

## THE FIFTH AGE

### **Annals of the Four Masters**

**594 BCE** This was the first year of Laeghaire Lorc, son of Ugaine Mor, in the sovereignty of Ireland.

**593 BCE** Laeghaire Lorc, son of Ugaine, after having been two years in the sovereignty of Ireland, was killed by Cobhthach Cael Breagh, at Carman (Wexford).

**592 BCE** This was the first year of Cobhthach Cael Breagh in the monarchy of Ireland.

**543 BCE** Cobhthach Cael Breagh, son of Ugaine, after having been fifty years in the sovereignty of Ireland, fell by Labhraidh Loingseach, i.e. Maen, son of Oilioll Aine, with thirty kings about him, at Dinn Righ, on the brink of the Bearbha.

**542 BCE** The first year of the reign of Labhraidh Loingseach in the sovereignty of Ireland.

**524 BCE** Labhraidh Loingseach, i. e. Maen, son of Oilioll Aine, son of Laeghaire Lorc, son of Ugaine Mor, after having been nineteen years in the sovereignty of Ireland, was slain by Melghe Molbthach, son of Cobhthach Cael Breagh.

**523 BCE** This was the first year of Melghe Molbthach, the Praiseworthy son of Cobhthach Cael Breagh, in the sovereignty of Ireland.

**507 BCE** Melghe Molbthach, son of Cobhthach Cael Breagh, after having been seventeen years in the sovereignty of Ireland, fell in the battle of Claire, by Modhcorb. When his grave was digging, Loch Melghe burst forth over the land in Cairbre, so that it was named from him.

**506 BCE** The first year of Modhcorb, son of Cobhthach Caemh, in the sovereignty of Ireland.

**500 BCE** Modhcorb, son of Cobhthach Caemh the Comely, after having been seven years in the sovereignty of Ireland, was slain by Aengus Ollamh.

**499 BCE** The first year of Aengus Ollamh, son of Labhraidh, in the sovereignty of Ireland.

**482 BCE** The eighteenth year of Aengus Ollamh, son of Oilioll, son of Labhraidh; and he was slain by Irereo, son of Melghe, at the end of that time.

**481 BCE** The first year of Irereo, son of Melghe Molbthach, in the sovereignty of Ireland.

**478 BCE** Irereo, son of Melghe, after having been seven years in the sovereignty of Ireland, was slain by Fearcorb, son of Modhcorb.

**477 BCE** The first year of Fearcorb, son of Modhcorb, in the sovereignty of Ireland.

**464 BCE** After Fearcorb had been eleven years in the sovereignty of Ireland, he was slain by Connla Caemh, son of Irereo.

**463 BCE** The first year of Connla Caemh in the sovereignty of Ireland.

### **About 450 BCE Herodotus**

Here let me dismiss Etearchus the Ammonian, and his story, only adding that (according to the Cyrenaeans) he declared that the Nasamonians got safe back to their country, and that the men whose city they had reached were a nation of sorcerers. With respect to the river which ran by their town, Etearchus conjectured it to be the Nile; and reason favours that view. For the Nile certainly flows out of Libya, dividing it down the middle, and as I conceive, judging the unknown from the known, rises at the same distance from its mouth as the Ister. This latter river has its source in the country of the Celts near the city Pyrene, and runs through the middle of Europe, dividing it into two portions. The Celts live beyond the pillars of Hercules, and border on the Cynesians, who dwell at the extreme west of Europe. Thus the Ister flows through the whole of Europe before it finally empties itself into the Euxine at Istria, one of the colonies of the Milesians.

Now these are the farthest regions of the world in Asia and Libya. Of the extreme tracts of Europe towards the west I cannot speak with any certainty; for I do not allow that there is any river, to which the barbarians give the name of Eridanus, emptying itself into the northern sea, whence (as the tale goes) amber is procured; nor do I know of any islands called the **Cassiterides** (Tin Islands), whence the tin comes which we use. For in the first place the name Eridanus is manifestly not a barbarian word at all, but a Greek name, invented by some poet or other; and secondly, though I have taken vast pains, I have never been able to get an assurance from an eye-witness that there is any sea on the further side of Europe. Nevertheless, tin and amber do certainly come to us from the ends of the earth.

The northern parts of Europe are very much richer in gold than any other region: but how it is procured I have no certain knowledge. The story runs that the one-eyed Arimaspi purloin it from the griffins; but here too I am incredulous, and cannot persuade myself that there is a race of men born with one eye, who in all else resemble the rest of mankind.

Nevertheless it seems to be true that the extreme regions of the earth, which surround and shut up within themselves all other countries, produce the things which are the rarest, and which men reckon the most beautiful.

Now the Scythians blind all their slaves, to use them in preparing their milk. The plan they follow is to thrust tubes made of bone, not unlike our musical pipes, up the vulva of the mare, and then to blow into the tubes with their mouths, some milking while the others blow. They say that they do this because when the veins of the animal are full of air, the udder is forced down. The milk thus obtained is poured into deep wooden casks, about which the blind slaves are placed, and then the milk is stirred round. That which rises to the top is drawn off, and considered the best part; the under portion is of less account. Such is the reason why the Scythians blind all those whom they take in war; it arises from their not being tillers of the ground, but a pastoral race. According to the account which the Scythians themselves give, they are the youngest of all nations. Their tradition is as follows. A certain Targitaus was the first man who ever lived in their country, which before his time was a desert without inhabitants. He was a child- I do not believe the tale, but it is told nevertheless- of Jove and a daughter of the Borysthenes. Targitaus, thus descended, begat three sons, Leipoxais, Arpoxais, and Colaxais, who was the youngest born of the three. While they still ruled the land, there fell from the sky four implements, all of gold- a plough, a yoke, a battle-axe, and a drinking-cup. The eldest of the brothers perceived them first, and approached to pick them up; when lo! as he came near, the gold took fire, and blazed. He therefore went his way, and the second coming forward made the attempt, but the same thing happened again. The gold rejected both the eldest and the second brother. Last of all the youngest brother approached, and immediately the flames were extinguished; so he picked up the gold, and carried it to his home. Then the two elder agreed together, and made the whole kingdom over to the youngest born.

From Leipoxais sprang the Scythians of the race called Auchatae; from Arpoxais, the middle brother, those known as the Catiari and Traspiani; from Colaxais, the youngest, the Royal Scythians, or Paralatae. All together they are named Scoloti, after one of their kings: the Greeks, however, call them Scythians.

