

## Limerick Ancient & Modern

### *History of Limerick, Ancient and Modern.*

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#### CHAPTER I.

Foundation and Occupation of The City by The Danes—Origin of The Name of Limerick—Earliest notices—Introduction of Christianity into—Wars of The Danes, Etc.

The City of Limerick, the principal part of which is built on an island on the South side of the Shannon, is situated in 52° 40' north latitude, and 8° 35' west longitude, at the interior extremity of the estuary of the river Shannon, between the counties of Limerick and Clare, and 129 miles W.S.W. from Dublin. It is a maritime county of a city, occupying an area of 60¾ square miles, or 38,863 acres, and contained a population of 53,448 in 1851, and of 44,476 in 1861. It is connected by Railway with Dublin, Cork, Waterford, Ennis, Nenagh, Roscrea, and all the intermediate towns, and a line of steamers, the property of the Limerick and London Steam Shipping Company, plies between it and London and Glasgow, &c. At Spring tides vessels of 600 tons burden can moor at its quays ; whilst large docks, which were opened in 1853 by Lord St. Germans, Lord Lieutenant of Ireland, add to the accommodation for vessels of heavy burden ; and from the advantage and beauty of its situation, and the extent of navigation which it commands, it must have been regarded from the earliest times as a port, of great importance, although situated so high up the river, and although its navigation is still partially obstructed. The site may have been selected as the first part of the Shannon fordable above its mouth ; considering its many advantages, it is not surprising that in distant ages it attracted the attention of those adventurous strangers, who, coming from the rugged coasts and islands of the Baltic, found here what they never met in their various wanderings, a good climate, a rich soil, and peculiar facilities for carrying on their commercial enterprises. [1] Though known to the annalists, as we shall presently have occasion to remark, long before the Danish invasion of Ireland, the building of the city is generally referred to the same time and cause as the foundation of Dublin and Waterford, the time being after the second coming of the Scandinavians, who on this latter occasion chose the best parts of the island, which they fortified in such a way as the exigencies of the times and the circumstances of the localities required, and made them the centres and bases of their commercial and militant enterprises. Whilst Dublin and Waterford could boast of superior advantages from their closer proximity to the sea, Limerick possessed an admitted superiority in other respects. It commanded a noble river, crowded with fish, which bore the ships of the strangers in safety into the interior of a wealthy country, which with many other recommendations, made a strong impression in after times on King John of England, and caused the city of Limerick long to retain its pride of place as “ the fairest of all the cities in Munster.” [2]

Limerick has been the capital of North Munster (Tuath Mhumha), which, according to Keating, extended from Leim Choncuhalainn (Loop Head) to Bealach Mor (Ballaghmore, in Upper Ossory), and from Shebh Echtghe (Slieve Aughty, on the frontiers of the counties of Clare and Galway) to Shebh Ebhlinne (now Sleibhte

Fheidhlinmidh, in the county of Tipperary) . The southern boundary of this great territory is still preserved in that of the diocese of Killaloe. The kings of Limerick, according to the Book of Eights, gave tribute to the kings of Cashel. [3]

The notices which occur in ancient writers of the history of Limerick, anterior to the coming of the Danes, are neither numerous nor reliable. It has been supposed to be the *Regia* of Ptolemy, a writer who derived his information from the discoveries made by the Romans between the age of Augustus and the Antonines, [4] but the name of Rosse-de-Nailleagh, as it is designated in the Annals of Multifarnham, is of higher antiquity, and that of Luimneagh, occurring in the Psalter of Cashel, so far back as A.M. 2870, and A.M. 3973, when Ireland was divided, and Luimneach fixed as the western extremity of the southern half.

