

The Customes of Ireland

A View of the State of Ireland

Edmund Spenser, Esq

1596

Dialogue-wise, Betweene Eudoxus and Irenus

Iren. Indeede Eudox.....for all the customes of the Irish which I have often noted and compared with that I have read, would minister occasion of a most ample discourse of the originall of them, and the antiquity of that people, which in truth I thinke to bee more auncient then most that I know in this end of the world, [1] so as if it were in the handling of some man of sound judgement and plentifull reading, it would bee most pleasant and profitable. But it may bee wee may, at some other time of meeting, take occasion to treat thereof more at large. Heere onely it shall suffise to touch such customes of the Irish as seeme offensive and repugnant to the good government of the realme.

Eudox. Follow then your owne course, for I shall the better content my selfe to forbear my desire now, in hope that you will, as you say, some other time more abundantly satisfie it.

Iren. Before we enter into the treatie of their customes, it is first needfull to consider from whence they first sprung ; for from the sundry manners of the nations, from whence that people which now is called Irish, were derived, some of the customes which now remain amongst them, have been first fetcht, and sithence there continued amongst them ; for not of one nation was it peopled, as it is, but of sundry people of different conditions and manners. But the chiefest which have first possessed and inhabited it, I suppose to bee [2] Scythians.

Eudox. How commeth it then to passe, that the Irish doe derive themselves from Gathelus the Spaniard ?

Iren. They do indeed, but, I conceive, without any good ground. For if there were any such notable transmission of a colony hither out of Spain, or any such famous conquest of this kingdom by Gathelus, a Spaniard, as they would fain believe, it is not unlikely but the very chronicles of Spain (had Spain then been in so high regard as they now have it) would not have omitted so memorable a thing as the subduing of so noble a realm to the Spaniard, no more than they do now neglect to memorise their conquest of the Indians ; especially in those times in which the same was supposed, being nearer unto the flourishing age of learning and writers under the Romans. But the Irish do herein no otherwise than our vain Englishmen do in the tale of Brutus, whom they devise to have first conquered and inhabited this land ; it being as impossible to prove that there was ever any such Brutus of Albion, or England, as it is that there was any such Gathelus of Spain. But surely the Scythians, of whom I erst spoke, at such time as the northern nations overflowed all Christendom came down to the sea-coast ; where inquiring for other countries abroad, and getting intelligence of this country of Ireland, finding shipping convenient, passed thither, and arrived in the north part thereof, which is now called Ulster ; which first inhabiting, and afterwards stretching themselves forth into the land, as their numbers increased, named it all of themselves Scuttenland, which more briefly is called Scutland, or Scotland.

Eudox. I wonder (Irenaeus) whether you runne so farre astray ; for whilst wee talke of Ireland, mee thinks you rippe up the originall of Scotland, but what is that to this ?

Iren. Surely very much, for Scotland and Ireland are all one and the same.

Eudox. That seemeth more strange ; for we all know right well they are distinguished with a great sea running between them ; or else there are two Scotlands.

Iren. Never the more are there two Scotlands, but two kindes of Scots were indeed (as you may gather out of Buchanan) the one Irin, or Irish Scots, the other Albin-Scots ; for those Scots are Scythians, arrived (as I said) in the North parts of Ireland, where some of them after passed into the next coast of Albine, now called Scotland, which (after much trouble) they possessed, and of themselves named Scotland ; but in processe of time (as it is commonly seene) the dominion of the part prevaileth in the whole, for the Irish Scots putting away the name of Scots, were called only Irish, and the Albine Scots, leaving the name of Albine, were called only Scots. Therefore it commeth thence that of some writers, Ireland is called Scotia-major, and that which now is called Scotland, Scotia-minor.

Eudox. I doe now well understand your distinguishing of the two sorts of Scots, and two Scotlands, how that this which now is called Ireland, was anciently called Erin, and afterwards of some written Scotland, and that which now is called Scotland, was formerly called Albin, before the comming of the Scythes thither ; but what other nation inhabited the other parts of Ireland ?

