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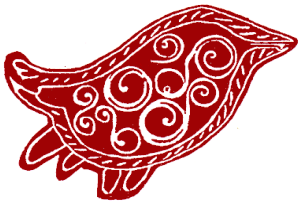

Title: A history of the O'Mahony septs of Kinelmeky and Ivagha (contd)

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A History of the O'Mahony Septs of Kinelmeky and Ivagha.

(Continued from Vol. XII. p. 195.)

By Rev. Canon O'MAHONY, Glenville, Crookstown.

VI.—Rath Raithlean,

the "cradle of the race," was also the headquarters of the full-grown sept. The name is a genitive, from a nominative Raithliu, in old Irish; so Whitley Stokes acutely conjectured from analogy, and tradition has confirmed his opinion, as there is evidence that one aged "Shanachie," who died some thirty years ago, used the name Rathliu as a nominative. Nevertheless, there are some instances of the use of Raithleann as a nominative; in the transitions, from one period of the language to another, genitives have occasionally started as nominatives—set up for themselves in fact—just as the Latin ablatives did when Latin was passing into Italian. A legendary account has been given of the application of the name to the fort. It was the name of King Corc's nurse, and, as he was leaving for Cashel, she requested, and her request was granted, that the Fort should bear her name. This reminds one of Virgil's "Aeneia nutrix," who gave her name to Caieta (Gaeta). This residence was associated in the verses of the bards with two names especially, the name of Corc, its traditional builder, and the name of his descendant, Cian.

"Rath Raithlean, Rath Cuirc 'r Céin,'!

a line of Giolla Caomh in the eleventh century is found as a quotation in subsequent bards, and in a poem by one of the last of the old tribal bards, Donal McCarthy (na thuile), in 1719. The Chief who resided in it, being head of the whole sept, always received the denomination of Ri Rathleann, "Rex Rathlendiae" and "Rathluyniae" in the Latin Lives of the ancient Irish Saints. He is several times referred to in the *Book of Rights* (Leabhar na g-ceart, edited by O'Donovan), in which are set forth the usages that regulated the relations of provincial kings towards the chiefs of their provinces down to the Norman period. One passage has already been quoted, page 189. In another he is called the King of "great Ui Eachach," and in the following passage his privilege of exemption from tribute is affirmed:

"There are three Kings of great Munster
Whose tribute to Cashel is not due—
The King of Gowran, whose hostages can't be seized,
The Kings of Raithlean and of Lough Lein."

A few years ago it would have been impossible to give a historical description of this Rath and its surroundings. But in September, 1896, the Editor of the *Gaelic Journal* published from a MS. in the possession of Count Plunket (there is another in the R. I. Academy) four poems of

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the eleventh century, in two of which a minute and detailed description is given of this residence of Cian. Mr. MacNeill, in the explanatory notes he subjoined to the text of the poems, says: "O'Donovan does not identify the site of Raithleann, but there are surely remains sufficient to indicate its place. It must have been once of great importance. In Giolla Caomh's poem are enumerated among its features—the Road of the Chariots on the north, the Fort of Sadhbh (Sabia, daughter of Brian) on the west, the Ford of Spoils on the east, the Road of the Mules "below." Mac Liag further mentions the "cashels of the raths," the Rath of the Poets, the Rath of the Women, Raith Chuain (i.e., of Cuan O'Lochain, the ollamh), Dun Draighnean (i.e., of Draighnean O seicinn, the trumpeter), Raith Chuilcinn (i.e., of Cuilceann, the harper), the Rath of the Doirseoir (janitor or gatekeeper, Dubhthach): in all seven forts, in addition to the fort of Raithleann itself, also called Raith Chuirc and Raith Chein."

