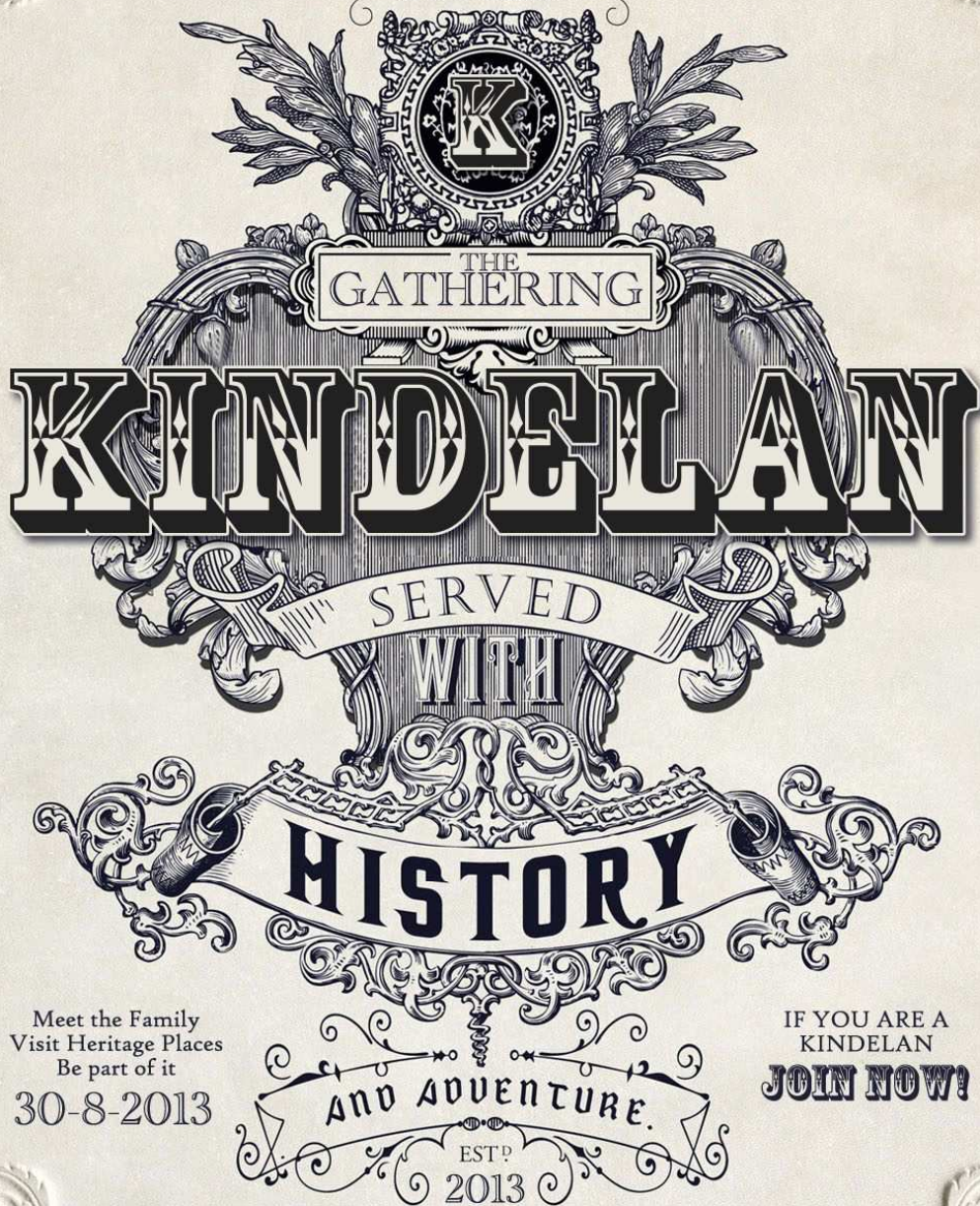


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AT DUBLIN



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2013

IF YOU ARE A
KINDELAN
JOIN NOW!

This event basically consists in having all people having Irish roots coming to Ireland to visit their ancestor's land. Many activities will be organized during 2013 as festivals, parties, exhibitions, etc. and many families are organizing their own gathering events as part of this initiative.

Primer Capítulo:

Origen del apellido Kindelan y su relación con la colina de Tara

(una de las visitas planificadas)

La Colina de Tara, situada cerca del río Boyne, es un complejo arqueológico que se extiende entre Navan y Dunshaughl en el condado de Meath. Contiene una serie de monumentos antiguos, y según la tradición, fue la sede del Gran Rey de Irlanda.

