

Ogygia or Ireland

O G Y G I A

Or, A

Chronological Account

Of

Irish Events

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PART I

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The island of Ogygia, or Ireland, its first inhabitants

WHETHER islands from the creation of the world have been situated in the sea, or whether they have been afterwards separated from continents, by the intervention of inundations, is a subject of debate. It has been discovered, that some islands have been formed according to the latter opinion, as Caergreic (or Guidi, the city of Bede, called by the Latins, Victoria) in Scotland, and the Isle of Wight in England ; these two are called Guith by the Britons ; which, as Nennius asserts, imports a divorce or separation. The antients inform us, that Eubœa, now Negropont, opposite Achaia, was formerly joined to the continent of Greece, but being disunited by an earthquake, became an island. It is reported, that Aristotle threw him-self into this Eubœan streight, because he could not discover the rapid and various flux and reflux of the sea in the Euripus, where it ebbs and flows four, or, according to others, seven times a day. Relative to other islands, which have been violently disjoined from continents, the poets have written in the following manner :

*Leucado continuam veteres habuere coloni,
Nunc freta circumeuut ; Zancle quoque juncta fuisse
Dicitur Italiae ; donec confinia pontus
Abstulit, & media tellurem reppulit una* [1].

Ovid's Met. B. 15.

———*Trinacria quondam
Italiae pars una fuit, sed pontus & asius
Victor & absciffos Interluit æquore montes* [2] .

Claudian. I. Proserpine.

Nor is it less a matter of enquiry, by what means animals obnoxious to mankind have arrived in all islands ; and how birds of every sort have discovered the way of flying thither. The origin of the first inhabitants is as uncertain as it is antient ; nor can it be diffidently corroborated by the dictates of reason : however, the reports received concerning such matters

ought not to be reprobated. The credit of the sacred writings remain done unshaken and uncontested ; notwithstanding we should not divest antiquity of every pretension to some degree of authority ; nor should we oppose her assertions to vain and groundless conjectures, unless better and more authentic arguments can be adduced.

Wherefore, according to the most antient documents handed down to us from our ancestors, Ireland was not only an island before the deluge, but was before and shortly after inhabited. Divines and philosophers have been decidedly of opinion, that islands have been, from the beginning of the world, formed in the Ocean, to exhibit the various ornaments of the globe. Some of the isles were those which Moses allures us were divided among the posterity of Japhet, in their countries, a little after the flood [3]. Should we credit the letter of Alexander the Great to Aristotle, (recorded by a person of doubted authority, by the name of Joseph Ben Gorion, an Hebrew) Kenan, the great grandson of Protoplastus, was interred in some maritime island to the east of India long before the deluge, and the memory of his sepulchre (under the title of King of the World) engraved on stone tablets, remained to the time of Alexander. Berosus, Priest of the shrine of Belus, has collected from the Chaldæan monuments, 2000 years since, that the Chaldæan empire flourished long before the flood, which happened in the reign of Xisithur, the tenth king of Chaldæa ; and that the transactions antecedent to the deluge were committed to writing ; and, according to orders, were deposited under ground at Heliopolis, or at Bethsemesh ; and afterwards, being dug up, were preserved at Babylon for the inspection of posterity. Famed authors have followed Berosus, viz. Abydenus, Apollodorus, Alexander Polyhistor, and others ; who, in confirmation of the above historical facts, have been quoted by Josephus, the Jewish historian, and Eusebius. In like manner the Egyptians, not to seem inferior to the Chaldæans in point of antiquity, have fabricated a catalogue of kings prior to the deluge. Hence we may plainly see, that the origin of nations, since the restoration of mankind, is no more than a confused chaos of fables, blended together, if we put them in competition with the undoubted authority and touch-stone of the sacred writings. But much veneration is due to antiquity ; all whose productions are most strictly attended to by the curious ; and very often truths, when diverted of their poetical colouring and dress, are discovered in *her* writings, as fire in cinders. Lactantius properly says, “ these things, that poets write, are founded in truth ; but are so chequered and fraught with poetical imagery, that the truth is disguised ; nevertheless it does not derogate from public conviction.” Wherefore we may be very well assured, that we can receive no certain or substantial accounts of matters, transacted before the flood, except from the *Bible*. However, I did not think proper to pass by unnoticed, those things that are said of Cæsarea, and others, who inhabited this kingdom about that period, both by domestic historians and poets, and afterwards from them by foreign writers. Nor can we contradict received opinions of matters that happened since the flood, until more circumstantial and authentic instances can be quoted. But I totally reject and disbelieve all these monstrous and fabulous accounts that have been penned by poets—such as that Fintan, the son of Bocrat, one of Cæsarea’s triumvirs, with three others (being only *four*, in so many quarters of the globe) was resuscitated, after the deluge, and lived to the time of St. *Patrick*, and also to the seventh year of *Diermod*, the first, king of Ireland [4] ; and that Tuan (Giraldus Cambrensis, Hanmer, and Ware, call him Ruan) the nephew of Partholan, by his brother Starn, was alone preserved from the general fate of mankind, and metamorphosed into various kinds of animals for many ages ; and that at last, from being a salmon, he became the son of Carill [5] king of Ulster, and afterwards survived Fintan.