Hollinshed, who describes Limerick as being amongst the principal cities of Ireland of his own time, viz., in the middle of the sixteenth century, gives an explanation of the origin of the name of Limerick which more authentic enquiries prove to be apocryphal. Admitting the building of the city by Yvorus, he says that at an epoch previous to its foundation, the ground which it subsequently occupied was an island stored with grass, upon which in old times one of the Irish potentates, while waging war against another native king, had encamped ; and of which his numerous cavalry eat up the grass in the space of twenty-four hours. From which circumstance he says the place was called “ Loum-ne-augh,” that is to say, made bare, or eaten up by horses. But in a very ancient legend, which is preserved in the *Books of Lecan* and *Ballymote*, and which describes the origin of the name in words translated for us from the original by the late lamented Professor O’Curry, a dialogue takes place in which, in reply to the question, “ Luimneach, why so called ?” the following answer is given :—There was an appointed meeting held here of the men of Munster and the men of Connaught, to which the respective kings of both parties brought their gladiators. These were the two sons of Smucaille, the son of Bacdbh, and their names were Rinn and Teabhar (that is, Spear and Sword). Of these champions, one put himself under the protection of Bonhbh Dearg (Bone the Red), the great Tuath Dedanaan Chief of Mag Femen in Tipperary ; and the other had taken the protection of Dehall, chief of the Hill of Crudchain (in Roscommon). These champions having met in the assembly, exhibited specimens of their gladiatorial accomplishments, after which, they descended to the strand to compete in single combat for the championship of the two Provinces. The hosts, on both sides, were clad in gray-green “ Luimins” (cloaks), and when the combat commenced, and the assembled crowds pressed down to see and enjoy it, the heat became so great, that they threw off their “ Luimins,” in heaps on the strand ; and so intensely was then attention engaged by the combatants, that they did not perceive the flowing of the tide until it had swept them away, upon which some of the spectators cried out—“ Is Luimnochola in t-inbhear anossa” i.e. “ cloaky or cloakful is the river now,” hence the name Luimenach. “ From this legend it would appear,” says Mr. O’Curry in his letter to the author, “ that Luimneach-Liathanglas, (and not Lethanglass) or Luimenach of the Gray Green, was the proper old name of Limerick.” It is thus it is written in Rumann’s *Extempore* poem on the Sea, composed for the Danes of Dublin before A.D. 742, in which year Rumann died. [5]

An early record of the name of Limerick is contained in the Annals of the Four Masters, [6] where in the 15th year of King Cormac (A.D. 221) a battle, we are told, was fought here. A battle, at the same time was fought at a place which is supposed to be the Hill of Grian, over Pallasgrene, in the barony of Coonagh, Co. Limerick. [7] In a century afterwards, viz. in the year 334, the Great Crunthaun, one of the most

remarkable of the ancient Kings of Ireland, a descendant from Oliall Ollum of the line of Heber, died in Limerick. This king succeeded Eochaidh Moighmeodhin upon the throne, reigned seventeen years, carried his name into Britain in the reign of Valentinian, where he was aided by the Picts, who were then his tributaries,—thence sailing to Armorica, now Bretagne, in France, he plundered that country, and returned with great booty and hostages to Ireland. [8] He is also mentioned by others of our early annalists and historians, and the occasion of his death is related as having been caused by the wickedness of his sister, who administered to him a dose of poison. [9]