On reading the descriptive poem in the *Gaelic Journal,* Canon Lyons, P.P., a distinguished Irish scholar, whose valuable contributions on the place-names of over forty parishes, and on Irish "Agnomina," are known to the readers of the *Cork Historical and Archæological Journal*, wrote for the next number of that *Journal* an article on the subject, in which he says:

"A long-standing problem of local history has been clearly solved. The description given of Raithleann, the seat of Cian, son of Maolmuadh, son-in-law of Brian Boru, in the September number of the *Gaelic Journal*, has enabled me to identify it without the least doubt. The Rath exists, in a good state of preservation, with a double [triple] rampart, in the north-eastern point of the townland of Gurranes, in the parish of Templemartin, and Barony of Kinelmeky, about six or seven miles north of Bandon, and three miles south-east of Crookstown station."

Three years previously he had described the place without being able to identify it, in vol. ii., 1903, p. 146: "In the northern part of Templemartin may be seen the plan of an ancient tribal city. The chief's stronghold is in the centre, surrounded by a triple rampart. At present about a dozen raths lie about it, there were more formerly, but they have been levelled. I discovered an ogham-inscribed stone in one of the smallest of these lisses, with twenty-seven letters engraved on it. This Rath must have been the chief stronghold of the O'Mahony chiefs of Kinelmeky, before they removed to Bandon and built Castle Mahon. A large number of raths still remain at a little distance, to the south and east; these must have been the residences of the guards and military followers of the chief." The Rath stands on an eminence commanding a view of the valley of the Bride. As to its dimensions, a writer in *Lewis's Topographical Dictionary* describes it as "including three acres, and surrounded by a triple rampart";[24] its area does not seem quite so large; its diameter is about two hundred and fifty feet. In the inner rampart some sepulchral mounds were opened, and found to contain cinerary urns—an evidence of its great antiquity. "We have records," says Canon Lyons in the article referred to, "carrying its history back to the dawn of Christianity, and it may have existed before."

[24] Mr. Brash, who had visited the fort without identifying it, describes it, in his work on Oghams, as "an immense Rath with numerous subterranean passages."

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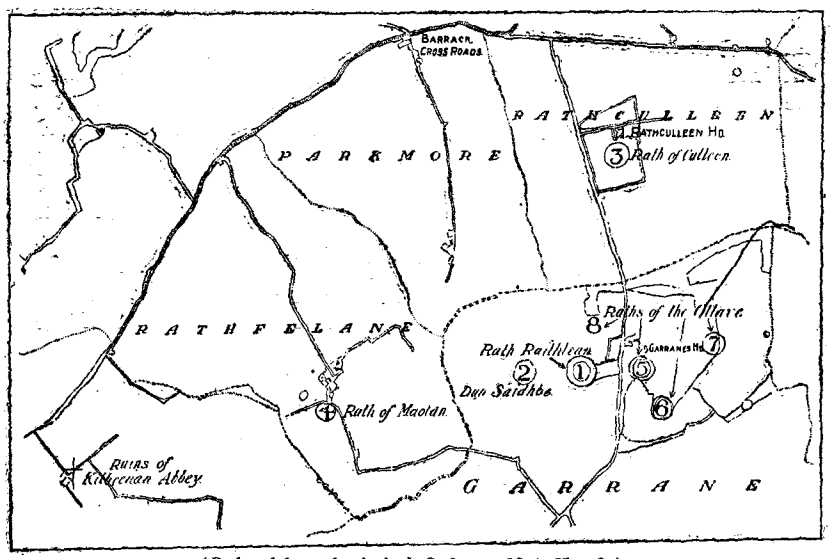

(*Reduced from the six inch Ordnance Map, No. 184.*)

(1) Rath Raithlean, called *Caherkean* at time of Ordnance Survey. Lisnacaheragh put down by the Ordnance Survey through mistake. "Caherkean," site of smaller fort lower down.

(2) Dun Saidhbe or Rath Saidhbe in the old poems. Called "Lisnamanroe" (a corruption of Lisnabanree), in Ordnance Map.

(3) Rath of Culleen, the harper (destroyed). In townland of Rathculleen.

