

Fifty-sixth Generation

Telpuil (Erb (Urbanus)⁵⁷, Gratus⁵⁸, Iumetel⁵⁹, Ritigern⁶⁰, Oudicant⁶¹, Outigern⁶², Eliud⁶³, Eudaf⁶⁴, Eudelen⁶⁵, Amalech⁶⁶, Beli⁶⁷, Bran the Blessed⁶⁸, Llyr (Lear)⁶⁹, Caswallon⁷⁰, Beli Mawr⁷¹), Gratus⁵⁸, Iumetel⁵⁹, Ritigern⁶⁰, Oudicant⁶¹, Outigern⁶², Eliud⁶³, Eudaf⁶⁴) birth date unknown.

Telpuil had the following child:

1. **Teuhvant**⁵⁵.

King Beli (Heli) (Manogan⁵⁷) birth date unknown. Beli Mawr map Manogan was a legendary king of the Britons. His reign can be estimated from 113 BC to 72 BC.

He was the son of King Digueillus (Manogan in the Brut y Brytaniait) and succeeded by his son **Lud**. He ruled for forty years and produced three sons, **Lud**, Cassibelanus, and Nennius. The elder two both ruled Britain. Heli is cognate with the Welsh legendary figure Beli Mawr.

Beli died 72 BC.

Appius Claudius birth date unknown. Appius Claudius Caecus ("the blind"; ca. 340 BCE-273 BCE) was a Roman politician from a wealthy patrician family. He was dictator himself and the son of Gaius Claudius Crassus, dictator in 337 BCE.

He was a censor in 312 BCE although he had not previously been consul. He sought support from the lower classes, allowing sons of freed slaves to serve in the Senate, and extending voting privileges to men in the rural tribes who did not own land. During the Second Samnite War, he advocated the founding of Roman colonies throughout Latium and Campania to serve as fortifications against the Samnites and Etruscans.

During his term as censor, he built the Appian Way (Latin: *Via Appia*), an important and famous road between Rome and Capua, as well as the first aqueduct in Rome, the Aqua Appia. He also published for the first time a list of legal procedures and the legal calendar, knowledge of which, until that time, had been reserved for the *pontifices*, the priests. He was also concerned with literature and rhetoric, and instituted reforms in Latin orthography.

He later served as consul twice, in 307 BCE and 296 BCE, and in 292 BCE and 285 BCE he was appointed Dictator. In 280 BCE, after he had gone blind (because of a curse, according to Livy), he gave a famous speech against Cineas, an envoy of Pyrrhus of Epirus, declaring that Rome would never surrender. This is the first recorded political speech in Latin, and is the source of the saying "every man is the architect of his own fortune".

His sons included Gaius Claudius (father of the consul Appius Claudius Caudex) and the first **Tiberius Claudius Nero**.

Livius Drusus Claudianus birth date unknown. Marcus Livius Drusus Claudianus was a Roman nobleman who served as a Roman Senator of the Roman Republic that lived in the 1st century BC. Marcus was the born with the name *Appius Claudius Pulcher*. He originated from a family of Patrician status, the Claudius (gens).

Little is known on his family and the circumstances leading to Marcus as an infant to be adopted and raised in Rome by tribune Marcus Livius Drusus. Marcus changed his name from *Appius Claudius Pulcher* to *Marcus Livius Drusus Claudianus*, in honor of his adoptive father.

Marcus married a woman of Plebs status called Aufidia; the daughter of a Roman Magistrate called Marcus Aufidius Lurco. They had at least two children: a daughter Livia **Drusilla** (58 BC-29) and a son Marcus Livius Drusus. Livia was the first Roman Empress and third wife of the first Roman Emperor Augustus, while Livius Drusus would serve as a consul.

Marcus was praetor of Rome in 50 BC. In the year of his praetorship, Marcus was the President of a Law Court, which stated the cases that violated the *Lex Scantinia*. *Lex Scantinia* was a law introduced in the 2nd century BC that possibly regulated sexual behavior.