Iren. After this people thus planted in the North, (or before,) for the certaintie of times in things so farre from all knowledge cannot be justly avouched, another nation comming out of Spaine, arrived in the West part of Ireland, and finding it waste, or weakely inhabited, possessed it : who whether they were native Spaniards, or Gaules, or Africans, or Gothes, or some other of those Northerne Nations which did overspread all Christendome, it is impossible to affirme, only some naked conjectures may be gathered, but that out of Spaine certainly they came, that do all the Irish Chronicles agree.

Eudox. You doe very boldly *Iren.* adventure upon the histories of auncient times, and leane too confidently on those Irish Chronicles which are most fabulous and forged, in that out of them you dare take in hand to lay open the originall of such a nation so antique, as that no monument remaines of her beginning and first inhabiting ; especially having been in those times without letters, but only bare traditions of times and [3] remembrances of Bardes, which use to forge and falsifie every thing as they list, to please or displease any man.

Iren. Truly I must confess I doe so, but yet not so absolutely as you suppose. I do herein rely upon those Bardes or Irish Chroniclers, though the Irish themselves through their ignorance in matters of learning and deepe judgement, doe most constantly beleeve and avouch them, but unto them besides I adde mine owne reading ; and out of them both together, with comparison of times, likewise of manners and customes, affinity of words and names, properties of natures, and uses, resemblances of rites and ceremonies, monuments of churches and tombes, and many other like circumstances, I doe gather a likelihood of truth, not certainly affirming any thing, but by conferring of times, language, monuments, and such like, I doe hunt out a probability of things, which I leave to your judgement to believe or refuse. Neverthelesse there be some very auncient authors that make mention of these things, and some moderne, which by comparing them with present times, experience, and their owne reason, doe open a window of great light unto the rest that is yet unseene, as namely, of the elder times, Cæsar, Strabo, Tacitus, Ptolomie, Pliny, Pomponius Mela, and Berosus : of the later, Vincentius, Æneas Sylvius, Luidus, Buchanan, for that hee himselfe, [4] being an Irish Scot or Pict by nation, and being very excellently learned, and industrious to seeke out the truth of all things concerning the originall of his owne people, hath both set downe the

testimony of the auncients truely, and his owne opinion together withall very reasonably, though in some things he doth somewhat flatter. Besides, the Bardes and Irish Chroniclers themselves, though through desire of pleasing perhappes too much, and ignorances of arts, and purer learning, they have clauded the truth of those lines ; yet there appeares among them some reliques of the true antiquitie, though disguised, which a well eyed man may happily discover and finde out.

Eudox. How can here be any truth in them at all, since the auncient nations which first inhabited Ireland, were altogether destitute of letters, much more of learning, by which they might leave the verity of things written. And those Bardes, comming also so many hundred yeares after, could not know what was done in former ages, nor deliver certainty of any thing, but what they fayned out of their unlearned heads.

Iren. [5] Those Bardes indeed, Csesar writeth, delivered no certaine truth of any thing, neither is there any certaine hold to be taken of any antiquity which is received by tradition, since all men be lyars, and many lye when they wil ; yet for the antiquities of the written Chronicles of Ireland, give me leave to say something, not to Justifie them, but to shew that some of them might say truth. For where you say the Irish have alwayes bin without letters, you are therein much deceived ; for it is certaine, that Ireland hath had the use of letters very aunciently, and long before England.

Eudox. Is it possible ? how comes it then that they are so unlearned still, being so old schollers ? For learning (as the Poet saith) “ Emollit mores, nee sinit esse ferus :” whence then (I pray you) could they have those letters ?