Lovely and attractive for the charms with which even in far distant times it was surrounded, Limerick, soon after the arrival in Ireland of the Apostle St. Patrick, received the inestimable blessing of Christianity. We are told that in the year 434, the first district which St. Patrick visited, after his departure from Cashel, was the extensive flat portion of country between Cashel and Limerick called Muscriche Breogain. The apostle founded several churches in the district, and left some of his teachers at one of them, viz. Kilfeacte. Thence he went to the territory called Arvacliach, in the adjacent counties of Tipperary and Limerick, in part of which, Hy-Cuanach (now the Barony of Coonagh) he was at first instantly opposed by the dynast Oldid. But a miracle having been performed by the Saint, Oldid and his family were converted and baptised; while at Ara-chihach, Colgan states that Patrick foretold many occurrences, among others the foundation of a monastery at Kill-ratha, and of a church at Kill-teidhill, in the county of Limerick. We find the Saint next in the tract of country east of Limerick, where he was hospitably entertained by a chieftain named Locan, and met with young Nessian, whom at the same time he placed over the monastery of Mungret, which he had founded. The inhabitants of Thomond, hearing of the advent of St. Patrick, crossed the Shannon, for the purpose of seeing him, and when they were instructed, were baptised by him in the field of Tir Glas (Terry Glass, in Ormond). He was waited on by prince Carthen, son of Blod, who is said to have been converted and baptised at Sanigeal, now Singland, near Limerick. Colgan remarks that this family was the same as that of the O'Briens of Thomond, and that Carthen was the chieftain of North Munster.

St. Patrick, on his way to Connaught, passed the Shannon at Limerick; and it was in the vicinity of the city, in Singland (Sois Angel) the Saint is said to have seen the vision of the angel. The holy well and stony bed and altar of St. Patrick are to this day existing in Singland. Tradition speaks of his having preached here. He appointed first Bishop of Limerick Saint Manchin, “a religious man, having a complete knowledge of the Scriptures, and placed him over the subjects of Amailgaid, King of Connaught, then lately converted to the Christian faith. The mountain of Knock Patrick, in the western barony of Connoloe, county of Limerick, the base of which is washed by the Shannon, whose course for sixty miles may be traced from its summit, is the place from which tradition alleges our Apostle to have blessed Connaught. [10] We thus catch a glimpse, through the dimness and obscurity of distant time, of the halo which encircled the name and character of Limerick. We thus perceive the close acquaintance which its inhabitants made with Christianity, when Europe for the greater part was shrouded in the darkness of Pagan superstition. Were we in search of further evidences of the early Christian devotion of the people of the district, it is supplied by abundant facts. In the fifth century St. Sinan founded the monastery of Canons Regulars of St. Augustine at the island of Inniscathy, on the Shannon. In the sixth century St. Ita, an illustrious native of the county, whose festival is celebrated on the 14th of January, founded at Cluain Credhail (Kileedy), a nunnery of Canonesses Regular of St. Augustine. St. Eden founded Clum Claidech in the same century, and

St. Mochelloch, Kilmallock, in the seventh century—these two last mentioned were for Canons Regular of St. Augustine. [11]

Doubt has existed as to the date of the foundation by St. Manchan of the Cathedral of Limerick, and as to the time the Saint lived, but this arises from the similarity of the name with that of Mancheus, whom the Annals of Ulster call Abbot of Menedrochit, and say that he died in 651 or 652. The commemoration of the death of Mancheus is pointed out under the name of Manicheus, the “Wise Irishman” in the books *de Mirabilibus Scriptura*, by some erroneously ascribed to St. Augustine. The name too, not only is not unlike, but the times occur exactly, the festival of St. Manchin being celebrated in January. [12] St. Manchin lived two centuries at least before the period assigned to St. Mancheus by the martyrologies. The Annals of Innisfallen, A.D. 567, state there was a great battle fought here in that year. It was here that Saint Cumin Fodha, son of Fiachna, Bishop of Clamfeartha Breainirn now Clonfert, died on the 12th of November, A.D. 661, and on this occasion Colman-na-Claisagh, the tutor of Cumin, composed these suggestive and touching verses which show that the Shannon then was called by the name of Lumineach :—

“ The Lumineach did not hear on its bosom of the race of Leathcluinn,  
Corpse in a boat so precious as he, as Cumine son of Fiachna ;  
If any one went across the sea to sojourn at the seat of Gregory, (Rome,)  
If from Ireland, he rejoices in none more than the name of Cumin Fodha,  
I sorrow after Cummine from the day his shrine was covered,  
My eye-lids have been dropping tears ; I have not laughed, but mourned  
Since the lamentation of his barque.” [13]

These verses establish the fact of the constant intercourse of Ireland with Rome, the uninterrupted devotion of the Irish Bishops to “ the mother and mistress of all Churches.”