Such is the account which the Scythians give of their origin. They add that from the time of Targitaus, their first king, to the invasion of their country by Darius, is a period of one thousand years, neither less nor more. The Royal Scythians guard the sacred gold with

most especial care, and year by year offer great sacrifices in its honour. At this feast, if the man who has the custody of the gold should fall asleep in the open air, he is sure (the Scythians say) not to outlive the year. His pay therefore is as much land as he can ride round on horseback in a day. As the extent of Scythia is very great, Colaxais gave each of his three sons a separate kingdom, one of which was of ampler size than the other two: in this the gold was preserved. Above, to the northward of the farthest dwellers in Scythia, the country is said to be concealed from sight and made impassable by reason of the feathers which are shed abroad abundantly. The earth and air are alike full of them, and this it is which prevents the eye from obtaining any view of the region.

Such is the account which the Scythians give of themselves, and of the country which lies above them. The Greeks who dwell about the Pontus tell a different story. According to Hercules, when he was carrying off the cows of Geryon, arrived in the region which is now inhabited by the Scyths, but which was then a desert. Geryon lived outside the Pontus, in an island called by the Greeks Erytheia, near Gades, which is beyond the Pillars of Hercules upon the Ocean. Now some say that the Ocean begins in the east, and runs the whole way round the world; but they give no proof that this is really so. Hercules came from thence into the region now called Scythia, and, being overtaken by storm and frost, drew his lion's skin about him, and fell fast asleep. While he slept, his mares, which he had loosed from his chariot to graze, by some wonderful chance disappeared.

On waking, he went in quest of them, and, after wandering over the whole country, came at last to the district called "the Woodland," where he found in a cave a strange being, between a maiden and a serpent, whose form from the waist upwards was like that of a woman, while all below was like a snake. He looked at her wonderingly; but nevertheless inquired, whether she had chanced to see his strayed mares anywhere. She answered him, "Yes, and they were now in her keeping; but never would she consent to give them back, unless he took her for his mistress." So Hercules, to get his mares back, agreed; but afterwards she put him off and delayed restoring the mares, since she wished to keep him with her as long as possible. He, on the other hand, was only anxious to secure them and to get away. At last, when she gave them up, she said to him, "When thy mares strayed hither, it was I who saved them for thee: now thou hast paid their salvage; for lo! I bear in my womb three sons of thine. Tell me therefore when thy sons grow up, what must I do with them? Wouldst thou wish that I should settle them here in this land, whereof I am mistress, or shall I send them to thee?" Thus questioned, they say, Hercules

answered, "When the lads have grown to manhood, do thus, and assuredly thou wilt not err. Watch them, and when thou seest one of them bend this bow as I now bend it, and gird himself with this girdle thus, choose him to remain in the land. Those who fail in the trial, send away. Thus wilt thou at once please thyself and obey me."

Hereupon he strung one of his bows- up to that time he had carried two- and showed her how to fasten the belt. Then he gave both bow and belt into her hands. Now the belt had a golden goblet attached to its clasp. So after he had given them to her, he went his way; and the woman, when her children grew to manhood, first gave them severally their names. One she called Agathysus, one Gelonus, and the other, who was the youngest, Scythes. Then she remembered the instructions she had received from Hercules, and, in obedience to his orders, she put her sons to the test. Two of them, Agathysus and Gelonus, proving unequal to the task enjoined, their mother sent them out of the land; Scythes, the youngest, succeeded, and so he was allowed to remain. From Scythes, the son of Hercules, were descended the after kings of Scythia; and from the circumstance of the goblet which hung from the belt, the Scythians to this day wear goblets at their girdles. This was the only thing which the mother of Scythes did for him. Such is the tale told by the Greeks who dwell around the Pontus.

There is also another different story, now to be related, in which I am more inclined to put faith than in any other. It is that the wandering Scythians once dwelt in Asia, and there warred with the Massagetae, but with ill success; they therefore quitted their homes, crossed the Araxes, and entered the land of Cimmeria. For the land which is now inhabited by the Scyths was formerly the country of the Cimmerians. On their coming, the natives, who heard how numerous the invading army was, held a council. At this meeting opinion was divided, and both parties stiffly maintained their own view; but the counsel of the Royal tribe was the braver. For the others urged that the best thing to be done was to leave the country, and avoid a contest with so vast a host; but the Royal tribe advised remaining and fighting for the soil to the last. As neither party chose to give way, the one determined to retire without a blow and yield their lands to the invaders; but the other, remembering the good things which they had enjoyed in their homes, and picturing to themselves the evils which they had to expect if they gave them up, resolved not to flee, but rather to die and at least be buried in their fatherland. Having thus decided, they drew apart in two bodies, the one as numerous as the other, and fought together. All of the Royal tribe were slain, and the people buried them near the river Tyras, where their grave

is still to be seen. Then the rest of the Cimmerians departed, and the Scythians, on their coming, took possession of a deserted land.

Scythia still retains traces of the Cimmerians; there are Cimmerian castles, and a Cimmerian ferry, also a tract called Cimmeria, and a Cimmerian Bosphorus. It appears likewise that the Cimmerians, when they fled into Asia to escape the Scyths, made a settlement in the peninsula where the Greek city of Sinope was afterwards built. The Scyths, it is plain, pursued them, and missing their road, poured into Media. For the Cimmerians kept the line which led along the sea-shore, but the Scyths in their pursuit held the Caucasus upon their right, thus proceeding inland, and falling upon Media. This account is one which is common both to Greeks and barbarians.

Aristeas also, son of Caystrobius, a native of Proconnesus, says in the course of his poem that wrapt in Bacchic fury he went as far as the Issedones. Above them dwelt the Arimaspi, men with one eye; still further, the gold-guarding griffins; and beyond these, the Hyperboreans, who extended to the sea. Except the Hyperboreans, all these nations, beginning with the Arimaspi, were continually encroaching upon their neighbours. Hence it came to pass that the Arimaspi drove the Issedonians from their country, while the Issedonians dispossessed the Scyths; and the Scyths, pressing upon the Cimmerians, who dwelt on the shores of the Southern Sea, forced them to leave their land. Thus even Aristeas does not agree in his account of this region with the Scythians.

With regard to the regions which lie above the country whereof this portion of my history treats, there is no one who possesses any exact knowledge. Not a single person can I find who professes to be acquainted with them by actual observation. Even Aristeas, the traveller of whom I lately spoke, does not claim- and he is writing poetry- to have reached any farther than the Issedonians. What he relates concerning the regions beyond is, he confesses, mere hearsay, being the account which the Issedonians gave him of those countries. However, I shall proceed to mention all that I have learnt of these parts by the most exact inquiries which I have been able to make concerning them.

