.——— Quære, whether this be not the same with the M. S. Discourse concerning the building of Ships before-mentioned.

The Political Anatomy of Ireland, *with the Establishment for that Kingdom, when the late Duke of* Ormond *was Lord Lieutenant, taken from the Records.* London 1691, 8vo; Published by *Nahum Tate*: This Piece has been since published under the Title of *a political Survey of* Ireland. London 1719, 8vo.

Verbum Sapienti, or an Account of the Wealth and Expence of England. London 1691, 8vo, and 1719, 8vo, printed at the End of the former Tract.

Hugh Cressy was born at *Wakefield* in *Yorkshire*, and educated in the University of *Oxford*, of which he was elected a Fellow of *Merton* College. He was Chaplain to the Lord *Falkland*, and to the Earl of *Strafford*, and had the Deanery of *Leighlin* in *Ireland* conferred on him. An. 1644 he travelled as Tutor with *Charles Berkley* Esq;, afterwards Earl of *Falmouth*, and in 1646 made a Recantation of the Protestant Religion at *Rome*; from whence returning to *Paris*, he published the Motives that induced him to take that Step. He afterwards became a Benedictin Monk in the *English* College of that Order at *Doway*, and changed his Name from *Hugh Paulin* to *Serenus de Cressy* where continuing seven Years he then became one of the Mission in *England*. He died on the 10th of *August* 1674. His Works are these,

Exomologesis: Or a faithful Narration of the Occasion and Motives of his Conversion to the Catholick Unity. Paris 1647, 1653, 8vo.

Sancta Sophia: Or Directions for the Prayer of Contemplation; Doway 1657, 2 Vol. 8vo.

Certain Patterns of Devout Exercises of immediate Acts and Affections of the Will.——— Printed with the former.

Roman Catholick Doctrines no Novelties: Or, an Answer to Dr. Pierce's *Court Sermon*, miscalled, *The Primitive Rule of Reformation.*——— 1663, 8vo.

A Non est inventus returned to Mr. Edward Bagshaw's *Inquiry, and vainly boasted Discovery of Weakness in the Grounds of the Church's Infallibillity.*——— 1662, 8vo.

Letter written to an English *Gentleman 16th of* July 1662, *wherein Bishop* Morley *is concerned.*—— Printed among the said Bishop's Tracts——— London 1683, 4to.

The

The Church History of Brittany *from the Beginning of Christianity to the* Norman *Conquest*——1668, Folio. It is mostly taken from *Alford*'s Annals, the *Monasticon Anglicanum*, and a few other Tracts. He intended a second Volume, and in that to carry down his Work to the Dissolution of Monasteries in the Reign of *Hen.* VIII. but was taken short before he had compleated 300 Years from the *Norman* Conquest.

An Answer to part of Dr. Stillingfleet's *Book*, intitled, Idolatry practised in the Church of *Rome.*——1672, 8vo.

Fanaticism Fanitically imputed to the Catholick Church by Dr. Stillingfleet, *and the Imputation refuted and retorted.*——1672, 8vo. This Piece was animadverted upon by the Earl of *Clarendon.*

Question, why are you a Catholick? Question, Why are you a Protestant?——1673, 8vo.

Epistle Apologetical to a Person of Honour touching his Vindication of Dr. Stillingfleet.——1674, 8vo.

Reflections on the Oath of Supremacy.

He also published, *sixteen Revelations of divine Love, shewed to a devout Servant of our Lord, called Mother* Juliana, *an Anchorete of* Norwich, *who lived in the Days of K.* Edw. III.——1670, 8vo.——And he changed from old into modern *English*, more compendiously, a Book written before the Reformation, intitled, *The divine Cloud of unknowing, and of the Council referring unto the same.* But this is yet in M. S.

John Maxwell was at first promoted to the Sees of *Killala* and *Achonry*, and afterwards translated to the Archbishoprick of *Tuam*, of whom see an Account Vol. I. p. 617, 653. He writ a Treatise intitled,

Sacrosancta Regum Majestas. Printed London 1643 or 1644, 4to. Which he published under the Name of *J. A.* In answer to which came out a Tract intitled,

Lex, Rex: The Law and the Prince, a Dispute for the just Prerogative of King and People. Containing the Reasons and Causes of the most necessary defensive Wars of the Kingdom of Scotland, *and of their Expedition for the Aid and Help of their dear Brethren in* England. *In which their Innocency is asserted, and a full Answer is given to a seditious Pamphlet, intitled,* Sacro-Sancta Regum Majestas, *or the Sacred and Royal Prerogative of Christian Kings under the Name of* J. A. *but penned by* John Maxwell, *the excommunicate Prelate.*——London 1644, 4to.

Edward Wolley, Bishop of *Clonfert*, of whom see an Account, Vol. I. p. 664. ——He writ,

Eulogia. The Parents Blessing their Children, and the Children begging on their Knees their Parents Blessings, are pious Actions, warrantable by the Word of God, and practised by God's Saints and Servants.——London 1661, 8vo.

Eudoxia. A Model of private Prayers; or occasional Helps in retired Devotions. ——printed with the former.

Loyalty amongst Rebels, the true Royalist, &c. London 1662, 8vo.

Pattern of Grace and Glory in our Lord and Saviour Jesus Christ, *to be admired, adored and imitated: Collected out of the holy Scriptures, and illustrated by the antient Fathers and Expositors.*——Dublin 1669, 4to.

Defensio Ecclesiæ Anglicanæ contra Pontificios.

Pastor cum grege contra Anti-Episcopales.

Epistola ad Clerum Suum utriusq; Diœcesis tam Clonfertensis quam Duacensis.

De Ecclesiarum Unione.

De Ædituis, seu Ecclesiarum Parochialium Æconomis.

Via lucida; seu de Consecratione Ecclesiarum.

De Procurationibus.

Richard Laurence was a Colonel in the Parliament and *Cromwellian* Army in *Ireland*, who after the King's Restoration became a Member of the Council of Trade in that Kingdom, where he had lived thirty-three Years when he published,

The Intereſt of Ireland *in it's Trade and Wealth ſtated, in two Parts. The firſt diſcovers the Cauſes of* Ireland's *not more increaſing in Trade and Wealth from the firſt Conqueſt till now. The ſecond Part propoſes Expedients to remedy all its Mercanture Maladies, and other Wealth-waſting Enormities, by which it is kept poor and low. With Obſervations on the Politicks of Government relating to the Encouragement of Trade, and Increaſe of Wealth. With ſome few Reflections on Principles of Religion, as it relates to the Premiſſes.*—— Dublin 1682, 8vo.——— He had long before this publiſhed a Book under the following Title,

The Intereſt of Ireland *in the firſt Tranſplantation ſtated: Wherein is held forth the Benefits of the* Iriſh *Tranſplantation, intended as an Anſwer to a ſcandalous ſeditious Pamphlet, intitled, the great Caſe of Tranſplantation diſcuſſed.*——— London 1655. ——— The Author of the Pamphlet, to which this was an Anſwer, was *Vincent Gookin* Eſq;. Surveyor General of *Ireland*, printed London 1655, 4to; to which *Gookin* did not put his Name: But when *Laurence*'s Anſwer appeared, he then owned himſelf the Author of it, and publiſhed a Pamphlet under this Title——— *The Author and Caſe of tranſplanting the* Iriſh *into* Conaught *vindicated from the unjuſt Aſperſions of Colonel* Richard Laurence. *By* Vincent Gookin *Eſq;*. London 1655, 4to.——— This Eſq; was the Son of Sir *Vincent Gookin*, who in 1634 publiſhed in *Munſter a bitter Invective, by way of Letter againſt the whole Nation, Natives, old* Engliſh, *new* Engliſh, *Papiſts, Proteſtants, Captains and Soldiers*; for which the Lord Deputy *Wentworth* ſent down a Purſuivant to apprehend him, intending to puniſh him ſeverely in the Court of Caſtle-Chamber. But Sir *Vincent*, being apprehenſive of the Danger he might incur by provoking all Ranks of People, found Means to tranſport himſelf and Family to *England* (*b*).

Colonel *Laurence* mentions ſome other Tracts he wrote——— As, *a Treatiſe of Manufactures.*——— *Directions for planting Hemp and Flax.*——— *A Treatiſe of Traffick*, &c.

James Touchet, Earl of *Caſtlehaven* in *Ireland*, and Lord *Audley* in *England*, was the Son of *Mervin*, Earl of *Caſtlehaven*, and Lord *Audley*, who was beheaded in the Reign of King *Charles* I. for certain high Crimes of an infamous Nature. He was reſtored to the Title, Eſtate, and Dignity of his Anceſtors, yet acted under the Commiſſion of the Confederate Catholicks in the *Iriſh* Rebellion of 1641 till the Peace of 1646, and then, laying hold of the King's Mercy, ever after owned his Authority, and was one of his Generals, and continued in *Ireland* during the War, but afterwards ſerved in the Army abroad. He died at his Houſe in the County of *Tipperary* about the Year 1685, and writ,

The Memoirs of James, *Lord* Audley, *Earl of* Caſtlehaven, *his Engagement and Carriage in the Wars of* Ireland *from the Year* 1642 *to the Year* 1651. London 1680, 12mo.

The Earl of Caſtlehaven's *Review: Or his Memoirs of his Engagement and Carriage in the* Iriſh *Wars, enlarged and corrected; with an Appendix and Poſtſcript.* London 1684, 8vo.

A ſhort and true Account of the material Paſſages in the late War between the Engliſh *and* Dutch. London 1671, 12mo.

Edward Wetenhall, Biſhop of *Cork* and *Roſs*, as alſo of *Kilmore* and *Ardagh*; of whom ſee an Account Vol. I. p. 244, 570. His Writings are theſe;

Enter into thy Cloſet: Or a Method and Order for private Devotion. To which is added an Appendix concerning the frequent Uſe of the Lord's Supper. London 1666, 12mo.

Two Diſcourſes of the Furtherance of Chriſtian Piety, and Devotion. London 1671, 12mo.

Collyrium. *A Sermon of deſtructive Ignorance, and ſaving Knowledge, preached in* Chriſt-Church, Dublin, Auguſt 4th 1672.——London 1672, 4to.

(*b*) Strafford's Letters, Vol. I. 348.

The Catechiſm of the Church of England, *with marginal Notes.*——London 1678, 8vo.

Of Gifts and Offices in the publick Worſhip of God, in three Parts. 1. Of the Gift of Prayer. 2. Of the Gift and Duty of Singing to God. 3. Of the Office and Duty of Preaching. London.——Dublin 1678, 8vo.

The Proteſtant Peace-maker: Or a ſeaſonable Perſwaſive to all ſerious Chriſtians, called Proteſtants, that laying aſide all Calumnies and exaſperating Diſputes, they would purſue Charity, Peace, and Union.——London 1682, 4to. To which is added a Poſtſcript, or Notes on Mr. *Baxter*'s and ſome other late Writings for Peace.——Mr. *Baxter* anſwered the Poſtſcript as to what related to him.

A Judgment of the Comet, which became firſt generally viſible at Dublin 13th of *December* 1680.—— Dublin 1682, 8vo.

A practical and plain Diſcourſe of the Form of Godlineſs viſible in the preſent Age; and of the Power of Godlineſs, how and when it obtains.—London 1683, 8vo.

Scripture authentick, and Faith certain.——London 1686, 8vo.

Hexapla Jacobæa: A Specimen of Loyalty towards his preſent Majeſty, James II. *In ſix Pieces*——Dublin 1686, 8vo.——Theſe are ſix Sermons preached at *Cork* in 1685.

An earneſt and compaſſionate Suit for Forbearance to the learned Writers of ſome Controverſies at preſent.——London 1691, 4to.——This Tract was occaſioned by Dr. *Sherlock*'s publiſhing his Vindication of the Doctrine of the Trinity. That Doctor afterwards printed another Book, intitled, *An Apology for writing againſt the* Socinians. Upon which our Author publiſhed the following Treatiſe,

The Antiapology of the melancholy Stander by, in Anſwer to the Dean of St. Paul's *Apology for writing againſt the* Socinians.——London 1693, 4to.

A Sermon ſetting forth the Duties of the Iriſh *Proteſtants, ariſing from the* Iriſh *Rebellion in* 1641, *and the* Iriſh *Tyranny in* 1688, *&c. Preached* October *the* 23*d* 1692 *before the Lord Lieutenant, and the Lords Spiritual and Temporal, and divers of the Commons in* Chriſt-Church, Dublin.—Dublin 1692, 4to.

A brief and modeſt Reply to Mr. Penn's *tedious, ſcurrilous, and unchriſtian Defence againſt the Biſhop of* Cork ——Dublin 1699, 4to.

Two Sermons preached to the religious Societies in St. Michael's *Church,* Dublin. 1. *Of the Power of God's Grace in converting Sinners.* 2. *Of humane coercive Power for reforming Sinners.*——Dublin 1701, 12mo.

Inviſibilia. A Diſcourſe opening and demonſtrating the unſeen World, delivered in a Sermon before the Lower Houſe of Convocation, in St. Patrick's *Church,* Dublin, *on* Sunday May the 20th 1705.——Dublin 1705, 8vo.

A Sermon preached before the Earl of Pembroke, *Lord Lieutenant, and Houſe of Lords,* October 23d 1707.——Dublin 1707, 4to.

A Greek Grammar.——*A Latin Grammar* often printed.

He alſo publiſhed,

The Wiſh: Being the tenth Satyr of Juvenal, *paraphraſtically rendred in Pindarick Verſe, by a Perſon ſometimes Fellow of* Trinity College, Dublin.— Dublin 1675, 4to.——Dedicated to *Murrogh* Lord Viſcount *Bleſſington*, and the Dedication ſigned by *Edward Wetenhall.*

Ezekiel Hopkins, at firſt Biſhop of *Raphoe*, and afterwards of *Derry*: Of whom ſee an Account Vol. I. p. 276, 295.

His Writings are theſe:

Several Sermons, printed at various Times in Dublin *and* London; which were reprinted *London* 1685, 8vo.

An Expoſition on the ten Commandments. London 1691, 4to.

An Expoſition on the Lord's Prayer, with a Catechiſtical Explication thereof, by Way of Queſtion and Anſwer, for the inſtructing of Youth. London 1691, 4to. To which are ſince added, *Some Sermons on Providence*, and *the excellent Advantages of reading and ſtudying the Holy Scriptures.* London 1692, 4to.

A ſecond

A ſecond Volume of Diſcourſes or Sermons. London 1693, 8vo. All his Works were afterwards printed in *London* in Folio, except the Poſthumous Piece following (*viz.*)

A Diſcourſe on the great Duty of Mortification. London 1701, 8vo.

Charles Hopkins, Son of the before named Biſhop, was born in *England*, but educated in the College of *Dublin*. He afterwards became famous in Poetry, having a fine Genius, which he ſhewed by the Sweetneſs of his Numbers, and the Eaſineſs of his Thoughts. His ſeveral Tranſlations from *Ovid* demonſtrate how much he admired that Poet, and endeavoured to imitate him. He wrote,

The Hiſtory of Love.—— *The Art of Love.*—— *Paſtorals.*—— *Elegies from* Tibullus.—— And ſeveral other Poems: all which were afterwards collected and printed in one Volume 8vo. He writ likewiſe ſome Tragedies, and other Pieces; as

Pyrrhus, *King of* Epirus. London 1695, 4to.

Boadicea, *Queen of* Britain. London 1697, 4to.

Whitehal: *Or the Court of* England, *a Poem.* Dublin 1698, 4to.

Friendſhip improved: Or the Female Warrior. London 1700, 4to. He died in the Flower of his Age ſome few Years after the Beginning of the preſent Century.

One *John Hopkins* lived in *Ireland* at this Time, and writ,

The Triumphs of Peace, or the Glories of Naſſau, *a Pindarick Poem, occaſioned by the Concluſion of the Peace between the Confederates and* France. *Written at the Time of his Grace the Duke of* Ormond's *Entrance into* Dublin. London 1698, 8vo.

The Victory of Death, or the Fall of Beauty. A viſionary Pindarick Poem, occaſioned by the ever to be deplored Death of the Lady Cuts. London 1698, 8vo.

Ellis Walker, D. D. was born in the City of *York*; but came young into *Ireland*, and was educated in the College of *Dublin*, where he paſſed through all his Degrees. He fled from thence in the troubleſome Reign of King *James* II, and lived with an Uncle at *York*, where he tranſlated *Epictetus into Verſe.* After the Settlement of *Ireland* he returned, and for ſeven Years employed himſelf with great Reputation in teaching a publick School at *Drogbedah*, where he died on the 17th of *April* 1701, in the fourtieth Year of his Age, and was buried there in St. *Peter*'s Church, and twenty Years after had a Monument erected to his Memory by one of his Scholars.

George Blackhall, a *Frenchman*, an Alderman of *Dublin*, and Lord-Mayor of the ſame, in the Year 1694 wrote *Rules for aſſizing of Bread*, which were publiſhed, *Dublin* 1699, 4to. He died in 1701.

Narciſſus Marſh from the Biſhoprick of *Ferns* was tranſlated to the Archbiſhoprick of *Caſhel*, then to that of *Dublin*, and from thence to the Primacy. See an Account of him and what he wrote under theſe Sees, Vol. I. p. 131, 358, 449. To which may added a Charge to his Clergy of *Caſhel.*—— Dublin 1694, 4to.

George Story came into *Ireland* a little after King *William*'s Acceſſion to the Throne in Quality of Chaplain to a Regiment, in which Station he was an Eye-Witneſs of many remarkable Actions in the then War. He was afterwards advanced to the Deanery of *Limerick*, and died in the preſent Century. He writ,

A true and impartial Hiſtory of the moſt material Occurrences in the Kingdom of Ireland *during the two laſt Years, with the preſent State of both Armies.* London 1691, 4to.

A Continuation of the impartial Hiſtory of the Wars of Ireland, *from the Time that Duke* Schonberg *landed with an Army in that Kingdom, to the 23d of* March 1691-2, *when their Majeſties Proclamation was publiſhed, declaring the War to be ended. Illuſtrated with Copper Sculptures deſcribing the moſt important Places of Action. Together with ſome Remarks upon the preſent State of that Kingdom.* London 1693, 4to. In this Continuation he has repeated the moſt material Paſſages of the former

former to make the Work more compleat, which he carries down to the End of the War.

Joseph Boyse, a Presbiterian Minister, was born at *Leeds* in *Yorkshire*, and passed into *Ireland* upon an Invitation from thence in the Year 1683, where he became Pastor of a Congregation in the City of *Dublin*, officiated therein above fourty Years with a good Character for his Abilities in his Profession, as well as for his Behaviour in a religious Conversation. He died in *December* 1728. His Writings are these:

Some impartial Reflections on Doctor Manby's *Considerations for embracing the Catholick Religion, and Mr.* King's *Answer to the same. In a Letter to a Friend.* Dublin 1687, 4to.

A Vindication of the Reverend Mr. Alexander Osborn *in Reference to the Affairs of the North of* Ireland. London 1690, 4to.

The Sin and Danger of quenching the Spirit, with Motives and Directions to prevent it. In two Sermons. London 1691, 4to.

Remarks on a late Discourse of William, *Lord Bishop of* Derry, *concerning the Inventions of Men in the Worship of God.* Dublin 1694, 4to.

The Case of the Protestant Dissenters of Ireland, *in reference to a Bill of Indulgence, represented and argued.* Dublin 1695, Folio in one Sheet.—This Paper produced two Answers, one by *Tobias Pullen*, Lord Bishop of *Dromore*, and the other by *Anthony Dopping*, Lord Bishop of *Meath*, each in a Sheet and half. To one of which Mr. *Boyse* replied in a Pamphlet intitled,

The Case of the Dissenting Protestants of Ireland, *in reference to a Bill of Indulgence, vindicated from the Exceptions alledged against it in a late Answer.* Dublin 1695, Folio in three Sheets and a half.

Two Sermons preached on a Day of Fasting and Humiliation, kept by the Protestant Dissenters in Dublin, *on the sad Occasion of the Death of our late gracious Queen.* The former by our Author, the latter by Mr. *Nathaniel Weld.* Dublin 1695, 4to.

A Vindication of the Remarks on the Bishop of Derry's *Discourse about Human Inventions.* Dublin 1695, 4to.

A Sermon preached before the Society for Reformation of Manners in Dublin, Jan. 6, 1697.—Dublin 1698, 4to.

A Vindication of the true Deity of our blessed Saviour, in Answer to a late Pamphlet, intitled, an humble Inquiry into the Scripture account of Jesus Christ. Dublin, 1703, 4to.

A Sermon on Occasion of the Death of the Rev. Mr. Elias Travers, *who died* May *the* 5th 1705.—Dublin 1705, 4to.

The Office of a Scriptural Bishop described and recommended from 1. Tim. ch. 3. v. 1. *An Ordination Sermon; with an Appendix to it, and a Postscript containing an Apology for the Publication of it.* Dublin 1709, 4to.

A clear Account of the antient Episcopacy, in Answer to Mr. Drury's *Vindication*, &c.

Remarks on a Pamphlet published by Dr. Tisdal, *intitled, the Case of the Sacramental Test stated and argued.*

A Preface to the seasonable Advice to the Protestant Dissenters in the North of Ireland, *being a Defence of the late Synods charitable Declarations.* Dublin 1722, Mr. *Nath. Weld* and Mr. *Choppin* joined in this Preface with Mr. *Boyse.*

A Postscript to the seasonable Advice.

A Vindication of a private letter concerning the Overtures transmitted by the general Synod assembled at Dungannon *in* June 1725, *against the Reverend Mr.* Mac-Bride's *printed Exceptions.*

A Letter concerning the pretended Infallibility of the Church of Rome.

An Appendix to the former, concerning the pretended Sacraments and extreme Unction.

Some Queries offered to the Consideration of the People called Quakers, particularly of those of the Queen's County.

Sermons on particular Occaſions, in all thirty-eight, of which a few are mentioned before. Theſe are printed in a Collection of his Works *London* 1728, Folio. I ſhall particularly mention one of his Sermons, becauſe it gave riſe *to* a Controverſy, and that is, *The Office of a Scriptural Biſhop, an Ordination Sermon*, which was anſwered by Mr. *Drury*; againſt which Anſwer Mr. *Boyſe* wrote his *Clear Account of antient Epiſcopacy* before mentioned. To a ſecond Edition of this Sermon he added *An Appendix, and a long Poſtſcript.* Dublin 1709, 4to.

Peter Drelincourt, D. D. was a *French* Man by Birth, domeſtick Chaplain to the Duke of *Ormond*, Chantor of Chriſt-Church, and had other Preferments in *Ireland*. He publiſhed,

A Speech made to his Grace the Duke of Ormond, *and to the Lords of the Privy Council, to return the humble Thanks of the* French *Proteſtants, lately arrived in this Kingdom, and graciouſly relieved by them.*—Dublin 1682, 4to.

Lemuel Matthews, D. D. a Native of *Wales*, was Chaplain to *Jeremy Taylor*, Biſhop of *Down* and *Connor*, and in the Year 1667 was made Prebendary of *Carn-Caſtle*, in the Dioceſe of *Connor*, in 1674 Archdeacon of *Down*, and in 1690 Chancellor of the United Dioceſes of *Down* and *Connor*. In 1693 a Commiſſion iſſued under the Great Seal to *William King*, Biſhop of *Derry*, *Anthony Dopping*, Biſhop of *Meath*, and *Capel Wiſeman*, Biſhop of *Dromore*, impowering them to viſit the ſaid Dioceſes, and to exerciſe Juriſdiction therein as Judges, according to the courſe of the Eccleſiaſtical Laws of Force in *Ireland*; by Virtue of which Dr. *Matthews* (among others) ſuffered. For he was at the Inſtance and Proſecution of *Talbot Keen* deprived of all his Eccleſiaſtical Preferments by ſeveral diffinitive Sentences, for Non-Reſidence and neglect of his Paſtoral Charge, and declared excommunicated by the ſaid Viſitors in 1694. From theſe Sentences he appealed to their Majeſties K. *William* and Q. *Mary* in the High Court of Chancery, and interpoſed his Querele of Nullities againſt the ſaid Proceedings and Sentences, as void Acts, and for ſeveral Years ſtrugled to bring his ſaid Appeal and Querele to an Examination; but could not prevail, nor obtain a Commiſſion of Delegates; ſo that he continued under the ſaid Sentences to the time of his Death, which happened above twenty Years ago. He writ,

A Pindarique Elegie upon the Death of the R. R. Father in God, Jeremy, *late Lord Biſhop of* Down, Connor, *and* Dromore. Dublin 1667, 4to.

An Argument for a Commiſſion of Delegates upon his Appeals and Querels of Nullities. Dublin 1704, 4to. Conſiſting of upwards of two Hundred Pages, in which the Author hath ſhewed his great Reading in the Civil, Canon, and Common Laws, by the infinite Number of Quotations in it.

Thomas Mills, Biſhop of *Waterford*, of whom See an Account Vol. I. p. 545. To which may be added, that he was the Son of *Joſeph Mills*, Vicar of *Chipping Wicomb*, in *Buckinghamſhire*, and educated in Grammar Learning in that Place. He was matriculated as a Member of *Wadham* College, *Oxford*, on the 12*th* of *March* 1688, took his Degree of Batchelor of Arts 15*th* of *October* 1692, and of Maſter of Arts the 28*th* of *May* 1695. He was put into Deacon's Orders by Dr. *Hough*, Biſhop of *Worceſter*; but by whom he was put into Prieſt's Orders, I am not informed. He took the Degree of Batchelor of Divinity on the 9*th* of *May* 1704, and was conſtituted Profeſſor of the *Greek* Tongue, which he reſigned in 1707, and the ſame Year attended as Chaplain to the Lord *Pembroke*, Lord Lieutenant of *Ireland*, from whoſe Favour and Intereſt his other Preferments flowed. He died at *Waterford* of a Stone in his Bladder (which weighed above ſeven Ounces) on the 13*th* of *May* 1740. Here follows a Catalogue of ſuch Works as he publiſhed, as far as the ſame have come to my Knowledge.

Remarks on an Occaſional Paper No. 7. relating to the Controverſy between Dr. Hody *and Mr.* Dodwell, *on the Subject of Lay Deprivation of Biſhops, and in favour of the Opinion of the latter.* This Piece was printed about the Year 1697

1697 without his Name; and a Second Part on the ſame Subject was prepared, but never put under the Preſs.

The Happineſs of thoſe who ſuffer for Righteouſneſs Sake. A Sermon preached at St. Mary's *in* Oxford *on the* 30th *of* January 1700.—Oxford 1701, 4to.

S. Patris Noſtri Cyrilli Hieroſolimitani Archiepiſcopi Opera, quæ Superſunt, omnia, quorum quædam nunc primum ex Codice M. S. edita, reliqua cum Codice M. S. collata, plurimis in locis emendata, notiſq; illuſtrata.—Oxonii 1703, Folio.

The natural Immortality of the Soul aſſerted and proved from the Scriptures and firſt Fathers; in Anſwer to Mr. Dodwell's *Epiſtolary Diſcourſe, proving from the Scriptures and the firſt Fathers, that the Soul is a principle naturally mortal, but immortalized actually by the pleaſure of God to Puniſhment or to reward, by its Union to the Divine Baptiſmal Spirit; wherein is proved, that none have the power of giving this divine immortalizing Spirit, ſince the Apoſtles, but the Biſhops.*—Oxford 1707, 8vo.

De officio eorum, qui de fide certant; concio habita coram Academiâ Oxonienſi Aprilis 22° 1707. *ineunte termino.*—Oxonii 1707, 4to.

There is *a Letter* of our Author printed in a Tract, intitled, *The Caſe of* John Atherton, *Biſhop of* Waterford, *fairly repreſented againſt a late partial Edition of Dr.* Bernard's *Relation and Sermon at his Funeral*, &c.—London 1710, 8vo. By which Letter he endeavours to clear his Predeceſſor from the Scandal, through him, caſt on Epiſcopacy at that time, and would inſinuate, that the Biſhop's Courage againſt Sacrilege, and ſome great Men of *Ireland*, deeply involved in the guilt of it, ſeem to have been his greateſt Crime. But for further Satisfaction I muſt refer to the ſaid Caſe itſelf.

The E N D.

ADDITIONS to the WRITERS.

Thomas Churchyard publiſhed *the Services* of *Sir William Drury*, Lord Juſtice of *Ireland* in 1578 and 1579. London 1580, 4to.

William Farmer writ *an Almanack for Ireland*, Dublin 1587. 4to.—which I mention, as being, perhaps, the earlieſt Almanack ever publiſhed in or for that Country.

Sir William Uſher, Clerk of the Council in *Ireland*, writ a Book intitled, *Inſtructions to his Children.* *Printed in Dublin*, 1604. 4to.

CORRECTIONS.

The literal Errors, occaſioned by the Negligence of the Corrector of the Preſs, will be obvious to the Reader. The following more groſs miſtakes in Facts or Dates are neceſſary to be remarked.— P. 41. l. 35. for Succeſſor, read, Predeceſſor.— 45. l. 41. for Ferræ read Terræ.— 77. l. 31. in 2d Col. for, 2274. read 1274.—98. l. 49. for, 1484. read 1584.— 124. l. 23. del. the Paſſage relating to *John Bourk*, Baron of *Britas*.— 208. l. 9. read 1668.— 223. l. 29. for 1726. read 1706.—225. l. 28. for 32. read 33.— 268. l. 29, for Dudſon read Hudſon.— 270. l. 26. for Addition read Edition.— 285. l. 8. for Titles read Tythes.— 328. l. 6. for 1551 or 1552. read 1581 or 1582.— 351. l. 11. for 164. read 1643.— 358. l. 37. for, he died at his Houſe in the County of Tipperary about the Year 1685. read, he died at *Kilcaſh* in the County of Tipperary October 11th. 1684.

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HIBERNICA:

Or, ſome Antient PIECES relating to

IRELAND,

Never hitherto made publick (No. VI. excepted.)

CONTAINING,

I. The Hiſtory of *Ireland* by *Maurice Regan*, Servant and Interpreter to *Dermod Mac-Murrough*, King of *Leinſter*, tranſlated from the *Iriſh* into *French*, and from thence into *Engliſh* by Sir *George Carew*. Lord Preſident of *Munſter*. To which are added Notes to illuſtrate ſome dark Paſſages therein. p. 1.

II. The Story of King *Richard* II. his laſt being in *Ireland*, written by a *French* Gentleman, who accompanied the King in that Voyage, to his leaving *Ireland* in 1399; and tranſlated into *Engliſh* by the ſaid Sir *George Carew*. p. 23.

III. The Voyage of Sir *Richard Edgecombe*, ſent by King *Henry* VII. into *Ireland* in 1488 to take new Oaths of Allegiance from the Nobility and others, who had declared for (the then Pretender) *Lambert Simneil*. p. 29.

IV. A Breviate of the getting of *Ireland*, and of the Decaie of the ſame, Written by *Patrick Finglaſs*, firſt Chief Baron, and afterwards Chief Juſtice of *Ireland* in the Reign of King *Henry* VIII. p. 39.

V. A Project of King *James* I. for the Diviſion and Plantation of the ſix eſcheated Counties of *Ulſter* with *Britiſh* and *Scotiſh* Undertakers, Servitors and Natives. p. 53.

VI. Orders and Conditions to be obſerved by the Undertakers &c. of the ſaid Plantation. p. 63.

VII. A Commiſſion of Inquiry in Order to the Eſtabliſhment of the ſaid Plantation. p. 68.

VIII. Inſtructions to the ſaid Commiſſioners. p. 70.

IX. A Survey of the ſaid ſix eſcheated Counties after the Settlement of the ſaid Plantation, by *Nicholas Pynnar* Eſq. p. 73.

X. A Letter from Sir *Thomas Philips* to King *Charles* I. concerning the defects of the *Londoners* in their Plantation. p. 129.

To which is added

XI. An Eſſay on the Defects in the Hiſtories of *Ireland*, and Remedies propoſed for the Improvement thereof. In a Letter to the Right Honourable the Lord *Newport*, Lord Chancellor of *Ireland*, and Preſident of the *Phyſico-Hiſtorical* Society eſtabliſhed in *Dublin*. p. 135.

Antiquam exquirite matrem.
Ita ſunt Omnes noſtri cives, ſi quid benefacias, levior plumâ gratia eſt; ſi quid peccatum eſt, plumbeas iras gerunt. Virg. Plaut.

DUBLIN:

Printed by *Edward Bate*, for the Editor, *Walter Harris* Eſq; in *Clarendon Street*. MDCCXLVII.

DUBLIN:

PREFACE.

THE Editor of these Tracts hopes they will meet with a favourable Reception, as they tend to fill up a few void Spaces in the *Irish* History, and may be a Spur to others to send into the World such antient Pieces in their Custody as are of the like Complection; if they are not welcome, he has only the Apology of Example to offer, and that too of some considerable Men, namely, of Doctor *Gale*, *Selden*, *Wharton*, Sir *Henry Saville*, Sir *Roger Twisden* and others, to whom *England* is indebted for their curious Editions of some valuable Works of others. Nor ought the Labours of the late Mr. *Thomas Herne* in this way be passed over in Silence. For our own Country, the great Archbishop *Usher* did not think his time misspent in forwarding into Life *a Collection of antient* Irish *Epistles*, as Sir *James Ware* did not only the Works fathered on St. *Patrick*, but also the Historical Pieces written by *Spencer*, *Campion*, *Hanmer*, and *Marleborough*. If therefore the Authority and Example of those learned Men do not give Countenance to the Collection now offered, the Editor must be content to submit to Censure, and to defend himself only with the Integrity of his Intentions.

It will be necessary nevertheless to give a general Account of the Writings here published, and the Authors of them, that the Reader himself may judge of their Weight. It will not be denied but that Contemporary Writers must carry the highest Estimation in point of Evidence, as being Eye Witnesses of the Events they relate, especially if they were Men of Rank, and employed in the publick Affairs of Princes, such being the best Judges of the springs and motives of Actions.

I. The Author of the first of the ensuing Pieces, *Maurice Regan*, was a Person of especial Rank in his Country, and descended from Ancestors, who once were Chieftanes of a considerable Territory, called after their Name, *Hy-Regan*, or *O-Regan*, now the Barony of *Tenebinch*, in the Queen's County, since possessed by the *O-Duns*. It is probable that the *O-Regans* or *O-Riegans* (for their Names are written both ways) were driven out of this Territory by some of their incroaching Neighbours; or else we should scarce have found our Author seeking Preferment in the Service of the King of *Leinster*, who (as it appears) placed a great Trust in him. We find him commissioned by that Prince as Embassador into *Wales* to sollicit Aids for the Recovery of his Kingdom, of the greatest part whereof he was dispossessed by the Monarch of *Ireland*: and after Earl *Strongbow* was about laying Siege to *Dublin*, he was employed to summon *Asculph Mc. Turkill*, then the *Danish* King of it, to Surrender. We must not therefore entertain too mean an Idea of the Word *Interpreter*, which he modestly assumes in the following Treatise, valuing himself more upon his Learning and Knowledge of Languages, than upon the high Station he bore in the Court of King *Dermod*, which probably was that of *Secretary*. He is called *Latinner* by the *French* Translator, which in the old *Norman* Dialect signifies literally, an *Interpreter*, or, more properly, one who understood the *Roman* Language, a Word that has been corrupted by Sir *Edward Cooke** into *Latimer*. This hath given Occasion to the *English* Translator to retain the Word *Interpreter*; but without Violence it may be understood to mean, *Secretary*, who antiently was called *Regi a Mandatis*, and *Regi a Commentariis*, the first of which Senses is satisfied by his being employed as the King's Embassador, and the other by this Treatise, wherein he gives a succinct Commentary or Registry of King *Dermod*'s Actions.

He carrys on his Account no further than to the Siege of *Limerick*, which comprehends the Space of about three Years from the first Invasion; he relates the Actions of that Period with Simplicity and Candour, and omits many Circumstances told by *Giraldus Cambrensis*, which would give one room to judge, that he writes nothing but things of which he was an Eye Witness. Whoever writes the History of *Ireland* during the *English* Period must make this Piece the main Basis of his Account; and the Defects of our Author must be supplied from *Cambrensis*, who, though he was not in *Ireland* during the first Actions of the Conquest, yet came soon enough after to be informed of the Truth, arriving there in the quality of Secretary to *John*, Earl of *Moreton* in the Year 1185.

II. The second Tract, though of a short Compass, yet discovers important Matters, in a manner, wholly passed over by the *English* Historians, and but slightly handled by our own. It contains the History of the last Journey of King *Richard* II. into *Ireland*, and his Actions there, which he was determined to have prosecuted to the compleat Reduction of the Kingdom to the *English* Laws, had he not been impeded by the Invasion of his *English* Domini-

* 2 Inst. p. 515.

ons

ons under the Conduct of *Henry*, Duke of *Lancaster*, by whom he was depoſed. This Treatiſe was written in Meetre by a *French* Gentleman, who accompanied the King in the Voyage, and, with the foregoing, was tranſlated into *Engliſh* Proſe by Sir *George Carew*, lineally deſcended from *Robert Fitz-Stephen*, one of the firſt Invaders of *Ireland* in the Reign of King *Henry* II. which Sir *George* was conſtituted Lord Preſident of *Munſter* by Queen *Elizabeth*, and for his faithful Services againſt the Rebels in *Ireland* was by King *James* I. created Baron *Carew* of *Clopton*, and afterwards by King *Charles* I. Earl of *Totneſs* in *Devonſhire*, and made Maſter of the Ordnance in *England*. Mr. *Camden** mentions this noble Man with high reſpect, "on Account of his great love for Antiquities, and for the light he gave him "into ſome of the Affairs of *Ireland*." But we muſt acknowledge ourſelves infinitely indebted to him, not only for the Preſervation of theſe two Treatiſes, and the Memoirs, out of which the accurate Hiſtory called *Pacata Hibernia* was compoſed, but for 42 Volumes of Collections relating to the Affairs of *Ireland* in the Settlement thereof after the Rebellion in Q. *Elizabeth*'s Time, in which the whole Country is mapped, and their Towns and Counties excellently deſcribed and ſet out; as we are told in a Letter from *Arthur Trevor* to Secretary *Thurloe*, dated the 14th of *June* 1655, among the State Papers of that Secretary now publiſhed. Theſe 42 Volumes are in the *Lambeth*† Library, and four Volumes more of his Collections from the Originals in the *Cotton* Repoſitory; all which may probably be hereafter peruſed, and applied to uſe, by ſome Lover of his Country.

III. The third Treatiſe is a meer Journal, intitled, *The Voyage of Sir Richard Edgcomb* into *Ireland* in 1488, to take new Oaths of Allegiance from the Nobility and others, who had declared for the then Pretender, *Lambert Simnell*; and ſeems to have been written by himſelf. In it are found Particulars that open the Motives to that Rebellion.

IV. The next is intitled, *A Breviate of the getting of* Ireland, *and of the Decaie of the ſame*: Written by *Patrick Finglas*, who was Chief Baron of the Exchequer, and afterwards Chief Juſtice of the King's Bench (not of the Common Pleas, as ſome have ſaid) in *Ireland* in 1534. Upon the Proofs drawn from this Treatiſe Sir *John Davis* hath in many Inſtances founded his Hiſtorical Relations; and Sir *James Ware* hath in numerous Particulars mentioned it with great Reſpect; ſo that it would be impertinent now to give any Character of it.

Theſe four Pieces were tranſcribed from a Manuſcript in the hand Writing of Sir *James Ware*, intitled *Miſcelanea de Rebus potiſſimùm Hibernicis*, and collated with other Copies in the College Library. The Originals of them all, among a great Variety of other M. SS. were collected by the ſaid Knight, and at the Revolution fell into the Hands of the Earl of *Clarendon*, from whoſe Family they were purchaſed by the Duke of *Chandois*. They have lately ſuffered another Fate, and been ſold and diſperſed into numerous Hands. That they ſhould not be intirely loſt, I now commit them to the Publick.

V. The next Treatiſe is a Project drawn up (after the Flight of the Earls of *Tyrone*, and *Tirconnell*, &c.) by the Privy Council of King *James* I. for the Diviſion and Plantation of the ſix eſcheated Counties of *Ulſter*; which is the Foundation of the preſent *Proteſtant* Settlements in thoſe Parts.

The VI. VII. and VIII. are Orders, Commiſſions, and Inſtructions, concerning the Settlement of the ſaid Plantations.

IX. The Ninth is a Survey of the ſaid Counties made in 1618 by Captain *Nicholas Pynnar* by Virtue of a Commiſſion of Inquiry into the Performance of the Conditions by the Undertakers, and others, concerned in the ſaid Settlement, and which was returned to be miſerably defective in the moſt material Articles; from whence the *Popiſh* Intereſt gained ſo much Ground, that it was enabled to carry on a deſperate Rebellion in a few Years after.

X. The Tenth is a Letter from Sir *Thomas Philips* to King *Charles* I. concerning the Defects of the *Londoners* in their Plantation of the County of *London-Derry*.

XI. As to the laſt, the Editor leaves it to ſpeak for it ſelf, the competent Reader being the beſt Judge whether it carries any weight in it.

I claim no Honour in the Publication of theſe antient Pieces, but as a genuine Editor. The Reader muſt not find Fault with the Uncouthneſs of the Language of the four firſt Tracts; being the Stile of the Reigns of *Henry* the VIIth, *Henry* the VIIIth, and Queen *Elizabeth*, before the *Engliſh* Tongue came to be refined. And as it is very intelligible, the Editor did not think himſelf warranted to change the leaſt Syllable.

Clarendon-Street, February 1ſt, 1747.

WALTER HARRIS.

* Brit. p. 606. 1340 Edit. 1722.

† Biſhop *Nicholſon*'s *Iriſh* Hiſtorical Library p. 53.

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A FRAGMENT of the

HISTORY

OF

IRELAND,

BY

MAURICE REGAN.

Preface of Sir GEORGE CAREW.

IT apperith that this Hiſtory followeing was written by one callid *Maurice Regan* (ſome tymes mentioned in this Diſcourſe) who was Servaunt and Interpreter unto *Dermott Mac Murrogh*, Kyng of *Leinſter*, and put in French Meetre by one of his familiar Acquaintaunce: For thus he writith in the begynnyng of the Poem.

Parſoen demande Latimer
L'moi conta de ſim Hiſtorie
Dunt far ici la Memorie,
Morice Regan *iret celui*
Buche a buche par la alui
Ri ceſt geſt endita
Leſtorie de lui me moſtra
Jeil Morice *iret Latinner*
Al rei re Murcher,
Ici lirrai del Bachelller
Del rei Dermod, *vous voil conter.*

At his own deſire the Interpreter
To me related his Hiſtory,
Which I here commit to Memory.
Maurice Regan was the Man,
Who Face to Face indited to me
Theſe Actions of the King,
And of himſelf ſhewed me this Hiſtory.
This *Maurice* was Interpreter
To the King, King *Murcher*.
Theſe Things this Batchellor
Of King *Dermod* read to me;
This is his Story.

It endith abruptly at the winning of *Limerick*, which was not full three Yeres after *Robert Fitz-Stephen* his firſt arrivall in *Irland*.

A. D. 1167 DERMOND, (A) Kyng of *Leinſter*, was a powerful Prince; he invaded *O'Neal*, and the Kyng of *Meath*, compelled theme to gyve Hoſtages, and conſtrained *O'Kerrall* to ſend hym his Son for a Pledge into *Leinſter*. At that Tyme *O'Rory*, Kyng of *Lethcoin*, (B) whole Country was woody, and full of Boggs, had to Wyfe the Daughter of *Melaghlin Mac Colman*, Kyng of *Meath*, a fair and lovely Lady, entirely beloved of *Dermond*, Kyng of *Leinſter*, who alſo hated *O'Rory* for an Affront, which his Men had received at *Lethnuth* (C) in his Country.

DERMOND by Letres and Meſſingers purſued her Love with ſuche Fervency, as in the End ſhee ſent him Word, that ſhee was ready to Obey, and yeld to his Will, appointed hym a Tyme and Place, where he ſhuld find her, and prayeing him to come ſoe ſtrongly, as that he mought by Force take her away with him.

DERMOND preſently aſſembled his Forces, and marched into the Countrey of *Lethcoin*; at *Tirmbruin* (D) he found this Lady, tooke her awaye with him, ſpoiled the Countrey, and returned with Victory and Content unto *Fernes*.

O'RORY, full of Greife and Rage, addreſſed hymſelf unto the King of *Connaght*, complaining of the Wrong and Scorne done unto hym by the King of *Leinſter*, and intreating his Aid in the Revenge of ſo grete an Outrage.

O'CONNER, Kyng of *Connaght*, moved with Honour and Compaſſion, promiſed him Succour, and preſently he diſpatched Meſſingers to the King of *Oſſory*, unto *Melaghlin* King of *Meath*, to *Heſculph Mac Turkill*, (E) Lord of *Dublin*, and *Morrough O'Birne*, wyth whome he ſo muche prevailed, as they turned Heads upon their Lord King *Dermond*.

The Kyng of *Leinſter*, ſeeing hymſelf forſaken of his Kinſmen, Friends, Servants, and principal Followers, having ſume more Confidence in *Morrough O'Birne* than in the reſt, tooke Horſe and rode to ſpeak with hym.

KING *Dermond*, being returned to *Fernes*, and lodged in the Abby of *Fernes*, dedicated to the Bleſſed Virgin *Mary*, commanded the Abbot to write a Letre, whiche he ſubſcribed, and to deliver it to one of his Monks to carry it to *Morough O'Birne*, hoping thereby to perſwade him to a meeting. The Monke being diſpatched, diſchargid the Truſt impoſed upon him ſoe well, as that he deli-

(A) The Power and military Proweſs of K. *Dermod* are here juſtly applauded by his Miniſter; who out of Reſpect to his Maſter conceals the Errors of his Civil Government, which muſt have been very great and oppreſſive, to have cauſed a total Defection of his Nobility and People, which never would have been brought about meerly from the Motive of his Gallantry with the Wife of another Prince. *Cambrenſis (a)* therefore ſeems to have ſet the Cauſe of this Revolution in a juſter Light: For he ſays, that *Dermod* from the beginning of his Government was a great Oppreſſor of his People, and a cruel Tyrant over his Nobility, which (as it always will happen under the like Circumſtances) made them ready to Embrace the firſt Opportunity of changing their Maſter.

(B) This muſt certainly be an Error in Tranſcribers; (*Lethcoin* being miſtaken for *Leitrim*) for *Regan* could not be ignorant that *O'Rory* (more truly *O'Roirk*) was King of *Breifne*, a Territory now comprehending the County of *Leitrim*, and not of *Lethcoin*, which was the half of *Ireland*, being all that lay North of the Mouth of the River *Boyne* in a ſtrait line to *Gallway*. The Reader may conſult for this the Antiquities of *Ireland* Chap. 4. *Cambrenſis* is no leſs in an Error, when he makes *O'Roirk* Prince of *Meath*, which more truly was the Territory of his Wive's Father.

(C) This Place is ſo corrupted that nothing can be made of it. What the Affront here mentioned was, or what Place *Lethnuth* was, are not mentioned in any other *Iriſh* Hiſtory, nor does *Cambrenſis* take notice of the Fact, which muſt therefore be left ſtill in the Dark.

(D) *Trim-Bruin* here mentioned as the Reſidence of *O'Roirk* helps to correct the Error before taken notice of under Note (B): For *Trimbruin Breifne*, often called *Hy brium Breifne* (which ſignifies the ſame Thing) was a ſmall Diſtrict that lay in *O'Roirk*'s Country, in the County of *Leitrim*.

(E) *Heſculph Mac Turkil* was at this Time the *Daniſh* Petty King of *Dublin*, and *Fingall*, which he held of King *Dermod* by Tribute: But now he, as well as the King of *Oſſory*, who was alſo Subjects to *Dermod*, took up Arms againſt him to recover their Liberties, which he had invaded. The ſame thing did the *O'Birnes*, two powerful Septs ſeated in the now County of *Wicklow*. *Dermod*'s caſe upon this Occaſion ſeems to carry a near Parallel with the late Revolution, in every thing but the Succeſs.

(a) *Vaticinalis Hiſt. Hib. Lib.* 1. *Cap.* 1.

verid

verid the Letre to *O'Birne*. The King followid the Monke, and at a Wood Side ſaw *Morrough O'Birne*, who beholdinge the King menanced hym preſently to depart, or elſe he would repent it.

THE diſtreſſed Kyng, almoſt deſtracted with Greife and Anger, returned to *Fernes*, and fearing to be betrayed there, and delivered by hys People unto the King of *Connaught*, reſolved to abandon his Countriy, and inſtantly without Delay he went to *Horkeran*, where he imbarqued hymſelf for *England*, having in his Company no other Man of Marke then *Awliffe O'Kinade*, and about ſixty Perſons.

WITH a proſperous Gale he arrived at *Briſtoll*, and was lodged with all his Companie, in the Houſe of *Robert Harding*, at St. *Auguſtins*, wher aftir ſome ſtaie, he addreſſed his Journey towards *France* to ſpeake with Kyng *Henry*, who then had Warr in that Kingdom with the *French* King.

WHEN he came to the Preſence of Kyng *Henry*, he related at large unto hym A. D.
the cauſe of his comyng, telling hym, that his Vaſſals had forſakin him; that he 1168
was forced to runne into Exile, and beſeechinge hym to gyve him Aide, whereby he mought be reſtorid to his Inheritaunce; which yf it ſhuld pleſe him in his Goodneſs to graunt, he would acknowledge hym to be his Lorde, and ſerve him faithfully during his Life (F).

THIS petifull Relation of the diſtreſſed Kyng ſo muche movid Kyng *Henry* to Compaſſion, as that he promiſed him Aid, and willed hym to return to *Briſtoll*, ther to Remayne untill he herd furthir from hym; and with all he wrot to *Robert Harding*, requireing hym to receve Kying *Dermond* and his Followers into his Houſe, and to intreat them with all the Courteſie and Humanitie he could; wherof *Robert* failed in Nothing.

AFTIR that Kyng *Dermond* had remained more than a Moneth in *Briſtoll*, and ſeeing no hope of Aide from Kyng *Henry*, weary of delaye, and Comfortleſs, he went to the Erle *Richard*, (G) intreating Succours from hym, and promiſing, that yf by his Means he mought be re-eſtabliſhed in his Kyngdome, that he would gyve hym his Daughter to Wife, and with her the whole Kyngdom of *Leinſter* for his Inheritaunce. The Erle tickled with ſo fair an Offer, made Anſweare, that if he culd obteyne leave of the Kyng his Maſtir, he would not fail to Aſſiſte him in his Perſon, and bringe ſufficiaunt Aid; but for the preſent he deſired to be excuſed; for unleſs the Kyng wuld give his Aſſent ther unto, he durſt not entertaine a Buſineſs of that Importance.

THIS faire and diſcreet Anſwear ſo well contentid the exiled Kyng, as he ſolemnly Sware, that whenſoever the Erle did bringe Aide unto hym, he wuld gyve him his Daughter in Marriage, and aftir his Death the Kyngdome of *Leinſter*. Theſe Conditions being agreed on either Party, *Dermond* departid, and went to St. *David*'s, where he ſtaid untill Shipping was provided to Tranſport hym into *Irland*.

IN the meane tyme while the baniſhed Kynge's Shipping was in prepareing, he was Adviſid to goe and Viſite a King in *Wales*, called *Rice*, to Deſyre hym to Enlardge out of his Priſon a Gentilman callid *Robert Fiz-Stephen*; but how the ſayd *Robert* was taken, or for what Offence Impriſoned, I doe not undirſtand; but that he was Enlargid by King *Rice*, at the requeſt of the Kyng of *Leinſter*, I am well Aſſured (H.)

(F) *Cambrenſis* aſſerts, that King *Dermod* Swore Allegiance to King *Henry*, and to be his Vaſſal and Subject; whereupon King *Henry* took him into his Protection, and gave him Letters Patents directed to all his Subjects to aid and help him.

(G) This Earl *Richard* was *Richard* Earl of *Strigul*, commonly called *Strongbow*; who, not contented with the general Licence given by the King of *England*, was willing to Engage in King *Dermod*'s Cauſe, if he could procure a ſpecial Licence for that purpoſe from the King.

(H) The Account given by *Cambrenſis* clears the point of the Impriſonment of *Robert Fitz-Stephen*; for he ſays, that he was Governor of *Cardigan* under *Rice* or *Rhees ap Griffen*, who governed the Principality of *South-Wales*, as a feudatory Prince to King *Henry*, againſt whom *Rees* was often in Rebellion; but he Inſinuates, that *Fitz-Stephen* refuſing to aſſiſt *Rees* againſt the King, he found means by the Treachery of his Guards to have him apprehended, and kept him in

HAVING obteyned his Requeſt, he returned to St. *David's*, carrying no more *Engliſhmen* with him then one Gentilman called *Richard Fitz-Godobert*, who had many good Parts in him, but ſo ſlenderly attendid, as they were of ſmall Uſe for King *Dermond*, when he came into *Irland*; wherfore he licenced them to depart home.

THE Kyng of *Leinſter* findinge it to be an Impoſſibility for hym to recovir his Kyngdome, and to prevaile in hys Deſigns, without Aid out of *England*, Diſpatched his Truſty Servaunt and Interpreter, *Maurice Regan*, with Letres into *Wales*, and with Auctority in hys Name to promiſe all ſouche as wuld come to ſerve hym in his Wars in *Irland* large Recompence in Landes of Inheritaunce to ſouche as wuld ſtaye in the Country, and to thoſe that wuld returne, he wuld gyve them good Intertainment eyther in Money or in Cattle. As ſoone as theſe Promiſſes were divulged, Men of all Sortes, and from divers Places, preparid themſelves to goe into *Irland*, firſt, eſpecially *Robert Fitz-Stephen*, a Man of good Eſteeme in *Wales*, (who had lately been enlargid out of Priſon by the Mediation of *Dermond*) undirtooke the Imployment, and with hym ſome nine or ten Knights of good account, (I) Namely.

Meiler Fitz-Henry.

Meyler Fitz-David, Son to the Buſshoppe of St. *David's*,

Maurice de Prindergaſt.

Henry de Momerecey, and othirs, whoſe Names I do not know, being in all neere aboute the Number of three Hundreth Horſemen, and Foote.

A. D. 1169

THIS little Army Tranſported in three Ships Landed at a place called *Bann*, not far from the Town of *Wexford*; from whence they immediately diſpatched Meſſingers unto Kynge *Dermond* to give him Notice of their Arrivall; who without Delay repaired unto them, and Imbraſing theme with much Joy, and rendring theme thankes for their Travile they had taken, that Night they encamped by the Sea ſide. The next Daye *Dermond* and the *Engliſh* marched directly to *Weixford*, and inſtantly gave an Aſſault unto the Towne, in the whiche eighteen *Engliſhe* were ſlain, and of the Defendaunts only three. Nevertheleſs the Townſmen perceavinge themſelves to be unable to make any long Defence, demanded Parle, which being graunted, they offered Hoſtages to the Kyng, and to Sware from thence forward to be evermore his loyal Vaſſalls By the Advice of the *Engliſh* the Conditions were accepted, and the Town of *Weixford* renderd ytſelf unto *Dermond*. Which done, he went to *Fernes* as well to Cure his Hurt Men, as to feaſt the *Engliſh*, where they reſted thre Weeks.

THEN *Dermond* callid to hym *Robert Fitz-Stephen*, and *Maurice de Prindergaſt*, tellinge theme, howe mouche they and their Nation were feared by the *Iriſh*; wherfore he had a Purpoſe to invade the King of *Oſſery*, his mortal Enemy, and to chaſtice hym; but furſte he required their Adviſe and Conſent; who anſwerid, that they came to that Lond to no othir End than to ſerve him in his Warrs, and that they wuld not forſake him in any Interprize whatſoever he wuld undertake.

DERMOND Aſſemblid with grete Expedition all his Forces to the Number of thre thouſande, beſides the thre hundreth *Engliſh*, and marchid towards *Oſſery*. When he was entred into the Countrey, they found that *Donald*, Kyng of *Oſſery*, (K) plaſhed a Pace, made large and deepe Trenches in the ſame, wythe Hedges

in Priſon three Years. He now obtained his Liberty, on Condition he ſhould take up Arms againſt King *Henry*: But he deſired rather to ſeek his Fortune abroad; and by the Mediation of the Biſhop of St. *David's* and *Maurice Fitz-Gerald*, who were his half Brothers by the Mother, he had the Agreement changed into an Aſſiſtance to be afforded to King *Dermod*, on Condition that he ſhould give to *Fitz-Stephen* and *Maurice Fitz-Gerald* the Town of *Wexford*, and two Cantreds of Land about it.

(I) Thirty Knights (ſays *Cambrenſis*) of his own Kindred, threeſcore others in *Jacks*, and about three hundred Archers and Footmen, all of the beſt Choſen and picked Men in *Wales*; a ſmall Number for ſo great an Undertaking!

(K) This *Donald* was ſurnamed *Macgilla-phadruick*, or *Fitz-Patrick*, and was the Head of a powerful Sept in *Oſſory*, from whence the Barons of *Upper-Oſſory*, a title now Extinct, were deſcended,

Hedges upon them, and manned with five thouſande Men; through which Pace his Enemies of neceſſitie muſt Paſſe. *Dermond*'s Troops gave upon the Trenches; the Fight Indured from Morninge untill Night; but at laſt by the Valour of the *Engliſh* the Trenches were forced, the Enemie diſcomfitted, but with much Slaughter on eyther ſide. Then *Dermond*'s light Men hariſsed and burnt all the Country, and returnid with a Huge Prey. A. D. 1169

Dermond knoweing the ſtrength of the Countrie, and the danger they ſhulde meete with all upon ther Retreit, called unto hym *Robert Fitz-Stephen*, *Maurice de Prindergaſt*, *Henry de Momorecy*, and all the *Engliſh* of Qualitye, prayeinge theme to be well upon their gard; for in their Retreit they were to Paſs a dangerouſe pace.

Accordinge to his Direction, the *Engliſh* prepared themſelves to Fight; the Kynge for his ſafetye put hymſelfe into their Battallion, his Son *Donnell Kevannagh* (L.) he commanded with forty three *Kinſellagh*'s Men (M) to be in the forlorne hope; the reſt of his Forces, which were ſeventeen hundreth, mingled not with the *Engliſh*; for they miſtruſted ſuche as could Runn like the Winde.

Donnell *Kevannagh* was no ſooner entred the Pace, but the Enemye Aſſayled hym, and he was Enforced to ſhelter himſelf undir the *Engliſh*. After the Fight had continued three Hours, Prince *Donald*'s Men begann to Faint, gave Ground, and roone awaye; neverthelefse in an inſtant they Rallied againe, and made a newe Head. In the interim the *Engliſh* Horſe and Foote were gotten into a Lowe Mooriſh Ground, wherein *Donald* aſſured himſelfe to have a faire Day upon theme. *Maurice de Prindergaſt*, apprehending the danger they were in, with a lowde Voice callid upon his Companions; "let us, ſayd he, withſtand "our Enemies, and free ourſelves out of this Bottome; we are well Armed, and "they are Naked, if we may recover hard Ground we ſhall be freed from Perrill, "and there is no doubt but they be ours, or at the leaſt we ſhall Die with Ho-"nor." Then he called upon one Named *Robert Smith*; "take (ſaid he) fifty "Soldiers, and lye in Ambuſh in yonder Thickett, and move not untill the "*Iriſhe* be Paſt; if they will charge youe, we will come to your Succour"; which Direction was immediately Obeyed. *Donald* and his Men, whiche were about two thouſande, conceaveinge that the *Engliſh* began to Faint, came boldly on, paſſed the Ambuſh (who being ſoe fewe dirſt not ſtir) and gave a Furious charge. *Dermond* then fearing, that all was Loſt, prayed *Maurice* to have care to Succor thoſe whiche were left in Ambuſh. Be not diſmaid, ſaid *Maurice*, when it ſhall be needful, I will have care to relieve theme. The *Iriſh* with grete Eagerneſs continued the Skirmiſh, continually chardged them upon their Retreit, untill they had recoverid hard Ground. Then *Maurice Prindergaſt*, *Robert Fitz-Stephen*, *Meyler Fitz-Henry*, *Miles Fitz-David*, *Hervey Momerecey*, with other *Engliſh* Knights, turned upon the Men of *Oſſery*, and in a Moment they were diſcomfected. All of them did admireablye well; but *Miler Fitz-Henry* deſerved the moſt honnor. When the *Iriſhe*, that were with *Dermond*, who all the time of the Fight for Feare had hydden themſelves in the Wood, ſawe the Enemy broken, they followed the Chaſe, and fell to the Executione of *Donald*'s

ſcended, as alſo the Lord *Gowran*, now living. The great Enmity between King *Dermod* and the Prince of *Oſſory* was occaſioned (as *Cambrenſis* relates it) from this Action. *Donald* had the eldeſt Son of King *Dermod* in his Cuſtody, and being Jealous of a criminal Amour between the young Prince and his Wife, he ſhut him up a cloſe Priſoner, and thruſt out both his Eyes; of which (ſome ſay) he died.

(L) *Donald Kevanagh* is ſaid by *Cambrenſis* (*b*) to be the baſe Son of King *Dermod*, which *Regan* Concelas. And indeed the Aſſertion of the firſt mentioned Writer carries a ſhew of Probability with it; ſince otherwiſe *Dermod* could not well ſettle the Succeſſion of his Kingdom upon his Daughter, if he had any Iſſue Male by a Wife living.

(M) *Kinſellagh*, or *Hy Kinſellagh*, was a Territory extended about *Wexford* on the River *Slainy*, which took its Name from *Ennius Kenſellagh*, who was King of *Leinſter* about the Year of *Chriſt* 358. Many of the Name of *O' Kinſellagh* yet Remain, though none of any conſiderable Note. King *Dermod* for his ſafety put himſelf into the *Engliſh* Battallion; becauſe he was Jealous of the Fidelity of the *Wexford* Men, and of the *Kinſellaghs*, who had but lately returned to their Allegiance.

(*b*) *Lib.* 1. c. 3.

A. D. 1169. Men; two hundreth and twenty were ſlaine, whoſe Heads were preſented to *Dermond*. And manye alſo afterwards Died of their Hurts, (N.)

AFTER this Victory, *Robert Fitz-Stephen* adviſed *Dermond* to Encamp upon the ſame place; for their Men were wearie, and he doubted that the Enemye wuld purſue them on their March. But the Kyng wuld not be perſuaded to make anye ſtay untill they came to *Lechlin*, where his hurte men moughte be better Relieved, than in the Field; and ſoe that Nyght they lodged at *Lechlin*. And the next Daye (carryeing their hurt men with theme) they marched to *Fernes*; where *Dermod* provided Phyſicians and Surgions for the ſick and hurt, and the Soldiers were ceſsed upon their Hoſts.

THE Men of *Leinſter*, that had rebelled agenſt *Dermond*, now ſeeinge him from the Eſtate of a Fugitive, by the help of the *Engliſh* to become Victorious, from all partes they repayred unto hym, ſubmiſſively craveing Pardon for their Tranſgreſſions, and deliverid him Hoſtages for their future Loyaltye. Nevertheleſs *Donald*, King of *Oſſery*, and *Mac Kelan* (O) King of *Offellan* neyther wuld nor durſt come to him.

KING *Dermond*, ſeeinge ther Obſtinacy, purpoſed to Invade theme; and furſte he reſolvid to begynn with *Mac Kelan*, and preſently gave order to Aſſemble all his Forces togither, not forgetting to adviſe with *Robert Fitz-Stephen*, *Maurice de Prindergaſt*, and *Henry de Momerecy*, and to pray them to prepare for the Journey; for in ther Handes the ſafetie of his Perſon conſiſted. Ther forces being aſſembled, *Dermond* commaunded *Donnel Kevanagh* to March in the Vant-Guard. They entred into *Offellan*, preyed the Countrye, and loaden withe Spoile returned home to *Fernes*, where the King with the ten *Engliſh* Knights remained eighte Dayes.

AFTER this ſmale reſt, *Dermond* wyth hys *Engliſhe* and *Iriſhe* Troopes, marched towards *Glindelagh* to chaſtiſe *O'Tobill*, (P) for refuſeſing to come unto hym. When he came ynto the Countrye he found no Reſiſtaunce; ſo as the ſame was burnt and preyed withoute ſtroke Stricking; whych done he returned to *Fernes*.

THE Army beinge well refreſhed, *Dermond* commaunded all his People of *Leinſter* to repaire unto hym, and particularly the Men of *Weixford*. When they were aſſembled, the King ſent for *Robert Fitz-Steven*, *Maurice de Prindergaſt*, *Henry de Momerecy*, *Myler Fitz-Henry*, and the other *Engliſhe*, unto whome he Diſcovered his intent to Invade *Oſſery*, and utterly to diſtroy K. *Donald*. All neceſſaryes beinge provided for his Jorney, and the tyme of his departure being come (as at othir tymes, ſo likwiſe now) he committed the Leading of the Van-Gard with five hundreth Men to *Donell Kevanagh*, in the Battle the Men of *Weixford* marched, and the Kynge put himſelf in the Reare with the *Engliſh*. That Night they paſſid the Water, and came to *Fethard*, (Q) and the Kynge, with

(N) *Cambrenſis (c)* tells a very barbarous Story of K. *Dermod* upon occaſion of this Victory, which if true, *Regan* has concealed it in honour of his Maſter. He ſays, that they brought three hundred of the Heads of the Slain to *Dermod*, who examining them found one among the reſt, to whom he bore a Mortal hatred, and that taking the Head up by the Hair and ears, he bit away the Noſe and Lips.

(O) *Mac-Kelan*'s Territory lay about *Naas*, which is explained hereafter in the Diſpoſition made by Earl *Strongbow* to ſeveral of the Adventurers, wherein he gives to *Maurice Fitz-Gerald Naas-O'Phelan*, which had been poſſeſſed by *Mac Kelan*.

(P) *O'Toole*'s Country was called *Imayle*, and lay in the Heart of the County of *Wicklow*.

(Q) The March of the Army from *Ferns* to *Fethard* the firſt Night muſt certainly be a Miſtake of Tranſcribers: for, firſt, the Journey was too great to be performed in an Evening, being near five and twenty *Iriſh* Miles, and next, it was turning their Backs to the intended Expedition. This Point therefore muſt ſtill remain in the Dark; as muſt other Names of Places here mentioned, which Time has devoured, as *Langport*, *Hatchdrit*, and the like. *Burtin* in the following Paragraph was poſſibly the Land of *Mac-Burtin*, where the *Wexford* Men camped, and it may be offered as a Conjecture, and no otherwiſe, that the Village and Town Land of *Burtin*, near *Mullaghmaſt*, in the County of *Kildare*, took its Name from this Family of the *Mac-Burtins*: and if that be admitted, we are on the right Track for the Journal of this March, the Village lying in the direct Way from *Ferns* to *Offory*. The next Days March is from *Burtin* to *Athlethar*, ſeated on a great River, *i. e.* the River *Barrow*; and here there can be but little Scruple, that

(c) Ibid. cap. 4.

Athlethar

with his whole Army, except the Men of *Weixford*, lodged upon *Mac Burtin*: He wuld not Permit the *Weixford* Men to quarter in his Campe, as well for the hatred whych he bore theme, as feareinge ther Treaſon. The ſame Night ther appered a ſtrange Apparacione, furſte diſcoverid by *Randulph Fitz-Ralph*, Captene of the Watch; whych was (as he conceaved) an Armye of Men, well armed, and bothe he and othirs conceaved it had bene the Enemie, concluding in their Hartes, that the Men of *Weixford* had betrayed them. *Randulph*, to give the Allarme, ranne towards the Campe, and the Centinall ſeeinge him comeing from that parte, where this conceived Armye ſtood, and taking him to be an Enemye, incountered him, giveing him with his Sworde ſuch a ſounde Blowe upon the Murrion, as that he was enforced to touch the Ground with his Knee; and not long aftir the Apparicion Vaniſhed. To the Men of *Weixford*, who quartered at *Langporte* the ſame Phantaſme appearid, and they thought it had been King *Dermond* with his Armye that came to Aſsayle them. A. D. 1169.