The senator Cicero in 45 BC had purchased gardens from Marcus that he had owned in Rome. Marcus was a supporter of the Roman Republic and was among those who opposed the rule and dictatorship of Gaius Julius Caesar. Caesar was assassinated in 44 BC by political rebels Marcus Junius Brutus and Gaius Cassius Longinus.

In 42 BC, Marcus had arranged with his cousin of from the Claudius (gens) and of Patrician status, Tiberius Nero to marry Marcus' daughter Livia. Livia and Tiberius Nero were married and became the parents of future Roman Emperor Tiberius Claudius Nero and general Nero Claudius Drusus. (Through his second grandson, he would a direct ancestor to the Roman Emperors Caligula, Claudius and Nero, who were among his various descendants.)

Marcus became a supporter of Brutus and Cassius and joined them in the war against Octavian (Augustus) and Mark Antony. The decision that Marcus would make; would have serious consequences for him; particularly for Livia's family. Through the decision of her father joining Brutus and Cassius, Livia wasn't prepared or didn't expect to face the unstable period when her and her family were on the run from Octavian and Mark Antony.

Marcus fought alongside with Brutus and Cassius, against Octavian and Mark Antony at the Battle of Philippi, Greece in 42 BC. When Brutus and Cassius were defeated, they committed suicide. Marcus killed himself in his tent, to avoid to be captured alive by the victors.

King Bran (King Llyr (Lear)⁵⁷_) birth date unknown. Brân the Blessed (Welsh: *Bendigeidfran*, literally "Blessed Crow", also Brân Fendigaid) is a giant and king of Britain in Welsh mythology. He appears in several of the Welsh Triads, but his most significant role is in the Second Branch of the *Mabinogion*, *Brânwen, daughter of Llŷr*. He is a son of Llŷr and Penarddun, and the brother of Brânwen, Manawydan, Nisien and Efnisien. The name "Brân" translates from Welsh as "Crow", often translated in the context of this tale as "Raven".

Matholwch, King of Ireland, visits Brân to ask for the hand of his sister Brânwen in marriage. Brân agrees to this, but during a feast to celebrate the betrothal, Efnisien, a half-brother of Brânwen and Brân, arrives and asks what was going on. When told, he is furious that Brânwen has been given in marriage without his permission, and retaliates by mutilating Matholwch's horses. Matholwch is deeply angered until Brân gives him a magic cauldron which restores the dead to life.

Once in Ireland, Brânwen is treated cruelly by her husband, Matholwch, and is forced to work in the kitchen. She tames a starling and sends it across the Irish Sea with a message to her brother Brân, who sails from Wales to Ireland to rescue her with his brother, Manawydan. When Matholwch sees the giant, he asks for peace, and as a show of good faith, builds a house big enough for Brân to enter. Matholwch agrees to let Brân live with them and to give his kingdom to Gwern, his son by Brânwen. The Irish lords do not like the idea, so they hide themselves in flour bags to attack the Welsh. Efnisien guesses what is happening and kills them in their bags, then throws Gwern into the fire.

In the ensuing war, the Irish at first have the advantage because of the magic cauldron. When the Irish dead are placed in it, they came to life and were able to fight as well as ever, though they cannot speak. Efnisien lies down among the dead and is placed in the cauldron, then breaks it, bursting his heart and dying in the process. The Welsh eventually win the war, but only seven men survived. Brân himself is dying from a mortal wound in the foot, and orders that his head should be cut off and buried in London. When the survivors return to Britain, Brânwen dies of grief from believing that she was the cause of the war; she is buried beside the River Alaw in Anglesey.

For seven years the seven survivors, amongst them Manawydan and Pryderi, stay in Harlech, where they are entertained by Brân's head, which continues to speak. They later move on to Gwales (often identified with Grassholm Island off Dyfed) where they live for eighty years without perceiving the passing of time. Eventually, one of the men opens the door of the hall facing Cornwall and the sorrow of what had befallen them returns. As instructed they take the now silent head to the *Gwynfryn*, the "White Hill" (thought to be the location where the Tower of London now stands), where they bury it facing France so as to ward off invasion. The imagery of the talking head is widely considered to derive from the ancient Celtic "cult of the head"; the head was considered the home of the soul.