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

Pythagoras talking thus :

*Morte carent animæ semperque priore relictâ
Sede, novis domibus vivunt, habitantque receptæ
Ipse ego (nam memini) Trojani tempore belli
Panthoides Euphorbus eram ; cui pectore quondam
Hæsit in adverso gravis hasta minoris Astridæ ;
Cognovi clypeum, lævæ gestamina nostræ
Nuper Abanteis templo Junonis in Argis,
Omnia mutantur ; nihil interit, errat, & illine,
Hunc venit, hinc illus, & quoslibet occupat artus
Spiritus eque feris humana in corpora transit,
Inque feras, nosier, &c. [6]*

Met. L. 15.

St. Austin writes, that Plato most implicitly believed, that the souls of men, after their departure from this life, passed into, and animated the bodies of animals [7] ; Cæsar and Diodorus Siculus affirm this to be a Druidical notion ; and St. Francis Xavier [8] says, that the Bonzii of the Japanese (for by this name they call the priest of their worship) are impressed even now with such ideas ; so that it is admirable how this fanatical notion had been adopted and believed from east to west !

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

The Latins have termed such people, Aborigines, or natives, because their origin cannot be traced any higher ; and the Greeks call them Gigantes, or Giants [9], that is, born of the earth, because they came from no other country ; but like trees and herbs, were first produced from the earth by vegetation ; of whom Virgil,

*Hæc Nemora indigenæ Fauni, Nymphæque tenebant
Gensque virum truncis & duro robore nata. [10]*

Æn. Lib. 8.

And Juvenal,

—————*Qui rupto robore
Compositique luto nullos habuere parentes. [11]*

Sat. 6.

Temporarius [12], speaking in a moral sense, says, that Giants were so called, from being sprung from the earth ; because in their composition, which was entirely terrestrial, there was nothing celestial ; nor indeed does the name import any extraordinary stature of body ; for Nephelim, which Moses uses, is not derived from Naphal, which signifies to fall down : they

fell from heaven to the earth ; that is, being mind and spirit, they were incorporated with earth and blood. We read no where, that men were taller before the deluge, than they are at present ; there have been men in all ages of a monstrous and gigantic size, but very few. The long and happy life which the Patriarchs, and men who lived in the infancy of the world, were blessed with, added nothing to their stature. The Raven, as is obvious, by many years surpasseth a man in length of life ; nor does it necessarily follow, that he mould have as large a body ; from whence we may infer, that giants, in scripture, mould not be understood as men of an uncommon magnitude ; but are taken as tyrants, and the first inhabitants, or natives : so much for the etymology of the word.

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

Fifthly, the Milesians from Spain, succeeded them, a Scotie colony, of Scythian origin, who governed and possessed this nation longer than any ether invaders.

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

But, if I may be allowed here to disagree and controvert, in some measure, the received and prevailing opinion concerning the population of this country, many concurring circumstances induce me to coincide with Camden, that the first inhabitants came hither from the adjacent kingdoms. Indeed, I do not believe that the world was peopled at one and the same time, as he would wish to insinuate ; it is more natural to suppose, that those parts which are nearest to the east, were first inhabited, and so on ; in Europe, that Greece was cultivated before Italy, Italy before Gaul, and Gaul prior to Britain. Divine Providence has so diversified the scene, in disposing and arranging islands through the wide extended main, that one may discern, at a distance, one island, when standing on the opposite part of another ; wherefore we may reasonably conclude, that there have been colonies planted in them by degrees from the neighbouring, rather than from the remote nations.