PRINCE *Donald*, by his Eſpialls, haveinge Intelligence of the comeing of this grete Armie to Invade hym, aſſembled all the Force he could make for his neceſſary Defence, and knowing that hys Enemies muſt march through the pace at *Hatchdritt*, he there caſt a deepe and large Trench, and upon it a ſtronge Hedge of Wood was erected, and laſtly he manned it wyth the choice Men of his Troops. The next Morning after this Apparicion, King *Dermond* with his Armey marched from *Burtin* to *Athlethar*, ſeated on a grete River, and that Nyght lodged there; the next Morneing the Army paſſed the River, and all that Day they ſawe noe Enemie, untill they came to the pace, where the Men of *Offery* attended their comeing. Unto the Men of *Weixford* the Point was given; with much Courage they aſſayled the Enemie, but the Reſiſtaunce was ſo good, as it provid vain; three Days togither the *Weixford* Men were repulſed, and then the *Engliſh* took the Enterprize in hand; they prevailed, won the Trenche, and put the Enemie to Flight, never lookeinge behynd them, compaſſinge the Land of *Wenenath* (R) untill they came to *Hy-tiberath* and from thenſe to *Alberton*. *Donald* being thus Beaten, and haraſſed, Kyng *Dermond*, and the *Engliſh* returned with Glory unto *Fernes*.

Dermond, beinge growne proude with his Victories, gave Diſcontentment to the *Engliſh*; inſoemuch as *Maurice de Prindergaſt*, with two hundreth Soldiers went to *Weixford*, with a Reſolution ther to Imbarque, and paſs into *Wales* (S); wherof, when *Dermond* had Knowledge, he ſent to *Weixford*, requiring the Townſmen to give Impediment. *Maurice*, ſeeing his Paſſage ſtopped, and offended with *Dermond*, by the advice of the *Weixford* Men, who hated the Kyng, he ſent to *Donald* Kyng of *Offery*, promiſing to ſerve him agenſt *Dermond*; who joyfully accepted of the Profer, and promiſed him great Entertainment. *Maurice* in his March towards *Tech-Moylin* was forlaid and incountred by *Donell Kevanagh*,

Athlethar and *Athy* were the ſame Place, the latter ſtill retaining ſome Footſteps of the Name of the other: nor is it uncommon to meet with greater changes in the Names of Places. Melt the Word into *Ath-le-jar*, and it will ſignifie, the Ford towards the Weſt, which correſponds with its Situation from *Ferns*, the Capital of the King of *Leinſter*. *Athy* was ſoon after the Birth of *Chriſt* called *Athtrodain*; and it is no Wonder if in a thouſand Years it ſhould receive another Alteration. *Hatchdritt* then, where *Donald* intrenched, muſt be ſought for ſome where South of *Mountrath*, a Country much incumbred with Woods and Boggs, and proper to oppoſe an Enemy in: through which the March of Sir *Charles Coote* to the relief of *Bir* in 1642 was looked upon as Hazardous an Adventure as any in the whole courſe of that Rebellion.

(R) This Word is alſo vitiated by Tranſcribers. It ſhould be *Vibh Nenab*; for *Vibh* bears the ſame Signification as *Hy* or *O*. and often is uſed to ſignifie a Territory poſſeſſed by the Head of a Sept: as *Vibh Liathan*, *Vibh Fatach*, and the like. So here *Vibh Nenath*, ſignifies the Territory about *Nenagh*, in the Barony of lower *Ormond* and County of *Tipperary*. The ſame Place has by antient Writers been called *O'Enath*, which ſtill comes nearer to *Wenenath*. *Donald* ſtill Fled further out of the reach of the Enemy as far as *Hy-Tiberath i. e. Tipperary*, called by *Cambrenſis Tibrach*, andfrom thence to *Alberton*, a Name either corrupted or loſt.

(S) *Cambrenſis* takes no notice of this Defection of *Maurice de Prindirgaſt*, who was a Soldier of a high Spirit; and as he was a Voluntier in the War, he cannot be blamed to ſeek to return Home upon receiving Affronts; nor can his after Action of joining with the Prince of *Offory* be condemned; ſince he was not ſuffered to ſerve with Honour under King *Dermod*, nor to leave his Service. A Family of conſiderable Rank, deſcended from this Officer, remains ſtill in *Ireland*.

A. D. 1169. King *Dermond*'s Sonn, wyth five hundreth Foot; but *Maurice* forced hys Waye, and came safely to *Techmoylin*, where he remained three Days, and there the Kyng of *Ossery* came to him, well and strongly attended. The Conditions on either Parte being agreed upon, and *Donald* and *Maurice* Sworne each to the other for the true performing of them, they marched unto *Ossery*, from whence by the Aid of *Maurice*, *Donald* made Incursions upon *Dermond*, and spoiled his Countrie. This Departur of *Maurice de Prindergast* did not work the like effect in the rest; for *Robert Fitz-Stephen*, *Henry de Momorecy*, and other English Knights remained with the King of *Leinster*.

At this Tyme, *Maurice Fitz-Gerald* (T), with Supplies out of *Wales*, arrived at *Weixford*; upon notice wherof *Dermond* went presently unto theme, and from thence rode into *Fernes*.

Donald, Prince of *Ossery*, having a Quarrel with *O'More*, and puttynge Confidence in *Maurice de Prindergast*, and hys Men, invaded the Country of *Leix* (U), whereof *O'More* was Lorde. Four Days togither they destroyed the Countrie, and *O'More*, to be quit of such ill Guests, submitted himself, and gave Hostages; but to be revenged, befor they were gonne, sent to *Dermond* prayinge hym to revenge the Wrongs he had receaved.

The Kyng of *Leinster*, impartinge the Desire of *O'More* to *Robert Fitz-Stephen*, *Maurice Fitz-Gerald*, and the other *Englisb* Knights, by their advice marched into *Leix*. *Maurice de Prendergast*, understandinge that *O'More* had plotted Treason, (Notwithstandinge his Hostages) against *Donald*, perswaded hym to depart out of *Leix*; for *Dermond*, by the Assistance of the *Englisb*, was too strong for theme; whyche Advice *Donald* followid, and retreted into *Ossery*. *Dermond*, seeinge his Enemie gone, takeinge Hostages of *O'More*, returned with his Army to *Fernes*.

The Men of *Ossory*, findinge themeselves to be muche indebted to *Maurice de Prindergast* and hys Companie for their Wages, to paye the Debt with ease, they contrived a Treason agenst hym; purposeinge to cut ther Throats, and to have ther Spoile; but *Donald* would by no means assent unto that.

Maurice *de Prindergast*, wearie of the Service he was in (wherin nothing was to be done, nowe that *Dermond* was retreited) desired *Donald*'s leave for to Departe; wherunto a deaf Eare was given, and *Donald* vehementlie desired his staye. *Maurice*, on the other Side, Obstinatelie persevered in his Resolution, which was to Imbarque himself and hys Men for *Wales*, and takinge his leave of the Prince that Night he marched to *Kilkenny*, and *Donald*, sorry for his Departure, went to *Fertnegeragh* (W). The Men of *Ossery* perseveringe in their malicious Treason against *Prindergast*, assembled two thousande Men together, plashed a Pace, through whyche he was to pass; whereof by good Fortune, *Maurice* haveinge Intelligence, acquainted his Companie with the Danger. After mature Deliberacione, it was resolved, that no Knowledge shuld be takin of the intended Treason, and to make staie in *Kilkenny* for a few Days, and in the mean while to send Messingers to *Donald*'s Seneschall, to lett hym knowe, that they were contented to serve the Kyng of *Ossery*, if it pleased hym, half a Year, or a quarter longer; which offer *Donald* gladlie accepted. The *Ossorians* hearinge that *Mauriee* had made a new Agreement with the Kyng, abandoned the Pace where they lodged. *Maurice*, heareinge that they wer dislodged, about Midnight rose out of *Kilkenny*, and continued upon a swift March, untill he came to *Waterford*; where they found means to Imbarque themeselves for *Wales*, but not without some Dif-

(T) From this *Maurice* (besides other Families of rank) were descended the three great Branches of *Kildare* and *Kerry*, (yet subsisting) and of *Desmond*, extinct by Rebellion in the Reign of Q. *Elizabeth*.

(U) *Leix* was a considerable Territory comprehending a great part of the *Queens County*, the Shire Town of which, now called, *Maryburgh*, in honour of Q. *Mary*, was antiently called *Fort-Leix*. *Abby-Leix* also, a *Cistertian* Monastery, still retains the Name of the Territory in which it was founded in the 12th Century, by *O-More*, the Lord of the Soil.

(W) *Fertnegerab*, an obscure, though antient, Place in the County, of *Kilkenny*, remarkable for nothing but a House of Regular Canons dedicated to St. *Kiaran*.

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ficultie; for one of the *Engliſh* had Slaine a Cittizen, whyche enraged the People; A. D.
but *Maurice Prindergaſt* by his Wiſedome appeaſed the Tumult. 1169.

KING *Dermond*, in reſpect of the good Service done unto hym by *Robert Fitz-Stephens*, gave him the Towne of *Weixford*; and the *Carrig*, adjoyning unto it, he beſtowed upon *Maurice Fitz-Gerald* (X).

AT this Tyme *Richard* Erle of *Pembrooke* ſent *Reymond Le Groſs* (Y) into *Irland* with nine or ten Knights and ſome Foot. They landed at *Downdonnell*, where *Reymond* remained, intrenchinge hymſelfe with a ſlight Fortification.

As ſoone as the landinge of theſe few *Engliſh* was bruted, then the Men of *Waterford* and *Oſſery* aſſemblid togither, and marched towards them; and ſo did *Mac Kelan* of *Oſſelan*, and *O'Rian* of *Odrone*, with three or four thouſand Men (Z).

The Companie wyth *Reymond* did not exceed one hundreth *Engliſh*; but before the Enemie's comeinge he had gotten into his Hands all the Cowes of the Countrie nere unto hym. Beinge beſieged, by a general Conſent it was adviſed rather to ſally and die Manfully, then endure a lingering Siege. *Reymond* then commands the Gates to be opened, the Cattle was driven foorth, and followed with Shouts and Cryes, to affryght theme, who brake in upon the *Iriſh*, put them into ſuche Confuſion, as that the *Engliſh* obteyned an eaſie Victory. Of the *Iriſh* a thouſande were Slaine, and ſeventy taken Priſoners, whome *Reymond* in his Fury (for the loſs of his dear Friend named *De Bevin*) commandid to be beheaded; and the *Iriſh* after the Defeat returnid to their Countries, *Reymond* remaininge ſtill at *Dondonnill*. *Hervy de Momorecy*, *Walter Bluett*, and others, ſteyed with him.

WHILE *Reymond* contynued in his aboade there, the Erle *Richard* arrived at A. D.
Waterford with fifteen or ſixteen hundreth Soldiers (A), and looſeinge no Tyme 1170.
he preſently attempted the winning of the City, which was governed by two Cheif Magiſtrates, the one called *Reginald*, the other *Smorth*. The Succeſs was good; for upon St. *Bartholomew*'s Eve the Town was takin by Force, with grete Slaughter of the Citizens; which done, they ſent to Kyng *Dermond*, prayeing him with his *Engliſh* to come unto hym; who without delaye went to *Waterford*, and, accordinge to his Promiſe made in *England*, he marryed his Daughter unto the Erle, and with her he gave aftir his Death the Kyngdome of *Leinſter*. From *Dondonnell Reymond* came to the Erle (B); and when the Marriage was ſolemnized; by

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(X) The grants made by King *Dermod* upon this occaſion are ſomewhat differently related by *Cambrenſis*, who ſays, that he gave to *Robert Fitz-Stephens*, and *Maurice Fitz Gerald*, the Town of *Wexford*, and the Territories adjoining, and to *Hervy* of *Mount-morice* he gave two Cantreds lying on the Sea between *Wexford* and *Waterford*. It was here, in the Barony of *Forth*, that the firſt Settlements were made by the *Britiſh*, whoſe Poſterity continue there to this Day.

(Y) *Cambrenſis* places the Arrival of *Reymond le Groſs* after *Roderick O'Connor*, King of *Connaght*, had levied an Army to oppoſe the Invaſion; and he is very particular as to the Numbers brought over by *Reymond*; for he ſays that there came with him ten Knights, and threeſcore and ten Archers well appointed. Both writers agree in the Place of landing, except that what *Regan* calls *Downdonnell*, *Cambrenſis* has named *Dundonolf*. *Hooker*, who writ a Comment on *Cambrenſis*, calls the Place of *Reymond*'s landing *Dondorough*; but then he gives it an impoſſible Situation, by calling it a Rock in the County of *Waterford*, eight Miles E. of *Waterford*, and twelve S. of *Wexford*.

(Z) The Partners in this Confederacy, according to *Cambrenſis*, were only the Citizens of *Waterford*, and *O'Molaghlin* of *O'Felin*, and the Numbers Slain in the Action he reckons to be five hundred, and not a thouſand, as *Regan* computes them at. They differ alſo in the Deaths of the ſeventy Priſoners; for *Regan* imputes that cruel Action to the Fury of *Reymond*, and that he ordered them to be beheaded in cold Blood, for the loſs of his Friend; much like the Fury of *Achilles* for the loſs of *Patroclus*. On the other Hand *Cambrenſis* Alledges, that they were caſt over the Rock into the Sea, and that it was done by the Incitement of *Hervy* of *Mount-morice*, and he puts long Speeches in both their Mouths before a Council of War for their reſpective Opinions. *Regan* ſeems more Worthy of Credit than *Cambrenſis*, in relating Facts, which happened, in a manner, before his Eyes, whereas the other muſt take them up upon report and hereſay.

(A) *Cambrenſis* ſays two hundred Knights and 2 thouſand others. It is from *Regan* alone we learn, that *Waterford* was under the joint Adminiſtration of two Petty Princes of the *Danes*, *Reginald* and *Smorth*; for neither *Cambrenſis*, nor any other Writer, Mention this Circumſtance.

(B) It would ſeem by our Author, as if *Reymond* had no ſhare in the taking of *Waterford*,

A. D. 1170. the general Consent the King, the Erle, *Reymond*, *Maurice de Prindergaſt* (who with his Companie returned with the Erle) *Meyler Fitz-Henry*, and the reſt, agreed to March to *Dublin*. *Dermond* with the Erle and the *Engliſh* went to *Fernes* there to remaine untill their Preparations were fully made. In the meane while the Erle was not unmindfull to leave a ſufficient Garriſon for the Defence of *Waterford*.

In this Tyme the *Engliſh* Invaſion had bred Feare and Terror in all the *Iriſh* throughout all the Land; to prevent inſueinge Dangers, (which were in a Manner Inviſibie) the King of *Conaught* amaſſed an Army of thirty thouſande Horſe and Foote to impeach the intended Interprize againſt *Dublin*; and the better to performe the ſame, he plaſhed and trenched all the Paces through whiche the *Engliſh* and *Dermond* muſt have paſſed; and the King of *Connaught* himſelf incamped at *Clondolkan*. King *Dermond*, being advertiſed therof, imparted the ſame unto the Erle, layeing befor his Judgment the Difficulties whiche they ſhuld find in their Paſſage to *Dublin*, and prayeing him to adviſe upon the ſame. Aftir Conſultation held, it was agreed by the Chiefs of the Army, that the Enterprize ſhuld be attempted. The Daye of their puttinge into the field beinge come, *Miles de Cogan*, a Gentilman of grete Worth and Valour, was ordained to March in the Vanguard, with a Regiment of ſeven hundreth Stronge, and with *Donell Kevannagh* with his *Iriſh*; next unto him *Reymond le Groſs* (of whoſe Praiſe and Worthyneſs enough cannot be ſaid) led the Battle, with his Regiment of eight hundreth *Engliſh*, and with hym the King of *Leinſter*, with a thouſand of his Followers; the Rear, with three thouſand *Engliſh* was commanded by the Erle, and in the Rear of him a Regiment of *Iriſh* Men. When they came nere the Enemy, their orderly March (wherewith they had not been accuſtomed) appalled them ſo muche as they gave Way; ſo as the Army paſſed by the Waye of the Mountaine, without any Fight, till they came to *Dublin*; And the Kynge of *Connaght*, by the Advyce of his Councell, diſſolved his Armie, and returned to his own Country.

Hesculph *Mac Turkill*, to withſtande his Enemies, drew all the Forces he cuild make or Procure into the Citty of *Dublin*, whereof he was Lord. The Erle and *Dermond* quartered a pritty diſtance from the Towne; but *Myles de Cogan* Lodged cloſe to the Walls. From the Erle and *Dermond* *Maurice Regan* was ſent to ſummon the Cittie to yeld, and for ther better aſſuraunce to demand thirty Pledges; *Mac Turkill*, fearinge the iſſue of the Siege, promiſed to render both Towne and Pledges; but the Citizens diſagreeinge in the choice of their Hoſtages, the tyme aſſigned was ſpent; whereof *Myles de Cogan*, takeinge advantage, without anye direction from *Dermond*, or the Earl, gave and aſſault, entred the Towne, and, not without grete Slaughter of the Cittyzens, made hymſelfe maſter therof. (C) *Heſculph Mac Turkill*, and moſt of the Townesmen, ſaved themeſelves by the Strond of the Sea; the Soldiers got good ſpoile; for the Cittizens were Rich. The ſame Daye, which was the Daye of St. *Mathew* the Apoſtle, *Dermond* and the Erle made their Entry, and found in the Town great Abundance of Victuals.

Aftir a few Days ſtay in *Dublin*, *Dermond* returned to *Fernes*; and immediately after *Michellmas* the Erle *Richard* (leaving the Citty of *Dublin* in the Guard of *Myles de Cogan*, tooke his Jornay for *Waterford*, and in the ſame Winter, *Dermond* King of *Leinſter*, Died at *Fernes*; after whoſe Death, none of the *I-*

ford, but came to the Earl after the Action was over. *Cambrenſis* on the contrary, placing the Action a Day later, gives the Direction of the Aſſault to *Reymond*, and that the taking of the Town was owing to his Sagacity and Valour; for the Aſſailants being twice repulſed, he eſpied a little Cage work Houſe, built upon Poſts, half without the Wall, and the Remainder reſting upon it. Having hewed down theſe Poſts the Houſe fell, and made a Breach, by which the *Engliſh* entred.

(B) The Motive for undertaking the Siege of *Dublin* is imputed by *Cambrenſis* to a Mortal hatred which King *Dermod* bore to the Citizens, beſides their Rebellion. For his Father, being on a Tyme at *Dublin*, and ſitting at the Door of an antient Man of the City, they not only murdered him, but in contempt buried him with a Dog. He alſo imputes the treaty for a Submiſſion to the Mediation of *Laurence O'Tool*, then archbiſhop of *Dublin*.

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riſh (except *Donald Kevannagh*, King *Dermond*'s Sone, *Mac Gely* of *Tirbrun*, (D) and *Awliffe O'Carvy*) came to the *Erle*; and *Moriertagh*, with the *Kinſelaghs*, made Warr upon the *Engliſh*. A D. 1170.

O'Connor, the Monarque of *Irland*, Levied a great Army, with an intent to beſeidge *Dublin*. At a Daye aſſigned all his Forces (to the number of ſixty thouſande aſſemblid at *Caſtle Knock*. *Mac Dunleve*, Kyng of *Ulſter*, quartered at *Clontarffe*; *O-Bryan*, Kyng of *Munſter*, at *Kilmainham*, and *Moriertagh O-Kinſellagh* with his Troops, lodged at *Dalkie*. (E) At that preſent the Erle was in the City of *Dublin*, preparing all neceſſaries for his Defence; from every place which was Garriſoned he ſent for Men; and among the reſt he ſent for *Robert Fitz Stephens*, who was then at *Weixford*, Commaunding him to ſend as manye Men unto hym as he could poſſibly ſpare. Wherupon *Fitz Stephens* ſent him thirtie-ſix Soldiers. The Men of *Weixford* (who evermore hated *Dermond* and the *Engliſh*) finding it to be now, as they conceaved, a fit opportunitye to ſerve their turns, aſſailed *Robert Fitz-Stevens*, ſlew his Men, and tooke him with five other Gentilmen Priſoners; whom they ſent to *Beckerin*, which is a Caſtle ſeated upon the River of *Slaine*. *Donald Kevannagh*, with ſome of the *O-Kinſelagh*'s, *Mac Gely*, and *Awliffe O-Carvy*, were the meſſingers that brought unto the Erle *Fitz-Steven*'s Diſaſtor; which, although it exceedingly troubled him, yet he ſeemed to make ſlight of it, willing them not to be diſmayed or diſcouraged at the ill Fortune.

Dublin (as is ſayd) being invironed with a Puiſſant Army, and the Defendaunts within neyther in nomber nor Munition ſoe well provided as neceſſarye, and beſides but weakly ſtored with Victuals: The Erle out of theſe conſiderations called unto hym hys principall Councellors to adviſe upon the imminent Dangers which threatned their Ruin: At the whiche Councell ther were preſent

Robert de Quiney
Walter de Ridlefford
Maurice de Prindergaſt
Myles de Cogan
Meyler Fitz-Henry
Myles Fitz-David
Richard de Maroine
Walter Bluett,

And divers othirs to the nomber of twenty, unto whome the Erle addreſſed his ſpeech to this Effect. "You ſee, ſaid he, with what grete Forces our Enemies do beſiege us, we have not Victuals to ſuffice us longer than fifteen Days, a meaſure of Wheat is now Sold for a marke, of Barley for half a mark; wherfor I thinke yt beſt that we doe preſently ſend to the King of *Connaght*, to tell him, that yf he will riſe and departe from the Seidge, I will Submitt my ſelfe unto him, and be his Man, and hold *Leinſter* of him; and I am of Opinion, that *Lawrence*, the Arch-Buſhope of *Dublin* is the meeteſt Man to Negotiat this Buſineſs". The Erl's Council was approved, and the Arch-Buſhoppe *Laurence* was ſent unto the Kyng; unto whom when he had made relacione of his meſſage, the proud King for Anſweare willed him to tell the beſeieged, that unleſs the Erle would ſurrender up into his Hands the Citys of *Dublin*,

(D) Rather *Tir-Bryn*, or the Lands or Territories of the *O'Birns*; of which *Mac-Gely* was the Chieftains: Their Countries, lying between the New Conqueſts in *Wexford* and *Dublin*, now in the Poſſeſſion of the *Engliſh*, was a ſtrong Curb upou the Fidelity of that People.

(E) This Attempt upon *Dublin* is imputed by *Cambrenſis* to the Zeal, and Activity of Archbiſhop *Laurence*, who out of Love to his Country took infinite pains to cement an Union among the Princes of *Ireland*. They alſo drew into the Alliance *Gothred* King of the Iſle of *Man*, and other Princes of the Iſlands; ſo that the City was begirt not only cloſely by Land, but by Sea, and ſtrong Parties were poſted in ſeveral Quarters near the City, as at *Caſtle-Knock* three Miles to the W. at *Dalkie*, about Six Miles to the S E on the Mouth of the Harbour, to prevent Supplies by Water, which alſo was done by the Shipping of the Forreighers; at *Clontarffe*, about three Miles from the City on the N, Side of the Harbour, and at *Kilmainham*, within leſs than a Mile of the *Walls*. Add to this a ſcarcity of Proviſions within the Town, and it is wonderful how it ſhould eſcape falling into the Hands of the Beſiegers.

A. D. 1170. *lin*, and *Waterford*, and the Towne of *Weixford*, togither with all his Forteſs and Caſtles, and immediately at a Daye aſſigned Abandone the Lond, and re- torn into *Englande* with all his *Engliſh* Forces, he would without further delaye gyve an Aſſault upon the City, making no doubt but to carry yt by force. The Arch-Buſhoppe being returned with this ſad anſweare (whych wyth an audible Voice he deliverid unto the Erle in preſence of his Councell) they were amazed at the Proud and Exorbitant Demands of the *Iriſh* Monarque, and grewe to be Penſive. Then *Myles de Cogan* (rouſing up his Spirits) brake ſilence; "we are "here (ſaid he) a good nomber of good Men; our beſt remedie is to make a "Sallie, whiche is leaſt doubted by the Enemy; and I hope in the goodneſs of "God, that we ſhall have the Victorye, or at leaſt Dye with honnor: And my de- "ſire is that I maye be the furſte Man appointed to give upon ther quarter" (F). Wyth generall applauſe *Cogan*'s Councell was approvid, and the Captains com- maunded to draw forth their Companies; the Vanguard was deſigned to *Miles de Cogan*, conſiſting of two hundreth; *Reymond le Groſſe* with othir two hundreth commaunded the Battle, and the Erle with two hundreth marched in the Reare. In this interprize, full of Perill, they uſed not the Aid of their *Iriſh* Soldiers; for neyther in ther fidelity, nor in their Valour repoſed they Confidence, ſaving onely of the Perſons of *Donald Kevannagh*, and *Mac Gely*, and *Awliff O-Carvie*, of whom they wer aſſured. Unto *Finglaſs* they directed their March; when they approached the Enemies Campe, who wer careleſs and ſecure, not miſtruſt- inge any ſuche attempt, *Myle de Cogan*, to encourage his Souldiers. "In the "name of God (ſaid he) let us this Day try our Valour upon theſe Savages, "or Dye like Men", and therwithall broke furiouſly into the Camp: and made ſuch ſlaughter, as all Fled befor hym; *Reymond*, callinge upon St. *David*, furiouſly ruſhed in amongſt his Enemies, and performed Wonders; and ſo did the Erle *Richard*; but eſpecially *Meyler Fitz-Henry*'s Valour was admired at bye all Men. In *Boynhull* of the Enemies were ſlain more than one hundreth and fifty; Of the *Engliſh* there was only one Footman hurt. This overthrow ſo diſcoura- ged the *Iriſh*, as the Siege was meerly abandoned; and in the Enemies Campe ſtore of Baggage was gotten, and ſuch quantities of Corn, Meale, and Pork, as was ſufficiaunt to Victuall the Citty for one whole Yere.

DUBLIN beinge thus delyverid from the danger it was in, the Erle, leavinge the commaund therof to *Myles de Cogan*, departid towardes *Weixford*, with pur- poſe to delyver *Robert Fitz-Steven* and his Companions, whoe were ſtill detai- ned Priſoners in the Caſtle of *Beckerin*. In this March thitherward in a pace in the Country of *Odrone* he was Fought withall by *O-Ryan*, King of the ſame (G). This

(F) *Cambrenſis* imputes this Adviſe to *Maurice Fitz-Gerald*, and *Reymond le Groſs*, and puts long Speeches into their Mouths to perſuade the Adventure; and he makes the diſpoſition of the Sally quite different from what *Regan* does, who probably was Preſent, and beſt qual fied to give an Account of it. But it may be obſerved of *Cambrenſis*, that through his whole Hiſ- tory he takes all Occaſions to advance the glory of his Relations, the *Fitz Geralds*, to the pre- judice of others, who were equally deſerving. It looks from what followed, that *Cogan* had the Merit of the Advice, ſince the Earl immediately left him Governour of the City in his Abſence.

(G) *Odrone*, or rather *Hy-drone*, is a Barony in the County of *Carlow*, which (as appears here) was at the Time of the Conqueſt a Territory belonging to the *O'Ryans*, and held by Fealty and Service under the King of *Leinſter*. By the Marriage of Earl *Strongbow* with the Daughter of that Prince, and his Death, the Services devolved on the Earl, to whom by *O'Ryan*'s non-ſubmiſ- ſion and Reſiſtance it became forfeited. Upon the failure of the Iſſue Male of *Strongbow* the whole Kingdom of *Leinſter* was divided between his five Daughters, and the County of *Carlow* became the Purparty of *Margaret* Counteſs of *Norfolk*, who granted *Odrone* by certa n Services in fee to the Family of the *Carews*. Sir *John Carew* died ſeized of this Barony Anno 36. *Edward* III. and Sir *Leonard Carew* died ſeized of it in the 43d Year of that King. All this appears by an Inquiſition taken Anno 18 *Richard* II. though enrolled in the 11th of *Eliza- beth*; by which alſo it is found, that upon the Death of Sir *Leonard Carew*, *Mac-Morough*, alias *Cavenagh*, Chieftain of his Name, poſſeſſed himſelf of the ſaid Barony, and (as the Inquiſition ſpeaks) held it *Manu forti*, by a ſtrong Hand. In the 11th Year of Queen *Elizabeth* Sir *Peter Carew*, lineal Deſcendant of the above mentioned *Carew*'s, exhibited a Bill before the Lord Deputy and Council for the Recovery of the ſaid Barony againſt five of the *Cavenagh*'s, who were

This ſkirmiſh did contynue long. Among othirs that did well, the worthy Knight *Meyler Fitz-Henry* deſervid the moſt Honour ; and yet that day he was overthrown by the force of a Stone, which was Caſt at him ; but *Nicbol* the Monke was moſt fortunate ; for with the Shott of an Arrow he ſlew *O-Ryan* Lord of *Odrone* ; at whoſe Fall the *Iriſh* brake, leavyng the Field to the *Engliſh*. The Pace where this fight was is called the *Earls Pace* from him] (H.) A. D. 1170.

From thenſe the Erle marched to *Waixford* ; the Inhabitants wherof before his coming abandoned the Town, and Burnt it to the Ground ; and for ſafety fled to *Beckerin*, (I) which the Erle would fain have Attempted ; but at this time he culd not ; for it was incompaſſed with the Sea ; wherfore he gave over that Enterprize, and went to *Waterford*.

The Erle was no ſooner come to the Citty, but a Meſſenger from *O-Brien*, King of *Limerick*, repaired unto him from his Maſter, praying hym with all his Forces to March into *Oſſery* againſt *Donald*, that common Enemie. The cauſe of Frendſhip between the Erle and *O-Brien* was, that *O-Brien* had Married one of the Daughters of *Dermond*, King of *Leinſter*, and half Siſter to the Erle's Wife. Unto the meſſage the Erle made anſweare, that he wuld ſatisfie *O-Brien*'s requeſt, and they met at *Ydough* (K) ; and being joined, their Forces were two thouſande Strong. *Donald*, fearinge the approach of his Enemies, ſent to the Erle, to deſire hym that he mought have a ſafe guard to come unto him, and then he doubted not but to gyve him ſatisfaction. The requeſt was graunted, and *Maurice de Prindergaſt* was ſent for hym ; but he, for the more Securitie obtained the Words of the Erle and *O-Brien*, and the Othes of all the Chieftains of the Army, that the Kyng of *Oſſery* ſhuld come and returne in Safetie ; which done, he went to *Donald*, and within fewe Hours he brought hym to the Campe in the Preſence of all the Army. The Erle and *O-Brien* chardged him with dyvers Treaſons and Practiſes, which he had attempted againſt his Lord, the Kyng of *Leinſter* deceaſed ; and *O-Brien*, and all the Captens diſallowinge of his Excuſes, councelled the Erle to hang him, and *O-Brien*, without delay, commaunded his Men to harraſſe and ſpoile *Donald*'s Countrie, which willingly they performed. *Maurice de Prindergaſt*, miſliking theſ Proceedings, and ſeeing the danger the King of *Oſſery* was in, preſently mounted on his Horſe, commaunded his Companie to do the like ; and ſaid " my Lords, what do you meane to do," and turning to the Captens, he tould them " that they diſhonoured themſelves, and " that they had falſified ther faitths unto hym." And ſware by the Croſs of his Sword, that no Man there that Day ſhoulde dare lay Handes on the King of *Oſſery* ; (L) wherupon the Erle, having Senſe of his honour, calling to mynde how

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were then in Poſſeſſion of it, and pretended a Right thereunto derived from their Anceſtors both before and ſince the Conqueſt. But upon a full hearing before the Lord Chancellor *Weſton*, the three Chief Judges, and ſeveral others of the Councill, a decree paſſed for Sir *Peter Carew*, not only upon the evidence of the Inquiſition before mentioned, but upon divers other records, by which it appeared that the *Carews* anſwered in the Court of Exchequer for the rents and Royal ſervices due for the ſaid Barony, till they were diſſeiſed in time of common Rebellion by the *Mac-Morroughs*, who pretended a title thereto by diſcent from *Dermod-ny Gall Mac-Morrough*, the laſt King of *Leinſter*, which they offered no proof of : And the decree taks notice ; that ſuch pretended Title could not be true ; becauſe that K. *Dermod* had but one Daughter and Heir, who was married to Earl *Strongbow*, from whom the ſaid *Mac-Morroughs* were not deſcended.

(H) What lies within the Crotchets ſeems to have been an Addition made to our Author by ſome Tranſcriber. For Names of Places are not uſually taken up immediately upon the event ; but gain a Reputation by time.

(I) *Beckerin*, rather *Beg-Eri*, i. e. little *Ireland*, an Iſland lying off the Port of *Wexford*, famous for a School and Monaſtery erected there by St. *Ibar* before the Arrival of St. *Patrick*. See the Antiquitys : Of *Ireland* Chap. vi. under the word *Edri* ; and Chap. 30. p. 198.

(K) *Ydough*, a Territory in the County of *Kilkenny*, comprehending the Barony of *Faſſagbdining*, anciently the Country of the *O. Brenans*, and now a good part of it the Eſtate of *Wandeſford*, Lord *Caſtle-Comer*, famous for its Collierys.

(L) This behaviour of *Maurice de Prindergaſt* muſt be grounded meerly npon a Senſe of Honour : For it is ſeen before how Treacherouſly the King of *Oſſery* dealt with him, which would have

A. D. how far it was ingaged, delivered *Donald* unto *Maurice*, commaunding him to
1170. see him safely conveyed unto his Men. Upon the way in their retorn they Encountered *O-Brien*'s Men laden with the spoiles of *Offery*; *Prindergast* chardged them, slaying nine or ten of those free Booters. And havyng brought *Donald* to his Men lodged with him that Night in the Woods, and the next Morning retorned to the Erle.

The Expedition of *Offery* being determined, *O'Brien* returned to *Limerick*, and the Erle to *Fernes*, wher he remained eight Days; in which Tyme *Morrough O'Byrne* (who evermore had been a Traitor unto King *Dermond*) was brought Prisoner unto hym, Immediately beheaded, and his Body cast to the Dogs; and with him a Son of *Daniel Keavanagh* (M) was executed. The Erle not being unmindful to rewarde those who had deserved well, gave to *Moriertagh* the Country of *Kinselagh*, and unto *Daniel Kevanagh* the Plains of *Leinster*.

Liquens, li ad tunc grante	To him (*i. e.* to *Moriertach*) he then
De O'Kincelagh, *la Regne*	made a grant of *O'Kinsellagh*; the Plains
De Leinster *le pleis Vallant*	of *Leinster* he gave to *Donald Keve-*
A Donald Kevanagh, *le fils* Dermot.	*nagh*, the Son of *Dermod*.

Of which Countries they wer by the *Irish* presently called Kyngs; the Manner of *Irland* beinge to call every Lord of a Countrie King of the same; wheras in Truth there are but six Kings, namely of *Meath*, *Leinster*, *Desmond*, *Munster*, *Connaught*, and *Ulster*.

A. D. The Kingdome of *Leinster* beinge nowe well quieted, the Erle received an
1171. Expresse Commaundment faom *Henry*, King of *England*, upon his Durtie, all Excuses set appart, presently to repaire unto him. He preferring Obedience befor Sacrifice, leaving *Myles de Cogan* to govern *Dublin*, otherwise called *Athcliath*, and the Cittie of *Waterford* (in *Irish Portlargie*) to be commaunded by *Gilbert de Borard*, embarqued, arrived at *Wales*, and found the King at *Pembrook*; whoe seemed to be glad to see him, and gave him a gracious Welcome; yet his Hart was full of Rankor, bred by the ill Information of suche as maligned his Prosperity (N).

In the meane Tyme, while *Hesculph Mac-Turkil*, (who had beene Lord of *Dublin*, and chased thence by the *English*) desireous to recovir his lost Citty, and to re-establish himself in his former Greatness, arrived in the Harborough of *Dublin* with ten thousand Soldiers, levyed in *Man*, and *Agz* (O), and from *Norway*;

have incited a meaner Soul to have laid hold of such an opportunity of revenging himself, especially when he was supported by the chief Powers of the Army.

(M) It does not appear any where what the offence of *Daniel Kavenagh*'s Son was, that the Loyalty and good Services of the Father could not Attone for him. As the Earl punished the Son, he at the same Time shewed his Justice in conferring ample Rewards on so meriting a Person as *Daniel Kevanagh*, by bestowing on him the Plains of *Leinster*: But why they were so called, or where they lay does not clearly appear. Sir *James Ware* takes no notice in the Distribution of the Lands made by Earl *Strongbow* of those Donations made to *Moriertach O'Kinsellagh*, and *Daniel Kevanagh*, though they were the first grants he made in *Ireland*, but confines himself to those made to the *English* Adventurers, all which he takes from *Regan*. The *Kevanaghs* now remaining in *Ireland*, some of whom are well estated Men, are probably descended from this *Daniel Kevanagh*; for as King *Dermod* had no legitimate issue Male, their claim from him cannot well Subsist.

(N) *Cambrensis* says, that the Earl met the King at *Newham*, near *Glouceſtor*, and that after many Altercations the King and he were reconciled by the Mediation of *Hervy de Monte Mariſco*, the Person who had brought the King's Commands to the Earl, and now returned with him. The King was infinitely Jealous of the success of the Earl, and thought himself robbed of the glory of so great a Conquest. But upon the Earl's Submission, and his offering to give up what he had acquired either by Arms ro Marriage, the King's Anger was assuaged.

(O) Whether *Agz* be miswritten by Transcribers, or be any Island among the *Ebudæ*, or *Orcades* of *Scotland*, or whether it be any Place on the Coast of *Norway*, must be left to further Inquiry. *Cambrensis* says that *Hesculph* had obtained Aids in *Norway*, and from the Northern Islands. *Aggarbus* is a maritime Province of *Norway*; but it would be too hardy to affirm, that that is the *Agz* here mentioned; yet as most of *Hesculph*'s Aids came from *Norway*, and *John le Dene*, (called by *Cambrensis John Wood* or *John Mad*) was of that Country, it would tempt one to seek no farther than there for *Agz*.

there

there came to his Aide *John le Dene*, a Man of grete Eſtimatione, and followed by *Norwigiens*, whereof this Army moſt conſiſted. In landinge of ther Men ho Tyme was loſt; for their Deſign was to Beſeiege the Citty. The Governour, *Miles de Cogan*, to prevent the Dangers at hande, was not Negligent to prepare and provide for his neceſſarie Defence. Not far from *Dublin* ther lived an *Iriſh* King named *Gillemoholmogh* (P), whoſe Hoſtages were with *Cogan*, and was at Peace, and a good Neighbour to the *Engliſh*. As ſoone as he had news that *Heſculph Mac Turkill* was landid with his Army, he came to adviſe with *Miles* what he ſhulde doe; wherunto he anſweared; If you perform what I ſhall require at your Hands, I will render your Hoſtages unto you ſafe, and free; but furſte I muſt require on Othe from you for Performaunce of the Conditions; which is; that when the Enemie and we ſhall Fight, you and your Men will ſtand in ſome convenient Place, where you may behold our Actions, as Newtralls; and if you find that they Fainte and Flie before us, that your Men and you will help us to Kill them; and if we, like Cowards, will turn our Backs, and be purſued, that you will Kill as many of us as you can, that we maye not Die by ther Swords. *Gillmeholmoch*, havinge Sworne to the Conditions, preſently departid out of the Citty to a place, from whenſe he might (in ſafety) behold the ſucceſs of the Encounter expected. *John le Dene*, the *Norweigian*, marched with a Troope to St. *Mary*'s Port (Q) on the Eaſt parte of the Citty, to give an Aſſault upon it. *Miles de Cogan*, fearinge that at one Inſtaunt they wuld Attempt ſome othir parte of the Town, commaunded his Brother *Richard Cogan* with three hundreth Horſe-Men to Iſſue out of the South Gate, with Direction, that as ſoon as *Mary* Port ſhuld be aſſaulted (where himſelf wuld make Defence) that he ſhuld Charge them with his Horſe. *John le Dene* at the Eaſt Gate gave a furious Aſſault; the *Kerne* were mounted upon the Wall, and repulſed with the Loſs of more than five hundreth Men, beſides hurt Men; which argueth that *Myles de Cogan* and his *Engliſh* made admireable Defence. In the meane Tyme *Richard Cogan*, with his Horſe Troope, valiauntly chardged theme in the Rear, wyth ſuche Courage, as they were confuſed; which *Myles* perceaving opened the Gate, and with three hundreth Horſe and Foote made a Sallie, where with they were inſtauntly routed. *John le Dene*, ſeeinge the Daye to be loſt, made all the haſte he mought to Succour theſe, that were yet unbroken; but *Myles* and his Brother in a ſhorte Tyme obteyned a full Victorie; and though everie Man did performe as muche as might be expected, yet *Richard Cogan* wann Honour above the reſt, as well for his Valour as for hys Direction and Execution. The *Iriſh* King, *Gillmeholmoch*, not unmindfull of his Promiſe (haveing exhorted his Men to follow his Example) as ſoone as the *Norweigians* were broken, purſued the Chaſe with muche Eagerneſs, and Slewe as manie as their Swords culd reach; the Dead Bodies of the Enemy in this Campe was nombred to be about two thouſande. *John le Dene* ſhewed himſelf to be a Man of muche Valour, and grete Strength; for at one Blowe wyth his Axe he cut off the Thigh of a Horſe-man in ſunder, that the Legg fell to the Ground; but preſently he was Slaine by *Myles de Cogan*, and *Mac Turkill* was by *Richard Cogan* taken Priſoner; whome *Myles*, in the ſight of his Men that were a board the Shipps, cauſed to be beheaded. In this grete Defeate ther was not above nine or ten *Engliſh* Men Slaine, and muche Spoile gained; thoſe which ſaved themſelves by the Flight culd not get to their Ships, but fled diſperſedly into the Countrey, where they were Slaine in grete Nombers; ſoe as of this great Army

A. D. 1171.

(P) This petty King, or ſome of his Name, it is probable inhabited within the Walls of *Dublin*: For the Lane now called *Michael*'s Lane, is deſcribed in the Black Book of *Chriſt* Church by the Name of *Gillemoholmoch*'s Lane.

(Q) St. *Mary*'s Port, on the E. Side of the City, has, ſince *Regan*'s Time, been called *Dame's* Gate, and ſometimes the Gate of St. *Mary les Dames*, from the Church of St. *Mary les Dame's* which ſtood Contiguous to it within the Walls of the City, upon the riſing Ground of *Cork*-Hill. Till the Reformation an Image of the Virgin *Mary* ſtood in a Niche of Stone Work over the Gate, the Pedeſtal and other Footſteps whereof remained in our Memory, till the Gate itſelf was demoliſhed; and from this Gate *Dame's-Street* derives its Name, and not from a Mill Dain without the Walls, as ſome have vainly conjectured.

A. D. 1171. two thouſande did not eſcape, and moſt of their Shipps afterwards, being homeward Bound, peryſhed by Tempeſt.

WHILES K. *Henry* II. lay at *Pembrocke*, divers of the Traytors of *Weixford* (that held *Robert Fitz-Stephen* Priſoner) paſſed the Sea into *Wales*, and procured Meanes to preſent themſelves unto the Kinge; which they did in grete Humility, beſeechinge God to preſerve him, and to accept of theme as hys humble Servaunts; ſayeing, that they purpoſly came unto hym, to lett hym knowe, that they had in their Priſon *Robert Fitz-Stephens*, whoe had evermore beene a Traitor unto him, and in former Tymes had rebelliouſlie moved Warr againſt hym bothe in *Wales* and *England*; that they would delyver him into his Handes to doo his Pleaſur with him. Alſoe they complained, that he had wrongfully with Forces entred into *Irland*, ſlaine many of their People, burnt their Townes, and deſtroyed their Countrey. The King bad theme wellcome, thankeing theme for their good Service done unto him in takeing ſuche a notorious Traitor; and they ſhuld ſee, that he wuld, as ſoon as he came into *Irland* puniſh *Fitz-Stephens* accordinge to his Demeritt; and ſo he diſſmiſſed them to their Contentment. The Reaſon which movid the Kinge to ſeeme to be ſo highlie offended with *Fitz-Stephens* proceeded out of his Feare, that yf he had not given theme a pleaſinge Anſweare, as he did, in their Malice and Furie they wuld have murdered him in Priſon.

As ſoone as the Winde ſerved, Kyng *Henry*, attended by Erle *Richard*, *William Fitz-Aldelme*, *Humfrie de Bohun*, *Hugh de Lacy*, *Robert Fitz-Bernard*, with divers other Lordes, Erles and Barons, beſides four Hundreth Knights and four Thouſande Soldiers, imbarqued for *Irland*, and landid nere unto *Waterford*; which City the Earle *Richard* deliverid unto hym, and did Homage for the Kyngdome of *Leinſter*, the Inheritaunce wherof was graunted unto hym; the Government of *Waterford* was beſtowed upon *Robert Fitz-Bernard*; but before the Kyng's departur the Men of *Weixford*, as they promiſſed, brought *Robert Fitz-Stephen*, and delivered him to the Kynge, where in the Preſence of all that were preſent he ſharply reproved *Fitz-Stephen* for his paſt Miſdemeanours. He made his humble Excuſe, and all the Lordes, as well *Engliſh*, *Normans* and *Flemings*, became Suretie for his future Behaviour.

A. D. 1172. THE Kyng, makeing but little Staie at *Waterford*, marched into *Dublin*, whych City the Earle deliverid unto him; who committed the keepeinge thereof to *Hugh de Lacy*.

AFTIR ſame ſmall abode at *Dublyn*, the Kynge tooke his Jornay into *Mounſter*, where the Archbuſhhop of *Caſhell* came unto hym; at *Liſmore* he gave Direction for the building of a Caſtle; from whence he returned into *Leinſter*.

THE Kynge made his aboade at *Dublin*, and the Earle *Richard* at *Kildare*; and in thys Tyme of the King's beinge in *Irland* all Sorts of Victualles were at exceſſive Rates.

WHILE the Kynge remained at *Dublin*, by Meſſingers and Intelligence out of *England* he was certified, that his Son, the yonge King *Henry* had rebelled againſt him, and that *Normandie* was in Danger to revolt unto hym.

THIS ill Newes troubled the Kynge beyond all Meaſure; and inforced hym to haſten his return out of *Irland*. The Cittie of *Waterford* he left in the Cuſtodie of *Robert Fitz-Bernard*, and *Dublyn* unto *Hugh de Lacy*. *Robert Fitz-Stephen*, *Meyler Fitz-Henry*, and *Myles Fitz-David* were in a ſort reſtrained, and to remain at *Dublyn* with *Lacy*. Befor his Departur from *Dublyn* he gave unto *Hugh de Lacy* the Inheritaunce of all *Meath*, to hold of hym at fifty Knights Fees, and unto *John de Courcey* he gave all *Ulſter*, if he culd conquer it.

A. D. 1173. WHEN the Kynge had taken proviſionall Order for the Affaires of *Irland*, he went to *Weixford*, where he imbarqued, and arrived at *Portfinan* in *Wales*, halfe a League from St. *David*'s, and in his Companie *Myles de Cogan*, whom he carryed with hym out of *Irland*; and from thenſe with all poſſible Expedition he paſſed through *England*, and ſo into *Normandie*.

THE Kyng being departid, the Earl *Richard* returned unto *Fernes*, and ther he gave his Daughter in Marriage to *Robert de Quiney*, and with her the Inheri-

taunce

taunce of the *Duffren* (R), and the Conſtableſhip of *Leinſter*, with the Banner and Enſigne of the ſame (S): the Wordes of the Author are theſe, A D. 1173.

Sa fille i'ad Marie
A Robert de Quiney, lad donc
Iloc eſteit le Mariage
Vecent fut le barnage,
A Robert la Donat de Quiney
Et tut le Duffer altreſſi
Le Conſtable de Leyneſtre
Et l' Enſigne et le Bannere.

His Daughter he married
To *Robert de Quiney*;
And when the Marriage was ſolemnized,
He gave to *Robert de Quiney*,
Not only the *Duffereyn*,
But the Conſtableſhip of *Leinſter*,
And the Enſign and Banner thereof.

From thence he went to *Kildare*, makeing manie Incurſions unto *Ophalie* (T) upon *O Dempſie*, Lorde of that Countrey, who refuſed to come unto hym, and to deliver Hoſtages. The Erle to ſubdue him made a Jornay in Perſon upon hym; *Ophalye* was burnt and harraſſed, the whole Preye of the Countrey taken, and the Armie retired towards *Kildare*. In the Retreit the Erle with a thouſand Men marched in the Vangard, and the Reare was commaunded by *Robert de Quiney*:(U) in the Pace, when the Vangard was paſt, *O-Dempſey* gave upon the Reare; at which Chardge *Robert de Quiney*, with many othirs, were ſlaine, and the Banner of *Leinſter* loſt; for whoſe Death, as well by the Erle, as by the whole Army grete Lamentation was made. This *Robert* by the Erles Daughter had Iſſue one onely Daughter and Heir, afterwards married to a worthy Gentilman named *Phillip de Prindergaſt*, Sonne to *Maurice de Prindergaſt*, ſo often mentioned, and they lived in *O-Kinjellagh*.

ROBERT de Quiney beinge dead, *Reymond de Groſſe* prayed the Erle to gyve hym his Siſter in Marriage, and withe her the Conſtableſhipp and Banner of *Leinſter*, during the Minoritie of *Quiney* his Daughter, and untill ſhe wer diſpoſed in Marriage unto one that were ſufficient to diſcharge that Office. Unto this Suite the Erle gave a Deafe Eare, ſaying, he would adviſe upon it; for as then he was not diſpoſed to graunt his Requeſt: Wherupon *Reymond*, full of Diſcontent, takeing his Followers with hym, tooke his Leave of the Erle, and paſſed the Sea into *Wales* to live retired to *Karrew*; wherof the Author writeth thus,

En Gales puis enfin paſſont
Pour le ire que il ont
Del cunt qui lui eſcondiſt
De la requeſt que luy requeſt.
Iſſi en tele manere
Departi Reymund de la terre.
Verſ Gales paſſa la mer
A Karrew al aſciornèr.

At length paſſing into *Wales*,
For the Anger which he conceived
At the Anſwer made to his Requeſt,
Reymond departed out of the Land,
And paſſed the Sea to *Wales*,
To ſojourn at *Karrew*.

Kyng *Henry* beinge in his Warres in *Normandie* againſt his Sonne, the younge *Henry*, wrote a mandatorie Letter to Erle *Richard*, commaunding hym upon the ſight therof to make his preſent repaire unto hym, with ſuch Forces as he

(R) The *Duffrys* in the County of *Wexford*, a Tract of courſe Country in the Barony of *Scarewalſh*, extended along the County of *Carlow*, and ſeparated from it by a Ridge of Hills called *Mountleinſter*. A great Part of it, if not all, is now the Eſtate of the *Calcloughs*.

(S) By the Banner and Enſign of *Leinſter* is meant the military Government of it; as the Conſtableſhip was the civil Authority thereof.

(T) *Ophaly* is now a Barony in the County of *Kildare*; but was formerly of larger extent, and comprehended part of the *King's County* and part of the *Queen's County*. The *O-Dempſys* were Lords of part of it called *Glenmalughra*, or *Clenmalyre*, which lay on the Eaſt ſide of the River *Barrow*, and held the ſame by Services from *O-Connor Failge*, or *O Connor* of *O-Phaly*, who was Lord of the whole Territory.

(U) *Robert de Quiney*, as is ſeen before, had the Charge of the Banner and Enſign committed to him, and he who had that Office, always marched in the Van-guard going to meet the Enemy, and in the Rear returning back, as the Station of the greateſt Honour and Danger.

A. D. 1173. culd make, to assist hym in his Warres against his Sonne. The Erle passed the Seas; his comeing to *Normandie* so well pleased the Kyng, as he gave him the Custodie of the Towne of *Gisors*; and while he remained in these Parts K. *Henry* receved such Contentment in his Service, that at his departur for *Irland* he wrote Letters unto the Guardians of *Dublyn*, *Waterford*, and *Weixford* to deliver the seyd Townes unto the Erle; whych accordingly was afterwards at his arrivall in *Irland* with a prosperous Wind and he landid at *Dublyn*, and the Citie was by *Lacy* rendred unto hym. From all Partes the *English* resorted thither; there he signified the King's Pleasur, which was, that *Robert Fitz-Barnard*, with the Garrison that he had in *Waterford*, shuld presently embarque the meselves for *Normandie* in the Kyng's aide, and that in their Roomes the Erle, at his Discretion, shuld send thither a competent Nomber of Soldiers for the Defence of that Cittie. The like Commaundment he layed upon *Robert Fitz-Stephen*, and *Maurice de Prindergast*, who afterwards had the Countrey of *Kinsellagh*.

HUGH de Lacy, haveing deliverid the Citty of *Dublyn*, as he was commaunded, to the Erle, he retired hymselfe, with all his Followers, into *Meath*, to inhabite the same.

In Obedience to the King's Commaund, *Robert Fitz-Barnard*, *Robert Fitz-Stephen*, and *Maurice de Prindergast* made all possible Expedition to imbarque themselves; and being safely arrived, they rode to *London*, at which tyme the Kingdom of *England* was all in Armes by Reason of an Invasion made by the Kyng of *Scotts*, and by the Defection of the Erle of *Leycester*, who joyned with him, haveing drawen unto hym manie Companies of *Flemings*. The Knights of *Irland* put themselves as Voluntaries into the Kyng's Army, and by their Aide the *Scottish* Kyng and the Erle of *Leycester* were in Battle defeated, and taken Prisoners; which done they passed into *Normandie*, bringing unto the Kyng Newes of Victory, who rendred unto theme many Thanks for their good Service and entertained theme with Grace and Favour.

In the mean Tyme the Erle *Richard* was busied with his Affaires in *Irland*, and missinge the Service of *Reymond* (whych he much desired) sent a Messengir unto hym, to pray hym to returne againe into *Irland*, and then he wuld give him his Sister in marriage. *Reymond* full of Joye presently furnished three Ships, and accompanyed wyth manie Freinds and Followers, past the Seas, and arrived at *Weixford*; from whence he dispatched a Messinger unto the Erle, who was then at *Waterford*, to advertise hyme of his arrivall. The Erle rejoyced muche to heare of his returne, and sent him Worde, that he shuld repaire unto hym at a Place assigned; wherof *Reymond* failed not to perfourme as he was directed.

From the Place of ther meeting they marched immediatly to *Weixford*, where, in the Presence of a great Assembly, he gave his Sister unto *Reymond*, and wyth Solempnitie the Marriage was perfourmed; and, as he had promised, he gave unto *Reymond* the Constableshipp of *Leinster*, with the Ensign and Banner, to hold the same untill the Daughter of *Robert de Quiney* shuld be out of her Minority; who afterwards (as it is sayd) was married to *Philip de Prindergast*. The Erle also gave in Marriage with his Sister *Fetherd*, (X) *Odrone*, and *Glascarigg* upon the Sea, unto him and his Heires for ever: The Author's Wordes are these,

Fetherd li donat li Cuntur	The Earl gave to him *Fethard*
A marriag od sa sorur	In marriage with her Sister;
Puis li ad saches done	Then he gave him *Odrone*
Odrone tut enberits,	In full Inheritance,
Et Glaskarrig ensement	And *Glascarrig* likewise
Sur la mer vers le Orient.	Upon the Sea towards the East.

Alsoe he was bountifull unto othirs. For unto *Henry de Momorecy* he gave *O-Barthie*, unto *Maurice de Prindergast* he gave (in performance of his Promisse

(X) Rather *Fothart*, as it is in the Copy of *Regan* used by Sir *James Ware*; which *Fothart* lay on the East side of the River *Liffey*, near its rise in the County of *Wicklow*, and comprehended a good Part of the antient Territory of *Cualan*; and is not the Town of *Fetherd*, which lies in the South of the County of *Wexford*.

made

made unto hym, when he brought him into *Irland*) *Fernegenall*, for the Service of ten Knights, which was afterwards conferred upon *Robert Fitz-Godobert*, but by what Meanes he obteyned it I know not. A. D. 1173.

Unto *Meyler Fitz-Henry* he gave *Carbrie*, unto *Maurice Fitz-Gerrald*, the *Naas Offelan* (which had been poſſeſſed by *Mc. Kelan*) and *Wicklow*, which lyeth betweene *Bree*, and *Arckloe*; and this was the Land of *Killmantan*, between *Adcleth* and *Loghgarman* (Y). Unto *Walter de Ridleford* he gave the Lands of *O-Moretheie*.

Unto *John de Clabul*, (Z) he gave the Marſhallſhipp of all *Leinſter*, and the Land between *Aghbow* [*Aghevoe*] and *Leighlin*.

Unto *Robert de Bermingham*, *Offaly*.

Unto *Adame de Hereford*, he gave large Poſſeſſions (A).

Unto *Myles Fitz-David*, whoe was one of his cheif Favourites, he gave *Overke* in *Oſſerie*.

Unto *Thomas le Fleming*, *Arde*.

Unto *Robert de Borard*, *O-Felmeth*.

Unto a Knight called *Reymond* (B) he gave fifteen Knights Fees adjoyning to the Sea.

Unto one named *Robert* (who was afterwards ſlaine in *Connaght*) he gave the *Norraghe*.

Howe the Erle diſpoſed of his Landes ſufficientlie is ſayd; it reſts nowe to declare what Partition *Hugh de Lacy* made of his Landes in *Meath*.

Unto his intrinſicke Friend, *Hugh Tyrrell*, he gave *Caſtleknocke* (C).

Unto *William Petit*, *Caſtlebreck*.

Unto the valiaunt *Meyler Fitz-Henry* he gave *Maghereneran*, the Lands of *Rathkeninn*, and the Cantred of *Hadnorkur* (D).

Unto *Gilbert de Nangle* all *Makerigalin*.

Unto *Joſſelin*, the Sonne of *Gilbert de Nangle*, the *Navan*, and the Lands of *Ardbreckan* (E).

Unto *Richard Tuite* he gave faire Poſſeſſions.

Unto *Robert de Lacy*, *Rathwer*.

Unto *Richard de la Chappell* he gave much Land.

Unto *Gefferie de Conſtantine Kilbixie* and *Rathmarthie* (F).

Unto { *Adame de Feipo* (G), *Gilbert de Nugent*, *William de Miſett*, *Hugh de Hoſe*, } He gave large Inheritances.

(Y) *Carbrie* and *Naas* are Places too well known to need Explanation, the former being a Barony, and the other a Town in the County of *Kildare*. *Wicklow* was antiently called *Kilmantan*, as *Wexford* was *Loughgarman*. *Offaly* is alſo a Barony in the County of *Kildare*. What were the Tracts called *O-Barthie* and *Omorithie*, *Arde* and *O-Felmeth* muſt be ſubmitted to a further Enquiry.

(Z) *Clabad* in the College Manuſcripts.

(A) Theſe were the Tenement *de Saltu Salmonis*, Salmon Leap (from whence the Barony of *Salt* in the County of *Kildare* has its Name) *Clon-Curry*, *Kille*, *Houterard*, and the Tenement of *Donning*, with all their Appurtenances. The *Norragh* given to *Robert* [*Fitz-Richard*] is a Barony in the County of *Kildare*.

(B) *Reynand* in *Ware*, and in the College Manuſcripts.

(C) It ſeems the Territory of *Meath* extended much cloſer upon *Dublin* than the County of *Meath* now does.

(D) *Athinoker* in *Ware*'s Copy, now *Ardnorker* in *Weſt-Meath*.

(E) Theſe are now the demeſne Lands of the Biſhops of *Meath*.

(F) This Grant to *Conſtantine* is more fully expreſſed in a Charter made to him by *Walter Lacy* the Son of *Hugh*, namely, five Knights Fees in the Theof of *Kilbixi*, with a Caſtle and fifteen Knights Fees in the Lands of *Conemake* [*i. e. Conmacne de Moierin*, in the County of *Longford*, which was a Part of the antient *Meath*] next adjoining to the ſaid Caſtle beyond the River of *Ethne*, *i. e.* the *Inny*, by the Service of four Knights.

(G) The grant to *Feipo* was of the Lands of *Skrine*, and one Knights Fee about *Dublin*, namely, *Cloniarbt* and *Santreff*, *i. e. Clantarffe*, and *Santry*; ſo that on this Side the Territory of *Meath* bounded very near upon *Dublin*. The Lands granted to *Gilbert de Nugent* were *Delvin*, now a Barony in the County of Weſt *Meath*, antiently the Territory of the *O'Finellans*, with all the

A. D. 1173. UNTO *Adam Dullard* he gave the Landes of *Dullenvarthy*.

UNTO one *Thomas* he gave *Cramly Tym-Lathbogan*, North-Eaſt from *Kenlis*, *Lachraebalim*, and *Sendevonath*.

UNTO *Richard de Fleminge* he gave *Crandon*, at twentye Knights Fees.

Haveing thus beſtowed his Landes, he endeavoured by all poſſible Meanes to ſtrengthen hymſelf with Men and Armes, as well to defend himſelf, as to annoye his Enemies.

To impeach their Plantation, *O-Karrell* (H], King of *Uriel*, *Mc. Donleve*, Kyng of *Ulſter*, the Kyng *O-Roirke*, and *Melachlin*, with twenty Thouſande *Iriſh* invaded *Meath*; they burnt and ſpoiled all the Countrey, and deſtroyed many of ther new built Forts and Caſtles; but yet not without grete Slaughter of the Invaders.

THE Erle *Richard* haveing (as he thought) pacified *Leinſter*, the *Iriſh*, notwithſtandinge ther Pledges were in his Handes, conſpired agenſt him (I,) Namely, *Donnell Kevanagh*, *Moriertagh Mc. Donchad*, *Mc. Dalvy*, *O-More*, *O-Dempſie*, *O-Donoghan*, *O-Byrn* of the *Duffren*, *Gillmeholmock*, *Mc. Kelan*, *O-Lockan* of *Obarthie*, with many othirs, roſe in Armes agenſt him.

HUGH de Lacy had built a ſtrong Caſtle at *Irym*, invironed with a deep and lardge Ditch, which being furniſhed, and competently garniſhed, he departed for *England*, leaveing the ſame in the Cuſtodie of *Hugh Tyrrell*. The Kyng of *Connaught* to deſtroye it aſſemblid all the Forces he culd make. The Principalls of his Army, who were Commaunders and Chieftaines were,

O-Flahertie, *Mc. Dermond*, *Mc. Cherathie*, *O-Kelly*, Kyng of *O-Many*, *O-Harthiee*, *O-Himathie*, *O-Carbry*, *O-Flanegan*, *O-Manethan*, *O-Dude*, *O-Shafnes* of *Poltileban*, the Kyng *O-Melachlin*, the Kyng *O-Rory*, *O-Neil* of *Kinell*, *O-Malory*, *Mc. Donleve*, Kyng of *Ulſter*, the Kyng of *O-Karvill*, *Mc. Tawene*, *Mc. Skilling*, *Mc. Cartan*, *Mc. Garraga*, *Mc. Kelan*, *O-Neale*, Kyng of *Kinelogin*, and many others, whoſe Names are omitted, that put themeſelves into *O-Connor's* Army, with purpoſe to deſtroye the Caſtle of *Trym*.

HUGH Tyrrell, beinge advertized of their comeing, diſpatched Meſſingers unto the Erle, beſeechinge hym to come to his Aid; the Erle preſently aſſemblid his Forces, and marched towards *Trym*. But *Hugh Tyrrell* ſeeinge the Enemy at hand, and findinge himſelfe too weake to make Reſiſtaunce agenſt their Multitudes, abandoned the Caſtle and burned it. The *Iriſh* Kyngs perceaveing that done to their Handes, which they intended to have done by Force, retorned towards their own Countries. The Erle upon his Waye meeting with Intelligence, that *Trym* was burned, marched on; and when he came thither he neyther found Caſtle nor Houſe to Lodge in; wherfore he made no ſtaie, but purſued the Enemie, and fell upon their Reare, of whome one hundreth and fifty were Slaine; which done he retorned to *Dublin*, and *Hugh Tirrell* to the ruined Caſtle of *Trym*, to re-edifie the ſame, before *Hugh de' Lacy* his retorn out of *Englond*.

THE Erle *Richard*, by the Advice of his Councell, aſſembled all his Forces to make War upon *Donell O' Brien*, King of *Limericke* With the good likeinge of all the Chieftaines, *Reymond le Groſse*, the Conſtable of *Leinſter*, whoe was a Man Diſcreete and Valiaunt, and by his Parents of good lively hood, was deſigned to be General of the Army; their Randevouze for the aſſembling of their Troopes was *Oſſery*. The Kyng of *Oſſery* joined with them, and undertooke to guide the

the Appurtenances and Villages lying within the ſaid Lands, (except one Town belonging to the Abbot of *Foure*, called *Torreclaſh*) by the Service of five Knights. To *Miſſet* he gave the Lands of *Luin*, now the Barony of *Lune* in the County of *Meath*, and to *Hoſe* or *Huſſey* all the Lands of *Dies* (*i. e.* the Barony of *Deece* in the County of *Meath*) which *Scachlin*, *i. e. Melſeachlin* of *Meath* held.

(H) *Uriel*, called alſo *Orgiel* and *Oriel*, was a large Territory governed by its proper Kings, comprehending the Countries of *Louth*, *Monaghan*, and *Armagh*.

(I) Neither *Cambrenſis* nor *Regan* have given us the Reaſons of the Defection of thoſe, who had ſo lately ſworn Allegiance to the K. of *England*. *Donell Kevenagh*, and *Gillemohelmock*, had been hitherto faithful; and therefore it muſt be ſome great Provocation that could ſo ſoon ſhake their Loyalty. Perhaps Jealouſies entertained theteof, Wrongs in their Properties, or the Cruelties of a Government, as yet for the moſt Part founded upon military Principles, might have cauſed this Revolt; and the Opportunity was inviting, as the King had full Employment in *France*, and was attended by conſiderable Forces out of *Ireland*.

Army

Army upon *O'Brian*. Nevertheleſs *Reymond* miſtruſted his Faith, whyche the Kyng of *Oſſery* perceaving, proteſted his Integritie with ſuche Fervency, as it gave full Satisfaction, that he wuld be faithfull unto hym; which *Donald* performid with Sinceritie, in guiding the Army untill it came to the Cittie of *Limericke*, whych was invironed with a Foule and deepe Ditch, with running Water, not to be paſſid ovir without Boats, but at one Foord onely. At the firſt Approach the Soldiers were diſcourraged, and mutined to returne, ſuppoſeing the Cittie, by reaſon of the Water, was Impregnable. But that valiaunt Knight, *Meyler Fitz-Henry*, haveinge founde the Foord, wyth a loude Voice cryed, St. *David*, Companions, let us Couragiouſlie paſs this Foord. He led the Waye, and was followid but by four Horſemen, who, when they were gotten ovir, were aſſailed by the Enemie. A. D. 1173.

Here abruptly ends the Fragment, being but the Storie of ſcarce full three Years after the firſt arrival of the *Engliſh* in *Irland*.

APPENDIX.

CONTAINING

An Alphabetical liſt of ſuch *Engliſh* and *Welſh* Adventurers, as aſſiſted in the Reduction of *Ireland* during the firſt ſixteen Years from the Invaſion, collected partly from the foregoing Fragment, partly from *Giraldus Cambrenſis*, two contemporary Writers, and partly from Records.

