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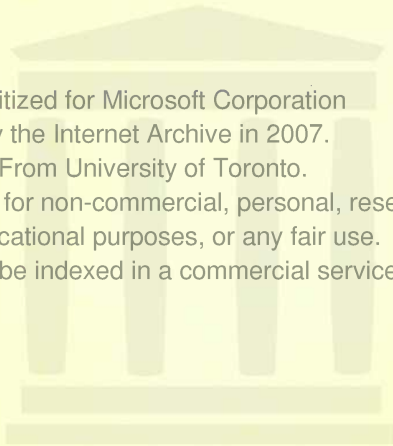
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THE JOURNAL
OF THE
ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND

FORMERLY

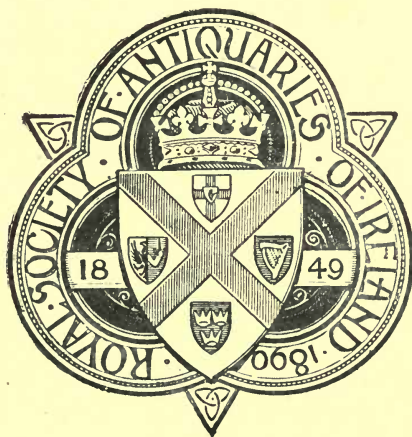
The Royal Historical and Archæological Association
OF IRELAND

FOUNDED, IN 1849, AS

The Kilkenny Archæological Society

VOL. XI.—FIFTH SERIES

VOL. XXXI.—CONSECUTIVE SERIES



1901

DUBLIN
PRINTED AT THE UNIVERSITY PRESS
FOR THE SOCIETY
BY PONSONBY AND WELDRICK
1902

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THE COUNCIL wish it to be distinctly understood that they do not hold themselves responsible for the statements and opinions contained in the Papers read at the Meetings of the Society, and here printed, except so far as No. 26 of the General Rules of the Society extends.

P R E F A C E.

THIS, the Thirty-first Volume of our *Journal*, completes the Fifty-third Yearly Record of our Society's existence; its contents are evidence of the interest taken in the study of Antiquities in Ireland, and the subjects treated of are as numerous and as varied as usual.

In "Prehistoric Remains in North-Western Clare," Mr. T. J. Westropp gives an account of eleven Cromlechs in Clare, illustrated with drawings and plans, and of the Stone Forts in North-Western Clare, describing, among others, the fine Cahers on Black Head, and at Feenagh, Cahercloggaun, Ballyallaban, and Dangan, this last with unusual features in its Terrace, Steps, Gateway, and "Cave." Views are given of the great Fortress of Dun Ængus, taken in 1852, 1878, and 1895, thus giving a pictorial history of one of the most critical periods of its many centuries of existence. A newly-discovered Cromlech at Lehinch, County of Clare, is described by Miss Parkinson; and one at Levally, in the County of Galway, is also described.

The unusual dryness of the summer of 1901, and the low level of some of our lakes caused thereby, have brought to light several Crannoges. An artificial Island in Mountcashel Lake, in the County of Clare, has been described by Mr. Westropp; the method of its construction is well exhibited. A curious arrangement of piling, evidently with the intent of extending

the area of the natural island, where stood the Castle of King Torlough O'Brien, in Inchiquin Lake, is planned by Dr. Macnamara.

Of the two Papers on Ogam-stones by Professor Rhys, one very critically describes the "Gigha Ogam," reading the inscription as *Ogma Maqui Tigerni*; the second is on the "Tullaghane Ogam," found in the townland of Ballybeg, in the County of Mayo. Mr. Macalister supplies short notes, suggesting that the "Gigha Ogam" reads as *viculamaqe o^mgini*. He also records the word *inagene* on the Kilbonane Ogam; this very rare word for an old *inagenes*, "daughter," has apparently not hitherto been found on an Irish Ogam.

In a Memoir on "The Christian Sepulchral Leacs and Free-standing Crosses of the Dublin Half-Barony of Rathdown," Mr. P. J. O'Reilly describes, at considerable length, and with a wealth of illustration, the Standing-stones and Crosses scattered through that portion of the County of Dublin which stretches from Donnybrook on the north, to Wicklow County on the south, and from Cruagh, which lies immediately beside its border, and Whitechurch, which lies within it on the west, to the sea upon the east. The facts given are full of interest, but some of the deductions and reasoning from them will probably always remain as subjects of controversy.

Sir Thomas Drew describes and figures the Granite Stone, with two Crosses inscribed upon one surface, discovered lately in the neighbourhood of St. Patrick's Cathedral, Dublin.

As contributions to Irish Topography, Mr. H. T. Knox gives Papers on "An Identification of Places

named in 'Tirechan's Collections,' and on "The Early Tribes of Connaught."

Of Papers dealing with the story of Social Life during Early periods in Ireland, Mr. H. T. Knox treats of "The Norman Settlement in the County of Galway after A.D. 1237." Under the title of "Peter Lewys: His Work and Workmen," we have, by Mr. Mills, annotated notes from the Journal of the Precentor of Christ Church, Dublin, which dates from between 1564 and 1565; much of interest is to be gathered about Lewys' work as a master builder, with something about his workmen, their work and their conditions of life. The very unsatisfactory state of the Irish currency at this period is specially alluded to; apparently, at this period in Dublin, there were no coins in circulation which corresponded with the money of account. Mr. H. F. Berry relates the History of the Goldsmiths' Company of Dublin (the Guild of All Saints), as compiled from the early Records of the Guild. Colonel P. D. Vigors concludes his "Extracts from the Old Corporation Books of New Ross, County of Waterford." Mr. R. Linn contributes some "Extracts from the Diary of Lieutenant D. T. Powell," from January, 1790, when he joined the 14th Foot, to the close of 1795, when he "commenced his antiquarian pursuits, and finished his military career." The Rev. William T. Latimer continues from Volume 25, and concludes, his notes on "The Old Session-Book of Templepatrick Presbyterian Church, County of Antrim." This old Session-Book begins in 1646, and extends, with some interruptions, till 1744. Through the kindness of the late Rev. Robert Campbell, and his son, Dr. John Campbell, to

whom the Manuscript belongs, this remarkable record of some phases of Life in Ulster during the above period is published. In these Records the Rulings of the Templepatrick Session are given at length, and, from a moral standpoint, are remarkable for their strictness—drunkenness and immorality, and even “Profaners of ye Sabbath,” being punished. The minister and elders of Templepatrick seem, from this testimony, to have been especially energetic in detecting and punishing that “skandolous fault of drunkennesse.” The records of punishments for immoralities necessitated the mention of the latter, but on these the intelligent student of humanity will not unnecessarily dwell.

Mr. F. Elrington Ball’s Papers on “The Castle of Carrickmines and its History,” and “Loughlinstown and its History,” form an important contribution to the history of the County of Dublin. Dr. George U. Macnamara contributes a very detailed account of Inchiquin, in the County of Clare; while the Very Rev. Jerome Fahey gives the known history of the Church and Tower of Roscam, the Castle of Oranmore, the Church of Dromacoo, and the Shrines of Inis-an-Ghoill, Lough Corrib, County of Galway. To Mr. R. Cochrane we are indebted, in “Proceedings,” for an architectural description, with illustrations, of the interesting Church of Dromacoo, in the same County, showing the various changes the structure underwent in successive centuries. Mr. Cochrane also furnishes descriptions and illustrations of the two important Franciscan Establishments at Clare-Galway and at Ross-Errilly. Slane in Bregia, County of Meath, is

described and illustrated by Mr. Thomas J. Westropp. The picturesque late Church, College, and Hermitage at Slane possess many noteworthy features of early sixteenth-century Gothic, which dates from only a short time before the Dissolution. It is disappointing to find how completely the pre-existing structures, which must have formed an important group of Monastic buildings when Slane, between the eighth and twelfth centuries, was a centre of Learning and Religion, have disappeared. The Round Tower of Kilbannon, County of Galway, is described and illustrated by Mr. R. J. Kelly.

Among the "Miscellanea" will be found records of several curious articles of Antiquity found from time to time. Among these a curious and ornate metal Stirrup, reputed to have belonged to the Duke of Schomberg, and to have been used by him at the Battle of the Boyne, described and illustrated by the Rev. Canon C. Moore, and Mr. Knowles. A Silver Cup, in possession of the Rev. L. Fleury, whose ancestor was Chaplain in King William's Army in 1690. Two Bronze Celts found at Calverston, County of Westmeath, are described by the Rev. de Courcy Williams.

A Paper on the Linen Manufacture in Ireland, as carried on by the King's and Queen's Corporation, by Dr. W. R. Scott, will be found interesting.

The red and yellow Enamels on the Cross of Cong are described by Dr. E. P. Wright, it is thought, for the first time. Attention is also called to the marked difference in pattern between the bronze plaques on the arms of the Cross, and the gold filigree work surrounding the central Crystal, under which, at one time, the fragment

of the True Cross was enshrined. The suggestion is offered that the Relic was sent from Rome to King Turlough O'Connor, enclosed in a jewel of the form of a Pectoral Cross, which was then placed in the centre of the present Processional Cross, the work of Mælisha, the son of Braddan O'Echan. The Paper is illustrated by a coloured plate, which shows the different forms of Cross, worked in the red and yellow enamels.

6, ST. STEPHEN'S GREEN, DUBLIN.

31st December, 1901.

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VOLUME XI., FIFTH SERIES.

1901.

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THE JOURNAL
OF
THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND
FOR THE YEAR 1901.

PAPERS AND PROCEEDINGS—PART I., VOL. XXXI.

Papers.

PREHISTORIC REMAINS IN NORTH-WESTERN CLARE.

BY THOMAS J. WESTROPP, M.A., M.R.I.A.

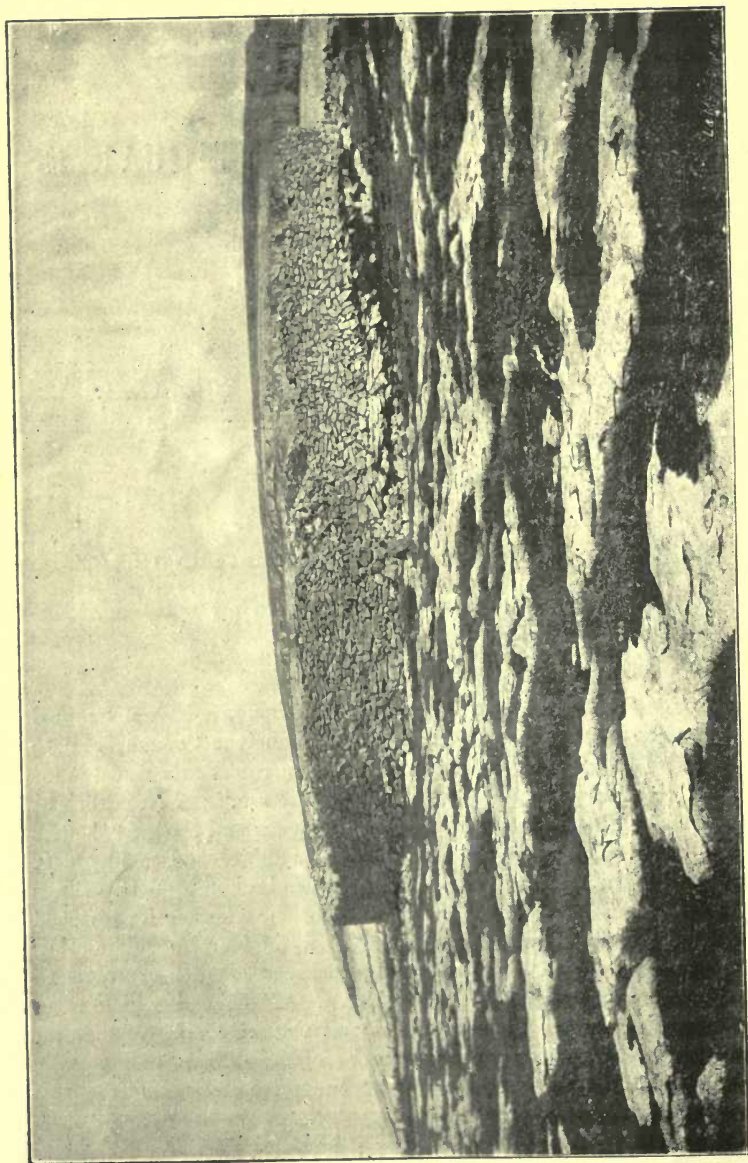
[Read JULY 31, 1900.]

EMBARRASSED by the wealth of ancient remains, we have examined Inchiquin and the eastern districts of the ancient Corcomroes;¹ to complete our survey of the principal cahers of Burren it only remains for us to explore that section “in the arms of the sea.” A fresh, bright district of warm limestone—“the land of the green and the gray”—lies along the ocean. Its rocks are tufted with samphire and maidenhair, with countless flowers and ferns, and its hills are broken by deep valleys and bright brooks. It ever grows in fascination, whether its terraced hills reflect “the glowing embers of the sunset” or lie shimmering beneath unclouded noon. Its great bluffs look across miles of waves to the Isles of Aran, “poised in the golden west,” beyond which some writers fixed the garden of Hesperides “on the west side from Aran, where goes the sun to its couch.”² “Above, free winds and clouds, ranging at their will; brightness out of the north and balm from the

¹ Previous Papers in this *Journal*, 1893, p. 281, Bunratty Baronies. 1896, p. 142, Inchiquin. 1897, p. 116; 1898, p. 353; 1899, p. 367, Eastern Burren and Corcomroe. 1898, p. 409, Loop Head.

² “Giolla-an-fhiugha” (Irish Text Society), p. 21.

Jour. R.S.A.I. { Vol. xi., Fifth Series. }
 { Vol. xxxi., Consec. Ser. }



CAHERDOONFERGUS (FROM THE WEST), COUNTY CLARE.
(From a Photograph by Dr Fogerty.)

BLACK HEAD.

(Sheets 1, 2, Ordnance Survey, six inches to the mile.)

CAHERDOONKEERISH¹ (Caherdoonfergus on the O.S. map).—The almost impassable mountains near Black Head² were not untenanted in early times. In the misty and dark reaches of Irish prehistoric legend one of the most definite statements locates a Firbolg chief Irghus, of the clan of the sons of Huamore, at Rind Boirne (the Headland of Burren), and as we shall see, his name is still preserved in the fort on Black Head. Of other early tribes in the district we seem to catch a glimpse of a section of the far-reaching Ua Cathba and Ua Corra in the farthest point of legend, and later



Caherdooneerish (from the North-east).

of the Eoghanacht clans (who gave to Aran and Burren the names of Dun Onacht and Eoghanacht Ninuis), who, along with the race of Rory, were located in the Corcomroes, at any rate before the fifth century. The name of the fort, as fixed by O'Donovan and O'Curry in 1839, is Caherdoonfergus, but the older natives of the district say positively that the name Fergus does not occur in it, and give such forms as "Caherdooneerish," "Caherdooneerus," and "Doonirias," the first being the most common. The very fact that the people are utterly ignorant of the existence of such a legendary hero as Irghus (Irghuis = Eerish) favours their tradi-

¹ Lord Dunraven's "Notes," vol. i., p. 17; this *Journal*, 1900, p. 425; "Limerick Field Club Journal," vol. i., Pt. iv., p. 40. I have to thank the Club, and Dr. G. Fogerty, for the use of the illustration on page 2, *supra*.

² "The great wast rock of Kaneborny." Cromwellian Survey—"Book of Distribution," p. 480.

tion, while O'Donovan and O'Curry were saturated in the legends of Fergus, son of Roigh, and were evidently eager to find his name and give him a local habitation in the land of his descendants, the O'Conors and O'Loughlins, thereby running the risk (that so closely besets the incautious inquirer) of supplying leading questions and extracting false legends. This treatment of genuine place-names and traditions is unfortunately on the increase, and many definite instances may be given where the Ordnance Survey and tourists have unconsciously foisted modern stories into the mouths of the too acute witnesses they cross-examined, or too enthusiastic Celtic scholars have revised the traditional name "out of honesty into Irish," *i.e.* such Irish as was conceived by themselves.¹

The place in 1839 was said to be enchanted (*i.e.*, "haunted") "by Fergus, son of Roigh, and his companions." Doubtless it was, like many another fort, reputed to be haunted; but, we fear, that Fergus was projected on to the minds of the natives from too zealous inquirers, and expelled the real hero from our place names as ruthlessly as the heroes of Tara, in the older legend, expelled him from the district. The headland was also haunted, men said, by that hideous and demonic banshee, Bronach, the sorrowful, "who abode in the green fairy mounts of Erin, but had her dwelling in Hell,"² as well as by gentler and more human spirits. It was no unpoetic or ignoble belief that fancied the lost and weary spirits of the pagan chiefs—unshepherded, uncomfortable, out-cast—clinging to the shattered ruin of their fortress, in that solemn solitude of rock above the melancholy, wrinkled ocean, even if we cannot accept as a genuine legend that Fergus appeared through the mist wreaths as he did to Murgan in Ferguson's weird poem of "The Tain Quest":—

"Fergus rose, a mist ascended
With him, and a flash was seen,
As of brazen sandals blended
With a vestments wafture green.
But so thick the cloud closed o'er him
Eimena, returned at last,
Found naught on the field before him
But a mist heap grey and vast."

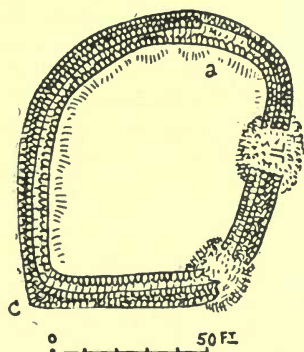
and such a mist heap hides from our research the true origin of this as of other cahers.

THE CAHER stands on a lower brow of Black Head where the juniper, not daring to rise against the cruel gale, creeps upon the rocks. To the south-east rise the cliffs of Doughbranneen higher up the hill. To the south is seen nearly all the shore of Killonaghan. On the other sides lie the broad bay of Galway, and the ever-complaining sea, boundless

¹ A "restored" name is of less value than a "restored" caher—each should be "conserved."

² "Wars of Torlough," under year 1318.

save for the long low gray Isles of Aran. The fort is an irregular enclosure, D-shaped in plan, forming almost a right angle at its south-west corner—an actual *corner*¹ such as we only see elsewhere in the presumably late rectangular forts or mohers—this, with the poor and small masonry adjoining, suggests a rebuilding of the older fort. The garth measures internally 65 feet, north and south, and 69 feet, east and west. The rampart is, indeed, for the most part of that inferior masonry found above the “cyclopean” stonework in some of our forts. There is a large breach to the south-east, and another to the east, where the old gateway is still to be traced; between these gaps stands the highest piece of wall. I have failed to get an accurate measurement; but it may be 15 or 16 feet high. The rest of the enclosure is fairly perfect, from 10 to 12 feet high; the masonry in the lower part, to the north and east, is better and larger than the upper



Plan of Caherdooneerish.

part, and, perhaps, may mark a much older foundation, though it is equally probable that the larger and better stones may have been reserved for the lower, and the smaller and more portable blocks for the upper wall. The gateway was only 32 inches wide, the smallest I have measured in Clare (the next smallest being Ballyelly, 34 in., lying a few miles to the south, and Cahercommane, 36 inches). It had no corner posts, only one stone, 39 inches long, lies in the *débris*. A wider passage runs through the thickness of the wall and terrace from the gate-

way (as at Doon Aenghus, and Ballykinvarga). The outer section of the wall measures about 6 feet, and the terrace 5 feet; but the wall is often 13 feet thick. The masonry is irregular and poor, laid as headers, with no structural batter and leaning out in parts. Traces of distorted upright joints seem to remain, one to the north-west, and at least three others, for about a third of the height of the wall, along the northern segment; two of these diverge and are about 10 feet apart, as if built by a small gang; they all begin above the large stonework, and have unjointed masonry above them, as if more than one rebuilding had taken place. There is a short joint, running for 4 or 5 feet up the wall to the south, and two more to the west, but wavy and distorted. I call these “upright joints” with reserve; they are not as well marked as those in Dun Conor, Cahercommane, Ballykinvarga, Staigue, and other forts, and we shall see in the far better masonry of Cahercloggaun how careless the old builders were about breaking joint. Between the western

¹ c on plan.

joints, the stones are larger ; but have been in some cases set on a steep slope, as at Cahercommanc,¹ which, doubtless (as there) implies a hasty rebuilding. In short, the masonry is far inferior to the usually excellent coursed and "cyclopean" stonework of other forts in the limestone districts. A terrace, 3 to 4 feet high, runs round the inside of the wall ; there is some appearance of a flight of steps, rising from left to right, to the summit of the wall from the terrace.² Lord Dunraven found them to be 2 feet 6 inches long ; but I found no indisputable trace. There are no old structures in the fort or on the crags near it. The approach from the north is so steep as to be practically inaccessible ; indeed, it seems wonderful that anyone took such a wind-swept, waterless brow for a residence, or, having done so, took pains to strengthen almost impassable crags and grassy slopes of rock, with a wall 12 feet high, on a ridge 647 feet above a harbourless and stormy shore.

OTHER REMAINS.—Eastward, along the higher plateau, are other traces of occupation. A small cairn called Doughbranneen, 1040 feet above the sea ; on a lower shoulder is another cairn nearly levelled, and called Seefin, Finn's seat, no uncommon name for prominent brows in Ireland ; below is a fine range of land cliffs. Farther eastward, on the next summit, in Aghaglinny townland, 1045 feet above the sea, is a long, oval caher ; its wall is much overthrown, and measures about 230 feet from east to west, and 100 feet across ; a path leads past it from Feenagh to Gleninagh. Down this path, to the south-east, lies a caher in Gleninagh south ; it is about 150 feet in diameter, with rather flat curves in the wall to the north and west ; the rest much defaced and overthrown.

Among these hills lies also a beautiful natural amphitheatre, its regular curving seats capable of seating some thousands of spectators, the arena covered with rich green sward.

A small circular fort is marked on the 1839 map down the steep slope to the north of Dooneerish. I believe I have been close to the site, without finding any trace, but a ruined modern house near it may have abolished its ancient neighbour, which must have been as small as the little ring walls at Glensleade and Poultcaraghmarsh.

CAHERDOONTEIGUSHA (Sheet 1).—Stands on a ridge south from the Head and near an old road ; it is greatly gapped, but some large reaches of the wall are standing.

CAHERBANNAGH (Sheet 2).—Up the Caher river, after passing the great sandhills of the Murrughs and Fanore, in which flint scrapers, pottery, and hut sites have been discovered, with heaps of shells, and (it is said) deer bones,³ were a group of forts. Two circular cahers and two "mohers," or straight-walled enclosures lie on the rocky hillside, just within the bold gorge known as the Khyber Pass, between the nearly defunct village

¹ This *Journal*, 1896, p. 55.

² a on plan.

³ See Miss Knowles' Paper in the "*Journal*" of the Limerick Field Club, vol. i., Part 4, p. 39.

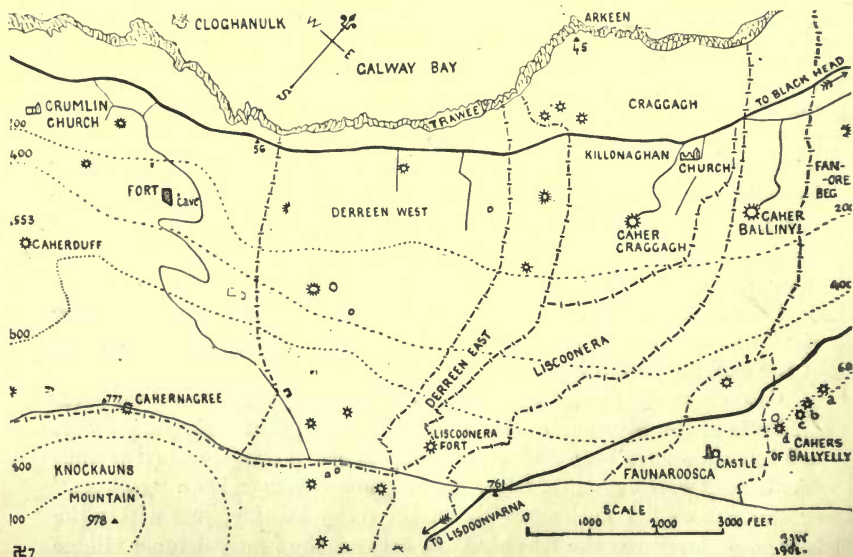
of Caher and the high fort of Caheranardurrish (the western of the name) above Feenagh.

The "mohers" have nearly vanished since 1839, and the cahers were even then broken down and greatly dilapidated. In that year Caherbannagh, "the fort of the pinnacles," gave no proof of the fitness of its name. Caher ought probably to be called "Caheragh," as it appears as "Cathrach" in the rental of the O'Briens, in c. 1390, along with townlands Liss na h'Aba and For Maol. They reappear in 1624 as Formoyle and Cahera-Lissyniagh in the Inquisition taken on the death of Donough, "the Great Earl" of Thomond. In 1317 Formoyle and Letterconan appear as the muster place of the army of Prince Donough O'Brien on its way to assail their rivals at Corcomroe Abbey. The places were then called Cil Litire and Maol Odhrain. Another fort which I was unable to visit lies in a rather inaccessible spot to the north of the Caher river, and not far from Fanore Bridge, and there are two others in Fanore, both nearly destroyed, and one having only part of the northern segment remaining.

With regard to Caherbannagh, it is noteworthy that Hugh MacCurtin wrote a pretty poem on some "pinnaced" fort in O'Loughlin's country:—

"Thou melancholy singing dove on yonder blackened 'doon,'
Dismal and defenceless is the ruin on which you perch,
The ruin of the noble pinnaced house of the descendant of Roigh."¹

KILLONAGHAN (Sheet 4).



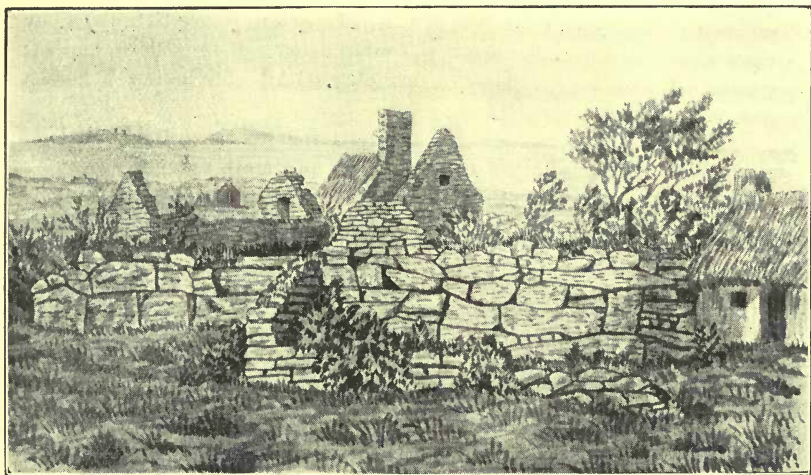
MAP OF KILLONAGHAN PARISH.

(The lightly dotted lines are heights above the sea.)

¹ MSS., R.I.A. Library, 23. A. 17.

Turning southward along the shore we find ourselves in a long "one-sided valley" between a table-land and the sea, forming the greater part of the parish of Killonaghan and the old merged parish of Crumlin. Of later antiquities there are two venerable churches—Crumlin, the older, being attributed to St. Columba in the year in which he left Aran. The curious round castle of Faunaroosca stands on the higher slopes of the hill, and, like all the "valley," commands a noble sea view, with the Isles of Aran plainly visible, and the giant peaks of Connemara far away to the north-west.

BALLINY¹.—We first find the large caher of Balliny resting on a knoll of crag projecting from the hill-side to the east of Killonaghan church. It was occupied, and partly buttressed, by a small hamlet in 1839, which



Caher-Balliny (from the East).

on my first visit I found subsisting, though the houses in the garth were then unoccupied. Three years later they were inhabited, and, as the house leaning against the wall had never been deserted, we may consider Balliny as the interesting survival of an inhabited caher, which may very probably have been occupied with scarcely a break from early times.

It is a circular fort, 118 feet in internal diameter, the wall 10 feet thick and from 5 feet to 8 feet high. Segments to the south-west and east are built of large blocks, the most massive being on the eastern side, where the caher was undefended by the ground; most of these blocks

¹ Lord Dunraven's "Notes," vol. i., p. 18.

are 4 feet long, one nearly 7 feet, and several over 6 feet long, and about 18 inches thick and wide; the smaller stones are mostly used as headers. The wall has a slight and variant batter, and has the appearance of a terrace which was formed (as at Ballyallaban) by the removal of the inner face and the filling, leaving the outer facing as a parapet. I found no traces of steps, upright joints, or old enclosures. So much has been patched, rebuilt, and overgrown, that the fort is of little antiquarian value, though it has gained in picturesqueness. There are two gaps, one to the east, probably on the site of the gateway, the other in the north, to let in a bohereen. Lord Dunraven has briefly described this caher.¹

Craggagh.—Between the road and the sea is a large rock called Dermot and Grania's bed, under which is an artificial cave not a dolmen.² Not far away are the foundations of three nearly levelled cahers. The caher of Craggagh, near the foot of the hill, occupies (like Balliny) a low craggy knoll, and is defaced by the neighbourhood of modern houses; its walls are much gapped and overgrown. An old-looking bohereen leads from it to Killonaghan church.

Ballyelly.—A group of cahers stands far up the hillside, behind Balliny and near Faunaroosca. The first and most northern fort is a circular caher nearly levelled; it measures 57 feet externally, and its wall is only 4 feet thick, carefully built without filling. The second caher is circular, 78 feet externally, and has no gate; the wall is well built, and best preserved to the south. The third caher is a ring-wall of coarse, large masonry, 77 feet internally; the wall 8 feet thick and high; the jambs of the north gateway remain, the opening being only 34 inches wide, with parallel sides. The foundations of a late oblong building and an ancient circular hut lie in the garth; the latter lies to the south-west side. The fourth caher lies 60 feet to the west of the last down a steep slope. It is a scarcely traceable ring of small filling and mossy stones. The fifth caher is gapped and much defaced; it lies farther up the slope. Finally, the baun of Faunaroosca castle appears to be a straight-walled "moher," being of massive dry stone-work; the walls 5 feet thick. It was probably much modified when the later turret was built at its south-east corner.

Derreen.—This now treeless slope once possessed among its oak trees thirty-three forts, of which twenty were in the two townlands of Derreen—"numerous its cahers, unnumbered its raths and fortified strongholds"³—but all that I have examined or seen are in the last stage of ruin. A fort named LISCOONERA lies up the hill, 730 feet above the sea. There is a nearly levelled fort, D-shaped in plan, near the lower road in Derreen East; three are nearly levelled, five more "rings" have been more or less rebuilt as folds, but I think are of ancient origin, and

¹ Lord Dunraven's "Notes," vol. i., p. 18.

² Borlase's "Dolmens of Ireland," vol. i., p. 65. ³ Irish "Nennius," p. 29.

three sides of a rectangular "moher" also remain. Above these, beyond the upper road, four ring-walls, about 100 feet in diameter, lie in the townland of KNOCKAUNS, three have been levelled; the fourth, near the road, is nearly gone. The 1839 map shows two others, which seem to be only late folds.

CRUMLIN.—This townland, besides the venerable church of St. Columba, possessed five cahers; the first is oval and overthrown; the second is a small and, I think, a late "ring." To the east of these a straight walled enclosure, measuring from 160 to 200 feet long, and about 140 feet wide. An old bohereen leads past it to the upper road, and a "cave" remains outside, and near its northern angle. On the hill south of the church is CAHERDUFF, possibly so named as being on the shady side of the hill, while CAHER NA GRIAN lies on the opposite slope; these belong to Killilagh parish, and are reserved for further notes.

The upper road passes through (and of course defaces) the ring of CAHERNAGREE ("the fort of the herds"), on the borders of Crumlin and Knockauns mountain. The fifth site in Crumlin lies to the south-west of the last, and not far from the road; it is, as usual, almost completely destroyed. The road past Faunaroosca branches to the south-east, from a point lying to the north of these forts, and leads by a steep and difficult way across deep gullies and a boggy plateau. The latter is devoid of antiquities, and extends from Knockauns mountain to Elva. The deep-cut streams, rich marsh plants, and fine open view southward over Lisdoonvarna to the hills of Inchiquin and Callan and the bays of Liscannor and Bealaghaline alone give interest to this road till we pass the venerable church of Kilmoon and emerge on the main road from Lisdoonvarna to Ballyvaughan.