Above the mart of the Borysthenites, which is situated in the very centre of the whole sea-coast of Scythia, the first people who inhabit the land are the Callipedae, a Greco-Scythic race. Next to them, as you go inland, dwell the people called the Alazonians. These two nations in other respects resemble the Scythians in their usages, but sow and

eat corn, also onions, garlic, lentils, and millet. Beyond the Alazonians reside Scythian cultivators, who grow corn, not for their own use, but for sale. Still higher up are the Neuri. Northwards of the Neuri the continent, as far as it is known to us, is uninhabited. These are the nations along the course of the river Hypanis, west of the Borysthenes.

Across the Borysthenes, the first country after you leave the coast is Hylaea (the Woodland). Above this dwell the Scythian Husbandmen, whom the Greeks living near the Hypanis call Borysthenites, while they call themselves Olbiopolites. These Husbandmen extend eastward a distance of three days' journey to a river bearing the name of Panticapes, while northward the country is theirs for eleven days' sail up the course of the Borysthenes. Further inland there is a vast tract which is uninhabited. Above this desolate region dwell the Cannibals, who are a people apart, much unlike the Scythians. Above them the country becomes an utter desert; not a single tribe, so far as we know, inhabits it.

Crossing the Panticapes, and proceeding eastward of the Husbandmen, we come upon the wandering Scythians, who neither plough nor sow. Their country, and the whole of this region, except Hylaea, is quite bare of trees. They extend towards the east a distance of fourteen' days' journey, occupying a tract which reaches to the river Gerrhus. On the opposite side of the Gerrhus is the Royal district, as it is called: here dwells the largest and bravest of the Scythian tribes, which looks upon all the other tribes in the light of slaves. Its country reaches on the south to Taurica, on the east to the trench dug by the sons of the blind slaves, the mart upon the Palus Maeotis, called Cremni (the Cliffs), and in part to the river Tanais. North of the country of the Royal Scythians are the Melanchaeni (Black-Robes), a people of quite a different race from the Scythians. Beyond them lie marshes and a region without inhabitants, so far as our knowledge reaches.

When one crosses the Tanais, one is no longer in Scythia; the first region on crossing is that of the Sauromatae, who, beginning at the upper end of the Palus Maeotis, stretch northward a distance of fifteen days' journey, inhabiting a country which is entirely bare of trees, whether wild or cultivated. Above them, possessing the second region, dwell the Budini, whose territory is thickly wooded with trees of every kind.

Beyond the Budini, as one goes northward, first there is a desert, seven days' journey across; after which, if one inclines somewhat to the east, the Thyssagetæ are reached, a numerous nation quite distinct from any other, and living by the chase. Adjoining them, and

within the limits of the same region, are the people who bear the name of Iyrcae; they also support themselves by hunting, which they practise in the following manner. The hunter climbs a tree, the whole country abounding in wood, and there sets himself in ambush; he has a dog at hand, and a horse, trained to lie down upon its belly, and thus make itself low; the hunter keeps watch, and when he sees his game, lets fly an arrow; then mounting his horse, he gives the beast chase, his dog following hard all the while. Beyond these people, a little to the east, dwells a distinct tribe of Scythians, who revolted once from the Royal Scythians, and migrated into these parts.

As far as their country, the tract of land whereof I have been speaking is all a smooth plain, and the soil deep; beyond you enter on a region which is rugged and stony. Passing over a great extent of this rough country, you come to a people dwelling at the foot of lofty mountains, who are said to be all- both men and women- bald from their birth, to have flat noses, and very long chins. These people speak a language of their own, the dress which they wear is the same as the Scythian. They live on the fruit of a certain tree, the name of which is Ponticum; in size it is about equal to our fig-tree, and it bears a fruit like a bean, with a stone inside. When the fruit is ripe, they strain it through cloths; the juice which runs off is black and thick, and is called by the natives "aschy." They lap this up with their tongues, and also mix it with milk for a drink; while they make the lees, which are solid, into cakes, and eat them instead of meat; for they have but few sheep in their country, in which there is no good pasturage. Each of them dwells under a tree, and they cover the tree in winter with a cloth of thick white felt, but take off the covering in the summer-time. No one harms these people, for they are looked upon as sacred- they do not even possess any warlike weapons. When their neighbours fall out, they make up the quarrel; and when one flies to them for refuge, he is safe from all hurt. They are called the Argippaeans.

Up to this point the territory of which we are speaking is very completely explored, and all the nations between the coast and the bald-headed men are well known to us. For some of the Scythians are accustomed to penetrate as far, of whom inquiry may easily be made, and Greeks also go there from the mart on the Borysthenes, and from the other marts along the Euxine. The Scythians who make this journey communicate with the inhabitants by means of seven interpreters and seven languages.

Thus far, therefore, the land is known; but beyond the bald-headed men lies a region of



which no one can give any exact account. Lofty and precipitous mountains, which are never crossed, bar further progress. The bald men say, but it does not seem to me credible, that the people who live in these mountains have feet like goats; and that after passing them you find another race of men, who sleep during one half of the year. This latter statement appears to me quite unworthy of credit. The region east of the bald-headed men is well known to be inhabited by the Issedonians, but the tract that lies to the north of these two nations is entirely unknown, except by the accounts which they give of it.

The Issedonians are said to have the following customs. When a man's father dies, all the near relatives bring sheep to the house; which are sacrificed, and their flesh cut in pieces, while at the same time the dead body undergoes the like treatment. The two sorts of flesh are afterwards mixed together, and the whole is served up at a banquet. The head of the dead man is treated differently: it is stripped bare, cleansed, and set in gold. It then becomes an ornament on which they pride themselves, and is brought out year by year at the great festival which sons keep in honour of their fathers' death, just as the Greeks keep their *Genesia*. In other respects the Issedonians are reputed to be observers of justice: and it is to be remarked that their women have equal authority with the men. Thus our knowledge extends as far as this nation.

The regions beyond are known only from the accounts of the Issedonians, by whom the stories are told of the one-eyed race of men and the gold-guarding griffins. These stories are received by the Scythians from the Issedonians, and by them passed on to us Greeks: whence it arises that we give the one-eyed race the Scythian name of *Arimaspi*, "arima" being the Scythic word for "one," and "spu" for "the eye."