Almane (Walter) *nephew to* William Fitz-Aldelm.
Barry (Robert)
Barry (Robert Junr.)
Barry (Philip) *Nephew to* Robert Fitz-Stephen.
Barry (Walter)
Barry (Girald) *commonly called* Cambrenſis, *another Nephew to* Fitz-Stephen.
Baſilia, *Siſter to Earl* Strongbow
Bendeger (William)
Bermingham (Robert de)
Bevin, de, *by ſome*, Beuin.
Bigaret (Robert)
Bluett (Walter)
Bohun (Humphry de)
Borard (Gilbert de)
Borard (Robert de)
Braos (William de)
Braos, or Bruſe (Philip de)
Camerarius *or* Chamberlain (Adam)
Caunteton *or* Kantune, (Reymond)
Chappel (Richard de la)
Clahul (John de)
Clavill (John)
Cogan (Miles de)
Cogan (Richard de)
Comin (John) *Archbiſhop of* Dublin.
Couſtantin (Geoffry de)
Courcey (John de)
Creſſy (Hugh de)
Curſun (Vivian de)
Curtenay (Reginald de)
Dullard (Adam)
Feipo (Adam de)
Ferrand (William)
Fitz-Aldelm (William)
Fitz-Bernard (Robert)
Fitz-David (Milo)
Fitz-Gerald (Maurice)
Fitz-Godobert (Richard)
Fitz-Godobert (Robert)
Fitz-Henry (Meiler)
Fitz-Henry (Robert)
Fitz-Hugh (Reymond)
Fitz-Martin (Robert)
Fitz-Maurice (Alexander)
Fitz-Maurice (Girald)
Fitz-Philip (Henry)
Fitz-Philip (Maurice)
Fitz-Ralph (Randulph)
Fitz-Richard (Robert)

Fitz-Stephen (Amere *or* Meredith)
Son to
Fitz-Stephen (Robert)
Fitz-Stephen (Ralph)
Fitz-Walter (Theobald)
Fleming (Richard le)
Fleming (Thomas le)
Fuceport (Adam)
Geoffry.
Gernemie (Adam de)
Glanvill (Reginald de)
Groſs (Reymond le)
Griffith, *Nephew to* Robert Fitz-Stephen.
Guido.
Gundevil (Hugh de)
Hay (Geoffery de)
Haſtings (Philip de)
Henry II. *King of* England.
Hereford (Adam de)
Hereford (John de)
Hereford (Oſbert de)
Hereford (Richard de)
Hoſe (Hugh de)
John (Conſtable *of* Cheſhire)
Lacy (Hugh de)
Lacy (John de) *Conſtable of* Cheſhire.
Lacy (Robert de)
Loundres (Richard de)
Mareyne (Richard de)
Monte Mariſco (Hervy de)
Moreton (John *Earl of*)
Miſſet (William de)
Nangle, *or* de Angulo (Gilbert)
Nangle (Joſſelin Fitz-Gilbert)
Neſta, *Daughter of* Maurice Fitz-Gerald.
Nicholl, *a Monk.*
Nicholas, *the King's Chaplain.*
Nott (William)
Nugent (Gilbert de)
Pavilly (Reginald de)
Peche (Richard de)
Petit (Richard)
Petit (William)
Poer (Robert le)
Poer (Roger le)
Poer (William le)
Prindergaſt (Maurice de)
Prindirgaſt (Philip de)
Purcell.
Quiney (Robert de)
Ralph, *Abbot of* Bildewas.
Ralph *Archdeacon of* Landaffe
Reinand.
Ridelsford (John de)
Ridelsford (Walter de)
Robert.
Rupe (Adam de)
Salisbury (Robert de)
Smith (Robert)
Strigul (Richard *Earl of*) *or* Strongbow.
Sancto Laurentio (Almarick de)
Sancto Laurentio (Nicholas de) *Son to the former.*
Thomas.
Tirril (Hugh)
Tuit (Richard)
Valoinges (Humphry de)
Verdon (Bertram de)
Wallingford (Nicholas) *Abbot of* Malmsbury.
Welſh (Philip)
Worceſter (Philip de)

THE

THE

STORY

OF

King *Richard* the Secund.

His laſt being in *IRLAND.*

Tranſlated from the *French* by GEORGE Earl of *Totneſs.*

A GENTILMAN of *Fraunce*, my dear Friend, perſwadid me to go with hym into *England*; wherunto I aſſented, and preſently departyng from *Paris*, wee made no ſtay, untill we came to *Ldon*, which was upon a *Wedinſdaye* about Dinner time, where we found many Knights and Gentilmen ready to depart from thenſe to follow King *Richard*, who was then upon his Way towards *Irland*, to correct the Diſorders in that Realm, committed by the *Iriſh*, who had murdred divers of his good Subgets, and eſpecially to chaſtiſe *Mc. Morogh*, who callid himſelf King of *Irland* (A). A. D. 1399.

Att the Port of *Milford* wee overtook the King attended with his Army; for the Tranſportatione wherof there was aſſemblid a great Fleet of Ships, wherefore a fair Wind he had ſtayed ten Dayes.

UPON the 9th of *May* the Soldiers were embarked, all the Victuals, Arms, Munition and Baggage being Shipped formerly.

THE 11th of the ſame Moneth the King with a fair gale of Wind in great Joy and Magnificence ſet ſayl, and two Days after wee arryved in grete Safety at the Haven of *Waterford*, wher the People are baſe and ſluttiſh, livying in poor Houſes. To unland our Baggage they waded up to the Waſte in Ooze. By the Merchaunts and mooſt of the City the Kyng was joyfully receaved.

AFTIR ſix Dayes ſtaye in *Waterford* the Kyng departid from thenſe, and marched to *Kilkenny*, where he remained fourteen Dayes to attend the cominge of the Erle of *Rutland* with his Troops, who in all his ways held unadviſed and ſtrange Courſes.

(A) This muſt be a miſtake of the *French* Author; for the *Mac Moroughs* never pretended to more than the Kingdom of *Leinſter*, though *Dermond Mac Morough* had Ambition enough to ſeek to dethrone *O Connor*, King of *Ireland*.

A. D. 1399. Upon St. *John*'s Baptiſt's Eve the King departid from *Kilkenny*, victualling his Army as well as he mought, and marched towards *Mc. Morough*, who ſtiled himſelf Kyng of *Irland* by right, and who profeſſed to mayntain the Warr, and to defend the Londe untoo his Death, ſaying, that the Conqueſt therof was wrongful.

He remayned in his Houſe, the Woods, guarded with three Thouſande ſtoute Men, ſuche, as it ſeemed to me, the *Engliſhmen* marvelled to behold.

At the Entry of the Wood the King's Army was ranged into Order, expecing to have bene fought withall. But the *Iriſhmen* did not then appear: Wherupon the King commandid the Houſes in the Woods to be burned, which was immediatly done, and many Villages fired.

The Kyng's Standard, wherin he had three Leopards, was advaunced, undir the which he Knighted the Duke of *Lancaſter*'s Son (B) who was a fair and puny Batchelor, and to honour him the more, he made at the ſame time eight or ten othir Knights; but what their Names were I know not, nether was I very curious to undirſtande. The King with his Army being lodged at the entring into the Woods as aforſaid, commaunded two Thouſand five Hundred of the Country People to cut down the Wood, that his Waye mought be made paſſable, and which was then overgrown with Trees, and guarded with the Enemy, and beſides, ſo Boggy, that in divers Places, as the Soldiers marched, they ſunk up to the Reyns in Mire, wherby they cold not overtake the *Iriſh* in their retreat. An open Pace being made, the *Iriſh* in our Paſſage thro' it made ſuch Crys and Clamours as it mought have bene heard a good League off; but ſtill avoyding us for fear of our Archers; yet they aſſayled us oftin, both in the Van and Rear, caſting their Darts with ſuch might, as no Habergeon, or Coat of Mail, were of ſufficient proof to reſiſt their Force, their Darts pierſing them through both ſides. Our Foragers, that ſtrayed from their Fellows, were often murdered by the *Iriſh*; for they were ſo nimble and ſwift of Fote, that like unto Staggs they run over Mountains and Valleys, wherby we received grete Anoyance and Damage. Nevertheleſs the King's Army, that was courageous and harty, became ſo fearful unto them, as *Mc. Morough*'s Uncle, accompanied with divers othirs, bare legged and unſhod, with Halters about their Necks, humbly ſubmitted themeſelves to the Kyng, falling proſtrate at his Feet, craving Mercy; whom the King freely pardoned, conditionally that he and his Companions ſhulde receive an Othe from that time forward to eontinue his true and loyal Subjects. This being done, the King ſent to *Mc. Morough* to ſubmit with a Halter about his Neck, as his Uncle had done, and he would not only graunt him the lyke Mercy, but in theſe Places he wuld beſtow upon him Caſtles, Towns, and ample Territories. Unto the Kings Meſſages *Mc. Morough* made no other Anſwer but this: "That for all the "Goold in the World he wuld not ſubmit himſelf, but he wuld continue to "Warr and endamage the King in all that he mought," which bold Anſwer proceded from the Knowledge he had, that the Kyng's Army wanted Victuals, and that for Money there it could not be ſupplied, the preſent Neceſſity wherof was ſuche, that for the ſpace of eleven Days the Soldiers had lived only apon what they cuild find in the Country, formerly waſted, which was very little. Their Horſes alſo were feint and almoſt ſtarved, as well for want of Food, as by ſtanding uncovered in the Rain and Wind. Of this Famine many of the King's Army periſhed. A Biſcuit in one Day between five Men was thought good Allowance, and ſome in five Days together had not a bit of Bread. Knights, Eſquires and Gentilmen likewiſe felt this Miſery; and for mine own Parte I wiſhed my ſelf without one Penny in my Purſe at *Paris*. Our Camp was full of heavineſs, Paſtime and Mirth were baniſhed, and the Army murmured with Deſire to diſlodge. In this mean Time three Ships loaden with Victuals came from *Dublyn*. The hungry Soldiers, greedy of Food, waded into the Sea above the Reins to come to the

(B) This was the Son of him who ſoon after dethroned K. *Richard*, and aſſumed thr Title of K. *Henry* IV, and this puny young Batchelor, now Knighted, was afterwards the victorious K. *Henry* V.

Ships

Ships, wher in Diſorder, not abiding the orderly diſpoſing of the Victuals, they rifled the ſame and ſpoiled them, and in the Confuſion many a Blow was given and recevid amongſt themſelves. A. D. 1399.

Herupon the nexte Daye the King diſlodgid, and marched towards *Dublin*. The Enemy attended us with fierce and fearful outcries, and Skirmiſhed often with us. Aftir the King's departur, *Mc. Morough*, contemplating his Power, and his own Weaknes, being diffident of the Succeſs of this Warr, ſent after the Kyng, beſeching him to permit him to come in Safety unto him, being deſirous, as he ſaid, to ſubmit himſelf unto his Mercy, or, if he wuld not be ſo pleaſid, to ſend ſome of his Lordes unto hym to intreate of Peace and Accord. This News brought much Joy into the *Engliſh* Camp, every Man being weary of Toile, ahd deſirous of Reſt. The King, by advice of his Councill, ſent the Erle of *Glouceſter* unto *Mc. Morough*, to charge him with his Crymes, and with the Damages which he had done unto the King's Liege People, and to treat farther with him as he was inſtructed. The Erle, with a part of the rere Guard of the Army (which he commandid) departid from the King, attended with a Gaard of two Hundreth Lances, and a Thouſande good Archers. Among othir Gentilmen I was one that went with him to ſee *Mc. Morough*, his Behaivour, Eſtate and Forces, and to what iſſue the Treaty would grow unto. Between two Woodes, not far from the Sea, *Mc. Morough*, (attendid by Multitudes of the *Iriſh*) deſcended from a Mountain, mounted upon a Horſe without a Saddle, which coſt him (as it was reported) four Hundrith Cows. For in that Country they barter by Exchange, Horſes for Beaſts, and one Commodity for anothir, and not for reddy Money. His Horſe was fair, and in his deſcent from the Hill to us, he ran as ſwift as any Stagg, Hare, or the ſwifteſt Beaſt that I have ſeen. In his right Hand he bear a great long Dart, which he caſt from him with much dexterity. At a Wood's ſide his Men ſtayed behynd him, and he met the Erle at a little Ford. He was tall of Stature, well compoſed, ſtrong and active. His Countenaunce fierce and cruel. Much Speech paſſid betwene the Erle and him, of the breach of his Faith to the King, of the murdering of the Erle of *March*, and othir the Kyngs Subjects. To be ſhort, this Parly produced little effect. *Mc. Morough* departid to his Men, and the Erle of *Glouceſter* to King *Richard*, unto whom he recounted all the Paſſages betwene them, the Sum wherof was, that oonly he would ſubmit himſelf without further Conditions, and that othir Compoſition he wuld not make during Lyfe. The Kyng at this Report was much enraged, ſwearing by St. *Edward*, that he wuld nevir depart out of *Irland*, untill he had *Mc. Morough* in his Hands living or dead. But the good Kyng did not dream of the Misfortune, which ſhortly after fell upon hym.

Immediatly upon the Erle's return of the Anſwer aforſaid, the Kyng diſlodged and marched the next way to the City of *Dublyn*; which is a good Town, the beſt in that Realme, ſeated upon the Sea, and rich in Merchandiſe, wher wee found ſuch plenty of Victuals to relieve our Army, Horſe and Foot, conſiſting of thirty Thouſande or therabouts, that the Prices of the ſame did not much increaſe.

The Kyng culd not forget *Mc. Morough* to proſecute hym. He divided his Army into three Parts, commaunding theme to hunt him in his Woods, and promiſed to give him that culd take him alive or dead an hundrith Marks in Gold. But, in my Opynion, it was impoſſible to be effected while the Leaves were upon the Trees; but after that time, when the Trees were bare, then to burn the Woods would be the beſt Means to doo Service upon him, and not otherwiſe. At this tyme the Erle of *Rutland*, Duke of *Aumarle*, and high Conſtable of *England*, with a hundrith Sails of Ships of Warr arrived at *Dublin*, who was more belovid of the Kyng than any of his Blood, and by his Advice he was mooſt directed. Of his coming the Kyng was exceedinge glad, and Joy appeared in his Face when he ſaw hlm, accuſing him for his long Abſence; which the Duke humbly excuſed to the King's Contentment.

During the ſpace of ſix Weeks we remained in *Dublyn*, where we lived in Joy and Delight; but in all that tyme, by Reaſon of foul Weather, and contrary

A. D. 1399. Winds, wee nevir heard out of *England*; which undoubtedly, in my Opinion, was a Preſage, that God was diſpleaſid with the King.

At laſt, a ſmall Barque (the Meſſinger of ill News) arrrived in the Port of *Dublyn*; wherin Advertiſement was brought to the Kyng, that *Henry*, Duke of *Lancaſter*, was arrived in *Englond*; that he had a ſtrong Army in the Field, that he had beheaded the Lord *Threſorer*, that at his arrival the Archbuſhopp of *Canterbury* preached to the People to perſuade them to aſſiſt the Duke, telling them, how King *Richard* had wrongfully baniſhed *Henry*, whom the Pope, our holy Father, hath now confirmed Kyng of the Realme; and with all ſhewed them a Bull, which he ſaid himſelf had procurid for a plenary Remiſſion of all Sins whatſoever committed in their whole Lives, that wuid ayd and aſſiſt the Duke, and aftir this Life to have Paradiſe for their Reward.

This Sermon of the Archbusſhopp did ſo work in the Hearts of the giddy People, as, Sir, ſaid the Meſſinger to the King, without reſpect of right or wrong, they follow *Henry*, with purpoſe to take your Goods, Caſtles and Towns, conquir your Land, and to depoſe you. All Men, old, poor, young and rich ſubmit themſelves to him. They ſpoil and harraſs the faithful Subjects, and therfore it is more than time, that you were returnid unto your Realm of *Englond*. At this ſorrowful News the King was penſive, and that preſent Day, being *Saturday*, he aſſemblid his Councill to adviſe what Courſe to take; the moſt part wherof adviſed, that it were good for him to expedite (without any further ſtay) his return into *Englond*. The Duke of *Aumarle* (who poſſeſſed the Kyng's Heart) withſtood this Councill (wherof many Suſpicions of his Faith to the Kyng aroſe) Sir, ſaid he, make no ſuche haſte; for your Departur wee muſt firſt provide you Shipping to tranſport your Army. Here we have not above a hundrith ſail of all ſorts, which will not ſuffice; you ſhall doe much bettir to ſend the Erle of *Saliſbury* before you to make heade agenſt the Duke of *Lancaſter*; for the *Welſh-men* are not yet at his Obedience; they will aſſiſt the Erle. Your ſelf ſhall do well to mareh to *Waterford*, unto which Port we will aſſemble Shipping ſufficient to tranſport youre whole Army, and then there is no doubt but your Preſſence will be able to break and diſſolve the Duke. The Kyng, who believed in *Aumarle*'s Faith and Judgment, concludid his Councill upon his Opinion; wherat the wiſir Sort murmured; but all was in vain, they culd not be heard, which was no ſmall Affliction to them.

The Kyng ſent to the Erle of *Salisbury*, ſaying unto him, Fair Couſin, you muſt preſently embarque your ſelf for *Englond*, land in *Wales*, gathir unto you ſuch Forces, as you can raiſe to reſiſt *Lancaſter* in his fooliſh Enterpriſe. The Erle proteſted upon his Faith, that he wuld either effect his Commaunds, or die in the Performaunce of them. The King on his Parte aſſured *Salisbury*, that he woud looſe no time in ſecunding him with all his Forces, ſwearing by great Othes, that if *Lancaſter* did fall into his Hands, he woud cauſe hym to dye ſuch a Death, as the Fame therof ſhoud ſound as far as *Turky*.

The Erle of *Salisbury* having embarqued his ſmall Train and Baggage, took his leave of the King, beſeching him to haſten aftir him as ſuddainly as he mought. The King to aſſure him, vowed, that within ſix Days after his Departur, whatever ſhuld happen, he woud put out to Sea.

With this brave Erle, my ſelf and my Companion ſhipped our ſelves, and we landid at *Conway*, which, upon my Credit, is a fair and ſtrong Town.

At our arrival there, wee heard News of the Duke's Actions; that he had conquerid the greateſt part of *Englond*, taken mooſt of the Caſtles and good Towns in it, that he had diſplaced mooſt of the great Officers, inſtituted new Orders for the Government, and put to Death without Mercy ſuche as he bare Diſpleaſur unto.

When the Erle heard theſe ill News, it was no Marvail although he were ſomewhat diſmayed; for mooſt Part of the Nobility of *Englond* were with the Duke, and his Army was ſixty Thouſande ſtrong.

Salisbury immediately in the Kyng's Name ſent forth his Warrants throuout all *Wales*, and to the City of *Cheſter*, commaunding all upon Pain of Death with Horſe and Arms to make ther preſent Repair unto him, in the aid of Kyng *Richard*, aſſuring theme, that in Perſon he wuld be at *Conway* very ſhortly. A. D. 1399.

I dare well ſay, that upon this Summons (for the *Welſhmen* much affected *Richard*) that within four Days forty Thouſande able Men came to the Erle, deſirous to fight with the Kyng's Enemies.

The Erle underſtandinge therof, with muche Alacrity repaired unto them, proteſting ſeriouſly, by our Saviour, that within three Days he wuld put into the Field to encounter *Lancaſter*, who ſpoiled the Countreys where he went, and being in the Head of his Army now aſſemblid, he ſpake to them a few Words to this effect.

" In the abſens of our Soverain Lord and King, Companions and Frends, " let us employ all our Courages and Endevours in his Defence. For my " own Part I will nether forbear nether travail nor hazard of my Life to aſſure " and advaunce the ſame: And I make no Doubt but you will be as forward as " my ſelf to encounter his Enemies. Let us aſſayl them with Courage, ſeeke " them out where they are, confidently hoping in God, that he will aid and " aſſiſt us. By his Law we are bound to defend our Kyng, and to dye in his " juſt Quarrell".

The *Welſhmen*, who believed that the Kyng by this time had been arrived, finding their Hopes deceaved, began to murmur, apprehending Fear, perſuading themeſelves, that the Kyng was dead of Grefe, and alſo fearing, if it ſhuld be ſoo, the Severity and Rigour of the Duke of *Lancaſter* and his Aſſociats. Theſe Immaginations were ſo ſuddainly and firmly fixed in their Minds, as they plainly told the Erle, as it were with one Voice. " Since the Kyng is " not here, we will not march, nether will we incur the Indignation of the " Duke, who is powerfull, bearing all befor him, not knowing for whom it " is wee ſhuld fight. For the Kyng is dead. If he be living, why is he not " now at *Conway?* Were he preſent, in right or wrong, wee wuld take his " Parte; but with you we will not go a Foot.

When the Erle hearde their abſolute Refuſal, you may well judge he was diſmayed, and with Tears falling from his Eyes (which bred Compaſſion in the Multitude) " What an unnatural and diſhonourable Employment (ſaid he) am " I embarked in? Why do I live? Death were to me Advantage. For what " othir Judgment can the King make of me, but that I am a Traitor unto " hym." Aftir theſe Speeches, which were not heard by many, turning to the People, with a loud Voice he ſayd thus, " Frends, Companions, and Soldiers, " I beſeeche you to believe me, within four Days King *Richard* will come unto " us. For at my departur from him in *Irland*, he ſware by his Life, that he " would not ſtay a Weeke aftir me. I was ſent befor him to aſſemble you " togither. His Confidence is in your Loyalty. Wherefor let me intreat you " to reſolve to abide his coming."

This Perſwaſion movid the greater Parte to remain; but ſuch as were oppreſſed with Feare fled to the Duke to make their accord with hym.

The mooſt with fair Wordes the Erle kept in a Body togither, for the ſpace of fourteen Days, attending King *Richard*'s arrival. In private Diſcourſes, the diſconſolate Erle would often complain unto his Frends his Misfortune, and lament the King's over long ſtay in *Irland*, Prophetically forſpeaking, that it wuld be the loſs of his Life and Kingdom, concluding withall, that undoubtedly he was betrayed, and to add Grefe to his Grefe, he contemplated the impoſſibility for him to hold his Troops from breaking; which, when fourteen Days were expired, provid manifeſtly true. For ſome took ther way to the Duke, and others to ther own Homes; ſo that of fourty Thouſande *Welſh* and *Cheſhiremen* which came to his Ayd, ther did not of all Sorts above ſeven Hundrith remain with hym.

A. D. 1399. The Duke of *Lancaſter*, underſtanding what a great Body of Men the Erle of *Salisbury* had aſſemblid in *Wales*, marched towards him, being deſirous to fight with ſuch as were Partizans with King *Richard*. Being advaunced ſomewhat towards *Conway*, he underſtood that the Erle's Army was diſſolvid; whereat he much rejoiced.

The Erle having Knowledge of the Duke's approach, and of his own diſabilty to withſtand his Forces, by Mediation of Frends capitulated and rendred himſelf to *Henry*.

In this mean while, Kyng *Richard* in *Irland*, was not unmindful to paſs into *Englond*, and the 18th Day aftir the Erle of *Salisbury*'s departur from him, he landed at *Milford*, having ſpent two Days in his paſſage at Sea.

Here Ends ſo much as the *French* Author mentioneth of *Irland*: The reſt of his Story he continued to the depoſing of King *Richard* the Secund, and the Crowning of King *Henry* the Fourth.

THE

THE

VOYAGE

OF

Sir *Richard Edegcomb*,

Into *IRELAND*, in the Year 1488.

Collated with a M. S. of Dr. *Sterne*, late Biſhop of *Clogher*, in the College Library.

Here Articulately enſueth as well the Begynnying of the Voyage of Sir *Richard Edgecombe*, Kt. ſend by the King's Grace into *Irlaund*, and of ſouche Communications, and Concluſions, as the ſeyd Sir *Richard* haith made and takin there; as alſo of his retorn agen into *Englaund*.

Imprimis, *June* 23*d*, 1488. *Anno Tertio Henry* VII.

THE ſeyde Sir *Richard* took Shipping at *Mounts-bay* in *Cornwall*, in a Skipp callid the *Anne* of *Fowey*; and ther were three othir Skips (A) of *Fowey* aforſaid, with five Hundryth Men in theym all attending upon him, *i. e.* the Rebel of *Dene*, a Skip of *Robert Strete*, a Barque of Sir *John Treſſy*, Kt. and a Barque of *William Brewert*; and that Daye he ſailed to the Land's End, and there rod at Anchor that Night, becauſe the Wind was contrary. A. D. 1488.

24. *Item*, The ſeyd Sir *Richard*, hearing that *Harletſon*, and other Rovers, were befor the Iſle of *Silly*, made ſail, and erly in the Morning came to the ſaid Iſle; from which Iſle the ſaid *Harletſon* departyd two Days befor; and ther lay at Anchor all that Daye, the Wind being ſtill contrary as aforſaid.

25. *Item*, The ſeyd Sir *Richard* hearing, that a great *Fleming* Ship of Warr lay in the *Severne*, daily taking and ſpoiling the King's Subgets, made Sail, and with all the ſeyd Ships came into the *Severne*, to th' intent to have mett wyth the ſaid *Fleming* and other Rovers with hym; whych *Fleming* and Rovers wer warnid by divers of the King's Subgets of the comyng of the ſaid Sir *Richard* to the Sea, and abſented them, and fled theme thence.

(A) In another M. S. of this Journal it is ſaid there were four other Ships; but it means four in all.

26, 27. *Item*,

A. D. 1488. 26, 27. *Item*, The Wind being alway contraryous, the seyd Sir *Richard*, for the hasty Spede of his Jornay, with all the said Ships made travers in the Sea towards the Coast of *Irlaund*, and with gret Labour and Pain the said 27th Day arrived in the Port of *Kinsale* in *Irlaund*, and ther made search for *Con Eop* (B) a Rover upon the Sea; which had done, and daily doth, gret Harm and Nuisance to the King's Subgets and Frends upon the Coasts of *Irlaund*; which *Eop*, as the said Sir *Richard* was there enformed, was departid more Eastward; whom the seyd Sir *Richard* hoped to speak wyth in his way towards *Dublyn*. And he so being at *Kinsale* took Othes, Ligeance and Fealty of the Lorde *Thomas* of *Barry*.

28. *Item*, At th'especialle Desire and Requeste of the Lord *Courcey*, and of the Portreffe and Comminalty of *Kinsale*, the said Sir *Richard* went to Lond, and upon his comyng to Lond the seyd Lord *Courcey*, Portreffe, and Comminalty met him, and ther deliverid unto hym in the Kyng's Name the Keys of the Town, and he in the Kyng's Name deliverid the same agen unto theme, and incontinent they went altoogethir to the chef Church of the Town, and ther in the Chauncell of the same took as well the Ooth of Ligeance of the seyd Lord *Courcey*, as his fealty for his Barony of *Kinsale*, and that done, the said Portreffe and all the Substance of the seyd Town were solempnly sworn untoo the Kyng; and for the good continuaunce of their seyd Ooths as well of the seyd Lord *Courcey*, as of the Portreffe and Comminalty of the seyd Town; they bound themselves in pain of a Thousande Pounds both undir the Seal of Arms of the seyd Lorde, and undir the common Seal of the seyd Town; and therupon the said Sir *Richard* gave untoo the seyd Portreffe and Comminalty, by Virtue of his Commissyon, the Kyng's Pardon for all Offences done unoto his Highness hertofor. The Names of the Portreffe and Comminalty of the seyd Town soe sworn, as aforsaid, be expressed herafter in this Boke; and the same Day and Night the seyd Sir *Richard* made sayl and travers in the Sea towards *Dublyn*, and in likewise the 29th Day of the same Moneth traversed in the Sea, the Wind alway being right contrarious.

30. *Item*, the seyd Sir *Richard* arrived in the Port of *Waterford* about nine of the Clock in the Mornyng; and the same Day at Afternoon, two Boats came from the Citty of *Waterford*, and brought the seyd Sir *Richard* to the Citty, and ther the Mayor and Worshipful Men of the same honourably receaved hym, and the Mayor lodgid the seyd Sir *Richard* in his own House, and made him right herty cheer.

July 1. *Item*, The Mayor had the seyd Sir *Richard* about the Citty, and shewid unto hym the Walls and Reparations of the same; and, that done, brought hym into the *Guild-Hall* of the seyd Citty, and the Councill of the same ther assemblid, the Mayor shewid unto the seyd Sir *Richard* the state of the seyd Citty, and the Disposition of divers gret Men, and of the common People of the Londs; among whych he shewid, that they understood that the seyd Sir *Richard* had brought wyth hym the King's Pardon for the Erle of *Kildare*, whych haith always bene, and is, an utter Enemy to the seyd Citty, and especially for their approved Loyalty towards the Kyng's Grace, as they say; and that when he were Sworn, and become the Kyng's Subget, tho' he were not made Deputy of that Lond, yet for the atchieving of his purposed Malice agenst the seyd Citty, they knew well, that he wuld make such means, that he shuld be made Justice of that Lond, and therby he shulde have souch Authority, that he wuld find the means by him and his Frends utterly to undoe the seyd Citty, and desired especially the seyd Sir *Richard*, that he wuld be means to the Kyngs Grace to be their good and gracious Lord therin, and that they mought be exempt from the Jurisdiction, as well of the said Erle, if it fortuned him to have any Rule ther herafter, as of all othir *Iriſh* Lordes, that shuld bear any Rule in that Lond for evirmore, and to hold immediatly of the Kyng and his Heirs, and of such Lordes of *Englound*, as shall Fortune herafter to have the Rule of *Irelaund*, and of none othirs. To the whych, the seyd Sir *Richard* answerid and said, That the Kyng's Grace had gyven to him in especiale Commaundment to doo and see especially for the seyd Citty of *Waterford*, and therfore, and for

(B) *Con Hop* in another Manuscript.

their

their approved Troughthes he wul d labour unto the Kyng's Gràce in this behaulf, as mouch as was in him; and undertooke, that if it fortuned the ſeyd Erle heraſter to bear any Rule in the ſeyd Lond, as he knew not that ever he ſhuld, he wuld ſoe Labour and ſhew the ways unto the Kyng's Grace, that the Citty ſhulde be exempt from the Power and Juriſdiction of the Erle. And that done, the ſeyd Sir *Richard* broke his Faſt with the ſeyd Mayor, and went agen to Skip, and the ſame Day at Night went out of the ſame Haven, and traverſed in the Sea all that Night, and ſo likewiſe he did the ſecounde Day of *July* towards *Dublyn*, the Wind being right contraryous. A. D. 1488.

3. *Item*, In likewiſe the ſeyd Sir *Richard* traverſed in the Sea, and a gret contraryous Wind and Tempeſt fell upon hym, and that Day wyth gret pain and peril fetched one Iſland called, *Lambay*, upon the Coaſt of *Dublyn*, and ther came to Anchor, and ſent a Man untoo the Lond to go to *Dublyn* to inquire for the Buſhopp of *Clocornon* (C), or *Thomas Dartas*, or *Richard* the Kyng's Porter, to th'intent that they or one of them ſhuld ſhew the comyng of the ſeyd Sir *Richard*, and to have Knowledge from theme of the Diſpoſition of the Country, and of his ſure coming to Lond.

4. *Item*, *Thomas Dartas* came to the ſeyd Sir *Richard*, lying at Anchor befor the ſeyd Iſland, and ſhewid, that the Erle of *Kildare* was gone on Pilgrimage; and that it wuld be four or fife Days aftir, e're then he mought come agen to *Dublyn*, and deſired hym to come to *Dublyn* in the mean Seaſon, and take his eaſe.

5. *Item*, The ſeyd Sir *Richard* landid at *Malahide*, and ther a Gentilwoman callid *Talbot* receaved, and made hym right good cheer; and the ſame Day at Aftirnoon, the Buſhopp of *Meath*, (D) *John Streete*, and othirs came to *Malahide* aforſaid, well accompanied, and fetched the ſaid Sir *Richard* to *Dublyn*, and at his comyng thither the Mayor and Subſtance of the Citty receaved him at the Black Fryers Gate; at whych Black Fryers the ſeyd Sir *Richard* was lodgid (E).

6. *Item*, The ſeyd Sir *Richard* lay ſtill in the ſeyd Black Fryers, abydyng the coming of the Erle of *Kildare*, and othir Lordes of *Irlaund*.

7. 8. *Item*, Likewyſe the ſeyd Sir *Richard* lay ſtill in the ſaid Fryers, preparing his Matters that he had to declare to the Lordes there; and the ſaid eighth Day the Archbuſhopp of *Dublyn* (F) came to the ſeyd Sir *Richard* to his lodging.

9. *Item*, The ſeyd Sir *Richard* lay ſtill in the Black Fryers, abyding the comyng of the ſeyd Erle of *Kildare*; and that Day the Busſhopp of *Clocornen* and the *Threaſorer* of *Irlaund* (G) came and ſpake with the ſeyd Sir *Richard* in his lodgings.

10. *Item*, The ſeyd Sir *Richard* in likewiſe lay ſtill within the ſeyd Black Fryers abyding the comyng of the ſeyd Erle of *Kildare*.

11. *Item*, The ſeyd Sir *Richard* in likewiſe lay ſtill in the ſeyd Fryers, abyding the comyng of the ſeyd Erle, to the gret coſts and chargis of the ſame Sir *Richard*.

12. *Item*, The Erle of *Kildare* came to a Place of Canons without the Walls of *Dublyn* called St. *Thomas* Court, with the Nomber of two hundrid Horſes, and incontinent upon hys comyng he ſent the Busſhopp of *Meath*, the Baron of *Slane*, with dyvers othirs in ther Company to the ſeyd Sir *Richard Edgecomb*, and from his Lodging conveyed hym wher the ſeyd Erle lay, and in a gret Chamber the ſeyd Erle receaved and welcomed the ſeyd Sir *Richard*. Howbeit the ſame Sir *Richard* made not Reverence and courteſy to hym, nor to the Lordes ther aſſemblid, and ther openly deliverid to the ſeyd Erle the Kyng's Lettres, the which by hym read and ſeen, both the ſeyd Erle, and the ſeyd Sir *Richard*, with all the

(C) *i. e. Clogher*, of which the Biſhop, *Edmund Courtey*. was firmly attached to the King's Intereſt both againſt the Attempts of *Simnell* and *Warbeck*, and therefore was confided in by Sir *Richard*, and much in favour with the King.

(D) *John Paine*, Biſhop of *Meath*, was a Prelate, who went all lengths with *Kildare* in endeavouring to advance *Simnell* to the Throne; but he turned with the Tide, and unpreached what he had preached before in favour of the Mock Prince.

(E) This was the Dominican Abby, near the old Bridge, which now is the King's Inn's, where the Rolls Office is kept.

(F) This was *Walter Fitz-Simons*, Archbiſhop of *Dublin*, who had joined with the Earl of *Kildare* in all the unwarrantable Meaſures in behalf of *Simnell*.

(G) *Roland Fitz-Euſtace*, Lord *Portleſter*, then Treaſurer.

A. D. 1488. Lordes went into a privy Chambir, and ther the seyd Sir *Richard* opened and declarid unto theme his Message that he had unto theme from the Kyng's Grace, and the cause of his comyng. And because that dyverse Lordes of the Councill of the Lond were not ther present, nor come nigh to these Parts, they took respite for five Days to give answear therunto; and that Night the seyd Erle departid to a Place of his called *Maynoth*, ten Miles from *Dublyn*, and the seyd Sir *Richard* went to his Lodging.

13. *Item*, *Sonday* the seyd Sir *Richard* went to the high Church of *Dublyn*, callid *Christ's Church*, and causid the Busshopp of *Meath* ther to declare as well the Pope's Bull of accursing, and the Absolution for the same, as the Grace whych the Kyng had sent by hym to Pardon every Man, that wuld do his Duty unto the King's Hyghness. And that Day the Archbusshopp of *Dublyn*, the Busshopp of *Meath*, and dyverse other gret Men dined with the seyd Sir *Richard* in his Lodging.

14. *Item*, *Monday* Sir *Richard Edgecomb*, at the especiale intreaty of the Erle of *Kildare* came to *Maynoth*, where the said Erle lay, and there had right good Cheer. At whych Place the seyd Erle made promise, that he wuld conform him in all things to the Kyng's Pleasur, in such wise, that the Mynd of the said Sir *Richard* shuld be contentid; and that was the especiale cause, that the seyd Sir *Richard* went thither.

15. *Item*, *Tuesday* the seyd Sir *Richard* lay still at *Maynoth*, and had gret Cheer of the Erle; and that Day came thither the chef Lords, and othirs of the Councill of that Lond, and had gret Communications amongst themselves. Howbeit that Day Nothing was done, that the seyd Sir *Richard* came for; but took respite unto the Morrow for the Accomplyshment of the comyng thither of the seyd Sir *Richard*.

16. *Item*, *Wednesday*, The seyd Sir *Richard* always looking that the seyd Erle wuld have done as was agreed over Night, yet notwithstanding the same Erle and his counсill made and fayned unreasonable delays, so that Nothing that the seyd Sir *Richard* came for was done; wherwith the seyd Sir *Richard* was gretly displeasid, and told theme righte plainly and sharply of their unfitting demeaning. And that Day both the Erle, and the Lordes of the Councill, and the seyd Sir *Richard* came agen to *Dublyn*.

17. *Item*, The Erle of *Kildare* and othir Lordes of *Irlaund* kept gret Councill at St. *Thomas Court* without the Citty of *Dublyn*; at whych Councill the said Erle and Lordes agreed well to become the Kyng's true Subgets, as they seyd, and for their good abearing herafter offered to be bound, and make as good Suretys as culd be devised by the Kyng's Laws: But in no wise they wuld agree or assent to the bond of *Misi* (H); and for this bond certen of the seyd Councill came three or four Tymes that Day to the seyd Sir *Richard Edgecomb* in his Lodging, and requyred hym to leave off calling for the seyd Bond, whych he wuld in no wise do, but gave short Answears, with right fell and angry Words; and that Day no Conclusion was takin. Also the same Day the Lord of *Gormanstown* dined with the seyd Sir *Richard* in his Lodging.

18. *Item*, The seyd Erle and Councill assemblid again at the seyd Place; and that Day at Afternoon gave unto the said Sir *Richard* plain Answear, that they wuld in no wise be bound in the seyd bond of *Misi*, and rather than they wuld do it, they wuld become *Irish* every of them. The seyd Sir *Richard* hearing, that the common Voice was in the Citty of *Dublyn*, and all the Country ther abouts, that the Kyng of *Scotts* was Dead, and therby callid to his Mynd many gret perils that might fall to leave theme in such erronious Opinions, as they have continued in a long Time hertofore, with gret difficulty at the last condescended, that the Erle of *Kildare*, and all the Lordes of *Irlaund* shuld be Sworn on the Sacrament for their assurance unto the Kyng's Grace, in such form as shuld be devised by the seyd Sir *Richard*; and that Night the seyd Sir *Richard* devised as sure an Ooth, as he culd, and that Day no other conclusion was taken.

(H) This is called the bond of *Nisi* in some Copies, and perhaps means, that they bound themselves to a forfeiture of their Estates, *Nisi*, unless they continued faithful to the King. What other meaning it may have must be left uncertain.

19th.

culd, and that Day no othir Concluſion was taken. A. D.

19th. *Item*, The ſeyd Sir *Richard* ſent to the ſeyd Erle and Councill the Ooth by him deviſed; wherupon the ſeyd Erle and Councill made many grete Queſtions and Doubtes, and at Aftirnoon the ſeyd Sir *Richard* went in Perſon to the ſeyd Erle and Councill, and had Communication with theme upon the ſame, and that Day ſouche grete delays wer made by the ſeyd Erle and his Councill, that they wer not fully at a Point of Concluſion upon the ſaid Ooth, and ſuch Bonds as ſhuld be made in that behaulf. 1488.

20th. *Item*, *Sunday*, the ſeyd Erle and Council agreed to be Sworne upon the holy Sacrament to be the King's true liege Men from thence forth, after the Tenour of ſouch Ooth as was agreed betweine the ſeyd Sir *Richard* and the ſeyd Erle and Lordes; whych Ooth the ſame Erle and Lordes graunted to certifie unto the Kings Grace under ther Seals, and offerid then to have be Sworn that Day at Aftirnoon; wherunto the ſeyd Sir *Richard* wuld in no wiſe agree for many cauſes, but wuld have theme to be Sworn on the Forenoon; and that a Chaplain of his own ſhuld Conſecrate the ſame Hoſt, on whych the ſeyd Erle and Lordes ſhuld be Sworn; and ſo diferred the taking of their Ooths unto the next Daye; and this Day at Night the Threaſorer of *Irlaund*, and the Lord of *Gormanſton* ſupped with Sir *Richard Edgecomb*.

21d. *Item*, The ſeyd Sir *Richard* at the Deſire of the ſeyd Erle went to the Monaſtry of St. *Thomas* the Martyr, where the Lords and Councill were aſſemblide, and ther in a great Chambir callid the King's Chambir, the ſeyd Sir *Richard* took Homage, firſt of the ſeyd Erle, and aftir that of othir Lordes, whoſe Names be written herafter in the Boke; and this done, the ſeyd Erle went into a Chambir, wher the ſeyd Sir *Richard*'s Chaplain was at Maſſe; and in the Maſſe Time the ſaid Erle was Shriven and aſſoiled from the Curſe that he ſtood in by the Virtue of the Pope's Bull, and befor the Agnus of the ſeyd Maſſe, the Hoſt devided into thre Partes, the Prieſt turned him from the Altar, holding the ſeyd thre Parts of the Hoſt upon the Patten, and ther in the preſenſe of many Perſons, the ſeyd Erle holding his right Hand ovir the holy Hoſt, made his ſolemn Ooth of Ligeance unto our Soverain Lord Kyng *Henry* the 7th, in ſouch form as was afor Deviſed; and in likewiſe the Buſhopps and Lordes, as appearith herafter, made like Ooth; and that done, and the Maſſe endid, the ſeyd Erle, with the ſeyd Sir *Richard*, Biſhops, and Lordes, went into the Church of the ſaid Monaſtry, and in the Choir therof the Archbuſhopp of *Dublyn* began, *Te Deum*, and the Choir with the Organs ſung it up ſolempnly; and at that tyme all the Bells in the Church rung. This done, the Erle, and mooſt part of the ſeyd Lordes went home wyth the ſeyd Sir *Richard* into his Lodging, and dined with hym, and had right gret Cheer; and the ſeyd Sir *Richard* at the makyng of the ſeyd Erle's Homage, put a Collar of the King's Livery about the ſeyd Erle's Neek, whych he wore throughout the ſeyd Citty of *Dublyn*, both outward and homeward.

22. *Item*, The ſeyd Sir *Richard* went about nine of the Bell in the Morning to the Guild Hall within the City of *Dublyn*, wher the Mayor, Baylifs, and Comminalty of the ſame were aſſemblid; and ther the ſeyd Sir *Richard* made them to be Sworn unto the Kyngs Grace upon the holy Evangeliſt, according to ſouche form as they have certified unto the Kyngs ſeyd Grace, undir ther common Seal.

23. *Item*. The ſeyd Sir *Richard* about eight of the Bell went to the Erle of *Kildare* to a Place of Canons callid *All-Hallows* without *Dublyn*, and ther had long Communication with him and his Councill; and that Day at aftir Dinner, the ſeyd Sir *Richard* Rode to *Droghedah* twenty-four Miles thenſe.

24. *Item*, The ſeyd Sir *Richard* took fealty of the Mayor, and all the Town of *Droghedah* in the Guild Hall of the ſame, and tooke of theme ſureties for their good abearing towards the Kyngs Grace and his Heirs; and that done he deliverid to theme the Kings Lettres of Pardon undir his gret Seal, and lay all that Day within the Town, and had right good Cheer.

25. *Item*, The ſeyd Sir *Richard* Rode to *Trim* to Dinner, and ther at aftir Noon tooke fealty of the Portrefe, Burgeſſes, and comminalty of the ſeyd Town, and

A. D. 1488. alſoo did take that ſame Day both Homage and fealty of divers, as appearith heraftir in this Boke.

26. *Item*, The ſeyd Sir *Richard* came agen to *Dublyn* to his lodging in the *Black Fryers*.

27. *Item*, *Sunday* the ſeyd Sir *Richard* Dined with the Recorder of *Dublyn*, and had a gret Dinner, with gret Cheer, and there Dined alſo the Arch Bulhopp of *Dublyn*.

28. *Item*, The ſeyd Sir *Richard* lay ſtill at *Dublyn*, abiding the coming of the Erle of *Kildare*, and of the Lordes, to have their Lettres and report unto the King's Grace, and alſo to receave of the ſaid Erle his Certificate unto the Kings Grace upon his Ooth, and the Obligation of him and his ſureties; for the ſaid Sir *Richard* wuld in no Wiſe deliver to the Erle his Pardon, untill the time he had deliverid the forſaid Certificate and Obligation.

29. *Item*, The ſeyd Erle of *Kildare*, and the Lordes Spiritual and Temporal came to a Priory without *Dublyn*, callid *All-Hallows*; to whom the ſeyd Sir *Richard* came, and had with theme long Communication; and the ſeyd Sir *Richard* underſtandyng, that certen Perſons, which were Noted to be the chief Cauſes of the gret Rebellion late committed in *Irlaund*, becauſe the Kings Grace had ſent thither ther Pardons, ſett little by their heinous offences, and therfor the ſeyd Sir *Richard* hitherto refuſed for that Cauſe to take either Homage or fealty of Juſtice *Plunket*, and of the Prior of *Kilmainham*, who were ſpecially noted amongſt all others chef cauſes of the ſeyd Rebellion; and gret inſtaunce was made by the ſeyd Erle and Lordes, that the ſeyd Sir *Richard* ſhuld accept theme unto the Kings Grace, whych in no wiſe he wuld graunt unto; and that Day both the Erle and the ſeyd Sir *Richard*, with many othir Lordes and Gentilmen Dined with *Walter Yvers*, and had a gret Dinner; and the ſeyd Day at Aftirnoon, both the ſeyd Erle, and the ſeyd Sir *Richard*, with Dyvers Lordes Spiritual, and Temporal, met togither at St. *Mary*'s Abby without *Dublyn*; and ther the ſeyd Sir *Richard* took fealty and Homage for the Kyng of diverſe Gentilmen; and this Day the Archbuſhopp of *Ardmacan* came to *Dublyn*, and came to the ſeyd Sir *Richard* into his Lodging, and made both his fealty and Homage.

30. *Item*, Both the Erle and the ſeyd Sir *Richard*, and the Lordes Spiritual and Temporal met at a Church callid our Lady of the Dames in *Dublyn*; and ther great inſtaunce was made agen to the ſeyd Sir *Richard* to accept and take the ſaid Juſtice *Plunket*, and the ſaid Prior of *Kilmainham* to the Kings Grace, and that they mought have their Pardons in likewiſe as othir had, foraſmooch as the Kyng had grantid Pardon generally to every Man. The ſaid Sir *Richard* anſwerid unto theme with right ſharp words, and ſaid, that he knew better what the Kings Grace had commaunded him to do, and what his inſtructions were, than any of theme did; and gave with a Manfull Spirit unto the ſeyd Juſtice *Plunket*, and Prior, fearful and Terrible words, inſoemuch that both the ſeyd Erle and Lordes wuld give no anſwear therunto, but kept their Peace; and aftir the great Ire paſſid, the Erle and Lordes laboured with ſouch fair means, and made ſuch profers, that the ſeyd Sir *Richard* ws agreed to take the ſeyd Juſtice *Plunket* to the Kyngs Grace; and ſoe he did, and took his Homage and fealty upon the Sacrament; but in no wiſe he wuld axcept or take the ſeyd Prior of *Kilmainham* to the Kyng's Grace, and ere that he departid unto his Lodging, he took with hym divers Judges and othir Noblemen, and went into the Caſtle of *Dublyn*, and there put in Poſſeſſion *Richard Archiboll*, the King's Servaunt, into the Office of the Conſtable of the ſeyd Caſtle, which the Kings Grace had given unto him by his Lettres Patent; from the which Office the ſaid Prior of *Kilmainham* had wrongfully kept the ſaid *Richard* by the ſpace of two Yeres and more, and ere then he departid out of the ſeyd Church of *Dames*, the ſeyd Erle of *Kildare* deliverid to the ſeyd Sir *Richard* both his Certificate upon his Ooth undir the Seal of his Arms, as the Ohligation of his ſureties; and ther the ſeyd Sir *Richard* in the preſenſe of all the Lordes deliverid unto him the Kings Pardon under his Gret Seal in the preſence of all the Lordes, and ther tooke his leave of the ſeyd Erle and Lords Spiritual and Temporall; and that Day after Dinner the ſeyd Sir *Richard* departid out of *Dublyn* to a Place called *Dalcay*, ſix Miles from *Dublyn*; where his Ships lay; and the Archbuſhopp of *Dublyn*, Juſtice *Bermingham*, and

and the Recorder of *Dublin*, with many othir Nobles, brought him thither; and that Night he took his skip, and ther lay at Road all Night; becauſe the Wind was contrarye to him; and the skips lay in ſuch a Road, that he culd not get them out without Perill. A. D. 1488.

31. *Item*, The skips were gotten out of the ſeyd Road; and becauſe the Wind was contraryous he culd make no Sail, and that Night he lay beſide a place callid *Houth*. *Aug*. 1. *Item*, The Wind being ſtill contraryous the ſeyd Sir *Richard* cauſid the Maſter and Mariners to take Sayle, and traverſed in the Sea till it was about four of the Clock in the Aftirnoon, and the Wind began to riſe, being ſtill contraryous; ſo that he was fayne to retorn agen to a Road callid *Lambay*, about an Iſland ten Miles from *Dublyn*, and there lay all Night.

2. *Item*, Such an huge and gret Tempeſt roſe that Day no Sayle might be made the Wind being ſtill contraryous.

3. *Item*, The aforſaid Tempeſt dured ſtill, and at aftirnoon that Day the Wind began to come large; but it Blew ſo much, and the Coaſts were ſo Jepardous of Sands and Rocks, that that Night the Mariners durſt not Jeoparde to take the Sea, but lay ſtill at Anchor about the ſeyd Iſle, and ther he and his company vowed gret Pilgrimages that God wuld ceaſe the Tempeſt, and ſend a fair and large wind.

5. *Item*, *Tueſday* the ſeyd Sir *Richard* made Sail, and ſailed a *Kennyng* (H) more into the Sea, and the Wind began to come ſo contraryous, and ſo many gret dangers were on every ſide, that he was fayne to go agen to the ſeyd Iſle of *Lambay*; and that Day at Aftirnoon the Wind began to come large, and incontinent the ſeyd Sir *Richard* cauſed Sail to be made, and all that aftirnoon ſailed in his way, and at Night the Wind calmed, and came agen contraryous, therfore came to an Anchor in the open Sea, and there lay all Night.

6. *Item*, The Wind being contraryous, Sir *Richard* cauſid the Maſter and Marriners to Traverſe in the Sea Homeward; and with gret Pain that Day came againſt a Rock called, *Tulskerd*, and ther lay at Anchor all that Night in the open Sea; and the Wind Blew right ſore, and was right troublous Weather.

7. *Item*, The Wind came reaſonably large; and that Day the ſeyd Sir *Richard* ſayled till he came open uppon St. *Ives* in *Cornwall*; and becauſe the Wind fell open, the Maſter and Marriners durſt not adventure to paſs by the gret and perillous Jeopardies at the Lands end; and therfore all that Night they traverſed in the Sea, and that Night many ſudden ſhowers and Winds fell.

8. *Item*, The Wind and the Sea being troublous, Sir *Richard* and his Skips came into the haven of *Fowey*, and there he Landid, and went on Pilgrimage to a Chappell of St *Saviour*; and that Night all his company Landid.

Here enſueth the Manner of an Ooth that ſome Perſons in Irlaund *have made; and alſoo the Names of all ſouch Perſons as have made their Ooths of Allegiance unto the Kyng our Soveraigne Lord* Henry VII. *befor Sir* Richard Edgecombe *Knight, ſent eſpecially by the King's Highneſs into his Lond of* Irlaund.

I *Thomas*, Lord of *Barre*, beſide the Town of *Kenſale*, promit and bind me by theſe preſents, that from henſeforwards I ſhall be true and faithfull Liegeman and Subget, and true Faith ſhall bere untoo the moſt Mighty Chriſtian Prince *Henry* VII. by the Grace of God, Kyng of *Englond*, and of *France*, and Lord of *Irlaund*, my natural liege Lord, and to the Heirs of his Body coming. And I ſhall nether aſſent nor favour privily ne apertly any Thing that may be contrary to the wele of my Soveraigne Lord, nor give Aid or Aſſiſtaunce to any Perſon or Perſons being Enemies to my ſaid Soveraign Lord, or ſtanding out of his Grace and Favour; but I ſhall to the uttermoſt of my Power let and indeavour to Subdue theme. Alſo if it ſhall Fortune herafter me to know any Thing that might be contrary to the Wele and Honour of my ſeyd Soveraigne Lord, or his ſeyd Heirs, I ſhall to the uttermoſt of my Power indeavour me to lett it, or ſhall without delay ſhew it to my ſeyd Soveraigne Lord, or his Heirs, or ſouch of his or ther Councill

(H) *Kennyng* ſignifies as far as a Man can ſee, from the *Saxon Kenn*, or *Cunn* to perceive.

A. D. 1488. cill as I know well will ſhew it to theme. And furthermore I ſhall utterlie take the party of my ſeyd Soveraigne Lord and his ſeyd Heirs, and live and die in his and their Quarrells againſt all theme that will Attempt the contrary; ſo help me GOD, and his Saints, and theſe holy Evangelie's. In Witneſs wherof to this my ſolemn Ooth I have ſubſcribed my Name with my own Hand at the Town of *Kenſale* in *Irlaund* twenty ſeventh Day of *June* the third Yere of the Reign of my Soveraigne Lord befor rehearſed.

THOMAS BARRE.

Item, The 28. of the ſeyd Month of *June James* Lord *Courſy* in the Church of St. *Meltoke* in *Kenſale* made as well his Ooth of Homage, as his Ligeance and Fealty for his Baronage of *Kenſale*, and ſubſcribed his Name.

JAMES LORD COURSY.

Jeffrye Gallwaye
Edmond Roche
Patrick Gallwaye
Davy Martell
Herry Power
Richard Roche
Edmund Martell
Thomas Martell
Thomas Boteler
Richard Ronan
John Roche
John Barry Moriche
John Yong
Moeth Dowle
Morys O-Kine
Thomas Coppner
William Roche
Robert Martell
Richard Coppner
Richard Dewenys
Thomas Galwan
John Bleyd
Davy Seyne
Edmund Martell
Richard Apower
Philip Gernon
Thomas Gayne

Memorandum, the aforſaid 28th of *June* all theſe perſons above written made their Ooths of Ligeance.

Moris Power
Richard Power
Denis Redyggan
Laurence Tobbyn
John Dale
Jordan Caton
Maurice Tobbyn
Andrew Roche
Richard Roche
Patrick Kerne
John Croude
William Walſhe

All theſe Perſons be of *Kenſale*.

Item. The ſame Day *German Sullivan*, Son in Law to *Ederſcole*, and all his Men, were Sworn at *Kenſale*.

Memorandum. The twenty-firſt Day of *July* the third Yere of our ſoveraign Lord King *Henry* the VII. *Gerald*, Erle of *Kildare*, made as well his homage as his Fealty and Ooth of Ligeance before Sir *Richard Edgecombe* Knight, ſufficiently authorized therunto by our ſaid ſovereign Lord, in a Chambir called the Kings Chambir, within the Monaſtery of St. *Thomas* the Martyr beſide *Dublyn*. Jur:

Item, The ſame Day, and at the ſame place, *Walter* the Archbuſhopp of *Dublyn* ſuper Sacramentum made his Homage and fealty.—Jur.

Item, The ſame Day and place *John* Biſhop of *Meath* ſuper ſacramentum, Jur.

Item, The ſame Day and place *Edmond* Biſhop of *Kildare* ſuper Sacramentum. Jur.

Item, *Roland Euſtace*, Threaſorer of *Irlaund*, and Lord of *Portleſter*, Homage.

Item, *Robert Preſton*, Vicunt *Gormanſton*, Super Sacramentum, *Jur.*

Item, *John* Abbot of the Monaſtery of St. *Thomas* Martyr, Super Sacramentum, *Jur.*

Item, *Walter* Abbot of *St. Maries* beſide *Dublin*, Super Sacramentum *Jur.*

Item, *James*, Prior of *Holm-Patrick*, Homage.

Item, *James Fleming*, Baron of *Slane*, Super Sacramentum, *Jur.*

Item,

Item, *Nicholas*, Lord *Houth*, *ſuper Sacramentum*, *Jur.*
Item, *Chriſtoper Barnewell*, Lord of *Trimleſton*, *ſuper Sacramentum*, *Jur.*
Item, Sir *John Plunket*, Lord of *Dunſane*, *ſuper Sacramentum*, *Jur.*
Item, *Philip Bermingham* Squire, chefe Juſtice, Homage.
Item, *Chriſtopher Bellew*, of *Bellew's-Town*, Squire, Homage and fealty, *ſuper Sacramentum*, *Jur.*
Item, *Patrick Bermingham* of *Baldungan*, Homage.
Item, *John* Archbuſhopp, late Archbuſhopp of *Dublyn*, (I) Homage.

July, 28.

John Nangle, Baron of the *Navan*, made booth Homage and Fealty within the Black Fryers of *Dublyn*.

July, 29.

Octavianus, Archbuſhopp of *Armagh*, and Primate of all *Irlaund*, within the Black Fryers at *Divelin* made booth his Homage and Fealty.
Item, The ſame Day *John Gernon* of *Killinarolly* Squyre made booth his Homage and Fealty.
Item, *Philip Bermingham* Chefe Juſtice made his Fealty.
Item, *Thomas Cuſack*, Recorder of *Divelin*, at the ſaid Black Fryers made his Homage and Fealty.
Item, *Peter Talbot* Knight, Lord of *Malahide*, at thr Monaſtery of our *Lady St. Mary* beſide *Divelin* made booth his Homage and Fealty.
Item, The ſame Day and Place, Mr. *Darcy* of *Platen*, *fecit fidelitatem & Homagium.*
Item, The ſame Day, *William St. Laurence fecit fidelitatem.*

July 30*th.*

Item, *Thomas Dowdall*, Maſtir of the Rolls at *Divelin*, made his Fidelity and Ooth of Homage.
Item, *Barnaby Barnwell* made his Fealty and Ooth of Homage.
Item, The ſame Day *Thomas Plunkett*, Chief Juſtice of the Common Pleas, at the *Black Fryers*, made booth Homage and Fealty, ſworn on the Holy Sacrament.

Here followith the Ooth that in Concluſion the Erle of Kildare, *and all the Lordes Spiritual and Temporal, with the Mayors, and other Governours of* Irlaund, *made untoo the King's Grace.*

I *Gerald*, Erle of *Kildare*, promit and oblige me, that from henſefourth I ſhall be true faithfull and oyeyſaunt Liegeman and Subget untoo the mooſt highand mooſt mighty Chriſtian Prynce, my natural and right wiſe Soveraine Lord, Kyng *Henry* the VIIth, and by the Grace of God, Kyng of *Englaund* and of *France*, and Lord of *Irlaund*, and to his Heirs of his Body comyng, Kyngs of *Englaund*.

Item, I ſhall nevir ayd, aſſiſt, or favour any of my ſeyd Soveraign Lord's Rebells or Traytors, or any that I may know of his Subgets doing contrary to their Allegiaunce, touching the King's Perſon or his Crown; nor I ſhall nevir aſſiſt ne Favour Privily ne apertly any thyng that may be contrary to the Weal, Honour, or Surety of my ſeyd Soverain Lord, or hys Heirs, Kyngs of *Englaund*, in things concernyng the Conſervation of his mooſt noble Perſon, and Eſtate Royall. But yf it ſhall Fortune me at any tyme to know any thyng that may be to the Hurt, Diſhonour, or Diſpleaſur of his Highnes, or any of his ſeyd Heirs, Kyngs of *Englaund* contrary to mine Allegiaunce, I ſhall to the beſt and uttermooſt of my Power reſiſt and let it. And ovir that, I ſhall, aſſoon as I can or may ſhew, or doe the ſame to be ſhewed untoo his ſeyd Highneſs or his Heirs Kyngs of *Englaund*, or his or their Counſells.

Item, I ſhall ſerve my ſeyd Sovereign Lord, and all his ſeyd Heirs, Kyngs of *Englaund*, in all their Titles to the Crown of *Englaund* and *France*, and Lordſhip of *Irlaund*, and in all his and their Titles and Quarrells concerning the Crown, live and die with hym and theme agenſt all Earthly Creatures, and his and their lawful Commaundments truly and faithfully obey obſerve and accompliſh, to the uttmooſt of my Power.

(I) This Archbiſhop was *John Walton*, who being blind reſigned the See of *Dublin* in 1484, yet retained the Title.

A. D. 1488. *Item*, If any Meſſingers or other Perſons of what Eſtate, Degree or Condition they be, be ſent from the Dutcheſſe of *Bourgon*, or from any oother with Letters or Meſſages to me, or to any othir that I may have Knowledge of to pervert me or theme from mine or their Allegiaunce, and Obeyſaunce, or cauſe Commotion or Rebellion amoongſt the King's Subgets to be renovelled, or if any Perſon inhabiting within *Irlaund* being the Kyng's Subget or Stranger reſorting to the ſeyd Lond, uſe ſeditious or unfitting Language concerning the Kyng's Perſon and Honor, I ſhall, aſſoon as it ſhall come to my Knowledge, put me in full *Devor* to take, or do to be takin, that Perſon or Perſons ſo, as is aboveſaid, bringing Letters or Meſſages exciting new Commotion or Rebellion, or ſowing ſeditious or unfitting Language, and as mouch as in me is, doe them to be punyſhed aftir ther Demerits, accordyng to the Law, or elſe ſend him or theme with their Letters or Words untoo the Kyng's Grace.

Item, I ſhall not let, ne cauſe to be letted, from this Day forwards the Execution and Declaration of the great Cenſures of Holy Church to be done agenſt any Perſon of what Eſtate, Degree, or Condition he be, by any Archbuſhopp, Buſhopp, Prior, Parſon, Vicar, or any othir Curate or Prieſt, in any open Place or Church within the King's Londe of *Irlaund*, gyven by the Authority of our Holy Father Pope *Innocent* the VIIIth, that now is, agenſt all theme of the King's Subgets, that letten or trouble our ſeyd Sovereign Lord King *Henry* the VIIth, in hys Title to the Crown of *Englaund*, and Lordſhipp of *Irlaund*, or cauſe any Commotion or Rebellion agenſt the ſame, or in anv wiſe ſupported or comforted any Traytors or Rebells that intendid the Deſtruction of his mooſt noble Perſon, or Subverſion of his ſeyd Realme of *Englaund*, and Lordſhipp of *Irlaund*, but the ſame Execution and Declaration of the ſaid Cenſures by my Power ſhall ayd and aſſiſt, and cauſe to be done, as mouch as in me is, as often as I ſhall be on the behaulf of our ſeyd Sovereign Lord required; or otherwiſe I ſhall or may have ſufficient Matter or Cauſe lawful. The ſame Execution to be done without Fraud or Mal-engine: So help me this holy Sacrament of God's Body, in form of Bread here preſent, to my Salvation or Damnation.

Iſta Clauſula pro Spiritualibus perſonis.

Item, I ſhall from this Day fourth, as oft as I ſhall be lawfully required on the behaulf of our ſeyd Sovereign Lord to execute the Cenſures of the Church, by the Authority of our Holy Fathir the Pope *Innocent* the VIIIth, that now is, and by his Bull given undir Lead, agenſt all thoſe of his Subgets, of what Dignity, Degree, State or Condition he be of, that letteth or troubleth our ſeyd Sovereigne Lord, or his Title of the Crown of *Englaund*, and Lordſhip of *Irlaund*, or cauſith Commotion or Rebellion agenſt the ſame, or aydeth, ſupporteth or comforteth any of hys Traytors or Rebels, that intendeth the Deſtruction of his mooſt noble Perſon, or Subverſion of his ſeyd Realm of *Englaund*, or Lordſhip of *Irlaund*, the ſame Sentence with all Solempnity therunto belonging within any Church of my Juriſdiction openly and ſolempnly execute and declare the ſame Cenſures upon and agenſt all tranſgreſſors of the ſame Bull, or cauſe to be executed and declarid; ſo that the Cauſe why be untoo me notarie, or othirwiſe lawfully in the behaulf of our ſeyd Sovereigne, or his Heirs, Kings of *Englaund* ſhewid and provid, not letting or ſparing ſoe for to doo for Love, nor Dread, Hatred, Envy, or Enmity of Lordſhip, ne for any othir Cauſe. So help me this Holy Sacrament of God's Body in form of Bread here preſent to my Salvation or Damnation. *Salvo ordine Epiſcopali.*

A

BREVIAT

Of the GETTING of

IRLAND,

And of the DECAIE of the ſame.

Made by *Patrick Finglas* Squire, Chief Baron of the Exchequer in K. *Henry* the VIIIth's Time.

THE Londe of *Irland* of ould Tyme had five Kyngs, which devided all the Londe into five Porcions, that is to ſey, *Leinſter*, conteyning five Counties, that is to ſey, the Countyes of *Dublyn*, *Kyldare*, *Katherlough*, *Weixford*, and *Kilkenny*. *Item*, Two Porcions in *Mounſter*, one by Sowth the Ryver of *Shenyne*, from *Waterfort* unto *Lymerick*, conteyning five Conntyes, that is to ſeye, the Countys of *Waterfort*, *Cork*, *Kerry*, *Tipperary* and *Lymerick* (A).

(A) A ſuperficial Reader may, at firſt ſight, think this a very ſcanty Account of the Counties of this Country. But *Ireland* has received great alterations in that particular ſince Baron *Finglas* wrote. Indeed, he omits to enumerate *Louth* among the Counties of *Leinſter*, which was within the *Engliſh* Pale, and erected by King *John*. Yet this is not to be imputed to him as an Error in Underſtanding; ſince then, and even by ſome now, all the Country that lay North of the River *Boyn* was reckoned within the Province of *Ulſter*. Why he leaves out *Meath* (comprehending both *Eaſt* and *Weſt Meath*) which was one of King *John*'s old erection, is not ſo eaſy to be accounted for; unleſs, as he ſets out with a diſcourſe on old *Ireland*, he treats of *Meath*, as a Province by it ſelf. *Weſt-Meath* was not ſeparated from *Meath*, and made a diſtinct County by itſelf till the 34th of *Henry* VIIIth. *Longford* was made a County in 1565, the *King*'s and *Queen*'s Counties in the Reign of *Philip* and *Mary*, and *Wicklow* in the Reign of King *James* I. All theſe changes happening ſince our Author's Death, he could not take Notice of them. The ſame may be ſaid of the County of *Clare*, which he has omitted in his Diſtribution of *Munſter*; becauſe it was made a County long after his Death, namely in 1565, by Sir *Henry Sydney*; and though it was antiently a Part of *Munſter*, and called *Tuadmuin*, *Thomond*, or *North-Munſter*, yet, upon diſtributing *Conaught* into Shires, it was appropriated to that Province, though afterwards re-annexed to *Munſter* in 1602. Our Author calls it *O-Bryen*'s Country, as it really was, and he would have choſen to have called it the County of *Clare*, had it been ſuch in his time. He ſays, that *Connaught* and *Ulſter* contain divers Counties, but he names none of them. It is certain there were ſeveral antient Counties in theſe two Provinces different from thoſe now known; for which ſee the *Antiquities of Ireland*, Chap. V.

Item,

Item, Th'other Porcion of *Mounſter* is by the Weſt the River of *Sheryne*, called *O-Bryen*'s Country.

Item, Anothir Porcion, *Connaught*, conteyning divers Countys.

Item, Anothir Porcion, *Ulſter*, conteyning divers Countys.

Item, The chiefe of the five Kyngs, called *Monarcha*, kept the County of *Myeth* with himſelf *ad menſam*.

Item, The mooſt Parte of *Leinſter*, *South-Mounſter*, *Connaught*, *Myeth*, and *Ulſter*, was conquered by Kyng *Henry Fitz-Empreſſe*, and by ſouch Lordes and Gentilmen that came unto *Irland* by his Licence and Commaundement.

Item, The cheife of the gettyng and conqueryng of *Leinſter* under King *Henry Fitz-Empreſſe*, was *Richard*, Erle of *Strongbowe*, whoe marryed *Mc. Morough*'s Daughter, with whome, as well by the ſeyd *Mc. Morough*'s Gifft, as by Conqueſt, he had all *Leinſter*, and reduced it to good Order and Obedience of the Kyng's Lawes, and enjoyed it eight Yeres dureing the ſeyd *Mc. Morough*'s Life, and ſix Yeres aftir dureing hys owne Life (B).

Item, The ſeyd Erle died fourteen Yeres aftir the Conqueſt, and had Iſſue one Daughter, whome Kyng *Henry Fitz-Empreſſe* tooke unto *England*, and marryed hir unto *William* Erle *Marſhall*; which Erle *Marſhall* came unto *Irland*, and enjoyed all *Leinſter* in Peace ſyxty Yeres (C) after the Conqueſt, and left all the ſame obedient to the Kyng's Lawes at his Death, except certen of the Blood and Name of *Mc. Moroughees*, which by Sufferaunce of the ſeyd Erle, for Allyance of ther Wives, were dwelling under tribute in the County of *Katherlough*, as it were a Barony, in a Place called *Idrone* (D).