(4) *Rath of Maolán.* (Rathphelane, Rathvolane, in Parish Register) [destroyed].

(5), (6), (7), (8) Raths of "the Ollave," "the Poets," "the Women," "the Doorkeeper" (these destroyed). Dun Draighneán, too distant to appear in this map.

The process by which it was identified is most complete, and can be followed by anyone possessing a six-inch ordnance map of the locality. It consists in comparing the description above summarized from the ancient poems of the eleventh century with the place-names given in the ordnance map. The poems are given in the Appendix to this Part I.

The Bard[25] represents himself, in one of his poems, as taking his stand above the principal fort, which he apostrophises as the Rath of Corc and Cian, and then, looking towards the north, observes "Dundraighnean, this fort to the north" (Dundraighneáin an dún so ṫúaiḋ), and describes it as belonging to Cian's trumpeter. Now, on the north, or to be strictly accurate, north-west, is Castlemore, which stands on the site of a dun called Dundraighnean. The name was preserved by Dundrinan Church, which was adjacent to the castle on the east. An account of it is given in Brady's *Parochial Records*. De Cogan's representative in the sixteenth century made over to the Earl of Desmond "Castlemore, otherwise Downdrinane." See Cox's *Regnum Corcagiense*.

He next observes "the Rath of Culleen, the harper of the hill." On the map the next townland is marked Rathculleen.

In the same stanza with Culleen is named Maolan, another of Cian's attendants. On the map the townland on the south-west bears the

25 These topographical poems have done for Raithleann, what the old MS. accounts, in the Book of Leinster, by Kenneth O'Hartigan in the tenth century, and Cuan O'Lochan in the eleventh, enabled O'Donovan and Petrie to do for the Raths of Tara.

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name of Rathphelane, so spelled, but pronounced by Irish speakers Rathvaylane (Rath Maolain).

On the west the poet sees the "Dun of Sadbh (Sabia), the daughter is she of Brian." The map shows, about two hundred yards to the west, a fort (not long since destroyed) named "Lisnamanroe," a sufficiently obvious corruption of Lisbanree (queen's fort). A townland about five miles distant, also in Kinelmeky, bears the name Lisbanree.

On the east he notices the Rath of Cuan, the ollamh, but that and two others, also on the east ("the Rath of the Poets, the Rath of the Women"), which once stood inside the grounds of Gurrane House, were levelled within living memory. Ath na g-creadh, the "Ford of Spoils," must have been an expansion of the small stream at the foot of the hill, now flowing under the road.

By the identification of Raithleann is determined the birthplace of St. Finbar. The ancient "Lives," both Irish and Latin, agree in stating that he was born when his father[26] was "chief metal worker" or armourer to Tighernach (pron. Teernagh), prince of Raithleann (about A.D. 570). There is now no excuse for stating that he was born "near Bandon" at some imaginary fort on which Castlemahon was supposed to have been afterwards built, nor was there, forty years ago, any tradition to this effect, as has been sometimes asserted.

26 In the Irish *Life* referred to, Amergin, the father of Finbar is described as *pribhgoba* (not goba, smith), a distinction which disappears in the translation of the Latin *Life*. The *pribhgoba*, also called *ollave goba*, was a master craftsman, who designed and executed works of an ornamental kind such as are found in our museums. The Brehon Law assigned to this class of artificers as good a social position, in some respects, as belonged to the "aire desa," or lower class of nobles, and such is the status they hold in the ancient historical tales. Their names were preserved in the literature; though the military spirit predominated among in the ancient Irish, they are not liable to the reproach of Friedrich Rueckert that—

> "In the troublous days of old,
> The soldier alone won fame and gold—
> The artist passed for a drone!"

Errata and Addenda.

Page 187, note 6, after "The antiquity of the O'Mahonys as compared to other Eoganacht clans," the words, "descended from Corc," were accidentally omitted.