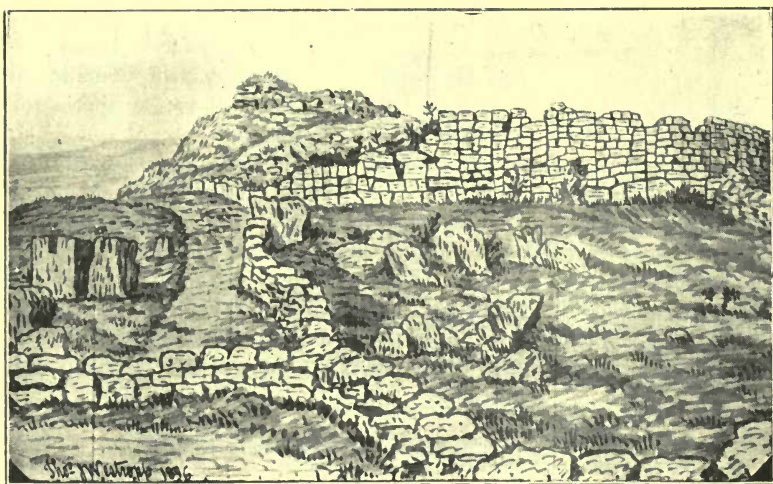
KILLEANY AND CAHER VALLEYS (Sheets 4 and 5).

It is passing strange that of the hundreds of visitors who stay in Lisdoonvarna none have attempted to describe fully the many objects of interest in the neighbourhood.¹ Taking the road from this watering place to the south of Slieve Elva we see through a break the long side wall mortuary chapel and holy tree of Kilmoon church. East of these, on a grassy rise, is the lofty pillar stone called "the Cross." It is a plain crag block, 11 feet 6 inches high, 13 inches wide, and 8 inches thick, and may be of ecclesiastical not prehistoric origin.

CAHERBARNAGH, "stone fort of the gap," is now nearly gone. Its green ring and a few stones barely rise above the field on a low knoll beside the road. It had a shallow fosse, and the name is cognate with

¹ The ruins are slightly noted in P. D.'s "Guide to Lisdoonvarna," 1876. O'Hanlon's "Lives of the Irish Saints," vols. iii., pp. 180, 915; vii., p. 388. "Churches of County Clare—*Proc. R.I.A.*, vol. vi., Ser. III., p. 132; this *Journal*, vol. xxx., pp. 279–306; 420–426. Unpublished material occurs in Ordnance Survey Letters, MSS. R.I.A., Clare, vols. 14. B. 23; 14. B. 24.

Lisdoonvarna, "earth fort of the gap." It is doubtful whether this "gap" was the deep river bed at the foot of the slope or not. LISSATEEAUN, a bold encircled earth fort, apparently carved out of a natural knoll, rises in this valley, and is regarded as the "Liss" in the place-name. We have already noted the curious doubling in some of our forts, as, for example, "Caherdoon," which is also found in Scotland and Wales, as Catherton, Caermarthen (Caer Maridun), &c., Lisdoon, and Caher-lis. This probably springs from the old use of "cathair" for city or monastic settlement, and its appendage to the word "dun," which, from its occurrence in place-names (dounon) in Ireland, Britain, and Europe, in remote times and in fort names (duna)¹ in Bosnia, we may probably regard as the oldest name for fort among the Celtic tribes. The



Cahercloggaun (from the North-east).

process of "doubling" has not ceased; for we find that between 1878 and 1895 the name of the "Black Fort" of Aran had been expanded into "Doon du' 'hair," "the dun of the Black Cathair."

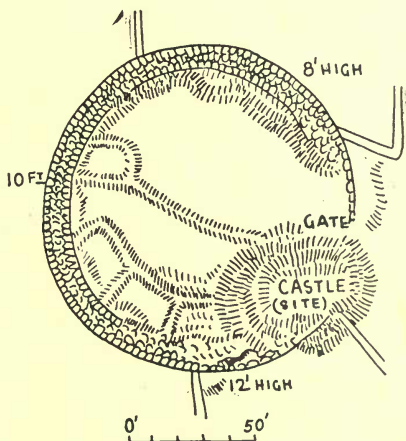
A long valley lies to the east of Slieve Elva—a great brown bluff, 1109 feet high, "with its brow to the land," and a belt of trees on its sheltered face. Elva was the legendary scene of seven battles of King Cormac Mac Airt, and overlooks the whole reach of Burren to Berneens, Cragballyconal, and Tullycommene. On the south-eastern slope, above the little valley, where stands the interesting church of Killeany, founded by the evangelizer of Aran, lie two large cahers on a craggy ridge.

CAHERCLOGGAUN.—The name is locally understood to mean "fort of

¹ So usually alleged, but 'duna,' in Hungary and Russia, is taken from the Danube (locally 'Duna'), and the river Duna at Riga.

the silver bell," but I found no legend to explain the name or account for the metal. A stream to the west is named Owencloggaun, and one might be tempted to fancy there was some legend of hidden bells of Kilmoon or Killeany, as there is at Kilnaboy and Dromcliff in the same county.

The fort stands on a craggy knoll, with a fine open view to Callan and Moher, and overhangs the valley of Killeany, where a stream breaks out of the rocks not far away. The fort was an ancient residence of the O'Loughlins, who, probably in the fifteenth century, built a peel tower in its garth preserving the ring-wall as a bawn, as was done at Ballyganner and Ballyshanny. The place is named "Kaercloghan" on the Elizabethan map of Munster, *circa* 1560. Hely Dutton ingeniously revises its name to "Cahercallaghan." Its inhabitants seem to have been in constant trouble with the Government; in 1570 Brian O'Loughlin of this place needed a pardon; the next year another inmate, Donough Mac Rorie O'Loughlin, needed another, and in 1585 a large group of its inmates received pardon, Donough appearing again with his tenants or retainers, Edmond and Owen Mac Swyny, Teige Mac Brien and Teige O'Tyerny.¹ It subsisted as a castle till 1652, when it was allotted to the transplanted Pierce Creagh of Adare, county Limerick, who eventually settled at Dangan, near Quin.



Plan of Cahercloggaun.

The caher is a strong ring wall of 99 feet internal, and 119 feet external diameter, and nearly circular in plan. The wall is 8 feet to 9 feet high to the north, and at least 16 feet or 18 feet to the south, where it arises out of a deep hollow to several feet above the level of the knoll that formed the platform. It is of large, well-shaped blocks, laid in courses, and from 3 feet 6 inches to 5 feet long and 3 feet high in many instances; the masonry is of unusual character, for it is laid as if the builders strove successfully to avoid breaking joint, producing a close series of upright joints which, while allowing for settlement must have greatly weakened the wall. It was fairly perfect when I first saw it in 1878, and, indeed, even in 1885, but in 1896 much had been demolished, and a large heap of road metal indicated the destroyers and possible doom

¹ "Annual Report of the Deputy Keeper of the Records" (Ireland), Fiant, Nos. 1641, 4753, see pages 21 and 38.

of this fine fort. It is some slight comfort that when the Society visited it in 1900 the demolition had evidently ceased for some time. It would be a disgrace to the people of Lisdoonvarna if they took no steps to preserve an interesting antiquity in their neighbourhood from destruction by sordid individuals and road contractors, who have abundant limestone all round. The gateway faced the S.E. It had been demolished long before 1878, and, indeed, probably before 1839, to the left (south) of its gap heaps of grass-grown masonry, with traces of an ambrey and steps, mark the site of the castle. In the garth are the foundations of four regular curved enclosures, three to the south and one to the west.

CRAGREAGH.—Cahermore, a ring wall of large blocks and exceptionally good and regular masonry, lies in this townland, a short distance to the N.E. of Cahercloggaun, on the edge of abrupt crags. The garth is 99 feet in diameter, and the wall 5 feet or 6 feet high apparently without small filling. The defaced gateway faces the N.E. on the edge of a steep descent.



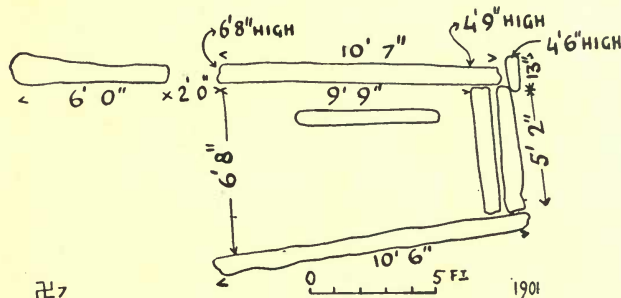
Cooleamore Cromlech (from the North-east).

We pass above the valley, through rich grass and low hazel scrub to a high point on the western road, whence the descending valley of the Caher river can be seen nearly to Caherbannagh. The low walls of a small rectangular fort of good masonry, and another well-built "ring" lie below the road in LISHEENEAGH and LISMORAHAWN. In the latter townland is also a very small stone fort, barely 50 feet across, perhaps the Lismoran or Cathairpollo of the 1380 rental and other documents, which was granted, in 1665, to Murrough "of the burnings," Earl of Inchiquin.¹ It may be noted that another Caherpollo, *alias* Fahassane, lay close to Noughaval, perhaps at Caherwalsh, and that record remains of a fort,

¹ Roll. 19 Car. II., p. 2; MSS. R.I.A., 14. B. 19

Cahirelany, adjoining the southern edge of Caherbullog in 1711,¹ which, perhaps, corresponds to Lisheenagh.

COOLEAMORE.—Below the eastern road on the opposite side of the valley from the last is a cromlech. It stands on a long grassy mound near a low cliff. Part of the north side and east end remain with enough of the broken bases to give a complete plan. The remaining north slab is 10 feet 7 inches long, and slopes eastward from 6 feet 8 inches to 4 feet 9 inches high, being probably hammer-dressed. The cist tapers eastward, from 6 feet 8 inches to 5 feet, but extended farther westward for 8 feet, and is therefore about 20 feet long; its axis lies N.E. and S.W., and a small pillar, 5 feet high, stands at its N.E. corner. Not far to the north-east "CAHERNATEINNA," "the fort of the fire," is marked on the maps of 1839 and 1893; it is also described as a caher in the Ordnance Survey "Letters," and Mr. Frost's "History of Clare," but when we, with Dr. Wright, and Dr. Munro, examined it, we found that it was only



Plan of Cooleamore Cromlech.

a modern sheepfold, loosely built, with no ancient foundations; we searched carefully and found no remains either at it or in the fields for some distance around. It is difficult to discover how this non-existent fort got its curious name, and was placed on the maps and in a local "History and Topography"; this shows the endless distrust necessary in revising our lists of mere "map-names" and antiquities derived from published sources.

CAHERBULLOG.—This townland possesses two cahers, "the two Caherbollucks,"² which were surrendered to the Government by Sir Tirlagh O'Brien, to whom they were regranted in 1583. The lower fort bore the townland name in 1839, but is now known as "Cahermoyle"; this name, and that of "Cahermore," as already noted, are so general as to have ceased to be proper names in Clare. The upper fort is now "Caherbullog"; the name is variously rendered "fort of the leathern bag" or "fort of the wind

¹ "Registry of Deeds, Dublin," 1711, Book 9, p. 35.

² Grant, 1583, to Sir Tirlough O'Brien.

gap (bellows).” The latter term is certainly very appropriate in this valley, along which the hemmed-in gale rushes at times with the greatest violence, but the former is elsewhere accompanied by legends (resembling those of the wooden horse of Troy or the oil jars of Ali Baba) in which soldiers are introduced into a fort concealed in leathern bags. We find also that Ptolemy mentions a camp named *Blatum Bolgum* in ancient Britain in the first century of our era, which may suggest the same idea.

CAHERMOYLE.—This fort is featureless and much dilapidated, though it looks well from either of the roads, between which it is nearly equidistant, being near the bottom of the valley. It is a slightly oval ring, 91 feet north and south, and 96 feet east and west. The wall is 7 feet thick, 8 feet high, and coarsely built; the garth is level with the top of the wall save where the southern section has been raised by a modern wall. Wherever the outer face has fallen the clean-built face of a second section appears as at Caherscrebeen, and, perhaps, implies an enlargement of the original fort by building a new rampart round it. There are no ancient foundations apparent in or around the fort.

CAHERBULLOG, the upper caher, is found near the conspicuous modern

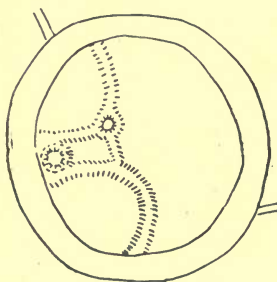


Diagram of Upper Caherbullog.

house of that name. It lies up the western slope between the old and new roads, and is a ring wall 75 feet internally, and measuring almost exactly 100 feet in external diameter. It is coarsely built with two faces and small filling; it is 6 feet and 7 feet high and 11 feet thick. There are two looped enclosures in the garth, and two of those puzzling little huts, 3 feet to 5 feet internally, supposed to be kennels. Mr. R. Macalister¹ contests this view, and found that some of the natives of Fahan agreed with him, but—leaving out of the

question the greater hardihood of men and dogs in those early days—many valuable and well-bred dogs are still kept in even more open kennels even more exposed to the inclemency of the same enemies, “winter and bad weather,” than an animal in these small huts could well have been. Indeed we read of “a fosse (? souterrain) in the middle of a courtyard among the dogs” in “Brieriu’s Feast,” and of the cries of the dogs and horses in the burning forts near Ventry.² In the field to the south of the fort is the great pit called Poulmagollum, after the doves that once hid in its leafy sides; it leads down to a hidden river.

DERRYNAVAGH.—This townland has near its southern end, on the slope near the eastern road, a well-built caher of large blocks on a steep

¹ *Trans. R.I.A.*, vol. xxxi., p. 290.

² “Brieriu’s Feast” (edited by Henderson), p. 31; “Battle of Ventry” (edited by Kuno Meyer), p. 290.

knoll; the garth is level with the top of the wall, which is from 5 feet to 7 feet high, but much gapped and defaced as a modern house and enclosure stand beside it. I failed on three occasions to find a larger caher marked to the north of the last. Still farther to the north a steep and nearly lost road leads past Caheanardurrish to the Feenagh Valley.

In dealing with the forts in their order we have had to neglect the arbitrary divisions of the long extinct parishes, so we may note that Cahercloggaun, Cragreagh, Lisheeneagh, the Caherbullogs and Derry-navahagh are in Kilmoon, Cooleamore and "Cahernateinna" in Killeany and Lislarheen in an intrusive angle of Rathborney.

(To be continued.)

THE GIGHA OGAM.

BY PROFESSOR RHYS, D. LITT., HON. FELLOW.

[Submitted MARCH 26, 1901.]

IN the *Journal* for 1899, vol. 29, pp. 346-9, a letter of mine is given expressing my views on the Gigha Ogam inscription. Those views were formed with the help of photographs, with which the Secretary and others had helped me; but I now wonder at my rashness when I committed my guesses to print: this is, in fact, one of several reasons which I have for regretting my inability to have taken part in the excursion to the Islands. Last year I was bent on trying to make up for it; and when I was at Bradford attending the meeting of the British Association, I suddenly made up my mind to visit Gigha; and, after doing what has been described by an irrepressible friend of mine as taking "a ride on the British Ass. to Fairyland," I managed to escape from the fairies; but it was such a narrow escape that when I was dropped in the Island of Gigha, it was without a scrap of luggage. For the lack of it, however, I was soon comforted by the kindness and hospitality of Mr. Sydney Buxton and Mrs. Buxton, who were spending the summer at the Laird's house. They made me feel at home, and the minister, the Rev. John Francis Mackenzie, acted as my guide to the antiquities. He reminded me, among other things, of what Pennant had written, to which I was able to add the still more remarkable statements of Martin in his "Description of the Western Islands of Scotland"; both of them speak of a wonderful well, which we visited in the northern part of the Island. The first and principal object of my thoughts, however, was the Ogam stone, which we went at once to see. It is near the old churchyard of Kilchattan, and stands on the top of a small knoll near the new cottages of the Keil, so called, no doubt, from the *cill* or church of Kilchattan, briefly called on the spot a *Chill*. One side of this knoll has been quarried to within a foot or two of the base of the stone, which, if it fell in the direction of the quarry, would no doubt slip down into the hollow, which is, however, of very small depth. Here, perhaps, I could not do better than give what Mr. Mackenzie has gathered since my visit as to the history of the stone so far as it is known.

His first letter is dated Gigha Manse, October 2nd, 1900, and runs thus:—

"Many thanks for your kind letter of the 27th ult. It found me hard at work with my English sermon on Saturday. On Monday it was my intention to seek some information regarding the stone from Neil

Graham in the evening after he had finished his day's work. On learning that he had a pig to kill that night, my visit had to be put off. To-night I saw the old man alive, and the pig hanging on the outside of the house, out of the reach of dogs, &c., with no fear of being taken away by man even at night. Neil Graham is in his 82nd year. He is the nearest inhabitant to the stone, which he says fell about thirty-six years ago, its foundation having been loosened owing to the hillock upon which it stood being quarried on one side in the direction of the stone.

"On falling, the stone rolled down the side of the hillock towards the dyke on the east side. Mr. J. W. Scarlett, shortly after he came into possession of the island of Gigha, got men to carry up the stone on their shoulders, replacing it at a very short distance from its original site. Neil Graham says that the stone was in the same condition before and after its fall as it is now. At the same time he believes that about two feet had been broken off the top on some previous occasion, and that the broken piece was built into the wall round James Macdonald's pigsty, a few yards away, that all these old walls were used afterwards to build the new houses at Keil, his own included, and that the broken part may be there. It is supposed to be built in the mason-work somewhere.

"Angus Macvean says that the stone was knocked down by some young men for their own amusement, when Macneill of Colonsay had Gigha too, that a piece at the top snapped off when it fell. Macneill sent word from Colonsay to have the stone erected on its old site, which was done with great care.

"Neither of these men ever heard of the pillar being used as a gate-post, to account for the abrasion that suggests that possibility."

In order to make sure that I understood Mr. Mackenzie's information, I asked him some questions on it, and he replied in a second letter, dated December 3rd, 1900, as follows:—

"Regarding the Ogam stone, Angus Macvean said that he is now sixty-six years of age, and when he was nine or ten years old an order came from Captain Macneill, the laird of Colonsay and Gigha, at that time residing in Colonsay, to John Macvean, the father of Angus, directing him to have the stone, which had been knocked down and rolled down the hillock, re-erected on the proper stance. John Macvean took two horses and a sledge to drag it up. A mason fixed the stone in its place. That would make it fifty-six or fifty-seven years ago. Then, about twenty years later, it was down again, and Neil Graham told me it was carried by a number of men and placed where it now is. There is not much depth of soil, and the rock is hard, so that the hold was not good, and the stone fell the second time.

"Angus told me, not long ago, that when he was a boy some men came and removed the watch-cairn at the north end of the island. They dug a few feet down, and found a bit of stone, about 28 inches square, with some marks upon it, which they copied, and then replaced it and

restored the cairn above it. He said they seemed to know where to look for it, and found it; but what the markings were he never knew. That may be the old stone with nicks on it.

"There is an old legend about Glamag, a rock on the west side of the farm Ardlamy, on which the title-deeds of the estate or of that farm are marked or cut in. Glamag is 22 feet from the shore, uncovered by the sea at low-water. It is clothed with sea-weed, and no one professes to have seen the title-deeds. Possibly they have been washed away by the waves, unless the weed may have protected them. There is a similar story about a rock at the south end of Gigha. There were, at one time, three proprietors, each having a part of Gigha, and it seems that at least two of them required to have a rock in the sea adjoining his bit of land and bearing his title-deeds to his share of the island. 'A Chill' is Kilchattan, where the churchyard with the ruins of the church is. The present cottages are built in place of the old ones on the same ground.

"Both men agree that the stone was not pulled along the ground by a rope or chain. In the one case it was placed on a sledge, and in the other carried."

The damages which the edges of the stone have suffered are probably more serious than the loss of its upper portion, which, I should fancy, bore no writing; possibly there may have been a rude cross on it. But more serious than all is the weathering which it has undergone, and still is undergoing; for it is completely exposed where it now stands. The readings suggested by the party, in 1899, were *M(a)qu(i) Gagi s*, or *Maqui Cangus*, while mine from the photographs was, with many dotted lines and queries, the following:—

/ + |||| + + + + |||| + // + + + + || + + + + T
M A Q U I C A G I L E B

I could not count the notches of a single one of the vowels; but, on coming to the stone itself, I found that I could identify four of the notches of the *i* of *maqui*: after the fourth came a damage in the edge, covering, no doubt, the fifth notch. Now the four notches are of great help, as they yield a sort of scale for the other vowels, and I have to say of them that they are small and neatly cut. This forces me to locate the *ma* of *maqui* quite near the *qu*, and I thought I could fix the notch for the *a*; the question of the *m* was more difficult, owing to another damage to the edge, but beyond the limits of that damage I seemed to trace on both sides the ends of the Ogam for *m*. Thus the word *maqui* begins where some of the edge is gone, and ends in a similar defect, which extends close up to the next consonant, hitherto read as *c*; but, I believe, that is wrong: what has been taken as the first score of the *c* is not cut parallel to the others; nor, in fact, is it cut at all—it is part of the injury

to the stone; and on the edge to the left is a corresponding damage, as if the stone had once had a chain round it, which had occasioned those two hollows in the edges. Accordingly, the first consonant after *maqui* consists of three scores, that is, it turns out to be *t*; and the next consonant, according to almost everybody that has looked at the stone, is *g*, while as to the last consonant, which the party last year made into the four digits of an *s*, I should now regard that as five, and read *n*. Thus we have the consonants *t-g-n*, and room for the genitive *Tigerni*; it is easy enough to place the vowels, especially the *i* at the end, where I thought I could count the notches. There is no difficulty about the right space for the other vowels, but I did *not* succeed in placing to my satisfaction the five slanting scores required for *r*. There is room enough for it there, I think; and I am inclined to regard *Maqui Tigerni* as the most probable reading. That is not all, for there are traces of writing before the *maqui*. At first one seems to find scores for *mm*, but on further scrutiny the first *m* proves to be a *g*, I think, and to have two parallel scores, the first of which is very faint and very close to the second. What vowels preceded or followed these scores it is impossible to say with certainty; for what followed after the *gm* has been lost in the defect to which attention has been already called. But the whole word must have been a short one, and therefore not so likely to have been a proper name, as some word for monument or inscription, such as *ann*, 'name,' in certain Irish inscriptions, and *memoria* in the bilingual one from Castell Dwyran, in Carmarthenshire. The word, however, is not *ann*; and, considering how far removed this stone is from the bulk of the Irish ogams, we are probably not forced to expect precisely that word on a stone in Gigha. My guess is, that the original was *ogma*, or *ogm*, which I should regard as an early form of the word *ogam* itself. The foregoing guesses may be represented as follows:—

++	//	/	/	+			++++	//	+++	////		++++	
O	G	M	A	A	Q	U	I	T	I	G	E	R	N	I
P	M	P							P		P	S		

Taking the upper alternatives, we have *Ogma Maqui Tigerni*, which would mean the "ogam of a prince's son," that is to say, the monument of a man of princely rank. I cannot, however, regard this as more than a guess, and I should be glad to hear of the stone being examined by somebody with better eyes than mine. But for describing a man of princely rank as *Maqui Tigerni* we have parallels in Latin in *filius tegernacus* in a Brecknockshire inscription, and in the use of *tigernaci*, to qualify *Dobagni* on the Llangwarren stone in Pembrokeshire, not to mention the similar use of *Maqui-rigi* on one of the stones at Dolau Cothi, Carmarthenshire. Nor is that all, for the nominative corresponding to *Maqui Tigerni* has been adopted in Welsh as *mêchdeyrn*, Breton

machtiern. Further, though it is more usual in Irish inscriptions to begin with a genitive, and to leave the reader to supply a word for monument, stone, or grave, one of the two ogams nearest to Gigha, those of Antrim, is found to begin with a noun preceding the genitive, for it reads *Toraes* (? *toris*) *Ceusas maqui mucoi Meutini*, meaning probably "The (*túir* or) pillar of Ceu, son of Meuti's Kin."

With regard to the suggested reading *ogma* for the word which appears in Old Irish as *ogam* or *ogum*, and is known to have been a neuter, our *ogma* would be in full *ogman*; but the *n* of the neuter began, nobody knows how early, to be dropped or assimilated to the consonant following. Further, when the thematic vowel disappeared there remained only *ogm*, which was pronounced with an "irrational" vowel, *ogām* or *ogūm*, written in modern Irish *ogham*, and pronounced *o^m* or *ō^m*, with a long *o* or *ō*. This would seem to suggest that *ogma* was a historical or non-phonetic spelling for *ōmma*, and that the *g* or *gh* of the later spellings is to be regarded in the same light, not to mention, as regards the stone, that one may prefer reading *omma* or *omm*. The phonology of the word *ogam*, *ogham*, is rendered uncertain by a lack of parallel instances. I find, however, in Stokes' additions to his *Urkeltischer Sprachschatz* the Irish *āmm*, "a band or company," for *agm* of the same origin as the Latin *agmen*; and with *āmm* one may perhaps equate the *af* of Welsh *bydaf*, which Silvan Evans, in his "Geiriadur," explains thus:—"A swarm or nest of wild bees, a wild swarm or hive. In the Welsh laws it is opposed to *modrydaf*, a hive or swarm of domestic bees." *Modrydaf* comes probably from *modr-fydaf*, "a mother hive or mother swarm," and the *byd* of *bydaf* is possibly to be compared with the Lithuanian *bitte*, "a bee." Under *tlakto*, in the *Sprachschatz*, Stokes has Irish *tlām*, "a handful of wool," from a stem *tlagmo*. I do not recollect any more of the kind; but pointing to another treatment he has *odbo-s*, from which he derives Irish *odb*, "*obex*," Welsh *oddf*, *oddfyn*, "a knob or excrescence." The difference of treatment springs from a difference probably of accent, *āmm* being the representative of a stem accented like the Latin *dgmen*, whereas *odb* would seem to postulate an *odbó-s*, or, as I should prefer writing it, *odbá-s*, for early Goidelic. Similarly *ogham* is perhaps to be derived from *ogmá-n*. Compare *adbéir* "*dicit*," *ni épeir* "*non dicit*," and the like instances in Old Irish. Some light on the original meaning of the word may be derived from the presumably related Greek word *ὄγμος*, "a line, a row, a furrow, or swathe." In point of derivation the Irish personal name *Ogma* is not to be separated from that of *ogam*, and *Ogma* has its exact equivalent in *Ogmio-s*, the name, according to Lucian, of a Gaulish Heracles who leads a multitude enchained by his eloquence. *Ogmio-s* in its turn has its etymological equivalent also in the Welsh word *ofydd* for *ogmio-s* or *ogmíio-s*, whence *oghvido* and the attested forms in Welsh mss. To some extent mediæval Welsh poets confused the word

with the name of the poet Ovid, and this has been relied upon to dispose of the Welsh *ofydd* by ignoring the fact that the earliest attested meaning in Welsh is that of a leader in war, a captain or general, the one, perhaps, who arrays the lines and ranks of battle. Some such a signification as that of leader would also suit the Gaulish name Ogmios admirably, unless one should rather regard the latter as a reduced form of some such a longer name as Ogmirectherius, of which Holder gives an instance in his *Alt-celtischer Sprachschatz*. Lastly, Holder points out that the head of Ogmios is to be found adorning coins belonging to Coriosopites, Curiosolites, Andecavi, Namnetæ, Redones, Abrincatui, Aremorici, and Baiocasses. This means that the cult of Ogmios prevailed in north-western Gaul, in which druidism flourished and stood possibly in communication with druidic Ireland, where a famous champion of the Tuatha Dé Danann bore the corresponding name of Ogma, not to mention the kindred one of *Ogaman*, borne by more obscure individuals.

To return from these digressions, I ought perhaps to have anticipated the objection that an inscription merely commemorating a man of princely rank leaves us without his name. That is quite true; but compare, for instance, the Flintshire inscription, *Mulier bona nobili(s)*, without a single word more.

NOTE ADDED IN THE PRESS.

It is not absolutely necessary to read *maqui*, for *maque* would be the genitive of the feminine *maqua*, 'daughter,' the existence of which, in early Goidelic, I now hold to be proved by the inscription reading, *Tria maqua Mailagni*. *Tria* is doubtless the woman's name, which occurs in Irish hagiology as *Trea*.

AN IDENTIFICATION OF PLACES NAMED IN TIRECHAN'S COLLECTIONS.

BY H. T. KNOX, M.R.I.A., FELLOW.

[Submitted APRIL 12, 1900.]

FOR these notes I take St. Patrick's arrival among the sons of Ere as my starting-point to follow his course through the county of Mayo until he returns to the land of Ere's Sons, comprised in pp. 321-324 of W. Stokes' "Tripartite Life of St. Patrick," which contains also these collections and other documents relating to St. Patrick, and which I quote as S. T. L.

For full comprehension of views herein expressed, I must state my opinion regarding "St. Patrick's Life" and the date of this tour, as follows:—

St. Patrick came to Ireland as a missionary about the year 402 A.D., after seven years preparation. He was working in Connaught at a very early date, and took Sachell with him to Rome, whence he returned about 425 A.D. He left again and returned as Bishop about 433 A.D., and left again and returned about 442 A.D. On this occasion he brought with him a body of bishops, priests, and other helpers. The mention of Secundinus at Mucna's well shows the tour was before 446 A.D., when Secundinus died. I date it as in the years 443-445.

He had already founded churches in Connaught; and I understand him to have stayed at several whose foundation is not recorded here, as at Castlemore, Ballyheane, Oughaval, Turlough.

I take Tirechan to be the best authority for this tour, because he says that he has seen the patens in the Church of Elphin and in Donaghpatrick, and the names written on the stones of Duma Selca, and because his collections seem to be, for this tour, the original of the "Tripartite Life," inasmuch as the list of companions of St. Patrick at Duma Selce¹ seems to have been taken from Tirechan's list,² omitting the mutilated parts generally, and it omits all reference to Medbu, and the journey from Mucna's well to Cuil Tolat, where the text is nearly unintelligible, and summarizes the note about the churches of the Conmaicne into "One of them is Ard Uiscon, etc." These passages seem to have been in their present condition when the "Tripartite Life" was compiled. Except by explanation it scarcely adds to Tirechan's notes.

St. Patrick stayed in "that place beside the Ford of the Sons of Ere

¹ S. T. L., p. 109.

² *Ibid.*, p. 319.

in which women are," which I take to be the nunnery which is marked on the Ordnance Survey maps, and lies on the south side of the Boyle river, where it has a Lacustrine character, a little above Assylin, formerly Eas mic nEirc, Waterfall of Sons of Ere. The river opposite the nunnery is suitable for a Snam or swimming Ford. Tirechan's *Vadum Duorum Avium*¹ is translated *Snam da en*² in the "Tripartite Life."

Thence he went to Artech and founded the Ecclesia Senes, and blessed a place in Taulich Lapidum, which the "Tripartite Life" calls Ailech Airtig in Tulach-na-Cloch.³

The old church may be Shankill, near Elphin, if Artech then extended so far east, as it might, but is, I think, much more likely to be the old church at Castlemore; for Ailech Mor Church, founded by St. Patrick, in which Bishop Donnell was, said to have been taken away by the community of Clonnaoise, is the same as Ailech Airtig.⁴

In a field opposite the castle, on the other side of the road, are the foundations of a small church and a few graves. It has been so long disused as a graveyard that some of the graves were ploughed up in recent years, as I was told, and only the inside, used for burying children, left alone.

Across the small stream under the castle, on a grassy slope, and on the other side of the road, is an old fort, which had three ramparts and two ditches between, whereof in recent years much has been levelled. From the steepness of the sides of the two broad outer ramparts, which a man living near remembered somewhat higher, I infer that they once had a stone facing, as is often seen in other ramparts of similar character. This is the Ailech Mor of the Ciarraige, replaced by the Caislen Mor of Sliab Luga, now called Castlemore Costello.

North-east of Ballaghaderreen, and south-east of Edmondstown demesne, which is the townland of Tullaghan, is the townland of Tullaghanrock, which is taken to be Taulich Lapidum or Tulach-na-Cloch. It was therefore once a much larger denomination. I understand that St. Patrick stayed at Ailech Mor and blessed a place in the neighbourhood where a church was to be built, which probably never was built, but if built would be Kilcolman, or one in that parish. The Wattles which became a bush are like sticks put in to mark a site.⁵ The part of that parish which is in Roscommon consists of the townlands of Banada and Keelbanada, in sheet No. 74 of Mayo townland maps, in Petty's map, Kilbeanada and Kilbeanadamore. Beanada is like the Irish word *Beannachd*, a blessing, and would give church, or wood, of blessing for a translation of Petty's name. But I do not know what the name really represents.

I take it that Tulaeh Liacc in Lether is the country about Castlemore,

¹ S. T. L., p. 312.

² *Ibid.*, p. 92.

³ *Ibid.*, p. 109.

⁴ *Ibid.*, pp. 81, 109, 157, 159.

⁵ *Ibid.*, p. 159.

and that Tulach-na-Cloch is the country near Edmوندstown and Ballagherreen. Lether takes its name from the slopes of Sliab Luga, the Mullaghanoe and Bockagh range of hills, which was a large denomination. In 1587 the estate called Letter MacPhilip comprised 48 cartrons of land.