Item, The ſeyd Erle *Marſhall* had Iſſue by the Erle *Strongbowe*'s Daughter five Sonnes and five Daughters, and died.

Item, The ſeyd five Sonnes were Erles and Lordes of *Leinſter*, every of theme aftir othir, and ruled all *Leinſter* in Peace and Proſperitie, obedient to the Kyng's Lawes, dureing all their Lives, which continued to Kyng *Edward* the Firſt, his Days (E), and dyed all without Iſſue Males of their Bodys Lawfully begottin.

Item, All the aforſeyd five Daughters dureing the Life of ther Father and Brethren were all marryed in *England* to Lordes, whoe aftir the Death of their Brethren made Partition betwixt theme of all *Leinſter* in Fourme followinge: theeldeſt had the County of *Katherlogh*, the ſecund the County of *Weixford*, the third the County of *Kilkenny* and the fourth the County of *Kildare*; the fifth had the Mannor of *Donnemauſe* in *Leix*, with othir certene Londes in the County of *Kildare*.

Item, The aforſeyd Lordes, Husbands to the ſeyd Ladys, haveing grete Poſſeſſions in *England* of their owne, regarded little the defence of ther Londs in *Irland*; but tooke the Profitts of the ſame for a while, as they culd, and ſome of theme never ſaw *Irland*; and when ther Revenues of the ſame begann to decay, then he that had *Donnamauſe* in *Leix* retained an *Iriſhman*, one of the *Moores* to be his Captaine of Warr in *Leix*, in defence agenſt *Iriſhmen* upon that Borders.

Item, The othir twoo Lordes that had *Katherlough* and *Weixford*, reteyned oone of the *Kevennaghes*, that remained in *Idrone*, to be Captaine of Warr for ther defence, and tooke no Regaurd to dwell themeſelves; ſo that within twenty Yeres aftir or therabouts, in the beginning of Kyng *Edward* the IId hys reign, the ſeyd *Moore*, that was Captain of *Leix*, kept that Portion as his own, and called himſelf *O-Moore*, and the ſeyd Captaine of the *Kavenaghes* kept a grete Porcion of the County of

(B) This is a groſs Miſtake in the Baron. For *Mc. Morough* enjoyed *Leinſter* during his own Life, and died in the *Winter* of 1171 (as we learn from his Secretary, *Maurice Regan*) the Year after the Earls Marriage with his Daughter. Nor did the Earl ſurvive *Mc. Murrough* more than five or ſix Years; and he was ſo far from living fourteen Years after the Conqueſt in 1172, that he died four Years after in 1176, or at moſt in 1177.

(C) He means *William* Earl *Marſhall* the younger, who died in 1231; for his Father, the elder Earl *Marſhall*, died in 1219. The *Mc. Muroughs* here mentioned muſt be deſcendants by the illegitimate Line from *Daniel Kevenagh*. See before, p. 12, Note G.

(D) *Yepin* in the College Copy, but erroneouſly.

(E) *Anſelm*, the youngeſt of the Sons of *William* Earl *Marſhall* the elder, died without Iſſue (all his Brothers being before dead without Iſſue) in 1245 *Anno* 30th *Hen.* III.

Katherlough

Katherlough and *Weixford*, wherin he was Captaine, as his own, and callid hymſelf *Mc. Morough*. And ſoe within a little ſpace aftir he the ſeyd *Mc. Morough* grewe in ſtrength, raiſed up the *Byrnes* and *Tobills* in his aide; ſoe that hitherto they have keped all the Countrey betwixt *Katherlough* and the Eaſt Seas, as their owne; which is thirty Miles and more; and ſoo began the decaie of *Leinſter*.

Item, The Succeſſours of the ſeyd *Mc. Morough*, beinge in grete ſtrength in the later end of Kyng *Edward* the III. his Dayes, the Kyng gave him Wages eighty Marks Yerely out of the Exchequer.

Item, Yt is to be conſidered, and true yt is, that in everie of the ſeyd five Porcions, that was conquerid by Kyng *Henry Fitz-Empreſſe*, and ſouche Lordes and Gentilmen as came wyth hym into *Irlaund*, and by his Licence and Commaundment, left undir Tribut certen *Iriſhmen* of the principall Blood of *Iriſh* Nacion, that were befor the Conqueſt Inhabitaunts within everie of the ſeyd Porcions; as in *Leinſter*, the *Kavennaghs*, of the Blood of *Mc. Morough*, ſome time Kyng of the ſame; in South *Mounſter*, the *Mc. Cartyes*, of the Blood of the *Cartyes*, ſome tyme Kyngs of *Corke*; in th' other Porcion of *Mounſter*, by Weſt the River of *Shenyne*, where *O-Brien* is, which (as I read) was never conquerid in obedience to the Kyng's Laws, *O-Brien*, and his Blood, have contynued there ſtill; which *O-Brien* gave Tribut to Kyng *Henry Fitz-Empreſs*, and to his Heirs, by the ſpace of one Hundreth Yeres; and the Lorde *Gilbert de Clare*, Erle of *Glowceſter* had one of the beſt Mannors in the ſeyd *O-Brien*'s Countrie, and dwellid in the ſame; and in *Connaght* was left undir Tribut certen of the Blood of *O-Connor*, ſome tyme Kynge of the ſame, certen of the *Kellys*, and othirs.

Item, In *Ulſter* were left undir Tribut certen of the *Neals*, of the Blood of the *O-Neale*, ſome tyme Kyng of the ſame, and othirs.

Item, In *Myeth*, were left certen of the Blood of *O-Melaghlin*, ſome tyme Kynge of the ſame, and divers othirs of *Iriſh* Nacions.

Item, All the ſeyd *Iriſhmen* have ever ſithence the Conqueſt had an Inclinatione to *Iriſh* rule, and order; waiting ever when *Engliſhmen* woold rebell, and digreſs from Obedience of Lawes; whych, more harm is, have fallen to ther purpoſe, as is herafter more plainely declarid.

Item, All the Sowth Porcione of *Mounſter*, betwixt *Waterfort* and *Lymericke*, which conteyneth five Counties, that is to ſey, the Counties of *Waterfort*, *Cork*, *Kierry*, *Tipperary*, and *Lymericke*, were conquerid by Kyng *Henry Fitz-Empreſs*, and ſouche noble Knights as inhabited the ſame, by his Grace's Licence and Commaundement, as the *Geraldines*, *Butlers*, *Barryes*, *Roches*, *Cogans*, with many othir Noblemen; whyche Countrie was *Engliſh* and obedient to the Kyng's Lawes, by the ſpace of one Hundreth and ſixty Yeres, as it appearith by the Kyng's Records.

Item, In Kyng *Edward* III. his Dayes, *Lionell* Duke of *Clarence*, beinge the Kyng's Lieutenant of *Irlaund*, perceaving not oonly the Lordes and Gentilmen of *Mounſter*, but alſoo in outher Countries begyning to incline to *Iriſh* Rule and Order, at a Parliament holdyn at *Kilkenny* made certen Statuts for the Comon-wealth, for the Preſervacion of *Engliſh* Order; whych, if they had bene kept, this Lond had bene obedient to the Kyng's Lawes hitherto.

Item, Theſe wer callid the Statuts of *Kilkenny*; wherof the firſt was, that noo Man ſhuld take *Coyne* ne *Livery* upon the Kyng's Subgets, which wuld deſtroy Hell, if that were uſid in the ſame.

Item, Anothir was, that noo *Engliſh* Subgets ſhuld make any Alliaunce by *Alterage* or *Foſtering*, wyth any of *Iriſh* Nacion.

Item, Anothir was, that noo Man of the Kyng's *Engliſh* Subgets poſſeſſed of Lands or Tenements ſhuld marry any Woman of *Iriſh* Nacion, nor noo Woman to marry a Man of *Iriſh* Nacion, upon Paine of forfeiture of all ther Landes and Tenements, with divers othir beneficiall Statuts for continuaunce of *Engliſh* Nacion.

Item, As longe as the aforſaid Statuts were keped the Londe was in good Proſperitie, and obeyed the Kyng's Lawes; but ſoon aftir the departur of the ſeyd Duke into *Englande*, the grete Lordes, as well of *Mounſter* as of *Leinſter*, then beinge

beinge in grete Wealth, and groweing intoo grete Name and Authoritie, as *John Fitz-Thomas*, then created Erle of *Kildare*, *James Butler*, then created Erle of *Ormonde*, and *Maurice Fitz-Thomas*, then created Erle of *Desmonde*, haveing Division amoonge themeselves, begann to make *alterage* with *Irishmen* for ther strength to resist othir; and disdainid to take Punishment of Knights, beinge the Kyng's Justices, or Deputys for the tyme; by reason of whyche Divisione the Erles of *Ormonde* and of *Desmond* by strengthes of *Irishmen* on boothe sides fought togither in Battayle in Kyng *Henry* the VIth's Days; in whyche Battayle all the good Men of the Towne of *Kilkenny*, with many othirs, wer slaine.

Item, Nevir sithence did the *Gerraldines* of *Mounster*, the *Butlers*, ne *Geraldines* of *Leinster* obediently obey the Kyng's Lawes in *Irlaund*; but continually allied themeselves with *Irishmen*, useing continually *Coyne* and *Livery*, wherby all the Londe is nowe of *Irish* Rule, except the little *English* Pale, within the Counties of *Dublyn* and *Myeth*, and *Uriell*, which passe not thirty or fourty Miles in compass.

Item, In the forsaid Mannere for the lacke of Punishment of the grete Lordes of *Mounster* by Ministracione of Justice, they by ther extortione of *Coyne* and *Livery*, and othir Abusions, have expelled all the *English* Freeholders and Inhabitaunts out of *Mounster*; so that in fiftie Yeres passid was none there obedient to the Kyng's Lawes, except Citties, and walled Townes; and soo this haith bene the Decaie of *Mounster*.

Item, The Countrie of *Myeth* was gyven by Kyng *Henry Fitz-Empresse* to Sir *Hugh de Lacy*, to hould of the Kyng by Knights Fees, whyche Sir *Hugh de Lacy* conquerid the same, and gave mouch of it to Lordes and Gentilmen to hould of hym: And as the seyd Sir *Hugh* was buildinge the Castle of *Dervath* (F), he was traiterously slaine by a Mason of his owne; and it is written in the Cronicles of *Irlaund*, *Quod ibi cessavit Conquestus*.

Item, The seyd Sir *Hugh* had Issue twoo Sons, Sir *Walter* and Sir *Hugh*; whych Sir *Hugh* was aftirwardes Erle of *Ulster*, as shall be declarid herafter.

Item, The seyd Sir *Walter* (G), had Issue twoe Daughters, and dyed; the elder was marryed to Sir *Theobald de Verdon*. th'other to *Geffry Geneville*, whyche made Pertition of all *Myeth* betwixt theymeselves; so as the Mannor of *Trym* was allotted to Sir *Geffry* of *Genevile*'s Porcion, to whome our Soveraigne, the Kynges Highness, is rightfull Heir.

Item, The Mannor of *Loghseudy*, in the County of *Westmyeth*, was allotted to Sir *Theobald Verdon*'s Porcion, who had noe Heirs, but Daughters, whych were marryed in *England* to the Lord *Furnival*, and othirs; who dwelled still in *England*, and tooke souche profits as they culd gett for a while, and send smale Defence for ther Londs in *Irlaund*; so as wythin few Yeres aftir, all their Porcions wer lost, except certen Mannors wythin the *English* Pale, whyche *Thomas*, Baron of *Slane*, and Sir *Robert Hollywood*. and Sir *John Cruse*, and Sir *John Bedlowe* purchased in Kyng *Richard* the Second's time. And this haithe bene the Decaie of half of *Myeth*, which did not obey the Kyng's Lawes this hundreth Years and more.

Item, As concernyng the Porcion of *Connaught*, *Gilbert de Clare*, Erle of *Glowcester*, whyche marryed the secunde Daughter of *William* Erle *Marshall*, Sir *William de Burke*, and Sir *William Bermingham Amery* undir Kyng *Henry Fitz-Empresse* wer the principall Conquerors of *Connaght*; who wyth ther Complices did inhabitt the same, and made it *English*, and obey the Kyng's Lawes, from *O-Brien* Country to *Sligoe*, in length above sixty Miles and more; whych continued soe in Prosperity fourty Yeres to King *Edward* the IIId his Dayes; the decaie wherof shall appere in the next Treatise of *Ulster*.

Item, Sir *John Coursey* under Kyng *Henry Fitz- Empresse* was the cheife Conqueror of *Ulster*; who about the gettinge of the same had seven Battlayles with *Irishmen*; wherof he wonne five, and lost two; nevertheless he gate it, and re-

(F) *i. e Durrogh*, antiently a Monastery in the County of *Westmeath*, now in the *King's County*. See *Usher*'s Primord p. 690, 691.

(G) *Hugh* in another Manuscript.

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ducid it to *Engliſh* Rule and Order; and continued ſoo about twenty Yeres, nnto ſouche Tyme as Kyng *John*, having hym in Diſpleaſur for certen evil reports (H) he ſhuld have made by the ſeyd Kyng *John*, wrote into *Irlaund* to Sir *Walter de Lacy*, and to his Brother Sir *Hugh*, to have the ſeyd Sir *John* takin, and ſent into *England* to Execution; wherfore the ſeyd Sir *Hugh de Lacy* went with an Hoſt intoo *Ulſter* and had Battayle wyth the ſeyd Sir *John* at *Downe*; in whych Battayle was many Slaine on booth Sides, and the ſeyd Sir *John* prevailed at that Tyme.

Item, The ſeyd Sir *Hugh* had made practiſe with certen of the ſeyd Sir *John Courſey*'s Men; ſoe as they promyſed to betray their Maſtir for Money; wherupon the good *Frydaye* next enſuing, the ſeyd Sir *Hugh* tooke the ſeyd Sir *John*, going in Pennance aboute the Church Yard of *Down*; and that doone, the ſeyd Sir *Hugh* paid the ſeyd Sir *John* his Men ſuch ſomes of Money as he promiſſed theme, and incontinently did Hang theme all for ther falſhood for betreyeing of ther Maſtir &c. (I).

Item, For the forſeyd Act, Kyng *John* gave unto the forſeyd Sir *Hugh* the Erledome of *Ulſter*, whoe enjoyed the ſame duryng hys Life, and had Iſſue one Daughter, and dyed.

Item, The ſeyd Sir *Hugh de Lacy*'s Daughter was marryed to Sir *Walter de Bourke*, Lorde of *Connaght*; which *Walter* was Erle of *Ulſter*, and Lorde of *Connaght*, and had theme booth, then being Obedient to the King his Lawes dureing his Life; and had a Son Sir *William de Bourke*, who enjoyed the ſeyd Erledome of *Ulſter* and Lordſhip of *Connaght* in Proſperitie duryng his Life, and had Iſſue Sir *Richard de Bourke*, who was Erle of *Ulſter* and Lorde of *Connaght*, and mought diſpend yerely by the ſame ten thouſande pounds Sterling, and above; which *Richard* had Iſſue *William* which *William*, had Iſſue but one Daughter, and was traiterouſly Slaine by his owne Men.

Item, the ſeyd *William* Erle of *Ulſter*'s Daughter and heire was marryed to *Lionell* Duke of *Clarence*, ſecund ſonne to Kyng *Edward* the third; who came into *Irlaund*, as it is aforſeyd, and was the Kyng's Lieutenant of the ſame, and had all *Ulſter* and *Connaght* in reſt and peace, Obedient to the Kyng his Lawes, as long as he tarryed in *Irlaund*, which was not very long.

Item, Aftir the departur of the Duke of *Clarence* into *England*, he leaving behind him ſmall Defence for his Londes in *Ulſter*, and leſs Defence for his Londes in *Connaght*, then in Kyng *Richard* the ſecund his Dayes certen Knights of the *Bourkes*, Bretheren and Kinſmen of the aforſeyd *William*, late Erle of *Ulſter*, who dureing their Lordes Life had the Rule of *Connaght*, in their Lorde's abſence, conſideryng themeſelves far from Puniſhment of the King's Lawes, and ther natural Lorde out of the Londe, uſurped that Countrey to themeſelves, making dayly Alliaunce and Frendſhipp with *Iriſhmen*, and fell to *Iriſh* Order, ſoe that from the Death of the ſeyd Duke of *Clarence*, his heir nevir aftir had any Revenues out of *Counaght* befor Kyng *Edward* the fourth his Dayes, who was very Heir to the forſeyd Erle of *Ulſter*, booth it and *Connaght* was all loſt; ſoe as at this Daye owr Souveraigne Lorde the King haith in effect no more Profitt out of all *Ulſter*, but the Mannor of *Carlingford*. And in this forſeyd Manner for faults of good Defence was the decaie of all *Connaght*, as of *Ulſter*.

Item, Conſidering that in the premiſſes the Mannir of getting and decaie of this Londe is ſomewhat ſhewid, wee muſt beſeech Allmightie God, that ſome Cauſes may be ſhewid to our Souveraigne Lorde the Kyng for *Reformacione* of the ſame.

Item, Some Men have the Opynion, that this Londe is harder to be reformid nowe, than it was to be conquerid at the furſte Conqueſt; conſideringe that *Iriſh-*

(H) The reaſons of the King's Diſpleaſure againſt Earl *Courcey* were the bold, though generous ſpeeches, which he caſt out againſt King *John*, in relation to the Murder of his Nephew *Arthur*, the right Heir to the Crown, which Earl *Courcy* ſuggeſted, was effected by the King's Command.

(I) *Hanmer* (p. 183.) tells this Story differently, and Alledges, that *Lacy* gave the Traitors a Paſſport to go into *England*, to ſeek for a Reward for their Service; butdeteſting their Treaſon, he provided them a Bark without Pilots or Seamen, that they were driven into the River of *Cork*, where they were apprehended, and ſent to *Lacy*, who forthwith hanged them.

men have more Hardineſs and Pollicie in Warr, and more Armes and Artillery than they had at the Conqueſt.

Item, This Opynion may be ſhortly anſwerid; for ſurely *Iriſhmen* have not ſouche Wiſdome ne Pollicie in Warr, but *Engliſhmen*, when they ſett themeſelves therunto, exceed theme far; and touchinge Harneyes and Artillery exceed theme too far; and as for hardineſs, I have ſeene the Experience, that in all my Days I never herd that a hundreth ſotemen ne Horſemen of *Iriſhmen* wuld abide to Fight with ſoe many *Engliſhmen*; which I report me to the Duke of *Norfolk*, and othir grete Captains, that have bene here, and knoweth the Experience of the ſame this Tyme.

Item, Beſydes all this, *Engliſhmen* have grete advantage to get this Londe now, whyche they had not at the Conqueſt; for at that Tyme, ther was not in all *Irlaund* out of City's five Caſtles, ne Piles, and nowe ther be five hundreth Caſtles and Piles.

Item, The four Saints, that is to ſey, St. *Patrick*, St. *Colombe*, St. *Braghane*, and St. *Moling*, which many hundreth Yeres agone made Prophecy, that *Engliſhmen* ſhuld have conquerid *Irlaund*; and ſaid, that the ſeyd *Engliſhmen* ſhuld keep the Londe in Proſperitie, as long as they ſhuld kepe ther own Lawes, and as ſoon as they ſhuld leave, and fall to *Iriſh* Order, then they ſhuld decay; the experience wherof is provid true; therfore, whenſoever our Souveraigne Lorde ſhall extend the Reformacione of *Irlaund*, he muſt Reduce the Lordes and Gentilmen of this Londe, whych be of *Engliſh* Nacion, to due Obedience of his Grace's Lawe's, which is very harde to doe, unleſs the Kyng with an Army repreſſe *Iriſhmen* upon the Borders, to contribute in a good conforming.

Item, Furſte, our Souveraigne Lorde the Kyng ſhuld extend his gracious Power, for the Reformacione of *Leinſter* which is the Key and highwaye for Reformacione of the Remanent; and it is ſituated in an Angle betwixt *Waterfort* and *Dublyn*, wherin no moe *Iriſhmen* dwell, but the *Kavenaghs*, of whom *Mac Morrogh* is Capitaine; whych cannot make Horſemen paſs two hundreth, and the *Byrnes*, and *Tobills*, which cannot make one hundreth Horſemen, beſides the *Iriſh* Inhabitaunts of ther Country, which be but naked Men, as *Kerne*, which wer not in this hundreth Yeres more feeble to be conquerid, than they are nowe.

Item, To Healpe herunto, the King haith on the one ſide of theyme the County of *Weixford*, wherin Dwell many good *Engliſhmen* Gentilmen, which wuld be very glad to aid therunto.

Item, Upon the othir ſide the Countys of *Kildare* and *Dublyn*.

Item, At the Weſt end of ther Country is the County of *Kilkenny*, and at the Eaſt end the Seas.

Item, They can have no Succor of *Iriſh* Nacion, except it be through the Counties of *Kildare* and *Kilkenny*, which is lightly Stopped.

Item, To Alleviate the Kyng his Chardges to this reformacione of *Leinſter*, ther be divers abbeyes adjoyning to theſe *Iriſhmen*, which doe gyve more Aid and ſupportacione to theſe *Iriſhmen*, than to the Kyng or his Subgets, parte againſt ther Wills, as the Abby of *Donbrothie*, in the County of *Weixford*, the Abby of *Tynterne* in the ſame, the Abby of *Dowske* in the County of *Catherlough*, (K) the Abby of *Grane* in the County of *Kildare*, the Abby of *Baltinglaſs* in the ſame, which maye be ſuppreſſed, and gyven by our Souveraigne Lorde the Kyng to young Lordes, Knights, and Gentilmen out of *England*, which ſhall dwell upon the ſame, beſides othir divers Mannors, Piles, and Caſtles upon the Borders, as herafter following. Furſte, the King's Grace to give to one good *Engliſh* Captaine the afforſaid Abby of *Downbrothie*, with certen Londes Adjoyning to the ſame.

Item, To anothir the Abby of *Tynterne*, with a Barony adjoyning to the ſame.

Item, To anothir *Old Roſs*, wyth the *Faſſagh* (L) of Beantry, whych is a Living for a Lorde.

(K) In the County of *Killkenny* not *Catherlogh*.

(L) *i. e.* The Wild and Deſolate Grounds of the Barony of *Bantry*; for ſo the Word *Faſſagh* in *Iriſh* imports.

Item

Item, To anothir the Caſtle of *Leaghlin* with the Londes adjoyning.

Item, To anothir the Caſtle of *Catherlough*, with a Barony adjoyninge.

Item, To anothir the Mannors of *Ratbville* and *Clonemore*, with a Barony to the ſame.

Item, To anothir the Lordſhip of *Weixford*.

Item, To anothir the Caſtle of *Fernes*, with a Barony adjoyning to the ſame.

Item, To anothir the Abby of *Dowſke* by the River of *Barrowe*, with a Barony adjoyning to the ſame.

Item, To anothir the Abby of *Baltinglaſs*, which is a Living for a Lorde.

Item, To anothir the Abby of *Grane*, with a Barony.

Item, To anothir the Caſtle of *Keaving*, with a Barony adjoyning to the ſame.

Item, To anothir the Mannor of *Rathdowne* and *Powerſcourte*, with a Barony.

Item, To anothir the Caſtle of *Wicklowe*, with a Barony.

Item, To anothir the Caſtle of *Arcklowe*, with a Barony.

(1) Thinke beſt to give their Advice and Councell of the Warr and Peace of that Yere, the Nomber of two out of every Shire and alſoe for Proviſion of all othir good Ordinance, and this Election to be committed Yerely, and that all Men have fourteen Dayes warning by Writt to go to any ſuch Hoſtings, except it be for a grete neede.

Item, In all Matiers, which ſhuld drive the four ſhires, or any of theme, to any Chardge, that then, furſte, the ſame matter to be concluded by the Kings Counſaile, and to ſend Perſons of every Shire ſo Choſen, or by the mooſt parte of theme, and duringe the tyme of the ſeyd concluſion in the Premiſſes, that the Deputy be not preſent with theme in concluding the ſame.

Item, Wheras the grete cuſtome called the *Poundage* was graunted to find a Guard of Bowes to attend upon the King's Deputy; wherfor from hence forward that the ſaid Cuſtome be beſtowid upon tall Yoemen to attend Yerely upon the Deputy, according to the ſeyd Graunt, and as it is before Specified.

Item, That noo Man of the foure Shires doe make Warr, or raiſe Warr, eyther make a Prey upon any *Iriſhman*, but by advice and aſſent of the Deputy and Kyng's Counſaille.

Item, That noo *Engliſhman* of the Londe weare overſlipp *Iriſh* Coate and hood on payne of an hundreth Shillings toties quoties.

Item, If the Deputy ſend for any *Iriſhman* to come ſpeak with him, or if any of theime come without ſending for, that then none of them have any Coyne or Livery, but that they be ſtill on ther proper Coſts, or the Deputies Coſts, till they retorne.

Item, That Lordes and Gentilmen and Widows of the foure Shires ſhall ſend an able Man well appointed for Warr for everie twenty Pounds that he may diſpend yerely, to goe wythe the Deputy to an hoſting, with Jacks and Salletts, Bowes and Arrowes; and whoe cannot diſpend twenty Pounds, togither to be ceſſed aftir that rate.

Item, That every Gentilman dwelling in any Marches ſhall ſend an Horſeman well appointed to goe with the Deputie to any Hoſtings for every ten Marcks that he may diſpend a Yere.

Item, If any that goeth to the Field be not an hable Man appointed as he ought to be, and this to be examined by the Deputie, or the grete Captain, that then his Maſtir to forfact all Amercement competent. as if the ſeyd Man had not appearid at the ſaid Hoaſting.

Item, That the Cittie of *Dublyn* and the Towne of *Drogheda*, and the Towne of *Dundalk*, doo goe wyth the Kyng's Deputy, when they are required, to Hoſtings; in Conſideracione that their Cuſtomes and Poundages is forgiven them yerely.

Item, That no *Engliſhman* dwellinge within *Maghregron* doe take no Spear

(1) This Paragraph is imperfect; but in all the Manuſcripts I have ſeen it is as here,

with him to the Field, except he haith a Bowe or Pavice (K), upon paine of forfeiting fix Shillings and eight Pence, and looſing of his Spear, Toties Quoties.

Item, That as ſoone as the Hoſting is concludid, that then the Gentles of the Shires of *Myeth* and *Dublyn* ſhall go togither and Elect them a Captin, to be Captin, and their Baron at that Hoſting; and if it ſhuld Fortune him to be taken in the Field, then his Ranſome to be ceſſed upon every twenty Pound Lond, according to the Chardge of the Yeoman of his Shire.

Item, That no Lorde ne Gentilman be chardgid to goe to the Field in their proper Perſons, but ſouche as will go for the Deputie's Pleaſur.

Item, That no Yeoman ride to the Field; but every ſix Yeomen to take an Hackney, a Lad to bear their Jackes, Skulls, Bowes and Arrows; and all Bowe Men to goe on Foote, except the grete Captin.

Item, That the Mayors of *Dublyn* and *Drogheda* be not chargid to go in ther proper Perſons to the Field; except it be within the four Shires; but one of the Sheriffs of *Drogheda* to go with twenty four Bow's, with a Banner of Fotemen; and all the Bowes of the County of *Lowth* to goe ſtill with the Banner, and the Banner to goe ſtill with the Banner of *Myeth*.

Item, That ther be newe Captins elected agenſt every Hoſtinge,

Item, That the Gentills chardged with the Spears of the three Shires ſhall goe, as ſoone as the writts of the Hoſtings come forth, to Elect a Captin for the Spears of ther Shire; and that the ſeyd Captin have a Banner; and that all the Spears of the Shire wait on that Captin and Banner; and that the Ordering of the Captins and Banners of the County of *Kildare* be ordered by the Deputie; ſoo that ther be fourty Men on Horſeback at the leaſt attending on.

Item, That the Gentills of the Marches of *Myeth* ſhall ceſs on their March-Londs ſix *Kearn* of their own *Kearn*, to be indifferently ceſſed to every Hoſting, and a Captin to be Elected for theime, and that Captin to have a little Banner, and all the *Kearne* to follow the ſame of that Shire, and to be always ready togither.

Item, The Shire of *Uriell* (L) to ceſs fourty *Kearne*, the Countys of *Kildare*, an *Katherlough* ſixſcore *Kearne*, and their Captins to be elected, and every Captin to have their little Guidon (M).

Item, That the Hooſt goe not a Day paſt fifteen Miles. And that it be lawfull to the King's Subgets next adjoining to the *Iriſhmen*, upon whom any Prey ſhuld be made, to doe the beaſt that they can to reſcue and lett the ſeyd Prey, and to ſee it reſtorid to the owners.

Item, If the Deputy drawe any *Iriſhmen* to goe with hym to any Hoſting or othir Jornay, that they have Livery (N) the Night going, and another coming: And that none dwelling within the four Shires have any *Livery* going ne comminge.

Item, That at any ſouche *Coyn* and *Livery* every Chief Horſe to have twelve Sheaves of Oats, and every Hackeny, or othir bearing Horſe, eight Sheaves, and that ther be but oone Boy for an Horſe.

Item, That all ſouche ſoo livered ſhall take ſouche Meat and Drink as the Huſbandman haith, unto whome he is livered, ſo that that be competent Meat and Drinke; and if they woll not receive ſouche Meat and Drinke as they find, then every Horſeman to have a Meal bnt two Pence, every Galloglaſs Kearn and Boy oone Penny; and if it be Fleſh Daye to have but oone Manner of Fleſh ſodden without anie roſt, and but Bread and Butter, and alſoo Boys and Footemen, except *Sondayes*.

Item, If any ſoo livered take Pledges of theime othirwiſe than is above ſeyd, that for every Daye that the Huſbandman or his Servaunts doe followe ſouche as

(K) *Pavice* is a piece of Defenſive Armour worn by the Antients, being the largeſt ſort of Bucklers, whoſe Sides bent inwards, and formed a light portable *Teſtudo*; in which ſenſe it differed from the Target.

(L) *i. e. Louth.*

(M) *i. e.* an Enſign or Standard.

(N) *Livery* is an Allowance of Horſe Meat *delivered* out Nightly for the Maintenance of the Horſe, when in Service, in Oppoſition to *Coigne*, which was paid in Money.

have

have the Pledges, that the Pledge-taker to pay twenty Pence a Daye to the ſaid Husbandman or his Servaunt, and to reſtore the ſame Pledge, and alſoo to forfeit to the Deputy twenty Shillings, *toties quoties*.

Item, Whenſoevir the Deputy with his Gard or othir Retinue come within any of the four Shires, then the Livered in the Country, and in the Burrows Towns by the Kyng's Herbinger ſhall be payed for every Yeoman, Horſe and Kearn's Meal, two Pence, and for every Boy a Penny, a Meal, and for every ſix Sheaves of Oats a Penny, every Peck of Oats ſix Pence, a Gallon two Pence; and that they ſhall have ſouche Meat and Drinke as the Husbandman haith, on whom he is livered, and to take one manner of Fleſh ſodden without roaſte, neyther to drive him to buy none, or outher Victuals; and that they playe no Riott ne evil Order in pain of their Lives.

Item, That ther be none Herbinger within the four Shires, but oonly the Kyng's own Herbinger; and that he ſend noe Bill but ſuch as ſhall be Sealed with the Sign of the Horſe Head; and that every Bill do conteyn the beſt Man's Name whych ſhall goe with the ſame Bill, and that the Herbinger doe regiſter the ſeyd Bills and Names in his Boke, and the Day, upon Paine of Forfeiture of ſix Shillings and eight Pence, *toties quoties*.

And that ther be noe Town in any Pariſh free from Livery by the King's Bill, but ſouche as haith been always free from the Conqueſt, or ſouche as is made free by the Kyng's Deputy for ſome good Conſideracione.

Item, If the Herbinger take Reward or othir Bribe in Execucion of his Office, to forfeit to the King for every Grote ſo taken ſix Shillings and eight Pence; and if he be found in thre Defaults, ſouche to be then put out of his Office.

Item, When the Kyng's Deputy ſhall fortune to parle or Intercomen with any *Iriſhman* adjoyning to anie of the four Shires, at ſouche tyme the Sherriff of that Shire to have notice a Sevenyght before for to warne the Gentills next adjoining to tend upon the ſaid Depatye on Payne of Amercement, as well as though it were by the King's Writt to them, which make default.

Item, That none doo put *Coyne* ne *Livery* on any Man's Lands, except it be on his own in the Marches, upon payne conteyned in the Statuts, to the reſtraint made of the ſame, and ovir this to forfeit ten Pounds *toties quoties*, and forfeture of their Horſes and Harneys, the oone haulfe to the Kyng, and the oothir haulfe to him on whoſe Lands the ſame *Livery* is made; and that it be lawfull to any Man ſo greved with *Coyne* or *Livery* to ſue in any Court, which the Kyng haith, for the oone haulf of the ſeyd Ten Pounds.

Item, That the Deputy, and the Cittye of *Dublin*, and the Towne of *Droghe-da*, ſhall have ther Charges born to Hoſtings on the Kyng's Londs, and alſoo ſouche Londs as be in the Kyng's Hands, and in all othir Londes, which the owner be not bound to go to Hoſtings.

Item, That the Deputie doe put by Promiſs and Bonds upon every *Iriſhman*, adjoyning his Power, to come with hym to all Hoſtings with certen ſomme of Horſemen and Kearne on ther proper Coſts.

Item, That no Banner ne Guidon be rered ne diſplaid in the Field, but ſouche as ſhall be appointed by the Deputy; and that the ſeyd Deputie ſuffer but few Banners ne Guidons to be rered with him in the Field.

Item, From the tyme that the Deputy approche with his Hoſt to his Enemie's Countrie, then he, or his Marſhall, ſhall appoint a Forward and Middleward, and a Rereward; and, yf they be of Power, to appoint two Midlewards; and that noo Man departe from his Ward ne Banner, till they be clear come out of ther Ene-mie's Countrie, upon pain of Forfecture of Horſe and Harneyes.

Item, That the Hooſt be reddy everie Day at Sun riſeing, and the ſeyd Wards to go forward, as they ſhall be appointed, and that noone of the ſaid Wardes goe far from outher, ſoo that ther be noone avoidance betwixt them; and yf they come to any danger of Faſtneſs or Paſs, that then as ſoone as the Foreward is de-partid out of their Faſtneſs, they to tarry with the Middleward, and ſoo they likewiſe to tarry with the Rearward, and, if nede be, they all to abide and tarry.

Item, That oone of the Deputie's Marſhalls ſhall take and appointe a Ground for the Hoſt, and to lodge by ſix of the Clock Aftirnoone; and in that Ground ſhall appointe the Deputie's Lodging, and after that all othirs to take ther Lodging place, as nigh as they can aboute that Lodging; ſo that the oone Lodging joyne with th'othir, and ſoo to lodge throughout all the Hoſt, ſoo as all the Hoſte lodge as nigh togither as they can poſſibly.

Item, That none goe to make Forrey (O), but they that ſhall be appointed by the Deputie or his Marſhall, upon pain of Forfeiture of his Horſe and Harnies; and that ther ſhall be certen Guidons of Horſemen, and Banners of Fotemen appointed Nightly upon the Forraghs, to wait ſo as they ſhall take noo hurt.

Item, He that maye be found lodgeinge looſe out of the Hoſt to forfect twenty Shillings *toties quoties*, the oone half therof to the Deputy, and the oothir half to the finder.

Item, That the Watch every Night be appointed by the Deputy or his Marſhall, and they ſo appointed to watch about the Hoſt all Night, and the Watch to goe by courſe nightly about all the Hoſt duringe ther beinge in the Field.

Item, Whoſoever make Afraye in the Hoſt, or maintain or take party with the ſame, to forfect his Life, or a grievous Fine, at the Deputies Diſcrecione.

Item, Whoſoever may be found with Thefte provid on hym in the Hoſt, to be hanged, or who may be found with receite of Thefte in the Hoſt to be hanged.

Item, Who takith any Victuals comeing to be ſould in the Hoſt, either to any Mann in Gyft, and interrupt the bringers, to forfect a grievous Fine, *toties quoties*.

Item, That every Shire, with their Standards; lodge roundly togethir by themeſelves in one quarter of the Field; and that the Standards of *Dublyn*, the County of *Dublyn*, and the County of *Kildare*, goe togithir, and the Standards of *Drogheda*, *Myeth* and *Uriell* doe goe togither.

Item, That the takinge of Hoſtages of *Iriſhmen* be done by noo Man but the Deputie, by adviſe of the Kyng's Councell, and the Perſons befor named of every Shire, or by the mooſt part of theme.

Item, If the Deputy be driven, that he muſt have a Battayle or Battayles of *Galloglaſs*'s goeing to any Hoſting or Jornay, that they be Liveryed by the King's Herbinger by Bills after the form as is afor in the Livery of *Iriſhmen*, that ſhall come to Hoſtings or Jornays.

Item, That the Juſtices of the Peace ſhall be made in every Shire, and they to make Wardens of the Peace in every Barony, and Conſtables in every Pariſh; and that they kepe Muſters in every Barony once every quarter of the Yere.

Item, Every Man having four Pounds of free Goods, and ſo upwards unto ten Pounds, is worthy to have Bowe, ſome Arrows, or a Bill; and from ten Pounds is worthy to have his *Jack*, *Sallet* (P), Bow, Arrows, and a Bill, upon pain of ſix Shillings and eight Pence, as often as he be found without the ſame.

Item, That ſhooting be uſed in every Pariſh within the *Engliſh* Pale every Holyday, ſo that the Weather be fair, upon pain of three Shillings and four Pence.

Item, That every Husbandman having a Plow within the *Engliſh* Pale ſhall ſett by the Year twelve Aſhes in the Ditches and cloſes of his Farm, on pain of two Shillings.

Item, Whenſoever any Cry be reared in any Place, that all thoſe that are adjoyning to the ſame Place, wher ſouch Cryes be made, ſhall anſwear to the ſame Cry, in ther mooſt defenſible array, upon pain of three Shillings and four Pence, that make default, *toties quoties*.

Item, That noo Man take Pledges within the *Engliſh* Pale, except it be for his Rent, upon pain conteyned in the ſeyd Statutes (Q) therupon made, and forfeit of

(O) *i. e.* To go out to Forrage.

(P) *i. e.* A Cap or light Armour for the Head, the ſame as the Scull.

(Q) The Statute of 15th *Edward* IV. makes it Felony to take Pledges contrary to the common Law.

five

five Pound, *toties quoties*, the one Moyety to the King, and the other Moyety therof to hym upon whome the seyd Pledges be made; and that it be lawful to him to sue in any Court that the King haith for the same Moiety.

Item, Yf the Lond be in debate by severall Titles, then the Distress to be put in the Head Kine (R) of the Barony, where the said Lond is, and ther to be kept in Pound overt untill they be replevinede upon pain of an hundreth Shillings.

Item, That there be noo Horsemen ne Kearne dwelling within the *Englisb* Pale, upon pain conteyned in the Statuts (S) therupon made, and ovir that to forfeit all ther Goods; and alsoo that none within the *Englisb* Pale have Horseboy of *Irisb* Nacion upon pain of Forfeit of ten Pounds, *toties quoties*.

Item, That all Men shall answer the Offences of ther Servaunts and Boys, except for Treason, Murder and Manslaughter.

Item, If ther be any Warr with *Irisbmen* made upon any of the four Shires, that then the Lordes and Gentilmen shall dwell on their Londes next adjoining to to the seyd Warrs, and there to contynue during the continuaunce of the said Warrs, so that ther be a Castle upon the seyd Lond.

Item, If any Man be slain in the King's Service with the Deputy in the Field, he holdyng his Londs of the King, or any othir by Knights Service, then they, of whome the Londs be holdin, to take no advantage of ther Tenure, as to have the Ward of the Londs, and Marriage of the Bodies, during the nonage of the Heire, but that ther next Friends of theme so killed shall keep ther Londs and Profits of the same as Gardians in Soccage.

Item, That noo *Irisb* Ministralls, Rymers, Shannaghs (T) ne Bards, be Messingers to desire any Goods of any Man dwelling wythin the *Englisb* Pale, upon Pain of Forfeitur of all ther Goods, and ther Bodys to be imprisoned at the King's Will.

Item, Whosoever gyve untoo his Lord or Mastir any Nights Lodgeing or a *Cudye*, that he shall find during that Seasoh with himself, or on his proper Tenaunts, all Horses, Boys, and Men, upon pain of ten Pounds, *toties quoties*.

Item, That noo *Irisbman* compell any Man to his *alterage* upon pain of ten Pounds, *toties quoties*, and the Penalty of the Statut thereupon made.

Item, If any Nacion *Irisb* or *Englisb* dwelleth within any of the four Shires by alterage of any Man, that then he that buyeth, or he of whome it is bought, shall rear no Poundage of the said Buyers Nacion, without they then give it with their own free Will, without any Distress or Pledge therefore taken, upon pain of five Pounds, *toties quoties*.

Item, That ther be no Coine in this Lond, but such as shall be current in *Englaund*, and the *Englisb* Grote to goe for five Pence, and Gold aftir the same Rate.

Item, That the Coin stroken in this Lond be uttered and exchaunged out of this Lond within a Twelve-month aftir the Proclamation therupon.

Item, That noo Man having a Plow of his own buy any Corn upon Pain of Forfeit twelve Pence against every Peck that be so buy, untill his own Corn be all spent.

Item, That noo Man lade Corn out of this Lond (U), if the Peck of Wheat be above the value of twelve Pence, and Mault above the value of eight Pence, upon pain of Forfeitur of the same; and that no Lycence be given to any Man for touch lading.

Item, That noo Merchaunt buy no Corn in Sheaf upon pain of Forfeiture of the same.

(R) *i. e.* The Head Borrough.
(S) Statute 18, *Henry* VI. Cap. 3.
(T) *i e*: Genealogists.
(U) By Stat. 12. *Edw* IV. Cap. 3. All Persons were prohibited to lade any sort of Grain out of *Ireland*, if the Peck of Grain exceeded the Price of ten Pence, upon pain of forfeiting the Grain, or the Value thereof and the Ship, half to the King and half to the Seizer.

Item, That noo Merchaunts Wife uſe any Tavern of Ale upon pain of twenty Shillings, *toties quoties*, as oftin any of theme do the contrary; but lett theme be occupied in making of Woolen Cloath and Linnen.

Item, That noo Ale be ſould above two Pence the Gallon, upon pain of eight Pence, *toties quoties*.

Item, That the Statuts of the *Spaniſh* Wines be put in Execution; that is, that no Hides be gyven for any manner of Wares, except it be for Wheat, Salt, Iron, or ſmall Wines, upon pain of Forfeitur of the ſame, or the value; and all Men ſending any Hides out of this Lond ſhall find Sureties to the Cuſtomers, that the retorn of the Hides ſhall come in ſuch Wares as is aforſaid.

Item, That the ſeyd Statuts be put in Execution in all Towns and Creeks from *Douneg arvan* unto the Watter of the *Bann*.

Item, That noo Man buy any Hide above the value of ſixteen Pence, upon pain of Forfeitur of the ſame Hide, or the value of the ſame.

Item, That noo Merchaunt doe ſend any manner of Wares among *Iriſhmen* to be ſould upon pain of Forfeitur of the ſame, or the Value.

Item, That noo Merchaunt, nether his Servaunt, ſhall goe out of the Cittys and Towns wherin they dwell, to the intent to buy or ſell any manner of Wares; and that they which dwell in *Dublin* and *Drogheda* ſhall bargain Wares with theme which dwell in the Borrough Towns in the Country.

Item, That the fourth Part of all the Hides that ſhall be bought ſhall be tanned ere they goe out of this Lond, on pain of Forfeitur of the ſame or the Value.

Item, That noo Lord, Gentilman, Freeholder, or Husbandman ſhall ſalt any Hides upon pain of Forfeitur of the ſame, or the Value.

Item, That noo Shipp ne Pickard break bulk from the head of *Wicklow* to the *Leiſtown*, except only in *Dublin*, *Drogheda*, and a part in *Dundalk*, at the Diſcretion of *Drogheda*, upon pain of Forfeitur of all ther Goods.

Item, That all Merchaunts, except Freemen, bringing any Wares to be ſould within any of the ſaid four Ports, if the ſeyd Wares be not bought of theſe, to be bought within forty Days after ther coming, that then they take ther Wares freely out of the ſaid port with them.

Item, The fourth Part of Salmon, Hearing, and dry Fiſh made within theme of this Country, be kept and ſold within the ſame Lond, upon pain of Forfeitur of the ſame, or the Value of it.

Item, That noo Man take any Horſe or Hawke out of this Lond to be ſold upon Pain contained in the Statuts therupon made.

Item, That all Burrow Towns have good Lodging to lodge the King's Subjects therin; and that the King's Officers of the ſame Towns ſee that the People be well lodged, and that they ſhall have Victuals plentifull for their Money, and good cheap, and that they ſhall have ſix Sheaves of Oats for a Penny, and a Peck of Oats for ſix Pence.

Item, That the Burrow Towns be made ſure and faſt, and the Cuſtoms Yerely be well beſtowed upon the Walls and Ditches of the ſaid Towns on their proper Coſts, ſix Days in the Month of *March* every Yere from henſeforward, to repaire and make faſt their Walls and Ditches.

Item, That noone buy Caples (W) or Kine of any ſuſpected Perſons in the Markett, upon pain of Forfeitur of the ſame, or the value.

Item, That ther be noo Wheat Meal made in this Lond upon pain of Forfeture of the ſame, or the Value thereof.

Item, That ther be but one maker of *Aquavitæ* in every Burrough Town, upon pain of ſix Shillings and eight Pence, *toties quotics*, as many as doo the contrary.

Item, That noo Wheaten Malt goe to any *Iriſhman*'s Country, upon pain of Forfeiture of the ſame, or the value, except only, Bread, Ale, and *Aquavitæ*.

Item, The Deputy to have Pledges continually of the Captins of *Iriſhmen* next adjoining the *Engliſh* Pale for Peace.

(W) *Capal* in *Iriſh* ſignifies a Horſe in *Munſter*, and a Mare in other Parts. I take *Caples* to be uſed here in one of theſe Senſes.

Item, That no black Rent be given ne paid to any *Irißman*, upon any of the four Shires from henceforward; and any black Rent, which they had afore this time, that it be paid unto them for evir.

Item, That the Lords of the Councell ſhall be bound to their Diliigence that the Premiſes ſhall be put in Execution.

Item, That the Judges of the King's Courts, and the Juſtices of the Peace in every Shire ſhall have Authority to enquire for the Tranſgreſſors, and Offendors of the Premiſſes, and puniſh ſuch as ſhall be culpable in any Article.

Item, That the Lords and the King's Councell add, correct, and amend all that is conteyned in this Boke after their Diſcrecion.

Item, That the King's Revenues be not graunted to none, nor parcell of his Revenues in *Ireland*.

Item, That the Deputy receive the Fee Farm and Cuſtoms of the City of *Waterfort* and haulf the Fee Farm of *Cork*, *Youghill*, *Limerick*, and *Gallway* and the othir haulf to the Reparacions of ther Walls, aud to ther defence.

Item, It is a gret Abuſion and Reproach, that the Laws and Statuts made in this Lond are not obſerved ne kept after the making of theme eight Days; which matter is oone of the Diſtructions of *Engliſhmen* of this Lond; and divers *Iriſhmen* doth obſerve and kepe ſouche Laws and Statuts which they make upon Hills in ther Country firm and ſtable, without breaking them for any Favour or Reward.

Item, If the Deputy for the tyme being Livery at his Pleaſure Lords and Gentilmen's Londs, lett the ſeyd Lords ne Gentilmen call that Lond theirs at length, but call it the Deputies Londs, and take Enſample therof in *Mounſter*.

Item, That the Deputy ſhall cauſe all the King's Subgets next adjoining to *Iriſhmen*, of all his Londs to find Sureties, and to be bound by great Bonds of Recognizance to obſerve the King's Laws, and to pay their Allegiaunce truely, and to be fourth coming to anſweare to all ſuch Mattirs as ſhall be laid to their Chargis, as by the Lord Deputy ſhall be thought proper.

Item, That the Deputy be eight Days in every *Summer* cutting Paſſes of the Woods next adjoining to the King's Subgets, which ſhall be thought moſt nedefull.

The PASSES *Names here enſueth.*

Downe, *Callibre*, the Newe Ditch, the Paſſes to *Powerſcourt*, *Glankry*, *Ballamore* in *Foderth* goinge to *Kearnes*, *Le Roge*, *Strenanloragh*, *Pollemounty*, *Branwallebangry*, *Morterſton*, two Paſſes in *Feemore*, in *O-Moryes* Country, the Paſſes of *Ferneynobegane*, *Killemark*, *Kelly*, *Ballenower*, *Tagherneſine*, two Paſſes in *Reymaleglı*, the Paſſes going to *Moill*, two Paſſes in *Kalry*, the Paſſes of *Brabon Juryne*, *Kilkorky*, the *Lagba*, and *Ballatra*, *Karryconnell* and *Killaghmere*, three Paſſes in *Oriore*, one by *Donegall*, another by *Faghert*, and the third by *Omere*, *Bellaghkine* and *Ballaghner*.

Item, *James*, Erle of *Deſmond*, Grandfather to the Erle that now is, and it is a little above fifty one *Winters* ſithence he died, and he was the firſt Man that evir put *Coyne* and *Livery* on the King's Subgets. There is the Countys of *Waterfort*, *Cork*, *Kerry*, and *Limerick*, wherin dwelled divers Lordes, Knights, Eſquires, and Gentilmen; and wore the *Engliſh* Habitt, and kept good *Engliſh* Order, and Rule; and the King's Laws there well obeyed; and they had in the ſaid four Shires then above two hundreth marks a Yere of Londs, Rents and Cuſtoms; and the aforſaid Erle had but oone Part of oone of the four Shires, and before he dyed he put by the ſeyd extortion of *Coyne* and *Livery* the ſeyd four Shires undir him and his Heirs, ſo as now the King's Laws be not uſed, the King ne his Deputy not obeyed, the King hath loſt his Rents and Revenues, the Lords and Gentilmen of the ſame be in no better Caſe than the wild *Iriſh*; for they uſe *Iriſh* Habitt, and *Iriſh* Tongue, and where the ſaid Erle had not of Yerely Rents then paſt five hundreth Pounds; now his Heirs, as they receive every thing accounted, may diſpend ten thouſand Pounds a Yere.

Item, The Countys of *Kilkenny* and *Tipperary* wore *Engliſh* Habit, and kept the *Engliſh* Order and Rule, and the King's Laws were obeyed there within this fifty one Yeres, and there dwelled divers Knights, Eſquires and Gentilmen who wore the *Engliſh* Habitt, and kept good Order; and the *Butlers* dwelling in the ſaid two Shires; and they ſeeing the late Demeanors of the aforſaid Erle of *Deſmond*'s, and of his Conqueſt, they began the ſaid *Coyne* and *Livery*, and uſed it ſithence; ſoo as by the ſame they have put theſe two Shires clearly undir their Rule, and the King's Laws not obeyed, and all the King's Subjects be in no better Caſe than the wild *Iriſh*.

Item, The Erle of *Ulſter* might diſpend a Yere in that Lond above thirty thouſand Marks, and had five Shires, beſides Lordſhips and Mannors, as the Writer herof can ſhew and declare. Theſe be the five Shires, the Countys of *Tyrone*, *Antrim*, *Carrigfergus*, *Newtown* and *Lekabill* (X), and the laſt Earl called *William* had but oone Daughter, married to *Leonell*, Duke of *Clarence*; and they had but oone Daughter, who was marryed to the Erle of *March*, and ſoforth; to the Houſe of *York*; and theſe forſaid great Eſtates had ſo much Londs in the Realm of *Englaund*, and in time vexed and troubled, that they took no hold to the forſaid Eridome, ne put keeping on the ſame; ſo as by that means *Iriſhmen* near had conquered the ſaid five Shires.

(X) *Newtown*, *Lecale*, and *Ardes*, in the County of *Down*, were antiently three diſtinct Counties in themſelves; as was alſo *Carrickfergus*. See the Antiquities of *Ireland*, Chap. V. p. 36, 37.

By

By the King,

A

PROJECT

FOR

The Diviſion and Plantation of the Eſcheated Lands in ſix ſeveral Counties of *Ulſter*, Namely, *Tyrone*, *Coleraine*, *Donegall*, *Fermanagh*, *Ardmagh*, and *Cavan*.

IN this PROJECT we have firſt conceived four general Points to be obſerved in every County, viz.

I. That the Proportion of Land to be diſtributed to Undertakers may be of three different quantities. The firſt and leaſt may conſiſt of ſo many parcells of Land as will make a thouſand *Engliſh* Acres, or thereabouts. The ſecond or middle proportion of ſo many parcells as will make 1500 *Engliſh* Acres, or thereabouts. The third and greateſt of ſo many parcells as will make two thouſand *Engliſh* Acres, or thereabouts.

II. That all the Lands Eſcheated in every County may be divided into four Parts; whereof two Parts may be divided into Proportions conſiſting of a thouſand Acres a Piece, a third part into proportions of fifteen hundred Acres, and the fourth part into proportions of two thouſand Acres.

III. That every proportion be made a Pariſh, and a Pariſh Church erected thereon; and the Incumbents be endowed with Glebes of ſeveral quantities, viz. An Incumbent of a Pariſh of a thouſand Acres to have ſixty Acres, an Incumbent of a Pariſh of fifteen hundred Acres to have ninety Acres, and an Incumbent of a Pariſh of two thouſand Acres to have one hundred and twenty Acres; and that the whole Tythes, and the Duties of every Pariſh be allotted to every Incumbent, beſides the Glebes aforeſaid.

IV. That the Undertakers of theſe Lands be of ſeveral ſorts. 1. *Engliſh* and *Scottiſh*, who are to Plant their proportions with *Engliſh* and *Scottiſh* Tenants. 2d. Servitors in *Ireland*, who may take *Engliſh* or *Iriſh* Tenants at their choice. 3d. Natives of thoſe Counties, who are to be Free-holders.

The COUNTY of *TYRONE*.

THE County of *Tyrone* is divided into certain parcells of Land called *Ballyboes*, a *Ballyboe* being a quantity of Land containing ſixty Acres *Engliſh*, or thereabouts.

The whole County, including both the Temporal and Ecclesiastical Lands, by the Book of Survey containeth 1571 *Ballyboes*, or 98187 Acres, after the rate of a thousand Acres *English* to sixteen *Ballyboes*, and so proportionably; where of the one Moiety, or two parts, being 785 *Ballyboes* and a half, or 49093 Acres and a half, will make of the least Proportion, consisting of sixteen *Ballyboes*, or a thousand Acres, or thereabouts, forty nine proportions, and ninety three Acres and a half to spare.

The half of the other Moiety, or third part, being 392 Ballyboes, and three fourths, or 24547 Acres, will make of the middle quantities, consisting of twenty four Ballyboes, or fifteen hundred Acres, or thereabouts, sixteen proportions, and eight Ballyboes, and three fourths or, 547 Acres over.

The other half of this Moiety, or the fourth part, containing likewise 392 Ballyboes, and three fourths, or 24547 Acres, will make of the greatest quantitie of 32 Ballyboes, or 2000 Acres, or thereabouts, twelve Proportions, and eight Ballyboes and three fourths or 547 Acres over.

So as the whole County being thus divided will make up seventy seven Proportions of all kinds, and the odd Fractions do make one small Proportion more, which in all make seventy eight Proportions, and three Ballyboes, or 188 Acres over to be added to the next Parish.

And to avoid confusion, and his Majesty's further charge in measuring the whole County, every Ballyboe is to have the same bounds and quantity, as were known, set out, and used at the time of the departure of the late Traitor *Tyrone*.

The whole County being thus divided into several quantities, or proportions, before there be any distribution made to Undertakers, we think convenient first to make a deduction out of the whole for the Church, or state of the Clergy in that County, which may be done in this manner.

The Portion of the Church.

The *Termon Lands*, claimed partly by the Primate of *Ardmagh*, and partly by the Bishops of *Clogher* and *Derry*, as the demesnes of their Bishopricks (whereas they are now found by inquisition to be Escheated unto his Majesty, and that the Bishops had only certain Pensions, and some other Duties issuing out of the same do contain the number of three hundred and four Ballyboes, or nineteen thousand Acres, which his Majesty may be pleased to bestow upon the said Archbishoprick, and Bishopricks, for the better Maintainance of the Archbishops, Bishops, and their Dignitaries, and in lieu of their *Tertio Episcopalis*, or third part of the Tythes of the County.

Out of the Residue his Majesty may be likewise pleased, out of his Princely Bounty, to grant to every Parsonage a new Endowment of certain Lands for the Glebe thereof, according to the third general Point before set down; which in this County will extend to ninety eight Ballyboes, or six thousand one hundred and twenty five Acres.

The Monastery Lands do contain only twenty one Ballyboes, or 1312 Acres; whereof four Ballyboes, or 250 Acres, are in Lease for twenty one Years, and so many more granted in Fee-farme; the other thirteen Ballyboes or eight hundred and thirteen Acres in Possession, and the reversion of the four Ballyboes, which are in Lease, may be disposed to the College of *Dublin*, to fill up part of their Book granted by Queen *Elizabeth*, for which they shall pay only half as much as the *English* and *Scottish* Undertakers are to pay by the Articles in the Printed Conditions expressed.

The Undertakers Portion.

The Church being thus provided for, there will remain the number of eleven hundred and forty eight Ballyboes, or 71750 Acres to be distributed among the Undertakers, who shall yield Rents and other Services to his Majesty.

Out

Out of which there will rise thirty five Proportions of the least Quantity of sixteen Ballyboes or a thousand Acres a Piece, twelve Proportions of the middle sort of twenty four Ballyboes, or a thousand five hundred Acres a Piece, and nine of the greateſt of thirty two Ballyboes, or two thousand Acres a Piece, and twelve Ballyboes, or seven hundred and fifty Acres over the whole Number of Proportions, being fifty six. We think it fit, that two of the small Proportions be assigned to the Uses hereafter specified, and fifty four to be left for Undertakers, which may be thus disposed, *viz.*

Thirty five may be allotted to the *English* and *Scottish* Undertakers, who are to Plant with *English* and *Scottish* Tenants; eleven to the Servitors, which may receive *Irish* Tenants; and eight to the Natives, who are to be made Free-holders

Again, to the *English* and *Scottish* Undertakers, who are to make a Plantation with *English*, or Inland *Scottish* Tenants, may be allotted six of the greateſt Proportions, eight of the middle Sort, and twenty one of the least.

To the Servitors, who may take *Irish* Tenants, two of the greateſt, two of the middle, and seven of the least.

To the Natives, who are to be made Free-holders, one of the greateſt, two of the middle, and five of the least Proportions.

The Church and Undertakers being thus provided for, we hold it Convenient, that there be five corporate Towns, or Borrowes erected in that County, with Markets and Fairs, and other reasonable Liberties, and with Power to send Burgesses to the Parliament, *videlicèt*, First, at *Dunganon*, Second, at *Clogher*, Third at *Omagh*, Fourth, at *Loughenſolin*, and Fifth, at *Mountioy*: And that there be a Levie or Prest of Tradesmen and Artificers out of *England* to People those Towns. *And whereas* the odd Ballyboes or Acres abovementioned, with the two small Proportions abated from the Undertakers, do amount to the Number of forty four Ballyboes or two thousand seven hundred and fifty Acres, there may be thirty two Ballyboes, or two thousand Acres, allotted to the same Towns, *videlicet*, eight Ballyboes, or five hundred Acres to *Dungannon*, and six Ballyboes, or three hundred and seventy five Acres a Piece to the other Towns, which they are to hold in Fee-Farme, and pay such Rent as the *English* or *Scottish* Undertakers.

The other twelve Ballyboes, or seven hundred and fifty Acres, may be assigned to the Maintenance of a Free School to be erected at *Mountjoy*.

Touching the disposing of the Natives, some may be planted upon the two thousand three hundred and twenty three Acres of Land, and the Glebes of the Parsons, others upon the Lands of Sir *Art. O'Neall*'s Sons, and Sir *Henry Oge-O'Neall*'s Sons and of such other *Irish* as shall be thought fit to have any Free-holds there. Some others may be placed upon the Portions of such Servitors as are not able to inhabit their Lands with *English* or *Scottish* Tenants, especially of such as know best how to rule and order the *Irish*.

But the Sword Men are to be transplanted into such other Parts of the Kingdom, as by Reason of the waste Lands therein, are fittest to receive them, namely, into *Conaght*, and some Parts of *Munster*, where they are to be dispersed, and not planted together in one Place; and such Sword Men as have not Followers, or Cattle of their own, to be disposed of in his Majestie's Service.

The County of *COLERAIN.*

THE County of *Colerain*, otherwise called *O'Cahan*'s Country, is devidid, as *Tyrone*, by Ballyboes, and doth contain, as it appeareth by the Survey, five hundred forty seven Ballyboes, or thirty four thousand one hundred and eighty seven Acres, every Ballyboe containing sixty Acres, or thereabouts, as in *Tyrone*.

Out of which doe arise twenty four Proportions, and three Ballyboes, or one hundred and eighty seven Acres over, to be added to the next Parish, *viz.* of the one Moiety there doe arise seventeen of the least Proportions, and of the one half of the other Moiety, six of the middle Sort, and of the other half of this Moiety four of the greateſt every of which Proportions is to be made a Parish, and every Incumbent to have his Tithes, Glebe, and other Duties, as is before set down.

For the Portion of the CHURCH.

1ſt. The *Termon* Lands claimed by the Biſhop of *Derry* do contain one hundred and one Ballyboes and a half, or ſix thouſand three hundred and forty three Acres; and three fourths, and may be aſſigned, if it ſo pleaſe his Majeſty, to the Biſhoprick of *Derry*, for the better Maintenance of the Biſhop, and Dignitaries, and in lieu of the *Tertia Epiſcopalis*, &c.

2d. The Dean of *Derry*'s Land, containing ſix Ballyboes, or three hundred ſeventy five Acres, to remain to himſelf.

3d. Out of the reſidue, thirty four Ballyboes, or two thouſand one hundred and twenty five Acres, may be aſſigned to the Glebes of the Incumbents.

4th. Out of the Monaſtery Lands, eighteen Ballyboes, or eleven hundred and twenty five Acres, may be paſſed to the College in *Dublin*, and the other ſix Ballyboes, or three hundred and ſeventy five Acres to be allotted towards the Maintenance of a Free School to be erected at *Lymevaddy*.

The Portions of the Undertakers.

All which being deducted, there remain three hundred eighty two Ballyboes, or twenty three thouſand eight hundred and ſeventy five Acres, to be devided amongſt the Undertakers, which will make, according to the form of Diviſion made of the Lands in *Tyrone*, eighteen Proportions, *viz.* of the leaſt eleven, of the middle, four, and of the greateſt, three, and fourteen Ballyboes, or eight hundred ſeventy five Acres over; whereof may be allotted, to the *Engliſh* and *Scotiſh* Undertakers twelve Proportions, *viz.* eight of the leaſt, two of the middle, and two of the greateſt. To the Servitors, one of the middle Sort, and to the Natives five Proportions, *viz.* three of the leaſt, one of the middle, and one of the great.

The odd fourteen Ballyboes, or eight hundred and ſeventy five Acres, may be equally allotted to two corporate Towns or Borrowes to be erected, one at *Limevaddy*, and the other at *Dungevin*, which are to have reaſonable Liberties, to ſend Burgeſſes to Parliament, and to hold their Lands in Fee-Farm as aforeſaid.

The Natives to be placed or planted as in *Tyrone*.

There are in this County divers fiſhings, touching the Diſpoſition whereof his Majeſty's Pleaſurei s to be known.

The Moiety of the fiſhing of the *Ban*, unto which Moiety, as likewiſe unto the other Moiety, the Aſſignees of Sir *William Godolphin* make claim by a Leaſe for twenty one Years made the forty ſecond of *Elizabeth*, which Leaſe hath been in Queſtion, and allowed by the State in *Ireland*, and the Aſſignees of *John Wakeman* do claim the Fee Simple thereof by Letters Patents dated the third *Jacobi*.

And the Lord Biſhop of *Derry* claimeth one Days fiſhing, *viz.* the ſecond *Monday* after Midſummer Day in the River of the *Ban*, and likewiſe the fiſhing of the Wear of *Ballinaſſe*, which notwithſtanding was granted by Letters Patent to *Thomas Ireland*, and by him aſſigned to Sir *Thomas Philips*, who is now in Poſſeſſion thereof.

A ſmall Salmon fiſhing in the River of *Roe*, which is in his Majeſty's Poſſeſſion.

A ſmall Salmon fiſhing in the Creek of *Foughan*, falling into *Loughfoile*, in his Majeſty's Poſſeſſion.

Certain ſmall Pools for fiſhing in the South Side of *Loughfoile* in the King's Poſſeſſion. But the Lord Biſhop of *Derry* doth claim a Pool called *Clonye*.

The

The County of *DONEGALL.*

THE County of *Donegall*, called *Tyreconnell*, is divided by certain Parcells of Land called *Quarters*; which Quarters, becauſe they are not equal in Quantity, ſome containing a greater Number of Acres, and ſome leſs, we are to make our Diviſion by Acres.

The whole County doth contain one hundred and ten thouſand and ſeven hundred Acres; which will produce, according to the former Diviſion, eighty ſeven Proportions, *viz.* fifty five of the leaſt of one thouſand Acres a Piece, and thirteen of the middle Sort of fifteen hundred Acres a Piece, and fourteen of the greateſt Proportion of two thouſand Acres a Piece, and ſeven hundred Acres over to be added to ſome Pariſh; every of which Proportions is to make a Pariſh as aforeſaid, wherein the ſeveral Incumbents are to have ſeveral Glebes, and all the Tithes and Duties as aforeſaid.

The Church's Portion.

1ſt. *Termon* Lands do contain nine thouſand one hundred and ſixty eight Acres, which may be aſſigned to the Biſhoprick as before.

2d. The Biſhop's menſall Lands or Demeaſnes are three thouſand ſix hundred and eighty Acres.

3d. The Incumbents of eighty ſeven Pariſhes, according to the former Diviſion, may have ſix thouſand ſix hundred Acres.

4th. The Monaſtery Lands are nine thouſand two hundred and twenty four Acres, which are almoſt all either granted in Fee-Farm, or claimed by ſuch as pretend Title thereunto; but whatſoever ſhall remain to his Majeſty the ſame to be allotted to the College of *Dublin*, to be paſſed in their Book, as aforeſaid.

There are beſides three other Parcells of Land ſurveyed, which cannot be diſtributed to Undertakers; one of them of three hundred Acres allotted to the Fort of *Culmore*, another of one thouſand twenty four Acres called *the Inche*, paſſed in Fee-Farm to Sir *Ralph Bingley*, and one thouſand Acres allotted to *Ballyſhanon*.

The Undertakers Portions.

So as there remaineth to be allotted to Undertakers ſeventy nine thouſand ſeven hundred and four Acres, which being divided into the aforeſaid Proportions, will make ſixty two of all kinds, *viz.* forty of the leaſt, thirteen of the middle Proportions, and nine of the greateſt, which may be thus diſtributed.

Thirty eight Proportions may be diſpoſed to *Engliſh* and *Scottiſh*, *viz.* twenty five of the leaſt, eight of the middle Sort, and five of the greateſt.

Nine to Servitors, *viz.* five of the leaſt, two of the middle, and two of the greateſt.

Fifteen to Natives, *viz.* ten of the ſmalleſt, three of the middle, and two of the greateſt.

There reſteth two Thouſand two Hundred and four Acres, which may be thus diſpoſed to Corporate Towns, which are to have reaſonable Liberties, and ſend Burgeſſes to Parliament, and to hold their Lands as aforeſaid; *viz.* to *Derry*, eight hundred Acres, to *Calbeg* two hundred Acres, to *Donegall* two hundred Acres, to *Rath*------ two hundred Acres, to the *Liffer* are already aſſigned five hundred Acres, and to *Ballyſhanon* a Thouſand.

The reſidue, being ſix hundred and four Acres, to be equally allotted towards the maintenance of two Free Schools, the one at *Derry*, the other at *Donegall*, and that the Scite of the Monaſtery there be allotted to the Biſhop of *Raphoe* for his Habitation, reſerving convenient Rooms for the School and School-Maſter.