The whole district whereof we have here discoursed has winters of exceeding rigour. During eight months the frost is so intense that water poured upon the ground does not form mud, but if a fire be lighted on it mud is produced. The sea freezes, and the Cimmerian Bosphorus is frozen over. At that season the Scythians who dwell inside the trench make warlike expeditions upon the ice, and even drive their waggons across to the country of the *Sindians*. Such is the intensity of the cold during eight months out of the twelve; and even in the remaining four the climate is still cool. The character of the winter likewise is unlike that of the same season in any other country; for at that time, when the rains ought to fall in *Scythia*, there is scarcely any rain worth mentioning, while in summer

it never gives over raining; and thunder, which elsewhere is frequent then, in Scythia is unknown in that part of the year, coming only in summer, when it is very heavy. Thunder in the winter-time is there accounted a prodigy; as also are earthquakes, whether they happen in winter or summer. Horses bear the winter well, cold as it is, but mules and asses are quite unable to bear it; whereas in other countries mules and asses are found to endure the cold, while horses, if they stand still, are frost-bitten. To me it seems that the cold may likewise be the cause which prevents the oxen in Scythia from having horns. There is a line of Homer's in the Odyssey which gives a support to my opinion:-

Libya too, where horns bud quick on the foreheads of lambskins. He means to say what is quite true, that in warm countries the horns come early. So too in countries where the cold is severe animals either have no horns, or grow them with difficulty- the cold being the cause in this instance.

Here I must express my wonder- additions being what my work always from the very first affected- that in Elis, where the cold is not remarkable, and there is nothing else to account for it, mules are never produced. The Eleans say it is in consequence of a curse; and their habit is, when the breeding-time comes, to take their mares into one of the adjoining countries, and there keep them till they are in foal, when they bring them back again into Elis.

With respect to the feathers which are said by the Scythians to fill the air, and to prevent persons from penetrating into the remoter parts of the continent, even having any view of those regions, my opinion is that in the countries above Scythia it always snows- less, of course, in the summer than in the wintertime. Now snow when it falls looks like feathers, as every one is aware who has seen it come down close to him. These northern regions, therefore, are uninhabitable by reason of the severity of the winter; and the Scythians, with their neighbours, call the snow-flakes feathers because, I think, of the likeness which they bear to them. I have now related what is said of the most distant parts of this continent whereof any account is given.

Of the Hyperboreans nothing is said either by the Scythians or by any of the other dwellers in these regions, unless it be the Issedonians. But in my opinion, even the Issedonians are silent concerning them; otherwise the Scythians would have repeated their statements, as they do those concerning the one-eyed men. Hesiod, however,

mentions them, and Homer also in the *Epigoni*, if that be really a work of his.

But the persons who have by far the most to say on this subject are the Delians. They declare that certain offerings, packed in wheaten straw, were brought from the country of the Hyperboreans into Scythia, and that the Scythians received them and passed them on to their neighbours upon the west, who continued to pass them on until at last they reached the Adriatic. From hence they were sent southward, and when they came to Greece, were received first of all by the Dodonaeans. Thence they descended to the Maliac Gulf, from which they were carried across into Euboea, where the people handed them on from city to city, till they came at length to Carystus. The Carystians took them over to Tenos, without stopping at Andros; and the Tenians brought them finally to Delos. Such, according to their own account, was the road by which the offerings reached the Delians. Two damsels, they say, named Hyperoche and Laodice, brought the first offerings from the Hyperboreans; and with them the Hyperboreans sent five men to keep them from all harm by the way; these are the persons whom the Delians call "Perpherees," and to whom great honours are paid at Delos. Afterwards the Hyperboreans, when they found that their messengers did not return, thinking it would be a grievous thing always to be liable to lose the envoys they should send, adopted the following plan:- they wrapped their offerings in the wheaten straw, and bearing them to their borders, charged their neighbours to send them forward from one nation to another, which was done accordingly, and in this way the offerings reached Delos. I myself know of a practice like this, which obtains with the women of Thrace and Paeonia. They in their sacrifices to the queenly Diana bring wheaten straw always with their offerings. Of my own knowledge I can testify that this is so.

The damsels sent by the Hyperboreans died in Delos; and in their honour all the Delian girls and youths are wont to cut off their hair. The girls, before their marriage-day, cut off a curl, and twining it round a distaff, lay it upon the grave of the strangers. This grave is on the left as one enters the precinct of Diana, and has an olive-tree growing on it. The youths wind some of their hair round a kind of grass, and, like the girls, place it upon the tomb. Such are the honours paid to these damsels by the Delians.

They add that, once before, there came to Delos by the same road as Hyperoche and Laodice, two other virgins from the Hyperboreans, whose names were Arge and Opis. Hyperoche and Laodice came to bring to Ilithyia the offering which they had laid upon

themselves, in acknowledgment of their quick labours; but Arge and Opis came at the same time as the gods of Delos,' and are honoured by the Delians in a different way. For the Delian women make collections in these maidens' names, and invoke them in the hymn which Olen, a Lycian, composed for them; and the rest of the islanders, and even the Ionians, have been taught by the Delians to do the like. This Olen, who came from Lycia, made the other old hymns also which are sung in Delos. The Delians add that the ashes from the thigh-bones burnt upon the altar are scattered over the tomb of Opis and Arge. Their tomb lies behind the temple of Diana, facing the east, near the banqueting-hall of the Ceians. Thus much then, and no more, concerning the Hyperboreans.

As for the tale of Abaris, who is said to have been a Hyperborean, and to have gone with his arrow all round the world without once eating, I shall pass it by in silence. Thus much, however, is clear: if there are Hyperboreans, there must also be Hypernotians. For my part, I cannot but laugh when I see numbers of persons drawing maps of the world without having any reason to guide them; making, as they do, the ocean-stream to run all round the earth, and the earth itself to be an exact circle, as if described by a pair of compasses, with Europe and Asia just of the same size. The truth in this matter I will now proceed to explain in a very few words, making it clear what the real size of each region is, and what shape should be given them.

From the country of the Agathyrsi comes down another river, the Maris, which empties itself into the same; and from the heights of Haemus descend with a northern course three mighty streams, the Atlas, the Auras, and the Tibisis, and pour their waters into it. Thrace gives it three tributaries, the Athrys, the Noes, and the Artanes, which all pass through the country of the Crobyzian Thracians. Another tributary is furnished by Paeonia, namely, the Scius; this river, rising near Mount Rhodope, forces its way through the chain of Haemus, and so reaches the Ister. From Illyria comes another stream, the Angrus, which has a course from south to north, and after watering the Triballian plain, falls into the Brongus, which falls into the Ister. So the Ister is augmented by these two streams, both considerable. Besides all these, the Ister receives also the waters of the Carpis and the Alpis, two rivers running in a northerly direction from the country above the Umbrians. For the Ister flows through the whole extent of Europe, rising in the country of the Celts (the most westerly of all the nations of Europe, excepting the Cynetians), and thence running across the continent till it reaches Scythia, whereof it washes the flanks.