They embellish and ornament the voyage of Nemeth from Scythia, by making him sail through the straits of a sea, which, rising from the Northern ocean, empties itself into the Caspian sea ; and from the Caspian sea, through the intermediate bays, to the Euxine sea ; and to where Europe is divided from Africa ; from thence passing the Riphæan mountains on the right, and coasting along the European side, he at length lands in Ireland. There are two most palpable mistakes of a very antient date in this account ; the first is, concerning the fictitious

strait of the Scythian sea, disemboguing itself into the Caspian, which has been supported and confirmed by writers of the first class, viz. by Strabo, Pomponius, Mela, Pliny, and Solinus ; but (without referring to the Asiatic expeditions of Alexander and Pompey, which are in themselves of sufficient authority to rectify this error) Aristotle, Herodotus, Ptolomy, Diodorus, and all the modern Geographers inform us that this is a most egregious blunder. We can assure you, by experience, that the Caspian sea is the most celebrated lake in the world, abounding with excellent water, being, from its extent, called a sea, like the Dead sea in Palestine, and is surrounded on every side with land. The second error is, the communication between the Euxine and Caspian sea. Orpheus, Dionysius, and Rufus were of this opinion, imagining the river Tariais took its rise at the Riphæan mountains, and discharged itself into the Caspian sea ; and from, thence flowed without any interruption into the Palus Mæotis, having a communication with the Pontic sea, by the Cimerian Bosphorus [13]. It is evident there was no river or intercourse by water between the two seas until the last century, as all the Geographers have authenticated by charts and experiments. Not long since the Cham of Tartary, to oblige and conciliate the affections of the Turks, endeavoured to procure a passage for them into the Caspian sea and Muscovy, by making a canal, forty miles in length, from the Don to the Volga (the largest river, by much, in Europe, discharging itself into the Caspian sea by more than seventy mouths) but he was under the necessity of discontinuing the work; when some time after, Sachorbeierus Lamuth (from whom the Canal was called) with an army completed it. The Riphæan mountains, about which there is a multitude of fabulous accounts, are situated in the extreme parts of Scythia, or Muscovy, extending from the bay of the Alb, to the mouth of the Oby, bounding it from the frozen ocean, and encompassing Muscovy to the north, to which there is no possibility of sailing from the Euxine sea. A passage to the ocean, from these hills, is very dangerous and long, as you may see by looking over the map of the Mediterranean sea, and by investigating the various voyages of Jason, Ulysses, the Phœnicians and Romans, in the Mediterranean. It requires, most undoubtedly, many months sailing to it, unless there be a very favourable wind ; nor was there ever any other passage discovered from the Euxine sea to the Ocean, but by the Straits of Gibraltar, and you must sail through many seas ; as for instance, through the Thracian Bosphorus, the Hellespont, Ægæan, Cretan, Sicilian, Libian, African, and Mauritanian seas, &c. But, it is enough to strike a man dumb with amazement, to pursue the almost inextricable mazes of the wandering Nemeth's course ; who, sailing through the Mediterranean, Atlantic, and Hyperborean seas, and through all the navigable parts of Europe, and leaving behind him the most pleasant and temperate climates, committed himself to the inclemency of the most piercing, rigorous, and intense cold of the frozen north !—But, indeed, his undertakings were crowned with more success than were those of the Romans, or even those of the English or Dutch ; who, for the advantages of commerce, fitted out a fleet, and undertook to discover a navigable passage to China long since, but unfortunately failed in the attempt.

It is allowed on all hands, that the Gomeri, who inhabited Germany, Gaul, and the remotest countries of Europe, (and were afterwards called Cimbri and Cimmerici) are indebted for their name and origin to Gomer, the grandson of Noah, by Japhet.

The name appears to correspond exactly with the explanation of Finiens, viz. “ that the Gauls were called, as in Josephus and Zonarus, Gomari, Gomeræi, and Gomeritæ, from the above mentioned Gomer, and that the Britons were the offspring of them.” Camden thinks, with very good reason, “ that the name sufficiently proves the latter to be descended from the former ;” for they call themselves Kumero, Cymro, and Kumeri ; they call a British woman Kumæraes, and the British language Kumeraeg [14] ; which is the reason the Latins have adopted the words Cambri and Cambria. I have read in a great many of our antient historians,