In last No., page 190, note 14, "Bishop Lyon, in 1558, wrote on this subject," etc., read, in "in 1588."

Page 190. The following footnote was intended to be inserted:—"Carbery must have been occupied by the tribe of the Ui-Eachach Mumhan before their occupation of Ivagha, which they could invade only through Carbery; this they would not venture to do, or be allowed to do, if the inhabitants of Carbery were not first subdued."

Page 193. "The hero of the tale must have believed that the Clan Eochy occupied their western land in the time of Cathal." For "hero of the tale," read "author of the tale."

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APPENDIX.

Extracts from the Two Topographical Poems.

(From Ꝫiolla Caomh.)

Raiṫ Raiṫleann an raiṫ seo ṫoir
 I mbioṫ mac mic Broin na sluaġ;
Ba hiomḋa riograḋ dom' réir
 I n-aimsir Céin ṁic Maolṁuaiḋ.

Boṫar na gCarbad an botar so ṫuaiḋ
 'Ꝫá dtigdís sluaiġ Ċloinne Ċais
Um Cian mac Ṁaolmuaiḋ mic Broin
 Nar ḟill riaṁ troiġ tar ais.

Dún Saiḋbe an dún so ṫiar
 Inġean sin do Brian Mac Táil
Trí ceud bean do diolaḋ baird
 Do ṫigead gac la le Saidb.

Áṫ na gCreaċ an t-áṫ so ṫoir
 Áṫ ina ndeuntaoi gnioṁa aiġ
Tri ceud eaċ re gcurtaoi srian
 Do ṫigead le Cian do'n raiṫ.

Boṫar na Múillte an boṫar tíos
 Ṫug sgís ar ar ṁair de ṁnaib
Ceaṫraċa mac ba maiṫ gnaoi
 Do ṫigead gaċ laoi do'n raiṫ.

Is mise Ꝫiolla Caoṁ cóir
 Racaḋ do'n roim d'a dteid cáċ
Do coiṁbrir mo ċroiḋe im' ċliab
 Gan Cian do beiṫ isan ráiṫ.

(From Mac Liag.)

Raiṫ Raiṫleann raiṫ Ċuirc is Ċéin,
 Truaġ, a Ḋe, mar atá anoċt!
. . . . . .
. . . . . .

Trí Hainmnéaċa Raṫa Ċuirc
 Do lomar daoib, gibé faṫ;
D'a éis sin, 'sé rug mo snuaḋ
 Gan Cian mac Maolṁuaiḋ san raiṫ.

Raiṫ Saiḋbe, inġine Briain,
 Diaid ar ndiaid, is Raiṫ Cein,
O do ṫuit siad leaṫ ar leiṫ,
 Truaġ mo beaṫa beiṫ d'a nóeis!

Raiṫ na bḟileaḋ, Raiṫ na mban,
 Dá raiṫ do car mac Maolṁuaiḋ,
Gan act a dtaise d'a ndeis,
 Is e do beir me gan snuaḋ.

Raiṫ Cuain an raiṫ seo toir,
 O ollaṁ mic Broin go mbuaiḋ,
O locain, ba maiṫ an saoi
 Do tigead gac laoi fa cuaird.

Dun Draigneain ad dun so tuaiḋ,
 Ui Seicinn nar cruaiḋ le daiṁ;
Fosdad a stuic muirniġ moir
 Do cluinioir na sloiġ san raiṫ.

Raiṫ Ċuilċinn, cruitire an ċnuic,
 Truaġ mar do ṫuit tar eis caic;
Maolan is Mearagan mor,
 Da oinmid na sloġ rem' crad;
Ba minic iad fairre Cian,
 Is ba minic Brian sanraiṫ.

Raiṫ an Doirseora do ċim;
 Is truaġ mar bim agus taim!
Ni tig Dubtaċ gus ad tig,
 'S ni tigim-se fos do'n raiṫ.