**AVIENIUS** (wrote sometime in the 4<sup>th</sup> century AD, but copies information from earlier sources).

Beneath the height of the promontory there opens out for the inhabitants of the Sinus Oestrymnicus, in which appear the Oestrymnides islands, widely spaced and rich in the metal of tin and lead. Great is the strength of this race, proud their spirit, skilful their art, constant the care of all of them for business, and in their woven boats they ply the rough sea far and wide and the abyss of Ocean, full of monsters. For these men know not to build their barks of pine and maple and do not shape their skiffs in fir, as the custom is, but for a marvel, they fit out their boats with hides joined together and often traverse the wide sea on skins. But from here it is two days journey by ship to the sacred island (sacram insulam), and the ancients called it. This spreads its broad fields among the waves and far and wide the race of the Hierni inhabit it. Near it again lies the island of **Albiones** (insula Albionum). The Tartessians were wont to trade as far as the bounds of the Oestrymnides, and the colonists of Carthage and the people dwelling near the pillars of Hecules went to these seas. And Hamilco the Carthaginian says that they can scarcely be crossed in four months, as he says he had proved by voyaging there himself: such lack of breeze is there to drive on the boat, so sluggish is the water of the sticky sea. He adds this too, that there is much weed in the turbulent waters and often it holds back the ship like a thicket. He says nevertheless that the mantle of the sea is not deep and the land is covered by but a little water. He says that ever here and there the sea beasts come to meet you and monsters swim between the slow and gently moving boats. If anyone dare from the Oestrymnic isles (ab insulis Oestrymnicis) to urge his craft into those waters where the air freezes beneath the turning of the Bear, he comes to the land of the Ligures void of inhabitants. For the fields have been made empty by the hand of the Caltae and by many battles.

West of Tartessos in Southern Spain there swells the mountain Cassius and it is from this that the Greek tongue first called tin cassiteros.

### **Annals of the Four Masters**

**444 BCE** Connla Caemh, after having been twenty years in the sovereignty of Ireland, died at Teamhair Tara.

**443 BCE** The first year of Oilioll Caisfhiachlach, son of Connla Caemh, in the sovereignty of Ireland.

**419 BCE** After Oilioll Caisfhiachlach, son of Connla Caemh, son of Irereo, had been twenty five years in the sovereignty of Ireland, he was slain by Adamair, son of Fearcorb.

**418 BCE** The first year of Adamair, son of Fearcorb, over Ireland.

**414 BCE** The fifth year of Adamair, son of Fearcorb, in the sovereignty of Ireland, when he was slain by Eochaidh Ailtleathan.

**413 BCE** The first year of Eochaidh Ailtleathan in the sovereignty of Ireland.

### **Plutarch, The Celtic Women**

Before the Celts crossed over the Alps and settled in that part of Italy which is now their home, persistent factional discord broke out among them which went on and on to the point of civil war. The women, however, put themselves between the armed forces, and, taking up the controversies, arbitrated and decided them with such irreproachable fairness that a wondrous friendship of all towards all was brought about between both States and families. As the result of this they continued to consult with the women in regard to war and peace, and to decide through them any disputed matters in their relations with their allies. At all events, in their treaty with Hannibal they wrote the provision that, if the Celts complained against the Carthaginians, the governors and generals of the Carthaginians in Spain should be the judges; and if the Carthaginians complained against the Celts, the judges should be the Celtic women.

### **400 BCE ? Diodorus Siculus**

At the time that Dionysius was besieging Rhegium, the Celts who had their homes in the regions beyond the Alps streamed through the passes in great strength and seized the territory that lay between the Apennine mountains and the Alps, expelling the Tyrrhenians who dwelt there. These, according to some, were colonists from the twelve cities of Tyrrhenia; but others state that before the Trojan War Pelasgians fled from Thessaly to escape the flood of Deucalion's time and settled in this region. Now it happened, when the Celts divided up the territory by tribes, that those known as the Sennones received the area which lay farthest from the mountains and along the sea. But since this region was scorching hot, they were distressed and eager to move; hence they armed their younger men and sent them out to seek a territory where they might settle. Now they invaded Tyrrhenia, and being in number some thirty thousand they sacked the territory of the Clusini.

At this very time the Roman people sent ambassadors into Tyrrhenia to spy out the army of the Celts. The ambassadors arrived at Clusium, and when they saw that a battle had been joined, with more valour than wisdom they joined the men of Clusium against their besiegers, and one of the ambassadors was successful in killing a rather important

commander. When the Celts learned of this, they dispatched ambassadors to Rome to demand the person of the envoy who had thus commenced an unjust war. The senate at first sought to persuade the envoys of the Celts to accept money in satisfaction of the injury, but when they would not consider this, it voted to surrender the accused. But the father of the man to be surrendered, who was also one of the military tribunes with consular power, appealed the judgement to the people, and since he was a man of influence among the masses, he persuaded them to void the decision of the senate. Now in the times previous to this the people had followed the senate in all matters; with this occasion they first began to rescind decisions of that body.

The ambassadors of the Celts returned to their camp and reported the reply of the Romans. At this they were greatly angered and, adding an army from their fellow tribesmen, they marched swiftly upon Rome itself, numbering more than seventy thousand men. The military tribunes of the Romans, exercising their special power, when they heard of the advance of the Celts, armed all the men of military age. They then marched out in full force and, crossing the Tiber, led their troops for eighty stades along the river; and at news of the approach of the Galatians they drew up the army for battle. Their best troops, to the number of twenty-four thousand, they set in a line from the river as far as the hills and on the highest hills they stationed the weakest. The Celts deployed their troops in a long line and, whether by fortune or design, stationed their choicest troops on the hills. The trumpets on both sides sounded the charge at the same time and the armies joined in battle with great clamour. The élite troops of the Celts, who were opposed to the weakest soldiers of the Romans, easily drove them from the hills. Consequently, as these fled in masses to the Romans on the plain, the ranks were thrown into confusion and fled in dismay before the attack of the Celts. Since the bulk of the Romans fled along the river and impeded one another by reason of their disorder, the Celts were not behind-hand in slaying again and again those who were last in line. Hence the entire plain was strewn with dead. Of the men who fled to the river the bravest attempted to swim across with their arms, prizing their armour as highly as their lives; but since the stream ran strong, some of them were borne down to their death by the weight of the arms, and some, after being carried along for some distance, finally and after great effort got off safe. But since the enemy pressed them hard and was making a great slaughter along the river, most of the survivors threw away their arms and swam across the Tiber.