that Partholan and Nemeth, with their posterity, derive their genealogy from Riphath Scot, to whom they and the Milesians mutually claim an alliance ; nor do they prove by any other reason the affinity of the Scotie language, than that the Danans conversed with Ith, who was the first adventurer of Scotch race that arrived in Ireland ; asserting Riphath Scot to be the common ancestor of both. In this sense, Ferfessa Mac Firis, in his *Irish Grammar* [15], assures us, that Fenius Faraidh, of the Scotch line, was descended from Bath, the son of Riphath, who was the son of Gomer, who was the son of Japhet, who was the son of Noah. And Philip O'Sullivan [16] has extracted the following account from another antiquarian : “ Partholan lived in Ireland, about this year three hundred after the flood ; whose posterity were named Scots or Scythians, because he himself derived his descent from the Scythian Riphæus, the son of Magog, the grandson of Japhet, who was the great grandson of Noah. But it has been un-animously agreed upon by all writers, that Fenius was the grandson of Magog, by his son Bath; and Magog was the father of the Scythians ; and the Scythians or Scots who sailed from Spain to Ireland, owe their origin to this Phenius ; and you will not by any means find Riphath Scot, or the Scythian Riphæus, inserted in the genealogical account of their ancestors, tho' you should trace it up to Japhet ; nor did any Scythian or Scotch colony possess this island before them ; of whom the old British author, Nennius thus says, by the information he received from the most impartial and judicious of the Scots themselves : “ That the Scythians were masters of Ireland in the fourth age of the world.” Nor was this Riphæus the son of Magog, or the posterity of Partholan, or any other adventurers, in possession of this country before the Scots themselves, called Scots, or which is the same, Scythians. Wherefore O'Duvagan [17] most satisfactorily and learnedly proves, that the Nemethians and the Milesians meet each other in their common parent, Japhet. Therefore, as the Milesian captains of the Scotch colony are originally derived, by the general consent of all our historians, from Magog, the son of Japhet ; it follows, that Riphath, the son of Gomer, was the progenitor of those who inhabited Ireland before the arrival of the Scots ; and that those were of the Gomeræan line, who first settled in Gaul, Germany, and Britain. Moses [18] certainly makes mention of the three sons of Gomer, Aschenaz, Riphath, and Togorma. The addition of the word *Scot* to Riphath, and the affinity of the language, was subjoined, I suppose, for this reason, to confirm and corroborate the fictitious proximity of blood that was believed to have subsisted between those from Scythia, and the former inhabitants of this kingdom. For, on what account should the Scotie be peculiarly called Gadelic, if it was common to all ? But what completes this disquisition concerning their country and origin, and fully refutes the correspondence of the Scotie language, is, that I am informed by the writings of the antiquarians, that a different language was particularly adapted to, and formed for, each people respectively [19] : for the Fir-bolg are said to have spoken the British and the Danans, the German tongue.

It is obvious that mankind, sprung from the same parents, could not have populated the countries which are most distant and remote from the east, but by degrees and in course of time ; and as men at first had but one language, and the same words to convey their ideas one to another, after the division of languages, according to their various families, they were distinguished from each other by the difference and diversity of their tongue [20]. Cæsar, (well informed by the opportunities he had of making himself acquainted with the manners and customs of the Gauls) writes [21], that in Gaul the people were divided into three scepts or tribes, and that each spoke a language peculiar to itself ; so that it is absurd to think, that a Scot, who was an adventurer from Spain, should find his mother-tongue to agree, and be similar to the language used by the inhabitants of this clime, as it is universally recorded, that they were of a different family from Fenius, from whom the Scots deduce their existence and language. But, after recurring to those dark and unenlightened ages, and to the condensed clouds of ignorance and fable which had guided the writers of those times, we can give the

following account, omitting a variety and multiplicity of long and tedious voyages and expeditions from Scythia, Greece, and Thrace.