Iren. It is hard to say : for whether they at their first comming into the land, or afterwards by trading with other nations which had letters, learned them of them, or devised them amongst themselves, is very doubtful ; but that they had letters aunciently, is nothing doubtfull, for the Saxons of England are said to have their letters, and learning, and learned men from the Irish, and that also appeareth by the likenesse of the character, for the Saxons character is the same with the Irish. Now the Scythians, never, as I can reade, of old had letters amongst them, therefore it seemeth that they had them from the nation which came out of Spaine, for in Spaine there was (as Strabo writeth) letters aunciently used, whether brought unto them by the Phenicians, or the Persians, which (as it appeareth by him) had some footing there, or from Marsellis, which is said to have bin inhabited by the Greekes, and from them to have had the Greeke character, of which Marsilians it is said, that the Gaules learned them first, and used them only for the furtherance of their trades and privat busines ; for the Gaules (as is strongly to be proved by many ancient and authentical writers) did first inhabite all the sea coast of Spaine, even unto Cales, and the mouth of the Straights, and peopled also a great part of Italy, which appeareth by sundry havens and cities in Spaine called from them, as Portugallia, Gallecia, Galdunum, and also by sundry nations therin dwelling, which yet have received their own names of the Gaules, as the Rhegni, Presamarci, Tamari, Cineri, and divers others. All which Pomponius Mela, being himselfe a Spaniard, yet saith to have descended from the Celts of France, whereby it is to be gathered, that that nation which came out of Spaine into Ireland, were aunciently Gaules, and that they brought with them those letters which they had aunciently learned in Spaine, first into Ireland, which some also say, doe much resemble the old Phenician character, being likewise distinguished with pricke and accent, as theirs aunciently, but the further enquirie hereof needeth a place of longer discourse then this our short conference.

Eudox. Surely you have shewed a great probability of that which I had thought impossible to have bin proved ; but that which you now say, that Ireland should have bin peopled with the Gaules, seemeth much more strange, for all the Chronicles doe say, that the west and

south was possessed and inhabited of Spaniards : [6] and Cornelius Tacitus doth also strongly affirme the same, all which you must overthrow and falsifie, or else renounce your opinion.

Iren. Neither so, nor so ; for the Irish Chronicles (as I shewed you) being made by unlearned men, and writing things according to the appearance of the truth which they conceived, doe erre in the circumstances, not in the matter. For all that came out of Spaine (they being no diligent searchers into the differences of the nations) supposed to be Spaniards, and so called them ; but the ground-work thereof is neverthelesse true and certain, however they through ignorance disguise the same, or through vanity, whilst they would not seem to be ignorant, doe thereupon build and enlarge many forged histories of their owne antiquity, which they deliver to fooles, and make them believe for true ; as for example, That first of one Gathelus the sonne of Cecrops or Argos, who having married the King of Egypt his daughter, thence sailed with her into Spaine, and there inhabited : Then that of Nemedus and his sonnes, who comming out of Scythia, peopled Ireland, and inhabited it with his sonnes 250 yeares, until he was overcome of the Giants dwelling then in Ireland, and at the last quite banished and rooted out, after whom 200 yeares, the sonnes of one Dela, being Scythians, arrived there againe, and possessed the whole land, of which the youngest called [7] Slanius, in the end made himselfe Monarch. Lastly, of the 4 sonnes of Milesius King of Spaine, which conquered the land from the Scythians, and inhabited it with Spaniards, and called it of the name of the youngest Hiberus, Hibernia : all which are in truth fables, and very Milesian lyes, as the later proverbe is : for never was there such a King of Spaine, called Milesius, nor any such colonie seated with his sonnes, as they faine, that can ever be proved ; but yet under these tales you may in a manner see the truth lurke. For Scythians here inhabiting, they name and put Spaniards, whereby appeareth that both these nations here inhabited, but whether very Spaniards, as the Irish greatly affect, is no wayes to be proved.

Eudox. Whence commeth it then that the Irish doe so greatly covet to fetch themselves from the Spaniards, since the old Gaules are a more auncient and much more honorable nation?