"Long and Leak" appears in Petty's Map of Mayo in the British Museum as the name of a small townland, now Lung, in the bend of the river Lung, south-east of Castlemore. Tirechan and the "Tripartite Life" differ here. I follow Tirechan.

Thence he went to Drummot of the Cerrigi, where he found two brothers about to fight a duel, whom he reconciled, who placed their inheritance under him. The "Tripartite Life" supplies their names, Bibar and Lochru. There he founded a church, in which were kept the relics of Coona, Bishop Sachell's brother. There is no doubt, in my opinion, that the townland of Drummad, lying south of Derry Lodge and west of L. Glynn in the parish of Tibohine in the county Roscommon, represents Drummot Cerrigi, which I take to have been a much larger tract or district. The church should be one of the old churches or graveyards in that neighbourhood. The "Tripartite Life" entry shows it belonged to the Ciarraigi of Artech in later times,¹ but apparently not in Tirechan's time, or when the record which he used was made.

Drummot, with Artech and North Nairney, is a place of singular interest, because a memorandum in the "Book of Armagh"² is evidence that St. Patrick was working in Artech, Drummot, and North Nairney at a very early date. On that occasion, as on this, he travelled from Artech through Drummot to North Nairney, where he was attacked at Ailech Esrachtae, but was protected by Hereaith, who was baptised with his son Feradach, afterwards called Sachell, whom Patrick ordained in Rome and kept with him for thirty years. As Bishops Sachell and Caetiac ordained bishops and priests without permission in Patrick's lifetime, and were called to account by him, I think it is clear that this incident occurred before Patrick's visit to Rome, from which he returned in 425 A.D.,³ in order to allow Sachell to be thirty years with Patrick before he was given an independent charge in Moyai. Thence he passed by the wastes of the Cerrigi into North Nairney, where he met Iarnase and his son Locharnach, whose names are Ernaise and Loarnach in the T. L.

Ancient tradition makes Loarn Abbot of Aghamore. I see no reason to doubt it. The church founded by Patrick, where he made Iarnase abbot, should be in that neighbourhood; and there is, I think, good evidence that it is, and that by local investigation it may be recovered.

The litigation between the Archbishops of Tuam and Armagh is based on the claim of the latter as successor of St. Patrick to certain churches built or consecrated by his predecessor. The dispute arose, I suppose, from the change to territorial episcopacy in the twelfth

¹ S. T. L., p. 109, and Corrigenda, p. 671.

² *Ibid.*, p. 300.

³ "Annals of Clonmacnoise," p. 65.

century, or from the consequent arrangement made in 1210 for the transfer of abbeylands to the bishops of the dioceses of Connaught in which they were situated.¹

An epistle of Pope Honorius III., dated 11th August, 1216,² gives a list of the churches in dispute:—Kellmedoin, Kellbeneoim, Kelltulach, Enaghemaize, Kellmidoni, Cruachpatric, Achadabair, Odun, and Turlacha. Omitting Enaghemaize, these may be identified with certainty as Kilmaine, Kilbennan, Kiltullagh, Kilmeena, Oughaval, Aghagower, Ballyheane, and Turlough. The spelling is very close to the Irish. Enaghemaize must be, I think, Enaghernaize, in Irish Eanach ernaise. Ernaise's church is likely to be near that of his son Loarn.

The Ecclesiastical Taxation of 1306³ gives similar evidence. The churches of the Deanery of Tuam seem to be entered with some reference to ancient territorial divisions. From the church of Tuam down to that of Auner, they are those of the Conmaicne of Dunmore, who formerly occupied Boyounagh and Templetogether; Kelcorm (Kilkerrin) and Edermoda are those of the Corcamoe; Kellmolán to Kellstoich (Killoscobe) seem to be all the ancient Sodhan churches, omitting Temple an Doorus More, and Moylough, and Ballinakill Aghiar. Temple an Doorus More is the ancient name of Abbey Knockmoy parish church. The Abbey seems to have become the parish church and to have held vicarage and rectory; the same case occurs with the rectory and vicarage of Ballintubber in Mayo. Abbey Knockmoy held also the rectory of Moylough or Kilfelligi. These were taxed in the abbey goods, so do not appear. Bodkin's Visitation does not mention the rectory of Ballynakill Aghiar, but it appears in the Regal Visitation of 1615 as parcel of the rectory of Killrerin, and probably was so in Bodkin's time.

Next come the following churches, which I take to be the churches of the Ciarraige down to Kelltulach:—

- | | |
|----------------------|--|
| 1. Dissertbebar, . | Two of the graveyards east and west |
| 2. Enagheruck, . | of Aghamore, or Kilronan. |
| 3. Hareudemore, . | Aghamore. |
| 4. Keldara, . | Kildara, in south of Annagh Parish. |
| 5. Rathcurnan, . | A church in S.W. of Began P., or possibly Began. |
| 6. Druggulragi, . | Knock. |
| 7. Kealtarnan, . | Probably in Knock P. or in Began Parish. |
| 8. Keallarieranyd, . | Near Patrick's Well, in Annagh P. |
| 9. Kelltulach, . | Kiltullagh, Co. Roscommon. |
| 10. Clancarnan, . | Moore and Drum Parishes, near Athlone, Co. Galway. |

¹ "Annals of Clonmacnoise," p. 224.

² Theiner, "Vetera Monumenta Hib.," p. 2.

³ Sweetman's "Calendar of Documents relating to Ireland," vol. v., No. 709.

Bibar's Hermitage is likely to have been not far from Drummut as he was of the Ciarraige, and this list shows it was in Tuam Diocese.

In Steven's "Monasticon" it is said that Ware gives Vivariensis as the name of the Monastery of Urlare on the authority of the Registers of the Order.¹

De Burgo gives the Pope's Letter of 1434 authorizing the establishment at Urlare,² which recites that the founders had for two years occupied another place in Tuam Diocese without papal permission. If that place was Dissertbebar in Aghamore Parish, it also was within Mac Costello's lordship, and Vivariensis is a probable form from Bibar. The indication is not much, but it points to this region.

The Index Map of Mayo shows graveyards east and west of Aghamore which would do for Bibar's Hermitage and Ernaise's Marsh. Two, not marked on the townland maps, lie N.E. and N.W. of the Crossard Lakes, one in the townland of Taunagh in the extreme west of the parish. Kilronan church graveyard and well lie on the N.E. shore of Lough Narney, now Mannin Lake. I have not visited these four places, and know nothing about their local names. Kilronan may possibly be in Ernaise's Marsh. The only townland in Aghamore called Annagh lies near to the south, extending from Island Lake to Lough Caheer. Considering how land names drift, it is not unlikely that it is the remains of a large denomination which covered the "Cartron," in which Kilronan is. But the name Kilronan is certainly an objection to this identification.

The collocation of the first two churches with Aghamore is some indication of proximity. I take Enagharuck to be the same as Eanachernaish, though it looks like a corruption of Eanach an chruic, "Marsh of the Hill," which is a very appropriate name for the old church of Knock, beside a marsh. But it cannot be so, because Knock is certainly Druggulragi.

Keldara is the old church in the south of Annagh parish.

Rathcurnan is probably a territorial name for Began, or some church in that parish which has disappeared. Petty's Map gives Kilkernan in the south-west.

Druggulragi is Knock, which appears in Archbishop Pullen's Map in the Registry of Tuam as "Knock *alias* Drumcallry," and in the Regal Visitation of 1615 as "Cnokdromachalry." The townland of Drum adjoins on the north that of Churchfield, in which the old church stands close to the boundary between it and Drum. There can be no doubt that this is Drumcalry.

A little to the east is the townland of Cloonturnaun, but no old church is in it. There is a small townland called Killeen, a little north of Ballyhowley castle; but I can find no other trace of an old church in Knock, and cannot guess at Kealtarnan's identity.

¹ Stevens, "Monast. Hib.," p. 225, but I cannot find the reference in Ware.

² "Hibernia Dominicana," p. 312.

Keallaricanyd is unintelligible to me. The Earl of Clanricard had a grant¹ in 1570, of the vicarages of Kyleare, Began and Annagh, possessions of the monastery of St. John the Baptist of Tuam. Kyleare is like the first part of Keallaricanyd, which in that case must be in the present parish of Annagh, as the Regal Visitation of 1615 shows that the rectories of Beacon, and Annagh, and Kelldara belonged to that monastery, and that the rectory of Cnokdromachalry belonged to the corps of the archdeaconry. It is perhaps because these four parishes belonged wholly to the monastery and to the archdeaconry that they do not occur in Bodkin's Visitation. Kelldara here is a name for the modern Annagh parish, and Annagh is a name for the modern Aghamore parish, and represents Annaghernaise. Annagh as the name of Keallaricanyd or Kyleare first appears in Archbishop Pullen's Map as "Annogh and Killdare."

Mr. A. Crean mentions in his list of antiquities around Ballyhaunis,² as No. 2, an old church in Churchpark townland attributed to St. Patrick, and, as No. 7, a gable in Holywell Lower townland said to be "all that remains of a Franciscan friary, in which, it is believed, Lord MacWilliam Oughter was interred in 1440." This is evidently a confusion with the Annagh on the shore of Lough Carra in the old parish of Annagh now included in that of Robeen, which was founded by MacWilliam Eightor, by Sir Thomas, or by his son Walter who died in 1440, attributed to Franciscans.

This then is the church called Annagh, which is the equivalent of Keallaricanyd.

Keltulach is certainly the church of Kiltullagh, county Roscommon, not far off.

Clancarnan is the parishes of Moore and Drum near Athlone in the county Roscommon. They appear in Bodkin's "Visitation" as Moycarnan. The present name of this small barony is Moyearn.

The list seems to have been formed by taking first the contiguous churches in North Nairney forming Aghamore, then beginning again in the south-west and going by Began to the two churches in Knock, then to the east of Annagh and the adjoining Kiltullagh, which at that time was occupied by the O'Flynn's, but under a Norman baron.

Tirechan's notes following the appointment of Iarnasc as abbot are unfortunately mutilated. The effect seems to be that one Medbu was with St. Patrick in North Nairney, and that he founded "a free church" in Imgoe Mair Cerrigi, which was in some relation with Armagh. Mathona founded "a free church" in Tawnagh,³ which was originally under Armagh, but was seized by the community of Clonmacnoise. I think it may be taken that this church also was put under St. Patrick, and

¹ "11th Rept. Dep. Keeper of Pub. Rec. Ireland," App., Fiant No. 1581.

² *Journal of this Society*, vol. 28, 1898, p. 405.

³ S. T. L., Tirechan's Coll., p. 314. In barony of Tirerrill, county Sligo.

remained under Armagh, and is that Kiltullagh which was in the thirteenth century still in close relation with Armagh, on account of its origin under St. Patrick. I understand that St. Patrick did not himself go to Imgoe Mair. "And Patrick went to the well which is called Mucna, and made the Cella Senes, as it is called. And Secundinus was apart alone under a leafy elm. And the sign of the cross is in that place even to this day." The ancient church attributed to St. Patrick in Churchpark townland, and the Patrick's Well with an ancient cross over it (under a single tree now), in the neighbouring townland of Holywell Lower in the parish of Annagh, answer by situation and tradition to Mucna's Well and the Cella Senes, called the Old Kill in Tirechan's time, probably because the neighbouring Holywell Lower church had been built.

The next four lines are mutilated so as to be not quite intelligible. I understand that St. Patrick passed through the wastes of the Sons of En—without founding churches, but perhaps halting for a time on his way to Cuil Tolad.

The Annals of Loch Ce under the year 1315 associate "Tir-Enna, and Tir-Nechtain, and Muinter-Creachain, and Conmaicne Duna-Moir. The last is well known. Cinel Enna and Muinter-Creachain were branches of the Conmaicne of Dunmore, and of the Commaicne of Cuil Tolad.¹

Muinter-Creachan were in the barony of Kilmaine about Cloonagashel, and perhaps left their name to Greaghans.

Tir-Nechtain is the Termehathyn of the Taxation in the deanery of Mayo, and is the parish of Kilcolman in Clanmorris barony. Tir-Enna should adjoin some of these tracts, and I take it to be the land of the Cinel Enna, or "Sons of Enna," and to be the eastern part of Kilmaine or western part of Dunmore barony. In it is "Ommanus Turresc", as Dr. Stokes suggests, or something happened with reference to him.

Kelkemantuyn in the deanery of Struthir in the Taxation is in my opinion Kilcommon near Hollymount, and I suppose that Tirechan wrote "Commanus," and that "tuyn" is a mutilation or a rendering of what "Turresc" had become.

The next obscure sentence I guess to have been to this effect—"The daughter of Enna son of Brug came to (or from) Cell Senmeda and took," etc.

Enna, from whom Cinel Enna, and Brug or Brugad, from whom Conmaicne Cuile Tolad, were sons of Cairid son of Findchaem.² Enna is a likely name for a son of Brug, and I therefore suggest Br(ug) instead of Dr. Stokes' Br(iuin). Benen son of Lugni, of the Ui Ailella, was son of a daughter of Lugaith MacNetach, and received from his mother's family the site on which he founded a church, which St. Patrick marked

¹ "Book of Fenagh," p. 383.

² *Ibid.*, pp. 383, 385.

out and consecrated for him,¹ but not on this tour. It is Kilbennan. This Benen here and elsewhere is confused with St. Patrick's successor, the son of Sesenen.

Dubhan had a son Niata, who is wrongly assigned as a father to St. Caillin, who lived three or four generations later, but who is probably the father of Lugaith, who appears as "Lugaidh Mac na-haedchi," in the genealogy of Muintir Crechain. Cairid moreover is noted to have bent the knee to Patrick at Tara.² The Conmaicne were early supporters of St. Patrick.

Cell Senmeda I take to be Kilshanvy in the parish of Kilconla in the barony of Dunmore, as *shanvy* is the form Senmeda would take. Kellmedoin was anglicised Kilveane in the sixteenth century. Med is a local name, found in Knockmaa, Cnoc Meda, and in Meary, near Galway, as the tribal name Medraige.

"And he went to the country of the Conmaicne in Cuil Tolat, and put in it four-sided churches Air Uiseon the little middle cell in which the sisters of Faila another cell of fish in which the holy woman" "Air Uiseon" I take to be Kilmaine More, a very curious and once very important church, associated by name with St. Patrick, and also by construction of the oldest remaining portion, once a barrel-vaulted church 18 feet wide, with a high-pitched roof containing a loft over the vault, which was a north-to-south church, which has been shortened by cutting off the northern portion to leave only 20 feet inside, and made into an east-to-west church by taking out the rest of the west wall and building out to the west. The north and south direction seems to be an indication of foundation by St. Patrick. When the alteration was made the barrel-vault was probably removed, but the remains are apparent. Thus I understand the ruins.

If the U in Uiseon is not certainly a capital letter, I would suspect Uis to belong to Air, and Con to be part of Conmaicne.

"The little middle cell in which the sisters of Faila" is certainly Kilmainebeg. It is the place where sisters of Bishop Failart of Domnach Mor Seola³ close by are likely to be. Tradition says that a nun is buried in the church of Kilmainebeg. I do not know whether the tradition is ancient or not. Cellola Media is an evident translation of Kilmainebeg. It is a very old and small church; only the doorway and a little walling and foundations remain in a burying ground mainly for children as ordinary tombstones do not appear, once surrounded by a very great wall, showing it must have been a place of some

¹ S. T. L., Add. to Tirech. Coll., p. 337.

² "Book of Fenagh," pp. 5, 383, 385.

³ Donaghpatrick in Galway. "Ecclesis Magna Sæoli," S. T. L., Tir. Coll., page 313; Domnach Maige Seolai, *ibid.*, "Trip. Life," p. 97. The word "Mor" seems to have been supplied by the editor in page 109, under the impression that L. Selce is L. Cime, now L. Hackett. The former is obviously near Duma Selce, which is Carnfree, near Tulsk. The churches were Domnach Selce and Domnach Mor Seola.

importance. Though Medon is usually taken as the adjective middle, I think it is a man's name in Inismedoin, and Kellmedoin, and Magmedoin, which gave Eocaid Muigmedoin his nickname. Medon occurs as the name of a Clann Umoir chieftain. Conchuirn settled on Inismedoin,¹ which is as likely to be the island in L. Mask, where the kings of Connaught had a dwelling in early times, as one of the Aran Isles. Then Magmedoin would be the neighbouring country, and Cell Medoin its chief church. These churches appear in the Taxation as the "Church of St. Patrick of Kilmedon," and the "Church of the Apostles of Kilmedon."

Dannocharne is one of the five denominations of land in respect of which Amabill gave a release to John FitzThomas, first Earl of Kildare, which seem to be the same as the half Theodum of Conmaicne Cuile transferred by Gerald de Rupe to Maurice FitzGerald her grandfather.² I identify them thus:—

Dannocharne, country about Kilmainebeg.

Athecartha, about Carras.

Moyenry, about the Heath.

Kolnegassil, about Cloonagashel.

Molesuarne, about Roundfort.

The western part of this territory was known as Lough Mask, and the country about Lough Mask Castle is so known to this day, and L. Mask was also a FitzGerald property under Richard de Burgo.

Dannocharne I take to represent Domnachuaran in Irish, meaning Fountain Church. Fountain Hill is the next hill to that on which Kilmainebeg church stands, and it is certainly a place of springs. Sir W. Petty's Map of Mayo in the British Museum marks a townland in the middle of Kilmainebeg, with an indistinct name which I make out as Duconaorne. This is like a writer's mistake for something like Dunacaorne. Dannocharne, or Donaghoran, is not now known locally. If Domnach is the first part of the name, it is an indication of St. Patrick's connexion with a church. But the present ruin is an east and west church, and is now called Keeran's. Athecartha I take for Ford of the Pillarstone, *i.e.*, the Cairthe-Carnain.³

The castle of Carras was called Castle Annacare, and the Carre, in the sixteenth century.

Moyenry I take to be Mag an Fraoich, Plain of the Heath.

Kolnegassil is Cuil na gCaiseal, now Cloonagashel.

Molesuarne I take to be Maol Lios Uarain, Round Fort of Spring.

Mweelis is a denomination in the northern part of the nearly detached portion of Kilmainemore parish. If Molesuarne is Mweelis-

¹ *Revue Celtique*, vol. xv. Rennes' "Dindshenches," No. 70. Carn Conoill.

² Hist. MSS. Comm., 9th Rept., App., Pt. II. (Duke of Leinster's MSS. Red Book), pp. 266, 267.

³ "Book of Fenagh," p. 385.

oran, we should have Donaghoran and Mweelisoran for sections of a country of Oran. The present Roundfort is near Mweelis.

These denominations would cover the eastern half of Conmaicne Cuile Tolad.

Though Donaghoran applies only to the neighbourhood of Fountain Hill as regards Oran, the term 'Domnach' probably applied to Kilmainemore, and Domnachuaran meant a subdivision of a large denomination called Oran.

On the whole there can be little doubt that Kilmainebeg is the church meant by the term little middle cell.

The identification of the third church is less certain. We have from Tirechan a fragment of the list of those who were with St. Patrick at Selca,¹ and the fragment quoted regarding "Fish Church." They seem to refer to the same place, which the former calls Crocheuile. The "Tripartite Life" puts it in an island in the sea.¹ For the sea the writer seems to have relied on the word ". . . mar . . ." He seems to have combined the information, and has omitted all the second fragment in favour of "etc.," after Ardduiscon.

Crocheuile means 'Peak of Cuil,' which is used as short for Cuil Tolat. Templepatrick, on Inchanguill in Lough Corrib in the parish of Cong, is the only other church in the territory of the Conmaicne that I know of as associated with St. Patrick. It answers the conditions and may be the third church.

Thence he passed into the plain of Caeri and encamped in Cuil Core, and founded a church there. These names and the church I cannot precisely identify. The plain of Caeri appears as Magh Cerae in the "Tripartite Life."² Caeri and Cerae are not the same. Tirechan knew this country. The plain of Caeri was on the way from the Conmaicne to the plain of Foimsen. It should therefore be, or be in, the southern part of the barony of Clanmorris. The plain of Foimsen was where St. Patrick met the sons of Culaid.³

The additions to Tirechan's Collections give a list of endowments granted by the Upper Kerry to St. Patrick, which mentions as the inheritance of the sons of Conlaid the country from Two Cairns to the Mount of the Cairn. Slieve Carna is the latter, and it has a Patrick's Well under it to the south-west of Kiltamagh. The only two cairns I can find are two townlands called Carn far to the north-east on the west side of Kilgarrow. The plain of Foimsen may be taken as adjoining Slieve Carna and Kiltamagh.

He left Conan there, but it is not said that he founded any church.

Thence he passed to Stringill's Well, which is at Ballintubber Abbey. The early parish church has disappeared but the site is pointed

¹ S. T. L., pp. 109 and 319.

² *Ibid.*, pp. 111 and 321.

³ *Ibid.*, Tirec. Coll., p. 321, and Add., p. 337.

out in the graveyard, a little to north-west of the north-west angle of the nave. I can find no indication that St. Patrick worked in the part of Carra south of Castlebar and Manulla, and east of Ballyheane and Ballintubber. There is a reason for this perhaps.

During the life of King Amalgaid the territories of the Hy Fiachrach were closed to him. Carra was the particular inheritance of the race of Dathi. The Corcu Temne, or Temenry of Carra, do not appear to have been related to the Hy Fiachrach except as a dependent tribe, which disappeared under them.

From Stringill's Well he passed to the plain of Raithin and, though Tirechan and the "Tripartite Life" ignore such a church, I think he founded that of Ballyheane, but probably at an earlier period. This territory north of Lough Mask towards Castlebar I suspect to have been at this time the possession of the Partry, whose king was an important person to a much later date, and must have had a considerable territory. The tribal relations of the Partry were closer with their Clann Umoir neighbours in Umall than with their Hy Fiachrach neighbours. The Clann Umoir were the kings of Umall and were certainly the landowners in Moyseola at this time.

The church of Odeyn in the Taxation appears from the litigation between the Archbishops of Armagh and Tuam to have been claimed by the former as founded by his predecessor (St. Patrick). The contention was allowed and Tuam was restricted to Episcopal rights only in it and the other churches.¹

Odeyn is a fair Anglo-Norman clerk's rendering of At Ein, now Belathahein or Ballyheane. The situation answers for the plain of Raithin. The name Raithin survives in Rahins, just north of Castlebar and Islandeady Lakes.

Thence he passed to Aghagower, and to Cruachan Aigli.

The abbey church at Aghagower probably represents St. Patrick's church; but possibly the Temple na bFiacal, a mere trace of an old small church, to the north-east represents it.

Tirechan distinguishes Cruachan Aigli from the high mountain over it. There is evidence that Aicill was the name of the mountainous country between the Killeries and Clew Bay, as well as of the similar country in the Island of Achill. The Eccueil of the Annals of Loch Cé, A.D. 1235, must have been not far from Bertroy and Murrisk. Muirisc Aigli is mentioned in the "Tripartite Life," and Tirechan describes Muirisc Aigli as the plain between the sea and "Aigleum."²

In the Battle of Moylena occurs the title "King of Aicill and Umall."³ Umall means 'low.' Thus the title seems to be King of Highland and Lowland. (?)

¹ Theiner, "Vet. Monum. Hib.," p. 2. ² S. T. L., p. 142. Tirech. Coll., p. 322.

³ O'Curry, "Battle of Mag Leana," p. 205.

Cruachan seems to have had a secondary meaning of King's Fort, for we find Cruachan of Ai which is near no hill, Cruachan of Bri Eile where Bri already means a hill, Croghan townland at Killala close to the inauguration place of the Hy Fiachrach kings. Balliara, the seat of the O'Haras in Leyny, is "Crokan called Ballyharith" in a list of villages transferred back to Maurice FitzGerald by Jordan de Exeter.¹ Dr. O'Donovan gives Cruachan Gaileng as name of a district in the parish of Killasser,² which was in the territory of O'Gara, King of the Gailenga. Cruachan O'Cuproin in Brefne was the inauguration place of the O'Rourkes.³

I do not identify the Cruachan of Aicill, but it may be the ancient monument called Finn MacCool's grave near Oughaval, or some ancient O'Malley fort thereabouts. Belclare Castle at mouth of the river close by was an O'Malley chieftain castle.

It is not recorded that St. Patrick founded a church at Cruachan Aigli on this occasion, but only that he went from Aghagower to the high hill above Cruachan Aigli. But I understand that on some other occasion he did found a church, which I take to be Cloonpatrick, an old church and graveyard to north of the high road at Oughaval. South of the road lie the ruins of the old monastic church and St. Columkille's Well. The remains of the abbey church present no remarkable features. Of the Cloonpatrick church the remains are a small portion used as a family burying place, distinguished from other family burying places by its height and by being ivy clad. The northern part has disappeared. The feature of this fragment is that it seems to be a remnant of a north and south church, and that some neighbouring graves are north and south. Cloonpatrick was considered to be the proper burying ground for Protestants; this is some evidence that it is the ancient parish church. The abbey church belonged to the Nuacongball or new building of the Columban Monastery. This is the Cruachpatric of the Armagh-Tuam litigation. It is much the fashion in these two graveyards to put a gable at the head end of the small stone wall enclosures of family graves. I cannot remember this feature in other graveyards of the country.

Glas Patrick, a very ancient ruined church, near the high road a little west of Marino beyond Murrisk Lodge, is likely to be the Cell Epscoip Rodan, which was in Muirese of Aicill.⁴ I cannot suggest anything as to Totmael's grave.

In the plain of Umall he founded a church which I identify as Kilmeena,⁵ owing to its association in the Armagh-Tuam litigation with other known Patrician churches.

¹ "Hist. MSS. Comm., 9th Report," App., Pt. II., p. 266.

² "Hy Fiachrach," p. 487.

³ "Hy Fiachrach," p. 434. "Book of Fenagh," pp. 75, 173.

⁴ S. T. L., p. 143. ⁵ Cill Miodna, "Hy Fiachrach," p. 485.

"And he came to the countries of the Corcu-Temne, to the Well of Sin, in which he baptized many thousands of men, (and) he founded three churches."

"Churches" was followed by "Tuaga," which was marked for obliteration. The "Tripartite Life" follows "churches" with "namely, the three Tuaga."¹ It seems that Tirechan recognised them as the Tuaga and that the copyist did not, or, as the "Tripartite Life" accepts the description, that the correction was made at a much later date.

It is not clear whether the three churches are the same as, or different from, the churches at the wells of Sin and Slan and Cellola Tog. The churches of Turlough and Slanpatrick were acknowledged to be Patrician foundations, and Cellola Tog was Patrick's, founded by his monk Cainnech. These three are in the countries of the Corcu-Temne.

I take Moyhenna, on the borders of the parishes of Turlough and Kildacommoge, to represent Mag Temne as reduced by aspiration. Dr. O'Donovan writes Mag Enna and Duit Enna for Moyhenna and Doohana in the map in his *Hy Fiachrach*. As he thought that the Well of Slan was to be sought in Findmag of Ui Maine, he probably never had in his mind the possibility that henna is a corruption of temne, and that Enna was supposed to be the word when the Corcu Temne had been forgotten. Tirechan mentions farther on "the White Plain in the countries of the Ui Maine."²

In 1230 Richard de Burgo marched his army from Aghagower and halted at Muine Maicin between Aghagower and Ballintubber, and next day in Magh Sine, and thence by marches through Luighne to Ceis Corann.³ Magh Sine therefore was near Turlough, and Sin's Well is likely to be the Blessed Well at Turlough, or not far off.

"And he came to the Well of Findmag, which is called Slan." A parish church of Tuam diocese was called Slanpatrick in the thirteenth and fourteenth centuries. The Taxation and the letter of Pope Honorius III. enable me to identify Slanpatrick and Turaunt or Turadont as the parishes of Manulla and Kildacommoge. "Slan" and "Findmag" or Magfinn connect Slan and Manulla, which is Magfiondalba in O'Donovan's *Hy Fiachrach*. Dr. Sullivan says that "Indeilbeloich" is a bare stone chamber.⁴ Cormac's "Glossary" explains "Indelba" thus:—"The names of the Altars of idols, because they were wont to carve on them the forms (delba) of the elements they adored there." These definitions precisely meet the case of the Dolmen formerly over the well called Slan and of that now imperfect over Tobernalthora,⁵ save that no image is apparent on the remains of the latter. The name which has been cut

¹ S. T. L., p. 123.

² *Ibid.*, Tire. Coll., p. 324.

³ "Annals of Loch Cé."

⁴ O'Curry's "Lectures on the Manners and Customs of the Ancient Irish," Introduction, p. cccxix.

⁵ This *Journal*, 1899, pp. 63, 127.

down by aspiration and corruption to Manulla means "Plain of the White Image," and is itself an indication.

My identification of Cellola, or Cell, Tog is not precise, but I think that the parish in which it lies is sufficiently ascertained. O'Reilly's "Dictionary" gives Tuag, 'a bow, bend'; and Camog, 'a twist, curl.' The Tripartite Life's Teora Tuaga and Da Camog in Kildacommoge come very close in meaning. In Joyce's "Irish Names of Places," second series, I find "The diminutive camog . . . is employed to designate various natural features, principally winding rivers." "Tu" in Turaunt, the old name of Kildacommoge, may represent Tuag.

I find no name of the kind extant, or in early lists of places, only Tuarawlin in Bald's "Map of Mayo," made in the beginning of the nineteenth century, as name of a townland close to Bellavary on south-west, now included in Laghtavary, and the site of a small ancient church showing only foundations, marked "Abbey" in the Ordnance Survey maps, not far to the north-west in Corraun, the adjoining townland.

The old parish church of Kildacommoge is close to Moyhenna and to Turlough and Manulla.

Turaunt is a doubtful form. Mr. Sweetman read it first as Turadont.¹

Every church in the Deanery of Mayo in the Taxation has been identified by me precisely, save Fayte, which, I think, must be meant for Partry, now Ballyovey, which is otherwise omitted. Ballintubber is omitted, but I take it to be included in the Taxation of the Abbey as its parish church. After Luyne, an old church in the townland of Loonamore in the parish of Drum, on the south-east shore of Welshpool lake, come Berethnagh or Breaghwy, Selanpatrick or Manulla, Tirlagh, Turaunt, Clancuan or Aglish, Clanedre (properly Clanedin) or Islandeady, and on to the churches of Umall. Turaunt must be assigned to Kildacommoge. Cellola Tog is brought down with fair certainty, in my opinion, to some place in the parish of Kildacommoge, and the old parish church of Kildacommoge is that of Turaunt.

It is now necessary to consider the alternative that Turlough and Slan and Cellola Tog are not among the three churches founded by St. Patrick among the Coreu Temne.

It is not recorded that he founded churches at the wells of Sin and Slan, and it is recorded that Cellola Tog was founded by Cainnech and that it was Patrick's. The church at Sin's well may have been founded at an earlier time. A church founded at Slan well after this incident, and under Patrick like Cellola Tog, would account for the Armagh claim. St. Patrick's foundations of this tour may have been all among the Twists in Kildacommoge, which is now in three parts. The largest part comprises Kildacommoge and the "Abbey." The north-east part

¹ "Calendar of Documents relating to Ireland," vol. v., No. 709, p. 233; and Corrigenda, p. xi.

includes an old church, and the south-east part includes two old churches close together at the village of Coolshinnagh.

Can Kildacommoge, Church of Two Twists, represent the union of Turaunt and Tua rawlin, the third Tuag or Tog being in a detached part with Cainnech's Killeen?

It is possible that "Tur" and "Tuar" may be the first word in "Turaunt" and "Tuarawlin," as Toormore is name of river where it passes Corraun after the junction of streams from Castlebar and Manulla. Thence St. Patrick went to the countries of the sons of Ere, and to Mag Fionn of Ui Maine.

PLACES REFERRED TO BY TIRECHAN AND IN THE "TRIPARTITE LIFE,"
AS ABOVE IDENTIFIED.

1. *Land of Sons of Ere*.—Country about Boyle and Elphin, and eastwards to the Shannon.
2. *Artech*.—Parishes of Kilnamanagh, and the northern part, if not the whole, of Tibohine, and possibly east nearly to Elphin, and the country about Ballaghaderreen, in Mayo.
3. *Ecclesia Senes*.—The old church at Castlemore near Ballaghaderreen, but possibly Shankill near Elphin.
4. *Taulich Lapidum*.—About Edmondstown demesne, north and east of Ballaghaderreen.
5. *Place therein*.—Kilcolman, or some place in that parish, probably in Banada.
6. *Tulach na Cloch*.—Same as Taulich Lapidum.
7. *Tulach Liag*.—About Castlemore.
8. *Lether*.—Large tract comprising Castlemore and country to north and north-west.
9. *Ailech Mor or Ailech Airtig*.—The old fort near Castlemore.
10. *Drummut*.—Southern part, or perhaps the whole of Tibohine parish.
11. *Church therein*.—Clonard, or some other old church near Drummut townland.
12. *North Nairniu*.—Aghamore parish and perhaps more.
13. *Ailech Esrachtae*.—In above country.
14. *Iarnasc's Church*.—In Aghamore parish.
15. *Imgoe Mair Cerrigi*.—Kiltullagh in county Roscommon.
16. *Mucna's Well*.—Patrick's Well in townland of Holy Well lower, parish of Annagh.
17. *Cella Senes*.—Ruined church near it in Churchpark townland.
18. *Wastes of Sons of En*.—East part of barony of Kilmaine, or adjoining thereto.
19. . . . 1 *Senmeda*.—Kilshanvy in parish of Kilconla, county Galway.
20. *Cuil Tolat*.—Country about Shrulle and Kilmaine.