The Celts, though they had slain great numbers on the bank of the river, nevertheless did not desist from the zest for glory but showered javelins upon the swimmers; and since many missiles were hurled and men were massed in the river, those who threw did not

miss their mark. So it was that some died at once from mortal blows, and others, who were wounded only, were carried off unconscious because of loss of blood and the swift current. When such disaster befell, the greater part of the Romans who escaped occupied the city of Veii, which had lately been razed by them, fortified the place as well as they could, and received the survivors of the rout. A few of those who had swum the river fled without their arms to Rome and reported that the whole army had perished. When word of such misfortunes as we have described was brought to those who had been left behind in the city, everyone fell into despair; for they saw no possibility of resistance, now that all their youth had perished, and to flee with their children and wives was fraught with the greatest danger since the enemy were close at hand. Now many private citizens fled with their households to neighbouring cities, but the city magistrates, encouraging the populace, issued orders for them to bring speedily to the Capitoline grain and every other necessity. When this had been done, both the acropolis and the Capitoline were stored not only with supplies of food but with silver and gold and the costliest raiment, since the precious possessions had been gathered from over the whole city into one place. They gathered such valuables as they could and fortified the place we have mentioned during a respite of three days. For the Celts spent the first day cutting off, according to their custom, the heads of the dead. And for two days they lay encamped before the city, for when they saw the walls deserted and yet heard the noise made by those who were transferring their most useful possessions to the acropolis, they suspected that the Romans were planning a trap for them. But on the fourth day, after they had learned the true state of affairs, they broke down the gates and pillaged the city except for a few dwellings on the Palatine. After this they delivered daily assaults on strong positions, without, however, inflicting any serious hurt upon their opponents and with the loss of many of their own troops. Nevertheless, they did not relax their ardour, expecting that, even if they did not conquer by force, they would wear down the enemy in the course of time, when the necessities of life had entirely given out.

While the Romans were in such throes, the neighbouring Tyrrhenians advanced and made a raid with a strong army on the territory of the Romans, capturing many prisoners and not a small amount of booty. But the Romans who had fled to Veii, falling unexpectedly upon the Tyrrhenians, put them to flight, took back the booty, and captured their camp. Having got possession of arms in abundance, they distributed them among the unarmed, and they also gathered men from the countryside and armed them, since they intended to relieve the siege of the soldiers who had taken refuge on the Capitoline. While they were at a loss how they might reveal their plans to the besieged, since the Celts had



surrounded them with strong forces, a certain Cominius Pontius undertook to get the cheerful news to the men on the Capitoline. Starting out alone and swimming the river by night, he got unseen to a cliff of the Capitoline that was hard to climb and, hauling himself up it with difficulty, told the soldiers on the Capitoline about the troops that had been collected in Veii and how they were watching for an opportunity and would attack the Celts. Then, descending by the way he had mounted and swimming the Tiber, he returned to Veii. The Celts, when they observed the tracks of one who had recently climbed up, made plans to ascend at night by the same cliff. Consequently about the middle of the night, while the guards were neglectful of their watch because of the strength of the place, some Celts started an ascent of the cliff. They escaped detection by the guards, but the sacred geese of Hera, which were kept there, noticed the climbers and set up a cackling. The guards rushed to the place and the Celts deterred did not dare proceed farther. A certain Marcus Mallius, a man held in high esteem, rushing to the defence of the place, cut off the hand of the climber with his sword and, striking him on the breast with his shield, rolled him from the cliff. In like manner the second climber met his death, whereupon the rest all quickly turned in flight. But since the cliff was precipitous they were all hurled headlong and perished. As a result of this, when the Romans sent ambassadors to negotiate a peace, they were persuaded, upon receipt of one thousand pounds of gold, to leave the city and to withdraw from Roman territory.

The Romans, now that their houses had been razed to the ground and the majority of their citizens slain, gave permission to anyone who wished to build a home in any place he chose, and supplied him at state expense with roof-tiles; and up to the present time these are known as "public tiles." Since every man naturally built his home where it suited his fancy, the result was that the streets of the city were narrow and crooked; consequently, when the population increased in later days, it was impossible to straighten the streets. Some also say that the Roman matrons, because they contributed their gold ornaments to the common safety, received from the people as a reward the right to ride through the city in chariots.

While the Romans were in a weakened condition because of the misfortune we have described, the Volscians went to war against them. Accordingly the Roman military tribunes enrolled soldiers, took the field with their army, and pitched camp on the Campus Martius, as it is called, two hundred stades distant from Rome. Since the Volscians lay over against them with a larger force and were assaulting the camp, the citizens in Rome, fearing for the safety of those in the encampment, appointed Marcus Furius dictator. These armed all the men of military age and marched out during the night. At day-break

they caught the Volscians as they were assaulting the camp, and appearing on their rear easily put them to flight. When the troops in the camp then sallied forth, the Volscians were caught in the middle and cut down almost to a man. Thus a people that passed for powerful in former days was by this disaster reduced to the weakest among the neighbouring tribes.

After the battle the dictator, on hearing that Bola was being besieged by the Aeculani, who are now called the Aequicoli, led forth his troops and slew most of the besieging army. From here he marched to the territory of Sutrium, a Roman colony, which the Tyrrhenians had forcibly occupied. Falling unexpectedly upon the Tyrrhenians, he slew many of them and recovered the city for the people of Sutrium.

The Gauls on their way from Rome laid siege to the city of Veascium which was an ally of the Romans. The dictator attacked them, slew the larger number of them, and got possession of all their baggage, included in which was the gold which they had received for Rome and practically all the booty which they had gathered in the seizure of the city. Despite the accomplishment of such great deeds, envy on the part of the tribunes prevented his celebrating a triumph. There are some, however, who state that he celebrated a triumph for his victory over the Tuscans in a chariot drawn by four white horses, for which the people two years later fined him a large sum of money. But we shall recur to this in the appropriate period of time. Those Celts who had passed into Iapygia turned back through the territory of the Romans; but soon thereafter the Cerii made a crafty attack on them by night and cut all of them to pieces in the Trausian Plain.

The historian Callisthenes began his history with the peace of this year between the Greeks and Artaxerxes, the King of the Persians. His account embraced a period of thirty years in ten Books and he closed the last Book of his history with the seizure of the Temple of Delphi by Philomelus the Phocian. But for our part, since we have arrived at the peace between the Greeks and Artaxerxes, and at the threat to Rome offered by the Gauls, we shall make this the end of this Book, as we proposed at the beginning.