Iren. Even of a very desire of new fanglenes and vanity, for they derive themselves from the Spaniards, as seeing them to be a very honorable people, and neere bordering unto them : but all that is most vaine ; for from the Spaniards that now are, or that people that now inhabite Spaine, they no wayes can prove themselves to descend ; neither should it be greatly glorious unto them ; for the Spaniard that now is, is come from as rude and savage nations as they, there being, as there may be gathered by course of ages, and view of their owne history, (though they therein labour much to enoble themselves) scarce any drop of the old Spanish blood left in them ; for all Spaine was first conquered by the Romans, and filled with colonies from them, which were still increased, and the native Spaniard still cut off. Afterwards the Carthaginians in all the long Punick Wanes (having spoiled all Spaine, and in the end subdued it wholly unto themselves) did, as it is likely, root out all that were affected to the Romans. And lastly the Romans having againe recovered that countrey, and beate out Hannibal, did doubtlesse cut off all that favored the Carthaginians, so that betwixt them both, to and fro, there was scarce a native Spaniard left, but all inhabited of Romans. All which tempests of troubles being over-blowne, there long after arose a new storme, more dreadful then all the former, which over-ran all Spaine, and made an infinite confusion of all things ; that was, the comming downe of the Gothes, the Hunnes, and the Vandals : And lastly all the nations of Scythia, which, like a mountaine flood, did over-flow all Spaine, and quite drowned and washt away whatsoever reliques there was left of the land-bred people, yea, and of all the Romans too. The which Northern Nations finding the nature of the soyle, and the vehement heat thereof farre differing from their constitutions, tooke no felicity in that countrey, but from thence passed over, and did spread themselves into all countreyes of Christendome, of all which there is none but hath some mixture or sprinckling, if not

throughly peopling of them. And yet after all these the Moores and the Barbarians, breaking over out of Africa, did finally possesse all Spaine, or the most part thereof, and did tread, under their heathenish feete, whatever little they found yet there standing. The which, though after they were beaten out by Ferdinando of Arragon and Elizabeth his wife, yet they were not so cleansed, but that through the marriages which they had made, and mixture with the people of the land, during their long continuance there, they had left no pure drop of Spanish blood, no more than of Roman or of Scythian. So that of all nations under heaven (I suppose) the Spaniard is the most mingled, and most uncertaine ; wherefore most foolishly doe the Irish thinke to enoble themselves by wresting their auncientry from the Spaniard, who is unable to derive himselfe from any in certaine.

Eudox. You speake very sharpely Iren. in dispraise of the Spaniard, whom some others boast to be the onely brave nation under the skie.

Iren. So surely he is a very brave man, neither is that any thing which I speake to his derogation ; for in that I said he is a mingled people, it is no dispraise, for I thinke there is no nation now in Christendome, nor much further, but is mingled, and compounded with others : for it was a singular providence of God, and a most admirable purpose of his wisdom, to draw those Northerne Heathen Nations downe into those Christian parts, where they might receive Christianity, and to mingle nations so remote miraculously, to make as it were one blood and kindred of all people, and each to have knowledge of him.

Eudox. Neither have you sure any more dishonoured the Irish, for you have brought them from very great and ancient nations, as any were in the world, how ever fondly they affect the Spanish. For both Scythians and Gaules were two as mighty nations as ever the world brought forth. But is there any token, denomination or monument of the Gaules yet remaining in Ireland, as there is of the Scythians ?

Iren. Yea surely very many words of the Gaules remaining, and yet dayly used in common speech.

Eudox. What was the Gaulish speech, is there any part of it still used among any nation ?