21. *Conmaicne of Cuil Tolat*.—Territory comprised barony of Kilmaine south of River Robe, and barony of Ross, at least in later days.
22. *Air . . . Uiscon . . .*.—Fragment of place name in which Kilmaine church is.
23. *Little Middle Cell*.—Kilmainebeg.
24. *Cell of Fish*.—Templepatrick on Inchanguill(?).
25. *Crochcuile*.—Probably name of Inchanguill.
26. *Selca*.—Carnfree near Tulsk is Duma-Selca, which is translated Cacumina Selca.
27. *Plain of Caeri*.—South of Clanmorris barony.
28. *Cuil Core*.—A place therein.
29. *Church therein*.
30. *Plain of Foimsen*.—About Kiltamagh in barony of Gallen, in Killedan parish.
31. *Stringill's Well*.—A little east of Ballintubber Abbey.
32. *Plain of Raithin*.—About Ballyheane.
33. *Achud Fobuir*.—Aghagower.
34. *Cruachan Aigli*.—Near Oughaval.
35. *The Hill above it*.—Croagh Patrick.
36. *Muiresce*.—The lowland between Croagh Patrick range and sea, about Murrisk.
37. *Totmael's Grave*.
38. *Plain of Umall*.—Low eastern parts of Murrisk and Burrishoole baronies.
39. *Corcu Temne country*.—Parishes of Turlough, Manulla, and Kildacommoge.
40. *Well of Sin*.—Blessed Well at Turlough.
41. *Well of Slan*.—Blessed Well at Manulla, called Adam's Well.
42. *Findmag*.—Country about Manulla.
43. *Cellola Tog*.—A church in parish of Kildacommoge.

NOTES ON THE CROSS OF CONG.

BY E. PERCEVAL WRIGHT, M.D., PRESIDENT.

[WITH A PLATE.]

[Read FEBRUARY 26, 1901.]

ON the 25th of June, 1838, Sir Wm. Betham read a Paper before the Royal Irish Academy "On two remarkable pieces of Antiquity preserved at Cong, in the county of Mayo." "The first," he stated, "is a cross whose perpendicular shaft is 6 inches high,¹ the arm 1 foot 6 inches, and the whole $\frac{5}{8}$ ths of an inch thick. Upon the edge is the following inscription, intimating that this reliquary once enclosed a portion of the true cross:—'Hac cruce crux tegitur qua passus conditor orbis.' " Then follows:—"There are several other inscriptions in the Irish characters and language, of which Sir William also gave readings and translations, but these he has since withdrawn."²

On the 24th of June, 1839, Professor MacCullagh presented and described to the Academy (*Proc. R. I. Acad.*, vol. i, p. 326) "an ancient Irish Cross which formerly belonged to the Abbey of Cong, in the province of Connaught. It is a most interesting memorial of the period preceding the English Invasion, and shows a very high state of art in the country at the time when it was made, which was the early part of the twelfth century, in the reign of Turlough O'Conor, father of Roderick, the last of the native kings of Ireland. This date is supplied by the Gaelic inscriptions, extremely clear and well cut, which cover the silver edges of the cross, and which, besides giving the names of the king and of contemporary dignitaries of the church, preserve that of the artist himself, who was an Irishman. A Latin inscription informs us that it contains a precious relic—a portion of the wood of the 'true cross.' . . . In the centre of the arms at their junction with the shaft there is fixed a cruciform piece of oak, marked with the figure of a cross, and much older, apparently, than the rest of the wood, which is oak also. This piece bears marks of the knife, as if it had been taken for the relic, though it is, perhaps, too large to be so, and besides it does not appear that the true cross was made of oak. Hereabouts the relic certainly was, for the place is surmounted by a very conspicuous crystal of quartz. . . . The crystal is a very thick double convex lens, with one surface much more convex than the other. . . . It would be of no use in viewing an object unless placed in immediate contact with it. . . . The central crystal is surrounded by an elegant ornament in gold, and also the rest of

¹ 2 feet 6 inches.² *Proc. R.I.A.*, vol. i., p. 211.

the cross, both before and behind, is richly adorned with an interwoven tracery of that peculiar kind which the Irish were so fond of. The tracery is of solid gold, the inscribed edging is of silver, and both are separated from the wooden frame by plates of copper, the whole being held together by nails, of which the heads are little heads of animals. The shaft also terminates below in the double head of an animal, which is large, and very finely executed. The end is hollow to admit a staff, by which the cross was carried. The height of the shaft is about $2\frac{1}{2}$ feet, and the span of the arms about 19 inches."

Professor MacCullagh said he would leave it to Dr. Petrie to give a more minute description of the cross, as well as to relate its history, how it was made at Clonmacnoise, and from thence migrated to Cong.

On May 24th, 1841, Professor MacCullagh presented to the Royal Irish Academy three additional ornamental plates belonging to the Cross of Cong. "When the cross came into his possession these plates were missing, but they were lately recovered for him by the exertions of a friend. The front of the cross is now complete, and only one plate is left wanting at the back" (*Proc. R. I. Acad.*, vol. ii., p. 113).

On the 10th of June, 1850, Dr. Petrie read an account of the Cross of Cong (*Proc. R. I. Acad.*, vol. iv., p. 572, *et seq.*). He mentions that during a tour in Connaught he had seen this beautiful remain, and that he then communicated to Dr. MacCullagh his opinion of its great historical interest and value, who thereupon determined to become its purchaser. In fulfilment of a promise made long ago to his friend, he wished to offer to the Academy some account of this interesting remain of antiquity. With the object before the Academy for inspection, it was not necessary for him to give any minutely detailed description of it, but he would refer to its history and the nature of the relic which it was made to enshrine, and which, fortunately for us, were preserved by legible and intelligible inscriptions which are carved along its sides. The first of these, which is in Latin, but in the Irish character, is twice inscribed upon the case—"Hac cruce," etc. The remaining inscriptions are in the Irish language, and in the same Irish character. They consist of four Prayers, which, in English, are—(1) A prayer for Muireduch O'Duffy, the Senior of Ireland; (2) a prayer for Turlough O'Connor, for the King of Ireland, for whom this shrine was made; (3) a prayer for Donnel, the son of Flannagan O'Duffy, Bishop of Connaught and Coarb of St. Comman and St. Ciaran, under whose superintendence this shrine was made; (4) a prayer for Mælisá, the son of Braddan O'Echan, who made this shrine. Dr. Petrie died before presenting to the Royal Irish Academy his "observations on the value of this remain as a work of art, and which is of native manufacture, anterior to the occupation of the country by the Anglo-Normans." Next must be mentioned an illustrated memoir on the Cross, by Miss M. Stokes, privately printed in 1895. This memoir gives the history of the cross, after Petrie, with

two plates in colours, and with *facsimile* drawings of the five inscriptions, made by the authoress in 1860. Miss Stokes omits to mention that the Latin inscription is twice inscribed, making a sixth inscription on the silver edges of the cross, though this fact is mentioned in Petrie's Paper (*loc. cit.*, page 577). Dr. Petrie does not allude to the difference between the two copies of the Latin text, to which afterwards O'Neill¹ referred in our *Journal*. Miss Stokes' description of the reliquary is as follows:—

“It is formed of oak, covered with plates of copper outside, which are placed five on the front and three on the back, with a portion of a fourth plate of brass. These are divided into thirty-eight compartments down the face of the cross, which are filled in with fine interlaced filigree gold work, fastened by rivets to the plates beneath. Thirteen stones or enamels remain of the eighteen, which were disposed at regular intervals along the edges, and on the face of the shaft and arms, and spaces remain for nine others, which were placed at intervals down the centre and arms. Two beads of blue and white enamel remain out of the four settings which surrounded the central boss. The shaft terminates below in the grotesque head of an animal, beneath which it is attached to a spherical, elaborately ornamented ball, surmounting the socket, in which was inserted the pole or shaft for carrying the cross. The back of the cross is decorated with bosses of crimson enamel, and is divided into four panels containing golden interlaced work of a larger character than that on the front, but showing great freedom and grace of design. The strap or cord by which the two pieces of wood within were originally tied cross-wise, seems to have been represented by two bands of bronze. The hollowed spaces into which they fitted at the junction of the shaft and arms of the cross are still remaining.”

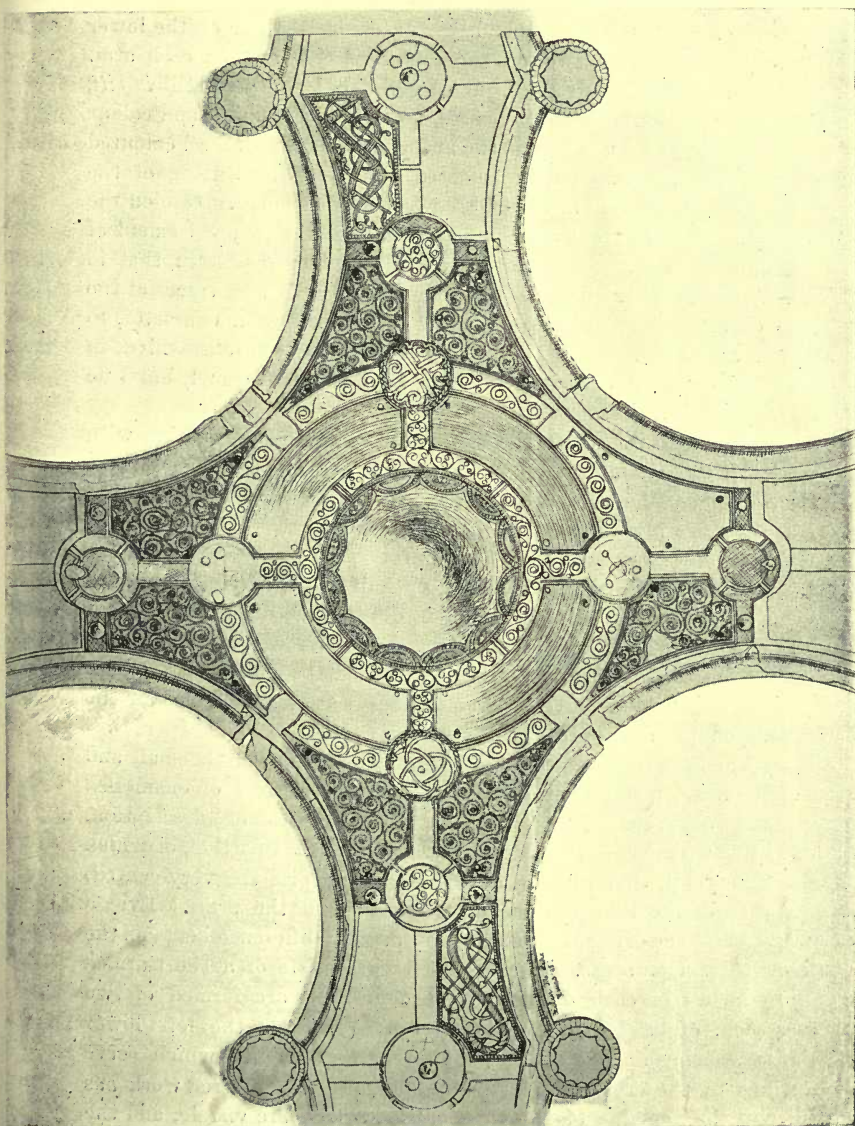
MacCullagh's account of the quartz crystal is then quoted; the interesting question of the nature of the wood of the true cross is alluded to; references are made to the examples of the true cross, as recorded by Rohault de Fleury; a comparison is also instituted between the Cross of Cong and the Anglo-Saxon cross in the Treasury of the Church of SS. Gudule and Michael at Brussels.

After the above descriptions of MacCullagh, Dr. Petrie, and Miss Stokes, it still seems evident that more minute details are needed before the Cross of Cong can be said to be thoroughly described. Every minute portion of it should be investigated and made tell its story—a naturalist in his description of a bee or a butterfly would not leave a scale unnoted, a hair uncounted. This Cross of Cong is worthy of quite as much care.

Someone with a knowledge of the goldsmith's art, and acquainted with its development in the twelfth century, both in Italy and Ireland,

¹ This *Journal*, vol. iii., 418.

would be best qualified for the task. For the last forty years I have hoped that a faithful description of it would appear, but as a contribution to such, I would call your attention to the following details.



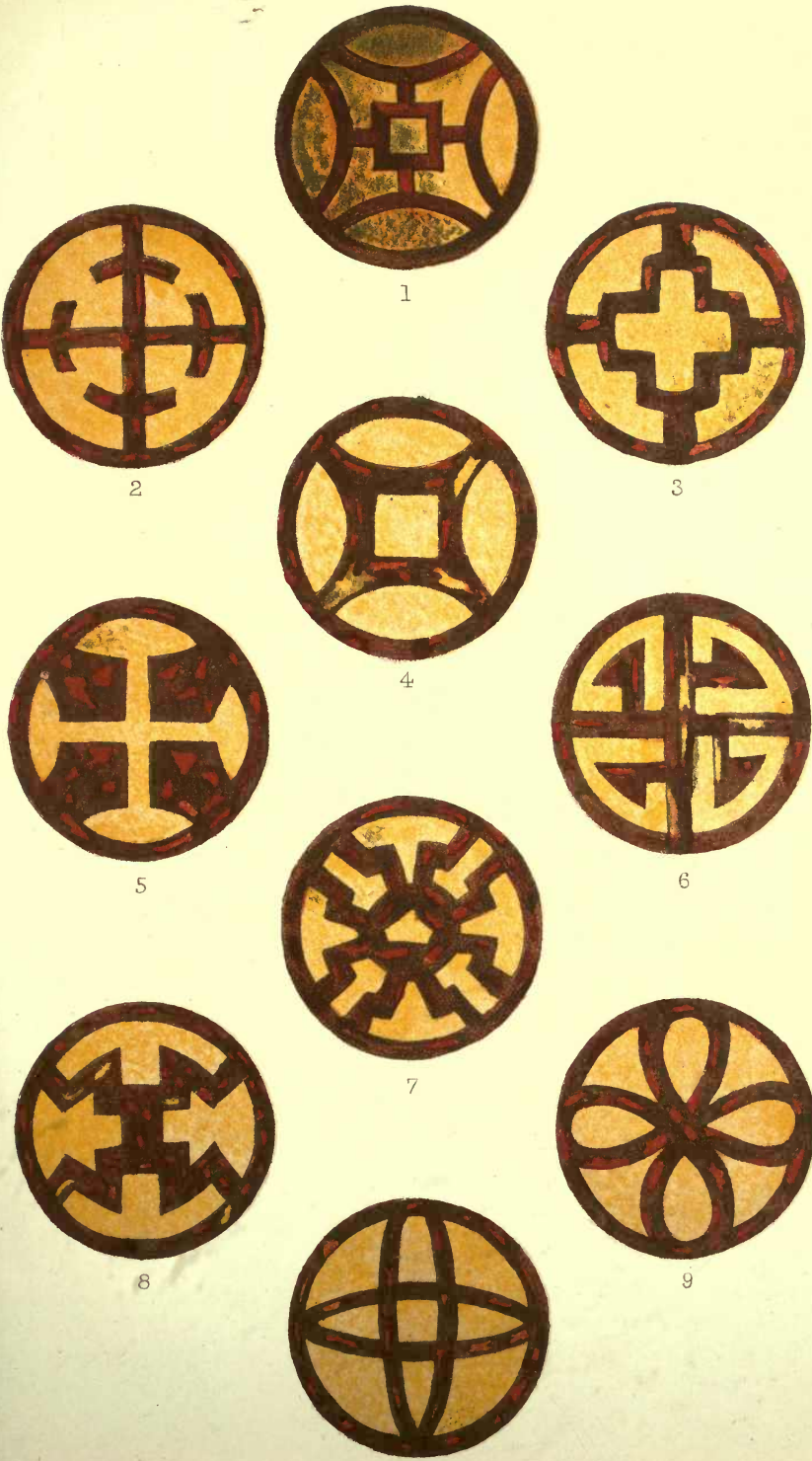
THE CROSS OF CONG. (Central Portion.)

The front of the cross, on which the crystal lens is placed, consists of a shaft, with two arms; the outline is bounded by a raised and well-

rounded rim, which is of silver, and at intervals, along this rim, are eighteen settings, filled with beads of red and green enamel, which beads project beyond the rim. The enamel beads have dropped out of four of these eighteen settings. Running up the central portion of the shaft and arms are the sockets for nine other beads of enamel—three on the lower portion of the shaft, and two on the upper portion and on each arm. Of these, the enamel has dropped out of eight, but the bead still *in situ* on the right arm of the cross indicates, no doubt, the shape and colour of the rest, and has been taken as the authority for Miss Stokes' coloured drawing of the cross as partly restored. Around the setting of the crystal lens there are two beads of blue and white enamel. One on the commencement of the right arm, and the other on the commencement of the left arm of the cross; that to the right, has a looped pattern, that to the left is a cross with spirals. There are the places and traces of the settings of two others, which were probably of the same character, to the north and south of the central crystal. These are represented, in Miss Stokes' coloured drawing, as filled in with red enamel, but I do not see any justification for this.

Along the central line of the shaft and arms, and alternating with the beads of red enamel, are a series of flattened silvered discs—three on the lower portion of the shaft, and one on the upper part of the shaft. On each arm, in addition, a half disc of the same character terminates the ornamentation of the central portion of the arms of the cross. On all of these flattened discs, or half discs, a spiral pattern is inlaid in silver. The pattern on each differs from the rest. Four slightly smaller discs, of the same style, are to be found on the arms of the central boss of the cross, to the right and left of the beads in blue and white enamel, and above and below the vacant receptacles for the two corresponding beads already referred to.

The space between the silver and beaded margins of the shaft and arms of the cross, and on either side of the central row of enamelled beads, and engraved discs, may be, for purposes of description, divided into two areas—(1) that occupying the central portion, of which the quartz crystal, covering the sacred relic, occupies the very centre; and (2) that of the two portions of the shaft and the arms. Even a casual glance at the original reveals a very marked difference between the work on these two areas. The central area consists of a short-armed cross, $5\frac{1}{2}$ inches in each diameter; the four arms are formed of two plaques each, of beaded filigree spiral-work (of these the left lower plaque is wanting). These arms subtend four quadrants, which serve as settings to the crystal. Out of these plaques the filigree work has fallen, but the remains of the pins that held them are visible, and the engraved rim, and semicircular flaps, which still further secured the crystal, are yet preserved. The beaded filigree work is of fine gold, which, in certain light, has quite a ruddy gleam.



West, Newman. chromo.

The shafts and arms of the cross, constituting the second area, are divided into a series of thirty-eight compartments—seven to the right and to the left of the lower part of the shaft, four to the right and to the left of the upper part of the shaft, and four on the upper and lower portion of each arm of the cross. These compartments (which are separated from each other by intervals, and are covered with silver) are filled in with plaques of fine interlaced work. These are fastened by pins to the copper plates, below which is a timber framework. These plaques are castings in a fine bronze, and have the appearance of having once been gilt. While there is a striking similarity between the patterns on the plaques opposite to each other, it seems probable that, from the minute divergence to be seen on careful examination, in the forms of the loops, that no two of the thirty-eight plaques were cast from the same mould. The looped pattern is of the zoomorphic type. The lower portion of the front of the shaft is held in the grip of the head of an animal. I will not make any attempt at determining for what animal's head this effigy stands, but I think it may be concluded that it is not that of a serpent. There is a corresponding head on the back of the cross.

Beneath the heads is a slightly flattened and highly decorated sphere. There are four beads of blue enamel, at equal distances around the equator of the sphere. In those on the front and sides the enamel is plain, but the bead on the back is ornamented with white enamelled loops, like the bead on the central boss. The plaques that are affixed to the sphere are of the same character as those on the lower portion of the shaft. Below the sphere is a socket to receive a staff. It terminates in four animal heads of the same nature, but smaller, as the two that hold the shaft of the cross. The plaques above these little heads, pentahedral in form, are wanting.

The back of the cross presents a totally different aspect from the front; there are, no doubt, the same silvered projecting rim, and also a corresponding series of eighteen projecting settings. These, however, are not, as on the front of the cross, filled with plain red or green enamel beads, but each of them is filled with a flattened yellowish enamel, having patterns inlaid on the flat groundwork in red enamel. I cannot find that any description of this series of mosaic-like enamels has as yet appeared in print.¹ I am too great a novice on the subject of enamels to make any positive assertion as to the nature of this interesting series. They give the impression of the glasses being cemented into the

¹ Miss Stokes writes (*Trans. R.I.A.*, vol. xxx., p. 292) in January, 1892, that "on the back of the Cross of Cong, A.D. 1123, there are *sixteen* circles, with red and blue enamels on the bosses, by which they are filled"; but in the extract from her "Memoir" (1895), given above, she writes:—"The back of the cross is decorated with bosses of crimson enamel." Miss Stokes had, moreover, made the subject of red glass enamel quite a speciality. (See her Paper "On the Use of Red Enamel in Ireland," *loc. cit.*, p. 281).

"cloisons," not fused into them—of being of the type known as *pseudo-cloisonné* enamel. Of these beautiful enamels two are wanting. The figures (enlarged) on the accompanying Plate will give an idea of them; both as to the patterns and colour. Probably when fresh the red enamel was more uniform in colour, but time has corroded it in parts. All the patterns are surrounded by a rim of the red enamel. The idea of a short, equal-armed cross pervades them all. In one (fig. 5) the cross appears of yellow enamel on a red ground. In fig. 8 the outline of the cross is somewhat confused. Fig. 10 gives the idea of a projection on a plain of two great circles of a sphere, at right angles to each other, so that even here the cross appears. Some of the enamels recall those on the Ardagh Chalice; two of them, the lowermost to the right hand of the lower shaft of the cross, and the uppermost of the left hand of the upper shaft of the cross, are the same, and present an interesting form of cross, which reminds one of some of those on the inscribed stones at Clonmaenose. This form will be better understood from the figure. Of the sixteen enamels present, the patterns of eight are repeated. The plaques measure from $\frac{1}{16}$ to $\frac{1}{8}$ of an inch in diameter.

Between the silvered rim the back of the cross is filled in with four bronze plaques, covered with filigree zoomorphic work of the same, but of a bolder type, as the small plaques in the front part of the cross. One plaque is wanting. Where these four plaques meet in the centre of the arms of the cross, there may have been, at the line of junction, some ornamental rim, but I rather incline to think the present condition of this portion of the cross is to be accounted for by the ends having been cut off these plaques, so as to allow of two heavy bronze braces to be fastened on to this part of the cross, which braces were countersunk into the silver rim both of the back and front of the cross, and, looping over to the front, were intended to not only brace the arms of the cross together, but also to keep the central boss, with the crystal, in its place. The work was most ruthlessly done, but the tendency of this portion of the cross to fall asunder is still very evident.

The space between the front and back portions of the cross forms a shallow valley bounded by the silvered rims. These two surfaces are well braced together by eighteen rivets, which run from each of the front series of enamelled beads to the corresponding ones at the back. The heads of these rivets are in fact covered by the different enamels. Along the valley, on the sides of the shaft and arms, a silver ribbon was laid; this, at intervals, was fastened to the framework by small wedges, the heads of which are very diminutive copies of the animal heads holding the cross. Small as these heads are, the eyes are of enamel. Professor M'Cullagh alludes to them as nails, which held the cross together.

The famous inscriptions are to be found on this silver ribbon. The

letters are not all of the same size or shape, so that several sized punches must have been in use.

In some places the silver ribbon has become detached, and the letters appear on the copper surface as sharp and distinct as if they had been recently made. If the punching was done with sufficient force to leave these well-cut impressions on the copper, it would seem certain that the silver ribbon would have been excised, but there is no appearance of this being the case, and so it is probable that the letters were punched, in the first instance, into the copper, and that the silver ribbon was then well rubbed into them.

These inscriptions, copied by Miss Stokes, appear in volume ii. of Petrie's "Christian Inscriptions," edited by Miss Stokes. The reproductions, in the privately printed "Memoir on the Cross of Cong," are not very characteristic. In both places the Latin inscription, in Irish character, is given as it appears on the right-hand side of the lower shaft of the cross. The Irish engraver stumbled twice at the same word in this inscription, for in one the word *passus* is clearly indicated with a single *s* (*pasus*); and in the other inscription, on the opposite edge of the same shaft, this word is spelt *pahus*. A copy of this latter inscription, from a rubbing which appeared in Sir W. Wilde's "Lough Corrib," is here reproduced; it gives a good idea of the clearness of the letters.

† ḡaíc ruce crux teḡitur aúa
n ahu rconḡitor oḡbip

Passing now from statements of facts to the region of speculation, I think I am justified in suggesting that the piece of the true cross sent to King Turlough O'Connor, early in the twelfth century, was enshrined under this quartz crystal, which was set as a reliquary in the form of a short-armed cross. While the front of this was of the form we now can trace as the boss of our Cross of Cong, the back of the reliquary may have been of copper or bronze, having the Latin inscription engraved upon it. The king recognising the preciousness of the reliquary, ordered it to be again enshrined in the body of this splendid Processional Staff. The Irish artist, Maelisa, carried out his instructions, placing the reliquary amidst a truly Irish setting. If the reliquary of precious metal-work came from Rome, the Irish artist knew how to frame it in a form that will for ever give delight.

The enshrining of pectoral in processional crosses is a fact well known. Miss Stokes reminds us of several. Thus, in 1109, Anslem, a priest in Jerusalem, gave a portion of the True Cross to Galon, Bishop of Paris. This relic was enshrined in a cross of engraved crystal, and this was fixed on a large processional cross of silver.

NOTE.—The drawings on the Plate have been made from the original by Miss M. E. Simpson. The cost of the Plate has been defrayed by the President.

EXTRACTS FROM THE OLD CORPORATION BOOKS OF
NEW ROSS, COUNTY WEXFORD.

BY COLONEL PHILIP D. VIGORS, FELLOW.

(Continued from page 179, Vol. 24, 1894).

[Read OCTOBER 2, 1900.]

BEFORE I touch upon the records of the period from A.D. 1690 to 1731, which I wish specially to bring under your notice, I would refer briefly to those of an earlier period, the existence of which some may not be aware of. In volume 21 of this *Journal* will be found an alphabetical list of the Free Burgesses of New Ross, embracing over 400 names, and extending over a period of nearly 200 years, viz. from 1658 to 1839.

In volume 22, pages 171–289, of this *Journal*, will also be found the first portion of these Extracts from the Corporation Books, a continuation of which I shall give later on. This first notice covers a period from 1658 (when they begin) to 1683. Further extracts for the years 1686 and 1687 have been printed in volume 24, p. 176.

In these older records of the Ross Corporation we find numerous curious, and often highly interesting, notices.

Where, now-a-days, will a fine of this sort be found. About 1670 it was ordered that a Burgess who wished to erect a porch to his house in Ross, should give a “Pint of Sack” every Michaelmas Day to the Sovereign and Burgesses when they went their rounds.

Then we find a certain Lieut.-Colonel Puckle laying hands on the Corporation Records, and refusing to give them up.

An excellent order, which I wish was generally in force throughout Ireland, directs that every inhabitant shall keep the street clean opposite his house.

In 1662 we have the arms of the then Sovereign, Eusebius Cotton, handsomely emblazoned on vellum; and, in like manner, those of W. Whitson, Sovereign in 1663—both in excellent preservation.

Bakers were only allowed to heat their ovens from about 7 a.m. to 9 p.m.—probably to prevent the danger of fires at night near thatched cabins, which latter were forbidden inside the walls in 1664.

“Tippling” on Sundays, during Divine service, is forbidden. The purchase of trunks, and chests, and keys, and locks is ordered, in 1664, for the Charters and all other “wrightings” of the Corporation.

A very grand account is given of the reception of a new Charter for

Ross in 1687, from King James II. It has already been published in this *Journal* (vol. 19).

In 1671, Ross appears to have been without a watch or clockmaker, as we find a grant of money for the expense of bringing one from Waterford.

A few years later we find a Watch, or Guard, ordered over the church, to protect the lead from being stolen.

Amongst the trades named we notice "Brogue-makers, who get the freedom of the town," and now, after over 200 years, we can still see them at their trade, or calling, in little wooden sheds in some of the streets of Ross, reminding one of the saying "that there's nothing like leather."

We have records of the freedom being given, in certain cases, "in silver boxes."

The expense of living may be considered from the grant of 2 shillings a day to the men of a Dragoon regiment quartered in the town, "for food and washing," and 14 pence a day for hay and stable room for their horses.

The charges for the admission at the gates into the town of all kinds of country produce are given :—"Turfe," firewood, "pieces of frisse," wool, tallow, coal, feathers, bark (for tanning), butter, bacon, and herrings. It appears strange that neither salmon, for which Ross has ever been famous, nor any other sort of fish, except herrings, should be named, excepting the entry or minute made, that the Sovereign should have "ye choice fish, or strap, out of every forreyners boate—without paying for it."

The ferry rates for men and women and animals, &c., are detailed.

In March, 1687, there is a very important memorandum describing an official visit of the Mayor of Ross, with the Recorder, mace-bearer, burgesses, and all possible formalities, to the Tower of Hook, at the entrance of the river Barrow, to claim the right thereto, and to "five acres of land adjoining." Certain other persons were on the water, with "colours flying," and went as far as Redmond Hall to proclaim their right to the river "from Enisteage to the Tower." It appears curious that this was not done from the head of the tidal water at St. Mullins, on the main river, the Barrow, instead of from Inistioge, on the Nore, a tributary of the Barrow, into which river it enters, about a mile above Ross.

The granting of leases, and tenure of lands, are frequently mentioned, and might often form evidence of considerable consequence at the present time.

The "Sergeant-at-Mace" was to receive 10*d.* for every freeman admitted, but, in 1686, we find a very curious appointment, and one

that I trust some member will explain further than I can. The entry runs:—

“1686. There shall be a Lord of Cogg as antiently in y^e g^t. town, and y^e Lord of Cogg shall be appointed this year according to antient custom.”

In 1690 “the Lord of Cogg” again crops up, his lordship’s name being given (John Kealy), but not his salary or emoluments.

Mr. Mills, of our Public Record Office, informs me that *cog*, or *cogg*, was the name of a small vessel, such as would be likely to be used in a river, and, if used in the plural, might mean an officer of the nature of a harbour-master.

I cannot find any mention of the name in the Corporation Records of Cork, Kinsale, or Youghal, but I find elsewhere the term was used for a hollow wooden measure for milk and other liquids; and it appears probable that this officer’s duties were connected with the sale of milk, &c., in Ross markets—a sort of inspector of weights and measures.

We also find in these municipal records notices of the establishment of fairs and markets, the building and repairs to churches, the prevention of fire, and against animals straying in the streets; the coinage of money, including halfpennies and farthings—the latter to prevent the starvation of the poor; gifts of gold, SS., and other collars to the officials; the closing of the gates at evening, and the expulsion of the Irish people from the town.