The Natives to be diſpoſed as in *Tyrone*.

Fishings in this County in the King's Possession, touching the Disposition thereof his Majesty's Pleasure is to be signified.

In the Barony of *Enishowen* Fishings of Salmon, Herring and Ling.

1. Near *Culmore.*
2. Near *Rinnecarronkill.*
3. In the Bay of *Cooledagh.*
4. In the Bay of *Thebeggigh.*
5. In the Bay of *Boneranagh.*
6. In *Lough Swilley.*
7. In the Creek of *Newcastle.*

} To these the Bishop of *Derry* maketh Claim.

In the Barony of *Kilmacrenan.*

Fishing of Salmon, Herring, Ling, and other Sea Fish.

1. In the Creek of *Sullaghmore.*
2. In the Creek of *Lonnan.*
3. In the Creek of *Moyroy.*
4. In the Creek of *Counagh-gerragh*, alias *Shepton.*
5. In the Creek of *Cownekillibight.*
6. In Lough *Swillie*, near *Ramullen.*
7. In the Bay of *Dunsmaghie.*
8. In the Bay of *Cloydagh.*

In the Barony of *Boyle* and *Bannogh.*

Fishing of Salmon, and other Sea Fish.

1. In the Bay of *Owybarragh.*
2. In the Bay of *Owen I Owy.*
3. In the Bay of *Portymynichem.*
4. In the Bay of *Inver.*
5. In the Haven of *Callbeg.*
6. In the Bay of *Tullen.*
7. In the Isles of *Arran.*

} To these the Bishop of *Derry* maketh Clayme for a Moiey.

In the Barony of *Tyrehugh.*

Fishing of Salmon.

1. In the River of *Ballyshanon.*
2. In *Bondroyse.*

} In Lease to Sir *Henry Foliot.*

In the Barony of *Raphoe.*

Salmon Pooles between *Liffer* and the *Derry*, on the West-side of *Lough-Foyle*, claimed by *James Hamilton* and others; but the Bishop of *Derry* claimeth the Pooles of *Clonbrey.*

The County of *FERMANAGH.*

THE County of *Fermanagh*, commonly called, *Mac-Gwyer*'s Country, is divided into small Precincts of Lands, called *Tathes*, every *Tathe* containing by Estimation thirty Acres or thereabouts, as it is found by the Survey, and doth contain one thousand and seventy *Tathes*, or thirty three thousand four hundred and thirty seven Acres and an half, besides forty six Islands, some of greater, and some of lesser Quantitie. But what number of *Tathes* or Acres the said Islands do contain is not set down in the Survey, because the Countrey did not present the same.

The said thousand and seventy *Tathes*, or thirty three thousand four hundred thirty seven Acres and an half, do make twenty six Proportions of all sorts, *viz.* of the least sixteen, of the middle six, and of the greatest Proportions four; and fourteen *Tathes*, or four hundred thirty seven Acres and an half over, to be added to

to some Parish: In every of which Proportions there may be a Parish and several Incumbents, with Glebes and other Duties, as is before set down.

For the Proportion of the CHURCH.

1. The *Termon* Lands, to be deducted out of the said Number of one thousand and seventy *Tathes*, do contain one hundred *Tathes*, and three fourths, or three thousand one hundred and forty seven Acres and an half, which may be granted, if it so please his Majesty, to to the Bishoprick.

2. The Bishop's Mensall or Demeasne Land containeth sixty Acres.

3. Further, the Incumbents are to have sixty six *Tathes*, or two thousand sixty Acres for their Glebes.

4. The Monastery Lands contain forty four *Tathes*, or thirteen hundred seventy five Acres, passed already in Fee-Farm.

For the Undertakers.

So there remain to be past to the Undertakers eight hundred fifty eight *Tathes*, or twenty seven thousand seven hundred ninety five Acres, which make twenty Proportions of all sorts, *viz.* of the least thirteen, of the middle four, and of the greatest three.

The odd *Tathes* are eighty nine, or two thousand seven hundred and ninety Acres; whereof thirty *Tathes*, or nine hundred and thirty seven Acres and an half, may be equally allotted to three corporate Towns to be erected, one at *Lisgool*, another at *Castleskagh*, and the third in the middle way between *Lisgool* and *Ballyshanon*, the Place or Seat of the Town to be chosen by the Commissioners. The Towns are to hold their Lands, and to have such Liberties as these formerly mentioned. Thirty nine *Tathes*, or twelve hundred twenty eight Acres to the College of *Dublin* as aforesaid, and twenty *Tathes*, or six hundred twenty five Acres, for the Maintenance of a Free-School to be erected at *Lisgoole*.

The Proportions in this County are to be distributed in this manner.

Connor Roe Mac-Guire hath his Majesty's Word for the whole Barony of *Magheri-Stephana*, the whole Barony of *Clancallie*, the half Barony of *Tyrecannada*, and the half Barony of *Knackniny*, which contain three hundred and ninety *Tathes*, or twelve thousand two hundred and eighty seven Acres and an half, and do take up five of the least Proportions, two of the middle, and two of the greatest, and are to be passed unto him according to his Majesty's Royal Word.

Howbeit we think it convenient, that he do keep in his Possession only one great Proportion of two thousand Acres, and do make Estates of Freehold in the rest in such manner as shall be prescribed unto him by the Commissioners, and that he do yield unto his Majesty such Rent, risings out, and other Services, ratable for the three Baronies, as he should have done by his former Letters Patent granted unto him of the whole Country; which Letters Patent he hath promised to surrender.

The Proportions remaining to be distributed are in Number eleven, *viz.* eight of the least, two of the middle, and one of the greatest, which may be allotted in this Manner, *viz.*

To *Britains*-none.

To Servitors four, *viz.* three of the least, and one of the middle.

To the Natives seven, *viz.* five of the least, one of the middle, and one of the greatest.

Touching the Natives, who are not to be Freeholders, the Commissioners are to take such Order for the placing or transplanting of them, as for the Natives in *Tyrone*.

The County of *CAVAN.*

THE County of *Cavan*, commonly called *O-Reylie*'s Country, is divided into ſmall Precincts of Land, called *Polls*, every *Poll* containing twenty four Acres, by the Survey; whereof there are found in this County ſixteen hundred and twenty, which doth make forty thouſand five hundred Acres. Theſe *Polls*, after the Diviſion formerly uſed, will make thirty two Proportions, *viz.* of the leaſt twenty, of the middle ſeven, and of the greateſt Proportion five; and every of theſe Proportions may be a Pariſh, with Glebes and Tythes to the Incumbent, as in *Tyrone*.

For the Portion of the Church.

1. The *Termon* Lands are one hundred and forty *Polls*, or three thouſand five hundred Acres, which his Majeſty may diſpoſe to the Biſhoprick.
2. For the Incumbents Glebes, one hundred *Polls*, or two thouſand five hundred Acres.
3. The Monaſtery Land contain twenty *Polls*, or five hundred Acres.

For the Undertakers.

So there remain to be diſtributed to Undertakers thirteen hundred and ſixty *Polls*, or thirty four thouſand Acres, which being divided, as before, make twenty ſix Proportions of all ſorts, *viz.* of the leaſt ſeventeen, of the middle five, and of the greateſt four, which may be divided among the Undertakers in this manner.

To *Engliſh* and *Scottiſh* ſix Proportions, viz. three of the leaſt, two of the middle, and one of the greateſt.

To Servitors ſix Proportions, three of the leaſt, two of the middle, and one of the greateſt.

To Natives fourteen, *viz.* eleven of the leaſt, one of the middle, and two of the greateſt.

There remain ſixty *Polls*, or fifteen hundred Acres, of which thirty *Polls*, or ſeven hundred and fifty Acres, may be allotted to three Corporate Towns, or Burroughs, which are to be endowed with reaſonable Liberties, and to ſend Burgeſſes to the Parliament, and to hold their Lands as aforeſaid, *viz.* ten *Polls*, or two hundred and fifty Acres to the Town of the *Cavan*; ſo much more to *Belturbet*, and ſo much more to a third Town to be erected in or near the Midway between *Kells* and the *Cavan*, the Place or Seat thereof to be choſen by the Commiſſioners. Ten other *Polls*, or two hundred and fifty Acres may be laid to the Caſtle of *Cavan*, ſix other *Polls* may be allotted to the Caſtle of *Cloughoutter*, and the other fourteen *Polls*, or three hundred and forty ſix Acres to the Maintenance of a Free-School to be erected in the *Cavan*.

Touching the Natives, who are not to be made Freeholders, they are to be placed within the County, or removed by Order of the Commiſſioners, as they be in *Tyrone*.

The County of *ARDMAGH.*

THE County of *Ardmagh* is divided by *Ballyboes*; but becauſe the *Ballyboes* are not found to be of equal quantity, or numberof Acres, the Diſtribution of this County is to be made by Acres.

The whole County doth contain ſeventy ſeven thouſand eight hundred Acres, which will make ſixty one Proportions, *viz.* of the leaſt thirty eight, of the middle ſort thirteen, and of the greateſt Proportion ten, and thirty Acres over to be added to ſome Pariſh. In every of which Proportions there is to be a Pariſh and an Incumbent, with Glebes and Tythes, *ut ſupra*.

For the CHURCH.

1. Out of these are to be deducted, first, the Primate's Share, which do contain two thousand four hundred Acres.

2. For the Incumbent's Glebes, four thousand six hundred and fifty Acres.

3. The Monastery Lands already granted four hundred and thirty Acres:

4. The Lands of the *Fughes* already passed to Sir *Tirlaugh Mc. Henry*, containing nine thousand nine hundred Acres.

5. The Lands granted to Sir *Henry Oge* contain four thousand nine hundred Acres.

The Undertakers Portions.

So as after these Deductions made there remain for Undertakers fifty five thousand six hundred and twenty Acres, which make in all forty two Proportions, *viz.* of the least twenty seven, of the middle sort nine, and of the greatest six, which may be thus distributed, *viz.*

To the *English* and *Scotish* Undertakers twenty eight, *viz.* of the least eighteen, of the middle sort six, and of the greatest four.

To Servitors six, *viz.* of the least four, of the middle sort one, and one of the greatest.

To the Natives eight, *viz.* five of the least, two of the middle sort, and one of the greatest.

The odd Acres remaining are in Number three thousand one hundred and twenty, which may be thus divided, *viz.*

Twelve hundred Acres to four Corporate Towns or Burrows, which are to have like Liberties, and hold their Lands, as before is expressed, *viz.* to *Ardmagh* three hundred Acres, to *Mount-Norris* three hundred Acres, to *Charlemont* three hundred Acres, and to a Corporate Town to be erected at *Tanrygee*, in *O-Hanlon*'s Country, three hundred Acres: Of the rest, twelve hundred Acres may be granted to the College in *Dublin*, and the residue, being seven hundred and twenty, to be allotted to the Maintenance of a Free-School to be erected at *Ardmagh*.

Touching the Natives, who shall not be Freeholders, they are to be placed or removed by Order of the Commissioners, as in *Tyrone*.

The Escheated Lands in every of the said Counties being thus divided and distributed, the several Undertakers are to have such Estates, and to yield such Rents and Services, and to observe such other Articles, as are lately published in Print (A) by his Majesty's Command.

Lastly, for the Encouragement and Advancement of the Scholars of the College of *Dublin*, and to furnish the Churches of *Ulster* with sufficient Incumbents, we think it convenient, if it so please his Majesty, that there be six Advowsons in every County given to the College, *viz.* three of the best, and three of the second Value.

(A) These Articles (though not at first proposed to be printed in this Collection) are thought proper to be hereunto annexed, for the better understanding the Nature of the Plantation.

OBSERVATIONS

UPON THE

Foregoing PROJECT.

1. IT is manifeſt that this Project was drawn up by the Privy Council of *Ireland*, to be laid before the King and Council in *England*, as a Guide for the Plantation.

2. Whoever compares the Project with the Orders and Conditions annexed, and with Captain *Pynnarr*'s Survey hereafter following, will evidently ſee, that the Project was varied from in ſeveral Particulars, and in many others purſued.

3. Where in the Project a County is ſaid to contain a determinate Number of Acres, *Tyrone*, for Example, 98187 *Engliſh* Acres, it muſt not be underſtood, that the County of *Tyrone* has no more *Engliſh* Acres in it (and ſo of others.) For it is well known, that the County of *Tyrone* contains 387175 *Iriſh* Plantation Acres, which make 626959 *Engliſh* Acres. But the meaning is, that the County contained ſo many Acres of eſcheated profitable Land, excluſive of unforfeited, and Church Lands, and alſo of Boggs, Mountains, Lakes, Woods, and other unprofitable Scopes.

4. In the Project Proviſion was made for erecting ſeveral Corporate Towns; many of which through the eſcheated Counties were omitted to be done.

5. The Tranſplantation of the *Iriſh* Swordmen, or Soldiers, into *Conaught* was not obſerved.

6. By the Project, *Connor Roe Maguire* is mentioned to be intitled by the King's Promiſe to the two Baronies of *Magherestephana* and *Clancallie*, and to the two half Baronies of *Tirrecanada* and *Knockininy*, in the County of *Fermanagh*, containing 390 *Taths*, or 12287 Acres; yet there is no allottment to him appearing in Captain *Pynnarr*'s Survey; which is ſupplied by Patents granted to him, as appears in the Rolls Office; and therefore are not within the Intention of the Plantation and Survey.

7. The like may be ſaid of *Tirlagh Mc-Henry O-Neill*, to whom the Lands of the *Fughes* in the County of *Armagh*, containing 9900 Acres, were paſſed in Patent before the Project was framed; and yet it appears by the ſaid Survey that 5500 Acres of the Precinct of the *Fughes* were granted to *Scottiſh* Undertakers.

8. The Diviſion of the County of *Donegall* is not adjuſted right in the foregoing Project; the diſtributive Proportions not amounting to the Numbers mentioned in the general Diviſion: But the Editor could not be juſtified in departing from his Copy. The ſame will appear in a more minute Manner through ſome other Counties.

9. The *Termon* Lands, which frequently occur in the Project are explained in the Antiquities of *Ireland* lately publiſhed, Chap. 35. p. 233.

ORDERS

AND

CONDITIONS

TO BE

Obſerved by the Undertakers upon the Diſtribution and Plantation of the Eſcheated Lands in *Ulſter*.

From a Copy printed in the Year 1608.

WHereas the greateſt Part of ſix Counties in the Province of *Ulſter* within the Realm of *Ireland*, namely, *Ardmagh*, *Tyrone*, *Colrane*, *Donegall*, *Fermanagh* and *Cavan*, being eſcheated, and come to the Crown, hath lately bene ſurveyed, and the Survey thereof tranſmitted and preſented to his Majeſty: Upon View whereof, his Majeſty of his Princely Bounty, not reſpecting his own Profit, but the publick Peace and Welfare of that Kingdom, by the civil Plantation of thoſe unreformed and waſte Countries, is graciouſly pleaſed to diſtribute the ſaid Lands to ſuch of his Subjects, as well of *Great Britain* as of *Ireland*, as being of Merit and Ability ſhall ſeek the ſame, with a Mind not only to benefit themſelves, but to do Service to the Crown and the Commonwealth.

And foraſmuch as many Perſons, being ignorant of the Conditions whereupon his Majeſty is pleaſed to grant the ſaid Lands, are importunate Suitors for greater *Portions* than they are able to plant, intending their private Profit only, and not the Advancement of the publick Service; it is thought convenient to declare and publiſh to all his Majeſty's Subjects the *ſeveral Quantities of the Proportions, which ſhall be diſtributed, the ſeveral ſorts of Undertakers*, the *manner of Allotment*, the *Eſtates*, the *Rents*, the *Tenures*, with other Articles to be obſerved as well on his Majeſty's behalf, as on the behalf of the Undertakers, in Manner and Form following.

Firſt, The Proportions of Land to be diſtributed to Undertakers ſhall be of three different Quantities, conſiſting of ſundry parcels or precincts of Land, called by certain *Iriſh* Names, uſed and known in the ſaid ſeveral Counties, *viz. Balli-*

betaghs, *Quarters*, *Balliboes*, *Tathes*, and *Polls*; the firſt or leaſt *Proportion* to contain ſuch or ſo many of the ſaid Parcels, as ſhall make up *a thouſand Engliſh* Acres at the leaſt; and the ſecond or middle *Proportion* to contain ſuch or ſo many of the Parcels, as ſhall make up *fifteen hundred Engliſh* Acres at the leaſt; and the laſt or greateſt *Proportion* to contain ſuch or ſo many of the ſaid Parcels, as ſhall make up *two thouſand Engliſh* Acres at the leaſt; to every of which *Proportions* ſhall be allowed ſuch quantity of Bog and Wood, as the Country ſhall conveniently afford.

Secondly, The Perſons of the Undertakers of the ſeveral *Proportions* ſhall be of three Sorts, *viz.*

1. *Engliſh* or *Scottiſh*, as well Servitors as others, who are to plant their *Portions* with *Engliſh*, or inland *Scottiſh* Inhabitants.

2. Servitors in the Kingdom of *Ireland*, who may take meer *Iriſh*, *Engliſh*, or inland *Scottiſh* Tenants at their choice.

3. Natives of *Ireland*, who are to be made Freeholders.

Thirdly, His Majeſty will reſerve unto himſelf the appointment in what County every Undertaker ſhall have his *Portion*. But to avoid Emulation and Controverſy, which would ariſe among them, if every Man ſhould chuſe his Place where he would be planted; his Majeſty's Pleaſure is, that the Scites or Places of their *Portions* in every County ſhall be diſtributed by *Lot*.

Laſtly, The ſeveral Articles enſuing are to be obſerved, as well on the behalf of his Majeſty, as of the ſeveral Undertakers reſpectively.

ARTICLES *concerning the* Engliſh *and* Scottiſh *Undertakers, who are to Plant their* Portions *with* Engliſh *and* Inland Scottiſh *Tenants.*

1. His Majeſty is pleaſed to grant Eſtates in Fee-Farm to them and their Heirs.

2. They ſhall Yearly yield unto his Majeſty for every *Proportion* of *a thouſand* Acres, five Pounds ſix Shillings and eight Pence *Engliſh*, and ſo ratably for the greater *Proportions*, which is after the rate of ſix Shillings and eight Pence for every three Score *Engliſh* Acres, But none of the ſaid Undertakers ſhall pay any Rent, until the expiration of the firſt two Years, except the Natives of *Ireland*, who are not ſubject to the Charge of Tranſportation.

3. Every Undertaker of ſo much Land as ſhall amount to the greateſt *Proportion* of two thouſand Acres, or thereabouts, ſhall hold the ſame by Knight's Service *in Capite*; and every Undertaker of ſo much Land as ſhall amount to the middle Proportion of fifteen hundred Acres, or thereabouts, ſhall hold the ſame by Knight's Service, as of the Caſtle of *Dublin*. And every Undertaker of ſo much Land as ſhall amount to the leaſt *Proportion* of a thouſand Acres, or thereabouts, ſhall hold the ſame in common Soccage: And there ſhall be no Wardſhip upon the two firſt diſcents of that Land.

4. Every Undertaker of the greateſt *Proportion* of two thouſand Acres ſhall, within two Years after the Date of his Letters Patents, build thereupon a Caſtle, with a ſtrong Court or Bawne about it. And every Undertaker of the ſecond or middle *Proportion* of fifteen hundred Acres ſhall, within the ſame time, build a Stone or Brick Houſe thereupon, with a ſtrong Court or Bawne about it. And every Undertaker of the leaſt *Proportion* of a thouſand Acres ſhall, within the ſame time make thereupon a ſtrong Court or Bawne at leaſt. And all the ſaid Undertakers ſhall draw their Tenants to build Houſes for themſelves, and their Families, near the principal Caſtle, Houſe, or Bawne, for their mutual Defence or Strength. And they ſhall have ſufficient Timber, by the Aſſignation of ſuch Officers as the Lord Deputy and Council of *Ireland* ſhall appoint, out of his Majeſty's Woods in that Province, for the ſame Buildings, without paying any thing for the ſame, during the ſaid two Years: And to that end, there ſhall be a preſent Inhibition to reſtrain the Falling or Deſtruction of the ſaid Woods in the mean time, for what Cauſe ſoever.

5. The

5. The ſaid Undertakers, their Heirs and Aſſignes, ſhall have ready in their Houſes at all times a convenient Store of Arms, wherewith they may furniſh a competent number of able Men for their Defence, which may be viewed and muſtered every half Year, according to the manner of *England*.

6. Every of the ſaid Undertakers *Engliſh* or *Scottiſh*, before the enſealing of his Letters Patents, ſhall take the *Oath* of *Supremacy*, either in the Chancery of *England* or *Ireland*, or before the Commiſſioners to be appointed for eſtabliſhing of the Plantation, and ſhall alſo conform themſelves in Religion according to his Majeſty's Laws.

7. The ſaid Undertakers, their Heirs and Aſſignes, ſhall not alien or demiſe their Portions, or any part thereof to the meer *Iriſh*, or to ſuch Perſons as will not take the Oath, which the ſaid Undertakers are bound to take by the former Article. And to that end a *Proviſo* ſhall be inſerted in their Letters Patents.

8. Every Undertaker ſhall within two Years after the Date of his Letters Patents, plant or place a competent number of *Engliſh* or inland *Scottiſh* Tenants upon his *Portion*, in ſuch manner as by the Commiſſioners to be appointed for the eſtabliſhing of this Plantation ſhall be preſcribed.

9. Every of the ſaid Undertakers for the ſpace of five Years next after the Date of his Letters Patents ſhall be reſident in Perſon himſelf upon his *Portion*, or place ſome ſuch other Perſon thereupon, as ſhall be allowed by the State of *England* or *Ireland*, who ſhall be likewiſe reſident there during the ſaid five Years, unleſs by reaſon of Sickneſs or other important Cauſe he be Licenſed by the Lord Deputy and Council of *Ireland* to abſent himſelf for a time.

10. The ſaid Undertakers ſhall not alien their *Portions* during five Years next after the Date of their Letters Patents, but in this manner, *viz.* one third Part in Fee-Farm, another third Part for forty Years or under, reſerving to themſelves the other third Part without Alienation, during the ſaid five Years. But after the ſaid five Years they ſhall be at liberty to alien to all Perſons, except the meer *Iriſh*, and ſuch Perſons as will not take the Oath, which the ſaid Undertakers are to take as aforeſaid.

11. The ſaid Undertakers ſhall have power to erect Mannors, to hold *Courts Baron* twice every Year, to create Tenures to hold of themſelves upon Alienation of any part of their ſaid *Portions*, ſo as the ſame do not exceed the Moiety thereof.

12. The ſaid Undertakers ſhall not demiſe any part of their Lands at will only, but ſhall make certain Eſtates for Years, for Life, in Taile, or in Fee-Simple.

13. No uncertain Rent ſhall be reſerved by the ſaid Undertakers, but the ſame ſhall be expreſsly ſet down without reference to the Cuſtom of the Country, and a *Proviſo* ſhall be inſerted in their Letters Patents againſt *Cuttings*, *Coſheries* (A), and other *Iriſh* Exactions upon their Tenants.

14. The ſaid Undertakers, their Heirs and Aſſigns, during the ſpace of ſeven Years next enſuing, ſhall have power to tranſport all Commodities growing upon their own Lands, which they ſhall hold by thoſe Letters Patents, without paying any Cuſtom or Impoſition for the ſame.

15. It ſhall be Lawful for the ſaid Undertakers, for the ſpace of five Years next enſuing, to ſend for, and bring into *Ireland*, out of *Great Britain*, Victuals, and Utenſils for their Houſholds, Materials and Tooles for Building, and Huſbandry, and Cattle to ſtock and manure the Lands aforeſaid, without paying any Cuſtom for the ſame, which ſhall not extend to any Commodities by way of Merchandize.

(A) For Cuttings, and Coſheries, Exactions ſo called, See the Antiquities of *Ireland*, Chap. 12. p. 75, 76.

ARTICLES *concerning ſuch* Servitors *in* Ireland, *as ſhall be Undertakers in this Plantation, and ſhall have power to inhabit their* Portions *with meer* Iriſh *Tenants.*

1. They ſhall have Eſtates in Fee-Farm.

2. They ſhall yield a Yearly Rent to his Majeſty of eight Pounds *Engliſh* for every *Proportion* of a thouſand Acres, and ſo ratably for the greater *Proportions*, which is after the rate of ten Shillings for ſixty *Engliſh* Acres, or thereabouts, which they ſhall inhabit with meer *Iriſh* Tenants; but they ſhall pay only five Pounds ſix Shillings and eight Pence for every *Proportion* of a thouſand Acres, which they ſhall inhabit with *Engliſh* or *Scottiſh* Tenants as aforeſaid, and ſo ratably for the other *Proportions*. And they ſhall pay no Rent for the firſt two Years.

3. They ſhall hold their ſeveral *Portions* by the ſame Tenures as the former Undertakers reſpectively.

4. They ſhall build their Caſtles, Houſes, and Bawnes, and inhabit their Lands within two Years, and have a competent ſtore of Arms in readineſs, as the former Undertakers.

5. They ſhall have Power to create Mannors and Tenures, as the former Undertakers

6. They ſhall make certain Eſtates to their Tenants, and reſerve certain Rents, and forbear *Iriſh* Exactions, as the former Undertakers.

7. They ſhall be reſident for five Years, as the former Undertakers, and be reſtrained from Alienation within the ſame time, as the former Undertakers.

8. They ſhall take the Oath of Supremacy, and be conformable in Religion, as the former Undertakers.

9. They ſhall not alien their *Portions*, or any part thereof, to the meer *Iriſh*, or to any ſuch Perſon or Perſons as will not take the like Oath as the ſaid Undertakers are to take, as aforeſaid; and to that end a *Proviſo* ſhall be inſerted in their Letters Patents.

10. They ſhall have power or liberty to tranſport, or bring in Commodities, as the former Undertakers.

ARTICLES *concerning the* Iriſh *Natives, who ſhall be admitted to be Freeholders.*

1. They ſhall have Eſtates in Fee-Farm.

2. They ſhall pay the Yearly Rent of ten Pounds thirteen Shillings and four Pence for every *Portion* of a thouſand Acres, and ſo ratably for the greater *Proportions*, which is after the rate of thirteen Shillings and four Pence for every ſixty Acres or thereabouts; and they ſhall pay no Rent for the firſt Year.

3. For their Tenures they ſhall hold as the other Undertakers reſpectively, according to their *Portions*, with a *Proviſo* of forfeiture of their Eſtates, if they enter into actual Rebellion.

4. They ſhall inhabit their Lands, and build their Caſtles, Houſes, and Bawnes, within two Years, as the former Undertakers.

5. They ſhall make certain Eſtates for Years, or for Lives, to their under Tenants, and they ſhall take no *Iriſh* Exactions.

6. They ſhall uſe Tillage and Husbandry after the manner of the *Engliſh* Pale.

Certain general Propoſitions to be notified to the Undertakers of all ſorts.

1. That there ſhall be Commiſſioners appointed for the ſetting forth of the ſeveral *Proportions*, and for the ordering and ſettling of the Plantation, according to ſuch Inſtructions as ſhall be given unto them by his Majeſty in that behalf.

2. That

2. That all the ſaid Undertakers ſhall by themſelves, or by ſuch, as the States of *England* or *Ireland* ſhall allow of, attend the ſaid Commiſſioners in *Ireland*, at or before *Midſummer* next, to receive ſuch Directions touching their Plantations, as ſhall be thought fit.

3. That every Undertaker, before the enſealing of his Letters Patents, ſhall enter into Bond, or Recognizance, with good Sureties, to his Majeſty's Uſe, in the Office of his Majeſty's Chief Remembrancer in *England* or *Ireland*, or in his Majeſty's Exchequer or Chancery in *Scotland*, or elſe before two of the Commiſſioners to be appointed for the Plantation, to perform the foreſaid Articles, according to their ſeveral Diſtinctions, of *Building*, *Planting*, *Reſidence*, *Alienation within five Years*, and *making of certain Eſtates to their Tenants*, in this manner, *viz.* The Undertaker of the greateſt Proportion to become bound in four hundred Pounds, of the middle Proportion in three hundred Pounds, and of the leaſt Proportion in two hundred Pounds.

4. That in every of the ſaid Counties there ſhall be a convenient Number of *Market Towns* and *Corporations* erected for the Habitation and ſettling of Tradeſmen and Artificers; and that there ſhall be one *Free-School* at leaſt appointed in every County for the Education of Youth in Learning and Religion.

5. That there ſhall be a convenient number of Pariſhes and Pariſh Churches with ſufficient Incumbents in every County; and that the Pariſhioners ſhall pay all their Tithes in kind to the Incumbents of the ſaid Pariſh Churches.

A

COMMISSION to inquire into the KING's Title to the ſeveral eſcheated and forfeited Lands in *Ulſter*, in the ſeveral Countys of *Armagh*, *Tyrone*, *Colerain*, *Donegall*, *Fermanagh*, and *Cavan*, in Order to the Plantation there; with Articles and Inſtructions annexed.

Out of the Rolls Office in Dublin: *Anno.* 7. *Jac.* 1. *inrolled.* 16. *Jac.* 1. *pars.* 2. *dorſ.*

JAMES, &c. to our right Truſty and well beloved Sir *Arthur Chicheſter* Knight, our Deputy of our Realm of *Ireland*, *Thomas*, Archbuſhopp of *Dublin*, our Chancellor in our ſaid Realm, *Henry* Archbuſhopp of *Ardmagh*, Primate of all *Ireland*, *George*, Buſhopp of *Derry*, *Clogher*, and *Raphoe*, *Robert*, Buſhopp of *Kilmore* and *Ardagh*, Sir *Thomas Ridgeway* Knight, our Vice Treaſurer, and Treaſurer at Warrs in our ſaid Realm, Sir *Richard Wingfield* Knight, our Marſhal of our Army there, Sir *Humphry Winche* Knight, Chief Juſtice of our Chief Place in our ſaid Realm, Sir *John Denham* Knight, Chief Baron of our Exchequer in our ſaid Realm, the Maſter of our Rolls in our Chancery of the ſaid Realm for the Time being, Sir *Oliver St. John* Knight, Maſter of our Ordinance in our ſaid Realm, Sir *Oliver Lambert* Knight, one of our Privy Counſel in our ſaid Realm, Sir *Henry Power* Knight, one other of our Privy Counſell in our ſaid Realm, Sir *Gerald Moore* Knight, one other of our ſaid Privy Counſell, Sir *Adam Loftus* Knight, one other of our Privy Counſell in our ſaid Realm, Sir *Richard Cooke* Knight, our Principal Secretary in our ſaid Realm, Sir *John Davis* Knight, our Attorney General in our ſaid Realm, *William Parſons* Eſq. Surveyor General of our Poſſeſſions in our ſaid Realm, and *George Sexten* Eſq. our Eſcheator within our Province of *Ulſter*, greeting.

Whereas great ſcopes and extent of Land in the ſeveral Counties of *Armagh*, *Tirone*, *Coleraine*, *Donegall*, *Farmanagh*, and *Cavan*, within our Province of *Ulſter*, are eſcheated and come to our Hands by the attainder of ſundry Traitors and Rebells, and by other juſt and lawfull Titles, whereof we have cauſed heretofore ſeveral Inquiſitions to be taken, and Surveys to be made, which being tranſmitted and preſented unto us, we conſidered with our Privy Counſell attending our Perſon, how much it would advance the Welfare of that Kingdom, if the ſaid Land were planted with Colonies of civil Men, and well affected in Religion; whereupon there was a Project conceived for the Diviſion of the ſaid Lands into Proportions, and for the Diſtribution of the ſame unto Undertakers, together with certain Articles of Inſtruction for ſuch as ſhould be appointed Commiſſioners for the ſaid Plantation; which Project and Articles ſigned with our own Hand we have lately tranſmitted unto you our Deputy. And whereas we are informed that in the Inquiſitions and Surveys formerly taken there have been ſome Omiſſions, as well of the Eccleſiaſtical Lands claimed by the ſeveral Buſhops, within whoſe Dioceſes the ſaid eſcheated Lands do ly, as of the Lands merely Temporal, which might the more eaſily happen, by reaſon that the Quantity and Meaſures of Lands

in

in thoſe Countries, which were not in former Times governed by the *Engliſh* Laws, were unknown to our Officers and Miniſters there; as alſo becauſe the ſaid Service of enquiry and Survey was mixed with other Services, namely, with Goal Deliveries and other Execution of the Publick Juſtice, and with the Proſecution of ſuch as were in open Action of Rebellion, KNOW YE, that we repoſing ſpecial Truſt and Confidence in your Wiſdoms, Diligence, and Sincerity, have by the advice and Conſent of you, our right truſty and well-beloved Councellor Sir *Arthur Chicheſter* Knight, our Deputy General of our ſaid Realm of *Ireland*, made, conſtituted, ordained and appointed, and by theſe preſents do make, conſtitute, ordain, and appoint, you, or any five or more of you (whereof you our ſaid Deputy ſhall be always one) to be our Commiſſioners, and we do hereby give unto you, or any five or more of you, as aforeſaid, full Power and Authority to enquire as well by the Oaths of good and lawfull Men, as by all ſuch other good Ways and Means, as to you ſhall ſeem fit and convenient, what Caſtles, Mannors, Lordſhips, Lands, Tenements, Rents, Services, Cuſtoms, Duties, Fiſhings, Advowſons, or other Hereditaments whatſoever, Situate lying and being in the ſeveral Counties of *Armagh*, *Colerain*, *Tyrone*, *Donegall*, *Fermanagh*, or *Cavan*, or either of them, or in the confines of them or either of them, are eſcheated and come, or ought to be eſcheated and come to our Hands and Poſſeſſion, or to the Hands and Poſſeſſion of any of our Progenitors or Predeceſſors, Kings or Queens of *England*, by Virtue of any Act or Acts of Parliament, by attainder of any Perſon or Perſons, by breach of any Condition or Conditions contained in any Letters Patent, by eſcheat, Forfeiture, or by any other Ways or Means whatſoever; and to make an exact Survey of the ſaid Lands, Tenements and Hereditaments, and of every Part thereof, by the Numbers of Ballyberaghs, Ballyboes, Polles, Tathes, Acres, or other Meaſures, and Quantities of Land uſed and known in the ſaid ſeveral Counties; and after Inquiſition and Survey thereof taken as aforeſaid, to plot and divide the ſaid Lands into ſeveral Pariſhes, Precincts, and Proportions, and to diſtinguiſh the ſame by particular Names, Mears and Bounds, according to the tenor and intent of the ſaid Project and Articles of Inſtruction hereunto annexed; and further to perform and execute all and every Act and Acts, thing and things whatſoever contained and preſcribed in and by the ſaid Project and Articles.

And we do further, by and with the Conſent aforeſaid, give unto you, or any five or more of you as aforeſaid, full Power and Authority to hear and Determine all Titles, Controverſies and Matters whatſoever, which ſhall ariſe, and be moved or pretended as well between us and our Subjects, as between Party and Party, concerning the ſaid Lands, Tenements, and Hereditaments, or any Part thereof (the Church Lands only excepted) which nevertheleſs you ſhall alſo have Power to Order and Decree as aforeſaid, ſo as it be done with the Conſent of you our Deputy, and of you the Archbiſhopp of *Dublin*, our Chancellor, and of you *Henry*, Archbiſhopp of *Armagh*, Primate of all *Ireland*, and of you *George*, Biſhopp of *Derry*, *Clogher*, and *Raphoe*.

And laſtly, we do hereby give you, or any five or more of you, as aforeſaid, full Power and Authority to do and execute all and every other Act or Acts, thing or things whatſoever, which you, or any five or more of you, as aforeſaid, ſhall in your Diſcretion think Pertinent and Convenient for and towards the Perpetration, Furtherance, or finiſhing of the ſaid Plantation, willing and commanding you and every of you to give diligent Attendance, and to uſe your beſt endeavour in the execution of the Premiſſes, as becometh; and what you, or any five or more of you, as aforeſaid, ſhall do herein, the ſame to certify us in our High Court of Chancery in our ſaid Realm of *Ireland* before Hallow Maſs next enſuing the date hereof. In Witneſs &c. Witneſs our ſaid Deputy General of our ſaid Realm of *Ireland* at *Dublin* the one and twentieth Day of *July*, in the ſeventh Year of our Reign of *England*, *France*, and *Ireland*, and of *Scotland* the two and fortieth.

ARTICLES *For Inſtructions to ſuch as ſhall be appointed Commiſſioners for the Plantation of* Ulſter.

JAMES Rex.

1ſt. That a general care be taken, that ſuch Orders, Conditions, and Articles, as have been lately publiſhed in Print, or are to be printed or tranſmitted, touching the Plantation, be obſerved, and put in Execution, as well by the Commiſſioners, as by the Undertakers.

2d. That the ſaid Commiſſioners be ready to begin their Journey into our Province of *Ulſter* for the Execution of their Commiſſion before the end of *July* next, or ſooner if it may be.

3d. The Omiſſions and Defects in the former Survey of the eſcheated Lands in *Ulſter*, either for us or the Church, are to be ſupplied and amended by new Inquiſitions, and the Eccleſiaſtical Lands to be diſtinguiſhed from the Lands belonging to the Crown.

4th. The Countys being divided into ſeveral Proportions, every Proportion is to be bounded out by the known Metts and Names, with the particular Mention both of the Number and Name of every Ballyboe, Tath, Polle, Quarter, or the like *Iriſh* precinct of Land, that is contained in every Portion, and to give each Portion a proper Name to be known by, and in the Proportions lying near to the High Ways choice is to be made of the moſt fit Seat for Undertakers to Build upon, in ſuch Sort as may beſt ſerve for the ſafety and Succour of the Paſſengers; and alſo to allot and ſet out by Meares and Bounds unto every Proportion ſo much Bogg and Wood over and above his Number of Acres, as the Place where the Proportion ſhall ly may conveniently afford, having reſpect to the Adjacent Proportions.

5th. Becauſe the Article of caſting Lotts diſcourageth many that are ſufficient, and would be glad to dwell together, that therefore every County be divided into greater Precincts, every Precinct containing eight ten or twelve thouſand Acres, according to the greatneſs of the County, and thoſe Precincts to contain ſeveral Proportions lying together, to the end that ſo many Conſorts of Undertakers may here be appointed as there are ſeveral Precincts; which being done, then theſe Conſorts may caſt Lotts for the Precincts, and afterwards divide every Precinct amongſt the particular Undertakers of that Conſort, either by Agreement or by Lott; and this form not to be concluded but upon Conſideration taken thereof by the Commiſſioners there, who having reported back their Opinions, ſome ſuch courſe may be reſolved, as to us ſhall be thought moſt convenient.

6th. To cauſe Plots to be made of every County, and in the ſaid Plot to prick out the ſeveral Precincts, and in the Precincts the ſeveral Proportions by their Names.

7th. Such great Woods, as the Commiſſioners ſhall make choice of to be preſerved for our Uſe, are to be excepted out of the Proportions, and to be reſerved for the Undertakers buildings, and for ſuch other purpoſes as to us ſhall be thought fit.

8th. That in the Surveys Obſervation be made what Proportions by Name are fitteſt to be allotted to the *Brittains*, what to the Servitors, and what to the Natives; wherein this reſpect is to be had, that the *Brittains* be put in Places of beſt ſafety, the Natives to be diſperſed, and the Servitors planted in thoſe Places, which are of greateſt Importance to ſerve the reſt.

9th. The Commiſſioners are to limit and bound out the Precincts of the ſeveral Pariſhes, according to their Diſcretions, notwithſtanding the Limitation of the Precinct; wherein they may obſerve the antient limits of the old Pariſhes, ſo as the ſame Breed not a greater inconvenience to the Plantation, and to Aſſign to the Incumbent of each Pariſh a Glebe after the rate of threeſcore Acres for every thouſand Acres within the Pariſhes in the moſt convenient Places, or neareſt to the

the Churches; and for the more certainty to give to each Gleabe a certain Name, whereby it may be known; and to take Order, that there be a Proviſo in the Letters Patent for paſſing the Gleabes to reſtrain the Alienations thereof, ſaving during their Incumbencies.

10th. It is fit, that certain Portions be allotted and laid out for Towns in the Places mentioned in the Project, or in more convenient Places, as ſhall ſeem beſt to the Commiſſioners, having regard, that the Land be laid as near to the Towns as may be,

11th. The Parcells of Land, which ſhall be allotted to the College in *Dublin*, and to the Free ſchools in the ſeveral Counties, are to be ſet out and diſtinguiſhed by Mears and Bounds, to the end the ſame may be accordingly paſſed by ſeveral grants from us. The Commiſſioners likewiſe are to ſet out the Quantity of three great Proportions lying together in the County of *Armagh* to be allotted to the ſaid College of *Dublin*, and ſix thouſand Acres to be taken out of the Lands omitted in the laſt Survey (if ſo much ſhall be found) theſe to be only of our Land, and not of the Church Land.

12th. That there be ſet out and reſerved twelve thouſand Acres, either out of the Proportions, or otherwiſe out of the Lands omitted in the Survey, in ſuch Counties and Places, as to our Deputy and Commiſſioners ſhall be thought meet, the ſame to be diſpoſed by us for the Endowment of an Hoſpital to be erected for maimed and diſeaſed Soldiers, in ſuch Place and Manner, as we ſhall hereafter appoint.

13th. The Commiſſioners ſhall by the Authority given them hear and determine all Titles and Controverſies by finall Order and Decree, that ſhall be brought before them, concerning any Lands and Poſſeſſions (the Church Lands only excepted) which nevertheleſs they ſhall have alſo Power to Order and Decree (as aforeſaid) ſo it be done with the Conſent of the Lord Deputy, the Archbuſhopp of *Dublin*, and the now Buſhopp of *Derry*. They ſhall alſo compound for Titles between us and our Subjects, and between Party and Party.

14th. And whereas Complaint is made, that the ſcites of ſome Cathedral Churches, the Places of the Reſidence of the Buſhopps, Deans, Chapters, Dignitaries, and Prebends in *Ulſter*, be paſſed away to Divers in Fee-Farm by Letters Patent under pretence of Monaſtery Lands, to the great Detriment of thoſe Churches, the Commiſſioners ſhall have Authority to examine the ſame, and finding the Information true, to conſider of ſome courſe to be taken for Reſtitution to be made to the Churches from whence they were formerly taken. with ſuch Conſideration to thoſe that now hold them, as ſtandeth with equity, according to the Circumſtances conſiderable. And further we are pleaſed, that the eſcheated Lands, out of which the Buſhopps have had heretofore rent, certainty of Refections, or Penſions, ſhould be eſteemed Eccleſiaſtical, and be annexed to the ſeveral Seas whereunto they did pay the ſame, whereof the Commiſſioners are to take particular notice, and to ſee the ſame effected accordingly.

15th. You our Deputy ſhall cauſe our Judges and learned Counſel to ſet down our Titles to the ſeveral Lands lately eſcheated in *Ulſter*, to ſee the Records to be perfitted, and to take care that they may be ſafely preſerved and kept Secret, and to tranſmit the Caſes hether under the Hands of our Judges and learned Counſel.

16th. All Acts Orders and Decrees reſolved there to be recorded into two Books, the one to remain there in ſome Court of Record, and the other to be tranſmitted to our Counſel here.

17th. It is alſo to be conſidered what Portions are fit to be allotted to the Mother of the late Earl of *Tyrconnel*, the Mother of *Mac-Gwir*, *Katherine Butler*, the late Widow of *Mulmorie O-Rely*, and ſuch others as claim Jointures; and that the Commiſſioners do (if they have cauſe) allow the ſame unto them during their Lives, and the Reverſion to the Natives, with Condition that they obſerve the Articles of the Plantation, as other Undertakers do, or otherwiſe to aſſign them Recompence in ſome other Place.

18th. The River Fiſhings in Loughs and Rivers are to be allotted unto the Proportions next adjoining unto the Loughs and Rivers, wherein the ſaid Fiſhings are, the one Moiety to the Proportion lying on the one Side of the River or Lough, and the other Moiety to the Proportion lying on the other Side, unleſs by neceſſity or inconveniency it ſhall be found fitting to be allotted to the one Side; for which Fiſhing ſome increaſe of Rent is to be reſerved unto us, as to the Commiſſioners ſhall be thought fit.

19th. That return be made of their proceedings and doings by Virtue of this Commiſſion and Inſtructions before *Hallow-maſs* next, that we may have convenient Time to reſolve thereupon this Winter, and to ſignify our Pleaſure againſt the next Spring.

N. B. By virtue of the aforeſaid Commiſſion, Inquiſitions were duly held concerning the ſeveral eſcheated Lands in the Counties therein mentioned, which were returned into the Rolls Office, where they remain. And Anno. 11. Jac. 1. a Commiſſion concerning the eſcheated Mountains in the ſaid Counties iſſued, upon which Inquiſitions were alſo held, and the returns thereof remain among the Rolls ſo far as relates the Counties of *Cavan*, *Fermanagh*, *Donegall*, and *Tyrone*.

PYNNAR's SURVEY OF ULSTER.

A BRIEF View and Survey made at ſeveral times, and in ſeveral Places, in the ſeveral Counties within named, between the firſt Day of *December* 1618, and the 28th Day of *March* 1619, by me *Nicholas Pynnar* Eſq; and others, by Virtue of his Majeſty's Commiſſion under the great Seal of *Ireland* to me and others directed, dated the 28th Day of *November* 1618: Wherein are ſet forth the Names of the ſeveral *Britiſh* Undertakers, Servitors, and principal Natives, with their Proportions, and the Undertakers, of Towns in the ſeveral Countys of *Ardmagh*, *Tyrone*, *Donegall*, *Cavan*, and *Fermanagh*, and how they have perfor-med their Buildings, and Plantations of Inhabitants, and other particular Matters anſwerable to certain Articles to the ſaid Commiſſion annexed; together with the Works and Plantation performed by the City of *London* in the City and County of *London-Derry*: All which I do certify as upon my own View and Examination; the Particulars whereof do hereafter follow.

County of CAVAN.

The Precinct of *Clanchie*, allotted to *Scottiſh* Undertakers.

I The Lord *Aubignie* was the Firſt Patentee. } 3000 acres. Sir *James Hamilton* Kt. holdeth theſe Lands by the Names called *Keneth* 2000 acres, and *Caſtell* alias *Caſtle Aubignie* 1000 acres.

Upon this Proportion there is built a very large ſtrong Caſtle of Lyme and Stone, called *Caſtle Aubignie*, with the King's Arms cut in Free-Stone over the Gate. This

 Caſtle

Caſtle is five Stories high, with four round Towers for Flankers, the body of the Caſtle fifty Feet long, and twenty eight Feet broad, the Roof is ſet up, and ready to be Slated. There is adjoining to the one End of the Caſtle a Bawne of Lyme and Stone eighty Feet ſquare, with two Flankers fifteen Feet high. This is very ſtrongly built, and ſurely wrought. In this Caſtle himſelf dwelleth, and keepeth Houſe, with his Lady and Family. This Caſtle ſtandeth upon a meeting of five beaten ways, which keeps all that Part of the Country.

I find planted and eſtated upon this Land of *Britiſh* Birth and Deſcent.

Free-Holders 8, *viz.*	1 having	480 acres
	2 having	144 acres le piece.
	2 having	192 acres jointly.
	1 having	108 acres.
	2 having	120 acres le piece.
Leaſe-holders for 3 Lives, 3, *viz.*	1 having	120 acres.
	1 having	96 acres.
	1 having	48 acres.
Leaſe - holders for Years 5, *viz.*	1 having	102 acres.
	2 having	96 acres le piece.
	1 having	168 acres.
	1 having	100 acres.
Cottagers, 25.	Each Man a Tenement, a ſmall quantity of Land, and Commons for certain numbers of Cattle.	

Total 41 Families, which do conſiſt of 80 Men at Arms.

Thirty ſix of the Heads of theſe Families have now taken the Oath of Supremacy.

I find upon theſe Lands good Tillage and Husbandry according to the *Engliſh* manner.

II 1000 acres.

John Hamilton Eſq; hath 1000 acres called *Kilclogban.*

Upon this Proportion there is built a Bawne of Lime and Stone eighty Feet Square, and thirteen Feet high, with two round Towers for Flankers, being twelve Feet le Piece in the diameter: There is alſo begun a Stone Houſe, which is now one Storie high, and is intended to be four Stories high, being forty eight Feet long, and twenty four Feet broad, beſides two Towers, which be vaulted and do flank the Houſe. There is alſo another Bawne near adjoining to the former Bawne, which is built of Stone and Clay, being one hundred Feet ſquare, and twelve feet high; and in that Bawne there are begun two Houſes of Clay and Stone, the one to be eighty Feet long, and the other ſixty, and each to be twenty Feet in breadth. There is alſo a Village, conſiſting of eight Houſes joining to the Bawne, being all inhabited with *Britiſh* Tenants. Alſo a Water-Mill and five Houſes adjoyning to it.

I find planted and eſtated upon this Land of *Britiſh* birth and deſcent.

Free-Holders 2, *viz.*	2 having	120 acres le piece.	In total 15 in Family, which conſiſt of forty Men armed.
Leſſees for Years, 6, *viz.*	6 having	48 acres le piece.	Theſe 15 principal Tenants have all taken the Oath of Supremacy.
Cottagers 7.	Each of theſe have a Houſe and Garden Plott, and Commons for four Cows.		Here is good Tillage and Husbandry after the manner of *England.*

1000 Acres.

III 1000 Acres.

William Hamilton Esq; holdeth 1000 acres called *Dromuck*.

Upon this Proportion there is a Bawn of Lyme and Stone being eighty Feet square, with two round Towers for Flankers, and two Stories high, vaulted, the Wall it self being thirteen Feet high. Within the Bawn there is a House of Lime and Stone thirty six Feet long, twenty Feet broad, and near to this Bawne there is a Village consisting of five Houses, being all *Brittish* Families.

I find planted and estated upon this Land of *Brittish* Birth and Descent.

Free-Holders, 2, *viz.*	2 having	120 acres le piece.	Total 14 Families, consisting of thirty able Men to serve the King. There are twelve of the Heads of these Families have taken the Oath of Supremacy.
Lessees for 3 Lives 2, *viz.*	1 having	42 acres.	
	1 having	54 acres.	
Lessees for Years 4, *viz.*	1 having	128 acres.	
	1 having	84 acres.	
	1 having	48 acres.	
Cottagers that hold for Years, 6, *viz.*	1 having	36 acres.	I find upon these Lands Tillage and Husbandry according to the *English* manner.
	1 having	80 acres.	
	1 having	20 acres.	
	1 having	15 acres.	
	1 having	12 acres.	
	1 having	11 acres.	
	1 having	10 acres.	

IV 1000 Acres.

William Bealie Esq; holdeth 1000 acres called *Tonregie*.

Upon this Proportion there is a Bawne of Lyme and Stone ninty Feet square, with two Flankers, and in one of the Flankers there is a Castle in building which is above the first Storie; and the length of it is thirty Feet, the breadth 22 Feet, being Vaulted; there is another House at one of the Corners, which is twenty Feet square, and Vaulted, being but one Storie high. In this himself with his Wife and Family are now dwelling.

I find planted and estated upon this Land of *Brittish* Birth and Descent.

Freeholders 2, *viz.*	1 having	144 acres.	Total ten Families, consisting of twenty eight Men armed. These ten Families have now taken the Oath of Supremacy. I find here good Tillage after the *English* Manner.
	1 having	48 acres.	
Leaseholders for Years, *viz*, 4.	2 having	96 acres le piece.	
	2 having	48 acres le piece.	
Cottagers for Years, 4, *viz.*	2 having	20 acres jointly.	
	1 having	5 acres.	
	1 having	4 acres.	

The Precinct of *Castlerahin*, allotted to Servitors and Natives.

V Sir *William Taafe* was the 1st Patentee. 1000 acres. Sir *Thomas Ash* Kt. holdeth 1000 Acres called *Mullagh*.

Upon this Proportion there is an old Castle new mended; but all the Land is now inhabited with *Irish*.

VI Sir *Edmond Phettilace* was the first Patentee. 1000 acres. Sir *Thomas Ash* holdeth this Proportion. called *Carvyn*.

Upon this there is built a very good Bawne of Lyme and Stone, being seventy Feet square, with two Flankers,

and is twelve Feet high; but all the Land is inhabited with *Iriſh*.

VII Lieutenant *Garth* was the firſt Patentee. 500 acres. Sir *Thomas Aſh* Kt. holdeth five hundred acres, called *Murmode*.

Upon this Proportion there is a Bawne of Sodds; but all the Land is inhabited with *Iriſh*.

VIII Captain *Ridgewaie* was the firſt Pattentee. 1000 acres. Captain *Culme* holdeth 1000 acres, called *Logh-rammar*, alias the Mannor of *Chichejter*.

Upon this Proportion there is a Bawne of Lime and Stone, one hundred and eighty Feet ſquare, with two Flankers, and fourteen Feet high, and a Houſe in it of Lime and Stone, which is building, being now about the ſecond Storie, the Roof ready to be ſet on. He hath four *Engliſh* Families, and this Bawne ſtandeth upon a Paſſage, which is able to do good Service.

Captain *Culme* is to build a Town called *Virginia*; for which he is allowed two hundred and fifty acres. Upon this he hath built eight Timber Houſes, and put into them *Engliſh* Tenants; of which Town there is a Miniſter, which keepeth School, and is a very good Preacher.

IX 400 acres. Sir *John Elliot* Kt. holdeth four hundred acres called *Muckon*.

Upon this Proportion there is a Bawne of Lyme and Stone ſixty Feet ſquare, and a ſmall Houſe, all the Land being inhabited with *Iriſh*.

X 900 acres. *Shane Mc. Phillip O-Rellie* hath nine hundred acres.

Upon this Proportion is a ſmall Bawne of Sodds, and an *Iriſh* Houſe, wherein he dwelleth.

The Precinct of *Tullaghgarvy*, allotted to Servitors.

XI 1500 acres. Captain *Hugh Culme*, and *Archibald Moore* Eſq; hold 1500 acres, called *Tullavin*.

Upon this Proportion the Bawne and Towers are thoroughly finiſhed, and now the Roof of the Houſe is framed, ready to be ſet up. It ſtandeth in a Place of great ſtrength, the ſaid *Archibald Moore*, with his Wife and Family, dwelling in it. He hath four *Engliſh* Families about him; the reſt of the Land is inhabited with *Iriſh*.

XII 750 acres. Sir *Thomas Aſh*, and *John Aſh* have 750 acres, called *Drumſheel*.

Upon this Proportion there is a Bawne of Clay and Stone, and another of Sodds, 120 Feet ſquare; but all inhabited with *Iriſh*.

XIII 1000 acres. *Mullmoric Mc. Phillip O-Reyley* hath a thouſand acres, called *Itterry-Outra*.

Upon this Proportion there is a very ſtrong Bawne of Sodds, with four Flankers, and a deep Moate, a good *Iriſh* Houſe within it; in which himſelf and Family dwelleth. He hath made no Eſtates.

XIV 1000 acres.

XIV. 1000. acres. *Captain Reley* hath a thouſand Acres called, *Liſcannor*. Upon this there is a Bawn of Sods, and a Houſe in it, in which he dwelleth. He hath made no Eſtates but from Year to Year; and all his Tenants do Plough by the Tail.

XV. 3000 acres. *Mulmorie Oge O' Relie* hath three thouſand Acres. Upon this there is a Bawn of Sods, and in it an old Caſtle, which is now built up, in which himſelf and Family dwelleth. He hath made no Eſtates to any of his Tenants, and they do all Plough by the Tail.

XVI. 2000 acres. *Captain Richard Tirrell*, and his Brother *William*, have two thouſand Acres called *Itterrery*.

Upon this there is built a ſtrong Bawn of Lime and Stone eighty Feet Square, twelve Feet high, with four Flankers. He hath made no Eſtates.

XVII. 3000 acres. *Maurice Mac-Telligh* hath three thouſand Acres called *Liſcurtron*. Here is a Bawn of Sodds, and in it a good *Iriſh* Houſe, in which himſelf and Family dwelleth.

The Precinct of *Loghtee*, allotted to *Engliſh* Undertakers.

XVIII. 1500 acres. *John Taylor* Eſq; hath fifteen hundred Acres called *Aghieduff*. Upon this proportion is a Caſtle and Bawne thoroughly finiſhed, and himſelf with his Family dwelling in it

I find planted and eſtated upon this Land of *Britiſh* Birth and Deſcent.

Free-holders, 7. *viz.*	1 having 288 acres. 1 having 264 acres. 1 having 96 acres. 2 having 48 acres le piece. 2 having 24 acres le piece.		Total 24 families, beſides divers Undertenants, which are able to make 54 Men armed.
Leſſees for Years 7. *viz.*	1 having 192 acres. 2 having 48 acres le piece. 2 having 24 acres le piece. 2 having 48 acres le piece.		All theſe have taken the Oath of Supremacy, and dwell moſt of them in a Village conſiſting of fourteen Houſes, in which there is a Water-mill, but no great Store of Tillage.
Cottagers in Fee 10. *viz.*	3 having 60 acres le piece. 3 having 31 acres le piece. 2 having 30 acres le piece. 1 having 4 acres. 1 having 2 acres.		

XIX. 2000 acres. *Thomas Waldron*, Eſq; Son and Heir to Sir *Richard Waldron* Knight deceaſed, holdeth two thouſand Acres called, *Drombill* and *Dromellan*. Upon this Proportion there is a Bawn of Sodds of two hundred feet Square, with four Flankers; but much of it is fallen down. The Caſtle or Stone Houſe is now finiſhed, and himſelf, with his Mother, the Lady *Waldron*, with all their Family are dwelling in it. There is built a Town conſiſting of thirty

one Houſes, all inhabited with *Engliſh*. There is alſo a Wind Mill. This is a Thorough-fare, and common Paſſage into the Country, and here is a little Tillage.

I find planted and eſtated upon this Land of *Britiſh* Families both of Birth and Deſcent.

Free-holders 5. *viz.*
- 2 having 96 acres le piece.
- 1 having 192 acres.
- 2 having 48 acres le piece.

Leſſees for Years 17. *viz.*
- 3 having 96 acres le piece.
- 2 having 48 acres le piece.
- 1 having 72 acres.
- 9 having 24 acres le piece.
- 2 having 33 acres le piece.

Cottagers 31.
- Each having a Houſe and two Acres of Land, and Commons for twelve Cattle a Pecce.

Total 53 Families, conſiſting of 80 Men very well armed.

XX. 2000 acres.

John Fiſh Eſq; hath two thouſand Acres called *Dromany*. Upon this Proportion the Bawn and Caſtle is long ſince finiſhed, being very Strong, and himſelf with his Wife and Family dwelling therein. He hath alſo built two Villages, conſiſting of ten Houſes the Piece, which are built of Lime and Stone, and two good Innholders; for they ſtand upon a Road Way.

I find planted and eſtated on this Land of *Britiſh* Families.

Free-holders 4 *viz.*
- 2 having 192 acres le piece.
- 1 having 144 acres.
- 1 having 130 acres.

Leſſees for three lives 4 *viz.*
- 2 having 150 acres le piece.
- 1 having 120 acres.
- 1 having 144 acres.

Leſſees for Years 14.
- 4 having 92 acres le piece.
- 4 having 48 acres le piece.
- 2 having 24 acres le piece.
- 1 having 30 acres.
- 2 having 40 acres le peece.
- 1 having 20 acres.

Cottagers 14 *viz.*
- Each of theſe have a Houſe and Garden, and a Plott and Commons for four Heads of Cattle.

Total twenty two Families, beſides Cottagers, which are able to make ſixty Men well armed.

XXI. This is now in the Hands of Mr. *Adwick* { 1500 acres. } Sir *Hugh Wirral* Knight holdeth one thouſand five hundred Acres, called *Monaghan*. Upon this Proportion there is no Bawne, but he is building a Houſe of Lime and Stone, which is but two Stories high, and ſo it hath been this two Years; and now he hath made it away to Mr. *Adwick*, who is in Poſſeſſion.

I find

I find planted and eſtated upon this Land of *Britiſh* Families.

Free-Holders, 3, *viz.*	2 having	96 acres le piece.	Cottagers I ſaw not any nor any Counterpain to make it appear; but they ſaid, they have eight, whoſe Names they gave me.
	1 having	48 acres.	
Leſſees five, *viz.*	2 having	48 acres le piece.	Theſe eight Families with the eight Cottagers are able to make twenty ſix Men; but for Arms I ſaw not any, neither is there any place to keep them in.
	1 having	72 acres.	
	2 having	24 acres le piece.	

XXII. 2000 acres. Sir *Stephen Butler* Kt. holdeth two thouſand acres, called *Clonoſe*.

The Caſtle and Bawne is finiſhed, being of great ſtrength. He hath built two Corn Mills, and one fulling Mill. He is alſo able to arm two hundred Men with very good Arms, which are within his Caſtle, beſides others, which are diſperſed to his Tenants for their Safe-guard.

I find planted and eſtated upon this Land of *Britiſh* Families.

Free-Holders fifteen, *viz.*	1 having	144 acres.	Total 41 Families, beſides under Tenants, which are able to make 139 Men armed.
	2 having	96 acres.	
	6 having	48 acres le piece.	
	6 having	24 acres le piece.	
Leſſees for three Lives, eleven, *viz.*	1 having	264 acres.	
	1 having	144 acres.	
	9 having	40 acres le piece.	
Leſſees for Years fifteen,	1 having	144 acres.	
	5 having	48 acres le piece.	
	6 having	24 acres le piece.	
	3 having	12 acres le piece.	

XXIII. 384 acres. Sir *Steven Butler*, and the Undertakers of the Precinct, are to plant a Town at *Belturbet*, and for that there is allowed 384 acres of Land, and to build a Church.

In this Town there are Houſes built of Cage-Work, all inhabited with *Britiſh* Tenants, and moſt of theſe are Tradeſmen; each of theſe having a Houſe and Garden Plott, with four acres of Land, and Commons for certain numbers of Cows and Garrons.

XXIV. *Reinald Horne* was the Firſt Patentee. Sir *George Manneringe* Kt. hath two thouſand acres, called *Liſreagh*.

Upon this there is built a Bawn of Lime and Stone forty four Feet long, twelve Feet high, with two Flankers; alſo a Brick Houſe of the ſame length, and twenty Feet high, all of very good work and ſtrong. There is alſo a ſmall Village conſiſting of ſeven Houſes, all which are inhabited with *Engliſh* Families.

I find planted and eſtated with *Britiſh* Families upon the Land.

Free-Holders, 3, *viz.* { 1 having 144 acres. / 2 having 192 acres le piece / 4 having 48 acres le piece }

Leſſees for Years 21, *viz.* { 1 having 51½ acres. / 8 having 24 acres le piece. / 4 having 48 acres le piece / 3 having 20 acres le piece. / 1 having 30 acres. }

Total 24 Families, beſides Undertenants, being able to make 48 Men, as they ſaid, but I did not ſee them.

XXV. *William Snow* was the firſt Patentee. { 1500 acres. } *Peter Ameas*, Eſq; hath 1500 acres, called *Tonagh*.

Upon this Proportion there is a good Bawne of Lyme and Stone 75 Feet ſquare, 12 feet high, with two Flankers, a Stone Houſe within it ſixty Feet long, and three Stories high, ſtrongly built, and a ſmall Village not far from it, conſiſting of ſeven Houſes.

There is planted and eſtated upon this Proportion of *Britiſh* Families.

Free-Holders 4, *viz.* { 3 having 480 acres jointly. / 1 having 48 acres. }

Leſſees for Years 7, *viz.* { 3 having 96 acres le piece / 1 having 96 acres. / 1 having 68 acres. / 2 having 96 acres le piece }

Total eleven Families, beſides divers Under-tenants, which are able to make thirty Men.

The Precinct of *Clonemahown*, allotted to Servitors and Natives.

XXVI. 2000 acres. The Lord *Lambert* hath 2000 acres called the *Carig*.

Upon this there is a large ſtrong Bawne, and a Stone Houſe, which is finiſhed long ſince, being inhabited with an *Engliſh* Gentleman, who is there reſident with his Family.

XXVII. Captian *Lyons* and *Joſeph Jones* were 1ſt Patentees. { 1000 acres. } The Lord *Lambert* hath a thouſand acres, called *Tullacullen*.

Here is built a Bawne of Lime and Stone two hundred Feet ſquare, fourteen Feet high, and a deep Moate about, it, hath two Flankers. There is alſo a ſmall Houſe, in which there dwells an *Engliſh* Gentleman with his Family, having three other *Engliſh* Families about the Bawne, which hold Land for twenty one Years a piece.

XXVIII. Lieutenant *Atkinſon* and Lieut. *Ruſſel* were firſt Patentees. { 1000 acres. } *Archibald Moore* hath 1000 acres.

Upon this there is a ſtrong Bawne of Sodds, with two Flankers, in which there is an *Iriſh* Houſe, and one dwelling in it.

XXIX. 500 acres. Captain *Fleming* hath 500 acres.

Upon this he hath built a ſmall Bawne, and a Houſe, all of Lime and Stone, very ſtrong.

NATIVES.

XXX. 2000 acres. *Mullmory Mc. Hugh O-Reley* hath 2000 acres called *Commet*.

Here

Here is a ſtrong Houſe of Lime and Stone, forty Feet long, twenty Feet broad, and three Stories high, and a Bawne about it of Sodds. He hath made no Eſtates.

XXXI. 300 acres. *Phillip Mc. Tirlagh* hath 300 acres, called *Wateragh*.

Here is a Bawne of Sodds, and an *Iriſh* Houſe within it, in which he is now dwelling.

The Precinct of *Tullaghconche*.

XXXII. Sir *Alexander Hamilton*, the firſt Patentee. } 2000 acres. } *Jane Hamilton*, late Wife to *Claude Hamilton* deceaſed, hath 2000 acres, called *Carotobber* and *Clonkine*.

Upon this Proportion there is a ſtrong Caſtle and a Bawne of Lime and Stone throughly finiſhed, her ſelf with her Family dwelling therein.

I find planted and eſtated upon this Land of *Britiſh* Families.

Freeholders ſix; *viz.*
- 1 having 288 acres.
- 1 having 144 acres.
- 1 having 96 acres.
- 3 having 48 acres le piece.

Leſſees twenty five, *viz.*
- 2 having 144 acres le piece.
- 3 having 96 acres.
- 14 having 48 acres le piece.
- 4 having 96 acres le piece.
- 2 having 24 acres le piece.

Total, theſe thirty one Families with divers under-Tenants will make fifty two Men.

Fourteen of the Heads of theſe Families have now taken the Oath of Supremacy.

XXXIII. Sir *Claude Hamilton* was firſt Patentee. } 1000 acres. } The ſaid *Jane Hamilton* hath 1000 acres, called *Clonny*.

Here is no Caſtle built; but there is a Town conſiſting of twenty two Houſes; but the Inhabitants have no Eſtates as yet; for ſhe alledgeth, ſhe cannot make them any, her Son being under Age; but hereafter they ſhall; and in the mean time there is ten of the principal of theſe have taken the Oath of Supremacy.

Each of theſe have a Houſe and Garden Plot, with four acres of Land and Commons for ſome Cows.

XXXIV. *Alexander* and *John Aghmootie*, were the firſt Patentees. } 2000 acres. } Sir *James Craigg* Knight hath two thouſand Acres called *Drumbeda* and *Kilagh*.

Upon this Proportion there is built a ſtrong Bawn of Lime and Stone, ſeventy five Feet ſquare, ſixteen Feet high, with four round Towers to flank the Walls. He hath alſo a ſtrong and large Caſtle of the length of the Bawne, twenty Feet broad within the Walls, and five Stories high. There is another Houſe in building within the Bawne, which is now built to the top of the Wall, and ſhall be a Plat-Form for two ſmall Pieces.

I find planted and eſtated upon this Land of *Britiſh* Tenants, which are reſident.

Free-Holders five, *viz.*
- 1 having 96 acres.
- 3 having 48 acres le piece.
- 1 having 24 acres.

Leſſees ſeven, *viz.*
- 1 having 168 acres.
- 3 having 48 acres le piece.
- 3 having 24 acres le piece.

Cottagers 21, *viz.*
- Each of theſe have a Houſe and Backſide, with Commons for greaſing of Cows.