Iren. The Gaulish speech is the very British, the which was very generally used here in all Brittain, before the comming of the Saxons : and yet is retained of the Welchmen, Cornishmen, and the Brittaines of France, though time working the alteration of all things, and the trading and interdeale with other nations round about, have changed and greatly altered the dialect thereof ; but yet the originall words appeare to be the same, as who hath list to read in Camden and Buchanan, may see at large. Besides, there be many places, as havens, hills, townes, and castles, which yet beare the names from the Gaules, of the which Buchanan rehearseth above 500 in Scotland, and I can (I thinke) recount neere as many in Ireland which retaine the old denomination of the Gaules, as the Menapii, Cauci, Venti, and others ; by all which and many other reasonable probabilities (which this short course will not suffer to be laid forth) it appeareth that the chiefe inhabitants in Ireland were Gaules, comming thither first out of Spaine, and after from besides Tanais, where the Gothes, the Hunnes, and the Getes sate downe ; they also being (as it is said of some) ancient Gaules ; and lastly passing out of Gallia it selfe, from all the sea-coast of Belgia and Celtica, into al the southerne coasts of Ireland, which they possessed and inhabited, whereupon it is at this day, amongst the Irish a common use, to call any stranger inhabitant there amongst them, Gald, that is, descended from the Gaules.

Eudox. This is very likely, for even so did those Gaules anciently possesse all the southerne coasts of our Brittain, which yet retaine their old names, as the Belgge in

Somerset-shire, Wilshire, and part of Hamshire, Attrebatii in Berkeahire, Regni in Sussex and Surry, and many others. Now thus farre then, I understand your opinion, that the Scythians planted in the North part of Ireland ; the Spaniards (for so we call them, what ever they were that came from Spaine) in the West ; the Gaules in the South : so that there now remaineth the East parts towards England, which I would be glad to understand from whence you doe think them to be peopled.

Iren. Many I thinke of the Brittaines themselves, of which though there be little footing now remaining, by reason that the Saxons afterwards, and lastly the English, driving out the inhabitants thereof, did possesse and people it themselves. Yet amongst the Tooles, the Birns, or Brins, the Cavenaghes, and other nations in Leinster, there is some memory of the Britans remayning. As the Tooles are called of the old British word Tol, that is, a Hill Countrey, the Brins of the British word Brin, that is, Woods, and the Cavenaghes of the word Caune, that is, strong ; so that in these three people the very denomination of the old Britons doe still remaine. Besides, when any flieth under the succour and protection of any against an enemie, he cryeth unto him, Comericke, that is in the Brittainish Helpe, for the Brittainie is called in their owne language, Comeroy. Furthermore to prove the same, [8] Ireland is by Diodorus Siculus, and by Strabo, called Britannia, and a part of Great Brittainie. Finally it appeareth by good record yet extant, that [9] King Arthur, and before him Gurgunt, had all that iland under their alleagiance and subjection ; hereunto I could add many probabilities of the names of places, persons, and speeches, as I did in the former, but they should be too long for this, and I reserve them for another. And thus you have had my opinion, how all that realme of Ireland was first peopled, and by what nations. After all which the Saxons succeeding, subdued it wholly to themselves. For first Egfrid, King of Northumberland, did utterly waste and subdue it, as appeareth out of Beda's complaint against him ; and after him, King Edgar brought it under his obedience, as appeareth by an auncient Record, in which it is found written, that he subdued all the islands of the North, even unto Norway, and brought them into his subjection.

Eudox. [10] This ripping of auncestors, is very pleasing unto me, and indeede favoureth of good conceipt, and some reading withall. I see hereby how profitable travaile, and experience of forraigne nations, is to him that will apply them to good purpose. Neither indeede would I have thought, that any such antiquities could have bene avouched for the Irish, that maketh me the more to long to see some other of your observations, which you have gathered out of that country, and have earst half promised to put forth : and sure in this mingling of nations appeareth (as you earst well noted) a wonderfull providence and purpose of Almighty God, that stirred up the people in the furthest parts of the world, to seeke out their regions so remote from them, and by that meanes both to restore their decayed habitations, and to make himselfe knowne to the Heathen. But was there I pray you no more generall employing of that iland, then first by the Scythians, which you say were the Scottes, and afterwards by the Spaniards, besides the Gaules, Brittaines, and Saxons ?