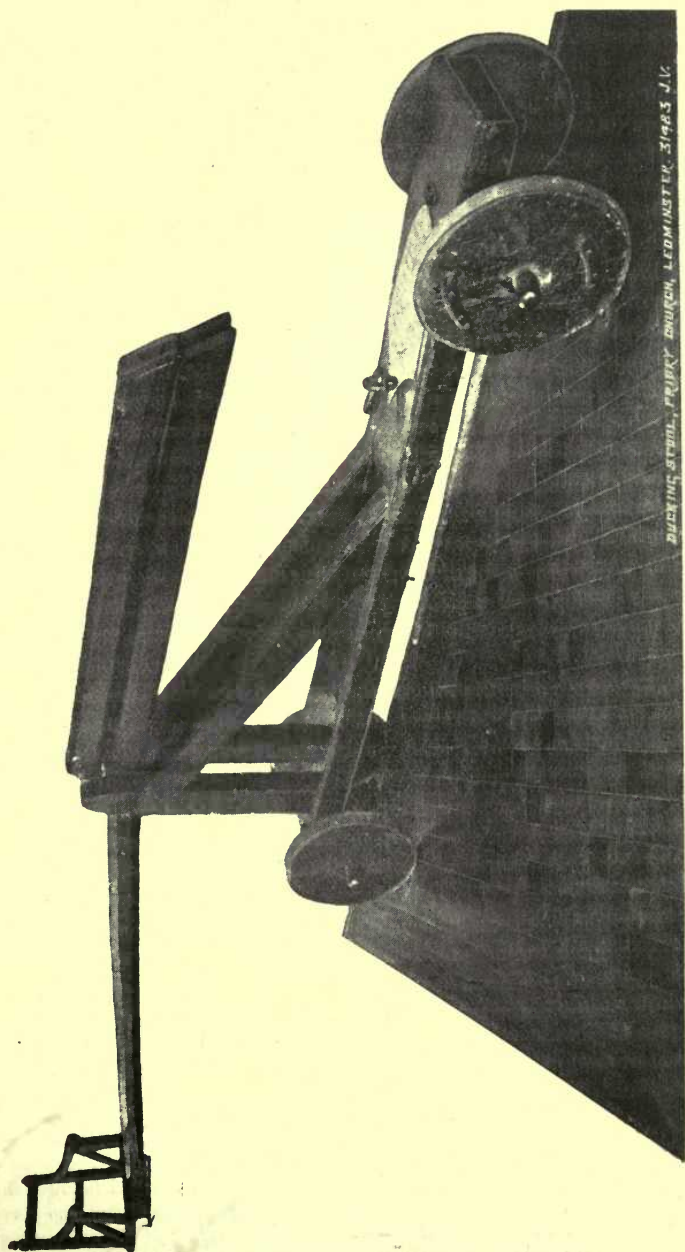
I fear the inhabitants of Ross must have degenerated at the beginning of the eighteenth century, as I find that, in the year 1710, an order was made for a pillory, whipping-post, and ducking-stool to be forthwith made, and erected in said town. Hitherto it would appear, by the records, that the ducking-stool had it all to itself, and was sufficient to keep the noisy tongues of Ross’s fair daughters quiet, but now we find it supplemented by the addition of a pillory and a whipping-post! a truly sad state of affairs.

The very next year the loquacious Mrs. Frances Rooke is ordered to be ducked. It is just seventeen years since she came first under our notice in these records. The “cold-water cure,” in her case, does not appear to have hitherto had the desired effect! This will be more evident when we come to consider the later records of Ross.

1690. PETITION TO THE KING.

“That the Sovn. &c. by lease dated 29 Sep^r 1683 did demise to John Winkworth Esq^r 420 acres of Comons for 61 years at £7 a year, that about five years since Lord Mountgarrett recovered 196 acres thereof from the Corporation as part of his Ancient Inheritance.

“That John Winkworth is since dead, and Richard Winkworth, his son, enjoyed the lease, that Richard is gone for England and is become an absentee, and that the



DUCKING-STOOL, PRIORY CHURCH, LEOMINSTER 31943 JK

DUCKING-STOOL, PRESERVED AT THE PRIORY CHURCH, LEOMINSTER.

lease is at his Majesty's disposal. That the Corporation are poor, and pray for a lease for the remainder of said term at 20/-."

1690. MAY 16.

"Referred to the Lords of the Treasury.

"(Signed) MARQUIS D'ALBYVILLE."

"Ordered by the Lords to be granted at a moderate rent.

"(Signed) ADAM COLCLOUGH."

1690. JUNE 13.

Petition referred to James Butler, Esq^{re}.

(Signed) by order, "CHARLES PLAYDELL."

1690. JUNE 30.

"Certified by him that they may be granted at 20/-."

"Nicholas Dormer elected Mayor, John Welshe and James Clancy, Bailiffs, and John Kealy 'Lord of Cogg.'"

1690. JULY 16.

"John Cliffe, J^{un}. Esq^{re}. elected Recorder, until Mr. Doyne, the former Recorder's pleasure be known."

"John Cliffe, Esq^{re}. sworn Freeman and Burgess."

1690. SEPTEMBER 16.

"Ordered that a letter be written to Mr. Doyne, Recorder, whether y^e still may be a Mayoralty or Sovereignty & y^e election & y^e swearing of y^e magistrates & officers be on Michās day next."

1690. FEBRUARY 6.

"That Tho^s Rorke's recogn. of 40/- be reduced, the Sovereign fining Frances y^e wife of y^e said Thomas 10/- to the Corpora^on upon y^e p^{re}s^{en}tment of a common scold y^e she is found guilty of."

"That Edmund Sutton, ferryman, being an Irish Rebele be caused to employ an Englishman such as y^e Sovⁿ shall approve of as Chiefe man in y^e boat, who is to examine and search all suspected passengers."

1691. JANUARY 6.

Sold by Frederick Long, a soldier in the King's troop of Dragoons, one small bay mare, about thirteen hands high, about four years old, at the price of one pound Sterling, unto John Clerk, J^r. of New Ross, and John Miller, Corporal of the same troop, &c. &c.

THOS. TONGE, *Regr.*

1691. JULY 9.

"That the Bayliffes and Serg^t at Mace goe to Mr. Patrick White & Henry White & get the Corporation chest, charters, books & papers, &c., from them, or any other that have them."

1691. FEBRUARY 15.

[COPY OF A LETTER FROM THE SOVEREIGN TO THE RECORDER.]

"Sr.

"Upon the returne of the Irish inhabitants of this towne, who had followed the Rebellion to Limerick, and upon the crowding in of a great many others who never dwelt heer before, but have left their former habitations during y^e war and since y^e conclusion thereof, we find the Protestant shopkeepers and tradesmen of all sorts to be in danger of being impoverished, they, like birds of a feather, flocking together, and

buying and selling among themselves only,¹ besides which we conceive their numbers increasing so fast, to be dangerous, if not fatal, on any invasion or insurrection.

"I am therefore desired by all the brethren to write to you to know how far by Law, and without offending the Government, we may goe to pvent any such persons settling heer for the future, and removing such as have crept in already, and what method we must take in order thereunto, They all petition to be admitted to use their trades upon quarterage whether this can be refused them or no. In short whether we can justifie ourselves by a fare refusall to admitt them, or what other reasons we must show.

"Our Dutch dragoons being all gone, we are told some foot are to come here to Quart^r. Their officers, we are told, expect private Quarters, w^{ch} we think we have undergone too long already.

"We desire to know whether in Dublin you stand to your old priviledges, and w^t you would advise us to, and whether you believe the Government will justifie us in denying private Quarters; also if it could be obtained that you would procure a letter from the Secretary directed to y^e offices y^t shall command in chiefe heer, or to me as Sov^rn. to signifie their L^dships pleasure whether private quarters are expected from us or not, and whether they are to be subsisted in their quarter by their landlord or not.

"I pray your Ans^r by y^e first post and remaine S^r. Y^r. most faithfull humble Servant,

"(Signed)

TH. CRAWFORD.

"To Rob^t. Doyne, Esq^{re}.,

"Recorder of New Ross, and Councell^r-at-Law in Dublin.

"Q. Whethar y^e Proclⁿ forbidding Ro. Cath. to come out of their Parishes have any force in y^e case above of strangers coming here to live."

1692. SEPTEMBER 27.

James, Earl of Anglesey, presented with his freedom and Burgesship in a Silver Box value 20 shillings.

1692. SEPTEMBER 29.

Robert Doyne, Esq^{re}., Recorder, and Thomas Crawford, Esq^{re}., a Burgess, returned as members of Parliament for the Borough.

1683. MAY 26.

Mr. Benjamin Neale² (Clerk) recommended to the Bishop to succeed the Rev^d. W^m. Williams in the incumbency.

1693. MAY 26.

A pair of Stocks ordered to be made for the Irish-Town.

1693. JUNE 29.

James Mors elected Bailiff Receiver; he declined to serve, and paid a fine, and William Sewell was elected in his room.

1695. JUNE 29.

John Cliffe, Esq^{re}., Counsellor-at-Law, admitted and sworn Freeman and Burgess, and elected Recorder, in place of Robert Doyne, Esq^{re}., now Chief Baron.

1695. AUGUST 1.

Thomas Crawford and Francis Annesley, Esq^{rs}., elected M.P.'s for the Borough.

¹ An early instance of what is now known as "Boycotting."

² Afterwards the Archdeacon of Leighlin, and brother-in-law of Bishop Vigors.

1695. SEPTEMBER 27.

THE CORDWINDERS CHARTER.

Petition of the Guild of Cordwinders, and Articles, Ordinances, and by Laws made and established by y^e Guild and Fraternity of Cordwinders, Brogmakers, Saddlirs, Smyths, Nailers, Skinners, Braiz^{rs}, Pewter^{rs}, Curriers, Leather-dressers, Tanners, Tallowchandlers, and Soapboilers, &c.

1695. DECEMBER 13.

Ordered—"That the Town Trunk, with all papers, &c., be delivered to the Sovereign."

1696. MARCH 27.

New Lease of holdings lately held by Godwin Swift, Esq^{re}., be granted to his widow, Madam Ellin Swift, as guardian, to her son, Mead Swift, for 21 years.

1696. JUNE 5.

"That ffrances Rooke be committed till she find security of y^e good behavior, she being a woman formerly convicted of being a common scold, having had several sums of money given her out of the Town revenue, out of charity, for y^e sake of her children, and since that, has been outrageously abusive in speeches to most of y^e Burgesses & inhabitants of this Towne, and pticularly, for giving words of contempt and defiance to y^e Sovⁿ. and Burgesses this day against good manners."

1696. JUNE 5.

"That Nicholas Hackett Butcher be admitted free at Mich^l. next gratis, he proving y^t he was a Souldier in Derry during y^e Siege."

1696. JULY 17.

"Ordered that a deputation for regulating Salmon and Eele fishing from y^e parting water upward down to the tower of hook, be given to Nicholas Williams, and that John Northrop have a deputa^{co}n from y^e s^d parting water up both rivers, as far as y^e Corpora^{co}n libties do extend."

1696. AUGUST 18. (Page 111 *a*.)

The humble address of y^e Sovⁿ., Recorder, Burgesses, Bayliffs, Freemen, and other inhabitants of y^e Maties Corporation of New Ross to the King (Will^m. III.) on his escape from Assassination. [Barclay's plot. See Macaulay, vol. iv., page 649.] About 150 signatures follow.

1697. OCTOBER 1.

"Ordered, adjudged, and resolved, that y^e great Fish taken betwixt high and low water mark yesterday wth in y^e franchises of this towne called a Grampusse, or great Porpoise, or herring Hogg, being of eighteen foot in length, and ten foot in circumference or thereabouts, and fitt for making oyle, like unto a whale doth belong to y^e Corpora^{co}n as a Royalty claimed by grant or prescription & y^t y^e same be reserved to y^e Sovⁿ. & referred unto him to give what part of y^e same or other reward he thinks fitt to those concerned in y^e taking or killing y^e same."

1697. OCTOBER 22.

"That £4 per Ann. for 3 years be allowed out of y^e Corporⁿ. revenue towards the maintenance of W^m. Hartley,¹ son of Samuel Hartley [a freeman and old inhabitant of

¹ Obtained a Scholarship in Trinity College, Dublin, 1698; M.A., 1704.

this Towne] in y^e Colledge of Dublin, at his study there, he being a hopefull scholar whose fater is reduced by y^e death of his wife to non ability to keep him there unless help be afforded him."

The late Doctor J. T. O'Brien, Bp. of Ossory, was a somewhat similar case.

1697. NOVEMBER 12.

"That a chamber in a private house be p^rvided for Cap^{tn}. Piper when he comes to Towne, and the hire of it while he stays in Towne be paid for out of y^e Towne revenue."

"That Mr. Henry Napper be allowed for the hire of a horse to Squire Kavanagh to spake to him to take the stable (he is making herrings in) for y^e s^d Cap^{tn}. Piper."

1699. MAY 26.

"That Dr. Robert Elliott be nominated Master of the Widdows Poor house, in St. Michael's-lane."

1699. DECEMBER 15.

A large chest ordered for the Charters, &c., with 3 locks, one key for the Sovereign, one for the Recorder, and one for the Town Clerk.

1700. SEPTEMBER 3.

Mr. John Batts admitted a freeman "for his performance of a speech to the Sovereign," to be sworn when 16 years of age.

1700. AUGUST 13.

MEMORIAL FOR RE-OPENING THE PORT OF ROSS FOR EXPORT^N. OF WOOL.

"We, the High Sherife, Justices of the Peace, Grand Jury, and other Gentlemen of the County of Wexford, whose names are hereunto subscribed now assembled at Wexford, at the General Assizes held for the Co. of Wexford, the 13th day of August, one thousand seven hundred, doe humbly certifie that the shutting up of the Port of New Ross, in the County of Wexford, from the liberty of exporting wool, and woollen manufacture to the Kingdom of England as formerly, is a great obstruction and discouragement to exportation of wool into England from our county, by reason of greater distance and danger of carrying the same from Waterford, and the inconvenience of carrying the same by land carriage to Dublin, which is the onely Port in the Province of Leinster for the exportation of wool [if Ross be excluded], and this in time will be an occasion of lessening our numbers of sheep, or of raising the price of our wool by soe much the more, as the extraordinary expense of carrying our wool from our County to Waterford and Dublin differ from the expense we were formerly at in carrying it to Ross.

“(Signed)

THO^s. PALLISER, Vic.

“*The Grand Jury.*

“ Rob. Wolseley.	Ger. Clifton.
“ Matt. Ford.	Dennis Driscoll.
“ Ja. Underwood.	Rob ^t . Carew.
“ Tho. Richards.	Richard Donovan.
“ Cad. Edwards.	Rich ^d . Goare.
“ Joshua Nun.	Higatt Boyd.
“ Edward Rogers.	W ^m . Gifford.
“ Will Rowlis.	Jn ^o . Sweney.
“ Joshua Tench.	Anth. Cliffe.
“ J. Chichester.	Rich. Row.
“ Raven Gifford.	John Wilson.”

A similar Memorial from the High Sheriff, Grand Jury, &c., as above, of the County of Carlow.

Signatures.

Tho. Butler.	John Browne.
L. Esmond.	W ^m . Doran.
Tho. Hardy.	Phil. Bernard.
Will. Pendered.	Ger. Fitzgerald.
Tho. Ryan.	Hu. ffagan.
Rich. Vigors.	Urban Vigors, <i>Ar. Vic.</i>
D. Longe.	Eusaby Paisley.
Robert Hewetson.	W ^m . Pewle.
Tho. Bunbury.	W ^m . Browne.
Henry Carter.	W ^m . Bunbury.
Matt. Cradock.	Tho. Bernard.
George Ryves.	Tho. Cooper, <i>Su. Vic.</i>
Morgan Kavanagh.	Jos. Bunbury.
Pierce Butler.	W ^a . Butler;

and W^m. Cooke.

Another Memorial from the High Sheriff, Justices of the Peace, Grand Jury, and other Gentlemen of the Co. Wexford.

CAD. EDWARDS. *Mayor of Wexford.*

Joshua Tench.	Rich ^d . Goare.
Thos. Knox.	Rich ^d . Donovan.
Jo. Chichester.	John Sweney.
Pa. Gifford.	Rich. Rowe.
Ric. Carew.	John Wilson.
W ^m . Gifford.	Ant. Cliffe.
Hijh. Boyde.	Tho. Palliser, <i>Ar. Vic.</i>
Dennis Driscoll.	An. Houndon.
Na. Steevens.	Josh. Nun.
John Winkworth, Sov ^r . of Ross.	Mor. Donovan.
Sam. Pitt.	Henry Archer.
Na. Quarme.	Tho. Milward.
Hen. Napper.	Sam. Bishop.
Eben. Watson.	Ric. Coleman.
Benja ^m . Rickson.	W ^m . Sewell.

A similar Memorial from the Mayor, Recorder, Sheriffs, Grand Jury, &c., of the County Kilkenny.

James Agar.	Deane M'Sories (?).
Moses Henshaw.	Eben. Warren.
Danl. Mansergh.	Jo. Eaton.
Philip Sargeant.	Jos. Robbing.
Chris. Wandesford.	Amyas Bushe.
Chris. Hewetson.	ffran. Wheeler.
James Myhill.	Ab. Butler.
John Minchin.	ffran. fflood.
Hen. Wemys.	Jo. Langrishe.
Martin Baxter.	Ar. Anderson.
Jos. Deane.	Baltz ^r . Cramar.
Rich ^d . Connell.	Paul Gore.
John Warring.	Jo. Hamilton.

Sam. Hobson.	Jonas Wheeler.
Abrm. Roth.	Caleb Barnes.
Geo. Brade.	Joseph Watson.
Pa. Walsh.	Walter Milbank (?).
Oliver Cramer.	John Greene.
Sam. Bradstreet.	Sam. Grubb.
Robert Blakeney.	Jer. Hawkins.
Henry Brinsmead.	Wm. Hawkins.
Agon. Cuffe, <i>Ar. Vic.</i>	John Bishop.
Chris. Wandesford.	Isaac Pritchard.
Tho ^s . Harrison.	S. Cross.
John Pratt.	

The City Memorial is signed by the Mayor, Recorder, Sheriffs, and Grand Jury of the City.

Joshua Covey.	Thos. Heape.
Tho. Rooth.	John Bibby.
Wm. Connell.	Geo. Hitton.
Cuthbert Foster.	Geo. Burgh, <i>Mayor</i> .
Tho. Bulkeley.	Isaac Meekins, D.R.
Jo ⁿ . Pope (?).	Ab. Bullert, <i>Mr. Elect.</i>
James Wallis.	Rich ^d . Camil, J.P.
Jo. Cramer.	Eben. Warren, J.P.
Will Stanley.	Thom. Phillips, J.P.
Jo ⁿ . Plumer.	Peter Hitton.
Geo. Jacob.	Rich ^d . Williams
Rich ^d . Wale.	Joshua Trench.
Jervoice Price.	Francis Flood.
Jon. Doseroy, } <i>Sheriffs.</i>	Jo. Langrige.
Enock Collier, }	Martin Baxter.
John Warring, <i>Ald.</i>	Tho ^s . Crawford.
Jo ⁿ . Jamett, <i>Al.</i>	Mich. Shervitnon.
Ed ^{wd} . Evans, <i>Al.</i>	John Wall.
Wm. Kimberley.	James Hoskins.
Pat. Connell.	Jo. Hamilton.
John Blundell.	Rob ^t . Connell.
S. Cross.	Daniel Doyle.
Paul Gore.	

A similar Memorial from the Queen's County.

	W ^m . HARTPOLE, <i>Sheriff.</i>
<i>Grand Jury.</i>	
Dan. Cosby.	William Despard.
Josh. George.	Ric. Agar.
Hunt Welsh.	An. Nisbit.
Sam. Tindall.	Matt. Oesare.
Wm. Pole.	John Hibbolt.
Rich. Vigors.	Jo. Pigott.
Griffith Gerald.	Jo. Barrington.
Sam. Bowker.	Ric. Phillips.
Jo. Weaver, J ^r .	Abram. May.
Wm. Doxey.	Wm. Ridgway.
John Nisbet.	Sam. Geale.
Ric. Prior.	Jo. Chandlers.

1700. NOVEMBER 30.

"Whereas the piece of ground called St. Michael's Church yard or Chapell, and y^e old walls called St. Michael's Church or Chapell walls, in Michael-street in this town, were granted by Charter of Queen Elizabeth to the Trinity Poor for their secular Priest to say divine service in, and the s^d yard for "buring" in the same & have "layn" waste and not used but as a five¹ place for time beyond memory, and is taken to be in the power of the King and Corpora^on to dispose of for better use. It is therefore Ordered and Enacted y^t y^e same be disposed of for y^e place to build y^e King's Barracks on, and to that end the said Sovⁿ. and Burgesses do give the same to his Ma^{tie} for the use of his Barracks, and that they strengthen him with all the title they can give him for the same and Warrant him in y^e same against all pretenders.

"(Signed)—Hen. Napper, Sovⁿ.—Nath. Steevens, c.b.—Nath. Quarme—John Elly—Ben Rickson—Eben. Watson—Sam. Smith—Will. Sewell—John Barnes—John french, Burgesses."

1700. AUGUST 29.

"The grant to his Ma^{tie} of St. Nich^{ls} ch^b & y^d for Barracks.

"Know all men by these presents that wee the Sovⁿ. and ffree Burgesses of the Towne of New Ross in the County of Wexford for divers good considera^ons us thereunto moving have given, granted, and confirmed, and by these p^rsents do give, grant, and confirm unto our Sov^{rn}. Lord William the third by the Grace of God &c all that y^e ground where St. Michael's Chappell in New Ross was built, together with y^e yard and old walls of the same to have & to hold the s^d hereby granted p^rmeses to his s^d Ma^{tie} and his heirs and successors Kings and Queens of England for ever to y^e use of Barracks to be built for his Ma^{tie} his heirs and successors officers and souldiers to quarter in according to y^e statute in that case lately made and provided," &c., &c.

1701. NOVEMBER 14.

"Ordered that y^r address this day read be ingrosed, sealed, signed, and sent away to Mr. Cliffe, our Recorder, to p^rsent it as shall be fitting."

Then follows a loyal address to the King on the injury and great affront offered y^t sacred pson by y^e Ffrench King in declaring and proclaiming y^e ptended Prince of Wales King of these your Maties kingdomes, &c., &c.

Signed by the Sovⁿ. (Stevens), Recorder (John Cliffe), and 143 Burgesses.

1703. AUGUST 13.

Benjⁿ. Neale, Clk^e, having a considerable freehold estate within the town and liberties, Chaplain to the Duke of Ormond, Lord Lieut., and son of a freeman, admitted and sworn free, and a Burgess.

1704. JUNE 29.

The Rent Roll of the Corporation is given on this date.

1705. FEBRUARY 26.

"That a L^r of thanks concerning y^e Wool trade be writt to y^e Duke of Ormond & to y^e Earle of Anglesey, also to Mr. Arthur Annesley & Mr. Oakley."

1706. SEPTEMBER 18.

Sold a dark, iron-grey horse, about ten hands high, and five years old, for twelve shillings.

WM. WILMAN, *Reg^r*.

¹ "Handball" or Five's Court.

1707. JULY 11.

At the Election of "a Parliament man" on 21 July, the contest was between Amyas Bushe, Esq^r., a Burgess, & Francis Annesley, Esq^r..

Several "Protests" were entered—

1. That more than 24 Burgesses voted, that being the No. limited by Charter.
2. That Bushe was not a legal Burgess.
3. That "Freemen" had no right to vote; and
4. That Robert Coleman and John Elly are disqualified being Quakers."

1707. SEPTEMBER 22.

"Ordered that y^e Sovⁿ. for the future shall carry the rodd of his authority at all times when he walks the streets, by w^{ch} he may be known by strangers and others by way of distinction."

1710. APRIL 7.

"Ordered y^t Pillory, Whipping-post, and Ducking-stool be forthwith made and erected in y^e said towne."

1710. FEBRUARY 28.

"Timothy Egan, Clothier, free, and to be Bellowe."

1710. JANUARY 13.

John Cliffe, Esq^r., the Recorder, gives the town £3 out of his salary, £8, "till it is out of debt."

1710. AUGUST 8.

"These are to publish and make known that there will be annually a faire on the 10th day of August, being St. Laurence's day, the first four years free of all customs and standings of which all persons may take notice, and the same is to continue three days, viz. the Faire Eve, the faire day, and the day after, and noe longer, and to be free from arrests five days before y^e saide faire day and three days after. At a Councill held at y^e D. Scv^{rs}. house this 8th of August, 1710. Agreed to by—

"Sam. Pitt, *D. Sov^r.*

Alex. Boyd.

"John Cliffe, *Rec.*

John Tisdall.

"C. Hewetson.

Henry Napper.

"Jo. Barnes.

"W^m. Sewell.

"Sam^l. Stevens."

1711. APRIL 18.

"Ordered that forthwith a ducking-stoole be made, and that the next day after it is fixd fra. Rooke be ducked."

1712. SEPTEMBER 11.

The following Charters were found this day in y^e Towne Chest and produced first—

1. Henry the ffourth his Charter of Confirmation to New Ross.
2. King Richard the Second's Charter.
3. Henry the ffifth's Charter.
4. Henry the Sixth's Charter.
5. James the ffirst's Charter.
6. James the Second's Charter.

"Ordered that the above Charters be delivered to Mr. Serjeant Cliffe, our present Recorder."

1713. JUNE 18.

Ordered "Y^t soe much of y^e Maiden Tower as may be conveniently spared be pull'd down for y^e use of y^e Church to build a wall up in y^e South Isle."

1714. APRIL 6.

"Y^t Mr. D. Sovⁿ. be p^d seaven pounds three and fourpence for y^e charge proclaiming y^e peace between Great Brittain and ffrance."

1714. JUNE 16.

Colonel Jones presented the Town with £50, of which £10 was to be applied to build a "Gallery" in the Church.

1714. DECEMBER 28.

"That Jos. Burd be p^d his bill of one pound and 2 pence being for y^e Bellowers Coat and *fir* candles for y^e Yard."

1715. SEPTEMBER 29.

Complaint that Mr^s. Welman, wife of the Towne Clerk, "knows too much of the Corporation Secrets."

1716. APRIL 7.

A Black Nag, thirteen hands high, and eight years old, sold for one pound five shillings, Stg.

1716. JUNE 29.

Dr. E. (?) Worth gave the town £100.

1716. OCTOBER 5.

Mr. John Palliser to be free [for his speech on Michaelmas day], when he is 21 years old, as he was not a Papist.

1717. APRIL 1.

"Y^t Mr. Jon Strange, Merch^t., be allow^d to come two feet into the street to make a door into his cell^r of his dwelling house in North-street, paying a quart bottle of brandy yearly to y^e Sovⁿ. on Michaelmas day, and provided it be not a nuisance."¹

1721. OCTOBER 19.

Ordered "Y^t there be a faire henceforth every Easter Monday and every third day of May in the usuall place in the Irishtown."

1722. JANUARY 2.

A small bay mare, ten hands high, and five years old, sold for two pounds eight shillings, Stg.

1722. OCTOBER 12.

"Y^t Mr. John Strange have a lease of y^e door broken out on y^e North Key for twenty-one years from Lady day last at a bottle of brandy to y^e Sovⁿ. and y^e like for Archdeacon Neale."²

¹ About 1670, a Burgess had to pay for a porch to his house by entertaining the thirsty Sovereign and Burgesses with pints of "Sack" after their Michaelmas goose.

² Better still, here the Archdeacon comes in for a drink of good French brandy.

1724. APRIL 7.

“ Archdeacon Neale had taken the customs for his benefits.”

1726. APRIL 26.

“ That the Rev^d. Tho^s. Driscoll should be repaid £1 3s. 0d. he ‘ be disbursed for printing the proclama^{co}n agst Wood’s Coin.””

1726. OCTOBER 6.

Ordered “ Y^t for the future the Glove be sett up two days before each faire day and y^t it continue up for two days after and no more.”¹

1727. SEPTEMBER.

“ Y^e great Seale of y^e Corporation” spoken of.

M.P.’s are described as “ Nights of the Shire” in an election held in 1727. (Novr.)

1727. JANUARY 2.

John Cliffe, Esq^r., resigned the Recordership, and John Leigh of Rosegarland, Esq^r., was sworn in his room.

1728. APRIL 12.

John Leigh resigned, and John Cliffe was elected Recorder.

1728. SEPTEMBER 26.

The Acts limiting the Number of Free Burgesses to 25 were repealed.

1731. JUNE 29.

The Widow of the Rev^d. H. Lloyd permitted to sell her interest in the “ Folly House” Lease.

Having now finished the Paper on the Ross Records for the period stated, I would like to add, that these records of our Irish corporate towns contain a mass of quaint and interesting information, and open the door to us to see the curious manners and customs, both public and private, of our forefathers. We get glimpses of “ town-life” of a period which probably may not be found in any other records. They cover the troublous times of the seventeenth and eighteenth centuries, when this country was convulsed with tumults, wars, and insurrection, and all their evil consequences.

The Council Books of the Corporations of Cork, Kinsale, and Youghal, published by the late learned member of this Society, Richard Caulfield, F.S.A., give us the strongest evidence of the mine of historical and social information which is to be found in these and similar municipal records.

It is to be regretted that blanks occur in both the Cork and Youghal

¹ No doubt some member will kindly explain this curious and now, I believe, obsolete custom; it probably had reference to the order made, in 1710, of freedom from arrest for certain days before and after the fair of the 10th August, now extended to each fair—the time being altered.

records. The minutes of several years are unfortunately absent, and I fear the same will be found to be the case with respect to like records of other towns.

In Wexford the earliest record now existing only dates from 1776. It would appear, from one of the reports on the Public Records of Ireland, that the whole of the books and MSS. relating to the Tholsel Court of Wexford were destroyed in 1798. These were the proceedings before the chief magistrate and bailiffs of the town.

The Bridge and the Harbour Commissioners had seals, illustrations of which will be found in Lewis's "Topographical Dictionary," as well as much interesting history.

A condensed account of the Archives of the Corporation of Waterford was published by the late Sir John Gilbert in one of the volumes of the Reports of the Historical MSS. Commission. He mentions the Charters of King Henry III., and Edward I., II., and III. They begin as far back as 1205, on illuminated vellum.

These Waterford Records, like those of other towns, contain many curious customs, amongst others, freemen were to be fined until they got married! and "kept hospitality!" Drinking on the six Sundays of Lent—but mind ye—"for the corporation only!" The size of the bread loaf was ordered of white and brown, and the shippes loaf, the last to be made "of wheat as it cometh from the sheaf."

The Galway Records begin about 1485, and must be well worth publication. We find "costly banquets" given by the ladies of Galway on every increase of their family! Some extracts from these records have been published in the "Appendix to the 10th Report of the Historical Manuscript Commission of 1885," but, like those given of Waterford, they are in no way complete.

Within the last few years (1896) four volumes of valuable Corporation Records of the towns of Callan and Thomastown, all in the county Kilkenny, have been presented to this Society by Lady Annaly.

The Gowran books date from 1687, and, it is probable, that those of the other two towns commence about the same time.

Through the kindness of Mr. Thomas Shelly, of Callan (who has, through a long life, ever taken a deep interest in archæology), I am enabled to exhibit to you the ancient mace of his town; the date is happily preserved and initials, which enable us to know the Sovereign of the time. The letters are made with a sharp-pointed tool, and consist of—

E C * Su * 1632

[Edward Comerford, Sovereign, 1632.]

The total length is only 19 inches, and the diameter of the head 3 inches; that of the stem about $\frac{3}{8}$ ths of an inch. Like other maces in Ireland,

and probably elsewhere, it has undergone rough times, as evidenced by its battered and oft-mended parts.

Around the head is a *fleur-de-lis* pattern. The covering of the head appears to be gone. In size it is much the same as the small mace of New Ross, that is said to have been taken by force in a "sea-fight" at the mouth of the Barrow, from the worthy Corporation of Waterford many years since.

While on the subject of corporations, I daresay that many members are unaware of a very curious and, I believe, unique circumstance, that is closely connected with Kilkenny. I refer to the existence of a second¹ corporation immediately outside the walls of the city of Kilkenny as they formerly stood, and divided the "Irish town" from the city proper.

In the "Red Book of Ossory," in possession of the Right Rev. Dr. Crozier, Bishop of Ossory, &c., will be found mention of the market and other rights of the bishop, for the time being, in the "Irish town," and a survey of it, dated 1398. I have been informed that excellent record-books of the Corporation of the "Irishtown" of Kilkenny are in existence, but in whose custody I am unable to discover.

The Ducking-Stool.—Before closing this Paper, a few words about the oft-mentioned ducking-stool may not be without interest, especially as I fancy few have ever seen one, much less enjoyed its use. It is mentioned by Addison, Dorset, and other old writers, and is said to have been long used as a punishment both in England and Scotland—the writer omits our country. It was for "scolds," and as an ordeal for witches and wizards, the amusement(?) indulged in by sailors, and called "keel-hauling," was somewhat of the same nature.

Many towns, I daresay, had their "ducking-stool," especially those on the banks of rivers. Kilkenny, so far as I know, has no record of any of these "ladies specialities." It appears to have had its wants supplied by another invention of a different nature, but equally, if not more efficacious, called a "scold's bridle," a specimen of which may be seen in the Kilkenny Museum.

A Frenchman named Misson, writing in 1700, gives a detailed account of a ducking-stool which, he says, consisted of an arm-chair fixed at the end of one or two beams of wood, 12 or 15 feet long. Sometimes the machine was mounted on wheels, to admit of its being moved from place to place; other machines were fixtures, probably over a deep pool in the river, or other water.

Many of these ducking-stools still exist in England, but I am not aware of there being one at present in Ireland.

The latest entry I can find of the use of the "ducking-stool" is that given of the Leominster stool, where, "in 1809, a woman, Jenny Piper,

¹ See Rev. J. Graves' Paper, this *Journal*, vol. v., p. 323, for Seal of Corporation.

alias Jane Corran, was paraded through the town on the ducking-stool, and actually ducked in the water near Kenwater Bridge," &c. In 1817, a woman, named Sarah Leeke, was "wheeled round the town in the chair, but not ducked, as the water was too low."