Marṫain do ċloinn Eaċaċ ċaoiṁ,
 Do'n droing ba mór aoib is aiġ!
Ba hiomḋa creaċ agus giall
 Do beirioir go Cian 'san raiṫ.

Mise Mac Liag na gcreaċ;
 Is maiṫ an ḃreaṫ mo beiṫ ṁar taim;
Ni raḃas taiṫleaċ le neaċ riaṁ
 An fad do bioḋ Cian 'san raiṫ.

For some remarks on the partial modernization of ancient poems frequently transcribed or recited through many centuries, see a subsequent page.

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GENEALOGICAL TABLE No. II.

(From Duald MacFirbis's *Book of Munster* and several Irish MSS. in R.I. Academy and T.C.D.)

MAHON (ob. A.D. 1038).
Brodchon.
Cumara.
Donogh Donn.
Cian.

DONOGH NA HIMERCE TIOMCUIL (ob. A.D. 1212).

Sept of O'Mahon of Ivagha.		Sept of O'Mahon of Kinelmeky.
O Maṫġaṁna an Fuin Iarṫaraiġ.		O Maṫġaṁna Cáirbreaċ.
DIARMUID MOR I. (eldest son).		CONCOBAR (2nd son).
Tadhg.		Aodh.
Donogh Ratha Dreoáin.		Maghnus.
Diarmuid Mor II.	(Sliocht Diarmada Óig.)	Donogh Maol.
		Diarmuid Cairbreach.

Finin.	Diarmuid Og (a-n-deasmuman, *i.e.* of "Desmond").	Tadhg Buidhe.
Donal.	Sean.	Diarmuid.
Diarmuid Runtach.	Diarmuid.	Donal.
Concobar Cabaicc.	Concobar.	Diarmuid Spaineach.
Concobar Fionn (na neach).	TADHG MEIRGEACH (ancestor of the Co. Kerry families of Dunloe Castle, Kilmorna, Dromore, and of one Co. Cork family, fl. A.D. 1570.)	Finin.
Concobar Fionn (na ccros).		Maolmuadh.
Concobar Fionn.		Cian.
Donal.		Mahon.
Concobar.		

GENEALOGICAL TABLE No. III.

(From MSS. No. 23, G. 22, R.I. Academy & H. 25-1296, T.C.)

MINOR SEPTS IN MUSKERRY.

O'M. Sept of Ibh Floin Luadh.	Clan-Finin-na-Ceithirne.	Clan Concobair.	O'M. of Kilnaglory.
Tadhg an óir (br. of Diarmuid Mor II.)	Macraith (2nd son of Diarm. Mor I.)	Concobar (4th from 1st O'M. Carbery).	Donal (2nd son of Diarmuid Mor II.)
Finin.	Finin (a quo Clan Finin).	Donogh.	Finin.
Diarmuid Buidhe.	Cian.	Mahon.	Tadhg.
Diarmuid.	Donogh Ruadh.	Donogh.	Donal.
Donogh.	Donogh Ruadh.	Finin.	Maolmuad.
Diarmuid.	Maolmuadh.	Finin Og.	Concobar.
Eoghan.	Mahon.	Finin Og Maol.	Donal.
Diarmuid.	Diarmuid.	Donogh.	Tadhg.
Sean.	Mahon Ruadh.		Tadhg Og.
Diarmuid.			Concobar.
Sean.			David.
Diarmuid.			
Concobar an Crochar.			
Donogh.			
Cian.			
Cian an Crochar (fl. A.D. 1719).			
Seamus (James, Lieut.-Colonel in the Spanish service, ob. A.D. 1776.)			

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PART II.

FROM A.D. 400 TO A.D. 1014.