Iren. Yes, there was another, and that last and greatest, which was by the English, when the Earle Strangbowe, having conquered that land, delivered up the same into the hands of Henry the Second, then King, who sent over thither great store of gentlemen, and other warlike people, [11] amongst whom he distributed the land, and setled such a strong colonie therein, as never since could with all the subtile practices of the Irish be rooted out, but abide still

Eudox. What is this that you say, of so many as remane English of them. ? Why ? are not they that were once English, English still ?

Iren. No, for some of them are degenerated and growne almost mere Irish, yea, and more malitious to the English then the Irish themselves.

Eudox. What heere I ? And is it possible that an Englishman, brought up in such sweet civility as England affords, should find such likeing in that barbarous rudenes, that he should forget his owne nature, and forgoe his owne nation ! how may this bee, or what (I pray you) may be the cause thereof ?

Iren. Surely, nothing but the first evill ordinance and institution of that Common-wealth. But thereof here is no fit place to speake, least by the occasion thereof, offering matter of a long discourse, we might be drawne from this, that we had in hand, namely, the handling of abuses in the customes of Ireland.

[1] *so as if it were in the handling of some man of sound judgement &c]* Since Spenser wrote this View of Ireland, the Antiquities of the Country have been explored and elucidated, by men “ of sound judgement and plentiful reading,” with so much patience and precision, as to afford the curious “ most pleasant and profitable” information indeed. When I mention the extremely valuabable and important researches of the Royal Irish Academy ; the labours of an Usher, a Ware, a Leland, a Walker, a Vallancey, a Ledwich, a Beaufort, an O’Halloran, an Ouseley, an Archdall ; (to which might be added the ingenious disquisitions of many others ;) I point out to the reader the true sources of elegant gratification in regard to the knowledge of Irish history, and topography, customs, and manners, TODD.

[2] *Scythians* This discourse, from the word Scythians, unto the words in p. 59. “ of whom I earst spoke,” is directed by Sir J. Ware wholly to be crossed out, as being then agreeable to the best MS. copy; which passage is also omitted in the Manuscript of this View belonging to the Marquis of Stafford ; in which likewise is added after “ to bee Scythians” the word *which*, thus connecting the words “ at such time as &c.” in p. 59. TODD.

Scythians. Touching the Scythians * or Scotts arrivall in Ireland, see Nennius an ancient British author (who lived in the yeare of Christ 858.) where among other things we have the time of their arrivall. Brittonnes (saith he) venerunt in 3. retate mundi in Britanniam, Scythe autem in 4. obtinuerunt Hibemiam. SIR JAMES WARE.

* *A regione quadam quæ dicitur Scythia : dicitur Scita, Sciticus, Scoticus, Scotus, Scotia. Tho. Walsingham, in Hypodigmate Neustriae, ad an. 1185.*

[3] *Remembrances of Bardes,* Of the ancient Bards or Poets, Lucan makes this mention in the first booke of his Pharsalia.

“ Vos quoque qui fortes anima, belloque preemptas
Laudibus in longum vates dimittis ajvum,
Plurima securi fudistis carmina Bardi.”

The word signified among the Gaules a singer, as it is noted by Mr. Camden, and Mr. Selden, out of Festus Pompeius, and it had the same signification among the British. Sir John Price in the description of Wales, expounds it to bee one that had knowledge of things to come, and so (saith he) it signifieth at this day, taking his ground (amissee) out of Lucan’s verses. Doctor Powell, in his notes upon Caradoc of Lhancarvan, saith, that in Wales they preserved gentlemens armes and pedigrees. At this time in Ireland the Bard, by common acceptation, is counted a rayling rimer, and distinguished from the poet.

SIR JAMES WARE.