The photograph reproduced on page 51 gives an excellent representation of this ducking-stool, and for those who wish to pursue the subject further, or to go into the particulars of the "brank, or scold's bridle," or the pillory or stocks, or any of the many and cruel punishments of past ages, I must refer them to William Andrews' book on "Bygone Punishments," published last year.

EXTRACTS FROM THE DIARY OF LIEUTENANT DAVID
THOMAS POWELL, 14TH LIGHT DRAGOONS,¹ 1790-1795.

BY RICHARD LINN, FELLOW.

[Submitted JULY 31, 1900.]

LIEUTENANT POWELL, the writer of the diary, belonged to the Powell family of Buckhurst Hill, county Essex, from which family springs Major-General Baden-Powell. Burke's "Landed Gentry" (1898 ed.), vol. ii., p. 1205, refers to this officer as follows:—

"David Thomas Powell of the Chestnuts, Tottenham, J.P., b. 29 Jany., 1771; Ensign, 16th Foot, 1789-90; Lieut., 14th Light Dragoons; Commanded 1791, in Ireland; left the Army, 1795; B.C.L. (Oxon), 1805, and LL.B.; Curate of Ashhurst, 1805; and died 9 June, 1848."

The following notes occupy three pages of the fly-leaves of a work entitled "The Ancient and Present State of the County Down," published in Dublin, 1744. The handwriting is small and cramp, and difficult to read, the ink having become faint. I am obliged to leave blanks where the writing is not legible. At the top of the second page is written, in a bold hand:—

"DAVID THOMAS POWELL,
LIEUT. 14TH LT. DRAGOONS,
DOWNPATRICK.
1791."

Powell, in a footnote, says that "the above notes are taken from my Diary, covering my life in the Army."

"*January*, 1790.—From London to Bath, Bristol and South Wales to Hubberston, to Waterford, thence to Kilkenny. Joined the XIV. Foot, Col. Craig. Abt. July we marched to Cork for embarkation. Sold out. Remained some time in Cork, and gave a dinner that cost me £70 or £80. Next to Dublin, visited my friend Madden, and was kindly recd. by Col. Blakeney² and Major Carter, and often entertained by the 14th Lt. Drgs. in ye Phoenix Park, and was gazetted Cornet in that Regt. 30 Decem., 1790."

"1791,—Some two or three months with the Regt. in Phoenix Park, then sent recruiting to Armagh and Downpatrick, but went up various

¹ This regiment is now known as the 14th Lancers.

² Col. Blakeney was a member of the Blakeney family of Castle Blakeney, county Galway.

times to Dublin, and passed a good deal of time at Dundalk with Tompkins and Sheridan. Towards the end of the year ordered to command a Detachment of the 14th Dgs. at Banbridge, *vice* Mahon. Got intimate with Reilly¹ of Scarvagh. During my command at Banbridge made the acquaintance of Mr. Sturrock, Rector of the Parish, to whose hospitality, and pleasant society I am much indebted. I was also intimate with Thomas Dawson Lawrence, Esq.,² of Lawrences town, on Bann, near Banbridge, author of several miscellaneous poems printed in 1789. Fought a duel at Newry with Gillespie³ (who afterwards fell in India). Continued in command at Banbridge till about May, then ordered up to Phoenix Park for Review, where I was quartered with the Artillery. Sent to Clogheen, under Ned Butler (now Genl.), latter end of year, to command at Choppoquin. Visited Park (now Genl.) often at headquarters. *Solus* at Choppoquin. Had a difference with Col. Blakeney. Ordered to Cogheen, under Dunbar. Was a long time unsettled; at last settled, and, soon after, ordered to command a large part of ye Regt. at Bandon. Stopped at Cork, and was entertained by Genl. * * *.

"Butler, now E. of Ormond, under my command. We passed many months in great hilarity, with immense numbers of girls and women."

"1794.—During my command at Clogheen Rebellion for Liberty and Equality broke out, fomented by O'Connor. Butler and I made Master Masons. Often with Bernard Ld. Bandon. Recd. the thanks of the County and City of Cork. Blakeney joined and took command. We went after the rebels to Bantry with Ld. Bandon, Magistrate. About May a detachment ordered for the Continent. Embarked at Cork, landed, about 10 June, at Ostend, Lord Moira commanding. Major Carter and I chased the French at Nieuwpoort, he taken prisoner, I nearly so. Got on board the transport with Wandsford, Park, and others. We sailed up the Scheldt to Antwerp. Col. Westley put me the last Piquet Guard, and recd. me with shaking hands next morning (since D. of Wellington). We all left Antwerp,

¹ The Reilly family, of Scarvagh, is now represented by John Temple Reilly, Esq., D.L., who is now in his 90th year.

² Col. Thomas Dawson Lawrence, of Lawrencetown, was a friend and school-fellow of Goldsmith. He entered the army, and distinguished himself at Minden, at which battle he carried the colours of the 20th Regiment. He was born about 1730, and was great-grandson of the Right Hon. Henry Lawrence, Lord President of the Council, 1655. His death occurred about 1810 (see O'Donoghue's "Dates of Ireland," p. 128). Col. Lawrence was the author of a volume of verse, published in Dublin, 1789. It is claimed for him that he was one of the earliest advocates for the establishment of Sunday Schools.

³ Gillespie rose to the rank of Major-General, and was created a K.C.B. He was born at Comber, county Down, in 1766, and fell in battle before the fortress of Kalunga. His last words were:—"One shot more for the honour of Down"! A statue was erected to his memory in St. Paul's at the cost of the nation; also a monument was raised to him in his native town. No mention is made of this duel by any of his biographers.

. and marched to Onshershook and encamped. Dined with the Duke of York at his own house. Rode after to Breda. Fought with the French at Gilsen outpost, then all was retreat. I got leave from Gen. Vyse and rode to Rotterdam, where I stayed abt. 2 months. Wandesford came there, and I dined with him and Ackland with Marshal * * *. Brendley got me leave from ye Duke. Met with Eliza P at the Hotel. Went after her to, and soon after embarked from there with Capt. Flin, Ld. Newark and others landed at Hull. Ld. Newark, Col. Despard, Clifton, and poor Talbot came on to London, Blenheim and B Street."

"1795.—In B Street collecting books of the French Nobles, Etc., till about March. Ordered to, and then to Ireland. Set off the same route as in 1790, and landed at Waterford, next to Clonmel. Agreed with Latham. We gave up our horses to 20 Drgs., and gave Loftus We went to Waterford, embarked, landed in a storm at, then to Hull, and marched to Bath, thence to Marlboro', where we were quartered with a Dragoon Regt. *Sine equos*. Ordered to West Indies. At Castle Marlboro' had a difference with Pack. Pursued the same conduct as Dunbar, who was in lodging in ye town. Col. Carter just got free from France, paid me high compliment. Left Marlboro' and the 14th Dgs., the latter for ever; went to Salisbury, commenced my antiquarian pursuits, thence to Winchester, Alton, London, and thus finished my military career."

LOUGHLINSTOWN AND ITS HISTORY.

BY FRANCIS ELRINGTON BALL, M.R.I.A., FELLOW.

[Read FEBRUARY 26, 1901.]

THE village of Loughlinstown is a well-known landmark on the road between Dublin and Bray. About eight miles from the city there is a sudden descent in the level way. At the foot of the hill the traveller observes, in the fork of a road branching off to the left, a great tree,¹ and large iron gate, the entrance to Loughlinstown House. Then passing for a short distance under the shade of the well-timbered demesne, and crossing a shallow river by Loughlinstown Bridge, he emerges on Loughlinstown common, now covered over with cottages, and overshadowed by the buildings of the Rathdown workhouse. Thence rising again by a sharp ascent, the road pursues its level course to Bray.

The name Loughlinstown, which is a corruption of the Irish words, *Bailc-an-Lochain*,² the "town of the little lake," indicates that the place was the site of a village in very early times, and, which seems not at all improbable from the formation of the ground, that more water formerly lay there than there does at present. It is also probable, from the existence in the demesne of "a Druid's judgment seat" composed of large stones, similar to those to be found in the cromlechs at Brenanstown and Shanganagh, that Loughlinstown was the site of another of these sepulchral monuments.

Of the history of Loughlinstown nothing is known, however, until the sixteenth century, when we find it occupied by a family of English colonists called Goodman. At what time they settled there is not certain, but probably it was in the fifteenth century, when the boundaries of the Pale, on the very border of which the lands of Loughlinstown lay, were defined.³ Up to then agricultural operations in the vicinity were carried on under great difficulties, owing to the frequent devastating raids of the Irish tribes from the mountains of Wicklow, and the Goodmans, who combined martial and agricultural qualities, were doubtless given the lands of Loughlinstown in return for their services in protecting the barriers of the Pale, near to that place.⁴ Their farm, which was a large one of some 300 or 400 acres, stretching down to the sea, where Ballybrack

¹ Ferrar ("View of Dublin," p. 121), writing in 1796, describes this tree as one of great size, and formerly of considerable beauty.

² Joyce's "Irish Names of Places," p. 406.

³ D'Alton's "History of the County Dublin," p. 34.

⁴ See note on the Pale and its barrier, by the late Professor Stokes, in Ball and Hamilton's "Parish of Taney," p. 237.

now lies, was mainly devoted to tillage, as cattle, owing to the ease with which they could be driven off, offered too tempting plunder to the marauders to be kept in any great number. As a residence the Goodmans built, probably where Loughlinstown House now stands, one of those square, fortified tower houses, or castles, of which remains are still to be seen in many places in the county Dublin, and attached to it, there were substantial farm buildings for the storage of the corn which was ground in a mill erected on the river.¹

Their neighbours were few and far between, the principal family in the district being the Walshs of Carrickmines. They were, like the Goodmans, semi-military English settlers, but they had been established at Carrickmines for many generations, and had overspread the surrounding country with branches of their house. One of these branches was settled on the lands of Shanganagh, which adjoined on the south those of Loughlinstown, and other branches were established at Killegar, at Kilgobbin, and at Balally, while members of the family held as tenants the lands of Killiney, of Brenanstown, and of Leperstown.² The lands of Laughanstown, which lie between Loughlinstown and Cabinteely, were leased to members of a family called Ashpoll or Archbold, who were very early settlers. These tenants of Laughanstown appear to have been almost as lawless as the Irish tribes; in 1556 they were suspected of complicity in the murder of Peter Talbot, the then owner of Fassaroe, near Bray, and ten years later they took part in an attack on forces of the Crown, then stationed at Bullock.³ The lands of Cornelsecourt, which included those now known as Cabinteely, underwent a change of owners on the dissolution of the religious houses, and passed from the Abbey of Lismullen to Sir John Travers, the owner of Monkstown, under whom the lands were held by one of the Goodmans.⁴ Kill of the Grange also underwent a change at the same time, consequent on the transition of the Priory of the Holy Trinity into the cathedral establishment of Christ Church, and the lands hitherto occupied as a farm by the Priory were gradually let to tenants. The Dean of Christ Church, however, retained the Priory house as a country residence, and as the cathedral outshaded all the other owners by the extent of its lands, extending from the sea at Killiney to the mountains at Kilgobbin, he must have been regarded with much awe and respect in the neighbourhood.⁵

All these lands had fortified houses similar to the Goodman's, of

¹ Survey of the Half Barony of Rathdown, in Lodge's "Desiderata Curiosa Hibernica," and map of the Down Survey, preserved in the Public Record Office.

² "Calendar of Carew State Papers" for 1589-1600, p. 189; "Calendar of Christ Church Deeds," Nos. 1168, 1242, 1308; and "Calendar of Fiants," Elizabeth, Nos. 1783, 2534, in the Reports of the Deputy Keeper of the Records in Ireland.

³ "Calendar of Christ Church Deeds," No. 1167; "Calendar of Fiants," Philip and Mary, Nos. 104, 275, and Elizabeth, Nos. 1158. The lands of Laughanstown were let, in 1568, to John Graham, "Christ Church Deeds," No. 1308.

⁴ The *Journal* for 1900, pp. 111-113.

⁵ "Calendar of Christ Church Deeds," No. 1341.

greater or less size, built upon them, the Castle of Carrickmines being by far the largest and strongest. At Kill of the Grange there were two villages of considerable extent, and further away lay the town of Dalkey, with its seven castles, then a port of call for ships trading with Dublin, and a bustling and thriving business centre. The now ruined churches of Killiney, Tully, Dalkey, and Kill of the Grange were, at the time of the dissolution of the religious houses, in good repair, and were served by members of the community of the Priory of the Holy Trinity, on whose lands they stood, but under the cathedral establishment of Christ Church they were little, if at all, used, as the Goodmans, the Walshs, and the other residents adhered to the Roman Catholic Church. In 1552 the Goodmans made an attempt to secure the patronage of Kill of the Grange Church, but it was unsuccessful, the ecclesiastical court deciding that the appointment of both the minister and parish clerk rested with the Dean of Christ Church.¹

In the first half of the sixteenth century, when the dissolution of the religious houses took place, Loughlinstown was in possession of James Goodman, a man of sufficient standing to be appointed in 1541 sheriff of his county. In 1547, owing to the success of his family as colonists, he was given by the Crown lands at Castlekevin, in the wilds of Wicklow, which the Government desired to civilize, and in order to admit of his residence there he was excused from service as sheriff or attendance on juries in the county Dublin; but if he ever went to Castlekevin his stay there was only of short duration.²

He was succeeded at Loughlinstown by another James Goodman probably his son, who had previously been described as of Cornelscourt and of Rochestown. In 1666 the latter was granted a pardon for helping to rescue from the sub-sheriff on the high road at Shanganagh one of the Walshs, who was accused of having stolen from a woman at Glencullen miscellaneous property, including a brass pan, two gallons of butter, three sheep, and sundry articles of female attire. This offence did not prevent his being given in the same year a commission to execute martial law "from the water of the Liffey to the water of Arklow, as far as the O'Byrnes' country stretcheth," and some years later he was appointed one of the officers to muster the militia, services which secured for his lands exemption from taxation. As a large tillage farmer and loyal subject he was one of those who, in 1572, undertook to provide corn for the garrison at a price fixed by the Privy Council, and who agreed, while supplicating Queen Elizabeth not to forget their miserable and lamentable condition, to forgive all money due to them for provisioning the army "from the beginning of the world" to that time. He

¹ "Calendar of Christ Church Deeds," No. 445.

² "Calendar of Irish State Papers" for 1509-1573, p. 62; "Calendar of Fiants," Edward VI., Nos. 9, 266. It appears from the latter that James Goodman was married, and that his wife's maiden name was Margaret Hyke.

died four years later, in 1576, and was buried in the ruined church of Killiney, which he calls in his will his parish church.¹

After him came at Loughlinstown William Goodman, who signed the loyal address presented by the Roman Catholics of the Pale to James I.,² and James Goodman, who was in possession when the rebellion of 1641 broke out. He owned, as well as the lands of Loughlinstown, those of Ballinclea, and held, as tenant under Christ Church Cathedral, the lands of Killiney. Like his ancestors he was faithful to the Roman Catholic Church; he had her services performed regularly in his house, and maintained a schoolmaster of his own faith to teach his own and his neighbours' children.³

The neighbourhood had little altered during the hundred years that had elapsed since the dissolution of the religious houses; the Walshs still predominated, and the only new settlers of importance were the Wolverstons at Stillorgan,⁴ and a family called Rochfort at Brenanstown and Kilbogget. In the rebellion the Government had not more active or bitter enemies than the Goodmans and the Walshs, who had become more Irish than the Irish, and Loughlinstown and Carrickmines became centres of corruption and sedition. In the depositions made by their neighbours during that dreadful winter the names of the Goodmans and the Walshs generally appear amongst those accused of lawless acts. The tenant of Little Newtown, near Dean's Grange, deposed that they robbed him of farm stock to the value of £675, and the curate of Kill of the Grange alleged that James Goodman was amongst those who carried off his wife, who was afterwards murdered, from his house. Probably Goodman was also concerned in spoiling the curate of Dalkey and Killiney of all his possessions, and compelling him to flee to Dublin, where he died of want and hardship. But the deed for which he ultimately suffered punishment was the murder of a tenant of his own. It appears that at the time it was committed a considerable number of the rebels were encamped at Bray, and that the man in question, William Boatson, was taken prisoner by some of them near Baggotrath and brought to the camp. Goodman happened to be there when Boatson was brought in, and, having evidently some grudge against him, swore that he would not sleep at Loughlinstown until he saw him hanged, which, in spite of an offer from Boatson of a ransom of £40, he proceeded to have done.⁵

¹ "Calendar of Fiants," Elizabeth, Nos. 856, 999, 1196, 1284, 2345, 2444, 2534; "Calendar of Carew State Papers," 1515-1574, p. 419; and Prerogative Will of James Goodman.

² "Calendar of Irish State Papers" for 1603-1606, p. 363.

³ Survey of the Half Barony of Rathdown, in Lodge's "Desiderata Curiosa Hibernica"; and Archbishop Bulkeley's Report on his Diocese, in the *Irish Ecclesiastical Record*, vol. v., p. 160.

⁴ The *Journal* for 1898, pp. 23-25.

⁵ Depositions of John Brackenbury and of Sarah Wilson, relict of the Rev. John Wilson, and several depositions concerning Boatson's murder, in "Depositions of 1641 for the County Dublin," preserved in Trinity College Library; the *Journal* for 1898, p. 24; and Hickson's "Ireland in the Seventeenth Century," vol. ii., p. 26.

So daring and resolute had the Walshs become that in March, 1642, Sir Simon Harcourt and a strong force of soldiers were sent to take the Castle of Carrickmines. This they did after a severe siege and the loss of many men, including Sir Simon himself, and the castle was completely demolished.¹ Subsequently a company of soldiers was stationed at Loughlinstown, and Goodman, probably finding the place too hot for him, joined the Irish army, in which he served as Provost Marshal.² After the Commonwealth was established he was brought to trial, in 1652, for the murder of Boatson. He alleged, in his defence, that Boatson was condemned at a court-martial before he came to Bray, and that it was one Lynch M'Phelim who ordered Boatson to be hanged; but he was found guilty and executed.³

Loughlinstown was then forfeited property, and was set forth in the surveys as a most desirable estate, with a very fair pleasant river flowing through it, and having on it a good castle, a strong barn, and a corn mill in repair, with a garden and an orchard. It was included amongst the lands assigned to Lieutenant-General Ludlow, of whom we saw something in connection with Monkstown; and when he was in England, in 1658, his sister, the wife of Colonel Nicholas Kempston, who looked after his interests in his absence, wrote to him that it was still designated as his, but that changes were so frequent that they should be prepared for the worst, and labour for resigned hearts to the will of God. "If He give you a settlement in it," she adds, "it will be a rich mercy." That mercy he did not obtain, and the lands were given to a Mr. John Lambert.⁴

In Lambert's time the residents of English extraction in Loughlinstown numbered eight, and the residents of Irish extraction sixty-four. The whole neighbourhood had undergone a change. The lands belonging to the Wolverstons and Rochforts, as well as those belonging to the Goodmans and the Walshs, had been confiscated, and a number of new settlers—most of whom had served in the army of the Parliament—had come into possession. At Dean's Grange we find Ralph Swinfield; at Stillorgan, Major Henry Jones; at Cornelscourt, William Morgan; at Brenanstown, Lieutenant Valentine Wood; and at Laughanstown, Edward Bullor;⁵ while at Carrickmines quite a number of colonists had established themselves.⁶ In place of the clergy paid by tithes, ministers

¹ Borlase's "History of the Irish Rebellion," p. 72.

² Ormonde Papers," vol. i., p. 136, published by the Hist. MSS. Commission.

³ "Depositions of 1641 for County Dublin," and Hickson's "Ireland in the Seventeenth Century," vol. ii., p. 232.

⁴ The *Journal* for 1900, p. 115; and "Memoirs of Edmund Ludlow," edited by C. H. Firth, vol. ii., p. 444.

⁵ A tombstone in Stillorgan churchyard records that it was erected to the memory of Edward Bullor, who died on April 1, 1691, by his wife, Joan Bullor, *alias* Ferrar. In his will, which is dated 31st March, 1691, he mentions two sons, Richard and Isaac, and a daughter, Katherine, "Dublin Consistorial Will."

⁶ "Census of 1659," in Royal Irish Academy; and "Hearth-Money Roll" for 1664, in Public Record Office.

paid by the State were appointed by the Parliament. In 1658, Godfrey Daniel, of Tully, was acting as a preacher and catechiser of the Irish; Thomas Hickes, of Stillorgan, as minister for the half-barony of Rathdown; Nathaniel Hoyle, a fellow of Trinity College, as minister of Bullock, and Jacob Rouse as minister of Rathmichael and Bray. These were not ill-paid. Hoyle and Rouse had a salary of £100 each, Hickes one of £120, and Daniel one of £30. Amongst the papers belonging to Dr. Samuel Winter, who was Provost of Trinity College under the Commonwealth, there are records of several baptisms performed in the years 1655 and 1657 in Loughlinstown and its vicinity. Probably these were performed by Winter himself; for he combined preaching in various parts of the country with his collegiate duties, and was active in defending the doctrine of infant baptism.¹

Then came the Restoration, and many of the Cromwellian settlers found themselves destined to have short enjoyment of their possessions. Lambert and several of his neighbours were amongst the number, and soon after the Restoration they were compelled to surrender the lands which they had so recently acquired. Those of Loughlinstown, estimated to contain 457A., were not long without an owner, and, six years after the Restoration, were granted, together with the lands of Kilbogget, to Sir William Domville, Attorney-General for Ireland, in the possession of whose descendants they have remained to the present time.²

Sir William Domville occupied a prominent position in the Ireland of his day, and founded a family which has always taken a foremost place in the metropolitan county. Of him little, however, has been written. He was descended from an ancient family seated at Lymm, in Cheshire, who could trace their descent in unbroken line from one of William the Conqueror's Norman followers.³ His grandfather, William Domville, a younger son, resided at Lymm; but his father, Gilbert Domville, came to Ireland, when a young man, early in the seventeenth century.⁴ Here Gilbert Domville had the good fortune to secure the affections of a daughter of the Archbishop of Dublin, Thomas Jones, who was also Lord

¹ This information has been obtained from the "Commonwealth Order Books," in the Public Record Office, and for it, I am indebted to my friend, Mr. Tenison Groves. Hoyle and Rouse belonged to the Episcopal Church. Hoyle had acted as curate of Donnybrook.—Blacker's "Sketches of Booterstown," pp. 401, 482, where he has been confounded with Dr. Joshua Hoyle; see Hughes's "History of St. Werburgh's." Rouse had previously held a benefice in England. Provost Winter's papers are preserved in Trinity College Library (F. 6. 3.), and, for notice of him, see "Dictionary of National Biography."

² "15th Report of Record Commissioners," p. 66.

³ "See Burke's "Peerage and Baronetage" under Domville and Domville.

⁴ He was accompanied to Ireland by his second brother, John, who died in 1634. By his will, John directed that he should be buried in his parish church of St. Bride. He left a widow and three sons, William, John, and Ned, and a daughter, Bridget; and also mentions in his will his brother, Gilbert, and his youngest brother, William, who resided at Lymm; and his nephew, William, afterwards the Attorney-General, then "at ye colledge," "Prerogative Will," in Public Record Office. He was appointed in 1621 Clerk of Common Pleas, "Liber Munerrum."



SIR WILLIAM DOMVILE, KNT.

Attorney-General for Ireland,
1660-1687.



LANCELOT DOMVILE.

Son of Sir William Domville.
(By Sir Peter Lely.)



SIR COMPTON DOMVILE, BART.

Privy Councillor, and M.P. for Co. Dublin,
1727-1768; only son of Sir Thomas Domville.



SIR THOMAS DOMVILE, BART.

Son of Sir William Domville.

Chancellor of Ireland, and through his father-in-law's influence he was appointed in 1603 Clerk of Decrees and Recognizances. In 1613 he contested unsuccessfully the borough of Kildare, and in 1634 was returned to parliament as member for the borough of Donegal.¹

Sir William Domville was his eldest son, and was born in 1609. He showed in boyhood promise of the ability which he was to display in after life, and his father sent him to complete his education at Merton College, Oxford. From there, in 1634, he graduated B.A., and three years later, when residing in St. Mary's Hall, proceeded M.A.² In April of the latter year, 1637, he married Miss Bridget Lake, a daughter of Sir Thomas Lake, who had been Secretary of State to James I., and who had died seven years before Domville's marriage to his daughter. The young lady's mother and her elder sister, who married Lord Roos, a grandson of the then Earl of Exeter, had brought about Sir Thomas Lake's ruin by intrigues, and Domville soon had cause to complain of his mother-in-law's conduct towards him. Some months after his marriage he lodged a petition to the Lords of the Privy Council, which set forth that Lady Lake had detained his wife, "on her going to tender her duty," and would not permit him to have access to her, and prayed the Council to take some course to enable him to enjoy her society. The Council ordered Lady Lake to attend at Windsor on the following Sunday, and to bring her daughter with her; but Lady Lake excused herself on the ground of an accident, and alleged, as the reason for the detention of Domville's wife, a previous marriage on his part to an Irish woman. Probably the Council was too well aware of Lady Lake's peculiarities to pay much attention to her allegations, and Domville soon had his wife restored to him.³ Two years later, in 1639, Domville was called to the English bar, at Lincoln's-Inn; and, as his father was dead and his connections mainly English, he determined to practise in that country.⁴

During the next twenty years Domville, doubtless, showed unswerving devotion to the throne, and formed influential friendships amongst the royal party. To this cause, combined with professional attainments, which secured, in 1657, his election as a bench of his Inn,⁵ was, no doubt, due his appointment, immediately after the Restoration, by patent bearing date 23rd June, 1660, as Attorney-General for Ireland. All the appointments to the Irish bench on the Restoration were made

¹ "Calendar of Irish State Papers" for 1611-1614, p. 442, and for 1625-1632, pp. 23, 412. Gilbert Domville was buried, in St. Patrick's Cathedral, on 22nd October, 1637, where his wife, Mary, had been interred on 3rd July, 1615.

² Foster's "Alumni Oxonienses."

³ "Calendar of Domestic State Papers" for 1636-1637, p. 192, and for 1623-1625, p. 430 (where the reply of Lady Lake has been wrongly inserted); and notice of Sir Thomas Lake in "Dictionary of National Biography."

⁴ He was admitted a student of Lincoln's Inn on 30th August, 1631. See "Lincoln's Inn Admissions," and "Black Book of Lincoln's Inn," vol. ii., p. 350.

⁵ *Ibid.*, p. 419.

from men practising at the Irish bar; but both the law officers were English barristers, and, unlike the judges, they were appointed "during good behaviour," and not only "during pleasure."¹ Domville, without delay, made preparations for giving up his residence near London at Friars' Barnett, where the great Asylum of Colney Hatch now stands; and having received in August the honour of knighthood from the hands of the king, set out on his journey to the land of his birth.

In the struggle which ensued on the Restoration between the early and later English settlers with regard to the land of Ireland, Domville's sympathy, as was likely from his antecedents, lay on the side of the former—as least so long as they were members of the Established Church; and the later English settlers, the adventurers and soldiers whose title to lands had arisen after the Rebellion of 1641, regarded him with the most profound suspicion. Domville was returned to the Irish Parliament as one of the knights of the shire for the county Dublin, and the Government were desirous that he should be elected as Speaker of the House of Commons; but the interest of the later English settlers in the House was too strong, and it was not thought wise to press his candidature.²

The settlement entailed endless and arduous work on the Irish Attorney-General, and Domville incurred in the discharge of his duties much obloquy. In a letter written to the Lord Lieutenant, the great Duke of Ormond, two years after the Restoration, Domville describes the variety of interests and diversity of judgments with which he had to deal—the adventurers' frauds to be discovered, the soldiers' false debentures, and double satisfaction to be detected, and the old innocent Protestants to be protected—and says that although he strives to preserve an even course, he is spoken of by the later settlers as an enemy to their interest, and by the early settlers as lukewarm and indifferent to their claims. The emoluments of his office are, he writes, in language hardly judicial, endangered by those two brethren in iniquity, the adventurer and the soldier, who threaten that no patent for their lands, or pardon for their misdemeanours, shall come through his hands. Ormond, in reply, assured him of the king's protection, and of his own—a promise which was not forgotten, and Domville had little cause to complain of emoluments, which were only exceeded by those of Lord Chancellor Eustace, who, in the five years he held the great Seal, is said to have amassed £80,000.³

One of Domville's first appearances as a law officer was in Cork, at the

¹ Smyth's "Law Officers of Ireland."

² "State Letters of the Earl of Orrery," vol. i., p. 34; and letters in the "Carte Papers," in the Bodleian Library at Oxford.

³ Letter from Domville to Ormond of 8th March, 1662, and from Ormond to Domville of 25th March, 1662, in "Carte Papers" (31-432, and 49-115), in Bodleian. For income of Eustace, see letter from Lord Chancellor Porter in "Papers of the Earl of Dartmouth," vol. i., p. 130, published by Hist. MSS. Com.

Summer Assizes of 1661, where he came to prosecute a woman for witchcraft, then thought so real a power and a crime of such importance as to call for the attendance of the Attorney-General as prosecutor.¹ In my Paper on "Monkstown" attention has been already drawn to a case of a similar kind in the reign of Queen Anne,² and in the year 1732 a schoolmaster in Armagh publicly declared at the primate's visitation that he was disturbed with witches and spirits, an announcement which appears not to have been received with ridicule.³

In the prosecution of those who took part in the plot to seize the Castle in 1663, Domville gained high encomiums for his management of the case for the Crown. A correspondent wrote to Ormond that he never heard a matter of lawyers better conducted, and, on Ormond representing to the king Domville's services in connexion with the prosecution, he was granted, in consideration of them, forfeited lands in the counties Dublin and Meath.⁴

Domville was at this time anxious to obtain the reversion of the office of the Clerk of the Crown and Hanaper for his son, but Ormond was not in favour of the grant of reversions and would not support the application. Through other interest Domville, however, obtained the desired grant, but being, as he writes, not willing that his son should grow to any height out of the shine of Ormond's countenance, he would not enrol the patent without his permission. This was afterwards given, and an order from Ormond for delivery to Domville of venison from his own park at Kilkenny was probably intended to remove any soreness on account of the delay.⁵

Domville's promotion to judicial rank, to which his abilities and services so well entitled him, was more than once proposed. All the Lord Lieutenants in Charles II.'s reign held him in high esteem, and the king's powerful minister, Lord Arlington, was not unfavourably disposed to him.⁶ In addition, he had a friend with the ear of the king—a very important thing in those days—in the person of William Legge, the father of the first Baron Dartmouth, and the king's devoted servant, to whom Domville had been able to render material assistance in litigation with one whose name is still well known, Erasmus Smith, the founder

¹ O'Flanagan's "Munster Circuit," pp. 51–58.

² The *Journal* for 1900, p. 110.

³ *Dublin Evening Post*, September 2–5, 1732.

⁴ Letter from Patrick Darcy to Duke of Ormond of 3rd July, 1663, from Ormond to Bennett of 25th July, 1663, and grant of 9th November, 1663, in "Carte Papers" (32–673, 143–152, 43–279).

⁵ Letters dated April 4, 1662; March 4, and March 17, 1665; July 7, July 10, and August 1, 1666, in "Carte Papers." The office of Clerk of the Crown and Hanaper long remained in the possession of the Domville family. It was first given to the Attorney-General's eldest son William; from 1670 to 1674 it was held by his sons Lancelot and Richard; from 1674 to 1721 by his son Thomas, and from 1721 to 1768 by his grandson Compton.—"Liber Munerum."

⁶ Letter from Arlington to Ormond of 13th October, 1666 ("Carte Papers," 45–386).

of the schools which bear his name, who was known in his own time as pious Erasmus with the golden purse, or the moneyed man Smith.¹ The only office for which Domville wished was the Chancellorship, as his ambition was to found a family, and with ten children the question of salary could not be left out of consideration. On the resignation of Eustace being rumoured he was not without hopes of obtaining that high position.² But his views on the settlement no longer were in accord with those of the Court, and when Eustace's death came it was decided to give the custody of the great Seal to the Archbishop of Dublin, Dr. Michael Boyle. Domville's appointment as Chief Justice of the Common Pleas was twice suggested, and on both occasions was alone prevented by his disinclination to accept an office which only carried with it a salary of £600. The first occasion was in 1673, when the Earl of Essex was Lord Lieutenant,³ and the second was in 1679, when the Duke of Ormond held for the second time that position. On the latter occasion the warrant for his appointment was actually made out, and signed, but, on the Duke writing that he had seen men less moved by a sentence of death than Domville was by a promotion intended as a favour, but looked on by him as a disgrace and damage, it was cancelled.⁴ In connection with this matter the corruption of the age is well illustrated in a letter from Domville to the son of his friend Legge, asking him to advance such moneys as were necessary to obtain the king's letter to stay him in the Attorney-Generalship, and for the gratification of the officer in whose department the issuing of the letter lay.⁵

On the lands of Loughlinstown Domville erected a country residence, which forms the back portion of the house now occupied by his descendant, the present High Sheriff of the county Dublin. From Domville's will⁶ we learn something of the place in his day—of the large hall, of the great parlour and of the little parlour, with their tapestry hangings and Turkey-worked chairs, of the drawingroom with its looking glasses, of the great bedchamber over the little parlour with its curtains and valances of red-wrought flower work, and of his herd of black cattle and flocks of sheep, of his saddle, coach, and draught horses, including his draught nag, Scully Bote, his grey nag, Fisher, and the colt which he bred and which his son rode.

