

# **THE HISTORY OF THE DUNLEVY FAMILY**

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The name Ireland, does not indicate the land of anger or ire but the land of Ir, one of the first rulers of the land. This island has been called many names over the centuries. It was called Scotia Major when Scotland was called Scotia Minor and it was called Hibernia at another period. The poets describe it as Eire, Banba and Fodhla - names which originated from the names of the wives of early monarchs of the country. Included amongst its many names is Inishfail - the island of the fatal stone. This was the stone used at the coronation of Irish monarchs. This stone was lent to Fergus, a brother of an Irish Monarch, for his coronation as king of Scotland. It was kept at Scone but later taken by an English king. It was said that the stone made a thunderous noise, when any one who was not of the royal family sat on it, but the stone was silenced, as were all other idols, at the birth of Christ. The present name Eire as applied to the present Republic is not generally acceptable as it does not apply to the whole of our island.

Family surnames came into use in our island in the tenth and eleventh centuries. Out of the old stocks emerged close dynastic families. The surnames were used to distinguish the heirs of ridgamnai from more remote relatives. The new surnames replaced the old system by which people were known by their first name which occasionally qualified by a nickname. At first the surname was composed by simply using the name of the father, grandfather or earlier ancestor and the prefix Mac, son, Nic, daughter, O and Ua, grandson, Ni, granddaughter. In this way we have Mac Duinnshleibhe - the son of Dunlevy; O'Donnell, the grandson of Donall, and O'Neill the descendants of Niall of the Nine Hostages. Some families adopted the parents nicknames as O'Doherty, the grandson of the obstinate one and Mac Fhionnghaile (McGinley), the son of the man of fair valour. Sometimes the surname was only used in official documents and was locally disregarded as the person was locally known by the old system, Maire Joe Mor was Maura the daughter of big Joe Sweeney.

The Dunlevy surname is taken from Donn Sleibhe Mac Eochaid, a reigning king of Ulidia who was killed in 1091. His descendants were known as Mac Duinnshleibhe and were the legal heirs to the Dal Fiatach kingship, the ruler of which had the title Rex Hibernia Ulidia - King of the Irish in Ulidia.

At the end of the Iron Age, Ulad was the whole of the area from the Drowes near Bundoran in Co. Donegal to the Boyne in Co. Meath, but in the fourth

century the family were confined to a redefined Ulidia which was composed of County Down and the southern part of Antrim, east of the Bann. This was after their defeat by the Three Collas and the destruction of their fort at Emania in 332 A.D.

The original area of Ulad was composed of

Tir Conaill - now Donegal

Tir Eoghain - now Inishowen, Derry and some of County Tyrone

Fermanagh - unchanged

Airgiall - This is now Monaghan, part of Tyrone, Armagh and Meath. This was called Airgiall or Or-giall because it is said that the victors of the battle stipulated that any hostages taken would have to be held by fetters of gold (or-gold; giall-hostage).

Dalriada - now North Antrim, the nearest part of Scotland was also called Dalriada.

Ulidia - now County Down and Southern Antrim.

### **The Early History of the Family in Ulster**

The descendants of Milesius divided Ireland between them, Heremon took Leinster, Heber took Munster and Ir took Ulster. The Dunlevys were of the Irian race and they ruled from Emania which is two miles west of Armagh from 350 B.C, to 332 A.D. About the year 350 B.C, there were three claimants to the throne who were cousins, Aoidh Ruadh, Cimbaoith, and Diathroba. They decided that each in turn would reign for seven years. When Aoidh Ruadh was monarch for the third time; he was accidentally drowned at Assaroe. He is buried in a mound to be seen in Mullaghsee, Ballyshannon. The other two claimants then each had his turn but when Aodh Ruads turn came again his daughter Macha claimed his place. The other two disputed her claim and she fought them. Macha was victorious so she expelled Diathroba to Connaught and made his five sons build Emania fort for her on the top of a prominent hill near present day

Armagh. Macha drew the plan of the fort on the ground with her brooch or breast-pin (eo-muin, or brooch to be worn at the neck), and so the fort got its name from Macha's pin. Macha married the other claimant, Cimbaoith, and made him king - a remarkable story of a woman's vengeance. When Cimbaoith died of the Plague Macha ruled after him as supreme queen of Ireland. Later she was killed in battle and her death was avenged by her foster son Ugaine Mor, who himself ruled Ireland for forty years and was known as "Sovereign of Western Europe as far as the Mediterranean Sea". He made the men of the rest of Ireland swear that they would not contend against him or his posterity and this promise was kept until 332 A.D., when the Three Collas burned the palace, thus ending the rule of the Ultonians kings from Emania.

At Emania, there had been an order of knights, the Red Branch Knights, so called because they wore red branches on their banners. The knights' residence was Teach na Craobh-Ruaidhe. This was a large building near the centre of the palace and beside the banqueting hall, and was within the fortifications of the fort. Armour, jewels and treasures were kept in the second house which was called Craoibh-dhearg. Adjoining this there was a third building, Broin-dhearg, where the sick were treated. The Red Branch Knights flourished in the early part of the first century of the Christian era when Conor Mac Neassa was king. It is said that Conor was the first Christian king of Ireland because his druids told him about Christ's death and Conor, believing, died in rage at Christ's persecutors.

The three Collas were of the race of Heremon. In the battle of Aghaderg 332 A.D., 10,000 were slain, and the victorious Collas took the area now known as Louth, Monaghan and Armagh and they called it Orgiall. The O'Carrolls were kings of Orgiall until the 12th century. According to the Annals of Lough Ce, the descendants of the three Collas are the Maguires, Mac Kennas, O'Reillys and Mac Mahons.

After 332 when they were deposed as kings of Ulster, the Dunlevys were rulers of Ulidia, now Down and a greater part of Antrim. Because their chief had his fort in the Mourne Mountains he was called Dun Sleibhe from Dun - a fort - and sleibhe - of the mountain. The name Dunlevy is found in various parts of Ireland and has undergone various mutations as Ultach and Ultachan in Irish. Some of the clan call themselves Nulty and Mac Nulty. The territory of Ulidia was also called Dalaradia or Dal Araithe. The word Dal means part or portion and also descendants of a tribe, and hence

Dal Araithe signifies the descendants of Fiacha Araithe, a king of Ulster in the 3rd century, who is described as of the race of Ir, or Clan Rory, called Rudericans. The word Ulidia means great wealth as it was rich land. It included Down and extended from Newry, Carlingford Lough and the Mourne Mountains to Slieve Mis (Slemish) in Antrim; thus containing in the south and south east parts of Antrim the districts along the shores of Lough Neagh and Belfast Lough, Carrickfurgus, and the peninsula of Island Magee, to Larne and thence in a line westwards to the Bann. The remaining part of Antrim was Dalriada. It will be noticed that the names Dalaradia and Dalrinda look somewhat alike, but refer to different areas. The Dalaradians were divided into two branches, the descendants of Conall Cearnach and the descendants of his relative, Feargus mac Roigh, both of whom were leading warriors in the Red Branch Knights and of princely status. Conall's descendants were the Dunlevy Mac Eochaid, princes of Ulidia. A branch of the Dunlevys was the Haughy or Hoey. Other members of Clann Conall were the O'Lynchs, O'Lalors who settled in Leix, the O'Moores who also settled in Laois, Magennis lords of Iveagh and Lecale, O'Garveys, Mac Cartans, Mac Gowans, Mac Wards, Carolans of Derry and O'Kennys of Louth. Clann Fergus were the O'Connors, O'Scanlans, O'Lochlanns, O'Cahills, O'Conway, O'Casey, O' Tierney, O' Markey' Reynolds (mac Randall), Mac Keogh, O' Mulvey, O'Maining, Mac Danobys, Mac Shanley and O'Rodaghan.