#### **400 BCE Cassius Dio**

The cause of the Gallic expedition was this. The people of Clusium had suffered injuries in the war at the hands of the Gauls and had turned for refuge to the Romans, having considerable hope that they could obtain some help at least in that quarter, from the fact that they had not taken sides with the Veientes, though of the same race. When the Romans failed to vote them aid, but sent envoys to the Gauls and were negotiating a peace for them, they set little store by this (for it was offered them in return for a portion of

the land), and attacked the barbarians in battle right after the conference, taking the Roman envoys along with them. The Gauls, vexed at seeing these on the opposite side, at first sent an embassy in their turn to Rome, preferring charges against the envoys. And when no punishment was visited upon the latter, but they were all, on the contrary, appointed consular tribunes, the barbarians were filled with wrath, being naturally quick to anger, and since they held Clusium in contempt, they set out against Rome.

The Romans after going out to meet the invasion of the Gauls had no time even to recover breath, but went immediately from their march into battle, just as they were, and lost. Panic-stricken by the unexpectedness of the invaders' expedition, by their numbers, by the huge size of their bodies, and by the strange and terrifying sound of their voices, they forgot their training in military science and hence lost the use of their valour. For skill contributes very largely to bravery, since when present it strengthens the power of men's resolutions and when wanting destroys the same more thoroughly by far than if they had never possessed it at all. Many persons, to be sure, without experience often carry things through by the impetuosity of their spirit, but those who fail of the discipline which they have learned lose also their strength of purpose. This caused the defeat of the Romans.

The Romans who were on the Capitol under siege had no hope of safety, unless through the aid of Heaven. For so scrupulously did they observe the mandates of religion, although in every extremity of evil, that when one of the sacred rites needed to be performed by the pontifices in another part of the city, Kaeso Fabius, who was then exercising the office of priest, descended for the purpose from the Capitol after arraying himself as was his wont, and passing through the enemy, performed the customary ceremony and returned the same day. marvel at the barbarians, on the one hand, because, either on account of the gods or his bravery, they spared him; yet still more do I marvel at the man himself, for two reasons: first, that he dared to descend alone among the enemy, and again, that when he might have withdrawn to some place of safety, he refused, and instead voluntarily returned up to the Capitol again into manifest danger. For he understood that they hesitated to abandon the spot which was the only part of their country they still held, but saw at the same time that no matter how much they desired to escape it was impossible to do by reason of the multitude of the besiegers.

This same man [Camillus], when urged to let the leadership be entrusted to him, would not allow it, because he was an exile and could not take the position according to time-honoured usage. He showed himself so law-abiding and scrupulous a man that in so great a danger of his native land he made duty a matter of earnest thought and was unwilling to hand down to posterity the example of an illegal act.

## **Annals of the Four Masters**

**397 BCE** After Eochaidh Ailtleathan, son of Oilíoll Caisfhiacloch, had been seventeen years in the sovereignty of Ireland, he was slain by Fearghus Fortamhail.

**396 BCE** The first year of Fearghus Fortamhail, son of Breasal Breac, in the sovereignty of Ireland.

**386 BCE** Fearghus Fortamhail, son of Breasal Breac, after having been eleven years in the monarchy of Ireland, was slain by Aenghus Tuirmheach in the battle of Teamhair Tara.

**385 BCE** The first year of the reign of Aenghus Tuirmheach Teamhrach in the sovereignty of Ireland.

**326 BCE** Aengus Tuirmheach Teamhrach, after having been sixty years in the monarchy of Ireland, died at Teamhair. He was called Aenghus Tuirmheach because the nobility of the race of Eireamhon are traced to him.

**325 BCE** The first year of Conall Collamhrach, son of Ederscel, as king over Ireland.

**321 BCE** Conall Collamhrach, son of Ederscel Teamhrah, son of Eochaidh Ailtleathan, after having been five years in the sovereignty of Ireland, was slain by Nia Sedhamain.

**320 BCE** The first year of Nia Sedhamain, son of Adhamair, in the sovereignty of Ireland.

**314 BCE** Nia Sedhamain, son of Adhamair, after having been seven years in the sovereignty of Ireland, was slain by Enna Aighneach. It was in the time of the King Nia Sedhamain that the cows and the does were alike milked.

**313 BCE** The first year of Enna Aighneach over Ireland.

**294 BCE** Enna Aighneach, son of Aenghus Tuirmeach Teamhrach, after having been twenty years in the sovereignty of Ireland, was slain by Crimhthann Cosgrach, in the battle of Ard Crimhthainn.

**293 BCE** The first year of Crimhthann Cosgrach, son of Feidhlimidh, son of Fearghus Fortamhail, in the sovereignty of Ireland.

**290 BCE** Crimhthann Cosgrach, after having been four years in the sovereignty of Ireland, was slain by Rudhraighe, son of Sithrighe.

**289 BCE** The first year of Rudhraighe, son of Sithrighe, in the sovereignty of Ireland.

**220 BCE** Rudhraighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeatmar, after having been seventy years in the sovereignty of Ireland, died at Airgeat Gleann. It was by this Rudhraighe that these battles were won throughout Ireland: the battle of Cuirce; the battle of Luachair; seven battles in Cliu; the battle of Gleannamhnach; the battle of Sliabh Mis; the battle of Boirinn; the battle of Ren; the battle of Ai; the battle of

Cuil Silinne; the two battles of Fortrasc.

**219 BCE** The first year of Innatmar, son of Nia Sedhamain, in sovereignty over Ireland.

**211 BCE** Innatmar, son of Nia Sedhamain, after having been nine years in the sovereignty of Ireland, was slain by Breasal Boidhiobadh, son of Rudraighe.

**210 BCE** The first year of Breasal Boidhiobhadh in the sovereignty of Ireland.

**200 BCE** Breasal Boidhiobhadh, son of Rudhraighe, after having been eleven years king over Ireland, was slain by Lughaidh Luaighne.

There was a great mortality of kine in Ireland in Breasal's reign.

**199 BCE** The first year of the reign of Lughaidh Luaighne, son of Innatmar, in the monarchy of Ireland.

**185 BCE** The fifteenth year of Lughaidh Luaighne, son of Innatmar, in the sovereignty of Ireland, when he fell by Congal Claroineach, son of Rudhraighe.

**184 BCE** The first year of Congal Claroineach in the sovereignty of Ireland.

**170 BCE** Congal Claroineach, son of Rudhraighe, after having been fifteen years in the sovereignty of Ireland, was slain by Duach Dallta Deadhadh.