King Bran had the following child:

1. King Caradoc⁵⁵ .

Paternus (Tacit⁵⁷, Cein⁵⁸, Guorcein⁵⁹, Dolj⁶⁰, Guordoli⁶¹, Dyfwn⁶², Gurdumn⁶³_) birth date unknown. Paternus had the following child:

1. **Edern**⁵⁵ .

Angus (Fiachu⁵⁷_) birth date unknown. Angus had the following child:

1. **Artchorp**⁵⁵ .

King Bartherus (King Hilderic⁵⁷, King Sunna⁵⁸, King Farabert⁵⁹, King Cladimir IV⁶⁰, King Marcomir IV⁶¹, King Odamar⁶², King Richemer I⁶³, King RATHERIUS⁶⁴, King Antenor IV⁶⁵, King Clodemir III⁶⁶, King Marcomir III⁶⁷, King Clodius II⁶⁸, King Francus⁶⁹, King Antharius⁷⁰, King Cassander⁷¹, King Merodacus⁷², King Clodomir II⁷³, King Antenor⁷⁴, King Clodius⁷⁵, King Marcomir⁷⁶, King Nicanor⁷⁷, King Clodomir I⁷⁸, King Bassanus Magnus⁷⁹, King Diocles⁸⁰, King Helenus I⁸¹, King Priamus⁸², King Antenor I⁸³, King Marcomir⁸⁴, King Antenor of Commerians⁸⁵) birth date unknown. .

King of Franks 253-272.

King Bartherus had the following child:

1. **King Clodius III**⁵⁵ .

Bartherus died 272.

Frithugar (Brond⁵⁷, Baeldaeg⁵⁸, Woden⁵⁹, Frithuwald⁶⁰, Frealaf⁶¹, Frithuwulf⁶², Finn⁶³_) birth date unknown.

Frithugar had the following child:

1. **Freawine**⁵⁵ .

Moglama birth date unknown. Moglama had the following child:

1. **King Conaire**⁵⁵ .

King Conn (King Fedlimid⁵⁷_) birth date unknown. Conn Cétchathach ("of the Hundred Battles"), son of Fedlimid Rechtmar, was, according to medieval Irish legend and historical tradition, a High King of Ireland, and the ancestor of the Connachta, and, through his descendant Niall Noígíallach, the Uí Néill dynasties.

The *Annals of the Four Masters* says that five roads to Tara, which had never been seen before were discovered on the night of Conn's birth. According to the *Lebor Gabála Éirenn*, he took power after killing his predecessor Cathair Mór. The *Lia Fáil*, the coronation stone at Tara which was said to roar when the rightful king stood on it, roared under Conn for the first time since Cúchulainn split it with his sword when it failed to roar for Lugaid Riab nDerg. In the saga *Baile in Scáil* ("The Phantom's Ecstatic Vision"), Conn treads on the

stone by accident while walking the ramparts of Tara, implying that the stone had been lost and half-buried since Cúchulainn's time. A druid explains the meaning of the stone, and says the number of cries the stone made is the number of kings who will follow Conn, but he is not the man to name them. A magical mist arises, and a horseman approaches who throws three spears towards Conn, then asks him and the druid to follow him to his house, which stands on a plain by a golden tree. They enter, and are welcomed by a woman in a gold crown. First they see a silver vat, bound with gold hoops, full of red ale, and a golden cup and serving spoon. Then they see a phantom, a tall beautiful man, on a throne, who introduces himself as Lugh. The woman is the sovereignty of Ireland, and she serves Conn a meal consisting of an ox's rib 24 feet (7.3 m) long, and a boar's rib. When she serves drinks, she asks "To whom shall this cup be given?", and Lugh recites a poem which tells Conn how many years he will reign, and the names of the kings who will follow him. Then they enter Lugh's shadow, and the house disappears, but the cup and serving spoon remain. An earlier text, *Baile Chuinn Cétchathaigh* (The Ecstatic Vision of Conn of the Hundred Battles") gives a poetic list of kings, many of which are recognisable from the traditional List of High Kings of Ireland, but without narrative context.