Records of the barbarous and unrelenting cruelties of the Danes, of sacrilegious attacks made by them on those sacred edifices and holy men which were now becoming numerous, are found in the Annals long before Yorus surrounded the city with a wall, and erected the fortress which enabled his countrymen to hold their position for some ages after against the combined strength and opposition of the native Irish. In 843 Foranan, Primate of Armagh, was taken prisoner at Cluan-Combarda, [14] (a place unidentified by the commentators) with his relics and people, and brought by the pirates to then ships at Limerick. The statement is corroborated by the Annals of Clonmacnoise, which designate Forannan Abbot of Armagh, and allege that the crime was perpetrated by the Danes at Cloneowardy, adding that his family, attendants, &c, relics and books, were led from thence to the ships in Limerick.

Our annals, during those dark and dismal ages, present but little, on which to dwell with satisfaction. The Danes, to retain their hold of maritime places, were busy and aggressive. The Irish in turn revenged the injuries and injustices of their cruel oppressors ; but in the midst of every difficulty and danger, religion was speeding its bright way. The succession of bishops, in several of the Irish sees, had continued with regularity since the preaching of St Patrick. [15] Up to this period “ Luimenach” was the original name of the Lower Shannon, as appears from the life of St Carbrach of Lismore, [16] but in the year 861, it ceased to be the name of the river and was usually applied to the Danish fortress already referred to, and the city now became known by the designation which before had been exclusively given to that portion of the river

between it and the sea, and by which it is called to this day, [17] The Danish occupation was ever a source of intense dissatisfaction and commotion. Perpetual war was its result ; the invaders, who were everywhere regarded with horror, were nowhere more detested than in the neighbourhood of the Shannon, of which they endeavoured to monopolise to their exclusive possession. In 884 the Connaught men attacked and destroyed numbers of Danes. But the day was approaching in which the sacrilegious tyrants were destined to meet a decisive check—in which the Irish by their strong arms were to win for a season protection and tranquillity. Cashel had long before embraced the Christian faith, had two of its bishops—viz. Olchobar who died in 851, and Cenfelad, who died in 872, who were kings as well as bishops ; and their jurisdiction extended to Emly, [18] and they were the predecessors of the learned and warlike Cormac, son of Cullenan, who derived from Engusa Nafrach the first son of the king of Cashel who was baptised by St. Patrick. [19] The aggressions of the Danes of Limerick had everywhere become so intolerable that Cormac resolved to curb their insolence. To reduce the people to order, to quell their intestine dissensions, to show the results of those insane divisions which even in the time of which we treat, had rendered them feeble when opposed by a united enemy, was the grand aim of Cormac Mac Cullenan, who during the heat of conflicts and troubles ascended the throne of Cashel, in 901, and wore the mitre of the united sees of Cashel and Emly. His example and influence were all-powerful in the achievement of the grand object on which he had set his princely heart.

“ Such.” says Keating, “ was the state of the kingdom when Cormac wore the crown of Munster, that the contests and animosities between the petty princes were happily concluded, insomuch, that the Danes, fearing the effects of this reconciliation, desisted from their usual hostilities. Though the desire of plunder remained and nothing of their savage disposition abated, yet they apprehended their lives were in certain danger from the natives, who, by then common union and friendship, were able to drive them out of the kingdom ; and therefore a great number of these foreigners retired to their ships of their own accord and bade adieu to the island.” We here perceive what one able and wise ruler was enabled to effect for his country.