Of the predecessors of Mahon whose names are given in [1]Genealogical Table No. I., ten are known only through that document. Ten others, as also three chieftains (who, having left no sons are not included in the genealogy) are mentioned in the Annals and other historical works—no inconsiderable proportion of the entire number of predecessors, if we bear in mind the destruction[2] of so many of our ancient manuscripts by the Danish and English invaders. In the Appendix to the last vol. of the *Annals of the Four Masters*, the editor has diligently put together all that had been handed down about Olioll Olum and the first four of his successors. Corc was not included in those researches, and it becomes necessary, therefore, to gather from various sources and, for the first time, combine into one narrative the scattered notices regarding that personage in the early records.

Corc was the son of Lugaidh, and grandson of Olioll Flanbeg, a former King of Munster. The *Book of Leinster* (289 a. l., Dr. Atkinson's Ed.) gives an account, partly historical and partly legendary, of an event of his youth. In consequence of an accusation made by his stepmother, he incurred the wrath of his father, who obliged him to leave Ireland, and betake himself to Scotland. The wrathful Lugaidh caused to be inscribed in ogham on his son's shield a request to King Feradach to put him to death without delay. But Gruibne, King Feradach's poet, whom Corc had saved from captivity in Ireland, noticed the inscription, and, having explained its fatal import to Corc, succeeded in persuading the King that it meant a request that he would give his daughter in marriage to the son of Lugaidh. The marriage accordingly took place. The legend is, obviously, borrowed from the Homeric story of Bellerophon, in the sixth book of the Iliad, and unskilfully borrowed, as it substituted a visible inscription, for the secret symbols inscribed on the "folded tablet." The legend evidently originated at a much later period, when the ogham had ceased to be used, and was regarded as having been a cryptic form of writing. But, notwithstanding the legendary accretion, the historical fact that Corc sojourned in Scotland, and married the daughter of a Scottish prince, seems to be attested by the firm belief of the Mor Maers of Magh-

[1] The genealogy for the period before the end of the ninth century was derived by MacFirbis and the other antiquaries from the *Saltair of Cashel*, written by Cormac MacCuilenan. This work, now lost, was extant in 1680, as O'Curry proves. He might have added that it was known later. O'Rahilly in his *Elegy on O'Mahony*, father of Daniel of Dunloe Castle, in 1706 (Rev. P. Dineen's edition, 1900), alludes to it as if as accessible as the *Book of Munster* :—

> "His pedigree is there complete,
> In the *Book of Munster*, written from the first man,
> Or in the *Psalter of Cashel* without deceit,
> Which Cormac wrote, the fountain of the bards."

Incidentally it may be stated, that some information supplied in O'Rahilly's poem, taken in connection with MS. 23 G. 22 R.I. Academy, establishes conclusively the descent of the Daniel aforesaid from Dermod Mor, chief of Ivagha, who married the daughter of the Marquis Carew about A.D. 1300.

[2] See Dr. W. K. Sullivan's Introduction to O'Curry's *Manners and Customs of the Ancient Irish*, for numerous instances of the destruction of MSS.

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Ghergin (Mar) and Leamna (Lennox) that they were descendants of his son, Maine Leamna. Of this belief the Mor Maers in A.D. 1014 gave evidence in coming to assist their brethren of the Clan Cuirc and their more remote relative, Brian, at the battle of Clontarf, where one of them was killed. This belief was shared by the Irish antiquaries, who reckoned Magh-Ghergin (Mar) among the "Eoganachts,"[3] and inserted the pedigree of the Mor Maers in the genealogy of the tribes of the Clan Cuirc. On the identification of these "High Stewards" with the Stuarts, see Cambrensis Eversus, vol. iii., p. 65. Certainly the descent of the Stuarts from a Celtic ancestry was maintained by Hector Boethius in his *History of Scotland*, and must, therefore, have been acknowledged by his patron, James V. The theory of their Norman extraction is precariously sustained, and does not account for the origin of the name Stuart, so naturally explained as the English equivalent of Mor Maer.