Conn had a long reign - twenty, twenty-five, thirty-five or even fifty years according to different versions of the *Lebor Gabála* - but spent much of it at war with Mug Nuadat, king of Munster. Ireland was divided in two between them - Conn controlling the north, or *Leth Cuinn* ("Conn's Half"), and Mug controlling the south, or *Leth Moga* ("Mug's Half"), with the border lying between Galway in the west and Dublin in the east. Mug was able to gain such power because his druid predicted a famine, which he prepared for by storing grain, and producing an early version of the confectionery Nougat. Conn eventually killed Mug in his bed, the morning before their armies were due to meet in the Battle of Mag Lena.

Legend has it that the hero Fionn mac Cumhaill was born in Conn's time. His father, Cumhall, a warrior in Conn's service, was a suitor of Muirne, daughter of the druid Tadg mac Nuadat, but Tadg refused his suit, so Cumhall abducted her. Conn went to war against him, and Cumhall was killed by Goll mac Morna in the Battle of Cnucha. But Muirne was already pregnant, and Tadg rejected her, ordering her to be burned. She fled to Conn, and Conn put her under the protection of Cumhall's brother-in-law Fiacal mac Conchinn. It was in Fiacal's house that she gave birth to a son, Deimne, who was later renamed Fionn. When he was ten, Fionn came to Tara put himself into Conn's service. He learned that every year at Samhain, the monster Aillen would put everyone at Tara to sleep with his music, and burn down the palace with his fiery breath. Finn killed Aillen, having kept himself awake by pressing the head of his spear to his forehead, and warded off Aillen's flame with his magical cloak, and Conn made him head of the *fianna* in place of Goll.

Conn had two sons, Connla and Art. Connla fell in love with a fairy woman from Mag Mell, and went with her to her otherworld home in her crystal boat, leaving Art alone. After that Art was known as *Óenfer* - the "lone" or "solitary".

After Conn's wife Eithne Táebfada, daughter of Cathair Mór, died, another fairy woman, Bé Chuille, was banished by the Tuatha Dé Danann to Ireland. She had fallen in love with Art from a distance and sought him out in her currach, but when she met Conn and learned he was without a wife, agreed to marry him instead, on the condition that Art be banished from Tara for a year. The men of Ireland thought this unjust, and Ireland was barren during that year. The druids discovered that this was Bé Chuille's fault, and declared that the famine could be ended by the sacrifice of the son of a sinless couple in front of Tara. Conn went in search of this boy in Bé Chuille's currach. He landed on a strange island of apple-trees. The queen of the island had a young son, the result of her only sexual union. Conn told her that Ireland would be saved if the boy bathed in the water of Ireland, and she agreed. He took him back to Ireland, but when the druids demanded his death, he, Art and Fionn mac Cumhaill swore to protect him. Just then, a woman driving a cow carrying two bags approached, and the cow was sacrificed instead of the boy. The bags were opened: one contained a bird with one leg, the other a bird with twelve legs. The two birds fought, and the one-legged bird won. The woman said the twelve-legged bird represented the druids, and the one-legged bird the boy, and revealed herself as his mother. She told Conn that the famine would end if he would put Bé Chuille away, but he refused. Bé Chuille was later banished from Tara as the result of a series of challenges she and Art made each other over a game of *fidchell*.

Conn was eventually killed by Tipraite Tírech, king of the Ulaid. The *Lebor Gabála* and the *Annals* say Tipraite defeated him in battle in Túath Amrois. Keating says Tipraite sent fifty warriors dressed as women from Emain Macha to kill him at Tara. His son-in-law Conaire Cóm succeeded him as High King, and Conn's son Art would later succeed him.