Total theſe thirty three Families are reſident upon the Land, and are able to make one hundred Men.

XXXV. *John Browne*, was the firſt Patentee. 1000 acres. *Archibald Atcheſon* Eſq; hath a thouſand acres called *Carrowdownan*.

Upon this Proportion there is a Bawne of Stone and Clay, being one hundred Feet ſquare, with four Flankers, and nine Feet high, ſtanding on a Mountain. Here is planted upon this Land both *Engliſh* and *Scottiſh*; but they have not taken out their Leaſes, which I ſaw drawn and ſigned, and ſo many Tenants were named.

Freeholders, two, *viz.*
- 1 having 144 acres.
- 1 having 120 acres.

Leſſees for Years 19, *viz.*
- 4 having 50 acres le piece.
- 2 having 48 acres jointly.
- 5 having 30 acres le piece.
- 3 having 36 acres le piece.
- 2 having 48 acres jointly.
- 3 having 48 acres le piece.

Total twenty one Families, conſiſting of twenty eight Men. Eight of theſe Tenants have taken the Oath of Supremacy. The reſt refuſed, till they have taken out their Leaſes.

The Precinct of *Tullagha*.

XXXVI. 1500 acres. Captain *Culme* and *Walter Talbot* have 1500 acres called *Balleconnell*.

Upon this Proportion there is built a ſtrong Bawne one hundred Feet ſquare, twelve Feet high, with two Flankers, and within the Bawne a ſtrong Caſtle of Lyme and Stone three Stories high: This ſtandeth in a very good and convenient place for the ſtrength and ſervice of the Countrey.

XXXVII. 2000 acres. Sir *Richard* and Sir *George Grimes* have two thouſand acres.

Upon this there is built a Bawne of Stone and Lime ſixty Feet ſquare, and ten Feet high, with a little Houſe in it.

XXXVIII. 1000 acres. *William Parſons*, Eſq; hath 1000 acres, called *Larga*.

It is between divers Men; for it was granted for Concealments, and they were not bound to build at all.

XXXIX. 1000 acres. *Magauran*, a Native, hath 1000 acres.

And upon this he hath built a ſtrong and good Houſe of Lime and Stone, with a Ditch cut up about it.

County of FERMANAGH.

The Precinct of *Knockniny*, allotted to *Scottiſh* Undertakers.

XL. The Lord *Burleigh* was first Patentee. } 3000 acres. } Sir *James Belford* Knight hath a thouſand acres called *Carowſhee*, alias *Belford*, and two thouſand acres in a remote place, and out of all good way: He hath begun his building at *Caſtle-Sheagh*, and hath laid the Foundation of a Bawne of Lime and Stone ſeventy Feet ſquare, of which the two ſides are raiſed fifteen Feet high. There is alſo a Caſtle of the ſame length, of the which the one half is built two Stories high; and is to be three Stories and an half high. There are great numbers of Men at Work, which are bound to finiſh it ſpeedily; and all Materials I ſaw in the place. This is both ſtrong and beautiful.

There is alſo a Plot laid out for a Church, which muſt be ſeventy five Feet long, and twenty four Feet broad, all which is now in Hand, and promiſed to be finiſhed this *Summer*.

There is alſo a School, which is now ſixty four Feet long; twenty Feet broad, and two Stories high. This is of good Stone and Lime ſtrongly built, the Roof is ready framed, and ſhall preſently be ſet up.

Near this Caſtle there is a Houſe, in which Sir *James* and his Family are now dwelling; and adjoining to this there is a Town, conſiſting of forty Houſes of Timber Work, and Mud-wall. All theſe are inhabited with *Britiſh* Tenants, and is the only Thorough-fare into the Country.

I find planted in theſe two Proportions eighty two Men armed, which I ſaw; but not any of theſe have any Eſtates as yet, as they told me, or at leaſtwiſe they did not ſhew me any.

XLI. The Lady *Kinkell* was the firſt Patentee. } 1000 acres. } Mr. *Adwick* hath 1000 acres called *Agha-lane*.

Upon this there is a Bawne of Clay and Stone rough caſt over with Lyme, fifty Feet ſquare, and twelve Feet high, with two Flankers. It hath a poor thatched Houſe within.

I find planted upon this Proportion of *Brittiſh* Tenants ten, but I ſaw no Eſtates more than by Promiſe, which are here named.

Freeholders, ſix, *viz.*	1 having	180 acres.	Theſe ten Families are all that I can hear of; the reſt are *Iriſh*.
	1 having	60 acres.	
	4 having	120 acres jointly.	
	2 having	60 acres le piece.	
Leſſees four, *viz.*	1 having	30 actes.	
	1 having	40 acres.	

XLII. *James Traile* was the first Patentee. 1000 acres. Mr. *Adwick* hath a thousand acres, called *Drifternan*.

Upon this Proportion there is a Bawne begun of Stone being sixty Feet square, with two Flankers, but is not as yet above five Feet from the Ground. He hath no *English* Tenants, but all the Land is inhabited with *Irish*.

XLIII. The Lord *Mountwhany* the first Patentee. 1500 acres. Sir *Steven Butler* hath fifteen hundred acres, called *Kilspenan*.

Upon this Proportion there is a Bawn of Lyme and Stone, being sixty Feet square, twelve Feet high, with two Flankers. Within the Bawne there is a House of Lyme and Stone.

I find planted and estated upon this Land of *Brittish* Tenants.

Lessees for Years 12, *viz.* 1 having 180 acres. 3 having 120 acres le piece. 1 having 240 acres. 1 having 90 acres. 6 having 60 acres le piece. Total these twelve Families, consisting of fifteen Men, do dwell dispersedly here; not one Freeholder, but many *Irish*.

XLIV. Sir *John Whisher* was the first Patentee. 1500 acres. Sir *Steven Butler* Kt. hath one thousand five hundred acres, called *Leytrim*.

Upon this Proportion there is a Bawne of Lyme and Stone, seventy Feet square, twelve Feet high, with two Flankers, which are three Stories high; there is also a good Stone House in building, which is but as yet above the first Storie.

Upon this Land I find planted and estated of *Brittish* Nation.

Lessees for Years seventeen *viz.* 3 having 240 acres le piece. 3 having 120 acres le piece. 1 having 90 acres. 6 having 60 acres le piece. 3 having 30 acres le piece.

Cottagers in Fee. 1 having 10 acres.

Each of these have a House and 10 acres and dwell most of them in a Town joining to the Bawne. Eight of these have taken the Oath of Supremacy. These are able to make 66 Men with Arms.

XLV. *George Smelbome* was the first Patentee. 1000 acres. Sir *Steven Butler* hath a thousand acres, called *Derryanye*.

Upon this Proportion there is a small Bawne of Clay and Stone sixty Feet square, with two Flankers, and a little House within it of the same Materials.

I find planted and estated upon this Land of *Brittish* Nation.

Lessees for Years 3, *viz.* 1 having 500 acres. 1 having 250 acres. 1 having 60 acres. Total 3 Families, besides under Tenants, being able to make 15 Men. Here are many *Irish* on this Land.

The Precinct of *Clancally*, appointed for *English* Undertakers.

XLVI. 1000 acres. *John Sedborrow* hath a thousand acres called *Entgar*.

Upon this Proportion there is a most poor Bawne of Sodds,

Sodds, being of a round form, and much of it is fallen down. There is no body dwelling in it. I saw it a Pound for Cattle.

I find planted and eſtated upon this Land of *Britiſh* Birth.

1 having 420 acres.
1 having 240 acres.
1 having 240 acres.
3 having 60 acres le piece.

There are twelve others whoſe Eſtates I ſaw not, and therefore can ſay nothing of them. For many of theſe do dwell in another County. Of theſe 18 Families there is but one that took the Oath of Supremacy; they are able to make 24 Men.

XLVII. 1000 acres. *Thomas Flowerdew* hath 1000 acres called *Liſriſk*.

Upon this Proportion there is a large round Bawne of Lyme and Stone, and a little Houſe of Stone within it. There is a ſmall Village joining to the Bawne, containing ſix Houſes, inhabited with *Engliſh*, all of Cage-Work.

I find planted and eſtated upon this Land of *Britiſh* Families.

Freeholders two, *viz.* 1 having 180 acres; 1 having 60 acres.
Leſſees for Years, 14, *viz.* 1 having 90 acres; 3 having 60 acres le piece; 2 having 60 acres jointly; 2 having 40 acres jointly; 5 having 30 acres le piece; 1 having 20 acres.

Total, theſe 16 Families are now reſident on the land; and nine of theſe have taken the Oath of Supremacy, and are able to make, with their under Tenants, 40 Men.

XLVIII. *Robert Boges* was the firſt Patentee. 1000 acres. *Edward Hatton* hath 1000 acres, called *Clancarne*.

Upon this Proportion there is an excellent ſtrong Houſe and Bawne all of Lyme and Stone, and well ſeated for the King's Service, and ſtrength of the Country. He hath a Water-Mill for Corn by his Houſe, and within half a Mile he hath built four very good Timber Houſes, and ſix more are in building. This Town ſtandeth on the common Road into the Country. Himſelf is a Miniſter, and a good Teacher of the Word of God.

I find planted and eſtated on this Land of *Britiſh* Birth.

Freeholders 2, *viz.* 1 having 120 acres; 1 having 130 acres.
Leſſees 5, *viz.* 1 having 240 acres; 4 having 60 acres.
Cottagers, 8, *viz.* Each of theſe have a Houſe and Garden Plat, and four acres of Land.

There are but two of theſe that have taken the Oath of Supremacy. I find not above twenty Men in all, and theſe are well armed.

XLXIX. *Thomas Plomſtead* was the firſt Patentee. 1000 acres. Sir *Hugh Wirrall*, Kt. hath a thouſand acres, called *Ardmagh*.

Upon this Proportion there is a Bawn of Lyme and Stone ſixty ſix feet ſquare, with two Flankers, and a little Stone Houſe or Tower within it ſtanding waſte. He hath no Freeholder nor Leaſeholder, and but three poor Men on the Land, which have no Eſtates; for all the Land at this time is inhabited with *Iriſh*.

L. *Robert Calvert* was firſt Patentee. 1000 acres. *George Ridgwaie* hath a thouſand acres, called *Gutgoonan*.

Upon this there is now a Bawne of Lyme and Stone in Building, which is ſixty feet ſquare, and not above eight feet high. His Tenants do dwell diſperſedly.

I find planted and eſtated on this Land of *Britiſh* Tenants.

Free-holders 1 *viz.* 1 having 100 acres.

Leſſees for Years 7 *viz.* 1 having 480 acres. 3 having 240 acres Jointly. 1 having 160 acres. 1 having 120 acres. 1 having 60 acres.

Total eight Families, which are able to make twelve Men with Arms. Here are many *Iriſh*.

The Precinct of *Clinawly* allotted to Servitors and Natives.

LI. 1500 acres.

Sir *John Davis* Knight hath one thouſand five hundred Acres, called *Liſgowely*.

Upon the Abby Lands there is built a fair Stone Houſe, but no Bawne, and on this Proportion there is not any thing Built.

LII. 500 acres.

Mrs. *Harriſon*, late Wife to Captain *Harriſon* deceaſed, upon her five hundred Acres called *Gurtin* hath built nothing at all.

LIII. 300 acres.

Pierce Moſtion hath three hundred Acres called *Moycrane*.

Here alſo is nothing built, and himſelf dwelleth in *Connaught*.

The Precinct of *Lurge* and *Coolemackernan* appointed to *Engliſh* Undertakers.

LIV. *Thamas Barton* was 1ſt. patentee. 1000 acres.

Sir *Gerrard Lowther* Knight hath two ſmall Proportions the one called *Drumynſhin* and the other *Necarn*.

Upon *Drumynſhin* there is a good Bawne of Clay and Stone, Rough caſt over with Lime, ſixty Feet Square, with two Flankers, but no Houſe in it.

I find planted and eſtated on this Land of *Brittiſh* Birth and Deſcent.

Free-holders 5. *viz.* 1 having 120 acres. 1 having 200 acres. 3 having 46 acres le peece.

Leaſe-holders 1. 1 having 60 acres.

Three of theſe have taken the Oath of Supremacy.

LV. *Harrington Sutton* firſt Patentee. 1000 acres.

Sir *Gerard Lowther* hath upon *Necarn* a ſtrong Bawne of Lime and Stone, and a Houſe in it, and near unto the Bawne there is a Village conſiſting of ten Houſes, and a Market Houſe, alſo a Water Mill.

I find planted and eſcheated upon the Land of *Brittiſh* Families.

Free-holders 2. *viz.* 1 having 120 acres. 1 having 90 acres.

Leeſes for Years 12 *viz.* 1 having 73 acres. 2 having 40 acres Jointly. 1 having 60 acres. 6 having 20 acres le peece. 1 having 18 acres. 1 having 4 acres.

In both theſe Proportions there are ſixteen *Britiſh* Families, beſides Undertenants, the which are able to make twenty eight Men with Arms. Nine of theſe have taken the Oath of Supremacy.

LVI. 1000 acres. *John Archdale* Esq; hath one thousand acres called *Tullana*.

Upon this Proportion there is a Bawne of Lime and Stone, with three Flankers fifteen Feet high; in each Corner there is a good Lodging slated, with a House in the Bawne of eighty Feet long, and three Stories high, with a Battlement about it; himself with his Family are there Resident. He hath also a Water Mill, and in two several Places of his Land he hath made two Villages, consisting of eight Houses a piece.

I find planted and estated upon this Land of *Britisb* Families,

Free-holders 6 *viz.*	1	having 200 acres.	
	1	having 120 acres.	
	2	having 40 acres le peece.	
	2	having 30 acres le peece.	
Leesses for Years 10 *viz.*	4	having 240 acres Jointly.	And these twenty are able to make forty two Men, and eleven of these have taken the Oath of Supremacy.
	2	having 30 acres le peece.	
	1	having 60 acres.	
	1	having 20 acres.	
	1	having 40 acres.	
	1	having 15 acres.	
Cottagers 4 *viz.*	These have each of them a House, and one Acre of Land.		

LVII. 1000 acres. *Thomas Flowerdew* hath one thousand Acres called, *Roseguire*.

Upon this Proportion there is nothing at all Built. He hath two Gentlemen that he hath placed, as he thought, upon his Land; but it proveth to be Gleabe Land, and this is the Reason he hath not any *English*; but all the rest of the Land is inhabited with *Irish*, which is a great Number.

LVIII. *Henry Hunings* the first Patentee. 1000 acres. *Edward Sibthorp* and *Henry Flower* Esqs; have one thousand acres called, *Dowrosse*.

Upon this Proportion there is built a Bawne of Lime and Stone, sixty Feet Square, with two Flankers; there is no House in it; but it standeth Waste, and is now a Pound for Cattle. Near to this Bawne there is built a Village, in which there are fourteen Houses inhabited with *English* Families; but I saw not their Estates; for the Undertakers were out of the Country, and none to bring them together. All that I could see was

	1	having 60 acres.	
	1	having 60 acres.	

LIX. 1500 acres. *Thomas Blenerhasset* hath one thousand five hundred Acres called *Edernagh*.

Upon this Proportion there is a Bawne of Lime and Stone, the length is seventy five Feet, and the breadth is forty seven Feet, and twelve Feet high, having four Flankers. Within this Bawne there is a House of the length thereof, and twenty Feet broad, two Stories and a half high, his Wife and his Family dwelling therein. He hath

begun a Church. He hath alſo a ſmall Village conſiſting of ſix Houſes built of Cagework, inhabited with *Engliſh*.

I find planted and eſtated upon this Land of *Britiſh* Families.

Free-holders 4 *viz.*: 1 having 80 acres; 1 having 46 acres; 1 having 22 acres; 1 having 16 acres.
Leſſees for Years 3 *viz.*: 1 having 60 acres; 1 having 26 acres; 1 having 8 acres.

Total ſeven Families, who with their Undertenants can make, as I am informed, twenty ſix Men; but I ſaw them not; for the Undertakers, and many of the Tenants, were Abſent.

LX. This was *John Thurſtons* at the firſt. {1000 acres} Sir *Edward Blenerhaſſet*, and *Thomas Blenerhaſſett* have one thouſand Acres called *Talmackein*.

Upon this Proportion there is nothing at all built, and all the Land inhabited with *Iriſh*.

LXI. 1500 acres. *Francis Blenerhaſſet*. Son to Sir *Edward Blenerhaſſet*, hath one thouſand five hundred Acres called *Bannaghmore*.

Upon this Proportion there is a ſtrong Bawne of Lime and Stone, being eighty Feet long, and ſixty Feet broad, and a Stone Houſe three Stories high, all finiſhed, himſelf and Family dwelling in it. He hath alſo built a Village near unto the Bawne, conſiſting of nine Houſes of good Cage Work.

I find planted and eſtated upon this Land of *Britiſh* Families.

Free-holders 4 *viz.*: 1 having 120 acres and a Tenement; 1 having 120 acres; 1 having 60 acres; 1 having 50 acres.

There are divers other Leaſholders which I ſaw not; for the Undertaker was in *England*, and I came ſuddenly upon them. But by a jury I found the Land to have twenty two *Britiſh* Families upon it, which with their Undertenants were able to make forty Men, and Store of Armes in his Houſe, and I ſaw not one *Iriſh* Family upon all the Land.

The Precinct of *Coole* and *Tircanada* allotted to Servitors and Natives.

LXII. 1000 acres. Sir *William Cole* hath one thouſand Acres called, *Cornegrade*.

Upon this Proportion there is a Bawne of Lime and Stone, ſixty eight Feet long, fifty ſix broad, and twelve Feet high, with two Flankers.

I find

I find planted and eſtated on this Land.

Leſſees for three lives 7 *viz.* — 3 having 60 acres le piece. 4 having 30 acres le piece. — Theſe have all taken the Oath of Supremacy, and are able to make eighteen Men armed; and he hath a good Water Mill.

LXIII. 1500 acres. Sir *Henry Folliot* Knight hath one thouſand five hundred Acres called *Newporton*.

Upon this Proportion there is a ſtrong Bawne of Lime and Stone, one hundred and fifty Feet long, one hundred and twenty Feet wide, and twelve Feet high, with three Flankers; within the Bawne there is a ſtrong Houſe of Lime and Stone three Stories high, himſelf with his Lady and Family dwelling in it. Near unto this Bawne he hath made a Town conſiſting of eleven Houſes, all inhabited with *Scottiſh* and *Engliſh* Families. He hath alſo a Water Mill for Corn.

LXIV. 1000 acres. Captain *Paul Gore* hath one thouſand Acres called, *Carick*.

Upon this Proportion there is a Bawne of Lime and Stone, with a Houſe in it inhabited by an *Engliſh* Gentleman. He hath on this Land eight *Engliſh* Families.

LXV. 1000 acres. Captain *Roger Atkinſon* hath one thouſand Acres called *Coole*.

Upon this Proportion there is a ſtrong Bawne of Lime and Stone ſixty Feet Square, with three Flankers. He hath a ſtrong Stone Houſe, in which his Wife, with his Family, dwelleth, He hath two Freeholders all reſident on the Land. Here are two Water-mills, one for Corn, and another a Tucking Mil.

LXVI. 1500 acres *Con Mac-Shane O-Neale* hath fifteen hundred Acres called *Clabby*.

Upon this Proportion he hath made a little Bawne of Sods, and a Houſe within it of Lime and Stone, very ſtrongly built. He hath made three Leaſe-holders, which have each of them ſixty Acres for twenty one Years; but all his Tenants do Plough after the *Iriſh* Manner.

LXVII. 2000 acres. *Brian Maguire* hath two thouſand Acres called *Tempodeſſell*; and five hundred Acres, which were his Brother's lately deceaſed.

Upon this Proportion there is a large Bawne of Sodds, and a good Houſe of Lime and Stone. He hath made five Leaſe-holders, which have each of them ſixty Acres for twenty one Years, and all his Tenants do Plough after the *Iriſh* Manner.

The Precinct of *Magheriboy* allotted to *Scottiſh* Undertakers.

LXVIII. *Jeremy Lymſey* was 1ſt Patentee. 1000 acres. Sir *William Cole* Knight hath one thouſand Acres called *Dromskeagh*.

Upon this Proportion there is a Bawne of Lime and Stone ſixty eight Feet Square, thirteen Feet high, with four

four Flankers, and a Stone Houſe or Caſtle three Stories high, ſtrongly wrought. He hath alſo an Excellent Wind Mill.

I find planted and eſtated upon this Land of *Britiſh* Families.

Free-holders 2. *viz.* { 2 having 120 acres le piece; 1 having 120 acres. }
Leſſees for years 11. *viz.* { 2 having 90 acres Jointly; 7 having 60 acres le piece; 1 having a Tenement at will }

These thirteen Families have all taken the Oath of Supremacy, and have eleven Tenants under them, being able to make thirty four Men.

LXIX. Sir *Robert Hamilton* wss the iſt patentee. { 1500 acres. } *Malcolme Hamilton* hath one thouſand five hundred Acres, called *Derrinefogher*.

Upon this Proportion there is a Strong Caſtle of Lime and Stone, being fifty four Feet long, and twenty Feet broad; but hath no Bawne unto it, nor any other Defence for the ſuccouring or relieving his Tenants.

I find planted and eſtated upon this Land of *Britiſh* Birth and Deſcent.

Free-Holders 3. *viz.* { 1 having 384 acres; 1 having 120 acres; 1 having 60 acres. }
Leſſees eleven *viz.* { 3 having 180 acres jointly; 3 having 120 acres le piece; 2 having 40 acres le piece; 2 having 80 acres le piece; 1 having 20 acres. }

Of all theſe fourteen Tenants there are ſeven of them have taken the Oath of Supremacy; and theſe have divers Undertenants under them, all which are able to make ſeventy ſeven Men with reaſonable Arms. There is good Store of Tillage, and not an *Iriſh* Family on all the Land.

LXX. *James Gill* was the firſt Patentee. { 1000 acres. } *John Archdale* Eſq; hath one thouſand acres, called *Drumragh*.

Upon this Proportion there is a Bawne of Lime and Stone ſixty Feet Square, twelve Feet high, with two Flankers, and a Houſe now in building, it being about the firſt Story.

I find planted and eſtated upon this Land of *Britiſh* Families.

Free-Holders 6, *viz.* { 1 having 240 acres; 1 having 120 acres; 1 having 100 acres; 2 having 40 acres le piece; 1 having 4 acres and a Tenement. }
Leſſees for Years, 5, *viz.* { 1 having 120 acres; 1 having 140 acres; 1 having 80 acres; 1 having 20 acres; 1 having 40 acres. }
Cottagers 3. *viz.* { Each of theſe have a Tenement and four Acres a Piece, with Commons for Cows. }

Total fourteen Families, all reſident on the Land, who have taken the Oath of Supremacy, being able to make twenty ſix Men armed. Here is ſome Tillage.

LXXI. *Alexander Humes* was firſt Patentee. { 1000 acres. } *George Humes* hath one thouſand Acres, called *Dromcoſe*.

Upon this there is a Bawne of eighty Feet Square of Lime and Stone, twelve Feet high. There is no Houſe in it.

I found

I found but very few to appear before me; for the Undertaker was out of the Country; but the Land was well planted with *Britiſh* Families, and good ſtore of Tillage, and not any *Iriſh* Family that I could learn of. But I ſaw

Leſſees for Life three, *viz.* { 1 having 300 acres. 2 having 60 acres jointly. } These have taken the Oath of Supremacy, and, as I am informed, the reſt of the Tenants have no Eſtates but Promiſes.

LXXII.

William Fuller was 1ſt Patentee { 1500 acres. } Sir *John Humes* hath 1500 acres, called *Moyglaſſe*.

Upon this Proportion there is nothing built,

I find planted on this Land of *Britiſh* Families a good Number of Men; but they have no Eſtates but by Promiſe from one Year to another, *viz.*

Freeholders three, *viz.* { 3 having been nominated for Freeholders, but not reſident. }

Leſſees twelve, *viz.* { 2 having 120 acres le piece. 1 having 90 acres. 9 having 60 acres le piece. }

These 15 have Tenants under them, and are ſaid to be able to make 30 Men. There is good ſtore of Tillage, and no *Iriſh* Families thereon, as I am informed.

LXXIII.

1000 acres. *John Dunbarr* Eſq; hath 1000 acres called *Drumcro*.

Upon this Proportion there is a Bawne of Lyme and Stone eighty feet long, 45 feet broad, and fourteen feet high; and two Water-Mills; himſelf with his Wife and Family remaining on the Land.

I find planted upon this Land of *Britiſh* Birth.

Freeholders 2, *viz.* { 2 having 120 acres le piece. 1 having 180 acres. }

Leſſees ſeven, *viz.* { 3 having 120 acres. 3 having 160 acres le piece. }

These nine Families have divers under Tenants; but all theſe nine, ſave one, are eſtated but by Promiſe; and are able to make ſixty able Men with Arms. Here I ſaw Ploughs going. I ſaw not one *Iriſh* Family on this Land.

LXXIV.

2000 acres. Sir *John Humes* hath 2000 acres, called *Carrynroe*.

Upon this Proportion there is a Bawne of Lyme and Stone an hundred Feet ſquare fourteen Feet high, having four Flankers for the Defence. There is alſo a fair ſtrong Caſtle fifty feet long, and twenty one feet broad. He hath made a Village near unto the Bawne, in which is dwelling twenty four families.

I find planted and eſtated on this Land of *Britiſh* Natives.

Free-Holders, 4, *viz.* { 2 having 120 acres le piece. 2 having 100 acres le piece. }

Leſſees for Years 9, *viz.* { 1 having 240 acres. 1 having 120 acres. 6 having 60 acres le piece. 1 having 40 acres. }

Cottagers 11, *viz.* { 1 having 30 acres. 2 having 6 acres le piece. 1 having 5 acres. 2 having 4 acres le piece. 1 having 3 acres. 4 having 2 acres le piece. }

Total, twenty four Families, are all reſident on the Land, and moſt of them have taken the Oath of Supremacy, being able to make thirty able Men with Arms.

County of DONAGALL.

The Precinct of *Boilagh* and *Banagh*, allotted to *Scottiſh* Undertakers.

LXXV. 10000 acres. *John Murrey* Eſq; hath all *Boilagh*, and *Banagh* being ten thouſand acres, planted as followeth.

LXXVI. The Lady *Bromle* was the firſt Patentee. } 1000 acres. } Captain *Thomas Dutton* hath 2000 acres, called the *Roſſes*. He but newly came unto it, and hath not his Aſſurance from Mr. *Murrey*.

Upon this Proportion there is a Bawne and a ſmal Caſtle built long ſince, being of Lyme and Stone, himſelf with Wife and Family dwelling in it; he hath ſix *Engliſh* Families, but they do but little as yet, till they have Eſtates.

LXXVII. Sir *Patrick Mc. Ke* was firſt Patentee. } 1000 acres. } *John Murrey* Eſq; hath 1000 acres called *Cargie*.

Upon this Proportion there is a Bawne of Clay and Stone rough caſt with Lyme, being ſixty Feet ſquare, and twelve Feet high, and built upon a Rock.

I find divers planted on this Land; but there is not one Freeholder, and they who are upon the Land have no Eſtates, but Mynnyts, being in number twenty three Families, and are able to make forty Men, all of *Brittiſh* Birth; but theſe do dwell diſperſedly in the Country.

LXXVIII. *Patrick Vaus* was the firſt Patentee. } 1000 acres. } *John Murrie* hath 1000 acres called *Boilagh-outra*. This is ſett to *William Hamilton* Gentleman, and ſome others.

Upon this Proportion there is a Bawn of Lyme and Stone, being ſeventy Feet ſquare, twelve Feet high, with two Flankers; it hath in it a Caſtle very ſtrong; there are not any Freeholders; there are twenty eight Families of *Brittiſh* Nation, as I am informed by ſome of the Country, that are able to make fifty Men with Arms; but theſe hold their Land but by Promiſe; I ſaw but very few of them; for they dwelt far aſunder, and had no time to come unto me.

LXXIX. *William Stewart* the firſt Patentee. } 1500 acres. } *John Murrey* Eſq; hath 1500 acres, called *Dunconally*.

James Toodie and others have taken this for certain Years. There is on this Land a Bawne of Lyme and Stone, and a Caſtle which is now inhabited.

I find

I find planted upon this Land of *Britiſh* Families.

Leſſees eleven, *viz.*
1 having 200 acres.
2 having 100 acres jointly.
5 having 200 acres jointly.
3 having 120 acres le piece.

I am informed by the Country, that there are 30 Families upon this Land, being able to make forty Men with Arms; but I ſaw but ten that had any Eſtates.

LXXX. *Alexander Dunbar* 1ſt Patentee. 1000 acres. *John Murrey* Eſq; hath 1000 acres called *Kilkeran*, the which are ſet to *Rowland Cogwell* and others for fifteen Years.

Upon this there is a Bawne and a Caſtle of Lime and Stone, being inhabited with a *Scottiſh* Gentleman. There is not one Freeholder, and but two Leaſeholders that could ſhew auy Aſſurance; the one hath a Leaſe for fifteen Years, and the other for five, and theſe have under them ten *Britiſh* Families. There are many *Iriſh*.

LXXXI. The Lady *Broughton* firſt Patentee. 1000 acres. *John Murrey* Eſq; hath a thouſand acres called *Ballagh-eighra*.

Upon this Proportion there is nothing at all built, and all the Land is inhabited with *Iriſh*.

LXXXII. 1000 acres. *Alexander Cunningham* holdeth a thouſand acres, called *Moynagan*, from the aforeſaid *John Murrey* Eſq;

Upon this there is a good ſtrong Bawne of Lime and Stone, with two Flankers. It hath very few *Britiſh* Tennants, but a great many of the *Iriſh*, which dwell upon the Land

LXXXIII. 1000 acres. *James Mc. Cullogh* holdeth a thouſand acres called *Mullaghvegh*.

Upon this there is neither Bawne nor Caſtle and very few *Britiſh* on the Land; for the moſt thereof is inhabited with *Iriſh*.

The Precinct of *Portlough*, appointed to *Scottiſh* Undertakers.

LXXXIV. 1000 acres. *John Cunningham* Gentleman hath a thouſand acres called *Donboy*.

Upon this there is a Bawne of Lyme and Stone ſeventy Feet ſquare, fourteen Feet high, with two Flankers, which be three Stories high; and in them good Lodgings, and a good Houſe in the Bawne, in which himſelf, with his Wife, dwelleth. Near adjoining to the Bawne he hath built a Town conſiſting of twenty ſix Houſes, and a good Water-Mill, all which is inhabited with *Britiſh* Tenants.

I find planted and eſtated upon this land of *Britiſh* Families.

Freeholders two *viz.* { 1 having 120 acres. 1 having 100 acres.
Leſſees for years 12, *viz.* { 2 having 130 acres le piece. 4 having 90 acres le piece. 1 having 48 acres. 2 having 50 acres le piece. 3 having 100 acres le piece.

} Of theſe fourteen Families moſt have taken the Oath of Supremacy; and they are able to make with their under Tenants fifty armed Men. Here is great ſtore of Tillage, and not one *Iriſh* Family on all the Land.

LXXXV.

1000 acres. *James Cunningham* hath a thouſand acres, called *Moyegh*.

Upon this there is a Bawne of Lime and Stone ſixty Feet ſquare, with two Flankers: The Walls are fourteen Feet high. Within the Bawne there is a good Stone Houſe three Stories high, himſelf and his Family dwelling therein.

I find planted and eſtated upon this Land of *Britiſh* Families.

Freeholders 2, *viz.* { 1 having 200 acres. 1 having 66 acres.
Leſſees for years 6, *viz.* { 2 having 100 acres le piece. 2 having 200 acres le piece. 2 having 240 acres jointly.
Cottagers fifteen, *viz.* { Each of theſe have a Houſe and Garden Plott, and 6 acres, beſides Commons for Cows.

} Total twenty three Families, who with their under Tenants are able to make forty two men armed He hath good ſtore of Tillage, and I ſaw not one *Iriſh* Family on all the Land.

LXXXVI.

2000 acres. Sir *James Cunningham* hath 2000 acres, called *Decaſtroſe* and *Portlogh*.

Upon this Proportion there is no more built than there was three Years paſt; which was a little Bawne of Lyme and Stone, and a ſmall Houſe in it, in which the Lady and her Daughters do now dwell; but near to the Bawne there is a ſmall Village conſiſting of twelve Houſes, inhabited with *Britiſh* Tenants. There is good ſtore of Tillage and no *Iriſh* that I ſaw, and as I am informed forty able Men.

LXXXVII.

Sir *James Cunningham* muſt anſwer for this. 1000 acres. *Cuthbert Cunningham* hath a thouſand acres called *Dromagh* alias *Coole Mc. Treene*.

Upon this Proportion there is nothing built by him; but the Tenants do build after their manner, and it is peopled ſufficiently; the ſaid Sir *James* muſt build and anſwer for both the Proportions, and therefore I have put them both together; for otherwiſe they cannot be diſtinguiſhed.

I find planted and eſtated upon both theſe Proportions of *Britiſh* Birth and Deſcent.

Freeholders ſix, *viz.* { 3 having 200 acres le piece. 1 having 140 acres. 1 having 120 acres. 1 having 100 acres.
Leſſees for Years nine, *viz.* { 2 having 200 acres le piece. 2 having 200 acres jointly. 3 having 100 acres le piece. 2 having 360 acres jointly.
Cottagers fifteen, *viz.* { Each have a Tenement, with a Backſide, with ſome Commons for Cattle.

} Total 30 Families, who, with their under Tenants are able to make eighty Men, whereof five have taken the Oath of Supremacy.

LXXXVIII. 1000 acres. *William Stewart*, Laird of *Dunduff*, hath one thouſand acres, called *Coolelaghie*.

Upon this Proportion there is a Bawne of Clay and Stone, ſeventy Feet ſquare, with two Flankers, being three Stories high, with neceſſary Lodgings in them; but they are not as yet finiſhed; alſo there is a good Houſe in it, in which himſelf, with his Wife, dwelleth.

I find planted and eſtated upon this Land of *Brittiſh* Birth.

Free-holders 2, *viz.*	1 having 200 acres.		Theſe ten Families, with their Undertenants, are able to make forty Men with Arms; and theſe, for the moſt part, have taken the Oath of Supremacy.
	1 having 60 acres.		
Leſſees for years 8, *viz.*	2 having 200 acres le piece.		
	2 having 100 acres le piece.		
	3 having 200 acres jointly.		
	1 having 66 acres.		

LXXXIX. 1000 acres. *Alexander Mac Awley*, alias *Stewart*, hath one thouſand Acres, called *Ballyneagh*.

Upon this there is built a Bawne of Lime and Stone, ſeventy Feet ſquare, with four Flankers, and a Stone Houſe in it.

I find planted and eſtated upon this Land of *Brittiſh* Birth.

Free-holders 2, *viz.*	1 having 200 acres.		Totall eleven Families, who, with their Undertenants, are able to make thirty Men armed; theſe have taken the Oath of Supremacy. Here is good Store of Tillage, and I ſaw not one *Iriſh* Family on the Land.
	1 having 60 acres.		
Leſſees for years 9, *viz.*	3 having 200 acres le piece.		
	2 having 180 acres.		
	1 having 120 acres.		
	2 having 60 acres le piece.		
	1 having 40 acres.		

XC. 1000 acres. The Laird of *Luſſe* hath one thouſand Acres, called *Corgagh*.

Upon this Proportion there is a Bawne of Clay and Stone ſixty Feet ſquare, ten Feet high, with two Flankers, and a poor Houſe within it, which is thatched.

I find planted and eſtated upon this Land of *Brittiſh* Families.

Free-Holders, 2, *viz.*	1 having 300 acres.		Total ten Families, who, with their Undertenants, are able to make twenty ſix Men; whereof five of the beſt have taken the Oath of Supremacy. Here is good Store of Tillage.
	1 having 100 acres.		
Leſſees for Years 3, *viz.*	1 having 330 acres		
	1 having 300 acres.		
	1 having 195 acres.		
Cottagers, 5. *viz.*	Each of theſe have a Houſe and Garden Plott.		

XCI. 3000 acres. Sir *John Stewart* Knight hath three thouſand Acres, called *Caſhell*, *Ketin*, and *Littergull*.

Upon this Proportion there is built at *Magevelin* a very ſtrong Caſtle of Lime and Stone, with a Flanker at each Corner; but as yet there is no Bawne nor Free-holders made; and for want of them he ſaith the Duke of *Lenox* ſhall anſwer the King. But I ſaw the Land well inhabited, and full of People; but what Eſtates they have I know not, neither would he call the Tenants together; but ſhewed me a Counterpaine of one Leaſe, and ſaid, that each of the Tenants had the like.

XCII. 1000 acres. Sir *John Stewart* aforesaid hath one thousand Acre called *Lissmolmoghan*.

Upon this there is neither Castle nor Bawne; but the Land well inhabited with *Brittish* Tenants.

The Precinct of *Liffer*, allotted to *English* Undertakers.

XCIII. 1500 acres. *Peter Benson* hath one thousand five hundred Acres, called *Shraghmiclar*.

Upon this there is a Bawne of Lime and Stone, one hundred Feet square, thirteen Feet high, with four Flankers; there is in it a good House of Lime and Stone, in which himself, with his Wife and Family, are dwelling; he he hath also a Water Mill.

I find planted and estated upon this Land of *Brittish* Families.

Free-holders 5, *viz.*	5	having	120 acres le piece.	These twenty four Families, with their Undertenants, are able to make sixty eight Men with Arms, and have taken the Oath of Supremacy. He hath made a Village consisting of ten Houses, and not one *Irish* Family on the Lands.
Lessees for Years 19 *viz.*	1	having	200 acres.	
	1	having	120 acres.	
	4	having	40 acres le piece.	
	3	having	25 acres le piece.	
	1	having	150 acres.	
	4	having	11 acres le piece.	
	5	having	160 acres jointly.	

XCIV. 2000 acres. *William Wilson* Esq; hath two thousand Acres, called *Agbagalla*.

Upon this Proportion there is a large Bawne, and a Castle standing on a high Mount; all which is thoroughly finished, himself with his Wife and Family dwelling therein. He hath made a Village consisting of ten Houses well built.

I find planted and estated upon this Land of the *Brittish* Nation.

Free-holders 6, *viz.*	6	having	120 acres le piece.	These twenty Families have fifty Families under them which do dwell many of them together, and are able to make one hundred and six Men. Here is great Store of Tillage, and not an *Irish* Family.
Lessees for three Lives 14 *viz.*	4	having	200 acres jointly.	
	4	having	56 acres le piece.	
	2	having	200 acres jointly,	
	3	having	200 acres jointly.	
	1	having	66 acres jointly.	

XCV. Sir *Thomas Cornwall* was first patentee. 2000 acres. *Thomas Davis*, holdeth from his Brother, *Robert Davis*, two thousand Acres, called *Corlackin*.

Upon this Proportion there is a Bawne of Stone and Clay, rough-cast with Lime, having two Flankers, and a Stone House in it.

He

He hath planted and eſtated upon this Land of *Engliſh* and other *Britiſh* Tenants,

Free-holders 4 *viz.*	1	having 220 acres.	Theſe 32 Families are dwelling on the Land, and have taken the Oath of Supremacy. They have divers Undertenants under them, all which are able to make 54 Men armed, and dwell together in Villages, ſome conſiſting of twelve Houſes, others leſs.
	1	having 120 acres.	
	2	having 160 acres le piece.	
Leſſees for years 28, *viz.*	5	having 100 acres le piece.	
	6	having 75 acres le piece.	
	2	having 40 acres le piece.	
	4	having 30 acres le piece.	
	4	having 20 acres le piece.	
	1	having 25 acres.	
	2	having 16 acres le piece.	
	4	having 11 acres le piece.	

CXVI. 1000 acres. Captain *Manſfield* hath one thouſand Acres called *Killeneguirdon*.

Upon this Proportion the Bawne is finiſhed, and a good Stone Houſe three Stories high is ready to be ſlated, himſelf with his Family there dwelling; and near to this place he hath made a Village conſiſting of nine Houſes, and ſtanding on a Paſſage very commodious for the King's Service, and the good of the Country.

I find planted and eſtated upon this Land of *Britiſh* Families.

Free-holders 2. *viz.*	1	having 260 acres.	In Toto 18 Families, dwelling on the Land, being able to make, with their Undertenants, 46 Men with Arms; and 9 of the principall of theſe have taken the Oath of Supremacy.
	1	having 200 acres.	
Leſſees for Years 16 *viz.*	3	having 240 acres jointly.	
	1	having 220 acres.	
	1	having 120 acres.	
	1	having 124 acres.	
	2	having 60 acres le piece.	
	3	having 62 acres le piece.	
	2	having 40 acres le piece.	
	1	having 6 acres.	
	2	having 10 acres le piece.	

CXVII. Captain *Ruſſell* was firſt patentee 1500 acres. Sir *John Kingſmill* Knight hath one thouſand five hundred Acres, called *Acarine*.

Upon this Proportion there is a Bawne of Lime and Stone one hundred Feet Square, with two Flankers, the which are two Stories high, with good Lodgings in them, and a very ſtrong Stone Houſe three Stories high; himſelf with his Wife and Family dwelling therein. Near to the Bawne there is built a Village conſiſting of thirty Houſes, being all inhabited with *Engliſh* Families.

I find planted and eſtated upon this Land of *Britiſh* Birth.

Free-holders 5, *viz.*	1	having 200 acres.	In Toto 13 Families, who have divers Undertenants, and do make the Number of 36 Men armed, being all reſident on the Land.
	1	having 120 acres.	
	1	having 110 acres.	
	2	having 100 acres le piece.	
Leſſees for three lives 5 *viz.*	1	having 400 acres,	
	4	having 120 acres le piece.	
Leſſees for Years 3 *viz.*	2	having 40 acres le piece.	
	1	having 10 acres.	

XCVIII. Sir *Robert Remington* the first Patentee. } 2000 acres. } Sir *Ralph Bingley* Knight hath two thousand Aeres, called *Tonafocies*.

Upon this Proportion there is built a ſtrong Caſtle, with four large Towers; it is now three Stories high, the Roof is framed, but all ſtandeth at a Staie through the controverſy that is between him and Sir *Robert Remington*'s heirs; Yet I found planted and eſtated upon this Land of *Britiſh* Families.

Freeholders, 4, *viz.*
- 2 having 200 acres le piece.
- 1 having 120 acres.
- 1 having 67 acres.

Leſſees for 3 lives, 6. *viz.*
- 1 having 300 acres.
- 1 having 200 acres.
- 4 having 120 acres le piece.

Leſſees for Years 11, *viz.*
- 3 having 360 acres jointly.
- 4 having 100 acres le piece.
- 2 having 200 acres jointly.
- 2 having 200 acres jointly.

In Toto twenty one Families, who with divers other Undertenants are able to make ſixty Men with Arms, and many of them do dwell together, and have taken the Oath of Supremacy. The Caſtle is ſeated upon the River of *Finn*, where is a Ford, and the only Paſſage into the Country, and in a moſt principall Place for the King's Service.

XCIX. Sir *Maurice Bartley* was the firſt Patentee. } 2000 acres. } Sir *Ralph Bingley* Knight hath two thouſand Acres called *Drummore* and *Largagh*.

Upon this Proportion the Bawne, being of Brick, and the Houſe of Stone, are now thoroughly finiſhed, and himſelf and Family dwelling therein. It is well ſeated for Service, and within a Mile of the Place he hath made a Village in which there are ſix Houſes, and a Mill already Built, and there is more in building, in a Place which is a continual Paſſage.

I find planted and eſtated on this Land of *Britiſh* Families, which have taken the Oath of Supremacy.

Free-holders ſeven, *viz.*
- 4 having 120 acres le piece.
- 1 having 67 acres.
- 1 having 60 acres.
- 1 having 200 acres.

Leſſees for Years 12, *viz.*
- 2 having 120 acres le piece.
- 4 having 67 acres le piece.
- 3 having 100 acres le piece.
- 3 having 40 acres le piece.

Cottagers ten *viz.*
- Each of theſe have a Houſe and ſix acres, and Commons for the greaſing of a few Cows.

In Toto 29 Families, which, with their Undertenants, are able to make 64 Men with Arms.

C. 1500 acres. Sir *Thomas Coach* Knight hath one thouſand five hundred Acres called *Liſmongan*.

Upon this Proportion he hath a Trench caſt up with a hedge upon it, invironed with a ſmall Brook, in which there is a houſe of Cage Work, wherein himſelf with his Lady and Family are dwelling. There is Brick and Lime, with all other Materials, ready for the building of a Bawne and a Houſe. The Place is very convenient for the King's Service, and the good of the Country. He hath ſix good Houſes near unto him inhabited with *Engliſh* Families; and

and this had long ſince been done, but that he was grievouſly troubled with Sickneſs.

But here I found planted and eſtated of *Britiſh* Families, which took the Oath of Supremacy.

Free-holders 4 *viz.* 2 having 200 acres le piece. 1 having 200 acres. 1 having 70 acres.

Leſſees for Years 9 *viz.* 5 having 120 acres le piece. 1 having 70 acres. 3 having 66 acres le piece.

Cottagers 6, *viz.* Each of theſe have a Tenement and a Garden Plott, with four Acres, and Commons for ſome Cattle.

In Toto 19 Families, able to make 56 Men with Arms.

CI. Sir *William Barns* was firſt Patentee. 1500 acres. Sir *John Kingſmill* Knight, and Mr. *Wilſon*, have one thouſand five hundred Acres called *Moneſter*.

Upon this Proportion the Bawne and Houſe are ſtrongly finiſhed, divers other Houſes built near unto the Bawne, inhabited with *Engliſh* Families.

I find planted and eſtated upon this Land of *Britiſh* Nation.

Free-holders 6 *viz.* 2 having 120 acres le piece. 3 having 100 acres le piece. 1 having 96 acres.

Leſſees for Years ſix *viz.* 1 having 144 acres. 2 having 120 acres le piece. 1 having 200 acres. 2 having 40 acres le piece.

Cottagers 5, *viz.* Each having a Houſe and Garden Plott, with Commons for four Cows and other Cattle.

In Toto 17 Families, who with their Undertenants are able to make 46 Men with Arms; and 11 of theſe have taken the Oath of Supremacy.

The Precinct of *Killmacrenan*, allotted to Servitors and Natives.

CII. Captain *Craiford* was the 1ſt Patentee. 1000 acres. Sir *George Marburie* hath a thouſand acres called *Litterkenny*.

Upon this there is built a Bawne of Lyme and Stone ſixty Feet ſquare, with two Flankers twelve Feet high, and ſtandeth waſte. Near adjoining to this Bawne there is built a Townſhip, wherein there is forty Houſes, wherein he dwelleth; and all theſe Houſes are inhabited with *Britiſh* Tenants, being able to make fifty Men. It is a great Market Town, and ſtandeth very well for the King's Service.

CIII. 1000 acres, Sir *John Kingſmill* Kt. hath a thouſand acres, called *Balamalley*.

Here is a Bawne built of Stone and Clay, and ſtandeth waſte, and not one *Engliſh* Man on the Land.

CIV. 1000 acres. Sir *William Stewart* Kt. hath a thouſand acres, called *Gortavaghie*.

Here

Here is a Bawne of Stone and Clay, rough-caſt over with Lyme, eighty Feet long, ſeventy Feet broad, and fourteen Feet high; a good Stone Houſe within it, which is inhabited with a *Scottiſh* Gentleman and his Family. He hath eight *Brittiſh* Families upon the Land, which do uſe Tillage and Husbandry, being able to make twenty Men with arms.

CV. 1000 acres. Sir *Baſill Brooke* Kt. hath a thouſand acres, called *Edonecarne.*

Upon this there is a Bawne of Lyme and Stone, and in it a Houſe in building, in the which there dwelleth an *Engliſh* Man.

CVI. 1000 acres. Sir *Thomas Chichеſter* Kt. hath a thouſand acres called *Radonnel.*

Upon this there was a Bawne built of Clay and Straw, with ſome Stone among it; but now it is fallen down, and lyeth waſte.

CVII. Sir *John Vaughan* was 1ſt Patentee. } 1000 acres. *John Wray*, Eſq; hath a thouſand acres called *Carnegille.*

Upon this there is a good ſtrong Bawne of Lyme and Stone, forty Feet long, fifteen Feet high, with four Flankers, in which are good Lodgings, being two Stories high; alſo a Stone Houſe of the length of the Bawne, being two Stories high: This is inhabited with an *Engliſh* Gentleman and his Family, who hath ſome *Engliſh* Tenants under him, and this ſtandeth in a good Place for the King's Service.

CVIII. 1000 acres. *Arthur Terrie* hath a thouſand acres called *Moyriſ.*

Upon this there is a good Bawne of Lyme and Stone, with two Flankers, and a good Houſe in it, being inhabited with an *Engliſh* Gentleman, his Wife and Family. He hath ſix *Engliſh* Families beſides, the which in all are able to make ten Men armed.

CIX. 1000 acres. Captain *Henry Harte* hath a thouſand acres called *Ballenas*, and two hundred and fifty ſix of Concealments.

Upon this there is a ſtrong Fort and Houſe in it, all of Lyme and Stone, in which there is an *Engliſh* Family.

CX. Sir *Richard Hanſard* was the 1ſt Patentee. } 1000 acres. Sir *William Stewart* Kt. hath a thouſand acres called *Ramalton.*

Upon this there is built a large and ſtrong Bawne eighty Feet ſquare, ſixteen Feet high, with four Flankers, and a fair ſtrong Caſtle of the ſame Materials, being three Stories and a half high. He hath made a large Town conſiſting of forty five Houſes, in which there are fifty ſeven Families all *Brittiſh*, ſome of which have Eſtates for Years. He hath alſo begun a Church of Lyme and Stone, which is built to the ſetting on of the Roofe. There is alſo a Water-Mill for Corn: This is a Market Town, and ſtandeth very well for the good of the Country, and the King's Service.

CXI. 1000 acres. Sir *John Vaughan* Kt. hath a thouſand acres.

Upon this there is built a Bawne of Lyme and Stone, ſixty Feet ſquare, twelve Feet high, with four Flankers; within the ſame there is a Stone Houſe inhabited with an *Engliſh* Gentleman and his Family.

CXII. 1000 acres. Captain *Paul Gore* hath 1000 acres.

Upon this Proportion there is a Bawn of Lyme and Stone ſixty feet ſquare, with two Flankers twelve feet high,

high, and a Timber Houſe of Cage-work within it, which is inhabiten with an *Engliſh* Gentleman and his Family.

CXIII. 172 acres. Lieutenant *Perkins* hath but 172 acres called, *Facker*. He never had any more; therefore is not bound to build.

CXIV. Lieut. *Ellis* was firſt Patentee. } 400 acres. *Nathaniel Rowley* hath 400 acres called *Loughnemuck*; but upon this there is nothing built.

CXV. Lieut. *Browne*. } 528 acres. *Nathaniel Rowley* hath 528 acres, called *Cranraſſe*, and upon this there is nothing built.

CXVI Lieut. *Gale*. } 108 acres. *William Lynn* hath 108 acres, called *Carorcagh*, and 240 acres called *Largaurack* but upon both theſe there is nothing built.

CXVII. Sir *Richard Bingley* was the 1ſt Patentee. } 500 acres. Captain *Sanford* hath 500 acres, called *Caſtledoe*.

Upon this there is a Bawne of Lyme and Stone, forty feet ſquare, ſixteen feet high, and a Caſtle within it that is very ſtrong; himſelf with his Wife and Family dwelling therein, with four other *Engliſh* Families on the Land.

CXVIII. 2000 acres. Sir *Mulmorie Mc. Swyne* hath two thouſand acres, called *Moyntmellon*.

And he hath built a Bawne of Lyme and Stone, and a good Stone Houſe, in which he dwelleth with his Family; he hath made no Eſtates to any of his Tenants, and doth plough after the *Iriſh* manner.

CXIX. 2000 acres. *Mc. Swyne Banagh* hath two thouſand acres, called *Leanagh*, and *Corragh*.

And he alſo hath built a Bawne of Lyme and Stone, with a Houſe in it, wherein he with his Family dwelleth. He hath made no Eſtates; for his Tenants will have no longer time but from Year to Year.

CXX. 2000 acres. *Tirlagh Roe O-Boyle* hath two thouſand acres, called *Caroghbleagh* aed *Clomas*.

He hath built a good Bawne, and a Houſe of Lyme and Stone, in which hs with his Family dwelleth. He hath made no Eſtates, and all his Tenants do plough after the *Iriſh* manner.

CXXI. 2000 acres. *Donnell Mc. Swyne Farne* hath two thouſand acres called *Roindoberg* and *Caroocomony*.

He hath built a good Bawne, and a Houſe all of Lyme and Stone, in which he with his Family dwelleth. His Tenants have no Eſtates, but from three Years to three Years, and theſe do plough after the *Iriſh* manner.

CXXII. 896 acres. *Walter Mc. Laughlin Mc. Swyne* hath eight hundred and ninety ſix acres, called *Bellycany*, and *Ragh*.

He hath built a fair Bawne, and a good ſtrong Houſe, all of Lyme and Stone, himſelf dwelling in it with his Family, being a Juſtice of the Peace in the County, and conformable to his Majeſty's Laws, ſerving the King and Country upon all Occaſions, and one that hath ever been a true Subject ſince the firſt taking in of *Loughfoyle*.

County of TYRONE.

The Precinct of *Strabane*, allotted to *Scottish* Undertakers.

CXXIII. 1000 acres. The Earl of *Abercorne* holdeth a thousand acres, called *Strabane*.

Upon this there is built a very strong and fair Castle, but no Bawne, and a School-House of Lyme and Stone. There is also a Church in building, the Walls whereof are about five feet high, but hath been at a stay ever since the late Earl dyed. There is also about this Castle a Town built consisting of eighty Houses, whereof a great many of them are of Lyme and Stone very well and strongly built; there are many other good Timber Houses; in these Houses there are an hundred and twenty Families, which are able to make two hundred Men, every one having arms for his defence; also there are three Water-Mills for Corn on this Proportion.

I find planted and estated on this Land of *Brittish* Tenants.

Free-Holders six, *viz.*	1 having 120 acres. 5 having 60 acres le piece.	These are most Merchants and Tradesmen, and some Cottagers, in toto sixty five Families, consisting of an hundred and eighty Men.
Lessees for lives 6, *viz.*	1 having 120 acres. 2 having 60 acres le piece. 3 having 40 acres le piece.	
Townsmen 53, *miz.*	Each of these have a House and Garden Plott, with some small quantities of Land.	

CXXIV. 2000 acres. The Earl of *Abercorne* hath two thousand acres, called *Donnalonge*.

Here is neither Castle nor Bawne; but upon some Places of the Land there is three or four good Houses built of Lyme and Stone by the Tenants.

I find planted and estated here these Tenants being *Brittish*.

Free-Holders, 6, *viz.*	1 having 260 acres. 1 having 120 acres. 4 having 60 acres le piece.	In toto twenty Families, who, with their under Tenants, are able to make an hundred and six Men with arms.
Lessees for years 14, *viz.*	2 having 120 acres le piece. 6 having 180 acres jointly. 1 having 120 acres. 2 having 60 acres le piece. 3 having 60 acres jointly.	

CXXV. Sir *Thomas Boide* was the first Patentee. 1500 acres. The Earl of *Abercorne* hath 1500 acres, called *Shean*.

Upon this there is a large Bawne of Lyme and Stone, eighty feet square, with four Flankers; but as yet is not thoroughly finished. There is also a large strong Castle begun, and they tell me it shall be finished this *Summer*.

I find

I find planted and eſtated upon this Land of *Britiſh* Tenants.

Freeholders, three *viz.* { 3 having 120 acres le piece. }
Leſſees for Years 10, *viz.* { 2 having 240 acres. / 2 having 120 acres le piece. / 4 having 60 acres le piece. / 2 having 30 acres le piece. }
} In toto thirteen Families, who with their under Tenants are able to make an hundred Men armed.

CXXVI. 1500 acres. Sir *George Hamilton* Kt. hath one thouſand five hundred acres, called *Largie*, alias *Clogbogenall*.

Upon this there is no more done upon the Bawne and Houſe, than was done when Sir *Joſias Bodely* did laſt Survey it; but he hath made a Village, in which he hath built of *Iriſh* coupled Houſes thirty; and this ſtandeth in a Roade way, and in a convenient place.

I find planted and eſtated on this Land of *Britiſh* Birth and Deſcent.

Free-Holders four, *viz.* { 1 having 120 acres. / 3 having 60 acres le piece. }
Leſſees for Years 11, *viz.* { 1 having 120 acres. / 10 having 60 acres le piece. }
Townſmen, twelve. { Each of theſe have a Houſe and Garden Plott, with ſome ſmall quantities of Land to feed their Cows. }
} Theſe 27 Tenants are able to make 50 Men armed.

CXXVII. 1000 acres. Sir *George Hamilton* Kt. hath a thouſand acres, called *Derrie-woone*.

Upon this Proportion there is built a Bawne of Lyme and Stone, ſixty feet ſquare, fourteen feet high, with four Flankers, whereof two of them have very good Lodgings in them; and near unto the Bawne there is a Village, wherein are ten Houſes inhabited with *Brittains*.

I find planted and eſtated on this Land of *Britiſh* Tenants.

Freeholders 2, *viz.* { 2 having 120 acres le piece. }
Leſſees for years fourteen *viz.* { 4 having 60 acres le piece. / 5 having 40 acres le piece. / 1 having 30 acres. / 4 having 15 acres le piece. }
} Total 16 Families, who, with their under Tenants, are able to make 43 Men with Arms.

CXXVIII. 2000 acres. Sir *Claude Hamilton* Kt. deceaſed, left this Land in Charge with Sir *George Hamilton*.

Upon this there are two thouſand acres, called *Eden* and *Killiny*, and there is built a Bawne of Lyme and Stone ſeventy feet ſquare, fourteen feet high, and a good Caſtle in it, both ſtrong and beautiful. There is built near unto the Bawne ſix ſmall Houſes, and divers others on the Land, all which be inhabited with *Britiſh* Families.

I find planted and eſtated by Promiſe upon this Land of *Britiſh* Tenants.

Free-holders 6 *viz.* { 4 having 120 acres le piece. / 2 having 60 acres le piece. }
Leſſees for Years, 14 *viz.* { 5 having 60 acres le piece. / 9 having 30 acres le piece. }
} Theſe twenty Families, with their under Tenants, are able to make fifty Men. Yet theſe have no Eſtates; for that the Children are under age.

CXXIX. *James Haige* was firſt Patentee. { 1500 acres. } Sir *George Hamilton*, and Sir *William Stewart* Kts. have jointly 1500 acres, called *Terr emurrearteth*, alias *Mounterlony*.

Upon

Upon this there is nothing at all built; but the Lord *Abercorne* and Sir *George Hamilton* are bound in a Bond of a thousand Pounds to Sir *William Stewart* to perform the building this *Summer*; I saw no *Brittish* Tenants on this Land; but I am told there are eight *Brittish* Families, and all the rest of the Land is inhabited with *Irish* Natives.

CXXX. *James Clapham* was the first Patentee. 2000 acres. Sir *Robert Newcomen* Kt. hath 2000 acres, called *Newtowne* and *Lisiap*.

He is but newly come unto it, and he hath rebuilt the Castle, which is now four Stories high, ready to have the Roof set up, and two sides of the Wall of the Bawne is finished, being sixteen Feet high, the other two sides are going up a pace. There is a good Town in building before the Castle, wherein is already fourteen Houses, all inhabited with *English* and *Scottish* Tenants.

I find planted and estated upon this Land of *Brittish* Families.

Freeholders four, *viz.*	3 having 120 acres le peece 1 having 60 acres	Total twenty five Families; able to make forty eight Men with Arms.
Lessees for Years, nine, *viz.*	2 having 180 acres le piece. 2 having 120 acres le piece. 4 having 60 acres le piece. 1 having 21 acres.	
Cottagers twelve, *viz.*	Each of these have a House and Garden Plott and some Commons for greasing of Cows.	

CXXXI. 1000 acres. Sir *John Drommond* Kt. hath a thousand acres, called *Ballymagnegh*.

Upon this there is a Bawne of Lyme and Stone, an hundred feet square, with four Flankers, and in it a Timber House of Cage work, himself and Family dwelling therein. He hath made a small Village a quarter of a Mile off, wherein are ten Houses, and a Water-Mill for Corn; there are many Tenants on the Land, but they have no Estates at all: Insomuch that they knowing I was in the Country, they came and complained unto me, and said that for these many Years they could never get any thing from him but Promises; and therefore the most Part of them are leaving the Land. I desired the Lady to shew me their Counterpains; but her answer was, that her Knight was in *Scotland*, and that she could not come unto them: But upon Examination I found there were thirty Men of *Brittons* on the Land.

The Precinct of the *Omy*, appointed to *English* Undertakers.

CXXXII. This is the Countess her Jointure. 3000 acres. The Earl of *Castlehaven* hath 3000 acres, called *Faugh* and *Rarone*.

Upon this there is no building at all, either of Bawne or Castle, neither Freeholders.

I find planted upon this Land some few *English* Families, but they have no Estates; for since the old Earl died the Tenants (as they tell me) cannot have their Leases made

made good unto them, unleſs they will give treble the Rent which they paid; and yet they muſt but have half the Land which they enjoyed in the late Earl's time.

Leſſees for Years 8 *viz.* { 1 having 120 acres. 6 having 60 acres le piece. 1 having 30 acres.
Cottagers, three. { Each of theſe have a ſmall piece of Land to keep their Cows.

} All theſe Tenants do dwell diſperſedly upon their own Land, and cannot dwell together in a Village; becauſe they are bound every one to dwell upon his own Land, which if they do not the Leaſe is void. Theſe eleven Tenants can make no more Men, and all the reſt of the Land is inhabited with *Iriſh*.

CXXXIII. 2000 acres. The Earl hath more 2000 acres, called *Bradè*. Upon this there is nothing built.

CXXXIV. 2000 acres. The Earl hath more 2000 acres, called *Fentonagh*. And upon this likewiſe there is nothing built.

CXXXV. 2000 acres. The Earl hath more 2000 acres, called *Edergoole*, and *Carneurackan*.

Upon this there was a large Houſe begun, but now it is pulled down, and made but half ſo great; being three Stories high, and finiſhed. The Agent for the Earl ſhewed me the Rent Roll of all the Tenants that are on theſe three Proportions; but their Eſtates are ſo weak and uncertain, that they are all leaving the Land. Theſe were in Number ſixty four; and each of theſe hold ſixty acres, which they term a Town Land: The reſt of the Land is let to 20 *Iriſh* Gentleman, as appeareth by the Rent Roll, which is contrary to the Articles of Plantation; and theſe *Iriſh* Gentlemen have under them, as I was informed by the Tenants and Gentlemen in the Country, about three thouſand Souls of all ſorts.

CXXXVI. 2000 acres. Sir *John Davis* Kt. hath 2000 acres, called *Gavelagh* and *Clonaghmore*, alias *Caſtle Dirge*, and *Caſtle Curlews*. Upon this Proportion there is built two ſtrong and fair Caſtles of Lyme and Stone, but no Bawne to them.

Here I find planted and eſtated of *Britiſh* Nation, *viz.*

Freeholders, four, *viz.* { 1 having 120 acres. 3 having 60 acres le piece.
Leſſees for years 12, *viz.* { 3 having 60 acres le peece. 2 having 60 acres jointly. 2 having 60 acres jointly. 3 having 30 acres le piece. 2 having 60 acres Jointly.

} Theſe ſixteen Families are reſident upon the Land, with ſome Tenants under them, which in all are able to make thirty Men. The reſt of the land is inhabited with *Iriſh*, which are in a great Number.

The Precinct of *Clogher*, allotted to *Engliſh* Undertakers.

CXXXVII. 2000 acres. The Lord *Ridgwaie* hath 2000 acres, called *Portclare* and *Ballykillgirie*.

Upon this Proportion there is a Bawne of Lyme and Stone fourteen feet ſquare, with four Flankers, a Caſtle three Stories high, and an Houſe beſides; all, with the Bawn, being of Lyme and Stone.

I find planted and eſtated upon this Land of *Britiſh* Families.

Free-Holders 2, *viz.*	1 having	120 acres.	These twenty Families, with their under Tenants, are able to make fifty ſix Men with Arms.
	1 having	60 acres.	
Leſſees for Lives 9. *viz.*	1 having	200 acres.	
	1 having	180 acres.	
	2 having	120 acres le piece.	
	4 having	60 acres le piece.	
	1 having	40 acres.	
Leſſees for Years, 9, *viz.*	2 having	86 acres le piece.	
	7 having	60 acres le piece.	

The ſaid Lord *Ridgwaie* hath three hundred and fifteen acres at the *Agher*, for the which he is to build a Town, and hath performed, *viz.*

There are made fifteen Houſes, whereof two of them are of Lyme and Stone, the reſt are all Cage Work and Couples.

Each of theſe have to their Houſe that be principal Burgeſſes, two acres, and to them that are ſingle Burgeſſes one acre, beſides Commons for Cattle, the whole number of Burgeſſes muſt be twenty.

CXXXVIII.

1000 acres. *George Ridgewaie* Gentleman hath a thouſand acres, called *Thomas Court*.

Here is a Bawn of Lyme and Stone eighty feet ſquare, having four Flankers, but no Houſe in it.

I find planted and eſtated on this Land of *Brittiſh* Tenants.

Free-Holder 1, *viz.*	1 having	120 acres.	In toto eleven Families, able to make twenty ſix Men with Arms.
Leſſees for 3 lives 6. *viz.*	5 having	120 acres le piece.	
	1 having	60 acres.	
Leſſees for Years 4, *viz.*	1 having	60 acres.	
	1 having	120 acres.	
	1 having	40 acres.	
	1 having	30 acres.	

CXXXIX.

William Turvin was the firſt Patentee. 1000 acres. Sir *Gerrard Lowther* Kt. hath 1000 acres, called *Moyenner* and *Ballegalin*.

Upon this there is a Bawne of Clay and Stone, with two Flankers, being eight Feet high.

This is let to one Mr. *Pringle*, who is dwelling on the Land in a poor Cabbin; but what Tenants he hath, I know not; for he refuſed to ſhew them unto me; but he brought after me a Liſt of juſt twenty Tenants; but I know not whether they have any Eſtates; for the Liſt doth not make any Mention what they hold. As I paſſed over the Land I ſaw divers ploughing; and this is all I can ſay of him.

CXL.

Captain *Edney* was the firſt Patentee. 1500 acres. The Lord *Burleigh* hath 1500 acres, called *Laghmaguife*.

Upon this there is a Bawne of an hundred and forty Feet long, and ſixty three Feet wide, with three Flankers, fourteen Feet high. There is a Houſe within the Bawne, and a Caſtle begun; all which is of Lyme and Stone, being built to the ſecond Storie. This is inhabited with a *Scottiſh* Gentleman.

I find

I find planted and eſtated upon this Land of *Britiſh* Tenants.

Free-holders 5, *viz.*	1 having 220 acres. 2 having 200 acres le piece 1 having 67 acres. 1 having 50 acres.	Total nineteen Families, who with their under Tenants are able to make 60 Men with arms.
Leaſe-holders for Years, ten, *viz.*	2 having 60 acres le piece. 3 having 200 acres Jointly. 1 having 100 acres. 4 having 66 acres le piece.	
Cottagers in Fee, four.	Each of theſe have a Houſe and Garden Plott, and greaſing on the Commons for Cows and Garrons.	

CXLI. Sir *Francis Willoughby*, the firſt Patentee. 2000 acres. *John Leigh* Eſq; hath 2000 acres, called *Fentonagh*.

Upon this there is a Bawne of Lyme and Stone, with two Flankers, and a good large Stone Houſe within it, in which he dwelleth. Near unto this Bawne there is a ſmall Village conſiſting of eight Houſes.

I find planted and eſtated upon this Land of *Britiſh* Tenants.

Free-holders 8, *viz.*	3 having 120 acres le piece. 2 having 60 acres le piece. 2 having 45 acres le piece. 1 having 66 acres.	Total forty one Families, able to make forty eight Men, which have taken the Oath of Supremacy.
Leſſees for Years 12 *viz.*	4 having 100 acres le piece. 2 having 66 acres le piece. 1 having 120 acres. 3 having 66 acres le piece. 2 having 40 acres le piece.	
Cottagers, twenty one.	Each of theſe have a Houſe and Garden Plott, and moſt of them two acres, beſides Commons for Cattle.	