After the death of his father, Corc returned to Ireland, and resided at his Fort of Raithleann, according to Bardic tradition, until he was elected King of Munster. The circumstances of his election are narrated at some length by Keating (*History of Ireland*), who had access to sources now lost about Munster affairs. He relates that Connal, of Dalcassian descent, laid claim to the vacant throne of Munster, that the senior race of Eoghan Mor resisted his claim, maintaining the right of Corc, and that the interregnum continued until the question was referred to the brehons of Munster, who decided in favour of Corc.

He selected Cashel as the royal residence, and is said to have reigned thirty years.[4] According to O'Flaherty (*Ogygia*, part iii., c. 81), the territory where he fixed his residence was called Corca Eachrach, and extended in length from Tibraid Arainn (Tipperary) to Dun Andriais, on the north side of Knockraffon. Place-names called after him were, Muscraighe Cuirc, the Barony of Clanwilliam, Co. Tipperary; Dun Cuirc, which has been identified with Bruree, and Rath Cuirc, which, as we have seen, was the bardic name of Rath Raithleann.[5]

The Four Masters, under the year 438, have the following entry: "The tenth year of Laeghaire. The Seanchus and the Feinechus of Eire were purified and written; the old books having been collected into one place at the request of St. Patrick. These were the nine supporting props by whom it was done. . . . as the following quatrain testifies:

"Laeghaire, Corc, Daire the stern, Patrick, Benen, and
Cairnech the just,
Ross, Dubtach, Fergus . . . nine props these of the
Seanchus Mor."

3 O'Flaherty (in his *Ogygia*) gives from ancient authorities the following list of "Eoghanachts," or territories of tribes descended from Eoghan Mor:—Ania, Lochlein, Cashel, Raithleann, Glendamnach, Aran, Rosarguid, Moyghergin (Mar) in Scotland.

4 See Rioġa ſíl Eiḃiṙ, etc. "King of the race of Heber and the length of their reigns," by O'Dugan (ob 1372). Edited from the *Book of Ballymote* by O'Daly, 1847. The quatrain about Corc commences as follows:—

"Coṙc mac Lúiġḋeaċ Laoċda an ꝼeaṙ
Céud ꝼeaṙ do ſuiġ a c-Caiſiol," etc., etc.

5 Dr. Todd in Appendix to his edition of the *Wars of the Gael and the Gall*, calls Corc, "Connal Corc," by a curious mistake, forming for him an appellation compounded from his rival's name and his own.

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The quatrain was taken from the Glossary of Cormac (ob. 903), which has been edited by Whitley Stokes. On this entry Dr. O'Donovan makes the following comment: "The quotation is apochryphal. Corc was evidently not a contemporary of Laeghaire or of St. Patrick's mission, for he was the grandfather of Aenghus, the first Christian king." This is a curious blunder; the argument is—Corc could not be alive in 438, for his grandson was killed in 489! An interval of fifty years between the death of a grandfather and that of his grandson is an ordinary occurrence. He does not seem to be aware that the quatrain was taken from Cormac's Glossary, where it is quoted as an ancient authority. Professor Bury (*Life of St. Patrick*) gives an ingenious defence of the historic truth of the old quatrain. The only other extant records regarding Corc are three poems ascribed to Torna Eigeas ("the learned"), a contemporary poet, who had been foster-father or instructor of Corc and Nial. In two of these the bard seeks to reconcile his two favourites, who had become rival claimants for the monarchy of Ireland. The third and best known of these poems is an Elegy on both princes, consisting of fifty-two lines, a translation of which is contained in Hardiman's *Irish Minstrelsy*, vol. ii. The authenticity of this piece is disputed, but (as appears at least to the present writer), some considerations of weight can be adduced in favour of the tradition that ascribed it to Torna. The inevitable modernization to which all popular poems are subjected, in the course of transcription or recitation through many centuries, has not entirely obliterated all marks of its antiquity. A few archaic forms tell more for its antiquity than many modernized forms and expressions for its more recent origin. Again, there are in it no anachronisms, no Christian expressions, such as might be expected in an Elegy written by a Christian bard, but which could not emanate from one traditionally known as the "last bard of the Pagan race." Moreover, the author, himself a Southern, impartially eulogises[6]

"Nial, the son of hundred-battled Con,
And Corc of Eoghan Mor the not less glorious son."