[4] *an Irish Scot or Pict by nation.* Bede tells us that the Picts were a colony of Scythians, who first comming into Ireland, and being denyed residence there by the Scots, were perswaded by them to inhabit the North parts of Britaine. But Mr. Camden, out of Dio, Herodian, Tacitus, &c. and upon consideration of the customes, name and language of the Picts, conceives not improbably, that they were naturall Britons, although distinguished by name, SIR JAMES WARE.

[5] *Those Bardes indeed, Caesar writeth* Concerning them I finde no mention in Caesar’s Commentaries, but much touching the Druides, which were the priests and philosophers, (or Magi as * Pliny calls them) of the Gaules and British. “ Illi rebus divinis intersunt,

(+ saith he) sacrificia publica ac privata procurant, religiones interpretantur. Ad hos magnus adolescentium numerus disciplinae caussa concurrir, magnoque ii sunt apud eos honore, &c.” SIR JAMES WARE.

* *Hist not lib.* 16. cap. 44. + *De bello Gallic, lib.* 2.

- [6] *and Cornelius Tacitus doth also strongly affirme the same* Cornelius Tacitus in the life of Iulius Agricola saith thus. “ Silurum colorati vultus, & torti plerumque crines, & positus contra Hispaniam, Iberos veteres trajecisse, easque sedes occupasse fidem faciunt.” This he speaketh touching the Silures which inhabited that part of South-Wales, which now we call Herefordshire, Radnorshire, Brecknockshire, Monmouthshire, and Glamorganshire. And although the like reason may be given for that part of Ireland which lyeth next unto Spaine, yet in Tacitus we find no such inference. SIR JAMES WARE.
- [7] *Slanius, in the end made himselve Monarch* The Irish stories have a continued succession of the Kings of Ireland from this Slanius, untill the conquest by King Henry the second, but very uncertaine, especially untill the planting of religion by S. Patrick, at which time Lægarius, or Lagirius was monarch, SIR JAMES WARE
- [8] *Ireland is by Diodorus Sieulus and by Strabo, called Britannia* Iris is by Diodorus called a part of Brittain : but Ireland by neither of them Britannia. SIR JAMES WARE.
- [9] *King Arthur, and before him Gurgunt* Concerning King Arthur’s conquest of Ireland, see Geffry of Monmuth, and Matthew of Westminster, at the yeare 525, where he is said to have landed in Ireland with a great army, and in a battle to have taken King Gilla-Mury prisoner, and forced the other princes to subjection. In our Annals it appeares that Moriartach (the sonne of Ercaë) was at that time King of Ireland, ofwhich name some reliques seeme to be in Gilla-Mury, Gilla being but an addition used with many names, as Gilla-Patrick, &c. But in the country writers (which I have seene) I find not the least touch of this conquest. SIR JAMES WARE.
- [10] *This ripping of auncestors* This discovery of ancestors &c. Ripping is metaphorically used. To *rip*, is to break open stitched things. TODD.
- [11] *amongst whom he distributed the land* King Henry the 2. gave to (a) Richard Strongbow Earle of Striguil or Penbroke, all Leinster, excepting the city of Dublin, and the cantreds adjoining with the maritime townes and castles. Unto (b) Robert Fitz Stephen, and Miles de Cogan he granted the kingdome of Corke, excepting the city of Corke, and the Ostmans cantred. And unto (c) Philip de Bruse the kingdome of Limericke. But in a confirmation of King John to William de Bruse (or Braos) nephew to this Philip, wee finde that hee gave to him onely (d) honorem de Limerick, retentis in dominico nostro (as the words of the charter are) civitate de Limerick & donationibus episcopatum & abbatiarum, & retentisin manu nostra cantredo Ostmannorum & S. insula.
- (a) *Gir. Camb. Hib. expugn. lib.* 1. cap. 28.
- (b) *Vid. Rog. de Hoveden, pag.* 567. edit. *Franc. Camd. Brit.* p. 379.
- (c) *Rog. de Hoveden, ibid.*
- (d) *Chart, an.* 2. *Io. in arce Lond.*

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