#### The Kings who ruled from Emania from the first to the fourth century

Conor Mac Nessa reigned about the year 48 A.D, but nineteen other kings are enumerated. The eighth was Tuathal who made Ireland into five provinces by taking a part from each of the other provinces to form Meath. The fifteenth was Fiacha Araidhe who died 254 A.D, His descendants were the Dal Araithe or Dalaradians. The nineteenth was the last of the Ultonian kings in Emania. He was killed at the Battle of Aghaderg 332 A.D. There is a big heap of stones at Drummillar near Loughbrickland at the site of this battle. Dalriada, that is North Antrim, is called after Cairbre Riada, a third century king. Some of his descendants formed a colony in Scotland which was also called Dalriada. The ancient kings of Scotland were descended from these Irish kings and so also were the Stuart kings of England. The chiefs of the Dalriada were the Mac Quillans and the O'Kanes. Mac Quillan's residence was at Dunluce. Records, of the Dunlevy's from their defeat in 332 A.D. to the coming of the Normans to Ulster in 1177 A. D.

There are many entries in the Annals up to the year 1099 which are repetitional stories of raids, slayings and deaths. Some entries of special interest are:

Conall Gulban the ancestor of the Dunlevys was killed in 464 A. D. He was a son of Niall of the Nine Hostages. Benbulbin, the mountain of Galban, got its name from Conall

637 A.D. Clan Conaill fought the descendants of Heremon in a battle which lasted seven days at Moira.

680 A.D. The first attempt of an invasion from Britain. They were defeated by O'Neill at Rathmore in Antrim.

709 A.D. A Dunlevy was slain at Tailtean Fair.

746 A.D. Nuada Dunlevy was Abbot at Clones: Dunlevy, King of Ulidia was killed at Dun Celtar.

989 A.D. Dunlevy, son of Diarmuida, died.

1014 A.D. Conghaach Dunlevy was killed at the battle of Clontarf.

1022 A.D. Naval battle between Niall son of Eochaidh king of Ulidia and the Danes of Dublin. Niall defeated them and made some of them slaves. In 1099 there was an invasion of Ulidia by Mac Lochlann. The Ulidians were encamped at Craobh Thecla, which was a spreading tree on a hill. It was under this tree that the kings of Ulidia were inaugurated. This place gave its name to Crewe, a townland in Glenavy in the Barony of Massarene, County Antrim. The quarrel continued and in 1111 A.D. the Ulidians burned down the inauguration tree of the O'Neills in revenge. The O'Neill tree was at Tullogh Oge near Dungannon. Mac Lachlanrl took 3,000 cows in revenge for the tree. In 1148 C unladh Dunlevy plundered Brugha. He had plundered Monaghan two years earlier. In 1165 Dunlevy was banished from Ulidia by Mac Lochlann and in the raid Mac Lochlann took 1,000 horses and thousands of cows. Peace was made afterwards at Armagh and Mac Lochlann gave back his sword to Dunlevy, the sword which he had received from the Danes of the Hebrides in exchange for hostages - a son of each Ulidian chief and Dunlevy's daughter.

In 1166, Rory O'Connor asserted his claim to be made King of Ireland against Mac Lochlann, King of Aileach. In violation of the oath given at the peace of Armagh, Mac Lochlann suddenly and without provocation seized Dunlevy, Prince of Ulidia, with some other chiefs. He blinded Dunlevy and killed the others. By the Brehon Laws a king could rule only if he was physically perfect, so Dunlevy had to resign. The blinding enraged O'Carroll of Orgiall who had been one of the guarantors of the Treaty, so he directed his army against Mac Lochlann and killed him at Letterbun, County Armagh. In 1167 when O'Connor established himself as King of Ireland Magnus Dunlevy was among the kings at a meeting convened by O'Connor at the Yellow Ford. Magnus, the great grandson of Dunlevy abandoned his own wife and carried off the wife of his tutor and plundered churches. In 1171 Magnas was killed at Dun by his own brother, Donn Sleibhe. In 1172 Ruaidhri became the last Dunlevy to succeed to the kingship of Ulidia.

### Norman Invasion of Ulster

We now enter the period of Irish history which has left its mark to the present day, that is the Norman Invasion of Ulster on 2nd of February, 1177. De Courcy attacked Downpatrick, then the capital of Ulidia. Cardinal Vivian, the Papal Legate was dining with Dunlevy, and they were discussing the art of illumination when they were told that De Courcy had entered the town. Rory Dunlevy was taken by surprise and had no army ready to oppose the invader. Cardinal Vivian tried to induce De Courcy to withdraw promising that Dunlevy, 69th King of Ulidia, would pay tribute under the Treaty of Windsor. De Cosrcy rejected the proposal. Dunlevy mustered an army at the end of a week, but he was defeated and De Courcy erected his fortress at Downpatrick. This resistance by Dunlevy is outstanding in view of the fact that the Norman invasion of the rest of the country was not so strongly resisted. The Ulidians were defeated three times in a year. In 1178 De Courcy tried to plunder Louth but was routed by the combined forces of Dunlevy and O'Carroll. He lost 450 men. Plundering Dalriada he was beaten by O'Flynn, and he escaped with only ten companions to Dublin. In 1177 he killed Dunlevy's grandson, Domnall. In 1178 De Courcy went to Machaire Conaille. He encamped at Glenree where O'Carroll and Dunlevy fought him. He lost 500 men. The Irish lost 100, including O'Hanvy lord of Omeath. Eventually De Courcy erected



many castles including one at Screen Columbcille, but in 1189 he was replaced as Viceroy by De Lacy, his rival.

De Courcy was said to have been interred at Timoleague in Carberry Munster, Diocese of Ross, in 1240 but Curtis gives his death as 1210. In 1204, in a fight with De Lacy's men, De Courcy was taken prisoner and released by being crossed to go to Jerusalem. There is a story that he was exiled to France where he worked as a gardener. When fighting in Ulster, he heard the story that Ireland would be conquered by a man riding a white horse and wearing birds on his shield. This was a so-called Merlin or so-called Columbcille prophecy. Taking advantage of the story, he acted the part so as to demoralise the Irish. Physically he was very strong and at one time he killed several of De Lacy's men who attacked him whilst he was alone praying in a church. He killed them with a wooden cross. His descendants have the privilege of wearing their hats in their king's presence.