CXLII. *Edward Kingſmill*, the firſt Patentee. 2000 acres. Sir *William Stewart* Kt. hath 2000 acres, called *Ballenecoole* and *Balleranally*.

Upon this Proportion there is a large ſtrong Caſtle in building, all of Lyme and Stone, which is now three Stories high, and when it is finiſhed will be the faireſt Caſtle in the whole Precinct. He is making a Bawne two hundred and forty Feet in length, and an hundred and twenty Feet in breadth, with four Flankers, being of Clay and Stone. He hath made a Village, where are now nine Houſes, and more are in building: There is good ſtore of Tillage, and all the *Iriſh* put from the Land.

I find planted and eſtated upon this Land of *Britteſh* Tenants.

Freeholders, 5, *viz.*	1 having 180 acres. 2 having 120 acres le piece. 2 having 130 acres le piece.	Total 22 Families, who, with their under Tenants, are able to make 64 Men armed.
Leſſees for Years, nine.	1 having 160 acres. 2 having 120 acres le piece. 4 having 60 acres le piece. 1 having 20 acres. 1 having 40 acres.	
Cottagers eight, *viz.*	Each of theſe have a Houſe and Garden Plott, with Commons for their Cattle.	

CXLIII. Sir *Anthony Cope* was the first Patentee. 2000 acres. Sir *William Cope* Kt. hath 2000 acres, called *Derribard*.

Upon this there is a Bawne of Clay and Stone pointed with Lyme, being eighty feet square, with two Flankers, and a little House within it uncovered, all lying waste, and not any one *English* Man at all dwelling on the Land, but all inhabited with *Irish*.

CXLIV. 1000 acres. *William Parsons* Esq; hath 1000 acres, called *Ballineclogh*.

Upon this there is a Bawne of Lyme and Stone, being sixty feet square, and thirteen Feet high, with two Flankers. There is in it a large Stone House, two Stories and a half high, in which his Brother, with his Wife and Family, dwelleth.

I find planted and estated upon this Land of *Brittish* Tenants.

Free-holders 2, *viz.*	2 having 120 acres le piece.	In total 15 families who with their under Tenants are able to make thirty eight Men armed, having taken the Oath of Supremacy, and most of them dwelling in a Village consisting of nine Houses.
Lesee for 3 lives, 1, *viz.*	1 having 180 acres.	
Lessees for Years 8, *viz.*	2 having 180 acres le piece.	
	2 having 120 acres le piece.	
	4 having 60 acres le piece.	
Cottagers, four, *viz.*	Each of these have a House and Garden Plott, with Commons for greasing their cattle.	

The Precinct of *Mountjoy*, allotted to *Scottish* Undertakers.

CXLV. 1800 acres. Sir *Robert Heyborne* Knight hath one thousand eight hundred Acres, called *O'Carragan*.

Upon this Proportion there is a Bawne of Clay and Stone rough cast with Lime, the Walls not above seven Feet high, and a small House within it, being of Lime and Stone; also near adjoining to the Bawne there are ten little Houses standing together, inhabited with *Brittish* Families.

I find planted and estated upon this Land of *Brittish* Tenants.

Freeholders six *viz.*	1 having 660 acres.	Total 9 Tenants, who with their Undertenants are able to make 26 Men with Arms.
	2 having 240 acres le piece.	
	3 having 180 acres le piece.	
Lessees for years 3, *viz.*	1 having 180 acres.	
	1 having 60 acres.	
	1 having 30 acres.	

CXLVI. 3500 acres. The Lord *Vebiltree* hath three thousand five hundred Acres called *Revelin-outra* and *Eighbra*.

There is no more done now then was at the last Survey; the Castle is thatched, and the Lord absent. Near unto the Castle there are a great many poor *Irish* Houses inhabited with *Brittish* Families.

I find planted and estated upon this Land of *Brittish* Tenants.

Freeholders 7, *viz.*	2 having 180 acres le piece.	Totall 19 Tenants, who, with their Undertenants, are able to make 80 Men with Arms.
	5 having 120 acres le piece.	
Lessees for years 12, *viz.*	5 having 120 acres le piece.	
	7 having 60 acres le piece.	

CXLVII.

CXLVII. 1000 acres. Captain *Sanderſon* Eſq; hath one thouſand Acres called *Tullylegan*.

Upon this there is a good Bawne of Clay and Stone, rough caſt with Lime, having two Flankers, and a very good Houſe of Lime and Stone, himſelf, with his Wife and Family, now dwelling there; and about him ſome Number of Houſes inhabited with *Britiſh* Families.

I find planted and eſtated upon this Land of *Britiſh* Families.

Freeholders 5, *viz.* { 2 having 120 acres le piece. / 3 having 60 acres le piece.
Leſſees for three lives 4 *viz.* { 2 having 120 acres le piece. / 2 having 60 acres le piece.
Cottagers ſeven *viz.* { Theſe ſeven do hold 120 acres among them for twenty one Years.

} In Total 16 Families, able to make 36 Men with Arms.

CXLVIII. 1000 acres. Mrs. *Lindſey*, late Wife to *Robert Lindſey*, hath one thouſand Acres called *Tullaghoge*.

Upon this there is a good ſtrong Bawne of Earth, with a Quick-ſet Hedge upon it, and a Ditch about it, There is a Timber Houſe within it, in which ſhe and her Family dwell.

I find planted and eſtated upon this Land of *Britiſh* Birth and Deſcent

Free-holders 2, *viz.* { 2 having 120 acres le piece.
Leſſees 8, *viz.* { 1 having 120 acres. / 1 having 60 acres. / 6 having 120 acres.
Cottagers, 12. *viz.* { Theſe hold among them 120 acres.

} Total twenty two Tenants, able to make thirty Men with Arms.

CXLIX. *Bernard Lindſey* was the firſt Patentee. { 1000 acres. } *Alexander Richardſon* hath one thouſand Acres called *Creighballe*.

Upon this there is built a Bawne of Clay and Stone, being rough caſt with Lime, ninety Feet ſquare, with four Flankers, and a Timber Houſe in it, in which he, with his Family, is now dwelling.

I find planted and eſtated upon this Land of *Britiſh* Tenants.

Free-holders 2, *viz.* { 2 having 120 acres. / 1 having 120 acres.
Leſſees for years 4, *viz.* { 2 having 120 acres jointly. / 1 having 60 acres.
Cottagers, eleven *viz.* { Each of theſe have a Tenement and Garden Plot, and Commons for their Cattle.

} In total 17 Tenants, able to make 29 Men armed.

CL. *Robert Stewart* was the firſt Patentee. { 1000 acres. } *Andrew Stewart*, Son to the Lord *Vebiltree*, hath one thouſand Acres called *Ballenekeuan*.

Upon this there is now in building a ſmall Caſtle twenty Feet ſquare; it is two Stories high, the Bawne is laid out to be ſixty Feet ſquare; and of that there is but one of the Sides begun, being eight Feet high; but the Workmen are hard at Work, and have promiſed to make haſte.

I find planted and eſtated upon this Land of *Britiſh* Tenants.

Free-Holders, 2, *viz.*	1 having	240 acres	Totall ten Families, who, with their Undertenants, are able to make 32 Men with Arms.
	1 having	20 acres.	
Leſſees for Years 8, *viz.*	2 having	240 acres le piece.	
	3 having	120 acres le piece.	
	1 having	60 acres.	
	2 having	120. acres jointly.	

CLI. 1000 acres.

David Kenedaie hath one thouſand acres called *Gortevill.*

Upon this there is a good Bawne of Lime and Stone eighty Feet ſquare, with three Flankers, and a Houſe of Timber within it, in which he dwelleth. There are about the Bawne twelve Houſes inhabited by *Britiſh* Tenants.

I find planted and eſtated upon this Land of *Britiſh* Tenants.

Free-holders 2 *viz.*	2 having	120 acres le piece	Totall 16 Families, who, with their Undertenants, can make 36 Men armed.
Leſſees for Years 5 *viz.*	1 having	180 acres.	
	2 having	120 acres le piece	
	2 having	60 acres le piece	
Cottagers 9, *viz.*	Each of theſe have a Houſe and a Garden Plot, and Commons for their Cattle.		

The Precinct of *Donganon*, allotted to Servitors and Natives.

CLII. 1140 acres.

The Lord *Chicheſter* hath one thouſand one hundred and forty Acres called *Dongannon.*

Upon this there is built a Fort of Lime and Stone, one hundred and twenty Feet ſquare, with four halt Bulwarks, and a deep Ditch about it, twenty Feet broad, and Counterſcarped. There is a Caſtle to be built by Captain *Sandford*, who hath contracted for the finiſhing of it this Summer. Upon the Land without the Town there are three *Engliſh* Houſes, being inhabited with *Engliſh* Men.

CLIII. 500 acres.

His Lordſhip is to Build a Town in *Dungannon*, for which there is laid out five hundred Acres.

Upon this there is now built nine fair Stone Houſes, whereof one of them hath a Stone Wall about it, and there are five more which are now ready to have the Roof ſet up. Alſo ſix ſtrong Timber Houſes built of good Cage Work, and ſix more of the ſame, which are framed and ready to be ſet up, and are contracting for the finiſhing, There are *Brittiſh* Tenants that are for theſe Houſes when they be built, that dwell in the Town in ſmall Cabbins.

There is alſo a large Church with a Steeple, all of Lime and Stone, now ready to be covered. Beſides theſe *Brittiſh* Tenants within the Town, (which are thirty *Engliſh* Families,) there are thirty ſix *Iriſh*, which come to the Church, and have taken the Oath of Supremacy.

CLIV. 2000 acres.

The Lord *Ridgwaie* hath two thouſand Acres called *Large.*

Upon this there is built a Bawne of Lime and Stone one hundred and ſixty Feet ſquare, fourteen Feet high, with four Flankers, and a Houſe in it of Timber. There

are

are dwelling three *Engliſh* Families upon the Land near to the Bawne.

CLV. 1000 acres. Sir *Toby Caulfield* hath one thouſand Acres called *Ballli-donnell*, whereunto is added, beſide what was certified by Sir *Joſias Bodley*, a fair Houſe or Caſtle, the Front where-of is eighty Feet in length, and twenty eight Feet in breadth from out ſide to out ſide, two Croſs ends fifty Feet in length, and twenty eight Feet in breadth: The Walls are five Feet thick in the Bottom, and four at the Top, very good Cellars under Ground, and all the Windows of hewn Stone. Between the two Croſs Ends there goeth a Wall, which is eighteen Feet high, and maketh a ſmall Court within the building. This Work at this Time is but thirteen Feet high, and a Number of Men at Work for the ſudden finiſhing of it.

There is alſo a ſtrong Bridge over the River, which is of Lime and Stone, with ſtrong Butteriſes for the ſupporting of it.

And to this is joined a good Water Mill for Corn, all built of Lime and Stone. This is at this Time the faireſt building that I have ſeen. Near unto this Bawne there is built a Town, in which there are fifteen *Engliſh* Families, who are able to make twenty Men with Arms.

CLVI. 1000 acres. Sir *Francis Roe* Kt. hath a thouſand acres, called *Manor Roe*.

Upon this there is a good Bawne of Earth, eighty feet long, and ſixty feet broad, with a Quickſet ſet upon it, and a good deep Ditch about it. There is within it a very good ſmall Houſe of Brick and Stone, inhabited by an *Engliſh* Gentleman, and his Family. There are alſo about the Bawne ſeventeen Houſes, which are inhabited with *Britiſh* Tenants, who have Eſtates for Years, and have taken the Oath of Supremacy.

CLVII. 1000 acres. *William Parſons* Eſq; hath a thouſand acres called *Altedeſert*.

Upon this there is a Bawne of Stone and Lyme ſeventy feet ſquare, with two Flankers, with a Houſe within it, wherein is dwelling an *Engliſh* Man and his Family. The reſt of the Land is inhabited with *Iriſh*; for he hath it as a Servitor, and is leaſed for a certain number of Years and certain Rents.

CLVIII. 480 acres. Sir *Francis Anſley* Kt. hath four hundred and eighty acres called *Clanaghrie*.

Upon this there are a Bawne of Sodd intrenched about.

CLIX. 2000 acres. The Lord *Wingfield* hath two thouſand acres called *Benburb*.

Upon this there is built a Bawne of Lyme and Stone an hundred and twenty feet ſquare; fourteen feet high, with two Flankers, in which there is built in each a good Houſe, three Stories high, and is inhabited with an *Engliſh* Gentleman, with his Wife and Family. There is alſo a Church in building ſeventy feet long, and twenty four feet broad, with eight large Windows, and is now ready to have the Roof ſet up. There are alſo twenty *Engliſh* Families dwelling on the Lands, which are able to make thirty Men with Arms.

CLX. 4000 acres. *Tirlagh O-Neale*, hath four thouſand acres.

Upon this he hath made a pieceof a Bawne, which is five feet high, and hath been ſo a long time. He hath made no Eſtates to his Tenants, and all of them do plough after the *Iriſh* manner.

County of ARDMAGH.

The Precinct of *Oneilan*, allotted to *Engliſh* Undertakers.

CLXI. 2500 acres. *William Bromlow* Eſq; hath two Proportions, *viz. Dowcoran* being 1500 acres, and *Ballenemony* 1000 acres.

Upon the Proportion of *Ballenemony* there is a ſtrong Stone Houſe within a good Iſland; and at *Dowcoran* there is a very fair Houſe of Stone and Brick, with good Lyme, and hath a ſtrong Bawne of Timber and Earth, with a Pallazado about it. There is now laid in readineſs both Lyme and Stone to make a Bawne thereof, the which is promiſed to be done this *Summer*. He hath made a very fair Town conſiſting of forty two Houſes, all which are inhabited with *Engliſh* Families, and the Streets all paved clean through; alſo two Water Mills, and a Wind Mill, all for Corn, and he hath ſtore of Arms in his Houſe.

I find planted and eſtated upon this Land of *Britiſh* Families.

Leſſees for Years 52, *viz.*
- 1 having 420 acres.
- 1 having 300 acres.
- 1 having 240 acres.
- 3 having 200 acres le piece.
- 1 having 120 acres.
- 13 having 60 acres le piece.
- 8 having 50 acres le piece.
- 6 having 40 acres le piece.
- 6 having 30 acres le piece.
- 9 having 26 acres le piece.
- 1 having 100 acres.
- 1 having 11 acres.
- 1 having 5 acres.

Fre-holders 5 *viz.*
- 5 having 120 acres le piece.

Total 57 Families, who have divers under them; and all theſe have taken the Oath of Supremacy, and are able to make an hundred Men with Arms. There is alſo good ſtore of Tillage, and not one *Iriſh* Family upon all the Land.

CXLII. 1000 acres. Sir *Oliver St. John* Kt. hath a thouſand acres, called *Kernan*.

Upon this there are two Bawnes of Timber, and moated about, and made very ſtrong. There is in each of theſe an *Engliſh* Houſe of Cage work, and two *Engliſh* Families dwelling in them; there is near to one of theſe Bawnes five Houſes, being inhabited with *Engliſh* Families; the reſt are diſperſedly upon the Land three or four Families together.

I find

I find planted and eſtated on this Land of *Britiſh* Tenants.

Freeholders, 5, *viz.*	5	having 120 acres le piece.	Total 17 Families, who with their under Tenants are able to make thirty Men with arms; and thirteen of theſe have taken the Oath of Supremacy.
Leſſees for Years eight, *viz.*	2	having 120 acres le piece.	
	3	having 100 acres le piece.	
	2	having 60 acres le piece.	
	1	having 40 acres.	
Cottagers four *viz.*	Each of theſe have a Tenement and a Garden Plott, with Commons for their Cattle.		

CLXIII.

William Powell was first Patentee. 2000 acres. Mr. *Obbyns* hath 2000 acres, called *Ballnevoran*.

Upon this there is built a Bawne of Sodds, with a Palazado upon it of Boards, ditched about. Within this there is a good fair Houſe of Brick and Lyme, himſelf dwelling thereon; near to this he hath built four Houſes inhabited with *Engliſh* Families.

I find planted and eſtated upon this Land of *Britiſh* Tenants.

Free-holders five, *viz.*	3	having 120 acres le piece.	Theſe twenty Tenants with their under Tenants are able to make forty ſix Men with Arms.
	2	having 100 acres le piece.	
Leſſees for Years 15, *viz.*	4	having 100 acres le piece.	
	2	having 60 acres le piece.	
	3	having 66 acres le piece.	
	2	having 40 acres le piece.	
	1	having 30 acres.	
	3	having 100 acres jointly.	

CLXIV.

The Lord *Say* was the firſt Patentee. 3000 acres. Mr. *Cope* hath 3000 acres, called *Derrycravy* and *Dromully*.

Upon this there is a Bawne of Lyme and Stone an hundred and eighty feet ſquare, fourteen feet high, with four Flankers, and in three of them he hath built very good Lodgings, which are three Stories high. There are alſo two Water Mills and one Wind Mill; and near to the Bawne he hath built fourteen Houſes of Timber, which are inhabited with *Engliſh* Families.

I find planted and eſtated upon this Land of *Britiſh* Tenants.

Freeholders, ſix, *vix.*	1	having 200 acres.	Theſe 47 Families, with their under Tenants, are able to make 80 Men with Arms. There are 18 of theſe have taken the Oath of Supremacy.
	3	having 120 acres le piece.	
	2	having 60 acres.	
Leſſes for Years 34, *viz.*	3	having 120 acres le piece.	
	4	having 100 acres le piece.	
	2	having 80 acres le piece.	
	3	having 60 acres le piece.	
	1	having 55 acres.	
	2	having 50 acres le piece.	
	2	having 40 acres le piece.	
	7	having 30 acres le piece.	
	2	having 25 acres le piece.	
	2	having 23 acres le piece.	
	1	having 44 acres.	
	3	having 20 acres le piece.	
	2	having 10 acres le piece.	
	3	having 3 acres le piece.	
Cottagers ſeven, *viz.*	2	having 2 acres.	
	2	having 1 acre le piece, with Commons for their Cattle.	

CLXV. 1000 acres. *Richard Roulſtone* hath a thouſand acres, called *Semore*.

Upon this there is a Bawne of Sodds, with a Pallazado, and moated about, and a little Houſe in it, inhabited with an *Engliſh* Family; and near to the Bawne he hath made nine Houſes, which are inhabited with *Engliſh* Tenants.

I find planted and eſtated upon this Land of *Britiſh* Tenants.

Freeholders 2, *viz.* { 2 having 120 acres le piece. }
Leſſees for Years, 8, *viz.* { 6 having 100 acres le piece. / 1 having 20 acres. / 1 having 12 acres. }
Total 10 Families, who with their under Tenants are able to make 24 Men with Arms.

CLXVI. 2000 acres. *John Heron* hath two thouſand acres, called *Aghivillan* and *Brochus*.

Upon this he hath built two ſmall Bawnes of Earth, with a Pallazado upon them, and a Ditch about them; and near unto each of theſe Bawnes he hath built Houſes, which are inhabited with *Engliſh* families.

I find planted and eſtated upon this Land of *Britiſh* Families.

Free-holders 1. *viz.* { 1 having 180 acres. }
Leſſees for years 12, *viz.* { 1 having 120 acres. / 2 having 30 acres le piece. / 3 having 20 acres le piece. / 2 having 15 acres le piece. / 3 having 10 acres le piece. / 1 having 60 acres. }
Total 13 Families, which, with their under Tenants, are able to make 26 Men with Arms.

CLXVII. 1500 acres. *William Stanhowe* hath 1500 acres, called *Kannagoolan*.

Here is nothing at all built, himſelf is in *England*, and hath been there theſe ſeven Years. There are not above three or four poor *Engliſh* Men upon the Land. All the Land is inhabited with *Iriſh*.

CLXVIII. 2000 acres. *Francis Sacheverill* Eſq; hath two thouſand acres, called *Mullalleliſh* and *Leggacorry*.

I find planted and eſtated upon this Land of *Britiſh* Tenants.

Free-holders 3, *viz.* { 1 having 150 acres. / 1 having 120 acres. / 1 having 100 acres. }
Leſſees for years 18 *viz.* { 1 having 220 acres. / 5 having 100 acres le piece. / 1 having 95 acres. / 1 having 80 acres. / 1 having 74 acres. / 4 having 60 acres. / 2 having 40 acres le piece. / 1 having 12 acres. / 1 having 15 acres. / 1 having 30 acres. }
Total 21 Families, who, with their under Tenants, are able to make 50 Men with Arms.

CLXIX. 1500 acres. *John Dillon* Eſq; hath one thouſand five hundred acres, called *Mullabane*.

Upon this Proportion there is a Houſe begun ſome three Years ſince; but is not half finiſhed, being of Brick and Lyme, and a very fair Building. There is no Bawne. He hath great ſtore of Tenants, the which have made two Villages, and dwell together.

I find

I find planted and eſtated upon this Land of *Britiſh* Families.

Free-holders 3 *viz.* { 3 having 120 acres le piece, his Sons.

Leſſees for Lives 18 *viz.* { 3 having 100 acres jointly. 4 having 100 acres jointly. 2 having 100 acres le piece. 2 having 80 acres le piece. 1 having 70 acres. 5 having 60 acres le piece.

Leſſees for Years 8 *viz.* { 1 having 50 acres. 1 having 47 acres. 2 having 30 acres le piece. 1 having 40 acres. 1 having 30 acres. 1 having 23 acres. 1 having 20 acres. 1 having 10 acres.

} Total 29 Families, who, with their under Tenants, are able to make 40 Men with Arms.

The Precinct of the *Fewes*, allotted to *Scottiſh* Undertakers.

CLXX. 1000 acres. *Henry Atcheſon* Eſq; hath a thouſand acres called *Coolemaliſh*.

There is upon this a Bawne of Clay and Stone, being an hundred and twenty feet long, and eighty feet broad, with four Flankers. In this Bawne there is a Houſe, the one half is Stone and Lyme, and the upper Part is Timber. I find a great number of Tenants on this Land, but not any that have any Eſtates, but by Promiſe, and yet they have been many Years upon the Land. There are nominated to me two Freeholders, and ſeventeen Leaſeholders, all which were with me, and took the Oath of Supremacy, and petitioned unto me, that they might have their Leaſes; the which Mr. *Atcheſon* ſeemed to be willing to perform it unto them preſently. Theſe are able to make thirty Men with Arms. Here is great ſtore of Tillage.

CLXXI. *James Craig* was the firſt Patentee. { 1000 acres. } *John Hamilton* Eſq; hath a thouſand { acres called *Magharientrim*.

Upon this there is a Bawne of Stone ond Clay, being ſixty feet ſquare, twelve feet high, with two Flankers.

I find planted and eſtated upon this Land of *Britiſh* Families.

Freeholders two, *viz.* { 1 having 200 acres. 1 having 100 acres.

Leſſees for Years 6, *viz.* { 1 having 120 acres. 2 having 60 acres le piece. 1 having 96 acres. 1 having 60 acres. 1 having 50 acres.

Cottagers twelve, *viz.* { Each of theſe have a Tenement and a Garden Plott, with Commons for their Cows.

} Total 20 Families, able to make 30 Men with Arms. And theſe have all taken the Oath of Supremacy.

CLXXII. *William Lawders* was the first Patentee. 1000 acres. *John Hamilton* Esq; hath a thousand acres called *Kilruddan*.

Upon this there is a Bawne of Stone and Clay sixty feet square, twelve feet high, with two Flankers, and a House in it. Near to the Bawne there are seven Houses, being inhabited with *Brittish* Tenants.

I find planted and estated upon this Land of *Brittish* Tenants.

Freeholders two, *viz.* — 2 having 120 acres le piece.

Lessees for Years 5, *viz.* — 2 having 120 acres le piece; 1 having 60 acres; 2 having 66 acres le piece.

Cottagers ten, *viz.* — Each of these have a Tenement and Garden Plott, with Commons for their Cattle.

Total seventeen able to make thirty Men armed; and all these have taken the Oath of Supremacy.

CLXXIII. 500 acres. *John Hamilton* Esq; hath 500 acres called *Edenagh*.

The other five hundred acres were gotten from him by the Dean of *Ardmagh*. Upon this there is a Bawne of Stone and Clay, pointed with Lyme: There are near the Bawne six Houses inhabited with *Brittish* Tenants.

I find planted and estated upon this Land of *Brittons*.

Freeholder one, *viz.* — 1 having 120 acres.

Lessees for Years 4, *viz.* — 1 having 120 acres; 1 having 100 acres; 1 having 80 acres; 1 having 30 acres.

Cottagers five. — Each of these have a Tenement and a Garden Plott, with Commons for their Cattle.

Total ten Families, who with their under Tenants are able to make twenty two Men with Arms; and all these have taken the Oath of Supremacy.

CLXXIV. Sir *James Dowglas* was the first Patentee. 2000 acres. *Archibald Atcheson* Esq; hath 2000 acres called *Clancarny*.

Upon this there is a Bawne of Stone and Lyme, being an hundred feet long, eighty feet broad, and ten feet high, with four Flankers two Stories high, and thirteen feet wide, within the Walls, which serve for good Lodgings. There is also a Castle begun, which is eighty feet in length, twenty two feet wide and is now two Stories high. There are near to the Bawne seven Houses inhabited with *Brittish* Tenants. He hath in the Bawne great store of Arms, which will Arm 129 Men.

I find planted and estated upon this Land of *Brittish* Families.

Freeholders four, *viz.* — 1 having 200 acres; 3 having 100 acres le piece.

Lessees for Years 20, *viz.* — 1 having 200 acres; 2 having 180 acres le piece; 1 having 120 acres; 4 having 60 acres le piece; 6 having 60 acres jointly; 2 having 60 acres jointly; 4 having 60 acres jointly.

Cottagers five, *viz.* — Each of these have a House and Garden Plott, with Commons for their Cattle.

Total 29 Families, who, with their under Tenants are able to make an hundred and forty four Men with Arms. Besides he hath built a Town called *Clancarny*, where he hath 29 *Brittish* Tenants dwelling; each of them having some small parcels of Land; so that in the whole number he can make 173 men armed.

The

The Precinct of *Orior*, allotted to Servitors and Natives.

CLXXV. 500 acres. Sir *John Davies* Knight hath five hundred Acres, called *Cornechino*.

Upon this there is nothing at all built, nor ſo much as an *Engliſh* Tenant on the Land.

CLXXVI. 1500 acres. Sir *Oliver St. John* Knight hath fifteen hundred Acres, called *Ballemoore*.

For building there cannot be more ſpoken than what hath been formerly by Sir *Joſias Bodly*, only the Town is increaſed in Buildings, being all inhabited with *Engliſh* Tenants. There are nine *Iriſh* Families in the Town, which come to Church, and have taken the Oath of Supremacy.

CLXXVII. 1000 acres. The Lord *Moore* hath one thouſand Acres, called *Ballemoneban*.

Upon this there is a Bawn of Lime and Stone, very near one hundred Feet ſquare, with two Flankers; in one of them there is a ſmall Houſe built, being inhabited by an *Iriſhman*.

CLXXVIII. 2000 acres. *Henry Bowcher* Eſq; hath two thouſand Acres, called *Claire*.

Upon this proportion there is a Bawne of Lyme and Stone, being one hundred Feet in length, and eighty Feet in Breadth, and fourteen Feet high, with two Flankers. There is now in building a good ſtrong Stone Houſe, which is fully two Stories high, and a number of Workmen labouring for the ſpeedy finiſhing thereof.

CLXXIX. 1000 acres. Captain *Anthony Smith* hath one thouſand Acres.

Upon this there is a Bawn of Stone and Clay, which was formerly begun by Sir *Thomas Williams*. The ſaid Captain hath begun another Bawn of Stone and Lyme, being in a more convenient Place, the which ſhall be eighty Feet ſquare, with two Flankers, and a good Stone Houſe thirty Feet long, and twenty Feet broad. This is undertaken to be finiſhed by *July*; for there are a great Number of Men at work.

CLXXX. 200 acres. Lieutenant *Poyns* hath two hundred Acres, called *Curriator*.

Upon this there is a Bawn of eighty Feet ſquare, the lower part whereof is of Stone and Clay, with a Houſe in it; but he not liking of the Seat hath begun a Bawn of one hundred Feet ſquare, with three Flankers, and a large Houſe, all which ſhall be of Brick and Lime, which is there now in the Place, with Workmen labouring very hard, and is undertaken to be finiſhed by *Auguſt*.

CLXXXI. 1000 acres. *Henry Mc-Shane O-Neal* hath one thouſand Acres, called *Camlogh*; but he, being lately dead, it is in the Hands of Sir *Toby Caulfield*, who intendeth to do ſomething upon it; for as yet there is nothing built.

LONDON-DERRY,
CITY and COUNTY.

CLXXXII. The City of *London-Derry* is now compaſſed about with a very ſtrong Wall, excellently made, and neatly wrought; being all of good Lime and Stone; the Circuit whereof is two hundred and eighty four Perches and $\frac{1}{2}$ at eighteen Feet to the Perch; beſides the four Gates which contain eighty four Feet; and in every Place of the Wall it is twenty four Feet high, and ſix Feet thick. The Gates are all Battlemented, but to two of them there is no going up, ſo that they ſerve to no great Uſe, neither have they made any Leaves for their Gates; but make two Draw-Bridges ſerve for two of them, and two Portcullices for the other two. The Bullwarks are very large, and good, being in Number nine; beſides two half Bullwarks; and for four of them there may be four Cannons, or other great Pieces; the reſt are not all out ſo large, but wanteth very little. The Rampart within the City is twelve Feet thick of Earth; all things are very well and Subſtantially done, ſaving there wanteth a Houſe for the Soldiers to Watch in, and a Centinell Houſe for the Soldiers to ſtand in in the Night to Defend them from the Weather; which is moſt Extream in theſe Parts. Since the laſt Survey there is built a School, which is ſixty ſeven Feet in length, and twenty five Feet in breadth, with two other ſmall Houſes. Other building there is not any within the City. The whole Number of Houſes within the City are ninety two, and in them there are one hundred and two Families, which are far too few a Number for the Defence of ſuch a Circuit; they being ſcarce able to Man one of the Bullwarks; neither is there Room enough to ſet up one hundred Houſes more, unleſs they will make them as little as the firſt, and Name each Room for a Houſe.

CULMOORE FORT.

CLXXXIII. This Fort or Block-Houſe of *Culmoore* is now in the Hands of Captain *John Baker*; the Walls are now finiſhed, and the Caſtle Built; all which is ſtrong and neatly Wrought, with Platforms for their Artillery; and this is the only Key and Strength of the River that goeth to the *Derry*.

COLERANE.

CLXXXIV. The Town of *Colerane* is at the ſame Staie it was at the laſt Survey; there are but three Houſes added more to the Building, which are done by other Men; only the City hath allowed them twenty Pounds a Piece towards their Building.

That Part of the Town, which is unbuilt, is ſo extream Dirty, that no Man is able to go in it, and eſpecially that which ſhould and is accounted to be the Market Place.

The

The Walls and Ramparts, built of Soddes, and filled with Earth, do begin to Decay very much, and to Moulder away; for the Ramparts are so Narrow, that it is impossible they should stand, and the Bullwarks are so exceeding little, that there cannnot be placed any piece of Artillery, if Occasion were. There are two small Ports which are made of Timber and Boards, and they serve for Houses for the Soldiers to Watch in.

This Town is so poorly inhabited, that there are not Men enough to Man the fixth Part of the Wall.

GOULD--SMITHS--HALL.

CLXXXV. 3210 acres. *John Freeman* Esq; hath this Proportion, containing by Estimation three thousand two hundred and ten Acres.

Upon this Proportion there is a Bawn of Lime and Stone, one hundred Feet square, sixteen Feet high, with four Flankers. Also there is a large Castle or Stone House in building within the Wall, which was two Stories high, and the Workmen earnestly at Work to finish it with all haste. There are also six Houses of Stone, and six of Timber, very Strong and well built, and seated in a very good and convenient Place for the King's Service.

I find planted and estated upon this Land of *Brittish* Tenants.

Freeholders 6, *viz.*	1	having 180 acres.	Totall 30 Families, who, with their Undertenants, are able to make 90 Men armed, and have taken the Oath of Supremacy.
	5	having 60 acres le piece.	
Leffees for Years 24 *viz.*	2	having 300 acres le piece.	
	2	having 120 acres le piece.	
	1	having 100 acres.	
	10	having 60 acres le piece.	
	1	having 50 acres.	
	4	having 40 acres le piece.	
	2	having 30 acres le piece.	
	1	having 46 acres.	
	1	having 20 acres.	

GROCERS--HALL, alias *Muffe.*

CLXXXVI. 3210 acres. *Edward Rone* had this Proportion; but he being dead there is no body to aver for the Buildings.

Upon this Proportion there is a Bawne in building, being one hundred Feet square, with four Flankers, the Walls are now five Feet high. By this Bawne there are built four good strong Houses of Lime and Stone, and well slated. There are four more that are built in other Places, somewhat further off. There are other Houses of Lime and Stone, that are upon the Land dispersed; but they are built by the Tenants themselves; and yet they have no Estates, and likely, as they tell me, to be removed, some of them having spent upon their building one hundred Pounds; and this is through the Slackness of the Company that have not made Estates to the Undertakers. All this Land for the most Part is inhabited with *Irish.*

FISHMONGER'S

FISHMONGERS--HALL, alias *Ballykelle.*

CLXXXVII. 3210 acres. This Proportion is in the Hands of *James Higgins*, a Merchant of *London*, whose Agent is here resident.

Upon this there is built a strong Bawne of Stone and Lime, one hundred and twenty five Feet square, twelve Feet high, with four Flankers, and a good House within it, being fifty Feet square, all finished and inhabited by the Agent, and furnished with good Store of Arms.

There are near to the Castle fifteen Houses, whereof three are of Stone and Lime; the rest are of Timber, and are rough cast with Lime and slated. These stand in a convenient Place for Service. There is also a Church near built, which is forty three Feet long, twenty six wide, neatly made up, and a good Preacher to teach the People.

I find planted and estated upon this Land of *British* Tenants.

Freeholders 6, *viz.*	5	having 160 acres le piece.	Totall 34 Families, which, with their Undertenants, are able to make 40 Men with Arms.
	1	having 120 acres.	
Lessees for Years 28 *viz.*	1	having 240 acres;	
	2	having 280 acres le piece.	
	4	having 120 acres le piece.	
	8	having 60 acres le piece.	
	1	having 90 acres.	
	6	having 20 acres le piece.	
	3	having 60 acres le piece.	
	3	having 30 acres le piece.	

IRON-MONGERS-HALL.

CLXXXVIII. 3210 acres. *George Cammynge*, Agent for the Company, is here resident; but he hath no Order to make any Estates to any Tenants, that are come thither to dwell; notwithstanding there are divers that have disburfed a great deal of Money, and built good Houses. All that these Men can get are Articles of Agreement for thirty one Years; but they fear that this may be altered by others that may come after: Notwithstanding they pay for every Town Land, which they Account to be but sixty Acres, five Pounds, ten Shillings, or five Pounds per Annum. The Uncertainty of this is a great hindrance of the Plantation. The Castle, which was formerly begun, is thoroughly finished, being a very good and strong Castle; and there is a Bawne of Brick and Lime, whereof there are but three Sides done, without Flankers, which maketh the Place of no Strength. There are also eight dwelling Houses of Cage Work, some are slated, and some shingled; but they stand so far asunder that they can have but little Succour one of another. Besides here is an Infinite Number of *Irish* upon the Land, which give such great Rents, that the *English* cannot get any Land.

MERCER'S

MERCER'S-HALL, alias *Mavanaway.*

CLXXXIX. 3210 acres. This is not ſet to any Man as yet; but is held by one *Vernon*, Agent for the Company.

Upon this Proportion the Caſtle, which was formerly begun, is now thoroughly finiſhed, being not Inferior to any that is Built; for it is a good ſtrong Work, and well Built, and a very large Bawn of one hundred and twenty Feet ſquare, with four Flankers, all of good Stone and Lime. Not far from the Bawne there are ſix Houſes of Cage-Work, ſome covered with Shingles, and ſome thatched, and inhabited by ſuch poor Men as they could find in the Country; and theſe pay ſuch dear Rates for the Land, that they are forced to take *Iriſh* Tenants under them to pay the Rent. There are divers other Houſes of ſlight building, but they are far off, and dwell diſperſedly in the Wood, where they are forced of meer neceſſity to relieve ſuch Wood; Kearn as go up anddown the Country; and, as I am informed by Divers in the Country, there are forty ſix Town Lands of this Proportion, that are ſet to the *Iriſh* of the Sept of *Clandonells*; which are the only wickedeſt Men in all the Country.

MERCHANT-TAILORS-HALL. alias *Macoſkin.*

CXC. 3210 acres. This is in the Hands of *Valentine Hartopp* Eſq; who is newly come to dwell there, having taken this Proportion of the Company for ſixty one Years. This Caſtle is finiſhed, being fifty Feet long, and thirty four Feet wide; the Caſtle is battlemented, and built very Strong. There is no Bawne begun as yet; but the Gentleman is cauſing Stone and Lime to be laid in readineſs, that they may go roundly away with it. Here, near unto the Caſtle, are built ſeven good Houſes of Stone and Lime, well ſlated and inhabited with *Engliſh*, ſtanding altogether in a well choſen Place. There is a fair large Church well finiſhed, being eighty ſix Feet long, and thirty two Feet broad, the Roof ſet up and ready to be ſlated.

I find planted and eſtated on this Land of *Brittiſh* Tenants.

Free-holders, ſix *viz.*	6 having 60 acres le piece.	Totall 29 Families, able to make 40 Men with good Arms; for here is great Store.
	1 having 210 acres.	
	1 having 180 acres.	
Leſſees for Years 18, *viz.*	3 having 120 acres le piece.	
	5 having 60 acres le piece.	
	2 having 60 acres jointly.	
	6 having 36 acres le piece	
Cottagers 5, *viz.*	Each of theſe have a Houſe and a GardenPlot, with three acres of Land.	

HABBERDASHERS-HALL, alias *Ballycaſtle*.

CXCI. 3210 acres.

Sir *Robert Mac Lellan* hath taken this of the Company for ſixty one Years; and upon this the Caſtle is ſtrongly finiſhed, being very Strong and well Wrought, himſelf with his Lady and Family dwelling in it. There is no Bawn nor Sign of any, nor any other kind of Building, more than ſlight Houſes after the *Iriſh* manner, which are diſperſed all over the Land. The Church lyeth ſtill as at the firſt, and nothing at all doing unto it. There were nominated unto me ſix Free-holders, which were in *Scotland*, and theſe were ſet down but for ſmall Quantities; and twenty one Leaſe holders, but not any one of theſe could ſhew me any thing in writing for their Eſtates; neither could the Landlord ſhew me any Counterpains. It is true I ſaw the Land planted with *Britiſh* Tenants to the Number of eighty Men, and in the Caſtle Arms for them.

CLOTHWORKER'S-HALL.

CXCII. 3210 acres.

The ſaid Sir *Robert* hath taken this Proportion of the Company for ſixty one Years; and upon this there is a Caſtle of Lime and Stone, fifty four Feet long, thirty four Feet wide, and twenty eight Feet in height; but this is not as yet covered, neither no Plantation with any *Britiſh* Tenants, but only one Free-holder, which is the Parſon of the Pariſh. For all this Land is inhabited with *Iriſh*

SKINNER'S HALL, alias *Dungeven*.

CXCIII. 3210 acres.

The Lady *Dodington*, late Wife to Sir *Edward Dodington* deceaſed, is in Poſſeſſion of this, ſhe having a Grant of it from the Company for ſixty one Years. Here is built a ſtrong Caſtle, being two Stories high and a half, with a large Bawn of Lyme and Stone, well fortified. In this the Lady is now dwelling, with twenty four in her Family. There is alſo in another place of this Land, called *Croſſalt*, a ſtrong Caſtle of Lyme and Stone built by Sir *Edward*, being eighty Feet long, and thirty four feet broad, with two Turrets to flank it; alſo a Bawn of Lyme and Stone, an hundred Feet ſquare, fourteen Feet high, and four Flankers; ſo that on this Proportion there are two Bawnes, and two Caſtles, with two Villages, containing twelve Houſes a piece. At each Caſtle alſo there is a Church adjoining to the Caſtle, and a good Teacher to inſtruct the People. There is plenty of Arms in theſe Caſtles.

(find

I find planted and eſtated upon this Land of *Britiſh* Tenants.

Freeholders ſeven, *viz.*	1 having 200 acres 6 having 120 acres le piece.	In Total 27 Families reſident on the Land, and are able to make with their under Tenants 80 Men.
Leſſees for Years, eight, *viz.*	1 having 300 acres. 4 having 160 acres le piece. 3 having 100 acres le piece.	
Cottagers twelve, *viz.*	Each of theſe have a Houſe and Garden Plott and ſome of them three acres of Land, and ſome two aeres.	

VINTNER's HALL

CXCIV. 3210 acres. This is in the Hands of *Baptiſt Jones* Eſq; who hath built a Bawn of Brick and Lyme, an hundred Feet ſquare, with two round Flankers, and a good Rampart, which is more than any of the reſt have done. There are alſo within the Bawn two good Houſes, one oppoſite to the other, the one is ſeventy Feet long and twenty five Feet wide; the other is nothing inferior unto it. Near unto the Bawn he hath built ten good *Engliſh* Houſes of Cage-Work, that be very ſtrong and covered with Tiles, the Street very wide, and is to be commanded by the Bawn. All theſe are inhabited with *Engliſh* Families, and himſelf, with his Wife and Family be reſident therein. There are divers other good Houſes built upon the Land, which are further off; and theſe do uſe Tillage plentifully after the *Engliſh* manner. He hath made his full number of Free-holders and Leaſe-holders; but he being gone into *England*, and his Tenants at the Aſſizes, I ſaw them not. There was good ſtore of Arms in his Houſe, and upon the Land ſeventy ſix Men as I was informed.

DRAPER's HALL, alias *Moneymore.*

CXCV. 3210 acres. This Proportion is not ſet to any Man, but is held by the Agent Mr. *Ruſſel.* Upon this there is a ſtrong Bawn of Stone and Lyme an hundred Feet ſquare, fifteen Feet high, with two Flankers. There is a Caſtle within the Bawne of the ſame wideneſs, being Battlemented, the which hath alſo two Flankers, and near finiſhed. Right before the Caſtle there are built twelve Houſes, whereof ſix are of Lime and Stone very good, and ſix of Timber, inhabited with *Engliſh* Families; and this the beſt Work that I have ſeen for building; a Water-Mill and a Mault-Houſe alſo. A quarter of a Mile from the Town there is made a Conduit Head, which bringeth Water to all Places in the Bawn and Town in Pipes: But theſe Tenants have not any Eſtates; for the Agent can make none, neither will they, till ſuch time as their Land be improved to the utmoſt. Within this Caſtle there is good ſtore of Arms.

SALTER's-HALL.

CXLVI. 3210 acres.

Hugh Sayer is upon this Proportion, and upon this they have built in two ſeveral places at *Marifelt*. There is a Bawn of eighty Feet ſquare of Lyme and Stone, with two Flankers, and the Caſtle is now in building, being ſixty Feet long, and twenty Feet wide. This is now three Stories high, and the Roof ready to be ſet up. The Walls of the Bawn are not as yet above ten feet high. Near unto the Bawne there are ſeven Houſes of ſlight Cage-Work, whereof five are inhabited with poor Men, the other two ſtand waſte. The other place called *Salters Town* hath a Bawn of Stone and Lyme ſeventy feet ſquare, twelve feet high, with two Flankers, and a poor Houſe within it of Cage-Work, in which the Farmer, with his Wife and Family, dwelleth. Here are alſo nine Houſes of Cage Work ſtanding by the Bawn, being inhabited with *Britiſh* families, alſo a Sawing Mill for Timber; but the Glaſs Houſes are gone to decay, and utterly undone; there are not any upon this Land that have any Eſtates.

A BRIEF of the general State of the Plantation for Perſons Planted in the ſeveral Counties contained in this Book.

County of CAVAN.

Freeholders	68
Leſſees for Lives	20
Leſſees for Years	168
Cottagers	130
Families	386
Bodies of Men	711

County of FERMANAGH.

Freeholders	59
Leſſees for Lives	10
Leſſees for Years	117
Cottagers	75
Families	321
Bodies of Men	645

		125
County of DONAGALL.	Freeholders	59
	Leffees for Lives	25
	Leffees for Years	217
	Cottagers	46
	Families in all	417
	Bodies of Men	1106
County of TYRONE.	Freeholders	84
	Leffees for Lives	26
	Leffees for Years	183
	Cottagers	154
	Families	447
	Bodies of Men	2469
County of ARDMAGH.	Freeholders	39
	Leffees for Lives	18
	Leffees for Years	190
	Cottagers	43
	Families	290
	Bodies of Men	642
County of LONDON-DERRY.	Freeholders	25
	Leffees for Years	78
	Cottagers	16
	Families	119
	Bodies of Men	642

The whole Content of the Six Counties.

Freeholders	334
Leffees for Lives	99
Leffees for Years	1013
Families	1974
Bodies	6215 with Arms.

May it please your Lordships,

I Have in the Book before written set down all the Particulars I find of the State of the Plantation of his Majesty's escheated Lands in *Ulster* now to stand.

And, *First*, it appears by the Particulars, that in the *Brittish* Families within mentioned, there are 6215 Bodies of Men; but I may presume further to certify partly by observing ehe Habitation of these Lands, and partly by conferring with some of Knowledge among them, that upon Occasion, there may be found in those Lands at least 8000 Men of *Brittish* Birth and Discent, to do his Majesty Service for defence thereof, though the fourth Part of the Land is not fully inhabited.

Secondly, It appears by the Particulars, that there are now built within the Counties of *Ardmagh*, *Tyrone*, *Donagall*, *Fermanagh*, *Cavan*, and *London-Derry*, 107 Castles with Bawnes, 19 Castles without Bawnes, 42 Bawnes without Castles or Houses, 1897 Dwelling Houses of Stone and Timber, after the *English* manner in Townreeds, besides very many such Houses in several parts which I saw not; and yet there is great want of Buildings upon these Lands, both for Townreeds and otherwise: And I may say, that the abode and continuance of those Inhabitants upon the Lands is not yet made certain, although I have seen the Deeds made unto them. My Reason is, that many of the *English* Tenants do not yet plough upon the Lands, neither use Husbandrie; because, I conceive they are fearful to stock themselves with Cattle or Servants for those Labours. Neither do the *Irish* use Tillage; for that they are also uncertain of their stay upon the Lands; so that, by this means, the *Irish* ploughing nothing, do use greasing, the *English* very little, and were it not for the *Scottish* Tenants, which do plough in many places of the Country, those Parts may starve; by Reason whereof the *Brittish*, who are forced to take their Lands at great Rates, do lie at the greater Rents, paid unto them by the *Irish* Tenants, who do grease their Land; and if the *Irish* be put away with their Cattle, the *Brittish* must either forsake their Dwellings, or endure great Distress on the suddain. Yet the Cohabitation of the *Irish* is dangerous to them, by robbing them, and otherwise. I observe the greatest number of *Irish* do dwell upon the Lands granted to the City of *London*; which happeneth, as I take it, two ways, *First*, There are five of the Proportions assigned to the several Companies, which are not yet estated to any Man, but are in the Hands of Agents; who finding the *Irish* more profitable than the *Brittish* Tenants, are unwilling to draw on the *Brittish*, perswading the Company, that the Lands are Mountainous and unprofitable, not regarding the future Security of the whole. *Secondly*, The other seven of the Proportions are leased to several Persons for 61 Years, and the Lessees do affirm, that they are not bound to plant *English*, but may plant with what People they please; neither is the City of *London* bound to do it by their Patents from his Majesty, as they say; and by these two Actions, the *Brittish* that now are there, who have many of them built Houses at their own Charges, have no Estates made unto them, which is such Discouragement unto them, as they are minded to depart the Land; and without better Settlement will seek elsewhere, wherein it is very fit, the City have Direction to take a present Course, that they may receive their assurances; and this being the Inconveniency, which in this Survey I have observed, further than what was set down formerly by Sir *Josias Bodley*'s last Survey, I have thought good to make the same known to your Lordships, submitting the further Consideration thereof to your Lordships deep Judgment.

NICHOLAS PYNNAR.

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A

LETTER

FROM

Sir THOMAS PHILIPS,

TO

King *CHARLES* I.

Concerning the Plantations of the *Londoners.*

To my Sacred Sovereign King *CHARLES.*

May it please your most Excellent Majesty,

MY continual Zeal to your Majesty's Service sollicites me not to be idle at any time in the Work committed to my Charge, and being no Orator, I have made bold (according to my Breeding) to discover my self and the Truth in Writing. Wherefore, in this Book I have collected the whole Proceeding of the *London* Plantation in the *North* of *Ireland*, with every particular, since the first Undertaking therein, and have made bold to present the same to your Majesty's most gracious View, to the End, their Abuses appearing unreasonable, I may not only clear my self of their unjust Aspersions, reporting my zealous Pains in your Majesty's Service to be a wrongful and causeless Prosecution of mine own; but likewise evidently shew your great Losses sustained in the present Danger of that your Kingdom incurred by their avaritious Miscarriage in this their Undertaking, converting the pious Care of his late Majesty (of blessed Memory) and his Trust reposed in their Promises for the publick Good, to their peculiar and private Commodity.

That wise and gracious King, taking into his Care and princely Consideration the restoring and future Settlement of that defaced Kingdom, lately torn in Pieces with a long and miserable War, to the Effusion of much *English* Blood, and wasting of an unspeakable Mass of Treasure, and taking timely Occasion to perform the Work of that Care by the Advantage given him in the fugacy of the Rebells *Tirone* and *Tyrconnell*, he resolved upon the present Plantation of *Ulster* with *Brittish*; that Country having heretofore been the Nursery of all Rebellion in that Kingdom: And conceiving that the Ability of particular and private Undertakers would not be sufficient to answer and fortify so great a Work, he was pleased to invite the City of *London* to undertake a principal Part thereof.

 Neither

Neither was this Undertaking preſſed upon them (as they unjuſtly alledge) but fairly moved, as a Matter tending to their preſent Honour, and future Commodity; nor did they haſtily aſſent, but after long and deliberate Councel amongſt themſelves, four Agents were by them employed with me, to diſcover whether the Profits would anſwer the Report or no; who returning, gave them Aſſurance, that all things were better than were propounded, or promiſed. Whereupon they undertook the Service with great Alacrity and Contentment.

Nevertheleſs, to the defrauding of that good King's Expectation, and the Hazard of that Kingdom, it is manifeſt, they have willfully failed in every particular; which his Majeſty finding out in the Year 1613. commanded a Survey to be made, upon return whereof, the Committees for the City were convented before him, and ſharply rebuked for their Miſcarriage; and upon their Allegation, that they had diſburſed 25,000 *l.* which his Majeſty (by the Survey) found falſe, there having not half ſo much been ſpent in the Work, his Majeſty publickly proteſted, that though they would be deceived, he would not; and therefore expected a preſent Amendment, and to encourage them the better he intimated thus much in a long and learned Speech then made unto them. "That when his Enemies ſhould hear, "that the famous City of *London* had a Footing therein, they would be terri-"fied from looking into *Ireland* (as his Majeſty expreſſed it) the Back-door to *Eng-*"*land* and *Scotland*, where by reaſon of the many good Harbours unfortifyed and "unguarded an Enemy might make an eaſy Entrance, and in few Hours over-run "a great Part of his Dominions."

Thus they neglected for their private Profit ſake the planting of Religion and Civility (the Seeds of Peace and Plenty) which his Majeſty eſpecially ſought to ſow for God's Service, and the Safety of the Country, ſo as what his Majeſty intended ſhould have been a Terror to his Enemies for looking into that Kingdom, is now become a Bait to invite them thither, where the chief Tenants and Inhabitants, being *Iriſh*, are prepared to entertain them.

This Abuſe by not planting with *Britiſh* they would have avoided by a falſe Allegation, that they declared in Writing, tney did abſolutely refuſe to undertake, unleſs they might be freed from the ſame; and thereupon (as they ſaid) other Articles were drawn between the Lords, on his Majeſty's behalf, and themſelves, which never were, nor can be produced, nor was there any Treaty tending thereunto. For it is moſt unlikely, that his Majeſty would give the City of *London* the Country, and part with ſo great a Revenue for their Profit only, and leave his own careful Ends for the Safety of that Kingdom unperformed; but ſo ſhameleſs are they, as to ſuggeſt any untruths to colour or excuſe their Miſdeeds.

The great and extraordinary Care of his Majeſty is to be ſeen in the Poſtſcript of his Letter written with his own Hand to the Lord Deputy of *Ireland* here in this Book inſerted, whereof the Words are theſe, "My Lord, in this Service I expect "that Zeal and Uprightneſs from you, that you will ſpare no Fleſh, *Engliſh* nor "*Scotch*: for no private Man's Worth is able to counterballance the perpetual Safety "of a Kingdom, which, this Plantation being well effected, will procure." Which Words, as they expreſs his Majeſty's Purpoſe plainly, ſo do they as plainly diſprove their falſe Allegations. Some are likewiſe not aſhamed to ſay, that it is unlikely that the *Spaniard*, who is the moſt powerful and only to be feared Enemy in this particular, will ever be engaged ſo far Northward. In anſwer whereof. I crave leave to relate to your Majeſty a Speech of *Tirone*'s, uttered to me and many others after his return from Rebellion. "That if the War had continued, and his Sub-"miſſion not been accepted, he had contracted with the *Spaniard* to fortify two or "three Places in the North, which are not only ſtrong by Nature, but where his "Allies and Friends of the *Scottiſh* Iſlands ſhould and might with eaſe relieve and "ſupply them at all times, and from whence they might make their acceſs into "*Scotland* and fortify there alſo."

If this had been done by the *Spaniard*, I refer to all that are judicious, how difficult it had been to have expelled them again; how far differeth the Caſe of Danger now by our Plantation in the North, when in all the ſix eſcheated Counties, there are

not

not many above six Thousand *Britiſh* Bodies, and most of them unarmed, untrained, and unapt for Service: And the Natives, who dayly watch for the return of their young Lords (as they term them) *Tirone* and *Tyrconnell*, and the rest now in the *Spaniſh* Army, promising themselves a Re-possession of their Country, are at least four times so many.

The lamentable Case of *Munster*, yet fresh in our Memory, after the *Black Water* overthrow, when as the *English* Plantation, almost as good as this, was in a Moment destroyed by a handful of Rebells, gives Cause to fear the like in *Ulster*; so ready are the *Iriſh* to attempt, having either a strong Party amongst themselves, or hopes of a foreign Succour, their present Discontentment being no less than at any time heretofore, if not greater.

This Danger his Sacred Majesty hoped to prevent by bringing this potent City to be partaker in the Hazard, which, as all Men had Reason to believe, both by the greatness of their Purse, and in a Case so much tending to their Honour, would have fully answered his Expectation.

But when it appeared unto me (then Governour of the County, and trusted by his Majesty to observe their Proceedings) that they intended nothing less than the Performance of what his Majesty expected and they promised, I could do no less in mine own Duty, and discharge of my Prince's Trust, than inform their Abuses, which continued for many Years, and for seven Years past I have done nothing but solicited the redress: But how far my painful Endeavours in so long time, wasting my Estate therein, and grown decripd thereby, hath prevailed, the small Success doth manifest. Albeit his late Majesty, and your Royal self, have by many special Directions ordered as much as was necessary; but so great is their averseness to the Service (I will not say supported by the greatness of their Purses) as I yet labour in vain, tho' their Servants and Tenants have bragged, that their Masters will spend an hundred thousand Pounds before I shall have my Will, which they must needs know is the only good of your Majesty's Service in the safety and defence of that Kingdom; and to grace their own Cause, and disgrace me, they give out themselves here, that they let me run on to try me. This scornful Demeanour, indeed unmannerly, since it relates to your Majesty's Service, appeared fully at the Execution of your Majesty's last Commission, by their singing Songs, and preparing a Play to deride it, which they called *Much adoe about Nothing*. These Scorns (howsoever they may pretend) were aimed only at me, yet cannot chuse but reflect on your Majesty's Will and Authority, to which I am and ever will be an humble and diligent Servant, only aiming at your Majesty's Good, and no ways busie (as they term me) beyond your Majesty's Will; and it appears, that for these spacious goodly Territories, rich Customs and Fishings, for all which they pay to your Majesty but 205 *l.* 17 *s.* *per Annum* granted by his late Majesty, that much was expected from them; and it likewise manifestly appeareth, that at the time they took it, they intended to abuse him, and the Service; otherwise they would not have omitted the principal Point thereof, which concerned the Safety of the Country, the fundamental Ground being the avoiding of Natives, and planting wholly with *Britiſh*: But they finding the Natives willing to over-give, rather than remove, and that they could not reap half the Profit by the *Britiſh* which they do by the *Iriſh*, whom they use at their Pleasure, never looking into the Reasons which induced the Natives to give more than indeed they could well raise, their assured hope, that time might by Rebellion relieve them of their heavy Landlords, whom in the mean time they were contented to suffer under, though to their utter impoverishing and undoing, rather than not have a Footing to entertain their expected Lords, as is already noted.

So as the Coveteousness of the *Londoners*, meeting with the rebellious Hopes of the *Iriſh*, has bred the Danger, which his prudent Majesty sought to avoid; nor can the *Londoners* alledge want of *Britiſh*, for many came thither at their own Charge, and were by them (for the Reasons expressed) refused.

After they had settled to themselves this so dangerous Profit, they grew weary of me, their Superintendent, because I would not run their irregular Courses, altho' formerly they had been humble Suitors to the Lords of your Majesty's Privy Council of *England* for my continuance; which their Lordships accordingly specially re-

commended to the Lord Deputy of *Ireland*: But when the Lord Deputy required me to have a ſpecial Care of that my Government, and expected, that through my Experience I would ſo adviſe, that the Miſchief might be prevented, which this untoward Plantation did preſage, and that I thought to perform ſuch his Lordſhip's Directions; then they began to oppoſe, not only me, but the Deputy, as by many particulars ſhall be proved, inſiſting (as it ſeems) upon the greatneſs of the City, and by their ſiniſter and headſtrong Courſes, reſiſting all neceſſary things, which I, with thoſe Knights, Captains, and Gentlemen there reſiding, ſought for the Country's Good to eſtabliſh, notwithſtanding the now Lord Deputy's Approbation of ſuch Rules and Orders, as I had conceived for the better Government of that Country, and confirmed by the liking of the Juſtices of the Peace, and chief Inhabitants there, ſought to blemiſh and detract from their Worth and Sufficiencie, derogating from their Profit which they much prefer before the Common-Wealth.

And whereas they pretend, that the Charge of this Plantation could not have been borne, nor undertaken, but by them; it apprareth, that for the freedom of Rents, benefit of Fiſhings, Cuſtoms, and other Profits and Revenues, remitted by his late Majeſty for the ſpace of the firſt ſeven Years, the *Brittiſh* would have performed all the Plantation with a marvellous great Advantage and Revenue to your Majeſty after that time for ever.

I ſhould be too tedious to your Majeſty, if I ſhould here ſet down half the Shifts and Devices this refractory People have uſed to advance their Profit, and abuſe your Service, only their latter Actions I have made bold to mention.

It may appear by the 23 Articles ſet down by the Lords Committees, and confirmed by your Royal Father for the Security of the Kingdom, to be preſently put in Execution, what ſhould have been forwarded, for defraying of which Charge, the Lords of your Majeſty's Privy Council gave Order the 2d of *September* 1625 for the Sequeſtration of their Rents: But through the diſobedience of their Agents and Farmers they could not be received for ſupply of the Service, but they received it all themſelves, ſave ten Pounds; and, not therewith content, proceeded after by way of *Petitions*, and falſe Suggeſtions, which had no colour of Truth, in ſuch Sort, as the 31ſt of *July* 1627 they got the ſaid Sequeſtration quite diſſolved.

After, ſuch was your Majeſty's Princely Care, as to give Orders the 3d of *May* 1628 for a new Sequeſtration, to be diſpoſed as formerly; but they ſecretly and underhand, drew a number of People, ſome their Tenants, ſome Youths, and other vagrant Perſons, as if they had been all Tenants, to Petition in a ſcandalous manner againſt me, making a falſe hew of much Loſs and Inconveniency ſuſtained by their going thither, and planting there; when indeed, ſuch as were their Servants, are by that means, from poor and broken Perſons, become Maſters of good and plentiful Eſtates, nevertheleſs, theſe counterfeited Clamours procured ſuch Commiſeration here, as the Sequeſtration was again diſſolved, which they not a little triumph at, and your Majeſty's Service feels in a high meaſure, whereby the Defects remain as they did, and no Reformation had.

To diſcourage ſuch as might inform the Truth of their Abuſes, it was given out at publick Aſſizes, that your Majeſty had remitted all their Treſpaſſes, and revoked your Commiſſion; ſo as thoſe, that were before moſt deſirous of Reformation, now ſtand terrified from delivering their Knowledge, leſt the *Londoners* hereafter ſhould proſecute Revenge againſt them, as they now do againſt all ſuch as I have employed in your Majeſty's Service, impriſoning ſome, and forceing others to come over hither to ſeek Relief, whom if your Majeſty will not be graciouſly pleaſed to protect, they will be undone, and forced to forſake the Country.

The *Londoners* (amongſt other Slanders they caſt upon me) do report I am an Impediment to the building of the Church at *Derry*, a thing principally appointed by his Majeſty, which I have been ſo far from, as for nineteen Years together, I could not draw them to do any thing therein, till about two Years laſt paſt, the Earl of *Totnes* preſſing them thereunto, they have now unwillingly began to build it, it being not likely, that they who intended to Merchandiſe the County only, would ever be willing to build Churches; and they appear more ſenſible of that Charge,

than

than of all others, affirming that four Years Revenue will not huild it, where- as one Year's Revenue of that which comes to the Chamber of *London* will perform it, without taking any thing from the twelve Companies, who receive from their Farmers as good as 2190 *l. per Ann.* and moreover they unjuſtly charge me, that had it not been for me, as was delivered in your Majeſty's Preſence, they had diſburſed 1600 *l.* more than they have done; which how likely it is your Majeſty may conceive, by that which I formerly related, and how I have been dealt with for my Endeavours herein in your abſence, when in your Preſence I have not eſcaped blame.

They who were never willing to pay the Workmen whom they employed, whom they kept forty Weeks together without means, in which time, the poor Men were ready to ſtarve, and many of them were forced to run away, who otherwiſe would have ſtaid and planted there, to the Comfort of the *Engliſh*, will not be forward to build Churches, or other Works of Charity, as appears in their performing the Bridge of *Coleraine*, where, for want of a Bridge, People are continually drowned; and now of late, twenty two Perſons at one time. And altho' the two thouſand Acres enjoyed by them only in lieu of that Work is worth 400 *l. per Annum*, yet in regard of the great Profit ariſing by the Ferry, they are intent to enjoy both Land and Ferry, and neglect the building of the Bridge ſo much deſired by the whole Country, and of no leſs Importance to your Majeſty's Service both in the ready Paſſage of all Affairs, and the Preſervation of your poor Subjects; which un- chriſtian like neglects I wonder they do not likewiſe lay upon me as well as the building *Derry* Church, which (as is mentioned) they would never have gone about, but thro' the Earle of *Totnes*, now deceaſed, his earneſt preſſing, whoſe Death, I muſt needs ſay, proves no ſmall hindrance to your Majeſty's Service; for whilſt he lived, he took it highly to Heart, and (as he profeſſed) ſtrengthened me to his uttermoſt, finding me to bear the ſame Reſolution to your Majeſty's Service, that the noble Marſhal *D' Aumont* (under whom I ſerved in the Wars of *France*) did to his Maſter, King *Henry* IV. when his Friends miſtaking his exceſſive Bounty to ſuch as well deſerved in the Wars under his Command, and perſuading him to a more ſparing Courſe to his Poſterity, his Anſwer was, *I care not, ſo I ſerve my Maſter well, whilſt I live*: And he manifeſted no leſs at his Death, when there was not ſo much found, as would defray his funeral Charges.

By this Earl of *Totnes* I was well encouraged, yet by others I was as much diſ- countenanced, and ſome there be, who have told me to my Face, the Buſineſs I undertook was noi feizable: But in as great Difficulties (I thank God) I have made through, though with the hazard of my Life, which I will never ſpare in your Ma- jeſty's Service.

After all the Devices the *Londoners* have uſed hitherto to keep your Majeſty from the true Knowledge of their Abuſes, I am now credibly informed, that to gain longer time, in hope to weary me out by Death, they have a purpoſe to procure from your Majeſty, a new Commiſſion in their behalf, to examine what is already ex- amined, and done more in their Favour than was requiſite, as Sir *John Bingley*, be- ing a Commiſſioner, can teſtify, who having looked throughly into the whole ſtate of the Buſineſs can certify your Majeſty of the Truth of my Relations, and had not he in your Majeſty's behalf held the reſt to the due Proceedings, the return had been worſe; yet there is ſufficient to diſcover how groſly you are deceived, and how ſub- ect they now are to your Majeſty's Will and Pleaſure.

The *Londoners* are not aſhamed to give out they have diſburſed 140,000 *l.* in the Charge of this Plantation, when as a near Eſtimate of Diſburſements and Receipts is collected, and appears as follows.

The Sum of their Receipts - - - - -	98665 *l.*
Their Diſburſements - - - - - -	68730 *l.*
So that it appears their Receipts are more than their Diſburſements	29935 *l.*
More they levied in the City - - - - -	60000 *l.*
All which amounts to the Sum of - - - -	89935 *l.*

Which they have received more than they diſburſed.

And your Majeſty has been at the Charge of very near 30,000 *l.* for maintaining of three Companies ever ſince 1611, of which the Plantation ſhould have freed his late Majeſty, and your Majeſty, as appears by the fourth Article.

But your Majeſty's greateſt loſs conſiſts in the filling of the Country with *Iriſh*, at whoſe Mercy the few *Engliſh* lie; for they may at their Pleaſure ſurprize their Houſes,

cut their Throats, and poſſeſs their Arms, and had ſo done, had I not happily diſcovered a Combination of the ableſt and moſt dangerous Gentlemen of the North, to have burnt and deſtroyed their whole Plantation, Towns and Country: And thereupon the 9th of *April* 1615 they were apprehended, and I ſent them to the Lord Deputy, whom his Lordſhip after Examination ſent to receive their Tryal at *Derry* Aſſizes, where ſix of them were executed, being *Tirone*'s near Kinſmen. The ſame Plot was then diſcovered by Mr. *Trumball*, his Majeſty's Agent in *Bruſſels*, and certified into *England*.

Three Commiſſioners from your Royal Father, for the redreſs of their Abuſes, have been proſecuted at the great charge of his Majeſty, but all have returned without ſucceſs, and the Service nothing at all advanced by them; and this laſt Commiſſion, which at my humble ſuite, it pleaſed your Majeſty to grant me, hath been executed at my own Charge. Wherein for the better and more effectual Execution thereof, I likewiſe offered to bear the Commiſſioners Charges, and is now returned, which will ſufficiently diſcover the Defects of the Plantation, and the *Londoner*'s defaults, and I am confident that, with your Majeſty's gracious Favour, it will bring forth Fruits worthy your Majeſty's royal Acceptation, much to the Contentment of my poor ſelf, in being the Author and Solicitor of ſo great a Service to your Majeſty.

But leaſt I ſhould be too tedious, I omit much I could declare of the *Londoner*'s abuſes in this particular, of which (among many other Points) the Preamble to their Charter will more fully and palpably convince them; and I muſt needs ſay that many worthy Citizens have for the Honour of the City and advancement of this Plantation, wiſhed an upright Carriage of this Deſign; but theſe Men, having little or no Hand in the managing of the ſame, could do no more than wiſh well, for the whole Truſt is laid upon Men over much inclined to their Agents; who for piecing up their own particular Profits, care not how they ſubvert both King and Country's Good.

And I that have freely ſpent my Time, Strength and Eſtate, in the Proſecution of this Service, as formerly my Blood in recovering of the Country, have thereby gained the hatred both of the *Londoners* and Natives, which, in regard of my Duty, and the diſcharge of the Truſt repoſed in me, I weigh little, as humbly hoping and relying on your Majeſty's gracious Protection from them and their Malice.