Such impartiality cannot be looked for in any poem that was not written at some date preceding Brian Boru's aggression on the hereditary right of the Northern princes to the Crown of Ireland. Since that event, the mutual animosities of Northern and Southern bards and annalists have often been in evidence, as in the divergent accounts of Malachy's action at Clontarf, and in the poetical contest known as "The Contention of the Bards," in the sixteenth century, which commenced with a censure of Torna for his impartiality.

Corc had four sons—Natfraoch, Cas, Maine Leamna (who settled in Scotland) and Cairbre Luachra. Neither of these succeeded him as King of Munster. Keating states that his successor was Connal Echluach, who was succeeded in 453 by Corc's grandson, Aenghus, son of Natfraoch, who became the first Christian king.

Cas, Mahon's ancestor, is said to have married Beibhionn, daughter of the chief of Corcalaidhe (Corcalee). His name is alluded to in the *Book of Rights*, as already quoted, in connection with his residence, Rathleann, and the privilege of exemption from tribute enjoyed by him and his tribe. His descendants are called the "Clan of Cas," but in verse only, not in any prose chronicle. His son was

[6] From John Dalton's English translation,

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Eachaidh (eaċaiṫ, genitive case eaċaċ, hence Ui Eacac, the descendants of Eachaidh). He was cousin-german of Aenghus, above referred to, who was killed in battle in 489. This circumstance determines approximately the time when he flourished, and he may be considered to have been the first Christian chief of the tribe. He acquired the cognomen of Cruadh, the hard or severe (see page 194 ante), and this is all we known about his personal history. From his name was formed the patronymic designation of his Sept—the Ui Eachach. To this Sept-name was added by the Annalists generally, "Mumhain," i.e., "of Munster," to distinguish the Sept from a similarly-named Sept, the Ui Eachach of Uladh, i.e., Ulidia, the territory comprising Down and Antrim. The *Chronicum Scotorum* has the following entry: "A.D. 553. Death of Eachaid, son of Conlaed of Uladh, from whom the Ui Eachach Uladh are descended." As the distinguishing epithets were not invariably attached to these Sept names in ancient Irish literature, it often happened that passages intended to refer to one of these Septs were understood of the other. Thus Cronnelly, in his account of the O'Mahonys, applies to the southern clan a passage from the poem of Maolmora of Fahan (ob. A.D. 884) which was intended by that author for the northern Ui Eachach. The (Bodleian) Annals of Innisfallen have frequent references to both Septs, but do not add the distinctive epithets "Mumhan" or "Uladh"—a neglect that is very embarrassing to the reader. As has been already stated (p. 187, part i.), this Sept-name continued to be used for many centuries concurrently with the hereditary surname of O'Mahony borne by the chieftain's family from the end of the eleventh century. Even towards the close of the sixteenth century, Mac Brody,[7] in a poem on the Eoganachts, while describing the other southern tribes by the names by which they are generally known, applies to the O'Mahonys the ancient appellation of their Sept.

7 Sluaġ ón eacaċ na ꞃían ꞃéiṫ
Do ċlannuiḃ eoġain íaṫ ꞃéin.

(To be continued.)

The Ogham Inscriptions Preserved in the Queen's College, Cork.

By R. A. STEWART MACALISTER.

IN Easter of 1906 I visited Cork, and examined the remarkably interesting series of inscriptions in the Ogham character preserved in the corridor of the Queen's College. My readings, which I gave to President Windle, have since, I believe, been affixed to the stones; and I have been asked to make some observations upon them for the Cork Historical and Archæological Society. This I do with great pleasure, for several reasons. It is remarkable that so interesting a series of stones should not have been described before in a single paper; and if my remarks upon them should induce Cork antiquaries to

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