At the end of sixty-seven years of fighting the Dunlevys were expelled by Hugh de Lacy, but even after thirty years there were still some Dunlevys fighting to reclaim their land. In 1274, Dunlevy Mc Cann died fighting the English at Downpatrick. The Dunlevy obtained refuge from O'Donnell because they were members of the same clan, Clan Conall. This clan was the posterity of Conall Cearnach, a son of Niall of the Nine Hostages. It included the O'Muldoray's who were succeeded by the O'Cananns, as chiefs of Tir Conaill. Letterkenny is named after O'Canann. In the 12th century the O'Donnells, another branch of Clan Conall became chiefs of Tir Conaill. Clan Conall also included the O'Dohortys of Inishowen, a representative of this clan, Sir Cahir O'Doherty was the last of the Irish Chiefs.

1225 A.D. Aedh, son of Dunlevy O'Sochlachain, erenach of Cong, professor of music, singing and harp making, made an instrument for himself, the like of which was never seen before, and who was distinguished in every art, both in poetry, engraving and writing, died this year.

1226 A.D. Nuala Dunlevy daughter of Roderick O'Connor and Queen of Ulidia, died.

1227 A.D. Dunlevy O'Gara was killed by his nephew.

- 1228 A.D. Dunlevy slew O'Donnellan an act of revenge for his father's death.
- 1230 A.D. Dunlevy, a monk and master carpenter died at Boyle Monastery. He was chief master of Arts.
- 1230 A.D. The Annals of Loch Ce say Donnsluibhe O'hlnmhainen, a holy monk and chief, noble master of the monastery of Boyle, died.
- 1233 A.D. End of Rory O'Connor's reign. The Pope had offered him and his seed after him the right over this country provided he desisted from the sin of women henceforth. O'Connor was married to six wives. He did not accept the Pope's offer and so God deprived him of his kingship. This story is given in the Annals of Loch Ce but not in the Annals of the Four Masters which appears to be more strictly edited.

Rory Dunlevy's stronghold was called Dun Ruairi, or the fort of Ruairi. Its strength lay in its fortifications and the high and deep earthen banks which encircled the living area. At a feast held in this fort in the first century by the Red Branch Knights, Brice of the Poisoned Tongue set the warriors against each other through the tales he told about them. This resulted in a fierce battle. When de Courcy arrived he built his strongest fortification on top of Ruairi's fort. This is normal practice in war since the Bronze Age and it was used, as de Courcy said "to keep the turbulent chiefs in check". De Courcy's first stronghold was a motte and bailey or a strong look-out tower and fortified area thrown up in earth during a war. For twenty years de Courcy kept up incessant warfare in the area until he was driven out by his rival de Lacy. The fortification on Ruairi's fort was captured from de Lacy in 1210 by John, King of England. A castle was built on the site about 1230-1240 and there were additions made in 1300. It is ironic that this castle is now protected as a National Monument, a castle which was built after the principal battle for control had already been fought.

The Ulidia area is divided into different sections:

South Clandeboy is Down, Ards, Castlereagh, Kinelarty and Lecale.

Dal Buinne is a district in Ulidia named from Buimn, son of Fergus Mac Roigh, and it contains Lisburn, Maghergall, Drumhoe in Down, Magheramuch in Antrim, Glenavy, Aghalee and Athegalla.

North Antrim is divided into two areas known as the Routes and the Glens.

1237 Donal Mor Mac Dunlevy plundered Ulidia and took hostages from the Normans.

In 1239, after 62 years of fighting and resistance, the Dunlevys were driven from Ulidia by de Lacy, but the fight continued.

In 1241 Donal Mor Dunlevy was interred at Assaroe

In 1242 Hugh De Lacy died.

In 1255 Dunlevy Q Flynn, Abbot of St. Paul's, Armagh, died.

In 1257 The Dunlevys who remained in Ulidia made a great slaughter of the foreigners.

In 1260 Aedh O Connor after conference with O'Neill at Devinish in Lough Erne made peace with O'Rourke. They went

together to attack the foreigners at Downpatrick, but were defeated. Dunlevy Mac Cann and O' Neill were among the Irish killed on Thursday the 13th. Others killed included Mac Lochlann, O'Kane, O'Hanlon, Mac Diarmada and O'Connor.

In 1272 Dunlevys had the title Rex Hibernia Ultonia until this year.

In 1276 Victory over the foreigners of Uladh.

In 1281 Fighting between Clan Conaill and Clan Eoghan. O'Donnell, king of the North to whom Fermanagh Orgiall, Uladh, Breffni and Connaught had submitted, was killed, and also Muirchertach Mac an Ultaigh (the Ultonian).

In 1297 Cu Uladh and Irish nobles killed by foreigners at Dun Dealgain

## Norman Settlers in Ulster

When the Dunlevys were expelled, de Lacy took over and was created Earl of Ulster and Lord of Meath. The de Burgoe were next and they became Earl of Ulster and their possessions passed to the Mortimers, Earls of March in England.

The chief Anglo Normans and English settlers were Audleys, Bissetts, Copelands, Fitzsimmons, Chamberlains, Bagnalls, Martells, Jordans, Mandevilles, Riddles, Russels, Smith, Stauntons, Logans, Savages, Walshes and Whites. The Fitzgeralds received Lecale in the reign of Mary. Lecale is a peninsula in South County Down where Fionnachta, a monarch of Ireland is buried. He was son of Cllam Fodla.

The Mamiltons became Barons of Claneboy and Earls of Clanbrassil. The Alexanders got Ards, the Cromwells became viscounts of Ardglass, a title which afterwards passed to the Barringtons. The Hills became Parons of Killwarden, and viscounts of Hillsborough and Marquis of Downside. The Annesleys became Barons of Glenowly and viscounts of Castlewellan. The Dowden Hastings became Earls of Moira. The Jocelyns became barons of Clanbrassil and Earls of Roden. The Stewarts became Viscounts of Castlerea and Marquis of Londonderry. The Downeys became viscounts of Down. Others were Vaughans, Skeffington, and Clotworthy. The Wards became barons of Bangor, the Needhams Earls of Kilmoroy and Viscounts of Newry and Mourne, the Smiths Viscounts of Strangford, and the Blackwoods barons of Dufferin.

In the reign of Edward 2nd Ulidia was divided into Ards and Down. In Elizabeth's time both were formed into County Down.

## The Dunlevy Family from the Annals of the Four Masters

The follow-up of the family can be taken from the Annals of the Four Masters which is also and more correctly known as Annala Riochta Eireann. These Annals were written in the period 1632-1636 and cover from the earliest period to 1616 A. D. They are a collection made from the Annals of Clonmacnoise, the Annals of the Island of Saints on the Lake of Rinne, the Annals of Fenat mac Manus called the Annals of Ulster, the Annals of the Mulconrys, the Annals of Kilronan and the Annals of Lucan.

The scribes walked around the country transcribing from older Annals, and so they preserved the history of the country from books which were subsequently lost. This history was written by them in Irish. The English disdained to learn Irish and so the old and true history was preserved in a "strange" language. Some of these old books were built into the walls of the castles built by foreigners. The Stowe Missal and the Books of Lismore were found in the ruins of Norman Castles. One can picture the Irish workmen building these precious books into walls hoping that in some future day they would be discovered by a later generation of their race.