But Corinac was not destined to remain long in the peaceable possession of his rights. Flan, son of Melsechlin, king of Ireland, with a great army invaded Munster, A.D. 906, and destroyed it as far as Limerick ; Malachy or Melsechlin, who had been king of Temora, ascended the throne of Ireland, on the death of Hugh, A.D. 879. Cairbhall, son of Muiregan, aided Elan in this expedition : Cormac fled, but the year following, resenting the injuries he had sustained, he entered Meath with his irresistible Dalcassians, overthrew Flan in battle, took pledges from him for the performance of certain articles of agreement, and returned in triumph to Cashel, where he was welcomed by the joyous acclamations of his people, who regarded him as their deliverer from the bondage of domestic as well as foreign enemies. [20] The spirit of Flan was unsubdued by the triumph of Cormac’s arms ; another and a more successful attempt was made by him soon afterwards in 908 to recover the losses he had endured. Confederating with the Kings of Leinster and Connaught, he again invaded Munster with a powerful force. The opposing armies met on the 16th of August on the plains of Moy-Albe ; the battle was fierce, sanguinary, and protracted, and resulted in the death of the indomitable King-Bishop Cormac, whose army, losing heart at his fall, were overpowered ; and on that fatal day most of the Chiefs or Leaders or Princes were also killed ; amongst them are noticed Fogertach of Kerry, and Kellach of Ossory. [21]

The death of Cormac was speedily followed by further attempts of the Danes to destroy whatever they could lay hands on—to spoliage whatever they could plunder—to wreak vengeance on the holy places in which the monks and religious dwelled, and to show that nothing less than wholesale murder and rapine could satisfy their thirst for blood and booty. Freed from the authority of Cormac, they roamed wherever they pleased, curbed but partially by the native princes, who had again their own intestine feuds to engage them in arms. They now made a successful raid on Clonmacnois, to which they had easy access by the Shannon ; they devastated the islands on Lough Ribh, destroyed the shipping of Limerick, and carried away immense quantities of gold, silver, and all manner of riches from the monasteries and shrines in the islands. [22] They were so daring, in their ruthless prowess, that in 922 they were able to make prisoner of O’Flaherty, son of Innameen, and convey him from the island of Loch Ribh to Limerick. [23] These plundering expeditions of the Danes were favorite occupations in which they ever and anon indulged during these troubled years of their occupation of Limerick. Proceeding from Limerick, their next attempt was on Lough Orisben, and its islands ; [24] we should remark, that when Cormac quelled the Danes in Munster, Edward, King of England, conquered them in that country. But in Ireland, their power was growing stronger every year, until the coming of other events which we are quickly approaching, and in which another King of Cashel arose to bring them to subjection. Not content with ravaging the districts bordering on the Shannon, they in 928 encamped in Maiagh Roigne, a celebrated plain of Ossory ; but those who remained on Loch Orisben felt the vengeance of the Connaught men, who, in 930, committed a great slaughter on the Danes. [25] We find, however, that the latter retaliated sorely. In the fifteenth year of Donmachadhi, the Danes of Limerick plundered Connaught in 932, as far as the plains of Boyle, in the County of Roscommon ; in a few years afterwards, Aralt, or Harold, grandson of Imhar, i.e. son of Sitric, lord of the Danes of Limerick, was killed in Connaught by the Caenraigi of Aidhne in 939. [26]

From the time of their invasion of Ireland in the year 807, to the years we have reached, the Danes always ravaged the country with fire and sword. They bore a mortal hatred to Christianity and its professors, and their chief glory was in the massacre of the Saints who occupied the monasteries and cells of the country. [27]

Through these times the page of history is red with details of these atrocities. Victories followed each other on the part of the invaders, until they had the surrounding country under a terrorism and subjection, which the natives could not remove. It was not, however, without earnest and constant efforts and exertions on the part of the Irish princes, to suppress their atrocities, that they were able to persevere. At length in 943, Callachan, King of Cashel, taking a lesson out of the book of his illustrious predecessor, Cormac, called his chiefs together, exhorted them against the Danes, and as no part of Ireland suffered more from their plunders, murders, &c. than Limerick, and the borders of the Shannon, Callachan selected the city of Limerick as the field of battle. [28] In the second page of the Wars of Callaehan, in the old book of Lismore, where the election of that Prince to succeed to the sovereignty of Minister about A.D. 920, is described, (writes the late Professor O’Curry to the author), there occurs this passage : —