His town house was in the parish of St. Bride's, where his father had also resided, and was a large and commodious residence, surrounded by

¹ "Papers of the Earl of Dartmouth," *passim*, published by Hist. MSS. Com.

² Hist. MSS. Com., 13 Rept. App., Pt. iv., p. 496.

³ "Letter Book and Correspondence of Earl of Essex," in British Museum, Stowe MSS., vol. 201, p. 182; vol. 213, p. 121.

⁴ Correspondence between Ormond and Coventry in March and April, 1679, in "Carte Papers."

⁵ "Papers of Earl of Dartmouth," vol. iii., p. 120, published by Hist. MSS. Com.

⁶ His will, which is dated 10th July, and was proved on 1st August, 1689, is preserved in the Prerogative Collection in the Public Record Office.

gardens, with many chambers, including the outer study, next the street, and the great drawingroom facing the south garden, which was furnished with tapestry hangings, looking glasses, chairs, stools, Spanish tables and stands, and with portraits of the Duke of Ormond and of his eldest son, the Earl of Ossory.

Domville continued "the King's Attorney" for the twenty-five years of Charles II.'s reign, and was reappointed by James II. on his accession. He was not much consulted by Lord Clarendon,¹ the first Lord Lieutenant appointed by James II., but during his time obtained a baronetcy for his younger son Thomas. On the appointment of Clarendon's successor, Lord Tyrconnel, Domville was superseded. He lived long enough to see King William established on the throne of England, but died, while Ireland was still in confusion, on the 14th July, 1689. It was his desire that he should be buried in the vault of the Jones' family in St. Patrick's Cathedral, in which his father and mother had been interred, but this was not done, possibly owing to difficulties caused by the state of public affairs, and he was interred in his parish church of St. Bride.

Of Domville's ability there can be no question. He was, as Carte says,² an excellent and learned lawyer, and a faithful servant of the Crown; no one concerned in carrying out the settlement brought a better capacity to bear on the complicated questions which it involved, or took more pains with regard to their solution. Apart from his professional learning he was a man of wide literary tastes, and his library, which he left to his nephew, Anthony Dopping, Bishop of Meath, included books and manuscripts on history, divinity, archæology, and heraldry, as well as on common and civil law. Family affection and gratitude were strongly marked in his character. His great anxiety, to use his own words, was to provide bread for his wife and children, and for them he sought honours rather than for himself. His references to the Duke of Ormond, who honoured him with his friendship in an especial degree, are always couched in the most affectionate terms, and, in his will, none of those who served him, however humbly, are forgotten—his worthy friend, Dr. Foy, the rector of St. Bride's, to whom he leaves a mourning gown, cassock, and silk tippet, his esteemed clerk and friend, Josias Kennington and his wife, who lived in his house, his old and faithful servants, Walter Bunbury and Joseph Budden, the shepherd's wife, the almswomen and poor of St. Bride's, and John the bellman, are all remembered.

Sir William Domville gave Loughlinstown to his eldest son, who bore the same name as himself, and had been knighted on 7th January, 1684, by the Duke of Ormond,³ but he appears to have given the greater

¹ See "Correspondence of Henry Hyde, Earl of Clarendon, and of Lawrence Hyde, Earl of Rochester," edited by S. W. Singer.

² Carte's "Life of Ormond" (Clarendon edition), vol. iv., p. 201.

³ He was admitted a student of Lincoln's Inns 16th January, 1660.

portion of his property to his younger son Thomas, who was created a baronet by James II., and who settled at Templeogue.¹ Sir William Domville the second had represented the borough of Antrim in Parliament during his father's life. During his occupation of Loughlinstown the stirring events culminating in the Battle of the Boyne took place, and tradition says that James II. and his army encamped near Loughlinstown for several days, and that the king fled through the village after his defeat.² As Major Domville, the present owner of Loughlinstown House, recently pointed out to me, the place is one of great strategic importance, commanding as it does the sea and the approaches to Dublin from Wicklow, and he tells me that it has been handed down in his family as an undoubted fact, that a very ancient tree near the house was planted by James II. with his own hands, when his army was encamped at Loughlinstown.

Sir William Domville the second only survived his father nine years, being buried in St. Patrick's Cathedral on 9th December, 1698. He left a widow and several children,³ and was succeeded at Loughlinstown by his eldest son, who also bore the name of William. Of its new owner the place saw but little, and his name appears in the list of permanent absentees from his native land. He enjoyed the friendship of Swift, who often refers to him in his journal to Stella, and says he was "perfectly as fine a gentleman" as he knew. In early life he was sent to travel abroad, and in 1711 Swift mentions, with regret, that he had returned to England. Swift subsequently introduced him to Lord Harley and numbers of other great men.⁴ Domville then came to Ireland, and in 1717 was returned as one of the Knights of the Shire for the Co. Dublin, but soon tired of this country and afterwards lived the life of a man of fashion, sometimes travelling abroad, but generally residing in London, where he had a house in Jermyn-street, as well as a villa at Brompton. He was a great friend of Lady Hervey, who speaks of him as a sensible and thoroughly worthy honest man, and tells in one of her letters

¹ Of his sons, William and Thomas alone survived him; Richard died before 1679, and his fourth son, Lancelot, who was admitted a student of Lincoln's Inn 30th May, 1668, before 1674; one daughter married William Molyneux; another Sir Robert Hartpole; and another William Bowen, of Ballyadams, Queen's County. See Lodge's "Peerage of Ireland," edited by Archdall, vol. vi., pp. 19, 87; and "Calendar of Domestic State Papers" for 1671, p. 5.

² "Villare Hibernicum," p. 11; Gaskin's "Irish Varieties," p. 191. Ferrar ("View of Dublin," p. 124) says that a hilly ridge, near Loughlinstown, was known as "drum and gun hill," from the fact that James's army encamped there after the Battle of the Boyne.

³ His widow, Eleanor Lady Domville, made her will on 17th December, 1699, and it was proved in the following year. She mentions her three daughters, Margaret, Bridget, and Elinor. Margaret married Mr. Benjamin Barrington, and their son succeeded ultimately to Loughlinstown. Bridget made a will on 26th July, 1705, being then ill, in which she mentions a brother, called Gilbert; it was proved in 1712.

⁴ Prior's "List of the Absentees of Ireland;" and Swift's "Works," edited by Sir W. Scott, vols. ii. and iii., *passim*.

about his teaching a little girl to curtesy to perfection.¹ Together with his other social qualities he was possessed of literary tastes, and numbered amongst his friends Nathaniel Hooke, the Roman historian and friend of Pope, and Admiral Forbes, who, after a distinguished professional career, turned his attention to literature.²

During his ownership of Loughlinstown the house fell into disrepair. Mrs. Delaney, who saw it in May, 1752, says in one of her charming letters that it was then old and ruinous. It was, she thought, built in the wrong place, "ingeniously situated to avoid one of the sweetest prospects she had ever seen." She describes its surroundings as being such as they are in the present day, and mentions the natural terrace on the side of the hill on which the house is built, the gradual descent to the road, partly green and smooth like the slopes in a garden, and partly covered with shrubby woods and fir trees; the valley and the river with its bridge, the banks on the opposite side, covered with hedges and trees and fields and cabins, and the purple-clad mountains overtopping all in the background.³

In Mr. Domville's time Loughlinstown was best known as a resort of hunting men, and as the home of the sporting innkeeper, Owen Bray, whose house stood opposite the gate of Loughlinstown House. There, as well as at Dunleary, O'Keefe the actor tells us, he has often seen a stag at full speed with head and horns erect, with a pack of hounds in pursuit, and after them the huntsman on his horse winding his horn, followed by a number of hunting squires, with Johnny Adair, of Kiltiernan, at their head.⁴ The bold Owen, with his blind horse, has been commemorated for all time by the actor Thomas Mozeen, in his "Kilruddery Hunt," and also in the following lines:—

"AN INVITATION TO OWEN BRAY'S, AT LOUGHLINSTOWN.

"Are ye landed from England, and sick of the seas,
Where ye rolled, and ye tumbled all manner of ways?
To Loughlinstown then without any delays,
For you'll never be right till you see Owen Bray's,
With his Ballen a Mona, Ora,
Ballen a Mona, Ora,
Ballen a Mona, Ora,
A glass of his claret for me.

¹ "Letters of Mary Lepel, Lady Harvey," pp. 257, 261.

² "Prerogative Will." For lives of Nathaniel Hooke, and John Forbes, see "Dictionary of National Biography."

³ "Life and Correspondence of Mary Granville, Mrs. Delany," vol. iii., pp. 120, 125. Bishop Pococke observed, in the same year, the ruinous condition of the house. See Pococke's "Tour in Ireland," edited by the Rev. G. T. Stokes, D.D., p. 163.

⁴ "Recollections of his Life," vol. i., p. 23. He is mistaken, I think, in speaking of a stag-hunt instead of a fox-hunt.

“ Fling leg over garron, ye lovers of sport,
 Much joy is at Owen’s, though little at Court ;
 ’Tis thither the lads of brisk mettle resort,
 For there they are sure they’ll never fall short
 Of good claret and Ballen a Mona.
 Ballen a Mona, Ora,
 Ballen a Mona, Ora,
 The eighty-fourth bumper for me.

“ The days in December are dirty and raw ;
 But when we’re at Owen’s we care not a straw,
 We bury the trades of religion and law,
 And the ice in our hearts we presently thaw
 With good claret and Ballen a Mona.
 Ballen a Mona, Ora,
 Ballen a Mona, Ora,
 The quick moving bottle for me.”

Owen Bray did not limit his business to the sale of meat and drink for consumption on the premises ; and an account furnished to his neighbour, rollicking Johnny Adair, of Kiltiernan, shows that he provided him with necks of mutton and shoulders of venison, and with claret and Lisbon, on which to entertain his friends at his own house, and that he also acted as his banker, when he required, on an emergency, a temporary loan.¹

Mr. Domville did not marry, and on his death, in 1763, his property passed, under his will, to his cousin Sir Compton Domville. Sir Compton was the only son of Sir Thomas Domville, and had succeeded to the baronetcy in 1721 on his father’s death. He had two sisters, one married the third Baron of Santry, and the other Admiral Christopher Pocklington. On the death of Sir Compton’s nephew, the fourth Baron of Santry, Sir Compton, who represented the county Dublin in Parliament for forty-one years, and was made a Privy Councillor, became the owner of Santry. Sir Compton only survived his cousin Mr. William Domville five years, and on his death without children in March, 1768, Santry and Templeoge went to his nephew Charles Pocklington, who took the name of Domville, and from whom the present baronet is descended, and Loughlinstown to a nephew of Mr. William Domville, the Rev. Benjamin Barrington, D.D., who was also obliged to take the name of Domville. Dr. Barrington was Dean of Armagh at the time of his succession to Loughlinstown ;

¹ See *Notes and Queries*, ser. 3, vol. v., pp. 500–504 ; and the *Journal* for 1900, pp. 185, 189. In the *Dublin Journal* for November 8, 1746, Owen Bray announces that, having contracted for a quantity of choice doe venison, he will sell the same at most reasonable prices ; and in *Pue’s Occurrences* for September 16–19, 1758, his marriage, to the Widow Gaugheran, of Francis-street, with £1000 fortune, appears. The death of his first wife is mentioned, in the same paper for November 2–6, 1756. The inn is now a villa called Beechgrove. See reference to it in Miss Plumtree’s “ Narrative of a Residence in Ireland,” p. 87.

but a month after Sir Compton's death, exchanged that dignity for the vicarage of St. Ann's, Dublin.¹ Also, at the same time, though then well advanced in years, he took unto himself a wife in the person of his cousin, Miss Anna Maria Pocklington.² In 1773, Dr. Barrington-Domville was appointed to the Rectory of Bray and Prebend of Rathmichael in St. Patrick's Cathedral. He did not long enjoy this preferment, his death taking place in the following year, on 19th October, 1774, in Merrion-street, Dublin. During his life he had been distinguished for his charitable and benevolent disposition, and he was much lamented.³

Loughlinstown House was now rebuilt, and the grounds were newly laid out. For a time it was the residence of Mr. Francis Savage, a nephew of Mrs. Barrington Domville, but afterwards she came to live there herself.⁴ Towards the close of the eighteenth century a sight never before seen in Ireland was to be witnessed near Loughlinstown, on the lands of Laughanstown—an encampment of between 4000 and 5000 soldiers. The camp, which was formed in May, 1795, consisted of some 125 houses, besides tents, spread over more than 120 acres of ground. A contemporary writer says⁵ that the canvas tents, the wooden huts and taverns, the brick houses, the park of artillery, the drilling of so numerous a body of men, the officers' ladies, the soldiers' wives, and the numerous visitors, presented a sight no less grotesque than novel. The camp was the scene of much gaiety. A few months after its formation, the Lord Lieutenant, with her Excellency the Countess of Camden, went there to review the troops; but found an elegant breakfast provided by the commanding officer not the least important part of the proceedings; and, two years later, a gentleman on driving down to see the cavalry performing their sword exercise, found that a dance in a

¹ Dr. Barrington was appointed, in 1741, Rector of Termonfechan, and Chancellor of Down Diocese; in 1747, Prebendary of Tynan; in 1759, Rector of Armagh; and, in 1764, Dean of Armagh—*Freeman's Journal*, September 26, 1884.

² *Exshaw's Magazine* for 9th April, 1768.

³ *Ibid.* for 9th October, 1773, and 19th October, 1774; and *Dublin Gazette* of October 18–20. A tombstone, which stood in St. Bride's churchyard, recorded that there lay interred the bodies of Benjamin Barrington, who died December, 1748, aged 61; and of Margaret, his wife, daughter of "Will Domville, Esq.," recte Sir William Domville, who died February 11, 1768, aged 81; and of the Rev. Benjamin Domville, D.D., their son, who died on 19th October, 1774, in the 64th year of his age.—*Freeman's Journal* for September 26, 1884. Dr. Domville, by his will, which is dated April 29, 1769, left legacies to the curate, Mr. John Orr, schools, and poor of St. Ann's; also £100 for the poor of Armagh; and £100 to the Rev. James Strong, of Tynan, to be laid out in beautifying the chancel of Tynan Church; and, in the *Freeman's Journal* of April 2, 1768, immediately after he succeeded to Loughlinstown, the curate of Monkstown acknowledges receipt of money from him, to be distributed amongst the poor of that parish without religious distinction.

⁴ "Note-Book of Austin Cooper, F.S.A.," in possession of the late Mr. Austin Damer Cooper, J.P.; and Lewis's "Dublin Guide."

⁵ Ferrar's "View of Dublin," pp. 124–128, and Walker's *Hibernian Magazine* for 1796, pt. ii., p. 289; also see "Personal Recollections of Lord Cloncurry," p. 166, for mention of a dinner given in the camp.

room built for the purpose had been substituted for the military evolutions.

During the past century Loughlinstown House has been generally let by its owners—to, amongst others, the Hon. Robert Day, for many years a judge of the King's Bench; but, as has been mentioned, it is now once more occupied by its owner, a direct descendant of its original builder.

Miscellanea.

An Additional Note on St. Patrick's Purgatory.—Referring to my note on this subject, which appeared in the *Journal*, vol. 30, pp. 165–167, I beg to add the following account given by Froissart, which has only recently come under my notice.

When Froissart was in Kent in the year 1394, he “lodged in a house where was lodged a gentle knight of England called Sir William Lisle.” Of whom he says:—

“Then on the Friday in the morning Sir William Lisle and I rode together, and on the way I demanded of him if he had been with the king in the voyage into Ireland?

“He answered me, ‘Yes.’

“Then I demanded of him the manner of the hole that is in Ireland, called St. Patrick's Purgatory, and if it were true that was said of it or not.

“Then he said that of a surety such a hole there was, and that he himself and another knight of England had been there, while the king lay at Dublin; and he said how they entered into the hole and were closed in at the sun going down, and abode there all night, and the next morning issued out at the sun-rising.

“Then I demanded if he had any such strange sights or visions as were spoken of.

“Then he said how that when he and his fellow were entered and past the gate that was called the Purgatory of St. Patrick, and that they were descended and gone down three or four paces, descending down as into a cellar, a certain hot vapour rose against them and struck so into their heads that they were fain to sit down on the stairs, which are of stone. And after they had sat there a season, they had great desire to sleep, and so fell asleep and slept there all night.

“Then I demanded if in their sleep they knew where they were; or what visions they had?

“He answered me that in sleeping they entered into great imaginations, and marvellous dreams, otherwise than they were wont to have in their chambers; and in the morning they issued out, and within a short season clean forgot their dreams and visions; wherefore he said he thought all that matter was but a fantasy.” (See *Froissart in Britain*, by Henry Newbolt; London, 1900, pp. 175–176.

This account, then, relates to the structure which Sir James Ware states was “demolish'd, as a fictitious thing, on St. Patrick's Day, in the year 1497, by authority of Pope Alexander VI.” From Sir William

Lisle's description of this "hole," together with Ware's measurement of the restored building (16½ feet long by 25 inches broad), it would appear that St. Patrick's Purgatory was a souterrain or underground "cave" of the type common to Ireland and Great Britain. In the building existing in the fourteenth century, there was probably a considerable descent, for the two English knights could not have sat side by side on the steps, if the gallery was only 25 inches wide. As to the "hot vapour" which they encountered, no reasonable explanation seems to offer itself; unless one yields to the ignoble suspicion that the worthy knights had been fortifying themselves too strenuously against the expected terrors of the night. This would account for their sudden collapse, their "marvellous dreams," and the general haziness of their subsequent recollections.—DAVID MACRITCHIE, *Fellow*.

Fassaroe and Tully Crosses.—May I call attention to what appears to be a mistake at p. 170, vol. 30, of this *Journal*. The above two crosses are noted thus: "I think we should be safer in considering it (Fassaroe) as contemporaneous with the crosses at Tully." Anyone familiar with the beautiful and simple outline of Tully Cross will, I think, arrive at a different conclusion; it is of the best Celtic design, and quite unlike the late and clumsy cross of Fassaroe. The figure of the Crucifixion at Fassaroe is clearly many centuries later than the stern and archaic figure on the field cross of Tully and the graceful ringed high cross of that place.—T. J. WESTROPP.

The Badge of St. John.—Major Cuffe¹ will find a full and very interesting account of this device by our late valued member, Dr. W. Frazer, in the Proceedings of the Royal Irish Academy, Vol. II. of the second series (Polite Literature). Dr. Frazer illustrates and describes an ancient seal of the Augustinian Hermits of Dublin (exhibiting the "badge"), and the Christ Church star and crescent ornament.—T. J. WESTROPP.

"Swift's House," Dorset-street.—In Volume 30, page 91, is a note by Mr. Richard J. Kelly on the so-called "Swift's House," in Lower Dorset-street, which was pulled down in 1898. Mr. J. G. Swift MacNeill, M.P., writing to the *Irish Times* in 1898, said: "The house in Lower Dorset-street to which reference is made was never the residence of Dean Swift, nor was it during the Dean's lifetime, so far as I am aware, the residence of any member of his family. The mistaken impression that this house was at one time the residence of Dean Swift—an impression which deceived so accurate and enthusiastic an archæo-

¹ *Journal*, vol. xxx. (1900), p. 372.

logist as the late Lord James Butler—has arisen from the circumstance that this house, known in the Swift family as ‘The Old Tree House,’ was in the later decades of the eighteenth century, and the earlier decades of the nineteenth century, the town residence of the heads of Dean Swift’s family—the Swifts of Swift’s Heath, county Kildare.”

The above letter was drawn by a suggestion in the *Irish Times* that a tablet should be erected on one of the new houses stating that on this site stood a house in which Dean Swift used to dwell.—E. MACDOWEL COSGRAVE, M.D.

The name “Buttevant.”—Old derivations “die hard,” and among those stereotyped by Lewis and other writers, and recently revived in “newspaper archæology,” is that which accounts for the name Buttevant, as derived from the motto and war cry of the Barrys, “Boutez en avant.” The town is called “Botavant” in 1317, in the grant of Edward II. for walling the place, and “Botavaunt” in a similar grant of Edward III. in 1375. Lewis says its older name was Bothon, but, as Dr. Joyce notes,¹ the Four Masters call it Kilnamullagh in 1251, and by this name Spenser has immortalised it in the “Faërie Queen.”

To any student of military archæology the name is pregnant with meaning, and in castles of the twelfth and later centuries it was used for an outwork, or even subsidiary castle, “pushed in advance” of the main building. So Froude understood the name;² so it was at the Château Gaillard, the “fair daughter” of the lion-hearted Richard: “in addition, a fort was built on the bank of the Seine, and took the name of Boutavant.”³ The north-eastern bastion of Dublin was “Buttevant’s Tower” in 1585, for the same reason. “From Issoldes towre to an olde towre called Buttevant’s towre is 106 foote”⁴ (eastward), thence to Bisses Tower was 188 feet, and thence to Dame’s Gate 108 feet. In the following year we find a “Butavant” or outwork at Corfe Castle,⁵ so we see that for four centuries, from the Seine to the Awbeg, the name prevailed, and in nearly every case in the sense of outwork or outpost.—T. J. WESTROPP.

Ryland Castle.—Towards the end of December last I received a letter from a person who, judging from the writing, is in an humble rank of life, telling me that the remnant of Ryland Castle, which is the only object of antiquarian interest on the road between Newtownbarry and Ferns, was being demolished, and asking me could I do anything to prevent its destruction? I at once communicated with Dr. Greene, in

¹ “Irish Names of Places,” vol. iv., chap. i.

² “History of England,” vol. x., p. 572.

³ “Military Architecture,” Viollet le Duc (edited by M. Macdermot, 1860), p. 84.

⁴ “Calendar of Irish State Papers,” 1585, p. 592.

⁵ *Archæological Journal*, vol. xxii., p. 202.

whose district, as Secretary for North Wexford, it is situated, and he gave the matter his prompt attention, and called on the person who was injuring the old building, with the result that the work of destruction was stopped, and a promise was given him that no further injury would be done to the Castle.—J. F. M. FRENCH, *Hon. Prov. Secretary for Leinster.*

Inscription on the Tomb of the Moore Family of Brize Castle, Mayo.—When I was last in Ireland a few years ago I visited the ruins of the old Abbey of Ballinasmala, near Claremorris, and was quite pleased to find a good Latin inscription on the tomb of my ancestors, the Moores of Brize Castle, to whom a great part of that country then belonged. It is as follows :—

“Sub hoc lapide Dña Maria More alias Burk filia Ricardi Sassenach Comitum Clanrickard quæ decessit 1624 cum tribus ejus filiis Joanne Geraldo et Jacobo per Joannem More Armigerum aliisque multis ex ipsa ortis.

“In cujus memoriam hoc erigi fecit Giraldu More Col^{lus} et C.

“Catlicus lector enixe rogatur pro ipsi orare.”

Lady Mary More, or Moore, was wife of John Moore of Clonbegnet and Corbally, who acquired this fine Clanmorris property of the Macmorrisshes or Prendergasts from King James I., in 1607; he died in 1631. The Col. Garret More who erected the tomb was their grandson; he is often mentioned in Lord Clanricard's letters as his cousin or kinsman, and also by the Duke of Ormond.

The inscription is placed under the arched roof of the little mortuary chapel and tomb on the north side of the old Abbey, and being protected from the weather is as fresh as if it had been carved only a few years ago.

I should be glad to find who this original John Moore of Clonbegnet was. Betham says that he was of the family of the O'Mores of Leix; but that cannot be correct, for he left his estate in remainder to a Moore of Barmeath, ancestor of Lord Drogheda: more than this, his name is mentioned in the composition of 1585 between Sir John Perrot, Lord Deputy, and the bishops, chieftains, and settlers of O'Kelly's country or eastern Galway.—DOMINICK BROWNE.

Proceedings.

THE ANNUAL GENERAL MEETING of the Society (commencing the 53rd Yearly Session) was held in the Society's Rooms, 6, St. Stephen's Green, Dublin, on Tuesday, 29th January, 1901, at 4 o'clock, p.m. ;

PROFESSOR E. PERCEVAL WRIGHT, M.D., *President*, in the Chair.

The following Fellows and Members attended :—

Vice-Presidents.—Sir Thomas Drew, F.R.H.A. ; J. Ribton Garstin, M.R.I.A. ; Richard Langrishe, J.P. ; Seaton F. Milligan, M.R.I.A.

Hon. General Secretary.—Robert Cochrane, F.S.A., M.R.I.A.

Hon. Treasurer.—William C. Stubbs, M.A.

Fellows.—H. F. Berry, M.R.I.A. ; G. D. Burtchaell, M.R.I.A. ; John Cooke, M.A. ; James Mills, M.R.I.A. ; the Rev. Canon Stoney ; the Rev. J. Wallace Taylor, LL.D. ; T. J. Westropp, M.R.I.A. ; Robert Lloyd Woolcombe, LL.D., M.R.I.A.

Members.—The Rev. K. C. Brunskill ; Henry A. Cosgrave, M.A. ; M. Dorey ; the Rev. Canon Fisher ; Samuel A. O. Fitzpatrick ; Frederick Franklin ; E. A. Gillespie ; Thomas Laffan, M.D. ; the Rev. F. J. Lucas, D.D. ; the Rev. H. C. Lyster, M.A. ; Joseph H. Moore, M.A. ; Lieut.-Colonel G. O'Callaghan-Westropp ; K. J. O'Duffey ; G. Peyton ; William A. Shea, J.P.

The Minutes of last Meeting were read and confirmed.

The following Candidates, recommended by the Council, were elected as Members :—

Bewley, Mrs. S., Knapton House, Kingstown : proposed by Mrs. Shackleton.

Bewley, Dr. H. T., 26, Lower Baggot-street : proposed by the Rev. H. Kingsmill Moore, M.A.

Fogerty, George J., M.D., R.N., 67, George-street, Limerick : proposed by P. J. Lynch, *Fellow, Hon. Prov. Secretary*.

Gilligan, Rev. Laurence, P.P., Shinrone, Co. Tipperary : proposed by Dr. G. W. Macnamara, *Hon. Local Secretary*.

Griffin, Mrs. C. M., New-street, Carrick-on-Suir : proposed by T. Kirkwood Hackett.

Hobson, Rev. Ed. W., M.A., The Rectory, Portadown : proposed by John R. Garstin, F.S.A., *Vice-President*.

La Touche, James Digges, 53, Raglan-road : proposed by Thomas W. Rolleston, M.R.I.A.

M'Fadden, Bernard, Secretary, County Council Office, Lifford, Co. Donegal : proposed by S. F. Milligan, M.R.I.A., *Vice-President*.

M'Grath, Rev. Joseph B., c.c., St. Mary's, Haddington-road : proposed by John B. Casson Bray.

Mescal, Daniel, H. M. Patent Office, London : proposed by Bartholomew O'Hennessey. Milliken, James, 146, Anfield-road, Liverpool : proposed by John Pantton.

O'Byrne, William S., Woodville, The Hill, Monkstown, Co. Dublin : proposed by P. W. Joyce, LL.D.

Shuley, John, 1, Waterloo-road, Dublin : proposed by the Rev. Canon Healy, LL.D.

Smith, Miss Cyril, Sion Lodge, Waterford : proposed by Miss E. M. Pim.

Smith, Ruthven Frederic Ruthven, Mount Cottage, Sunningdale, near Ascot : proposed by Miss Frances Keane.

Vickers, W. H. P., M.D., Graigue, Co. Kilkenny : proposed by E. P. Wright, M.D., *President*.

Wall, Rev. Francis J., St. Mary's, Haddington-road : proposed by Robert Cochrane, F.S.A., *Fellow*.

Whitfield, George, Modreeny, Cloughjordan, Co. Tipperary : proposed by the Very Rev. Dean Humphreys, *Fellow*.

The Report of Council for the Year 1900 was read by the Secretary, and unanimously adopted as follows :—

In presenting the Report for the year 1900, the Council have to deplore the loss by death of many of their Fellows and Members. In the ranks of Honorary Fellows, out of a total of 13, no less than 6 have died during the year.

During the year three Members were advanced to the rank of Fellow ; four Fellows and sixty-three Members were elected ; and the number of Fellows, Hon. Fellows, and Members on the Roll of the Society at the end of the year is 1329. A list of those in arrear of their Subscription for two years and upwards will be read out at the meeting.

The names of our Honorary Fellows removed by death are as follows :—Samuel Ussher Roberts, C.B. (1889) ; The Right Hon. Alderman Meade, LL.D. (1891) ; Wm. Frederick Wakeman, *Member*, 1868, *Hon. Fellow*, 1890 ; Margaret Stokes (1891) ; James George Robertson, *Member*, 1850, *Fellow*, 1870, *Hon. Fellow*, 1890 ; and William J. Hoffman, M.D., *Hon. Fellow* (1891).

Samuel Ussher Roberts was a man of great mental activity in many and diverse spheres of usefulness. An architect and civil engineer by profession, he held the important office of Commissioner of Public Works at the time when the provisions of the National Monuments Act were first brought into operation, the administration of which for many years came under his charge.

Joseph Michael Meade possessed a ready and intelligent sympathy with everything pertaining to the welfare of his native land. The Dublin University conferred on him the Honorary Degree of LL.D. during the term of his second tenure of the office of Chief Magistrate of the City. During his Mayoralty, in 1891, he received the President and Members of this Society at the Mansion House, and had the rich manuscript treasures of the Corporation brought out for their inspection, together with the maces and plate. This was the first occasion on which a body of Antiquaries had the advantage of an inspection of these documents, a full list of which was printed in the Society's *Journal* for the year 1891, vol. xxi., pp. 418-425.

Obituary notices of Margaret Stokes, William Frederick Wakeman, and James George Robertson, *Hon. Fellows*, appeared in the *Journal* of the Society for the past year, vol. xxx., Consec. Series.

The Council regret to record the deaths of the following Fellows and Members :—

FELLOWS.

Rev. Edmond Barry, P.P., M.R.I.A. (1882), *Vice-President*. Charles Howden (1892). M. J. Hurley (1895). Edmond Johnson, M.R.I.A. (1891). T. Glazebrook Rylands, F.S.A., M.R.I.A. (1879).

MEMBERS.

W. Law Bros (1892). Charles Brown, J.P. (1866). Edmund Alen Byrne, J.P. (1896). Wellesley P. Chapman (1890). Rev. Andrew Elliott (1897). Patrick J. O'Connor Glynn (1892). John Holmes (1898). Stephen Huggard (1887). Rev. John Hughes (1893). Rev. Thomas Olden, M.A., D.D., M.R.I.A. (1889). Augustus T. Pentland, M.A. (1890). Gen. A. H. Lane-Fox Pitt-Rivers, F.S.A., Hon. M.R.I.A. (1873). Ambrose Plunkett, B.A. (1891). Samuel J. Revelle (1891). Jonas W. Stawell-Alcock, J.P. (1879). Sir Anthony Weldon, Bart., D.L. (1891).

Of the foregoing, the Rev. Edmund Barry and the Rev. Dr. Olden were frequent contributors to the pages of the *Journal* of the Society; and a notice of their labours in the cause of Archæology will be found in the Preface to vol. xxx., Consec. Series.

HONORARY OFFICERS.

The vacancies in the list of Vice-Presidents arise from the retirement, by rotation, of Sir Thomas Drew, Mr. William J. Knowles, Mr. Edward Martyn, and by the death of the Rev. Edmond Barry, P.P., Vice-President for Munster.

The Members of the Council who now retire by rotation are—Count Plunkett, Mr. T. J. Westropp, and Mr. George Coffey.

There were ten Meetings of Council held during the year (and one Meeting in the present month); the attendances were as follows:—

The President, 7; Hon. Secretary, 9; Hon. Treasurer, 8; Count Plunkett, 5; Mr. Westropp, 6; Mr. Coffey, 4; Mr. Grove-White, 6; Mr. Cooke, 5; Mr. Elrington Ball, 6; Mr. Berry, 7; Mr. Burtchaell, 7; Mr. Franklin, 6; Colonel Vigors, 5; Dr. Joyce, 3; Mr. Mills, 3.

ELECTION OF OFFICERS.

Nomination Papers were received by the Hon. Secretary on the 1st December last, in accordance with the General Rules of the Society, to fill the foregoing vacancies as follows:—

AS VICE-PRESIDENT FOR ULSTER:

SIR WILLIAM QUARTUS EWART, BART., M.A., M.R.I.A., *Fellow*, 1889.