1. That the first four colonies emigrated to Ireland from Great Britain.
2. Partholan and Nemeth, the offspring of Gomer, thro' Riphath, came over from the North of Britain.
3. The Fir-bolg sailed hither from the south.
4. This and the former colony spoke different languages from each other.
5. After the posterity of Nemeth emigrated from Ireland, the Danans, who were of them, having travelled through Scandia, i.e. the north of Germany, and from thence into the north of Britain, where they resided some time, until arriving in the north of Ireland, vanquished and subdued the Fir-bolg.
6. When the Danans were defeated by the valour of the Scots, the Fir-bolg a second time were reinstated in their lands, and flourished under their conquerors, having enjoyed the sovereignty of Connaught for a series of ages, to the reign of Cormac, king of Ireland.
7. The Fomorians (whether they were the aborigines of Ireland or not, they were certainly very famous for their attacks on the different invaders) were not descended from Phut, the son of Cham ; and their being said to be descended from him, seems to have originated from their hatred to, and forwardness in repelling the invasions of all foreign intruders ;) nor did they settle in this kingdom, by frequent incursions and emigrations from the African and Lybian coasts from the time of Partholan, to the reign of Sirna the Longaged [22], of the Scottish line; but from those countries from whence the Danes made their descents into Ireland, since the commencement and introduction of christianity.
8. The Fomorians and Danans, before they subdued Ireland, traded and maintained an intercourse with each other, as the distance between them was but small.

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

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

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

That those adventurers whom our writers call Fomorians, have arrived hither in multitudes from that country, whence the Danes, Swedes and Norwegians came, is a circumstance that may be collected from this account, that the father-in-law of Tuathal [23] is said, in the geneology of the kings of Ireland, to have been king of the Fomorians of Finland. But Finland is a maritime country of Sweden ; and appears to have preserved the memory of the before mentioned city of Finnia, by taking its name. Breas the first king of the Danans, being of the Fomorian race, by his father, and Danan, by his mother, and Lugad, the third king of the Danans, who was a Danan by his father, and a grandson of the king of the Fomorians by his daughter, put it beyond a possibility of doubt, that a mutual commerce and intermarriage subsisted between the Fomorians and Danans. Nor should we be surprised to hear that the Fomorians came from Africa, when, in latter ages, at the time the Saxons ruled Britain with sovereign sway, we read in the British annals, that Gurmundus arrived in Ireland, from Africa, and from thence went into Britain, being encouraged, and sent for by the Saxons, though he seems not to have been an African, but, as Giraldus Cambrensis [24] thinks, with more probability, a Norwegian.

G. Cœman, an early antiquarian (whom Colgan [25] ranks among the first class of Irish historians) would insinuate by the titles of his fifth and sixth books, that the Fir-bolg were not the descendants of Nemeth, contrary to all the accounts we have received : besides, that they spoke a different language (as has been already said) thus you may see the words copied by Colgan [26]. The fifth book contains from the landing of Slangy, Roderic and his associates (the Fir-bolg) to the return of the sons of Nemeth. The sixth book concerns the return of Breas (the first king of the Danans,) and the rest of the posterity of Nemeth, into Ireland : where (in this dissertation) he distinguishes the Danans, by the name of the posterity of Nemeth, from the Fir-bolg, and hints, their return into Ireland, whence the descendants of Nemeth departed.

As we are informed in history, that the Danans, arrived in the north, of Ireland ; so we are told that the Fir-bolg landed in the south ; having put in at the harbours of Wexford, and Arklow, as being but a short passage from the south of Britain. They were divided into three parties (as the Anglo-Saxons, when contending for the sovereignty of Britain, went under the description of Angli, Saxons, and Jutæ.) The first was called Fir-bolg, (which was peculiarly adapted to them all ;) the second, Fir-domnan, and the third Fir-galian, which is the same as the Belgian men, or race ; the Domnann race, and the Galian. Nothing is more evident than, that Bolg is derived from the Belgæ of Britain ; who, emigrating from Belgium, or the lower parts of Germany, occupied all these places, in and about Somersetshire, Wiltshire, and the interior country of Hampshire : and I am assured, that the British language, which they spoke then, was pompously stiled the Belgaid [27] ; as if you should say, they spoke the Belgian tongue.

What can be more clearly inferred from Domnann, than, that they were most certainly, the Damnonii, who lived in Cornwall, and Devonshire, in the south of Britain, opposite to Ireland ? But Camden would correct Damnonii, in Ptolomy, making us read, instead of it, Danmonii, according to the authority of some copies, that he might be allowed to deduce it from Danmanith : but Devonshire retains its antient British name, to this day; which is called Devnan, by the people of Cornwall, in like manner as we pronounce Domnann, Dovnann.