John O'Donovan translated the Annals of the Four Masters when he was working in the Ordnance Survey Office in Phoenix Park. Money for the work was stopped when the English realised that Irish was much older than and as glorious as their own. Despite non-payment, O'Donovan continued the translation. Connellan made his translation of the Annals slightly earlier than O'Donovan, in 1856. The following notes are made from Connellan's translation.

Before the invention of coinage, cattle raiss were a method of exchange. There were many quarrels over succession. These are human faults which are understandable, but there is also plenty of evidence in the Annals that our ancestors truly earned the title of Island of Saints and Scholars for this country, and this in an age when England was still in the dark ages.

Included in the references to the Dunlevys in the Annals after their expulsion from Ulidia and their loss of the title "Rex Hibernia Ulidia" are:

1396 The death is recorded of Maurice son of Paul Ultach, chief physician to the O'Donnells.

In O'Donovan's translation he commented:

"It is curious to observe that O'Donnell's chief historian, O'Clery, and his chief physician, Dunlevy, were descended in a direct line from chieftains once as noble and as powerful as O'Donnell himself".

A contemporary poem said of Paul Ultach,

Mac Duinnshleibi liaigh na sgol  
Na bia fein is biaidh a bladh

which is

Dunlevy physician of the schools  
He will not survive, but his fame will survive.

1398 A Dunlevy died in battle.

1429 Thady Dunlevy, Abbot of Assaroe died.

1459 Cormac Dunlevy, scholar and bachelor of physics translated several latin books into Irish. These are now in the British Museum. One of them which is known as Arundel 333 in that collection, contains the following note:

Cormac Mac Duinnsleibe, bachelor of physic, it is that put into Irish and written it for Denis O'h Eochaidhair in the document, and let one to whom it shall profit pray for those two.

Cornac's work is a treatise on gems and plants. Another books translated by Cormac was Gualterus which was on the doses of decoctions. (See the Irish Texts Society, Texts of Irish Medicine.) Cormac finishes this work with the following note,

Here ends Gualterus, his book on the doses of medicine. Cormac has put this summary into Irish for Dermot O Lyne and to him and his sons may so profitary a commentary render good service. Written on the fourth day of the Calendar of April this lecture was finished at Cloyne in the year 1459.

Cormac also translated Bernard Gordon's Lilium Medicinium, a book of 714 pages which later came into the possession of the Bealans of Skye, and was presented by them to the Scottish Antiquarian Society in 1784. Another translation was on the secrets of nature by St. Thomas Aquinas.

1492 The Annals of Loch Cé record for this year that Aongus Mac Ultaig friar minor died.

1497 Murtough Ultach the physician of Tirconnaill, the son of Owen Ultach was among prisoners taken when O'Donnell was fighting in the Curlew Mountains.

1508 Gilpatrick Ohulteran Dunlevy P.P. of Agharee, Fermanagh, died.

1527 Donough son of Owen the doctor died - he was a doctor in medicine learned in all sciences - a man of influence and wealth who kept a house of generous hospitality, died 3rd September. The Annals of Loch Ce add that he was a man of great wealth who kept an open house of hospitality. In the same year Manus O'Donnell started to build the castle at Lifford on the Wednesday after the feast of St, Brendan, (16th May).

1528 Great Wind broke many buildings including Donegal Abbey.

1530 Donn Mac Niallussigh, comarb of Colmcille died in Glencolmcille

1531 O Seaghaill, chief physician to the O'Dohertys of Inishowen, died.

1567 Donnell Ultach son of the doctor Ollav to Tirconnaill was killed fighting O' Neill.

1582 Dermot Ultach son of John Dunlevy died.

1586 Eoghan Ultach died, son of Donaught, i.e. the doctor died and this Eoghan was a doctor in regard to learning for he excelled the medical doctors of Ireland in the time in which he lived.

1597 Murtagh son of John died aged 87 at Drumna Loiste on the 10th of February. Druim na Loiste is probably Drumalost outside Mountcharles. The two decades before the turn of the century at 1600 saw many important events in the history of this island and of Britain.

In 1587 Mary Queen of Scots was executed. Red Hugh O'Donnell was captured by the crew of an English ship at Rathmullan. Also captured were the son of Mac Swiney of Fanad and the son of Eoghan O Gallahuibhar. In 1588 the Spanish Armada attempted an invasion of England, but many of her ships were wrecked on the shores of Ulster, Connaught and Munster. Those who survived the seas were hanged or shot by British-soldiers.

Cahir O'Doherty was killed in this-year after an intensive fight with the English.

1629 O Glacan who was taught by the Dunlevys became physician to the King of France, Louis XIII and Professor of Medicine at Bologna, 1646.

1701 Dermentius Dunlevy of Dungallienis ex Hibernia was enrolled in the faculty of medicine at Prague University on the 20th November.

The Battle of Kinsale was in 1602. Owing to a misunderstanding, the Spaniards came to Kinsale and O' Neill and O' Donnell had to march their troops in the severe winter to Kinsale. The long trek did not help the Irish and contributed to their defeat. At that time the Lord Deputy was Chichester and he saw an opportunity to confiscate the lands of O'Neill and O'Donnell for his personal use. With the connivance of Christopher St. Laurence of Howth he invented a plot against the chiefs, St. Laurence said he had picked up a letter on the floor of Dublin Castle in which it was revealed that O'Neill and O'Donnell, with the help of the Pope and the King of Spain, planned to seige all Ireland. After that it was obvious to O'Neill and O'Donnell that their lives were forfeit and their cause doomed. So the Flight of the Earls took place in 1607. The 14th of September was the Feast of the Holy Cross and the Earls sailed from Rathmullan accompanied by their families and close friends. They brought the Cathach to Rome where it was preserved by the Franciscans before it was later returned to Ireland. They also brought a relic of the True Cross and used it in the storm they encountered on the journey.

Red Hugh held the title of O' Donnell for 10 years. He died in Spain aged 29 years. James Clarence Mangan wrote a poem describing the sorrow of Red Hugh's sister at the lonely graveside:

Thou daughter of O'Donnell,  
Dry those overflowing eyes and turn  
Thy head aside  
For Adam's race was born to die and  
sternly the sepulchral urn  
Mocks human pride  
Look not nor sigh for earthy throne  
Nor place not thy trust in arms of clay  
But on thy knees



Uplift thy soul to God alone  
For all things go they destined way  
As He decrees.  
Embrace the faithful crucifix  
And seek the path of pain and prayer  
Thy Saviour trod,  
Nor let thy spirit intermix  
With earthy hope and worldly care.  
It groans to God,  
Then Almighty God whose ways  
Are far above our human minds  
To understand  
Sustain us in these doleful days  
And render light the chains that bind  
Our fallen land.  
Look down upon our dreary state  
And through the ages which may still  
Roll sadly on  
Watch then o'er hapless Erin's fate  
And shield at least from darker ill  
The blood of Conn.