La Colina de Tara ha estado en uso por personas del Neolítico, aunque no se sabe si Tara se usaba continuamente como un centro sagrado/político desde el Neolítico hasta el siglo XII. La parte central del lugar no podría haber albergado un gran séquito permanente, lo que sugiere que fue utilizado como un lugar de encuentro ocasional. No hubo grandes obras de defensa. Ciertamente, los registros más antiguos atestiguan que grandes reyes fueron iniciados en este lugar, y el texto legal "SeanchasMor" (escrito después de 600 DC) especifica que tenían que beber cerveza y simbólicamente casarse con la diosa Maeve para adquirir la gran realeza.

Los Grandes Reyes de Irlanda eran a veces figuras históricas y a veces legendarias que tenían, o que se afirmó que habían tenido, el señorío sobre toda Irlanda. En la literatura medieval así como en los comienzos de la literatura irlandesa moderna se representa una secuencia casi ininterrumpida de grandes reyes, gobernando desde Tara sobre una jerarquía de reyes menores, que se remonta a miles de años. Los historiadores modernos creen que este régimen es artificial, construido en el siglo octavo a partir de las diversas tradiciones genealógicas de grupos políticamente poderosos. El concepto de la monarquía nacional sólo se convirtió en una realidad política en la época de los vikingos, e incluso entonces no de forma consistente.

Los Kindelanes (O'Caindealbhain) descienden de uno de estos grandes reyes, el rey

First Chapter:

The origins of the Kindelan lastname and its relation to Tara Hill

(one of the planned visits)

The Hill of Tara, located near the River Boyne, is an archaeological complex that runs between Navan and Dunshaughl in County Meath. It contains a number of ancient monuments, and according to tradition, was the seat of the High King of Ireland.

The Hill of Tara has been in use by people from the Neolithic, although it is not known if Tara was continuously used as a sacred/political centre from the Neolithic to the 12th century. The central part of the site could not have housed a large permanent retinue, suggesting that it was used as an occasional meeting place. There were no large defensive works. Certainly the earliest records attest that high kings were inaugurated there, and the "SeanchasMor" legal text (written after 600AD) specified that they had to drink ale and symbolically marry the goddess Maeve to acquire the high-kingship.

The High Kings of Ireland were sometimes historical and sometimes legendary figures who had, or who are claimed to have had, lordship over the whole of Ireland. Medieval and early modern Irish literature portrays an almost unbroken sequence of High Kings, ruling from Tara over a hierarchy of lesser kings, stretching back thousands of years. Modern historians believe this scheme is artificial, constructed in the 8th century from the various genealogical traditions of politically powerful groups. The concept of national kingship only became a political reality in the Viking Age, and even then not a consistent one.

The Kindelans (O'Caindealbhain) descend from one of these High Kings, King Laoghaire

Laoghaire, uno de los ocho hijos del legendario Niall de los Nueve Rehenes. Laoghaire fue rey entre los años 428 y 458. Uno de los monumentos de Tara es un anillo-fortaleza conocida como Raith Laoghaire (El fuerte Laoghaire) y se cree que Laoghaire fue enterrado allí en una posición vertical en la parte sur del recinto Real.

Laoghaire fue el rey en la época que vivió San Patricio. Existe un debate acerca de la relación entre ellos. De acuerdo con una biografía del siglo séptimo de Patricio, Laoghaire es descrito como "*un gran rey, feroz y pagano, emperador de los bárbaros*". Después de varios intentos por parte Laoghaire y otros para matar a Patricio, éste fue advertido por el santo de que debía aceptar la fe o morir. Después de haber tomado el consejo de su pueblo, Laoghaire se sometió y fue bautizado. Sin embargo, en otra biografía temprana de Patricio, Laoghaire se mantuvo pagano a pesar de los milagros de Patricio. Laoghaire dijo que su padre Niall no le habría permitido convertirse. "En cambio voy a ser enterrado en las tierras de Tara, yo, el hijo de Niall, cara a cara con el hijo de Dúnlaing inMullaghmast". Sin embargo, en este libro se dice que Patricio convirtió a dos de las hijas de Laoghaire, Eithne la justa y Fedelm la roja.

La genealogía desde el rey Laoghaire hasta O'Caindealbhain se puede encontrar en el "*Book of Lecan*", un manuscrito medieval irlandés escrito alrededor de 1.400. Esta genealogía también se pueden encontrar en "*The Annals of the Four Masters*", que son crónicas de la historia de Irlanda medieval resultantes principalmente de la recopilación de anales anteriores. Los datos fueron recopilados entre 1632 y 1636, en el convento franciscano de Donegal Town. A continuación se recogen algunas de las entradas de "*The Annals of the Four Masters*" que hacen referencia a O'Caindealbhains. Todas las entradas se corresponden a los años 1017-1161.