The vowels, indeed, are very often used promiscuously and indifferently, according to the diversity of dialects ; as Domnami, Damnonii, Domnonii ; Partholan, Partholon ; Belgæ, Bolg, &c. How consonant and conformable to this word, is the versio of Asserius Menevensis, a native of the Isle of Mann who, flourishing in the reign of king Alfred [28], and speaking of Ceorle, or Charles, earl of this shire, Devnan, (which is now called Devon, in English Devonshire, and, by a contraction, Denshire,) who lived in the time of king Ethelwolf [29], the father of Alfred, calls him Earl of Donmania. Long before this, was given an account of the tyrannical whelp, Constantine, of Danmonia, in a book which Gildas published about the sacking of Britain, in the year 564 [30]. Our Colgan, in his lives of the Irish Saints, speaks thus of the same Constantine [31] . “ He was king of the western part of Britain, which is commonly called Cornwall ; by some Cornubia ; and by the antients, Donmonia ; so called from the Dornnonians, who possessed it.” There have been places in Ireland called from the same Domnonians, as, Inver Domnon [32], where they arrived first from Britain, afterwards Invermor, which is now a river of Arklow, in the county of Wicklow, and a harbour, to the south of Dublin.

But Arklow and Wicklow are most assuredly original Irish names, the former Ardclach, and the latter Buidhe-clach, and, by no means of foreign extraction ; as our Ware [33] would feign persuade us. St. Adamnan [34], in his life of St. Columba, says [35], “ he began to sail from that country, which, situated beyond the river Moda, is called Erros-domnonn, which tract of ground, contiguous to the same river, retains the appellation of Iros-domhonn, to this day ; which I change into Irros-damnonia, where formerly the Damnonians, as we are informed both by tradition and history, extended the boundaries of their empire from the bay of Galway, to the river Drobia. The Attrebatians lived adjacent to the Belgians, in Britain : the capital of their cities, was antiently called Gallena, from which the Gallian race is derived ; but the name has long since grown obsolete. However, for this reason, I shall mention them in future, by the name of Gallenians, using also the denominations of Belgians, and Damnonians. From those Gallenians, Leinster, the fifth province of Ireland, has been called Coigeadh Galian.

We must indeed declare, that those tribes and septs [36] which have been summed up by Ptolomy [37], are as foreign to us in found as the Savage nations of America ; such as the Auteri, Brigantes, the Luceni of Orosius [38], Cauci, Coriondi, Darnii, Eblani, Erdini, Gangani, Menapii, Nagnatae, Magnati, Rhobogdii, Velabri, Venicni, Vodii, Voluntii, and Uterni: and most of the names of places, as Ausona, or Ausoba, Daurona, Iernus, Isamnum, Laberus, Macolicum, Ovoca, &c. are equally unknown to us. The Erdini, indeed, were a people who inhabited Fermanagh, and both the Brefinies, near the river and Lake of Erne ; they were called by our writers, Ernai ; and are allowed to be the descendants of the Belgæ ; as were the Martinei, Gamanradii, Tadenii, Partrigii, and others; an account of whom shall be given in the proper place. The Brigantes, very probably may be said to be the offspring; of Breogan, one of the Scottish generals : certainly the words do not vary, or differ very much. He also gave rise to another race, besides the Milesians, which was propagated by his son Ith. Some names of places known to us, have been corrupted and depraved from their original names : in like manner, as the places themselves are decayed and desolated by the ravaging and consuming hand of time ; wherefore, I am really astonished, that men, otherwise most sagacious and well informed, should bestow the smallest attention on trifles of this sort ; and even, by their authority, give a sanction to them: after all, have acquired nothing more by their elaborate investigations than loss of time and labour ; thereby exposing their ignorance in our affairs, by reason of their absurd and inconsistent conjectures.