“ It was then arose the seventeen tribes (of the Eugeniens) gracefully and readily to inaugurate Ceallaehan \* \* \* \*

“ The best of those nobles were the tall graceful *Sullivan*, at the head of the festive race of Fingham ; and the accomplished (in arms) *Reardon*, at the head of the brave *Clann Donnohaile* ; and the valiant *Caeleighe* ; and the heroic champion LAINDECAN ; and the brilliant *Daineacliaidh* ; and the brave *Cuilen*; and the lucky *Ecertach* ; and the sound active Ligan.” It was immediately after this inauguration that the King took his resolution to meet the Danes ; Heralds were sent out requiring them to surrender Limerick, and give hostages for their future good behaviour : the reply of those marauders, however, was, “ that so far from waiting to be attacked, they would march out of the city to give open battle.” They were as good as their word. In four divisions they accordingly marched out of the city. Each of the divisions had four hundred men armed with coats of mail, besides light armed troops, and Singland was the ground on which the memorable battle was fought—Singland, which we shall see as we proceed, was the place on which other memorable engagements were decided in long ages afterwards. O’Sullivan, who acted as General, under Callaghan, harangued his men in an animated speech, which was answered with a clash of shields and swords by his soldiers. The fight commenced by a discharge of stones from the slings of the troops, by flights of arrows, spears and lances. The heavy armed troops then engaged breast to breast in a dreadful contest, while the Danes left nothing undone to prevent this furious onslaught of the army of the King of South Munster, from making an impression on their troops. Callaghan, at length, singled out Amlav (Auliff) the Danish commander, and by one stroke of his sword split helmet and skull, and laid him dead at his feet. O’Sullivan followed the bright example and engaged Moran, who was called son to the King of Denmark, and by a well aimed stroke between the helmet and breast-plate, cut off his head ; O’Keeffe ran Magnus, the standard-bearer, through the body ; and after a gallant defence Louchlin was killed by O’Riordan. The Danes now gave way on every side, and the Irish pursued them into the city, putting numbers of them to the sword in their castles and houses. But instead of keeping possession of the city Callaghan was content with exacting large contributions from the Danes, part of which was paid down in gold and merchandise, and hostages taken as security for the remainder. “ This success,” says Keating, “ gave new life to the prospects of the Irish.” [29]

After this battle Callaghan marched towards Cashel, and plundered the country, meeting five hundred Danes he put them to the sword. But this victory on the part of Callaghan did not quell them sufficiently. Mahon, the son of Cennediegh, upon the assassination of Feargna, seized the throne of Minister, and reigned twelve years. Resolving to give the Danes no peace, he with his brother Bryan, gave them battle at Sulchoid, now Sollohead, in the county of Tipperary, in which bloody engagement two thousand Danes were killed on the spot, with their principal commanders, who were Teitel, a person of great strength, and Governor of Waterford ; Runan, Governor of Cork ; Muris, Governor of Limerick ; Bernard and Toroll. The remains of the Danish army retreated to Limerick, where the Irish soldiers pursued them, and entering the city with them, made a terrible slaughter. The victors pursued the flying enemy into the city of Limerick, and chased them through the streets, and into the houses, where they were slain without mercy or quarter. The plunder of the city was bestowed upon the soldiers by Mahon, where they found an immense booty of gold, jewels, furniture, and silver to an immense value. After they had rifled the houses they set them on fire, they burned the fortifications, demolished the walls, and perfectly dismantled the city and made it incapable of defence.” [30]

This was one of the greatest battles in the ancient annals of Ireland.