(pronounced leary), one of the eight sons of the legendary Niall of the Nine Hostages. Laoghaire was King between the years 428 and 458. One of the monuments in Tara is a ring-fort known as Ráith Laoghaire (Laoghaire's Fort) and it is believed that Laoghaire was buried there in an upright position. It is located south of the Royal Enclosure.

Laoghaire was King during the life of St. Patrick. There is debate about the relationship between them. According to a seventh century life of Patrick, Laoghaire is described as "a great king, fierce and pagan, emperor of the barbarians". After a number of attempts by Laoghaire and others to kill Patrick, he is warned by the saint that he must accept the faith or die. Having taken the counsel of his people, he submits and is baptized. However, in another early life of Patrick, Laoghaire remained a pagan in spite of Patrick's miracles. Laoghaire say that his father Niall would not have allowed him to convert. "Instead I am to be buried in the earthworks of Tara, I the son of Niall, face to face with the son of Dúnlaing inMullaghmast". However, in this book it is said that Patrick converts two of Laoghaire's daughters, Eithne the fair and Fedelm the red.

The genealogy from King Laoghaire to O'Caindealbhain can be found in the Book of Lecan, a medieval Irish manuscript written around 1400. This genealogy can also be found in The Annals of the Four Masters, which are chronicles of medieval Irish history resulting mainly from compilation of earlier annals, with some original work. They were compiled between 1632 and 1636 in the Franciscan friary in Donegal Town. I am going to copy some of the entries in The Annals of the Four Masters which refer to O'Caindealbhains. All the entries correspond to the years 1017-1161.

1017

of Maelmordha, royal heir of Leinster, was slain by treachery. A war between Maelseachlainn and the Ui-Neill of the North, so that the Eoghanachs went northwards over Sliabh-Fuaid. A predatory excursion by Maelseachlainn into

[the territory of the] Feara-Ceall; and a party of the army was overtaken by the Feara-Ceall and the Eli, so that Domhnall Ua Caindealbhain^p, lord of Cinel-Laeghaire, and Cass-Midhe, Maelseachlainn's lawgiver, were slain; and Ua Cleircein, lord of Caille-Follamhain, was wounded, and died after a short period. Flannagan Ua Ceallaigh^q, and Conghalach, son of Maelseachlainn, were mortally wounded at the same place. Gillacolum, son of Muireadhach Ua Maeltrea, and Aedh Ua hEradain, lord of Ui-Breasail-Macha, died. Cearnach Ua Mordha, lord of Laeighis, was killed. Muireadhach, son of Muirchear-tach, lord of Fotharta, was killed.

^p *Domhnall Ua Caindealbhain*.—Now *anglicè* Daniel O'Kindellan, or Quinlan. This family took their hereditary surname from Caindealbhain, son of Maelcron, the lineal descendant of Laeghaire mac Neill Naighiallaigh, the last pagan monarch of Ireland.—See the *Miscellany of the Irish Archaeological Society*, vol. i. p. 142; and note ^r, under the year 925, p. 619, col. 2, *suprà*.

1033

A battle was gained by Murchadh Ua Maeleachlainn over Conchobhar Ua Maeleachlainn, in which Maelruanaidh Ua Carraigh Calma, Lorcan Ua Caindealbhain, lord of Laeghairi, the lord of Feara-Cul, and many others, were slain.

1075

church, was burned. Cluain-Iraird, with its oratory, was burned. Domhnall, son of Murchadh, King of Ath-cliaith, died of three nights' disease. Cinaeth Ua Conbeathadh, chief of Cinel-Binnigh, died. Domhnall Ua Caindhealbhain was slain by the Airghialla. The two sons of Augaire Ua Lorcaín, namely,

1085

Connaught, died. Aenghus Ua Caindealbhain, lord of Laeghaire, died. The

Malcomb, king of Scotland; Mureach mac Rory O'Ruagan, heire of Connaght, and Aengus O'Kyndelvan, king of Laegaire, *mortui sunt.*"—*Cod. Clarend.*, tom. 49.

people were made husbandmen^t in it. Oenghus Ua Caindealbhain, lord of Laeghaire, was slain at Cluain-Iraird, after he had entered into religion, by the grandson of Coirten Ua Maelruain, lord of Dealbhna-mor^a.