#### Dunlevys associated with Donegal Abbey

In 1474, Donegal Abbey was officially blessed and opened in the presence of Hugh Roe O'Donnell and his wife Nuala O'Brien, The establishment of the abbey was due to an earlier O'Donnell wife, Nuala, daughter of Con O'Connor of Offaly and Connaught who had begged the friars to come to Donegal. She lavishly subsidised the building and her example was followed later by Nuala O'Brien of Thomond. The Abbey was built on the edge of the sea and in sight of an earthen fort which was built in a much earlier time. For a century after the coming of the Franciscans, there was peace and prosperity in Tir Conaill. The English did not penetrate beyond the Erne, Derry and the Foyle. Scottish, Spanish and Breton ships called at Lough Swilly, Killybegs and Donegal to buy fish, rugs and hides in exchange for salt, iron, guns and powder. The O'Donnell chiefs wore costumes of silk and satin and crimson velvet ornamented with gold.

With the combined leadership of the three Hughs, O'Neill, O'Donnell and Maguire, Ulster was very prosperous. Friars from all over Ireland came to

Donegal to the Franciscan Chapter in 1530. O'Donnell supplied the necessities and covered all the expenses for the meeting. The founders Hugh Roe died in 1505 and Nuala died in 1528 and they were both interred in the Abbey. Art O'Donnell, son of Niall O Gara fell dead in the grounds of the Friary in 1506. About the same time Father Brien Mac Grath made a miracle cure of a brain tumour in the Friary. Storm knocked down some of the Friary in 1528.

As O'Donnell would not surrender the shipwrecked from the Armada in 1588, the English pillaged the Abbey and killed the Guardian, Father Tadgh O Boyle. English soldiers garrisoned the Abbey breaking statues and destroying pictures. The Friars had to hide in the woods. O'Donnell held only his castles at Ballyshannon and Donegal and the English raided the countryside. In 1592, Red Hugh escaped from Dublin Castle and he was proclaimed The O'Donnell at the O'Donnell inauguration place at Kilmacrennan. Red Hugh routed the English out of Donegal. Finding the people poor after long years of English extortions he asked the friars to discontinue questing for the needs of the community and he supported them himself. With the help of the King of Spain the Friary was rebuilt and furnished. At that time it had been destroyed three times by the English. In 1600 the Friary was prosperous under Red Hugh. There were 16 chalices there, all except two washed in gold. There were two ciboria. The windows were glazed and there were forty friars in the community.

At this time an informer, Dermot Fitzmaurice reported to the English what he had seen on a visit to Lough Derg. He had attended Easter ceremonies at the Abbey where O'Donnell was present. He thought that the friary with its strong walls and situation on the bay would make a suitable fortress. James Blake who afterwards poisoned O'Donnell in Spain, was planning the capture of O'Donnell, O'Rourke and O'Connor. Red Hugh's cousin sold himself to the English on the promise of being made Lord of Tirconnel. When Red Hugh was absent in Connaught in 1600, Niall Garbh took Lifford and killed Manus, Red Hugh's brother. Manus was buried in the Friary. His father, Hugh Dubh died seven years later and was buried in the same tomb. Niall Garbh and the English troops took the town of Donegal and the Friary. The Friars had warning and they escaped and sent their valuables by ship to safety. On his return Red Hugh besieged the Friary but in 1601 there was a sudden explosion in the Friary and much of it went on fire. Spanish forces arrived in Kinsale and Red Hugh had to remove the blockade of the Friary and march to meet them. After the Battle of Kinsale

Red Hugh went to Simances where he died. He was annointed by Father Maurice Dunlevy who had accompanied him. Red Hugh is interred at the Franciscan Friary at Valledolid.

Rory succeeded Red Hugh, but had to defend the title against Dowcra and Niall Garbh. Sir Oliver Lambert captured the vestments and valuables of the Abbey. The friars were in hiding or in Rory's army. Rory submitted and was created Earl of Tirconnell. He bought the friary and rebuilt it for the friars. There is an interesting report by a spy about Rory and the friars before the Flight of the Earls. Father Maurice Dunlevy was reported to have left Spain in October, and to have landed in Cork. He reached Donegal in the following September. Finding that the Earl was at Fanad he forwarded letters to him. The former said that on receipt of the letters the Earl sent a gift of a horse and £10, of which £3 were given to the friars to pray for the success of the "business in hand".

In 1607, after the Flight of the Earls, the Friary was allotted as residence for the Protestant Bishop of Raphoe, but a year later it passed to Captain Basil Brooke. Sir Paul Gore who died in 1629 bequeathed £20 to re-roof it as a Protestant church. Later it passed to James Kennedy. The Brooks, Montgomerys and Stewarts had taken control and they used some of the stones of the Friary to built a castle for the planters. The friars fled to Rosfriar in Leitrim and to the Friary at Lough Eske, both isolated hide-outs.

Father Maurice Dunlevy, Senior, was arrested in 1626 and brought as prisoner to Dublin. Father Maurice, because of his close associations with Red Hugh and his brother Rory, was suspected by the English of being an evil influence in Donegal. Father Maurice had held many offices in the Franciscan Order. He was vicar provincial, minister provincial, definator guardian at Multyfarnham and visitator to the provinces. In 1625 he was proposed for the See of Armagh. He died some time before 1639. It was a strange coincidence that fit that time there were two Father Maurice Dunlevys in the Friary, one the son of John and the other the son of Donagh.

It was during the unsettled times from 1612 that the friars were hosts to the four Masters - the two Father Maurices were in the Friary at that time. The younger Father Maurice was at Donegal for many years. He was translator into Irish of a chronological list of the Irish Franciscan Province. He entered the order in the concluding years of the 16th century and lived

until about the middle of the 17th century. The mother of the O'Clery scribes was Honoria Dunlevy. One of them, Bernardine, was ordained in 1619 in Brussels. He was Guardian of Donegal during the period in which the Annals were written. Anthony Dunlevy who was another Guardian of the Friary studied in Rome. Other Guardians of the Friary who were Dunlevys were Maurice, who served a few terms before 1629; Christopher, 1632; Anthony, 1682; Francis, 1735 and Francis, 1755.

Some of the friars were in Killybegs when an English ship came under disguise. They claimed they were bringing arms to the rebels. The crew spoke Flemish and they succeeded in getting some of the Irish gentlemen on board, including three friars, Father Christopher Dunlevy, Father Fergal Ward and another. Later Father Fergal Ward was hanged from the yardarm of the ship. Father Christopher Ultach had been reported upon by a spy as "the greatest politician and traveller from a friary in Ireland", Father Christopher was brought to England was paraded through the different towns. He rode a pack saddle and was exposed to the jeers of the populace because of his Franciscan habit, his beliefs and his homeland. He was imprisoned in Fleet Prison, where he suffered much until death came to relieve him a few years later, in 1644.

In 1671 there was a community of 18 friars and a Novitiate in the Donegal house and in 1687 it was still one of the Novitiate houses of the Franciscan Order in the Province of Ulster. In 1695 all Catholic dignitaries and regulars were ordered out of Ireland. Each Friary made an inventory of its possessions and distributed their wealth amongst faithful friends. The inventory for the Donegal house was made in 1698 and it is still extant. It included:

15 altar cloths

Brass Crucifix

Mass Vestments, white, red, black and purple.

The surplices were in red silk.

Dalmatics, white.

Nine Albs, Palls, Veils, F3urses, Pyxes, antipenda,  
complete outfits for the celebration of Mass.