[1] Stanihurst.

[2] Stanihurst.

[3] “The King of fair Casail,”

He is entitled from the Chief of Luimneach of the Sea  
To a splendid cheering banquet,  
Thirty vats it is known,  
With the necessary viands. —BOOK OF RIGHTS.

The Restrictions of the King of wide Luimneach [are]  
To have his stewards on his noble steeds,  
To have but three in his kingly confidence,  
And [that he should] communicate his secret to the queen.  
The prerogatives of this gifted King are.  
That none should be in his full confidence,  
That he be of beautiful form,  
And there he aspire to Teamhair.—BOOK OF RIGHTS, p. 263.

[4] Ware.

[5] Petrie’s Round Towers.

[6] Annals of the Four Masters. O’Donovan’s Edition, Vol. I., p. 113.

[7] Ibid. Note.

[8] Bede and Psalter of Cashel.

[9] “Having won many battles and wonderful fame, notwithstanding his fine accomplishments, Criomthan could not secure himself from the large attempts of his sister, Mung Fionn, who poisoned him with a prospect to obtain the crown for her son Brian, whom she had by Eochaidh Moighmedhin. However, the better to oblige the king to take the fatal dose, she drank it herself, which also dispatched her at Innis Dongulas. The king died near Limerick.”

[10] A beautiful sonnet from the pen of the late Sir Aubrey de Vere, Bart, of Curragh Chase, embodies the tradition in language of fire and beauty.—Lamentation of Ireland and other Poems.

[11] *Allemande* gives the order of St. Augustine the first place before all others that were in Ireland—first, because it is the most ancient of all the regular orders in general—deriving its origin from the apostles themselves, and allowing St. Augustine, afterwards Bishop of Hippo, in Africa, only to have formed a particular congregation, which was subsequently divided into many others—secondly, it is certain that the particular rules which prevailed in this country in the 5th, 6th, and 7th centuries, consisted of religious men who were regular canons, or something so like them, that at the time in which those rules were obliged to be incorporated into the rule of St. Benedict, or into that of the Regular Canons of St. Augustine, they all made choice of the latter, as being much more agreeable to them than that of St. Benedict. In short, so numerous were the monasteries of the Regular Canons of St. Augustine, not only in the early ages of the Irish Church, but at the suppression of the monastic institutions by Henry VIII. and Elizabeth, that the number of houses then are said to have had, far and away, exceeded the houses of the other orders.  
—*De Burgo’s Historical Collections, &c.*

[12] Ware.

[13] Annals of the Four Masters.

[14] Annals of the Four Masters. L

[15] Ware.

[16] Book of Lismore.

[17] Ware.

[18] Ware.



[19] Annals of the Four Masters.—In the Psalter of Cashel, written by his own hand, Cormac thus proclaims the glories of his Dalcasian troops, who always fought for the Kings of Cashel :—

“ May heaven protect the most illustrious tribe  
Of Dalgais, and convey its choicest blessings  
On their posterity. This renowned clan,  
Though meek and merciful as are the saints,  
Yet are of courage not to be subdued.  
Long may they live in glory and renown,  
And raise a block of heroes to the world.”

*Keating's History of Ireland, Vol. II.*

And O'Dugan, in his poem, says of them :—

“ The Dailgaisian troops, with glory fired,  
Fought for the honour of the Kings of Cashel.  
And carried into other provinces  
The terror of their arms.”

[20] Ware, and Annals of Four Masters.