1091

by the Connaughtmen, and they burned a great part of Munster. Bran Ua Caindealbhain was slain by the son of Mac Coirten. The prey of the fire-

1104

killed by the Conmhaicni. An army was led by Muircheartach Ua Briain to Magh-Muirtheimhne, and they destroyed the tillage and corn of the plain; and on this expedition Cu-uladh Ua Caindealbhain, lord of Loeghaire, was thrown [from his horse] at Dun-Dealgan^t, of the effects of which he died a month afterwards. An army was led by Domhnall, grandson of Lochlainn, to Magh-Cobha, and he obtained the hostages of Ulidia; and he afterwards proceeded to Teamhair, and burned [the whole of] a great part of Ui-Laeghaire, except some of his friends, to whom he afforded protection. The shingles^a of one-half the

1130

all Dairbhri^b and Inis-mor^d. A battle was gained at Sliabh-Guaire^k by Tighearnan Ua Ruairc and the Ui-Briuin, over the men of Meath, wherein were slain Diarmaid Ua Maeleachlainn, King of Teamhair; Amhlaeibh, son of Mac Seain, lord of Gaileanga; Oenghus Ua Caindealbhain, lord of Ui-Laeghaire; the son of Mac Gillafhulartaigh, lord of South Breagha, and others not enumerated.

1136

Ua Conchobhair was blinded by Toirdhealbhach himself. Domhnall Ua Cain-

dealbhain, lord of Cinel-Laeghaire, was killed by Tighearnan Ua Ruairc and the Ui-Briuin, and many of the men of Breifne were slain by the men of Meath. A breach of the peace between the men of Meath and Breifne. A predatory incursion was made by the people of East Meath into Ui-Briuin, and they carried off countless cows. Another predatory incursion was made by the same party into Fearnmhagh. Loch Cairgin¹ was plundered by the men of Teathbha,

1140

Luain, and he devastated the west of Meath. Cu-uladh Ua Caindealbhain, lord of Laeghaire, and Flaithbheartach Ua Cathasaigh, lord of the Saithni, and Domhnall, his brother, were taken prisoners by Murchadh Ua Maeleachlainn, for their own injustice. Tighearnan Ua Ruairc was expelled from the chief-

1156

by Ruaidhri Ua Conchobhair. Dailfinn, daughter of Bracan, the wife of Cuuladh Ua Caeindealbhain, died. There was great snow and intense frost in

1157

chadh Ua hEaghra, was killed by Donnchadh Ua hEaghra. Cuuladh Ua Caindealbhain, lord of Laeghaire, a man of unbounded hospitality like Guaire Aidhne^a, courteous and prosperous like Mongan, son of Fiachna¹, a brilliant lamp in charity to the poor, the chief lamp of chivalry of the Irish race, was killed through treachery and guile, while under the protection of the laity and clergy of Ireland, by Donnchadh, son of Domhnall Ua Maeleachlainn, King of Meath. These were the sureties for him : the successor of Patriek and the Staff of Jesus, together with the legate, i. e. Ua Condoirche^k; the successor of Colum-Cille, with his relics; Grene, Bishop of Ath-cliath; the abbot of the monks [of Mellifont]; the successor of Ciaran, with their relics; the successor of Fechin, with his relics; Ua Lochlainn, King of Ireland (i. e. with opposition); Donnchadh Ua Cearbhaill, lord of Oirghialla; Tighearnan Ua Ruairc, lord of Breifne; Diarmaid Mac Murchadha, King of Leinster; and the chiefs of the men of Meath, and of the men of Teathbha in general. Wo to the country in which this deed was perpetrated!

The Annals of Ulster and the Annals of Clonmacnoise give the events of this year as follows:

"A. D. 1157. Patric Mac Carty, archdeacon of Cork, *quiescit*; Cuula O'Kynelvan murdered by Doncha mac Donnell Sugagh O'Melaghlin, in spight of Corb-Patric, and Jesus' staff, and against Mac Laughlin, and the best of the

north. Corb-Patric, being archbishop of Ireland, consecrated the monk-church" [of Mellifont, near Drogheda], "in the presence of the clergy of Ireland, .i. the Legat Ui Conorechi, and the bishops also, and in presence of many nobles about O'Loughlin, king of Ireland, Donogh O'Carroll, and Tigernan O'Ruark. Murcher-

1160

their guarantee. Lorcan Ua Caindealbhain, lord of Laeghaire, fell by Aedh, son of Cuuladh Ua Caindealbhain, at Ath-Truim. Domhnall Ua Goirmleadh-

1161

laigh], also fell by the same Maelseachlainn, on the following day. A house was [forcibly] taken by Cathal Ua Raghallaigh, i. e. the son of Godfrey, against Maelseachlainn Ua Ruairc, in the middle of Slaine; and there were killed therein Muircheartach Ua Ceallaigh, lord of Breagha, and his wife, i. e. Indearbh, daughter of Ua Caindealbhain. Maelseachlainn, however, made his escape on

De las entradas anteriores se puede concluir que, en aquellos tiempos era bastante peligroso ser un O'Caindealbhain!

From the previous entries one may conclude that, in those time it was rather dangerous to be an O'Caindealbhain!