

**THE BARDIC
STORIES
OF IRELAND**

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The bardic stories of Ireland by Patrick Kennedy

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PATRICK KENNEDY

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OF

IRELAND.

BY

PATRICK KENNEDY,

Author of "Legendary Fictions of the Irish Celts," "The Banks of the Bore,"
"Evenings in the Duffrey," "The Fireside Stories of Ireland," etc.

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AN APOLOGY FOR A DEDICATION.

I WOULD have done honour to my little book and myself by placing on this page the name of a certain *SOME LADY*, who has most generously assisted me in my endeavours to add something to the store of National Literature not entirely unworthy of it. I have not succeeded in obtaining her permission, so I must content myself with here recording my sincere gratitude to HER and to my other supporters of Noble, Gentle, and Middle rank, who have taken a hearty interest in my literary efforts. My obligations are also very great towards the Editors of many Literary Journals in England and Ireland, who have done all that their conscience and judgment would allow, to present my half dozen publications in a favourable light to the Reading Public.

PATRICK KENNEDY.

Dublin, September, 1871.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters.

2. The second part outlines the specific procedures for handling sensitive information and data. It stresses the need for strict confidentiality protocols to protect the privacy of individuals and organizations.

3. The third section addresses the requirements for reporting and documentation. It details the frequency and format of reports, ensuring that all necessary information is provided in a clear and concise manner.

4. The fourth part discusses the role of internal controls and audits. It highlights the importance of regular audits to identify and correct any discrepancies or errors, thereby ensuring the integrity of the data.

5. The fifth section covers the legal and regulatory aspects of the document. It references relevant laws and regulations that govern the collection, storage, and use of data, ensuring full compliance.

6. The sixth part provides guidance on the use of technology and digital tools. It encourages the adoption of secure and reliable systems to facilitate data management and reporting.

7. The seventh section discusses the importance of training and education. It notes that all personnel involved in data handling must be properly trained to understand and follow the established protocols.

8. The eighth part addresses the issue of data retention and disposal. It specifies the duration for which data should be kept and the secure methods for its disposal once it is no longer needed.

9. The ninth section covers the final review and approval process. It requires that all policies and procedures be thoroughly reviewed and approved by the appropriate authorities before implementation.

10. The tenth and final part of the document provides a summary of the key points and reiterates the commitment to high standards of data management and security.

P R E F A C E .

THE present collection consists of mere legends, of facts invested in legendary garb, and of historic incidents. The legends are the embodiments of pagan myths modified and degraded, some few the creation of christian poets. The invasions, changes of dynasty, etc., set down as having occurred before the building of Emunia, say 300 A.C., have all some foundation of fact on which the bards raised a legendary superstructure. What are now historic legends were first related in a metrical form to assemblies in the halls of kings and chiefs. In nearly every instance they embodied the deeds of the ancestors of the high people then present, or battles, or other striking events connected with the locality, and the narrative was only moderately charged with ornamentation; but as the heroes and their deeds receded farther back from the era of the minstrel, and became consequently less interesting to the audience, he felt it expedient to surround the substance of the tradition with romantic or supernatural circumstances, and the longer the Bardic institution endured, the more heavily charged with fiction did their lays become.

In the early existence of the system, and before the minds of the unsophisticated hearers were affected for the worse by dwelling on the creations of fancy, they would be as certain to demand of the reciter if his story were true, as

an intelligent child of our or of any time is to propose the same query to parent or nurse when something outside the sphere of its own experience is related. The child's delight in a surprising story is perfected by belief in its truth, and while he remains a child he will be sufficiently mortified when he hears that such and such incidents never occurred, or that his darling prince and princess never existed. His taste becomes gradually vitiated by having his mind fed on the unsubstantial pabulum of romance. A similar change took place in early society step by step with the strengthening of the bardic influence, and to this we owe the historic and traditionary legend.

A word on the question of the knowledge or ignorance of letters among our pagan ancestors. Tighernach of Clonmacnois (eleventh century), that most dry and mistrustful of our ancient chroniclers, acknowledged that the people of his day were in possession of reliable history from the date of the building of Emania, 300 A.C. But if no written records existed before the days of St. Patrick, what confidence could the early christian historians have had in the mere traditions, or oral-poetical accounts to which they had access, or what grounds would Tighernach have to assert that the events which occurred in every generation for a lapse of seven hundred years were accurately preserved in chronicles compiled in the fifth century? The contemporaries of Tighernach, and those who lived a century or two later, would have set him down as a visionary for making such an assertion; but from his era even to ours he is, without an exception, considered the most trustworthy authority for all events which occurred before his time.

One object of this little work being to amuse and instruct young folk, and infuse into them a wish to become acquainted with the history of the country, we feel justified in assuring them that the several occupations and invasions of the country, and other remarkable events recorded down to the building of Emania did really occur, but in a much more prosaic fashion than that depicted by the bards. Greater trust may be placed in all the quasi-historical or biographical incidents succeeding this era, when the supernatural circumstances are eliminated.

As the narratives descend from the preaching of Christianity towards the conquest, the fictional element gradually disappears, though the historical events continue to be invested with the very spirit of romance. We have selected these last, not for the confidence which may be reposed in their truth, but for the romantic interest attached to them. Their truth adds value and charm to their romances, and the romance of IRISH HISTORY is the end and aim of the present publication.

The Legendary Fictions, The Fireside Stories, and the present volume furnish a tolerably ample collection of *The Fireside and Bardic Stories of Ireland.*

If any square-toed sage, objecting to the number of mere inventions here collected, and our consequent loss of time in chronicling them, suggests the more desirable occupation of setting before our readers unadorned historical matter, let him take into account the plentiful supply of histories already before the public, the general apathy of young people towards the perusal of dry chronicles, and the probability that by the time a listless student has got to the