[21] Carodacus Shancarvensis (who is quoted by Ware) also says that Cormac was at this time killed by the Danes. Ware adds that he remembers having read in an ancient MS. in the Cottonian Library, that Cormac was killed by a herdsman at Beanree, near Leighlin, while on his knees at prayer, returning thanks to God for the success of his army, which had then been engaged. His body was conveyed to Cashel, and there buried. He was learned particularly in the antiquities of his country. He wrote, in the Irish language, the Psalter of Cashel, which is yet extant, and held in the highest estimation. Ware states that he had some collections from it in an ancient parchment book, called “Psalter Namaan,” written 300 years at the time he mentions the fact ; and that, in the same book, there were many miscellanies, partly Irish and partly Latin, collected by Ængus Celede (Aengus the Culdee), among which there was a bare Catalogue, viz. the names only, of the Kings of Ireland, from Heremon to Brian Boroihme. Our author remarks that Cashel was heretofore the chief seat of the Kings of Munster, and one of the first Synods of Ireland was held there by St. Patrick, St. Albeus, and St. Declan, in the time of King Engusa.—*Ware, Keating, Annals of Four Masters, O'Flaherty, &c.*

[22] Annals of the Four Masters. Vol. II., p. 609.

[23] Annals of Four Masters, Vol. II., p. 611.

[24] Lough Corrib, county Galway, is now the name of the place thus indicated. It appears from O'Flaherty's *Ogygia* (pp. 178-9) that A.M. 2834, this Lake was called after Orbserius, the son of Allodius, who had transacted great commercial affairs between Ireland and Britain.

These are the words of the *Ogygia* : —

“ Orbserius (Filius Alladii, A.M. 2884) mercator erat negotiationibus inter Hiberniam et Britanniam tractandis insignis ; Mananan Mac Lir vulgo dictus : Mananan ob commercium cura Mannia insula, et Mac Lir i. e. mari satus ob nandi, atque urinandi peritiam ; quod portuum quoque discrimina apprime calleret ; ac aeris præscius vicisitudinis a tempestatibus pæcaveret. Succubuit vero in prselio apud Moycullen in margine spaciosi lacus Orbsen, qui per Galvium fluvium in sinum Galvorensum exoneratur ab Ulliuno Nuadi regis Hibemise per Thadseum filium nepote confossus. Pugnae laco Ullinus laco Orbsenius no men indidit ; de his ita Flannus a Monasterio—*O'Flaherty's Ogygia* pp. 179—8.

- [25] Annals of Clonmacnois, quoted in O'Donovan's Annals of the Four Masters.
- [26] A Sept seated in the Barony of Kiltartain, county of Galway. This fact is mentioned in another way, but to the same effect :— “ Harold O'Hynn, King of the Danes of Lymbrick, was killed in Connaught at Ratherney.”—*Annals of the Four Masters*.
- [27] Saxo Grammaticus says that Tridelth Froths, and Haco Danos, invested Ireland many years before this time ; and Turgesius, it is certain, not only subdued the greater part of Ulster, but expelled Faranan, Archbishop of Armagh, together with all the religious and students. Those moats and raths which are yet seen in many parts of the country and no where, that we are aware of, in such great numbers as in the Parish of Kilmealy, county of Clare, and one of which of great extent and beauty is on the estate of Charles Bianconi, Esq. D.L., Longfield, Co. Tipperary, at Ardmayle, near his residence, are said to have been raised by Turgesius and his followers, as fortifications, and in some instances, as sepulchres for their great men and captains. Wormius states that this was the customary way of burying the chiefs among the Danes.—*Wormius De Davis Monumentis. Ware*, p. 57.
- [28] “ Callachan, King of South Munster. assembling his chiefs, exhorted them to arm everywhere against the Danes, whereupon Limerick was selected for their first attack, A thousand of his chosen followers marched upon this service, headed by Callachan, under whom were O'Donovan, O'Sullivan, O'Keeffe, O'Reardan, O'Landecan, Hugh Mac Cullenan, and other chiefs.”
- [29] This event, or something like it, is thus mentioned by the Four Masters, under A.D. 945, “ A battle between the birds of the sea and the birds of the land at Luimneach.” (vol. ii. d. 657). The birds of the sea are obviously the pirate Danes.
- [30] Keating.

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