And yet not to be found ungrateful, I ingenuouſly confeſs, that Sir *Richard Weſton*, then Chancellor of the Exchequer, and now Lord Treaſurer (well knowing my great and long Expences, and alſo how much my careful and faithful Endeavours conduced to the Proſperity of your Majeſty's Service) very nobly, in the time of the laſt great Viſitation, ſupported and relieved me out of his own Purſe.

I have in another place humbly made bold to preſent to your Majeſty certain Plots of Fortifications, which, if it may ſtand with your Majeſty's royal Approbation and Pleaſure, I think are fit to be erected for the ſafety of thoſe Parts without your Majeſty's Charge, and ſo become the Safeguard of your Kingdom and Revenue; for Forts built and held in convenient places not only give Impediment to an Enemy's Progreſſion in an Invaſion, but ſometimes proves the recovery almoſt loſt, as in my own Knowledge fell out in the Civil Wars of *France*, by fortifying the Caſtle of *Aungiers*, formerly ruined and abandoned, done by the Advice of Monſieur *De Piſy*, a private follower of the Duke *De Joieuſe*, which after by the ſtrength thereof ſecured both Town and Province to King *Henry* III. and King *Henry* IV. No leſs good Hope did the City of *Tours* afford to King *Henry* III. when being chaſed by the Duke *De Mayne*, he ſecured himſelf by the ſtrength thereof, till he was reſcued by the King of *Navarr*, otherwiſe he had been left in the Hands of the League, being abandoned by his own Party. Many more Examples I could produce, but I fear that I have been too tedious.

May your Majeſty be therefore graciouſly pleaſed to caſt your Princely Eye upon the important and material things contained in this Book, which I make no doubt but the worth and ſafety of ſo excellent a Kingdom will invite you to. That therein, ſeeing your own apparent Wrongs, you will pleaſe to be no longer deluded by the coveteouſneſs and deceit of your *London* Plantations, but conſequently reſolve to proceed to a Reformation thereof. If plaineſs incident to my Breeding, or my Zeal to your Majeſty's Service in this my rude Preface hath begot any blame worthy Error, I humbly crave Pardon thereof of your gracious Majeſty, deſiring, as I have ſpent my time, ſo to end my Days in your Majeſty's Service, wherein many may appear more worthy, but none more Faithful than,

Your Majeſty's moſt Loyal Subject;

THOMAS PHILIPS.

AN

ESSAY

On the DEFECTS in the

HISTORIES

OF

IRELAND,

AND,

REMEDIES propoſed for the Amendment and Reformation thereof: In a LETTER to the Right Honourable *ROBERT*, LORD Baron NEWPORT of NEWPORT, Lord CHANCELLOR of *Ireland*, and Preſident of the *Phyſico-Hiſtorical* Society eſtabliſhed in *Dublin*.

------- *Donec quid grandius ætas*
Poſtera, ſorſque feret Melior.------- BURTON's Melancholly.

Printed in the YEAR, M,DCC,XLVII.

AN ESSAY

ON THE

REMEDIES

OF

INTEMPERANCE.

AN

ESSAY

On the DEFECTS in the

HISTORIES

OF

IRELAND, &c.

My Lord,

THE great Condescention you shewed in submitting to your Election of being a Member and President of a Society, intended for the advancement of the honour and welfare of this Kingdom, Emboldens me to put the foregoing Collections, and this Essay under your Protection and Patronage; well knowing that your Countenance will Screen them from unreasonable Insults, (the common practise of the less intelligent part of Mankind) and thereby Occasion, that what- ever light Errors may be found in them will be passed over with as light Censures. But this, my LORD, is not the only Motive to the present Address. Your love of a Country, into which Providence has cast your Lott, evidenced by your daily care in collecting (at no small expence) many scattered remains of the History and Antiquities of it, which otherwise would run the hazard of sinking into Oblivion, must endear you to all true Lovers of it, and to one in particular, who dedicates his few mites of Knowledge to the Publick Service.

It is not, my LORD, for your Information that I commit these few hints to the view of the World, your Knowledge in the Circle of antient and modern Learning being too extensive to stand in need of such helps; but it is through you, and by your Countenance, that I hope to excite others to consider a Subject, which hitherto has been little attended to, and which stands in need of much Reformation.

When we read among the Antients, *(a)* "that *Ireland* is a Nation of Savages, and "scarce habitable for Cold; that *(b)* the People of it live upon human Flesh, of "which they Devour vast Quantities, and look upon it as honourable and lawfull to eat "up the Bodies of their dead Parents, and to Use an undisguised and promiscuous "Copulation, not only with other Women, but with their Mothers and Sisters." What Native is there of this Country, who can think otherwise than with Abhorrence of their Progenitors? But when we find most of these Fables gravely handed down to the present Times, with many Additions to the heap; when we see in modern

(a) Strabo. Lib. 2. p, 115, a Edit. Casaub. *(b)* Ibid. Lib. 4. p. 201.

 Writers,

Writers, *(c)* " that the People of *Ireland* are at this Day uncivilized, Rude, and " Barbarous, that they delight in Butter tempered with Oat-meal, and ſometimes " eat Fleſh without Bread; but which they eat Raw, having firſt preſſed the Blood " out of it, and pour down large Draughts of Uſquebaugh for Digeſtion, reſer- " ving their little Corn for their Horſes.—That their Dreſs and Habit is no leſs Bar- " barous,—that Cows and Cattle are their chief Wealth—that they count it no In- " famy to commit Robberies, and that Violence and Murder is, in their Opinion, no " way diſpleaſing to God.—That they are much given to Inceſt, and nothing is ſo " common among them as Divorces under pretence of Conſcience.—That they pray " to the Wolves, leaſt they ſhould Devour them—Are overgrown with Woods, " and Subject to voracious Animals.—And *(d)* that Wolves ſtill abound too much " in this Country;" When ſuch an odious Picture is Drawn of us, who, my LORD, can refrain from a juſt Indignation? What Forreigner would be ſo hardy to put his Foot into an Iſland thus deſcribed? The Riches of a Country conſiſt in the Numbers of its Inhabitants; which ſuch Characteriſticks can by no means tend to Increaſe. For a Stranger would as ſoon ſettle at the *Cape* of *Good Hope* among the *Hottentots*, before the *European Colonies* got footing there, as in a Country branded with ſuch Infamy. But you know, my LORD, that theſe are groundleſs Aſperſions, and the reſult of Ignorance or Malice. The Nobility and Gentry of this Kingdom are as Polite, well-bred, and Humane, as thoſe of other Nations; the Merchants and Traders as juſt and honeſt in their Dealings; and the bulk of the People not inferior to the Populace elſewhere. Doubtleſs Exceptions may be pointed out to theſe general Allegations; and what Country is free from ſuch Exceptions?

Many intelligent Men have thought, that the adjuſting the Hiſtory of *Ireland* to a good Frame, the ſhewing the antient and modern State of it in true and proper Colours, together with the ſeveral Revolutions in property, Religion, and Government, would tend not only to the honour, but to the real Emolument of the Kingdom. For when Forteigners are thoroughly informed of the Ornaments and natural Advantages of this Country, the fertility of the Soil, the healthineſs of the Air, its navigable Rivers ſtored with Fiſh, large and ſafe Harbours, the neighbourhood of the Sea for the Benefit of exerciſing Traffick, and all things neceſſary for the ſupport of Life, but above all, the ſecurity of property by mild and equitable Laws, and a juſt and equal Diſtribution thereof, it would tempt many of them to fly from the ſeveral Arbitrary Governments under which they Groan (where they can call nothing properly their own, but what their Prince pleaſes) to this Land of Liberty, between which, and their own country the contraſte could not but be wonderfully pleaſing. This, my LORD, would add real Strength and Riches to a Country not yet fully recovered from the Deſtruction and Deſolation of Rebellions and civil Wars; and more eſpecially, if the Terms for naturalizing forreign Proteſtants were made more eaſy than our preſent Conſtitution admits of. The *Engliſh* are indebted to Forreigners both for their Woollen and Silken Manufactures; the former in the Perſons of the *Walloons*, who fled from the cruel Perſecutions of the Duke *D'Alva*, and were hoſpitably, as well as politickly, received by the Wiſdom of Queen *Elizabeth*, and her Miniſtry; the latter by the Revocation of the Edict of *Nants*: when *Lewis* the XIV. ſet his Dragoons looſe on his Proteſtant Subjects, and drove Multitudes of them into *England*, where they met with ſuch a charitable Reception as is ſcarce to be paralelled in Hiſtory. They both amply rewarded their Benefactors by ſpeading and diffuſing thoſe beneficial Branches of Trade through the Nation, which they now enjoy even to Envy.

The Phyſico-Hiſtorical Society was erected with a view of removing thoſe groſs Miſrepreſentations, which have been handed down from early Ages concerning this Country, and are yet continued. They have, in Proportion to their narrow Fund, made ſome advances towards the general end deſigned in the Inſtitution, by publiſh-

(c) Preſent State of *Ireland*, Edi. 1738. *(d)* Camb. Brit. Edi, 1722. p. 1311.

ing

ing Deſcriptions of two Counties, which have been well received. It cannot indeed be properly ſaid, that the firſt of theſe County Deſcriptions was the reſult of the Labours of the Society; becauſe it came abroad ſome ſhort time before the Society had an actual exiſtence. But then, it was compiled and ſet out by ſome Gentlemen, who were the firſt Members of the Society, and with a view to its Inſtitution, which in a few Days after took Effect, and has ſince been laudably carried on. The large extended County of *Cork*, being near the eighth part of the Kingdom, according to Sir *William Petty*'s (*e*) Opinion, but in truth about the eleventh, is now under Survey by the ſame Gentleman, who obliged the Publick with the Deſcription of the County of *Waterford*, an immenſe Taſk, which yet will probably be finiſhed againſt next Winter. The antient and preſent State of the City of *Dublin*, Eccleſiaſtical and Civil, as alſo of the County of *Dublin*, are under the care of two Gentlemen, who hope to put the laſt Hand to it before the end of the enſuing Year; and the ſame may be ſaid of the natural Hiſtory of the County of *Dublin*, which is Undertaken by another Member of the Society, whoſe abilities in natural Knowledge is well known. Two correct Maps of the Counties of *Down* and *Waterford* have been alſo publiſhed, a third of the County of *Dublin* is prepared for engraving, and Expectations of one for the County of *Cork*. When theſe attempts are fully finiſhed it may then be affirmed, that near the ſixth part of the whole Kingdom will be deſcribed, and that from a Fund ſurprizingly ſmall. If their means had been greater, a ſpeedier Progreſs might have been expected.

As Auxiliary to the views of the Society, and in order to point out the Defects under which the general Hiſtory of *Ireland* at preſent Labours, as well as to propoſe Remedies for the Improvement thereof, one of the meaneſt of their Members takes the Liberty of preſenting this Eſſay to your Lordſhip, hoping for a candid Reception, not only from you, my Lord, but from all the Body over whom you preſide. His Intentions are ſincerely good, and if the Execution were equal to them, he promiſes himſelf, that ſome Advantages would reſult from thence not only to this private Society, but to Society in general.

Sect. I. The Hiſtories of all Nations, who can boaſt of any ſhare of Antiquity, are, as to their Originals, obſcure, incertain, and fabulous. Should we go up to the *Romans*, this Truth will be manifeſt, when even their own Writers do not agree in the Original of the City of *Rome*. *Saluſt* aſcribes it to the *Trojans*; yet acknowledges, that he founds his Opinion upon a doubtful Tradition, *Sicut ego accepi, as I have been informed*; while *Virgil* gives the honour to *Evander*, *Tum Rex Evandrus Romanæ conditor arcis*. If therefore the certain Original of ſo great a People ſhould remain unfixed, it can be no matter of ſurpriſe if doubts ſhould ariſe concerning the beginnings of more obſcure Nations. Hiſtorians therefore, who talk variouſly on ſuch Subjects, are not juſtly to be taxed with Ignorance or Folly; ſince it is Antiquity, and the Unfaithfulneſs of oral Tradition, that have created the Error, and left nothing clear for Poſterity to depend upon. *Titus Livius* (*f*) makes ſome ſort of an Apology for all ſuch writings, and imputes them "to the Embelliſh-
"ments of Poetical Fables, and not to the incorrupted Monuments of affairs, from
"whence Hiſtory ought to be drawn", and therefore he adds, "that it was not
"his Intention either to affirm or diſprove ſuch things; for that Indulgence was
"due to Antiquity, which by mixing divine and humane things together, ſought
"to render the Original of Citys more Auguſt and Venerable". Whatever weight
"this Apology might have, moſt Nations have fallen into the humour of obtru-
"ding mock Princes on the World, from whence they have drawn their Originals.
Thus (*g*) the *Danes* have their *Danus*, the *Brabanders* their *Brabo*, the *Goths* their *Gothus*, and the *Saxons* their *Saxo*, as the Founders of their ſeveral Nations. So

(*e*) Polit. Anatom. of *Ireland*, p. 115. (*f*) Quæ ante conditam, condendamque Urbem, poeticis magis decora fabulis, quam incorruptis rerum geſtarum monumentis traduntur, ea nec affirmare, nec refellere, in animo eſt. Datur hæc venia Antiquitati, ut miſcendo humana divinis, primordia urbium auguſtiora faciat. *Livii* Præfat ad Hiſt. Roman. (*g*) Camb. Brit. p. ix.

Hunebald,

Hunebald, a Monk, and a trifling Writer of the dark Ages forged *Francus*, a *Trojan*, the Son of *Priam*, as the Founder of the *French* Name and Nation; and in Imitation of him, *Geoffry*, Archdeacon of *Monmouth*, in the twelfth Century gratified the *Britains* with their Founder, *Brutus*, whom he makes a *Trojan* by deſcent, the Son of *Silvins*, Granchild to *Aſcanius*, and great Grandchild to *Æneas*, a Prince of *Troy*, whoſe Mother was *Venus*, and conſequently himſelf deſcended from *Jove*. This Nation alſo, my LORD, has its *Geoffery*, ſurnamed *Keating*, who really ſhoots in a longer Bow than his name ſake, the Archdeacon of *Monmouth*. *Ireland* was colonized at various Times, not to Mention the Adventurers who came hither before the Flood. As other Hiſtorians had exhauſted the vanquiſhed *Trojans* in ſeeking for Authors of their reſpective Nations, our *Geoffery* ſhifts the Scene, and brings his Heroes from the Conquerors, and the midſt of *Greece*. I muſt be underſtood, my LORD, to mean thoſe Colonies, who firſt ſettled kingly Government in this Iſland, namely, the *Belgians*, and *Danonians*, commonly called *Firbolgs* and *Tuathdedanans*; though indeed he brings the more early Colonies under *Partholan* and *Nemeid* from the ſame Country, but all of them in a period antecedent to the Deſtruction of *Troy*. This very remote Antiquity, boaſted of by the *Iriſh* Hiſtorians, though juſtly called in queſtion by others, hath occaſioned Mr. *Camden* (*b*), with a modeſt doubt, uſual with that great Man, to call *Ireland* the *Ogygia* of *Plutarch*, the Word ſignifying very Antient; for ſays he, "they begin their Hiſtories from the high-"eſt Antiquity; ſo that other Nations are but modern, and as it were in their In-"fancy, in compariſon of theirs." Others (*i*) have propagated the ſame Notion; and Mr. *Roderick O'Flaherty* from thence takes Occaſion to intitle his Chronological Treatiſe of *Ireland*, *Ogygia*.

The laſt Colony that ſettled in *Ireland* before the *Engliſh* Invaſion was that of the *Mileſians*, who arrived there (according to the *Iriſh* Hiſtorians) in the Year of the World 2934, one thouſand and fifteen Years before our Bleſſed Saviour appeared in the Fleſh. This Colony had their firſt Settlements in *Scythia*, as Mr. *Keating* (*k*) alledges, from whence that Author conducts them into *Egypt*, from *Egypt* through various Countries into *Spain*, and from thence after a long ſeries of Time into *Ireland*. Whoever reads the very particular Account he gives of the Travels and Voyages of theſe Adventurers, cannot judge otherwiſe, than that he ſerved them for a Pilot. He Marries alſo *Niul*, the Head of the *Scythian* Wanderers, to *Scota* Daughter to *Pharaoh* King of *Egypt*, to whom he has given the ſurname of *Cingeris*, from which *Scota Ireland* in after Times took the Name of *Scotia*, and the People of it were denominated *Scots*. But he is not over confident of this, and therefore, to make things ſure, he marries *Mileſius*, who was the eighteenth or nineteenth in Deſcent from *Niul*, to another Lady *Scota*, Daughter to *Pharaoh*, King of *Egypt*, whom he Surnames *Nectonabus*, and from her deduces the Names of *Scotia* and *Scots*.

This quick ſighted Age, my Lord, hath grown aſhamed of ſuch Impoſtures; and ſince the *French* have rejected their *Francus*, as a Counterfeit, and that the force of Truth hath at length prevailed againſt *Brutus*, *Danus*, *Brabo*, and all the reſt of thoſe mock Princes, let us, in the name of Goodneſs, give up our *Scota*, and be content with more probable Reaſons why our Country was called *Scotia* and the People of it *Sots*, of which ſome Account may be ſeen in the Antiquities of *Ireland* (*l*).

To be involuntarily bewildred, my Lord, in a ſtrange Country, ſurrounded with impervious Fogs, and without any friendly Guide to direct ones Steps, is not very unaccountable; but it is unaccountable that any Man in his Senſes ſhould venture to explore ſuch hidden Paths, ſuch unpaſſable Regions of Darkneſs. Should we inquire into the Cauſe of ſuch a Conduct, it is to be feared it would in ſome Meaſure center in Vanity and ſelf Love, a Pleaſure of having advanced ſomething new, that no body before ever thought of, which muſt end nevertheleſs in Confuſion and Shame to the Authors; inſomuch that one may venture to apply the ſaying of *Boethius* (*l*), *Pu-*

(*b*) Brit. p. 1314. (*i*) Slaytor's Palai Albion. (*k*) Hiſt. p. 54. (*l*) Chap. 1.

debit

debit auctì nominis, as a prophetick Warning to thoſe *Nugivendulos*, thoſe broachers of Froth and Romance.

It would be ſomething excuſable, my Lord, to have the very remote Origin of Nations in ſuch a manner treated; becauſe the infinite diſtance renders the Object imperceptible; but to continue the Folly downwards into Ages of more Light and Learning can bear no Apology; and yet this has been done by Mr. *Keating*, and others, who have written the antient Hiſtory of *Ireland* down to the *Engliſh* Period. It is eaſier to gueſs at, than to aſcertain the Reaſons of ſuch a Conduct; and yet I fancy (beſides the Vanity before hinted) one other Cauſe may be aſſigned, which I ſhall ſubmit to your Lordſhip's clearer Judgment, and it ſeems to me to be this.

The chief Pillars, upon which the antient Hiſtory of *Ireland* is founded, are the Sonnets or Ballads of the Bards or Poets, called in *Iriſh*, *Fileh*, as much as to ſay, *Philoſophers*, the Word being applicable to both Senſes; and the Poets were called *Fileh*, or *Philoſophers*, on the ſcore of their great Learning, and experience in the Liberal Arts. *Maximus Tyrius (m)*, the *Platonick* Philoſopher, who flouriſhed in the Reign of *Marcus Aurelius*, has made this Diſtinction above fifteen hundred Years ago. "Theſe People (ſays he, talking of the antient Poets) in reality Philo-
"ſophers, though nominally Poets, have reduced their Practiſes to ſuch a degree of
"Skill and Art, as wonderfully to tickle and allure the People. For ſo (proceeds
"he a little after) Phyſicians mingle their wholſom Medicines with ſome pleaſant
"Vehicle, that the Patient ſhould not be nauſeated by the bitterneſs of the Taſte. In
"the ſame manner are we to think of theſe antient Philoſophers, who by cloathing
"their Sentences in the Dreſs of Fiction, and the magnificent Decorations and Or-
"naments of Poetry, as it were with a Garment, firſt found the way of captivating
"and alluring the Minds of the Antients, and by diſguiſing the irkſomneſs of me-
"thodical Diſcipline, ſubdued and civilized their Minds to Learning and Inſtruction.
"Nor is there any room to doubt, whether the Philoſophers or Poets have with bet-
"ter Succeſs treated on divine Subjects. Rather let us ſay, that they have united
"their Forces in a joint League to the ſame end; inſomuch that we may in truth
"affirm, that their Endeavours have not been different, but rather the ſame. For
"when you mention a Philoſopher, you underſtand a Poet, and when you ſay a
"Poet you mean by the Word a Philoſopher." Almoſt to the ſame Purpoſe ſpeaks *Natalis Comes (n)*, a Mythologiſt of the ſixteenth Century. "The wiſe Man (ſays
"he, that is the Philoſopher) was altogether the ſame as the antient kind of Poets,
"not like thoſe of our times, who think, that all the Art and Conduct of Poetry
"conſiſts in the meaſure of Words, and the adjuſtment of Feet; nor were they
"ſuch as blabbed out what ever came uppermoſt, to flatter Princes for the ſake of a
"Preſent: But the Compoſitions of the antient Poets were looked upon as the moſt
"ſacred Laws; and often when Cities or Communities had Quarrels or Contenti-
"ons among themſelves, they had recourſe to the Verſes of ſome Poet, as if it were
"to the Sentence of ſome grave Judge."

Theſe, my Lord, are the Sentiments of the *Platoniſts* and *Mythologiſts* concerning the antient Poets; and we ſhould find upon a ſtrict Review, that our Hiſtorians did not differ from the cited Authorities in their Opinions of theſe particulars. Wonderful things are told of *Orpheus*, *Linus*, *Steſichorus*, and other famed Names of Antiquity in remote Parts; and no leſs celebrated is our *Hiarbnell-Faidhe*, *i. e.* the Prophet (a Poet and Prophet ſignifying the ſame thing) who arrived here with the *Nemedian* Colony in the Year of the World 2029; to whom may be added *Amergin*, Brother to *Heber* and *Heremon*, the Heads and Conductors of the *Mileſian* Adventurers in the Year of the World 2934, who is repreſented by the Hiſtorians (o) of *Ireland* in a very amiable light, as a Judge, a Prophet, a Poet, a Philoſopher, and in ſhort, a Man excellently accompliſhed in all branches of Science. There are no inconteſtible Accounts remaining, whether theſe antient Poets, Foreign or Domeſtick, left any thing in Writing behind them; and it is probable they did not. But let us attend, my Lord, to what a very knowing and judicious Writer, Sir *William Tem-*

(m) Diſſert. XXIX. (n) *Mytholog.* in *Orpheo* lib. VII. Cap. 13. (o) *Ogyg.* p. 183.

Pke (*p*), has advanced upon this Subject. " Poetry (ſays he) is generally agreed to " have been the firſt ſort of Writing in the World, and, in ſeveral Nations, to have " preceded the Invention or uſage of Letters. This laſt is certain in *America*, " where the firſt *Spaniards* met with many ſtrains of Poetry, and left ſeveral of them " tranſlated into their Language, which ſeemed to have flowed from a true poetick " Vein, before any Letters were known in theſe Regions. The ſame is probable of " the *Scythians*, the *Grecians*, and the *Germans*. *Ariſtotle* ſays, the *Agathyrſi* had " their Laws all in Verſe, and *Tacitus*, that the *Germans* had no Annals nor Re- " cords but what were ſo; and for the *Grecian* Oracles delivered in them, we have " no certain Account when they began, but rather reaſon to believe, it was before " the Introduction of Letters from *Phœnicia* among them. *Pliny* tells it as a thing " known, that *Pherecides* was the firſt who writ Proſe in the *Greek* Tongue, and " that he lived about the time of *Cyrus*; whereas *Homer* and *Heſiod* lived ſome hun- " dred of Years before that Age; and *Orpheus*, *Linus* and *Muſæus*, ſome hundreds " before them: And of the *Sybils*, ſeveral were before any of thoſe, and in Times " as well as Places, whereof we have no clear Records now remaining. What *So-* " *lon* and *Pythagoras* writ is ſaid to have been in Verſe, who were ſomething older " than *Cyrus*, and before them were *Archilochus*, *Simonides*, *Tyrtæus*, *Sapho*, *Steſi-* " *chorus*, and ſeveral other Poets famous in their times. The ſame thing is re- " ported of *Chaldæa*, *Syria*, and *China*. Among the antient *Weſtern Goths* (our " Anceſtors) the *Runick* Poetry ſeems to have been as old as their Letters; and " their Laws, their Precepts of Wiſdom, as well as their Records, their Religi- " ous Rites, as well as their Charms and Incantations, to have been all in Verſe." The ſame things may with equal Probability be affirmed of the antient *Iriſh*; and we are taught by Mr. *O-Flaherty* (*q*), that from the time of *Amergin* before mentioned to the Reign of *Conquovar Mac-Neſſan*, who mounted the Throne of *Ulſter* in the Year of the World 3937, comprehending a Period of upwards of a thouſand Years, the Poets had the ſole Power of delivering Laws to the People, and pronounced their Judgments in Verſe, Laws being not yet committed to Writing. Theſe Poetical Decrees were called *Judicia Cæleſtia*; Heavenly Decrees; becauſe they were ſuppoſed by the Antients to have been written by Inſpiration from *Apollo*, or the Sun, eſteemed among them the God of Learning in general, but more particularly of Muſick and Poetry; the Mythology of which Fable ſeems to mean no more than this, namely (*r*), " that a certain noble and vital heat of temper, but " eſpecially of the Brain, is the true ſpring of Poetry. This was that *Cæleſtial* Fire, " which gave ſuch a pleaſing motion and Agitation to the Minds of thoſe Men, that " have been ſo much admired in the World, that raiſes ſuch infinite Images of " things ſo agreeable and delightful to mankind. By the influence of this *Sun* are " produced thoſe golden and inexhauſted Mines of Invention, which have furniſhed " the World with Treaſures ſo highly eſteemed, and ſo univerſally known and " uſed in all the Regions that have yet been diſcovered. From this ariſes that Ele- " vation of Genius, which can never be produced by any Art or Study, by Pains " or by Induſtry, which cannot be taught by Precepts or Examples; and there- " fore is agreed by all to be the pure and free gift of Heaven or of Nature, and to " be a Fire kindled out of ſome hidden Spark of the very firſt Conception."

Theſe *Judicia Cæleſtia*, or divine Decrees, are compared (*ſ*) to the *Dicta Sapientum* of the *Grecians*. Poetry is known to be a wonderful Help to Memory, not only by the pleaſure of Meaſures and of Sounds, which make a deep Impreſſion on it, but by the methodical arrangment of Feet, which affords a great facility of tracing one Word after another, by obſerving what ſort of Foot or Quantity muſt neceſſarily have preceded or followed the Words we retain and deſire to make out. From theſe helps to Memory, it is no wonder, my Lord, that ſeveral pieces of the antient *Iriſh* Poetry have been preſerved to after Ages, which many have employed themſelves in collecting from time to time.

(*p*) Eſſay on Poetry. (*q*) *Ogyg.* p. 216. (*r*) *Temple* as before. (*ſ*) *Ogyg.* p. 217.

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The ſtrains, the colouring, and metaphorical Parables and flights of Poetical Compoſitions are known to every Body; and theſe, my Lord, I preſume to think have been the Cauſe of introducing ſo much Fable into the antient *Iriſh* Hiſtory, I may ſay, into the antient Hiſtory of all Nations, which *Livy*, in the Paſſage before cited, barely hints at. Our antient Hiſtory is drawn from the poetical Decorations of the Bards, the chief Poſſeſſors and Propagators of traditional Knowledge in the early Ages. Injudicious Hiſtorians have taken the Raptures and Flights of thoſe Poets for genuine Truths, who intended nothing more thereby than Embelliſhment and Decoration; whereas, if ſuch Flights were Mythologically conſidered, it is preſumed an obvious moral Senſe may be drawn from moſt of them. I have conſidered the antient *Iriſh* Hiſtory in this Light, and I will give your Lordſhip two Inſtances, among a Thouſand, to confirm what I advance, which I ſubmit to your greater Penetration.

Siorlamh, *i. e.* the *long Handed*, mounted the Throne of *Ireland* in the Year of the World 3492, and is ſaid to have had ſuch long Hands, that ſtanding upright he could touch his Feet, in this particular exceeding *Artaxerxes Longimanus*, contemporary with our King, who in the ſame Situation could only touch his Knees. Are not theſe, my Lord, Pictures of the power of Kings extended againſt offending Subjects to a very great diſtance? According to the ſaying of ſome Poet, whoſe Name I have forgot.

Neſcis quam longas Regibus eſſe Manus.

So in the Year 95 of *Chriſt*, *Feradach Fathuach*, or the Juſt, being advanced to the Throne by a popular Election, made *Moran* his Prime Miniſter, and adminiſtrator of Juſtice to the People, and preſented him with a wonderful Collar, called after him, *Jadh-Moran*, *i. e.* the incloſure of *Moran*, which was to ſerve as a Teſt of the Integrity of a Judge or Witneſs, and had this Property, that when a wicked Judge, who intended to pronounce an unjuſt Sentence, or a Witneſs, who was about giving a falſe Teſtimony, had this Collar put about his Neck, that it would contract it ſelf and ſtop his Breath; but where the Judge or Witneſs were reſolved to act with Juſtice, it would dilate it ſelf and hang looſe. *Moran* wore this Collar with great Eaſe to himſelf, and Satisfaction to the People, during his whole Adminiſtration, which ended with his Life. This Fable, my Lord, was undoubtedly taken from ſome allegorical Expreſſions uſed by the *Iriſh* Poets, which Hiſtorians were idle enough to take in a literal Senſe. For the moral of the Story means no more, than that King *Feredach* was a ſevere executor of Juſtice, and Puniſhed with Death ſuch Judges and Witneſſes, who acted inſincerely, as *Alphred*, King of the *Saxons* in *England*, long after actually did. This manner of explaining the allegorical Expreſſions to be met with in the *Iriſh* Poetry would probably have purged the Hiſtory of *Ireland* from great numbers of Fables, with which it now abounds.

Beſides the Fables founded upon the Allegories of the Poets, there are others to be met with frequently in the Hiſtories of *Ireland*, which ſeem to be the Fruits of fertile Invention alone, and intended to fill up Chaſms, to amuſe ignorant or credulous Readers, to delight and tickle the Ear, and relieve the tedioufneſs of dry and inſipid Annals. Theſe, my Lord, are the Works of the dark Ages, ſucceeding that Barbariſm and Ignorance introduced among us by the Devaſtations of the *Danes*, who in a manner put an End to all the Learning, which flouriſhed ſo highly here in the preceding Centuries. All that a Writer of the Hiſtory of *Ireland* can at this diſtant Period do is to ſeparate the ſound Corn from the Chaff, and retain only what carrys the appearance of Probability and Truth, theſe only being able to ſatisfy a reaſonable Mind. Such a Conduct, my Lord, intermixed with ſhort and pertinent Reflections, adorned with the decency of a plain narrative Stile, and a due adjuſtment of Chronology, would ſet the antient Hiſtory of *Ireland* upon an equal Foot with that of any other Country, and, in my Opinion, would be uſeful as well as entertaining.

Having mentioned Chronology, your Lordſhip will indulge me in making a few Remarks upon the Periods obſerved by the Writers of the *Iriſh* Hiſtory.

Chronology, like Hiſto y, conſiſts only in the ranging of particular Facts, and remarkable Events under certain Periods of Time, and is principally ſupported by the Evidence of Authority, which it would be often dangerous to reject, though it is unable to demonſtrate it ſelf; but when Authority happens to be united to Aſtronomical Proof then the Evidence is uncontrolable. The Obſervations of the *Faſti* among the *Romans*, and of *Holydays* ſince Chriſtianity, ſerve much to ſettle a great number of Facts, in which Hiſtorians are not fully agreed. There are alſo arbitrary *Epochs*, which cannot with ſafety be oppoſed. The Obſervation of all theſe have been of great uſe in the *Iriſh* Hiſtory, of which numerous Inſtances might be given, if an Eſſay of this Nature would ſuffer one to enter minutely into Chronological Diſcuſſions. Of all the Treatiſes of this ſort that of Mr. *Roderick O-Flaherty* ſeems to me to be built upon the moſt ſolid Foundations, and moſt exact Rules of Art; and therefore, whoever undertakes to handle the antient Affairs of *Ireland* would do well to ſtudy that Writer exactly in all his Parts, but more eſpecially his preliminary Addreſs to Arch-deacon *Lynch*, and his Preface to the Reader; wherein he weighs the Arguments he advances againſt other Writers in an even Ballance, and gives ſatisfactory Reaſons for his differing from them. I mention this Writer, my Lord, in Relation to his chronological Labours only; for he cannot be always excuſed from the vanity of lending too willing an Ear to the Fables propagated from Antiquity.

I once, my Lord, intended to have written an antient Hiſtory of *Ireland* upon the Plan before laid down, as far as to the Acquiſitions of the *Engliſh* in it, and had actually proceeded to the Year 919, when I ſtopped ſhort, my Reſolutions being ſuperſeded by an Advertiſement publiſhed to the ſame End by a Gentleman (*t*), of whoſe Abilities that way I have a much better Opinion than of my own: But if I find that he declines the Undertaking, I ſhall, God willing, reſume my Intentions at ſome proper Seaſon, and prefix ſuch an antient Hiſtory to a general Hiſtory of the Kingdom, during the *Engliſh* Period.

Thus much, my Lord, I thought proper to ſay upon the antient Hiſtory of *Ireland*, which is naturally divided into three Periods, namely, I. the Fabulous, II. the Obſcure, III. the Enlightned or more clear. The former comprehends a ſpace from the earlieſt accounts of time to the arrival of the *Mileſians* in the Year of the World 2934, through the ſeveral Colonies of *Partholan*, *Nemeid*, the *Firbolgs* or *Belgians*, who firſt exerciſed Regal Government in *Ireland*, and the *Danonians*, uſually called *Tuath-de-Danans*, who were diſpoſſeſſed by the *Mileſians*. The ſecond Period begins with the *Mileſians* in the Year of the World 2934, and extends to the arrival of St. *Patrick* in the Year of *Chriſt* 432, containing the ſpace of 1447 Years. This is called the Obſcure Period, as it was enlightned but with little Learning, and the Hiſtory of it muſt conſequently be drawn from the traditional Sonnets of the Bards. The third Period may be reckoned from the arrival of St. *Patrick* to the Submiſſions made by the *Iriſh* Potentates to King *Henry* II. in 1172, containing the ſpace of 740 Years. That Religious Miſſionary introduced the Knowledge of the *Roman* Literature among the People, taught them (*u*) the *Latin* Alphabet, and enabled his new Converts to make a conſiderable progreſs in Learning: inſomuch that the Ages following him to the Confuſions and Devaſtations introduced by the barbarous *Danes* in the ninth Century, were conſidered as the Ages of Light and Learning, and many flocked to *Ireland*, as to the great Mart of Education both from among the *Saxons* and *Gauls* for the ſake of Study, as the venerable *Bede* (*w*), a Writer of that Period, informs us. "Nor is there any Reaſon, my Lord, to wonder, that *Ireland* ſhould "in thoſe Ages abound with Perſons of Piety and Abilities, when Learning was "little heeded in any other Part of Chriſtendom; ſince the Wiſdom of Providence "ſows the Seeds of Religion and Learning, now in one Nation, and then in ano-"ther, as in ſo many Beds, to the End that by every Tranſplantation a new growth "may ſhoot up and flouriſh, to his Glory, and the good of Mankind." But it is time to ſpin off this Thread which is already drawn to too immoderate a length.

(*t*) Mr. *Brook*. vol. 2. p. 1318. (*u*) Antiq. Chap. 3. (*w*) Hiſt. Eccl. lib. 3. c. 7, 27, (*x*) *Camd.*

SECT.

Sect. II. We are come now, my Lord, to tread upon ſurer Ground, when to Hiſtorical Accounts may be united the indiſputable Evidence of Records. Perhaps no Nation in the World can boaſt of ſo noble a Collection of publick acts and Monuments as that begun for *England* by Mr. *Rymer*, Hiſtoriographer Royal, and continued down by others to the preſent times, printed in twenty Volumes in large Folio, under the Title of *Fœdera, Conventiones, Literæ*, &c. This Work was firſt ſet on Foot in the Year 1693 by the Command of Queen *Mary*, while his Majeſty, King *William*, (of glorious Memory) was abroad in *Flanders* reducing the exorbitant Power of the common Enemy of Mankind. By Privy Seal dated the 26th of *Auguſt* that Year her Majeſty ordered him free acceſs to ſearch and tranſcribe ſuch Records as were for the Purpoſe in the Tower of *London*, the Rolls, the Augmentation Office, the Exchequer, the Journals of both Houſes of Parliament, and all other Places where Records were kept, as alſo to the Library at St. *James*'s, and the Paper-Office. The next Year King *William* enlarged this Favour by ordering the Lord Keeper of the Great Seal to direct a Writ to the Lords Commiſſioners of the Treaſury, and to the Chamberlanes of the Exchequer, commanding them to deliver to Mr. *Rymer* all ſuch Records relating to his Subject as he ſhould deſire. The Compaſs of this Undertaking was ſo extenſive, that though Mr. *Rymer* had taken in Mr. *Sanderſon* as an Aſſiſtant, yet it proceeded by ſlow ſteps and the firſt Volume did not appear till the Year 1704, which was followed by a ſecond in 1705, and by a third and fourth in 1706. Theſe four firſt Volumes gave ſuch a general Satisfaction to the Publick, that in the Year 1707, her Majeſty Q. *Anne* by Privy Seal repeated the Commands of King *William* and Queen *Mary*, and during her Reign fifteen Volumes came abroad, the other five being ſince added. This was an Undertaking worthy the generoſity of a great Queen, and an able Miniſtry, who in the midſt of an expenſive War did not think much of the Charge in promoting an attempt which brought ſo great an Honour to their Country. This valuable Collection hath given riſe to one of the beſt general Hiſtories that ever was wrote of any Country, eſpecially as far down as the Reign of King *James* I. The Name of Mr. *Rapin Thoyras* is too well known to need being mentioned upon this Occaſion. By this Collection he was enabled to aſcertain Dates in an infinite number of Places, to diſcover the Miſtakes of other Writers, rectify the Contradictions among them, and fill up many conſiderable Chaſms, which before were blanks in Hiſtory; and all theſe eſtabliſhed on authentic Acts, that are too ſtubborn to admit of a Diſpute. Some induſtrious and honeſt Hiſtorian might one time or other ariſe, who would do the like Honour for *Ireland* under equal advantages of Collections: But in that Point lies the Difficulty. To ſet about making ſuch a body of Collections is a Task only fit for a Drudge, which a Man of Fortune will not, and a Man of ſmall Fortune cannot undertake; ſo that we muſt remain as we are, unleſs ſome Method could be planned out for removing the Difficulty, which would be a Deſign worthy of a great Mind, and becoming a Man in power.

Were we, my Lord, to take a View of the wretched Condition, in which the Hiſtory of *Ireland* ſtands, it would not be a matter of aſtoniſhment, that we ſhould be conſidered as a People, in a manner, unknown to the World, except what little Knowledge of us is communicated by Merchants, Seafaring Men, and a few Travellers; while all other Nations of *Europe* have their Hiſtories to inform their own People, as well as Foreigners, what they were and what they are. Mr. *Languet du Freſnoy* (y) hath furniſhed the World with a large Catalogue of Hiſtorians of every Nation in *Europe*, nay in *Aſia*, *Africa*, and *America*. Among theſe how few does he mention for *Ireland*, even as to particular Periods? But in relation to general Hiſtorians he takes notice only of two, namely Mr. *Flaherty*'s *Ogygia* for the times preceding the Conqueſt (of which before in the laſt Section) and Sir *Richard Cox* for thoſe ſince that Period. It is to be feared he is not far from the Mark.

---- Pudet hæc opprobria nobis
Et dici potuiſſe, et non potuiſſe refelli.

(y) New Method of ſtudying Hiſtory, tranſlated by Dr. *Raulinſon*, Vol.

How far Sir *Richard Cox* deſerves the Character of a general Hiſtorian muſt be ſubmitted to thoſe who have taken the Pains of peruſing him: Though Mr. *Freſnoy*, or his Tranſlator (who hath interpolated the Work with various undiſtinguiſhed additions of his own) tells us drily, that the Book is eſteemed; yet judicious Writers have looked on Sir *Richard* only in the light of an Annaliſt, who at a particular critical Time puſhed the Work (z) a little too forward, and in too looſe a Dreſs into the World. Indeed it muſt be confeſſed we have not in him what may be called a General Hiſtory of *Ireland*, nor what can give perfect Satisfaction to a Reader. There are vaſt Chaſms in ſeveral of the Reigns he has undertaken, which might have been well filled up from the Offices of Record in this Kingdom: But he had not the Opportunity of conſulting them, as he compiled his Hiſtory in another Nation, at a time when this was in a Combuſtion. Nevertheleſs he has furniſhed the World with ſome good Materials out of the *Lambeth Library*.

We have two other Pieces, called Hiſtories of *Ireland*, namely, *Edmond Campion*, who gives a very ſlight Account both of the antient Hiſtory thereof, and of the *Engliſh* Period as far as the end of Sir *Henry Sidney*'s Government in 1571, and *Meredith Hanmer*, who likewiſe couples the antient and more modern Periods, which laſt he carries down no lower than the Year 1284; but they are further continued by a very poor Chronicle of *Henry Marlburrough* to the Year 1421. Theſe two Pieces, together with *Spencer*'s View of *Ireland*, in which are many excellent Materials, were publiſhed in a ſmall Folio in the Year 1633 by Sir *James Ware*, and put under the Patronage of the Lord Deputy *Wentworth*, with the ſame Intention that I now offer theſe Collections to your Lordſhip's Protection, in hopes to excite others to make the Publick acquainted with thoſe ſcattered remains of the Hiſtory of this Country, which will help to fill up ſeveral Chaſms in it. We are told by the ſame worthy Knight (a) "that Sir *James Ley*, Lord Chief Juſtice "of *Ireland* (afterwards Lord Treaſurer of *England*, and Earl of *Marlborough*) had cauſed to be tranſcribed and fitted for the Preſs the Annals of Fryar "*Clynne*, thoſe of the Priory of St. *John* the Evangeliſt of *Kilkenny*, as well as the "Annals of *Multifernan*, *Roſſe*, and *Clonmell*, &c. but that his other weighty Occaſions diverted his Purpoſe." He adds, "that the Copies were at that time "preſerved, and that he hoped ere long, that they, with other Annals and Fragments of the ſame Nature, would be divulged;" a hint perhaps, that he himſelf intended to undertake the Task, which probably was prevented by the multiplicity of the Buſineſs of his Office of Auditor General, and the Rebellion, which broke out a few Years after. The Annals printed at the end of *Camden* were preſerved and communicated by the Lord *Howard* of *Naworth*. We may venture, my Lord, to take the judicious Publiſher's Word for it, "that there is nothing extant "more perfect in the kind, than thoſe Annals, ſince *Giraldus Cambrenſis*; and that "the Contents of them give great light into the *Iriſh* Hiſtory;" and he invites the Reader to communicate to him any thing he had more perfect. Thus, my Lord, we ſee Gentlemen of great Rank and Reputation in *England* preſerving our Monuments, and forwarding them into light, while we our ſelves, whom it more immediately concerns, are ſupine and careleſs in that particular. The laſt mentioned Annals, publiſhed by *Camden*, are aſcribed (b) to *Philip Flatisbury*, who flouriſhed in the the Year 1517; but they were originally written (c) by *Chriſtopher Pembride*, and only tranſcribed by *Flatisbury*, at the requeſt of the Earl of *Kildare*. A Copy of theſe Annals are in Manuſcript in the Library of the College of *Dublin* (d), in many particulars differing from the Copy uſed by *Camden*, which I thought proper to hint to the Induſtrious Hiſtorian.

The fulleſt Annals we have of *Ireland*, (though incompleat enough) next to thoſe before mentioned, may be found in the *Engliſh* Edition of Sir *James Ware*'s Works publiſhed in the Year 1705; and though they are generally aſcribed to the laſt mentioned Knight, yet it is manifeſt from the Texture thereof, that the part of them only from the *Engliſh* Invaſion to the end of the Year 1201 bears his ſtamp; inſtead of

(z) *Nicholſon*'s *Iriſh* Hiſt. lib. p. 52. (a) Pref. to *Campion*. (b) *Stanihurſt*'s Deſcript. Hib. Cap. 7. (c) Writers of *Ireland*, p. 83, 92. (d) E. 3. 32.

giving

giving Satisfaction, they only ſhew the Deſign of the Author to collect Adverſaria towards an Hiſtory of *Ireland*, which probably he had meditated, but which his Publick Employments would not afford him Leiſure to execute. From the Year 1201, to the Death of *Henry* V. in 1421, they are meer Tranſcrips from the printed Chronicles of *Hanmer* and *Marleburg* before Mentioned. The Remainder to the Death of *Richard* III. are collected from the various M. S. Annals of *Ireland*.

But the Annals of the higheſt Eſtimation we have relating to *Ireland* are thoſe of *Henry* VII. *Henry* VIII. *Edward* VI. and Queen *Mary*, written in Latin by Sir *James Ware*. The Annals of *Henry* VII. were firſt publiſhed in the Year 1658, and annexed to his Antiquities: Thoſe of *Henry* VIII. came abroad in a ſmall thin Edition in Octavo in the Year 1661. He afterwards in 1664 reviſed theſe two Pieces, and publiſhed them, together with the Annals of *Edward* VI. and Queen *Mary* in a thin Folio Volume. It is manifeſt he intended to have continued his Labours to the end of the Reign of Queen *Elizabeth*, and had collected Materials to ſerve for that Period; but he was prevented by Death the Year following. They were afterwards reviſed and methodized by his Son *Robert Ware* Eſq: and may be ſeen in the *Engliſh* Edition before mentioned. How they are deficient in the politure and exactneſs of Sir *James*'s Pen may be eaſily perceived. The defects in the Reign of Queen *Elizabeth* are in ſome Meaſure ſupplied by the Life of Sir *John Perrot*, Lord Deputy of *Ireland*, and by the *Pacata Hibernia* aſcribed to Sir *George Carew*, Lord Preſident of *Munſter*; but theſe are only for ſhort Periods. I ſhall only barely mention the Hiſtorical Collections made by *Raphael Hollingſhed*, and publiſhed in his ſecond Volume, this Eſſay being not intended as an Hiſtorical Library, which has been already excellently well written by Doctor *Nicholſon*, late Biſhop of *Derry*, to whom this Country is infinitely obliged for his pains in delineating the out-lines which an Hiſtorian of *Ireland* ought diligently to attend unto. I truſt, my Lord, that the Pieces here now firſt publiſhed will be of ſome uſe to the Hiſtorians of this Country in ſeveral Periods, but eſpecially thoſe relating to the Settlement of the ſix eſcheated Counties in the Reign of King *James* I. which is the Foundation of our preſent Happineſs. If the Patentees and Undertakers of thoſe Lands had ſtrictly adhered to the Projects and Conditions laid down by that Monarch (which in theſe Collections may be ſeen) it would have been impracticable for the *Iriſh* to have fomented and carried on the Rebellion of 1641 with ſuch dire immanity, as is deſcribed by our Hiſtorians; and it is pretty plain, that to root out thoſe Plantations (which they knew muſt end in the Eſtabliſhment of an *Engliſh* Intereſt through the Kingdom, and conſequently in the Diminution of their fond hopes of being reſtored to their antient Power) was none of the meaneſt Cauſes of their infamous attempts.

I have annexed, my Lord, to *Pynnar*'s Survey a Letter written by Sir *Thomas Philips* of *Limyvady* to King *Charles* I. without Date, from whence appears the miſerable manner in which the *Londoners* performed their Undertaking, in planting the County of *Londonderry*. This Letter is in the front of a Folio Volume written in Manuſcript by the ſaid Sir *Thomas*, upon the whole progreſs of that Plantation; wherein he ſets forth the Frauds and avaritious Dealings of the Undertakers, and in a manner foretells the Ruin of the *North* by ſome after Rebellion, as actually came to paſs in 1641. This Volume, (which may ſerve as a juſt Commentary on the aforeſaid Survey, as to the County of *Londonderry*,) was communicated to me by the Reverend Doctor *John Wynne*, a Perſon always ready to forward any Undertaking relating to the welfare of his Country. The whole Book is worthy of the peruſal of an *Iriſh* Hiſtorian.

I have, my Lord, of my own property ſeveral other Papers of Plantations made from time to time in this Kingdom, namely, thoſe of Queen *Mary* in the King's and Queen's Counties, of Queen *Elizabeth* through the whole Province of *Munſter*, and of King *James* I. in the County of *Wicklow*, which I have Fondneſs enough to think would be of ſome uſe; as would alſo the invaluable Collections in your Lordſhips Poſſeſſion of the ſeveral proceedings previous to and at the time of the Reſtoration. I have alſo many other Collections made at conſiderable expences relating to the affairs of this Kingdom. Theſe, I mean ſuch as are my own property, I would

would Select and Publish in a second Part of the *Hibernica*, if I find that the present Collection meets with a favourable Reception. I fancy that your Lordship, from the love you bear to this Country, would not think much of depreciating the value of your Manuscript, by suffering it to go abroad. But of this your Lordship is the best Judge, and must be the Director. A Copy of the same Collections with your Lordship's is in the Hands of the Right Reverend the present Lord Bishop of *Clogher*, who Professes he is not fond of considering as a private Treasure what may serve to fill up the *Penus Historicus* tending to the Embellishment of any single Period of *Irish* Affairs. But I would not without your mutual Consents do any thing to detract from the value of either of your Properties.

What I have hitherto hinted, my Lord, relates chiefly to the helps to be had in Print; and even there I have been Defective, especially in the times preceding the Rebellion of 1641, and during the Progress of it, which latter Period is rendered amazingly Intricate by the writings of Historians of different Parties and Interests, some making it a most hideous Rebellion, and others palliating it into a necessary civil Resistance. I shall not in this Place take upon me to decide the Question; but shall only point out such Writers who have handled the Subject. Previous to the Rebellion are the two published Volumes of Letters to and from the Lord *Wentworth*, afterwards Earl of *Strafford*, chief Governour of *Ireland*. Also some part of Mr. *Carte*'s Life of the Duke of *Ormond* will be a help to those times, as the whole will be to the Course of the Rebellion, and afterwards through the entire Reign of King *Charles* II. This Writer, it must be confessed, has met with the hard Fate of pleasing neither Party; while the Papists think he has bore too severe upon them, and the Protestants are of Opinion he has favoured the Popish Cause too much. Perhaps both Censures may be true considered in the different parts of his Work. I would venture indeed to advise the Reader to turn his Sheets over with some degree of Caution, and not implicitely to believe without due Examination. The great Collection of Letters written to and by the Marquis of *Clanrickard*, an active Minister in those times, which are in your Lordships Hands yet unpublished, may possibly contribute to unravell the difficulties of this Period; and as he was in his Religious Profession a Roman Catholick, the Party on that Side the Question cannot well refuse his Evidence: But of this I can say nothing with certainty, having never had the Pleasure of perusing that Collection. I shall only barely Mention the Names of the Writers who have treated on the Affairs of those dismal Times. On the Popish Side were *Philip O'Sullevan*, *Peter Walsh*, Mr. *Beling*, Friar *Paul King*, the Earl of *Castlehaven*, the Earl of *Clanrickard*, *John Ponce*; *Nicholas French*, *Redmond Caron*, and others, and those, it must be confessed, are very far from agreeing among themselves. On the Protestant Party are Sir *John Temple*, the Earl of *Clarendon*, Doctor *Edmund Borlase*, the Earl of *Anglesey*'s Observations on *Castlehaven's* Memoirs, and others. What Pieces those several Historians writ may be seen in the Writers of *Ireland* lately published.

But above all things I would recommend to our Historians to consult the Libraries of the College, and of Archbishop *Marsh* at St. *Sepulchres*, *Dublin*, in both which may be seen Manuscripts of good Value releating to several Periods; and by no means let him omit to look carefully into thirty two Volumes in Folio, and an Index Volume to the whole, in the first of these Repositories, in which he will find the Original Depositions taken upou Oath, as well by virtue of Commissions, as by the Privy Council, and by the ordinary Magistracy, of the several Massacres, Plunderings, and Violences, committed by the *Irish* on the Protestants during the Rebellion, which will help to clear up the impudent Assertions of the Popish Writers upon that Event, and particularly of the Prefacer to the Lord *Clanriccard*'s Memoirs. For the Preservation of these Collections the World is indebted to Doctor *Sterne*, late Lord Bishop of *Clogher*. who deposited them in the College for perpetual safety. I was once in hopes of seeing the most flagrant instances of those inhuman Barbarities selected and made Publick by the venerable Body to whom they belong; what hath hindered the same from being done, I cannot say, but thus far, my Lord, I may

may venture to affirm, that it is full time such Depositions were published, since the *Irish* Papists have in many tracts sent abroad in Forreign Countries maintained, that the *English* were the Aggressors in that War, and one R. S. in a Collection of Murders upon the Occasion p. 1 affirms, that the Murder of three thousand *Irish* in the Island of *Magee* was the first Massacre committed in *Ireland* on either Side. But the falsity of this pretence is notorious to Mankind; for the Slaughter at that place did not happen till the end of *November* 1641 in revenge for many Murders committed by the *Irish* on the *Scots* in the North, whom they spared for the first ten Days, while in the mean time they murdered the *English* from the beginning of the Rebellion, which broke out on the 23d of *October* before, many innocent Souls having fallen by their bloody Hands on that Day, and every Day after for a long time. It is therefore necessary, my Lord, for an Historian to be well acquainted with these Depositions, in which he will find many Historical Facts not taken notice of by any Writer, and the rather, for that the Existence of such Depositions is called in Question by the Writer of a Scurrilous Pamphlet called the *Impartial Examiner*, published during the late Rebellion in *Scotland*, with what view is visible enough. Neither ought the Journals of the two Houses of Parliament be passed over unregarded, nor a private Library in the College founded and endowed by Sir *Jerom Alexander* be omitted to be visited, in which the Historian will find several Collections in Manuscript worthy of his Notice.

After the Restoration few Guides occur during the Reign of King *Charles* II. except some small Pamphlets and Pieces concerning the Act of Settlement, and other events of that Reign, too Numerous, and of too little Importance to be named, and except Mr. *Carte* before taken notice of. The subsequent Reign, as it was an open Invasion on the Liberties, Religion, and properties of the Protestants of *Ireland*, has been amply and truly set forth by Archbishop *King*, and the Military Parts thereof by Doctor *George Story*. Several have written the Life of our glorious Deliverer, King *William*; but all of them have touched very sparingly on the Affairs of *Ireland* during his Reign, except a late Life of that Monarch published last Year; and even that too hath been maimed and castrated in numerous Particulars from the Copy furnished by the Writer of it, in order to bring it within a certain Compass necessary for the Bookseller's view, who published it at his own Charges. I speak this with confidence, my Lord, because I was the Author of it, which Circumstance I in vain endeavoured to conceal, the Bookseller having blabbed it to his Acquaintance, who communicated it to others; and so I became as well known for the Author, as if I had put my Name to it, which he also took care to do, without consulting me, in an Edition published of it in *London*. Being thus abused, and my Piece defamed by castrations and otherwise, I am laid under a Necessity, for my own Vindication, of publishing *A new Life of King WILLIAM*, to which I am also importuned by great Numbers of Gentlemen of Rank and Distinction. This Life, my Lord, written upon a different modell from the former, shall be much fuller of *Irish* Affairs than the castrated Edition, even though it had been published intire; and I intend to add to it not only Notes of Reference, and Plans of the several Sieges and Battles that happened during the active Period of the Wars in this Kingdom, but also an Appendix of Original Papers in proof of several material Passages advanced in it, many of which have never yet been published; and this I intend to set out in Folio or Quarto, as Occasion shall require, in a Letter, and upon a Paper, worthy of such a Subject, or at least upon the best printing Paper that can be purchased, none of the beautiful *Genoa* being now to be had in the Kingdom; and this, my Lord, I hope will help to fill up a very busy as well as useful Period. Though the World has just Reason to be tired of subscribing to Books from the many failures that have happened by the Frauds of designing Proposers, who have taken Gentlemen's Money, and never proceeded further, or have, after Publication, sold their Books at a Price under their Proposals; yet I trust, my Lord, this vile Practice can never be objected to me, and I challenge Mankind to point out where I failed

(o) p. 4. 31. 32.

in any Propoſal, or any one Inſtance wherein I did not ſell at an advaneed Price to non-Subſcribers, except to one ſingle Perſon, which under ſome delicate Circumſtances he extorted from me. I intend therefore to publiſh this mentioned Life by Subſcription, and ſhall ſoon iſſue Propoſals for that end: For in truth, my Lord, a Gentleman cannot venture to ſend abroad any thing, how valuable ſoever, upon other Terms, without riſquing a ſhare of his Fortune. The Bookſellers are the profeſſed Enemies of all Gentlemen, who deal in this Way, and think them Interlopers in the profits of their Trade, unleſs they are content to take the Fame, and give all the Advantages to them. By a ſignificant ſhrug, and a grin and a Sneer peculiar to them, they condemn all Works that do not paſs into the World under their Hands: From them the Poiſon diffuſeth into Coffee-Houſes, and other Places of Publick reſort, and an Author, who means well, is torn to Pieces behind his Back, even without having his Book read. I know them well both Inſide and Outſide, *intus et in Cute*; but I am aſtoniſhed that Gentlemen ſhould propagate the Opinions of ſuch wholeſale Criticks, who have juſt Learning enough to read what is written on the Labels of their Books. I make my proteſt therefore againſt all ſuch Cenſurers; though at the ſame time I muſt, in juſtice to his Character, except out of this Charge Mr. *Faulkner*, who is more open in his Dealing, and, perhaps, a very few others, whom I know little of, further than by Reputation.

This, my Lord, is no mean Diſcouragement to a Perſon who would attempt to ſet the Hiſtory of his Country in a due Frame; but it is not the only one. There are to be found Gentlemen of Figure in the World, who, out of a vain Ambition of being thought Men of Importance in the Commonwealth of Letters, how little qualified ſoever, will depreciate every thing that comes abroad, even without underſtanding the Subject, or perhaps reading the Book. If they are challenged to point out the Defects or Errors, they will either involve themſelves in general Allegations, from which no certain Concluſion can be drawn, or pitch upon ſome frivolous Topick, which is of no Conſequence whether right or wrong. An Inſtance of this, my Lord, hath happened within the current Year, which can be compared to nothing better than to the Practice of an *Iriſh* Judge in the unreformed times, who uſed to paſs Sentence without attending to, and ſometimes without hearing the Evidence. But I ſhall leave thoſe Calumniators to the Conviction of their own Minds, and deſire them only to read over the ninth Article of the Decalogue, and to conſider, whether their Practice comes within the Prohibition thereof. If the Cap fits any body, he is welcome to wear it. I ſhall now reſume ſomething more material than the Conſideration of ſuch Triflers.

I have reſerved, my Lord, for the laſt point the main Matters that muſt help the defects in the *Iriſh* Hiſtory to full purpoſe; and yet in theſe we ſhall find ſome few Chaſms that are now only to be lamented. It is obvious to Mankind, that the Records of Nations muſt be the main Baſis and Foundation upon which the Hiſtory of thoſe Nations ought to be Built; yet few have conſidered the Importance of the Records of this Kingdom to the ſame end. I ſpeak it, my Lord, from experience, that infinite are the Hiſtorical helps to be met with in the Rolls Office, that of the Auditor Generall, *Birmingham* Tower, and other Repoſitories of Records in this City. The *Iriſh* before the *Engliſh* Conqueſt had no regular Syſtem of Laws or Government, nor the benefit of Offices of Record for the Cuſtody of the Material Tranſactions of State; and that poſſibly may be one good Reaſon why the Hiſtory of thoſe unſettled Times are ſo dark and wretched. Have we greatly mended the matter by all the benefits that they wanted? I think not; unleſs we may except the Collections concerning *Iriſh* Affairs from the Tower of *London* intermixed in the ſeveral Volumes of *Rymer*, *Pryn*, and a few others. To attempt an Hiſtory of *Ireland* to any advantage a Writer muſt be at the Pains of conſulting the Records of it; otherwiſe he muſt riſque his Reputation by building on the Performances of others, and cannot properly be called an Hiſtorian, but a Copyiſt or Tranſcriber, with ſome advantage, perhaps, of Language and Method. What the Labours of Mr. *Rymer* have produced in an Hiſtorical way hath been hinted before; and from the like fund of Materials ſome Hiſtorian hereafter may ariſe to do credit to *Ireland*.

I have long ſince begun to make Collections out of the Records of this Kingdom to ſerve the purpoſes of Hiſtory; but, alas, my Lord, it is a taſk too ſevere for any

any ſingle Hand, though the moſt Induſtrious, and more eſpecially for one far advanced in Life. Such a Perſon ſhould have the help of ſome experienced Clerks to aſſiſt his Labours, and Tranſcribe under his Direction, which would bring the Matter to a point in a very few Years. Such Encouragement was thought worth the while in the neighbouring Kingdom; whither it would be ſo in this muſt be ſubmitted to the Conſideration of thoſe in Power. My Plan, my Lord, was, firſt, to Tranſcribe and Methodize in a Chronological Series all Records relating to *Ireland*, which are to be found in the twenty Volumes of Mr. *Rymer*, in the ſeveral laborious Collections of Mr. *Pryn*, (Books which are hardly to be purchaſed with Money) in Doctor *Wilkins*, *Spelman*, *Reily*, the Decretal Epiſtles of Pope *Innocent* the third, and ſome others. Theſe, my Lord, I have compleatly ranſacked and digeſted, and have added to them many hundreds of Hiſtorical Records from the Rolls Office, and *Birmingham* Tower. I intend to proceed in the like Labours as far as my other neceſſary Avocations will permit; but as I cannot hope ſingly to finiſh my projected Deſign during the remains of a far ſpent Life, I promiſe your Lordſhip I will leave my Collections in ſuch Hands as they may be of uſe to the Publick, and help to ſhorten the Journey of ſome future Hiſtorian. This is all the way I have to teſtify my love to a Country, which hath given me Birth.

It is to be lamented, my Lord, that we have not a perfect Chain of Records exiſting through all the ſeveral Periods of the *Engliſh* Government, occaſioned partly by the decays of time, partly by the negligence of Officers, and the bad Condition of Repoſitories in antient Days, and partly by the Caſualties from Fire. Of Accidents of this laſt kind there is to be ſeen an antient Memorandum in *Latin* enrolled in the Chancery Office *Anno* 2. *Edw.* II. to this effect. "Memorandum, that all the Rolls "of the Chancery of *Ireland*, were in the time of Maſter *Thomas Cantock*, Chan-"cellor of *Ireland*, to the 28th Year of King *Edward*, Son to King *Henry* "the III. deſtroyed by an accidental Fire in the Abby of the Bleſſed Virgin *Mary* "near *Dublin*, at the time when that Abbey was burnt down; except two Rolls "of the ſame Year, which were delivered to Maſter *Walter de Thornbury* by the "King's Writ." The two Rolls here mentioned to be preſerved are, I think, yet remaining, and endorſed, *Antiquiſſimæ literæ Patentes*, containing many uſeful matters. This Loſs, my Lord, is a Maim to the Hiſtory of *Ireland* during the early Times of the *Engliſh* Government, namely, from the Year 1172, to the Year 1300 comprehending the ſpace of 128 Years. Yet this Loſs is in ſome meaſure ſupplied (I will not ſay perfectly) partly by *Maurice Regan*, whoſe Fragment is here publiſhed, partly by *Giraldus Cambrenſis*, and the Abbot *Benedict*, three Writers contemporary with the Actions they relate, and by ſome Manuſcript Annals in being; but more amply by the Collections made out of the Tower of *London* by *Pryn* and *Rymer*, and by *Baluzius*'s Edition of the decretal Epiſtles of Pope *Innocent* the III. To which may be added, ſome Pieces in the Manuſcripts intitled, *Crede mihi*, *Alan*'s *Regiſtry*, and the black Book of *Chriſt-Church*.

Another Chaſm in the Chancery Office is in the times of King *Henry* VIII. during the firſt twenty Years of whoſe Reign there is but one Roll of the ſixth remaining, and that of no great conſequence. How this ſhould happen is to me inconceivable. But his Reign is pretty accurately written by Sir *James Ware*, and ſome Pieces relating to it may be found in *Rymer*. For this, and all other Periods of the *Engliſh* Hiſtory of *Ireland*, the accurate Hiſtorian muſt by all means conſult the *Lambeth* Library, where he will find infinite matter in Indentures of Peace between the Chief Governors of *Ireland*, and many of the *Iriſh* Potentates in divers Ages, as alſo in Letters, Petitions, Orders, Inſtructions, Journals, Acts of Council, Submiſſions, Inquiſitions, and infinite numbers of other Particulars down to the Reign of King *James* the Firſt, the Catalogue of which alone would take up a Volume. Neither muſt he omit to viſit the *Bodleian* and *Cotton* Libraries, in both which he will find plentiful Materials. That of the Duke of *Chandois* is diſperſed (God knows) into how many Hands; but we rejoice that your Lordſhip hath ſome part of the Treaſures formerly contained in it.

The burning down of the Council Office in the preſent Century hath alſo been a Maim to the *Iriſh* Hiſtory; yet ſome Books and Papers have eſcaped that general Wreck, which ought to be conſulted.

Many private Gentlemen have in their Cuſtody Collections relating to *Iriſh* Affairs of good Value; and it would be a meritorious Action to depoſite them where they may be turned to a general Emolument, or at leaſt to communicate Notices of them to the Publick, that curious Men may, upon Occaſion, know where to reſort to them. The ſaying of *Nero* in relation to Muſick, as reported by a *Roman* Hiſtorian (*f*), may with equal Juſtice be applied to Knowledge in general, *occultæ Muſicæ nullum eſſe reſpectum,---that no Regard is to be had to concealed Knowledge*; becauſe the World is not the better for it; to which may be added the ſaying alſo of a *Roman* Poet (*g*),

Scire tuum nihil eſt, niſi te Scire hoc ſciat alter.

That Knowledge is of no manner of uſe, except it be communicated to the World. If Gentlemen poſſeſſed of any valuable Manuſcripts relating to this Kingdom think proper to hand them over to me, I will, by the Advice of my Brethren of the *Phyſico-Hiſtorical Society*, ſend them abroad in a ſecond Part of the *Hibernica* among other Pieces of my own, which I intend to make publick in due Seaſon. By theſe Methods, my Lord, the Hiſtory of *Ireland* may gradually receive Improvements, and many Facts be brought to light, which hitherto have lain in the Shade; and this may help not only general, but all mixt Hiſtory, and Inquiries into the County Deſcriptions of the Kingdom.

Your Lordſhip is the beſt Judge whether what I have offered in this tedious Eſſay may be of any uſe to the Improvement of the Hiſtory of *Ireland*, or to the Benefit of it, in any ſhape: If it be not, let it be conſidered only as a Bolt ſhot at random by one, who would rather expoſe his Folly, than be deficient in any Service, how mean ſoever, to his Country. But let it have what Fate it may; at leaſt it gives me an Opportunity of teſtifying how much I am,

My LORD,

Your Lordſhips

Moſt obedient, and moſt

Humble Servant,

WALTER HARRIS.

(*f*) Sueton in vitâ Neronis. Cap. 2. (*g*) Perſius. Sat. 1.

ERRORS of the PRESS.

Page 87. *l.* 18. *for* eeven, *r.* Seven. *p.* 108. *l.* 41. *for Vehiltree, r. Uchiltree.*

Advertiſement.

SPeedily will be publiſhed, Propoſals for Printing by Subſcription, a Book intitled, *Liberty aſſerted*, or a New Hiſtory of the Life of King *William*, III. in which the Affairs of *Ireland* relating to the great and happy Revolution in 1688, and to the ſubſequent Times, down to the Death of our glorious Deliverer, will be more fully handled than in any Hiſtory yet made Publick. To which for the Satisfaction of the Reader, will be added Notes of Reference, and Plans of the ſeveral Battles and Sieges which happened here during thoſe Times; together with an Appendix of Original Papers, moſt of which have never yet been made Publick.

------ *Potior Metallis*
Libertas.----