Two roasting spits and pots

Two large boxes of books.

Some pictures and effigies of saints.

Two marble altar stones for the high altar.

Thadeus Coen, a Ballyshannon merchant was put in charge of the articles.

The friars remained in the area until 1837 as can be seen from the following references. In 1721 Mass was celebrated by Franciscans in Ballyshannon. In 1731 there was a friar in Glencolmcille, one in Kilcar, one in Kilbarron and two in Inniskeel. In 1737 Father Andrew Dunlevy, Dean of Raphoe died. He had resided in Paris. After 1740 the Friars were not able to hold together as a community and there was a titular Guardian appointed from that until 1840. In 1744 the English knew of a Friary in Ballyshannon, but they did not know how many friars were in it. In 1750, Father Anthony Dunlevy V.G. who had been Guardian at the Abbey was appointed to Kilymard and Townawilly by Father Anthony O'Donnell, Bishop of Raphoe. In 1755 he was rector of Kilbarron and in 1799 he was made Definitor of the Irish Province. He died in 1794 and his niece, Penelope is buried beside him in the south-east corner of the Abbey, In 1855 there still isolated friars in remote parts of the Diocese. In 1873 it was decided to omit any further references to "extinct guardianships" and so the last technical link with the Friary of Donegal Town was severed about one hundred years ago.

The friars lived on the west side of Lough Eske from about 1641 and there are places there called after them. The Friars Wall. or Bealach na mBrathar, lies across the Blue Stacks from the north of Lough Eske in the direction of Glenties. It is even still marked with white quartz stones. Tradition has it that the altar utensils from Donegal Friary are actually hidden on an island in Lough Belshade, a few miles north of Lough Eske. Tradition also says that they are protected by a wildcat. The Friars were associated with Lough Derg until 1780, and their house there was beside St. Mary's church. Friar's Bush on the Donegal-Stranorlar road commemorated the hanging of a friar at that spot, The Moor at Donegal was Mur na mBrathar. The cairn on top of Drumbar is called Father Brian's ditch. Droichead na mBrathar is now a fallen flagstone which spanned the brook between the townland of the Friary and the Greenans on the west bank of Lough Eske. The peninsula Roisin, on the east bank of Lough Eske has a graveyard which is now completely covered over, but some pieces of grey frieze have been found there which appear to confirm the tradition that it was the Friars' graveyard. There was a hospital attached to the Friary at Donegal and also a sweat house which was used to cure rheumatism and muscular pains. It is questionable if there ever was an

underground passage between the Castle and the Friary. Braithre Siubhail or Braithre Bothar - road or travelling Brothers -- who made cures and remedies for the sick of Boylagh. They wandered around to minister to the people. Cardinal Logue who was born in 1840 was baptised by such a friar.

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1750 Father Anthony Dunlevy, V.G. who had been Guardian at the Abbey was appointed to Killymard and Townwilly by Father Anthony O'Donnell, Bishop of Raphoe. In 1755, he was rector of Kilbarron and in 1779 was Definitor of the Irish Province. He died in 1794 and was buried beside his niece, Penelope, in the south-east corner of the Abbey.

1765 A Mac Nulty or Mac an Ultaigh was C. C.

About 1871 Dunlevy and his son vaccinated the people of Donegal against smallpox. Patrick Mc Gill, F.R.S.A.I., Ardara, writing to Father Terence O'Donnell in 1960 gave the following: "About a century ago Anbrose Dunlevy and his son operated in this area inoculating against smallpox. The treatment was considered to be effective for life whilst the injections of other doctors had to be repeated every seven years. My father was then about 12 years old and was one of a large number vaccinated. All who were vaccinated had to sleep out at night until their arms healed so as to avoid being caught by the police. Dunlevy picked out a house in each district and the word was passed quickly around. Only blindfolded people were allowed to enter the room so that they could not swear to the identity of the doctor."

One of the family, Anthony, who lived in Letterbarrow moved later to Donegal town. He became a successful business man and was known locally as Anthony "Egg" as he was engaged in egg exporting to Glasgow. One of his grand-daughters, Nan Mulhern Hugo, daughter of Lucy Dunlevy qualified in medicine in the early 1920's and practised in Pretoria. Four children of his son George, Nan, Anthony, Pearl and Sean, graduated in the 1930's and another grandson .Patrick Brodwin, son of Josephine Dunlevy qualified in the 1950's. The medical tradition still continues in the family as Maura Dunlevy Healy, daughter of Sean Dunlevy, qualified in

medicine in 1968 and a grand-daughter of Nan Mulhern Hugo is at present a medical student.

## Conclusion

In the introduction to his translations of the Annals of the Four Masters, O'Donovan mentions the pretended Anglo-Norman defeat of Ireland. Pretence, bluff and brutality were then, as now, the elements of war. It took 530 years to break down Gaelic civilization in Ulster – 1177 to 1607. Each century since, there have been risings and martyrdoms of patriots. And yet Ulster is still an enemy-occupied area undergoing a regime of "law and order" which is a disgrace to modern civilization and Christianity.

The Red Hand of Ulster is still the emblem of Ulster. The O'Neill coat-of-arms bears the Red Hand surmounted by three stars. Three stars also figure on the O'Cahan or O'Kane arms, the family which officiated at the inauguration of the O'Neills. The Dunlevy arms show a lion and a buck supporting the Red Hand. The O'Doherty arms show a deer surmounted by a group of three stars. The O'Donnell arms show the sign of the cross with the words "In Hoc Signo Vinces".

The meaning of these sept arms is essentially one of collective pride in belonging to a unique tradition extending back to remote antiquity. O'Kelly de Conjera writing in the Donegal Annual for 1975, describes heraldry as "the shorthand of history". So the families of Clan Conall are reminded that they are of an old dynastic stock and have title to pride of ancestry.

(handwritten note on the page)

This is a lecture by Dr P. Logan on Irish medical Families, The Dunlevys. His lecture was given in The College of Professors & is to be published later.

## Appendix

During the middle ages and down to order during the 17th century, medicine in Ireland was often practised by members of the same family. It was usual to think of these families as being in some way a hereditary craft but in my opinion that is an over simplification of the case. The families are rather to be compared with the Stokes family during the 18th, 19th and 20th centuries; they were upper class professional families, many of whose

members practised medicine, but they might gain distinction as brehons or poets or historians or in Church – such were the Dunlevys.

The name is mentioned in the Annals 1n 1123, when the death of Ceinneidigh son of Aod Dunlevy, King of Ulster is recorded. From that date until 1275 their history is similar to that of their contemporary kings and chieftains - a story of senseless intertribal warfare, usually against their hereditary enemies, the O'Neills of central Ulster, and with ever changing alliances perhaps on the side and sometimes against, the Norman invaders of Co. Down.