The name of the Auteri is supposed to be derived from Athenry ; that is Athnariogh, the ford of kings. What Irishman could refrain from laughter, hearing *Regia* [39] or *Rigiais* wrested from *Reglis* an ecclesiastical word of no great antiquity ; and the name of the *Darnii*, or as it were more to the purpose, of the *Darini* forced from *Derry*, more properly *Doire* ; which V. Bede rightly interprets *Roboretum* ; or grove of oaks. There are an hundred places in Ireland called Dunum, which imply no more with us than with the antient Gauls, Britons, and Saxons, a fortress erected on a rising ground, or eminence. A river in the west of Connaught, running from Loch Orbsen [40], was never known by the name of Ausoba, or Ausona, but by the name of Gaillimh, from which Galway, a celebrated town, the capital of Connaught, situated at the mouth of it, has taken its name. Buvindus, indeed, is the river Boyne, twenty miles from Dublin ; and Ravius is corruptly written for the river Samar, that runs from Loch Erne. Birgus, or Brigus, is rather incongruously derived from Bearva, the Irish name of the river Barrow. But Modonus, however situated by Ptolemy, Muadus, which Adamnan calls *Moda*, is a most antient river in Connaught ; nor was the river which is now called Slane ever known by the name of Modonus, or any other than the Slane, from the invasion of the Belgæ, many ages before the birth of Ptolemy. But why do I pursue such trifles, fraught with the greatest futility and absurdity ? Let this suffice for all, that it was the same families and tribes which exist now, that existed in the times of St. Patrick and the other Saints, and when Ptolemy lived, and many centuries before him. Of these clans separately, and of their particular and respective places, there have been various Latin compositions, without any exception, in our holy writers ; but not the smallest mention of those that have been celebrated by Ptolemy. Thus much for the first inhabitants.

- [1] Leucas, to the antient inhabitants, a continent was known ; at present it is by sea surrounded. Report declares, that Zancle to Italy was joined, till the sea the barriers burst, and the land repelled by intervening waves.
- [2] Sicily was formerly joined to Italy, but the sea and inundations its site have changed ; the victorious Nereus its confines has burst, and flows between the mountains, which, have been disunited by the Main.
- [3] Gen. c. x. v. 3.
- [4] Anno Dom. circiter 501.
- [5] Anno Dom. circiter 527.
- [6] From death souls are exempt : and when their former settlements released, received into new habitations they both live and reside. | (for I remember) during the time of the Trojan war, was Euphorbus the son of Pantheus, whose opposing breast formerly the ponderous spear of the younger son of Atreus had pierced, | lately the shield recognised, in the temple of Juno in the Abantean Argos, the guardian of my left breast.—All things mutable are, nothing perishable is, but our spirit wanders, from one body to another proceeds, from that to another is infused, and so every member pervades, and from the brute creation through human bodies is transfused, and thence to the brute return.
- [7] *Ce Civit Dei. lib. 10 c. 30. et Platonis eâ de re locos ibidem prosert. Lud. Vives, viz. in Timæo in extremo de re publica, et in Phædro.*
- [8] Turseilinus in his life, lib. 4. c. 13.
- [9] Sprung from the earth.
- [10] The native Fauns and Nymphs these groves possessed, and a race of men shrunk from trunks of trees and the sturdy oak.
- [11] Who sprung from the burst oak, and formed of clay, no other parents had.
- [12] Lib. I. p. 10.
- [13] A narrow Strait between Europe and Asia.
- [14] *Camd. Brit. p. 10.*

- [15] Uraicacht. p 4 Col. 2.
 [16] Against the manuscript of Cameranus, not published, p. 13.
 [17] In a poem on the genalogy of the Irish kings from Slangy to Brian, beginning thus :
Ata Sonn Seanchas Riogh Erionn.
 Here is the antiquity of Ireland's kings.

Where he has,

Ag Japhet comhroigeas Golamh.
Is Neimheadh na ttoradh ttrom.

In Japhet meet the two collaterals,
 Golam and Nemeth of the num'rous lines.

- [18] Gen. 10
 [19] The Book of Lecan. fol. 283.
 [20] Each person, according to his own language and family in his own nation.
 Gen. 10. 5. c. v.
 [21] Cæf. B. i. of the Gallic war.
 [22] Who began his reign Anno Dom. 254.
 [23] Topography of Ireland, c. 24.
 [24] Topography of Ireland, c. 24.
 [25] 29. Ja. p. 198.
 [26] Ibid. p. 199.
 [27] Book of Lecan, fol. 283.
 [28] King of England about the year 872.
 [29] About the year 837.
 [30] Ad. 1 1. Mar.
 [31] Ulster, in the beginning of his Eccles. Hist. of Britain, p. 538.
 [32] Seventh life of St. Patrick, part. i. c 44 in Colg. and Trius Thaumata, and in his Life of St. Cronan. Feb. 10.
 [33] Antiquities of Ireland, p. 176..
 [34] He flourished about the year 694.
 [35] B. i.c. 6.
 [36] In Ware's Antiquities of Ireland, c. 10. p. 49.
 [37] Who flourished about the year 141.
 [38] Who flourished about the year 415.
 [39] There is a river of this name in Leinster.
 [40] Improperly written Lech Curb.

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