**169 BCE** The first year of Duach Dallta Deadhadh, son of Cairbre Lueg, in the monarchy of Ireland.

**160 BC** Duach Dallta Deadhadh, son of Cairbre Lusg, after having been ten years in the sovereignty of Ireland, was slain by Fachtna Fathach.

**159 BCE** The first year of Fachtna Fathach in the sovereignty of Ireland.

### **200-118 BCE Polybius** histories book III chapter 57

About the same time, as I stated above, Publius Scipio, leaving his forces with his brother Gnaeus with orders to conduct operations in Spain and vigorously combat Hasdrubal, arrived by sea at Pisa with a small following. Marching through Etruria and taking over from the Praetors the frontier legions which were engaged with the Boii, he reached the plain of the Po, and encamping there, waited for the enemy, being anxious to give him battle.

Now that I have brought my narrative and the war the two generals into Italy, desire, before entering upon the struggle, to say a few words on what I think proper to my method in this work. Some readers will perhaps ask themselves why, since most of what I have said relates to Africa and Spain, I have not said a word more about the mouth of the Mediterranean at the Pillars of Hercules, or about the Outer Sea and its peculiarities, or about the **British** Isles and the method of obtaining tin, and the gold and silver mines in Spain itself, all matters concerning which authors dispute with each other at great length. I

have omitted these subjects not because I think they are foreign to my history, but in the first place because I did not wish to be constantly interrupting the narrative and distracting readers from the actual subject, and next because I decided not to make scattered and casual allusions to such matters, but assigning the proper place and time to their special treatment to give as true an account of all as is in my power. No one then need be surprised when in the course of my history I reach such localities, if I avoid for the reason here stated any description of them. But if there be any who insist on such descriptions of each place that may be mentioned, they are perhaps unaware that they are much in the case of gourmands at a supper party who taste everything on the table and neither truly enjoy any dish at the moment nor digest any enough to derive beneficial nourishment from it in the future. So those who act in the same way about reading do not properly attain either present entertainment or future benefit.

That no part of history requires more circumspection and more correction by the light of truth than this is evident from many considerations and chiefly from the following. While nearly all authors or at least the greater number have attempted to describe the peculiarities and the situation of the countries at the extremities of the known world, most of them are mistaken on many points. We must therefore by no means pass over the subject, but we must say a word to them, and that not casually and by scattered allusions, but giving due attention to it, and in what we say we must not find fault with or rebuke them, but rather be grateful to them and correct them when wrong, knowing as we do that they too, had they the privilege of living at the present day, would correct and modify many of their own statements. In old times, indeed, we find very few Greeks who attempted to inquire into the outlying parts of the world, owing to the practical impossibility of doing so; for the sea had so many perils that it is difficult to enumerate them, and the land ever so many more. Again, even if anyone by his own choice or by the force of circumstances reached the extremity of the world, that did not mean that he was able to accomplish his purpose. For it was a difficult matter to see many things at all closely with one's own eyes, owing to some of the countries being utterly barbarous and others quite desolate, and it was still more difficult to get information about the things one did see, owing to the difference of the language. Then, even if anyone did see for himself and observe the facts, it was even still more difficult for him to be moderate in his statements, to scorn all talk of marvels and, preferring truth for its own sake, to tell us nothing beyond it.

As, therefore, it was almost impossible in old times to give a true account of the regions I speak of, we should not find fault with the writers for their omissions or mistakes, but should praise and admire them, considering the times they lived in, for having ascertained

something on the subject and advanced our knowledge. But in our own times since, owing to Alexander's empire in Asia and that of the Romans in other parts of the world, nearly all regions have become approachable by sea or land, since our men of action in Greece are relieved from the ambitions of a military or political career and have therefore ample means for inquiry and study, we ought to be able to arrive at a better knowledge and something more like the truth about lands which were formerly little known. This is what I myself will attempt to do when I find a suitable place in this work for introducing the subject, and I shall then ask those who are curious about such things to give their undivided attention to me, in view of the fact that I underwent the perils of journeys through Africa, Spain, and Gaul, and of voyages on the seas that lie on the farther side of these countries, mostly for this very purpose of correcting the errors of former writers and making those parts of the world also known to the Greeks.

But now returning to the point at which I digressed from my narrative I shall attempt to describe the battles between the Romans and Carthaginians in Italy.

### **Annals of the Four Masters**

**144 BCE** Fachtna Fathach, son of Rossa, son of Rudhraighe, after having been sixteen years in the sovereignty of Ireland, was slain by Eochaidh Feidhleach.

**143 BCE** The first year of Eochaidh Feidhleach in the sovereignty over Ireland.

**132 BCE** Eochaidh Feidhleach, son of Finn, son of Finnlogha, after having been twelve years in the sovereignty of Ireland, died at Teamhair Tara.

**131 BCE** The first year of Eochaidh Aireamh (brother of Eochaidh Feidhleach) in the sovereignty of Ireland.

**117 BCE** Eochaidh Aireamh, after having been fifteen years in the sovereignty of Ireland, was burned by Sighmall, at Freamhainn.

**116 BCE** The first year of Ederscel, son of Oilíoll, as king over Ireland.

**112 BCE** Ederscel, son of Eoghan, son of Oilíoll, after having been five years in the sovereignty of Ireland, was slain by Nuadha Neacht, at Aillinn.

**111 BCE** Nuadha Neacht, son of Sedna Sithbhaic, after having spent half a year in the sovereignty of Ireland, fell in the battle of Cliach, in Ui Drona, by Conaire Mor. The half year of the joint reign of Clann Eimhir Finn, being added to this half year of Nuadha Neacht, completes ninety and five thousand years of the age of the world.

**110 BCE** The first year of Conaire Mor, son of Ederscel, in the sovereignty of Ireland.

**102 BCE** **St Jerome** from letter CXXIII to Ageruchia in 409

I will merely relate one which took place in your own country and which will shew you that chastity is held in high honour even among wild and barbarous and cruel peoples. Once the Teutons who came from the remote shores of the **German** Ocean overran all parts of **Gaul**, and it was only when they had cut to pieces several Roman armies that Marius at last defeated them in an encounter at Aquæ Sextiæ.

By the conditions of the surrender three hundred of their married women were to be handed over to the Romans. When the Teuton matrons heard of this stipulation they first begged the consul that they might be set apart to minister in the temples of Ceres and Venus;

The priestesses in these temples seem to have been vowed to chastity. and then when they failed to obtain their request and were removed by the lictors, they slew their little children and next morning were all found dead in each other's arms having strangled themselves in the night