Perhaps the latest reference to them as a ruling family is a letter to Edward 1<sup>st</sup>, written in 1275. One of those who signed the letter was Mac Dunlevy, Rex Hibernia Ultonia. A few years later in 1281 some of the family were in Donegal, because Muirurtach Mac an Ultaigh was killed in battle fighting as an ally of O'Donnell against the old enemy, the O'Neills. Now during the 14th and 15th centuries great changes were taking place in Donegal. The O'Donnells led by a few able chiefs, and with the help of Scotch mercenaries gradually became supreme in Donegal. Gradually they were able to extend their power over Leitrim, Sligo, and perhaps Fermanagh. This rise to power did not take place without fighting and no doubt the defeated lost their lands in the Barony of Kilmacrenan (I am taking this from Norman Moore's book but I have been unable to find the source). From here the Dunlevys spread widely and at the end of the 15th century and during the 16th century, they are found practising as doctors in Sligo, Leitrim, North Roscommon, and some of them had got as far as Cork and Kerry. They had become friends with the famous Scotch family (medical) of Mac Beaths, some of them had gone to the medical schools on the Continent and got medical degrees. Some of them had translated medical test books into Irish and one of them had treated the Lord Lieutenant of Ireland. You will notice that as I mention the various members of the family that they appear to have lived together in groups. This was characteristic of the professional classes in mediaeval Ireland, and in the case of the doctors I think it was a sensible arrangement. In that way they could have books which no doctor alone could afford to buy. For example, the Earl of Kildare paid 20 cows for a copy of the Lily of Medicine in 1500. They could also have a herb garden and a common supply of drugs. In the 15th and 16th centuries when a doctor was asked to visit a patient, he was expected to go and stay with the patient, especially if he was an expensive one, until the patient was better. In such a system it would be necessary to have a



group of doctors to be sure that one was available. Also, travelling was difficult - a distance which nowadays would take half an hour would then take most of a day. Now to get back to the Dunlevys. The first physician in the Annals is Maurice, son of Paul Ultach, chief physician (Ollamh Leighis) of Tirconaill who died in 1395. Standish O'Grady was of the opinion that this was the man referred to in a contemporary poem (Gabh mo comhairle a mhic mhin) a poem giving fatherly advice to a young lawyer and quoting as an example of professional success Mac Duinnsleibhe liagh na scol, Na bia fein is bliadh a bladhdh = "Dunlevy physician of the schools He himself shall not exist but his name shall". The Ollamh in physic to a powerful chief like O'Donnell would certainly have a group of students and his house would have been thought of as a school.

In 1497 there was a raid by O'Donnell (Con) on Mac Dermott of MoyLurg, Co. Sligo. O'Donnell was defeated and among the hostages given to Mac Dermott was the physician namely the son of Eoghan Ultach. Again in 1527 there is "the doctor, the son of Eoghan Ultach, eminent in physics and many other sciences died this year". In 1567, Hugh O' Donnell defeated Shane O'Neill at the battle of Art na Chainne and in the battle Donnall Ultach, son of the doctor Ollamh in physics to O'Donnell, was killed. It would appear from the description of the battle given by the Four Masters, that he was killed in a cavalry charge and not as might be expected while treating the wounded. In 1586, Owen Ultach, son of Donough - i.e, the doctor - died, and this Owen was a doctor in respect of learning for he excelled the medical doctors in the time in which he lived. Now I would ask you to remember the last entry because we will be meeting this Owen again. There were the distinguished doctors of the family who remained at home in Donegal, but now let us see what we can learn about their cousins in Leitrim, Sligo, Roscommon, and the Munster branch. In 1588 a pardon was granted to Murish Ultaighe, Connel Ultaighe and Shane Ultaighe, surgeons of Offane near Drumshaire, in the County Leitrim, where probably Maurish was Ollamh to O'Rourke. There is a document dated 19th April, 1603, in the Patents Roll of James the first, which granted pardon to a large number of people in Sligo. The document mentioned Shane and Cormac, surgeons of Grange Muinerharte, Co. Sligo, and Donagh Ultaigh of Ballymote. Also mentioned are Foghan Connor, Edward Keogh, and Thadeus Mac an Liagha, living at Bonnannclanee and Uilin Mac Ellay of Imealeaghefadda, Mac Laughlin, Mac Ellis of Ballymote, is mentioned a few months later. The one outsider was Owen Boy Mac Feaughaes, And in the fiants of Elizabeth dated 6th July, 1585, pardons were granted to

Dermod Mac Ella, and Ullin boy Mac Ella of the Carrig Roscommon. So far this has been little more than a list of names, but we are coming to one who in his own time was very distinguished Cormac. Norman Moore has written him up so I shall not say very much about-him. It should be remembered however that he translated the three books of Gordon, Professor of Medicine in Montpelier, the Lilium Medicinal, the Ingenia Curatoris Marborum and the Prognostica. There are at least 8 copies of the Lilium extant and there are few Irish Mss which do not contain excerpts from it. Mss 3c19 in the Royal Irish Academy is a very fine Mss which contains translations of all Gordon's books, and was written about 1590. This is one of the notes: "Everyone who shall read any portion of this book let him bestow an earnest blessing on the souls of these whom we shall mention, namely Bernardus de Gordon who compiled it, and Cormac Dunlevy who translated it into Irish, and Donnadh O'Connor ollamh in medicine in Ossory and the best of the doctors in Ireland in his own time thought he never left Ireland to complete his learning." In addition to this book Cormac wrote two sections Arundel 333, one on the signs of the Zodiac and one on gems. In Mss XII in the National Library of Scotland there is a translation Re Operationibus Occulties Natural of St. Thomas, attributed in colophon to Cormac. In Arundel 333, there is another section which the catalogue says is in the handwriting of Cormac. This section consists mainly of a scholastic tract on the nature of matter and a part of a tract on Botany. I am unable personally to judge the quality of these translations, but Father Shaw, S.J., tells me that for the time Cortiac was a good translator.

This interest in philosophy which to us doctors of the 20th century is surprising would not seem strange in the 14th and 15th centuries or even in the 16th century. As Cormac had got a medical degree he would have read the ordinary Arts course before starting Professor of Medicine in Montpelier, the Lilium Medicinal, the Ingenia Curatoris Marborum and the Prognostica. There are at least 8 copies of the Lilium extant and there are few Irish Mss which do not contain excerpts from it. Mss 3c19 in the Royal Irish Academy is a very fine Mss which contains translations of all Gordon's books, and was written about 1590. This is one of the notes: "Everyone who shall read any portion of this book let him bestow an earnest blessing on the souls of these whom we shall mention, namely Bernardus de Gordon who compiled it, and Cormac Dunlevy who translated it into Irish, and Donnadh O'Connor ollamh in medicine in Ossory and the best of the doctors in Ireland in his own time thought he never left Ireland to complete his learning." In addition to this book Cormac wrote two sections Arundel

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This interest in philosophy which to us doctors of the 20th century is surprising would not seem strange in the 14th and 15th centuries or even in the 16th century. As Cormac had got a medical degree he would have read the ordinary Arts course before starting medicine and this would include logic, philosophy and metaphysics. Father Shaw has suggested to me that Cormac graduated at Montpellier. Many Irishmen did qualify there where Bernard Gordon was the great authority. Translating these texts must have been a profitable occupation when a copy would sell for 20 cows.

The next distinguished member of the family was Foghan Ultach who got a lease of land at Kylemurray, Co. Meath, for 21 years and to maintain an English archer. In 1563, a long medical report in Latin dealing with the illness of the Lord Lieutenant, the Earl of Sussex was written at Ardraccan, and signed by three people. One of them was Eugene Ultach. Another part of the document was torn. Here is a translation of the greater part of it: Of the most distinguished Lord, while the most illustrious lord Earl of Sussex supreme governor of Ireland was directing a warlike expedition against the North from the month of May, all through the Summer he contracted a flux of the belly because of the cold weather, the long Journey and the disorder of the war. He should have a little leisure for the cure of this but did not wish to be prevented from returning to the camp at the time arranged. He took care to return at great haste when the flux had improved and moreover he did return which, as it seemed to him, to have sufficiently improved. Due to the extreme cold and wet of these Northern regions when he could not enjoy convalescence; also due to the gravity of the military situation and perhaps because he was not so strong as before, he developed a distress of the chest and the breathing. Then with the coming of Winter, he took to his bed with running from the head, pains across

the shoulders and in the joints of the arms across the chest. Here he felt pain occasionally by day and continuously by night, from the first sleep; Therefore it seemed good to purge his Lordship, He was purged with pills made of Agarius Hiers and rhubarb which worked very well. To the painful parts, little bags were applied. These were stuffed with the things which have at the same time the power of resolving and strengthening, and altering the excessive cold of the parts. With these remedies the pain was eased a little. When he made a journey next day, each day began on the following day to be troubled with a sharper pain in the aforesaid places and with the difficulty in breathing as before. There was evidence of signs in the secretion of the urine. This showed a reddish colour with the thinness of its essence and the rawness of its content, extending from the middle of the urine to the top and with a white watery and granular ring. He spat frequently and found the sputum tasteless. Seven days after the first purging, he was again purged with Cocheis pills for no other was at hand. With these pills he excreted what had to be evacuated. We applied to his head the little sacs and other things which had the power of strengthening and warming him. These were only used for one night, because he complained of excessive heat in the head and loss of sleep due to the medicine. In the meantime truly the pain in his chest and shoulder improved little or nothing. The whole condition of the limbs became thinner with wasting and weakness so that when he walked round the room 3 or 4 times being tired he complained loudly of weakness and in consequence his pulse became fast. Five days having passed after the purging certain objects like spiders webs began to float on top of the urine. The pulse was also weak and sometimes tending to harden. This hardness of the pulse scarcely noticeable like the increase in heat after food. He says, that he is greatly heated by foot but this is not observed by us except by the speed of the pulse, and he says that often during the day he distinctly feels the onset of seizure of internal heat, together with the speed of the external pulse is perceived by us but truly the heat is not manifest externally. The bowels move rarely by natural means and the stools are hard and brown. In all these pains as well as the difficulties with his chest with respiration lasted for 40 days - he spits frequently with constant difficulty owing to the chest pain which stopped the cough half way". Written at Ardbraccan, 22nd December 1563, signed John Challoner, John Volpe, Eugene Ultach. Challoner was Secretary of State, but I have not been able to identify Volpe. It should be realised that this certificate was sent to England in an effort to explain lack of success in fighting Shane O'Neill. Like most of Elizabeth's deputies, Sussex disliked his job and continuously asked to be

recalled and no doubt this certificate did help to have him recalled in the following April. The medical treatment, such as it was, may well have been provided by Ultach and it was no better and no worse than was usual at that time in England or on the Continent for a case of bacillary dysentery complicated by pneumonia.

The Mss no. 451 in the Royal Irish Academy is a short tract on syphilis written in 1676. The end of a colophon which gives the history of it reads "This is a treatise on the French POX and it was Fucus (Ramela Fuchs) who is the author of it, and it was Owen Ultach who made the translation of it from the Latin, and from it Richardson Muircertach O'Connor wrote the second copy, and Brian Mac Gillapattric in Maol Iuila was the third man who wrote it, and I, Eamonn O'Cassidy, who wrote it in the book in the year of our Lord 1676. I pray you Christian Reader say one Ave Maria as a spiritual alm for the repose of these four." The earliest reference to syphilis in Ireland which I have found is a letter written by John Allen the Lord Chancellor to Thos. Cromwell. John Teeling, who took my lord to Dublin and brought him to the place where he was killed is dead in Maynooth. Before he died, he was stricken with the most foul leprosy and his primary members rotted him and his root ball and all his neck rotted, and Nicholas Waffer, his other companion, is stricken with the same pox and the fallen evil. So that is what you get when you kill an Archbishop. I believe that the man who treated Sussex translated the tract on syphilis and he died 1586. Owen Ultach, son of Donnagh, was the same individual. Sometime perhaps his name will be found in the records of some Continental medical school.

Now let us see what the Mac an Leighas were doing. The first one of these, not a doctor, was William who flourished in the second half of the 15th century. The translating business was good and he translated a number of books, the life of Guy of Warwick and Beris out of H27 in Trinity - the life of Mary of Egypt and Stair Heriut and a Bais. He also did a lot of copying. I have no evidence that he was a doctor, but the next one may have been his nephew or grandson, Melaghlin Mac Illa Mac an Leagha. His best known Mss is in Kings Inn 15. He tells quite a lot about himself, Melaghlin Mac Illa was writing a Mss in Herbercstown near Newbridge, copying one which he got from his neighbour and friend Conaire, son of Torna O Mulconry. He was Ollav in medicine to two of the ruling chiefs of Sligo - MacDonough of Cavan and MacDonagh of Tirconnall, and his brother Conla was Ollav to MacDermott of Murlourg of Roscommon. At the

same time, he mentioned his brother Eoghan and his father who were far away westward in Munster. He had another friend Niall Mac Beath for whom he wrote Mss IV, page 62 as this: "I am Domhnall Mac an Ollamh and I am very weary after Donougl Ultach and Frances Ultach left at the end of Egidees, and I am in Donegal". This is a McBeath Mss and in another Mss a large one written 1611 - 1614 one of the scribes was Donnahadh Mac Dunlevy.

Mac Laghlin had a son who died 1521. His brother Conla lived until at least the end of the century. I suggest that Illan and his son Eoghan who had gone to Munster may have been ancestors of Maurice Lee, Doctor of physic, later dwelling at Conelanghe, under the Earl of Desmond - who, since the Earls revolt had been living at Clan Morris under the Baron of Lixawe, and fears that as he belonged to the Geraldines heretofore, lest he and his wife and children be molested by his Majesty's garrison, so he got a pardon.

In the 18th century, there was an Owen Ultach at Ballygawley, Co. Sligo, and a Doctor Pat around 1800 at Ballymote and two sons who qualified in the Apothecaries Hall, And now to end I will quote a piece of medical tradition from Donegal. About 1860 Ambrose Dunlevy and his son Jimmy were busy inoculating people against smallpox. The belief was that the inoculations of the Dunlevys lasted for life, but other inoculations had to be repeated every seven years. Apparently the patients were blindfolded so that they could not say who did the vaccinations and the patients slept out at night until their arms were healed.

(This paper was received from Chi Chi Dunlavy after the passing of her husband, Carl Dunlavy. It has apparently been sent to him from Phyllis, wife of Lowell, upon his passing.  
Donald David Dunlavy, August 28<sup>th</sup> 2005)