AS VICE-PRESIDENT FOR LEINSTER:

THOMAS F. COOKE-TRENCH, D.L., M.R.I.A., *Member*, 1865; *Fellow*, 1888.

AS VICE-PRESIDENT FOR CONNAUGHT:

THE RIGHT HON. O'CONOR DON, *Hon. President*, 1900; *President*, 1897-99.

AS VICE-PRESIDENT FOR MUNSTER:

THE MOST REV. DR. SHEEHAN, *Fellow*, 1892; *Vice-President*, 1896-1899.

AS MEMBERS OF COUNCIL:

WILLIAM J. KNOWLES, M.R.I.A., *Fellow*, *Vice-President*, 1898-1900.

THE REV. CANON HEALY, *Member—Member of Council*, 1896-1899.

EDWARD MARTYN, *Fellow*, *Vice-President*, 1898-1900.

MUSEUM.

In March last the agreement between the Trustees of this Society and the Trustees of the Kilkenny Museum Society was perfected, conveying, under certain conditions, the custody of the Museum to the local Society. The items in the Schedule referred to in this agreement, and approved of by the Society, ten in number, as being more suitable for a national than a local museum, have been deposited in the Museum of the Royal Irish Academy, under conditions approved of by the Council, and were formally handed over at a meeting of the latter body on 10th December last, when the President, Dr. Wright, read a Paper descriptive of the objects, and detailed the circumstances under which the transfer was made.

INDEX.

The printing of the Index to the first nineteen (1849-1889) volumes of the *Journal*, which Index is to form the Twentieth Volume to the Consecutive Series, has made some progress. It will form a volume of upwards of 300 pages, that of the text in double columns, and that of the illustrations arranged, as far as possible, as to the subjects illustrated.

Under any circumstances, the Index to so large a series would be a task presenting difficulties, but these have been enormously increased by the extremely miscellaneous nature of the contents of our *Journal*, and the necessity that often existed of mastering the contents of a memoir before it could be satisfactorily referred to. The spelling of local names not only was found to vary within the range of a volume, but sometimes within that of a Paper. It would not be within the power of any one person to determine correctly all the difficult points that, under these circumstances, presented themselves, nor is it to be expected that all such have been satisfactorily solved; but the whole of the Index to the text of our first nineteen volumes has been set up in type, and it has been considered advisable to publish the Index Volume in Three Parts. The First Part, consisting of 100 pages, to the end of letter "K," has been already corrected, and is now in pages, so that it is hoped that it will be ready for publication at our Annual Meeting; the tedious matter of correcting and checking the Second Part, which would complete the Index to the letter-press of the *Journal*, will be at once proceeded with, and this Part might be ready for the Kilkenny Meeting. Then there would remain but the Index to the plates and figures.

MEETINGS AND EXCURSIONS.

The Quarterly Meetings of the Society for the reading of Papers and election of Fellows and Members were held during the year, and Excursions were organised in connexion with the Dublin, Clare, and Kilkenny Meetings. Evening Meetings were also held.

The Clare Meeting was held at Lisdoonvarna; there were four days' Excursions to places of interest in the locality, and, for the use of Members attending, an Illustrated Guide Book was prepared, and placed on sale, the first edition of which was soon exhausted. The descriptive portion was used in the *Journal*, and the type and illustrations have been made use of to form an Antiquarian Guide Book to North Clare.

In a similar way the description of the Scotch Tour, as it appeared in the *Journal* for 1899, has, during the present year, been reproduced as an Antiquarian Guide Book, and placed on sale; and the Cambrian Archæological Association took a Special Edition of 400 copies.

The Scotch and Clare Handbooks, published this year, form Nos. 4 and 5 respectively of the Guide Book Series. No. 1 of the Series is already out of print.

The thanks of the Society are due to Miss Burton, of Adelphi, and Mrs. Stacpoole, of Edenvale, for their kind hospitality to our Members on the occasion of the Clare Excursion in August last; also to the Bishop of Ossory and Mrs. Crozier, for tea at the Palace, Kilkenny, in October last; and to the Marquess of Ormonde for permission to inspect the tapestries and pictures in Kilkenny Castle.

Programme for 1901.—The following is proposed for the Meetings and Excursions in the coming year:—

PLACE.	DATE.	REMARKS.
Dublin, . . .	Tuesday, Jan. 29,	{ Annual Meeting, Afternoon and Evening.
Do., . . .	„ Feb. 26,	Evening Meeting.
Do., . . .	„ Mar. 26,	Do.
Do., . . .	„ May 7,	Quarterly Meeting and Excursions.
Galway, . . .	July 2,	Do., Do.
Kilkenny, . .	„ Oct. 8,	Do., Do.
Dublin, . . .	„ Nov. 26,	Evening Meeting.

The President declared the following, who had been nominated for their respective offices, duly elected:—

VICE-PRESIDENT FOR ULSTER:

SIR WILLIAM QUARTUS EWART, BART.

VICE-PRESIDENT FOR LEINSTER:

MR. THOMAS F. COOKE-TRENCH, D.L.

VICE-PRESIDENT FOR CONNAUGHT:

THE RIGHT HON. O'CONOR DON.

VICE-PRESIDENT FOR MUNSTER:

THE MOST REV. DR. SHEEHAN.

MEMBERS OF COUNCIL:

MR. WILLIAM J. KNOWLES, M.R.I.A.

THE REV. CANON HEALY, LL.D.

MR. EDWARD MARTYN.

AUDITORS (*re-elected*):

MR. JOHN COOKE, M.A.

MR. S. A. O. FITZPATRICK.

In accordance with No. 11 of the General Rules of the Society, the Hon. Treasurer read out the List of Fellows and Members in Arrear as under :—

FELLOW OWING FOR THE YEARS 1898-1899-1900.

Cullinan, Henry Cooke.

MEMBERS OWING FOR THE YEARS 1898-1899-1900.

Bence-Jones, Reginald.
Boyle, Rev. Joseph.
Browne, Daniel F.
Browne, James J. F.
Courtney, Charles Marshall.
Doherty, George.
Hearne, J. B.
Hudson, Robert.
Jellie, Rev. William.
Johnston, John W.

Morgan, Very Rev. John.
Murphy, Henry.
Norman, Alfred.
O'Dea, Rev. Denis.
O'Donoghue, The.
Powell, Frederick J.
Salmon, John.
Whyte, Charles C. Beresford.
Workman, Rev. Robert.
Wray, Thomas.

MEMBERS OWING FOR THE YEARS 1899-1900.

Bagwell, Richard.
Bannan, E. T.
Brew, Thomas F.
Campbell, Frederick O.
Colhuon, Joseph.
Connell, Rev. John.
Curran, Thomas P.
de Ferrières, Frank R.
Frazer, Henry.
Frewen, William.
Hurst, Rev. John.
Killeen, John W.
Montgomery, James.

M'Bride, John.
M'Call, Patrick.
M'Kean, Rev. William.
M'Neill, John.
O'Connell, Michael.
O'Doherty, Rev. Philip.
Orr, Jacob.
Quinn, John A.
Roe, Rev. John.
Scott, William A.
Scully, Very Rev. Canon Alex. F.
Weir, Henry C.
Woodside, William J.

REPORT ON THE PHOTOGRAPHIC SURVEY COLLECTION (continued from the *Journal* of the Society, vol. 29, p. 495, 1899, by T. J. WESTROPP, *Curator*):—

At the end of the century it seems suitable to recall briefly the history and origin of what is, doubtless, one of the latest developments of the Society's work, but, by no means, the least important. The photographic collection has been eminently the work of the members. Without any complex official organization, without any considerable expenditure on the part of the Society as a whole, the members interested in the collection have given over 1550 photographs in eight years. The collection was commenced, in 1891, by Mr. Julian G. Butler, and continued for about a year. The photographs then collected were not permanent, and the counties were not kept separate. Mr. J. L. Robinson originated the present system when appointed Curator in 1892. His lamented death, in 1894, prevented the carrying out of his designs. We have made a new departure this year by getting seven albums bound permanently.

Each county is to form a series in itself, and when enough mounts have been filled, a new volume (its pagination continuous with the earlier volumes of the same county) will be bound, and a complete index kept of all the bound photographs. The photographs are, in all cases, platinotypes, and the Society is willing to get prints taken from negatives lent to them. To turn to the specific report for the year 1900, the total increase is 309. It was 174 for 1895; 107 for 1896; 141 for 1897; 178 for 1898; and 147 for 1899. It thus has nearly equalled the increase for our two most abundant previous years. In one respect we must reiterate an old complaint, or rather ask whether our members in Armagh, Carlow, Cavan, Cork, Fermanagh, Leitrim, Londonderry, Longford, Monaghan, Queen's County, Tyrone, Waterford, and Westmeath, will not help to raise their counties to the level of so many others, if not to the position of the fine and representative series in Clare, Down, Dublin, Galway, Mayo, and Meath. Several members have filled in most of the blanks mentioned in the report for 1896. Indeed, of the Round Towers, we only lack Balla, in Connaught; Rattoo, Kinneigh, and Ardpatrik, in Munster; and Ram's Island, in Ulster. Athassell and Lislachtin monasteries still call for attention—also Grianan Aileach and Loughcrew. We may add that the Donegal and Cork prehistoric remains are practically absent from our albums.

The most prominent features in this year's additions are the splendid series of views of the Castles of Southern Munster, by Mr. W. R. Atkins. The most extensive and interesting series of nearly 70 views in Mayo, Sligo, and Galway, is by Mr. H. T. Knox. The series of 147 views of Clare, includes a beautiful set of 41, done by Dr. G. Macnamara, Local Secretary for that county; and 78 by the Curator. Besides these, the county of King Brien enjoys, along with six other counties, the advantage of Mrs. Shackleton's work, especially her views of Iniscaltra. We cannot pass without notice the excellent views of the cromlechs of our home county, by Dr. Blake Knox; and of Kilbennan Round Tower, by Dr. T. B. Costello, of Tuam.

The contributors are—Mr. W. R. Atkins, 25.* Mr. C. Percival Bolton, 2 (silver prints). Dr. T. B. Costello, 2. Dr. Blake Knox, 9.* Mr. H. T. Knox, 67.* Dr. G. U. Macnamara, 50.* Mrs. Shackleton, 68. Mr. T. J. Westropp, 84. Dr. Knox and Mr. Knox also gave silver and bromide prints.

The number of views in each county at the end of 1900 is:—

Antrim, 45. Armagh, 3. Carlow, 5. Cavan, 10. Clare, 383. Cork, 29. Donegal, 37. Down, 74. Dublin, 105. Fermanagh, 15. Galway, 125. Kerry, 65. Kildare, 19. Kilkenny, 54. King's County, 44. Leitrim, 12. Limerick, 56. Londonderry, 3. Longford, 17. Louth, 34. Mayo, 121. Meath, 69. Monaghan, 6. Queen's County, 5. Roscommon, 28. Sligo, 39. Tipperary, 31. Tyrone, 8. Waterford, 20. Westmeath, 29. Wexford, 32. Wicklow, 27.

Total of permanent photographs, 1543, *i.e.* in Ulster, 211; Leinster, 422; Munster, 584; Connaught, 326.

The additions to the various counties during the year are—

CLARE.—*Ballyn*, caher. *Ballycarroll*, castle. *Ballygriffy*, castle near Ennis (2). *Ballykinvarga*, caher (3). *Ballymacloon* (Quin), cromlech. *Ballymacunna* (Spansil Hill), cromlech (2). *Ballymarkahan* (Quin), castle (3). *Ballyportry* (Corofin), castle. *Ballysheen* (Sixmilebridge), church, south door; Clough-an-more. *Bunratty*, castle and bridge (4); church (2). *Caherelloggaun* (Lisdoonvarna), fort (2). *Caherconnell*, fort. *Caherdooneerish* (Black Head), fort (2). *Caherfeenagh* (Rathborney), fort (2). *Caherlismacsheedy* (Rathborney), fort (2). *Cahersavaun* (Carran), lake-

* Those marked with an asterisk lent the negatives.

fort, and castle of Castletown (2). *Cleenagh* (on the Fergus), castle (2). *Cragmohor* (Corofin), castle. *Cregganeowen* (Quin), castle (2). *Cooleamore*, cromlech. *Corcomroe*, Cistercian Abbey (9). *Danganbrack*, castle. *Dangan Moybule* (Ballynacally), castle (3). *Derryowen*, castle. *Dromeliff*, church and round tower (2). *Dromcreehy*, church. *Dromore* (Ruan), castle (2). *Dysert O' Dea*, church, castle, and high cross (4). *Enagh*, or *Stacpole's Court* (Kilkishen), castle. *Ennis*, Franciscan Friary, monument. *Faunarosca* (Killonaghan), round castle. *Feenagh* (Bunratty), church. *Garruragh* (Tulla), castle (2). *Gleninagh*, well of the cross. *Inchicronan*, Augustinian cell. *Iniscaltra* (Lough Derg), round tower (2); *St. Caimin's* (2); *St. Mary's*, church of Baptism. *Kilfenora*, cathedral, cross. *Kilkeedy*, church, castle. *Killaloe*, *St. Flannan's Oratory* (2). *Killeany* (Burren), church (4). *Killilagh*, church (3). *Killonaghan* (Burren), church. *Killone*, Augustinian convent. *Kilmacreehy*, church (2). *Kilmurry Ibrickan*, church. *Kilnaboy*, Termon cross (2); church (3). *Kilshanny* (Ennistymon), church (3). *Kilvoydan* (Corofin), cross. *Kilvoydan* (Spansil Hill), cromlech. *Knappogue*, cromlech. *Knockalappa* (Sixmilebridge), cromlech (2). *Lemeneagh*, castle (2). *Maghera* (Willbrook), castle. *Moghane*, castle (2), stone fort. *Moyree*, castle (2). *Newtown* (Burren), round castle (2). *Noughaval*, church and well (3). *O'Brien's Castle*, castle (2). *Oughtmama*, churches (4). *Quin*, *St. Finghin's* church (3); Franciscan Friary. *Rathborne*, church (2). *Rockvale* (Tubber), castle. *Rosslara* (Tulla), castle (2). *Rosshanagher* (Bunratty), castle (2). *Rossroe*, castle. *Templemore* (Kells), church. *Tierovannan* (O'Callaghan's Mills), castle (2). *Tomfinlough*, church (2). *Tromru* (Ibrickan), castle (2). *Urlan* (Newmarket), castle (3).

CORK.—*Ballincollig*, castle (3). *Blarney*, castle. *Carrigadrehid*, castle and bridge. *Castlemore*, castle (2). *Castle Richard* (Inse-na-Cuinartha), castle. *Dripsey*, castle. *Ightermurragh*, castle (2). *Inchiquin*, castle. *Mashonaglas*, castle. *Monkstoun*, castle (2).

DUBLIN.—*Dublin*, *St. Werburgh's Church*, monument (2). *Glendruid*, cromlech (3). *Howth*, cromlech. *Larch Hill*, cromlech. *Shanganagh*, cromlech (4). *Tallaght*, Old Bawn House; fireplace, 1637.

GALWAY.—*Annaghkeen*, castle. *Cahergal*, stone fort. *Cargin*, castle. *Castle-grove*, castle. *Fiddaun* (near Kilmacduach), castle. *Kilbennan*, round tower and church (3). *Kilmacduach*, churches and round tower (3); cathedral; Temple Muinter Heyne, building near last. *Lisheenabasty*, fort and stones. *Portumna*, monastery (2). *Ross*, church. *Temple Mohery* (Lough Mask), church (2).

KILKENNY.—*Freshford*, door of church. *Jerpoint*, abbey (2); church, cloister, *St. Christopher*, Harper's tomb. *Kilkenny*, *St. Canice's Cathedral* (2); Franciscan Friary. *Tullaherin*, round tower and church (2).

KING'S COUNTY.—*Clonmacnoise*, ruins; Cathedral (3); Nun's church (2); Temple Conor, Temple Melaghlin, high crosses (4); round towers (2); castle.

LEITRIM.—*Newtown Gore* (Lough Gill), castle.

LIMERICK.—*Adare*, Desmond's Castle (2); Franciscan Friary (2); cloister (2); church; transept. *Dysert Aenghus* (Croomb), round tower.

LONGFORD.—*Inisbofin* (Lough Ree), the monastery (2); early Celtic tombstones; the older church (3).

MAYO.—*Aughagower*, church and round tower (2). *Ballinchalla*, church (2). *Ballinrobe*, Augustinian Abbey. *Ballinsmall*, monastery (2). *Ballyhauniss*, Augustinian Abbey (4). *Burriscarra*, Carmelite monastery (3). *Castle Bourke* (Lough Carra), castle. *Cuslough*, Temple-na-lecka church (2). *Inishmaine* (Lough Corrib),

abbey church (3). *Kilcashel*, stone fort (2). *Killachrin* (in Creagh), church. *Killower*, entrenched cairn. *Killursa* (Lough Mask), church. *Kilmainemore*, "Abbey" (2). *Kilmolana*, church. *Killernan*, castle. *Lough Mask*, castle. *Meelick*, round tower (2). *Moorgagagh*, "Abbey." *Moyne*, church, cashel. *Murrisk*, Augustinian Abbey (5). *Rahessaakeera*, earthen fort. *Strade*, Franciscan Friary of the Holy Cross (3). *Turlough*, round tower (3). *Urtane*, Dominican Friary (2).

MEATH.—*Donoughmore*, church and round tower (3). *Slane*, Franciscan Friary (2); *St. Erc's Hermitage* (2).

SLIGO.—*Achonry*, cathedral (east end). *Church Island* (Lough Gill), church. *Court*, Franciscan Friary (5).

TIPPERARY.—*Kilcooley*, Cistercian Abbey (east window).

WATERFORD.—*Granagh*, castle (2). *Rincereu*, preceptory.

WEXFORD.—*Dunbrody*, Cistercian Abbey (3).

The following publications were received during the year 1900 :—

American Antiquarian Society, Proceedings, vol. xiii., 2, 3. Anthropological Institute of Great Britain and Ireland, vol. xxix., 3, 4. L'Anthropologie, vol. x., No. 6; vol. xi., Nos. 2, 3, 4. Belfast Naturalists' Field Club, Annual Report, vol. iv., 6. Bradford Historical Antiquarian Society—The Bradford Antiquary, vols. i., ii. British Archæological Association, vol. v., 4; vol. vi., 1, 2, 3. British and American Archæological Society of Rome. Cambrian Archæological Association—Archæologia Cambrensis, Ser. v., 65–68. Cambridge Antiquarian Society, Proceedings. Chester and North Wales Archæological and Historic Society—Catalogue of Roman Sculptures. Cork Historical and Archæological Society, Journal, vol. v., 44–47. Dorset Natural History and Antiquarian Field Club, vol. xx. Galway Archæological and Historical Society, vol. i., 1. Geological Surveys, U.S.A.—Nineteenth Annual Report, 1897–1898, Part II.; and Twentieth Report, 1898–1899, Part VI. Geological Surveys, Canada—Sydney Coal Fields, and Preliminary Report on Klondyke. Glasgow Archæological Society, vol. iv., 1. Historical Society of Lancashire and Cheshire, vol. xiv., New Series. Kent Archæological Society—Archæologia Cantiana, volume for 1899. Kildare Archæological Society, vol. iii., 2, 3. Library Syndicate—Report on the Cambridge University Library. Numismatic Society, 1899, vol. iv., Ser. III., 76–78. Numismatic and Antiquarian Society of Philadelphia, 1892–1898. *Revue Celtique*, vol. xxi., 1–2. Royal Archæological Institute of Great Britain and Ireland, vol. lvi., No. 244 (vol. vi., Ser. IV.); and vol. lvii. (vol. vii., Ser. IV.), 1–3. Royal Dublin Society Transactions, vol. vii., 2–7; Proceedings, vol. i., 1–2; Economic Proceedings, vol. i., 1–2. Royal Institute of British Architects, vol. vii., 1–4—Kalendar of Jan., 1900–1901. Royal Institute of Cornwall, vol. xiv., Part I. Royal Irish Academy—Proceedings, vol. v., Ser. III., 4, 5; vol. vi., Ser. III. Royal Society of Tasmania, 1898—Proceedings. Smithsonian Institution Bureau of Ethnology—Nova Scotian Institute of Science, vols. ix., x., Pts. 1–4. Société d'Archéologie de Bruxelles—Annuaire, 1900, vols. xi., xiv., 1, 2. Société Royale des Antiquaires du Nord—Mémoires, New Ser., 1899; Aarbøger for Nordisk Oldkyndighed, 1899, 11 n, 14 n, 4 n, 15 n, 7 n, 15 n, 2 n. Society of Antiquaries of London, vol. xvii., Nos. 2, 3; vol. xviii., 1; Archæologia, vol. lvi., 2. Society of Antiquaries of Newcastle-upon-Tyne, vol. ix., 19–24, 27–31; Archæologia Aeliana, vol. xxii., 1. Society of Antiquaries of Scotland, vol. ix., Series III. (1898–1899). Society of Architects, vol. vii., 3–12. Society of Biblical Archaeology, vol. xxi., 8; vol. xxii., 1–7. Somersetshire Archæological and Natural History Society, vol. xlv. (vol. v., Ser. III.). Surrey Archæological Society—Collections, vol. xv. Wiltshire

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Archæological Society, vol. xxxi., 93. Wisconsin State (Society of)—Proceedings. Yorkshire Archæological Journal, vol. ix., 4-6. The Architects' Magazine, vol. i., 1, 2. The Antiquary, vol. xxxvi. Folk-Lore, vol. xi. The Irish Builder, vol. xlii. The Reliquary. Ulster Journal of Archæology, vol. vi., Parts 1, 2. "Fairy Mounds," David Mac Ritchie (the Author). "An old Indian Village," Johan August Udden. Irish and Scotch Gaelic Names of Herbs, Plants, and Trees, Count Plunkett (the Author). Northborough Church and Manor House, Rev. H. J. Dulsinfield Astley, D.D. (the Author). Ornaments of Jet, Cannel, and Coal (same). Cup and Ring Marking on Slate Weapons (same). The Oxford Portfolio of Monumental Brasses (Oxford University Brass Rubbing Society, Jesus College, Oxford). Portugalia, 1900 (the Editor, Oporto). The Italian Review, 1900 (Cavaliere L. Salazar). Mills and Milling, Part III. (Richard Bennett). Epigraphia Indica, vol. v., 8; vol. vi., 1. Kongl. Vitterhets Historie och Antiquitets Akademis Månadsblad, seven volumes, 1872-1891. Das Römer Kastell Saalburg, presented by H. I. M. The Emperor of Germany.

The President proposed that, as a mark of respect to the memory of Her late Most Gracious Majesty the Queen, no further business be transacted, and that the Society adjourn until the 26th February, prox. The motion having been seconded, was passed unanimously, the members standing while the President read the Resolution.

AN EVENING MEETING OF THE SOCIETY was held in the Society's Rooms on Tuesday, 26th February, 1901, at 8.15 p.m. ;

PROFESSOR E. PERCEVAL WRIGHT, M.A., M.D., *President*, in the Chair.

Mr. F. Elrington Ball, M.R.I.A., *Fellow*, read a Paper entitled, "Notes on the Antiquities and History of Loughlinstown, County Dublin," which was illustrated with lantern views; and the President read a Paper entitled, "Notes on the Cross of Cong," which was also illustrated with lantern views.

The Papers were referred to the Council for publication, and the Meeting adjourned.

AN EVENING MEETING OF THE SOCIETY was held in the Society's Rooms on Tuesday, 26th March, 1901, at 8.15 p.m. ;

SIR THOMAS DREW, P.R.H.A., in the Chair, in the absence of the President.

A Paper was read by Mr. P. J. O'Reilly, *Fellow*, "On the Christian Sepulchral *Leacs* and Free-standing Crosses of the Dublin Half-Barony of Rathdown," illustrated by lantern views. This Paper was referred to the Council for publication.

The following Papers were taken as read, and referred to the Council for publication, viz. :—

"The Gigha Ogam-stone," by Professor Rhys, *Hon. Fellow*.

"The Place-names of County Louth," by Major-General Stubbs, *Fellow*.

THE JOURNAL
OF
THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND
FOR THE YEAR 1901.

PAPERS AND PROCEEDINGS—PART II., VOL. XXXI.

Papers.

PETER LEWYS: HIS WORK AND WORKMEN.

BY JAMES MILLS, M.R.I.A., FELLOW.

IN our *Journal* for 1896, vol. 26, p. 136, I gave some account of Peter Lewys, Precentor of Christ Church, Dublin, and of his doings, gathered from the quaint and interesting Diary kept by him as Proctor of the Cathedral, in 1564–5. In the present Paper I have sought, in continuation, to trace Lewys' work as a master builder, as told in the same diary, and to tell something of his workmen, and their work and conditions of life.

When, in 1564, Lewys undertook the charge of the works at Christ Church, he found the building sadly ruinous. The nave had fallen two years before. The rebuilding of the fallen south-wall, by direction of the Earl of Sussex the Lord Lieutenant, is recorded in the inscription still to be seen there. It is evident, however, from Lewys' Journal, that the work done by Sussex ended with the erection of the unsightly wall, and that the nave had been left completely roofless until Lewys undertook, at the expense of the church, aided by a few subscriptions, to roof it.

Lewys' first care was to provide timber to make scaffolds. To raise

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the timber a "great crane" was erected on the north wall, and a second crane was soon added. A "winglas" was prepared to draw up the weights. Stones were carried up in a "gime" or basket made of "traces and withes." The crane was perhaps not provided with a pulley, if this may be suggested as the explanation of the extraordinary quantity of melted tallow used to grease the rope. The scaffold on which the men were to work was formed of spars 14 feet long. On these were hurdles formed from rods cut in Kilmainham wood, and made by the ordinary workmen.

On these scaffolds the carpenters worked at the frame of the new roof, using new timbers 22 feet long, and 10 inches square, and nailing them together with spike-nails. Some of the timbers of the old roof were still sufficiently sound to be taken in exchange for new timber.

The carpenters having erected the beams on the nave, the "heliers" or slaters commenced laying laths on them (May 10), which they had already hewn for the purpose, and on these placed the slates brought from Wales. This work they continued by contract "to come when it please him" (August 27).

This work on the nave roof was not continued without many interruptions, as more pressing defects demanded immediate attention. The roof of the choir was early found to be in a bad state, and it was discovered that the principal couple next the steeple was broken and ready to fall.

To measure the space to be covered the carpenters had to be provided with a line of pack thread. Having measured the span thus, three carpenters set to work and put up a new couple. The slaters had then to roof over the gap left in the roof. They had already prepared the slates, and a special ladder of nine rungs had been made for their use, and 1000 slate pins had been purchased for fixing the slates.

The examination of the roof showed other defects. The wooden gutters on the choir were found to be rotten, and allowed the water to percolate into the wall. These were replaced by new boards, made from "half a dozen of Wexford boards." Part of the battlement of the Lady Chapel had fallen into the gutter, and had to be broken up. The roof of the choir also required to be pointed.

The next important work was the strengthening of the great arch over the rood loft. It is not clearly indicated where the rood loft stood, but as the purpose of this work is said to be "to stay the steeple" it must have been at the opening either of the choir or nave. The rood was no longer here. The space above the rood loft is sometimes described as a window. It was probably a wooden screen rising above the more substantial loft, and was covered by boards, "where the story of the Passion was painted." These precious paintings were destroyed during the work.

This work began with the erection of timber couples which formed apparently the support of the frame on which the arch was to be turned.

Scaffolds were then put up made of 12 spars 14 feet long, and a frame having been made by the carpenter, the masons went to work on the arch with white stone which they had previously dressed for the purpose.

The work done on the arch could not have been very radical, for it was all finished in about a fortnight, when the workmen helped the masons "to loose the scaffold, and to set up the timber, the hurdles and the empty cask (used to hold mortar on the scaffold), in safety in the Mary Chapel under lock."

The next work undertaken was the rebuilding of the arch in the north aisle, north of the rood loft. It was no doubt called for by the danger of the outward bulge, shown in the north wall of the nave, extending to the tower. This, too, was contracted for. "I made a bargain with Hanris, the mason, and his company, to make and close the door, and make it with a good arch at the north side of the rood loft in the aisle for the safeguard of the steeple, that the wall was cracked, 30s." "I began to cause the masons to lay the foundation of the new arch of the north aisle to stay the steeple. The wall was rent very sore, and I was in great doubt of it." This arch, too, was of "white stone." The Journal does not tell us whence this was obtained, but a contemporary document is preserved, from which we learn that one of the city aldermen, Thomas Bermyngham, had a little time before, given to the church certain "white Flanders stones to repair the pillars or jambs of the church" (Christ Church Deeds, No. 1284). In a description of Christ Church, printed in Mr. Gilbert's "History of Dublin," it is mentioned that the aisle arch N. of N.E. pier of the tower had been built with a smaller arch left in it. This seems very like the work described by Lewys, but the wall contained a stone with the date 1577, which seemed to point to the work being of slightly later date.

Meanwhile, on the opposite side of the church the Trinity Chapel was in so dangerous a state that he had to pull down the upper part "as it was ready to fall, for fear of breaking the roof of the cloister."

The great work of the year had now to be undertaken. The arch under the north side of the tower showed serious indications of giving way.

To secure this, Lewys thought it necessary to build a new arch beneath the old one, resting on new work built up within the old piers. This extended pier required additional support below. For this purpose alone do we find Lewys at work in the crypt.

The work on the foundation was commenced on the 14th May. "Stones set in cellar to make the new pillar of the north side of the steeple." Workmen were employed "to dig the ground to the old foundation of the old work." On the following day "we came to the first foundation of the old work, made with double arches, one above another." Two days later is a minute account of the mode of making the new foundation. "17th of May—Six masons this day about the foundation of

the steeple in the cellar under the church. I did build and pile with oak timber. I filled in the foundation with the rock lime, and then piled upon the same stakes of spires ten feet long, set down in the ground with great violence and strength of foundation by great sledges, beaten by men. And upon that, pieces of oak ten inches square, laid upon that again, and set with rock lime upon the same, that the mortar to fill all the work, and to fill betwixt all the timber. And set across upon the same timber, other great oak timber upon the same, and rock mortar upon the same again, and the great broad, black stones of Clontarf and of Dodder water, and so filled up my pillar. And betwixt two pillars I found two dead skulls of men's heads, cryched in a gutter with fair red clay, and a monument made of white stone about the bodies.

"I brought all the choristers to see the making of the foundation, and every of them brought a stone to the foundation, and I beat them all that they might bear in remembrance of the making of the work, and I bestowed upon the children at the same time 1 terstyn."

This work of Lewys may still be seen in the crypt. In the exact position, which the notes in the Journal indicate, are two rectangular piers supporting the crypt vaulting under the arch, which Lewys, at this time, was endeavouring to strengthen—that under the tower at the opening of the north transept.

Having thus made sure the foundation, work was commenced above. The surface of the old piers at the entrance of the transept was broken and new stone work was built up, bonded into the old piers "with great long stones from the new work into the old works" (Aug. 13).

The piers having thus been strengthened, a new arch was turned. When nearing completion (Aug. 23), "the masons wrought till 9 o'clock in the night to make up their closure of the arch, for they could not depart from it till they set up their closure stone."

There still remained, apparently, the outer orders of the arch, which were finished with hewn stone (Aug. 27-8) soon after.

One important branch of the work remains to be told. The masons were not only the builders, but the quarrymen, and their work in the church was constantly interrupted by the necessity of going to obtain material to work with.

Most of the stone used was obtained from the limestone bed of the Dodder river. Three points on the river are mentioned. That most frequently resorted to was at Milltown. Another is called Rathskeagh or Reskeaghe, said to adjoin Mr. Fian's mill. As this is also stated to be on "Lord Trymletet's" land, Clonskeagh must be intended. The third is Ramynys, *i.e.*, Rathmines. At this point of the river no rock is now visible except in the dam, near where the Upper Rathmines road meets the Dodder.

The chief quarrying was at Milltown, and here the river bed is still all rock. Looking upward from the old bridge at Milltown, the water

flows everywhere over rock as far as the weir. And the rock seems to have been cut down some feet below the beds of rock forming the bank, and even below the foundation of the old bridge, the middle pier of which now stands on a pedestal of rock. Immediately below the village, also beside the river, are indications of such work as quarrying having formerly been carried on.

In the work, as carried on by Lewys, in no case was the ground opened to find the stone. The rock was worked only at points where it was naturally exposed, no matter what difficulties its position entailed. A gang of about ten men were employed to struggle against the river, making and maintaining dams to keep it from the place where work was being carried on; or "laving" the water out with wooden bowls nailed to long wooden hafts; or carrying the stones secured to the carts.

At one point a "good quarry with a right vein" was found in the midst of the river. Here a dam was formed by casting a great bed of sand to turn the water from the stone. The masons now worked on an artificial island, and the stones were brought to shore on a raft formed of hogsheads, bound together with withes. On the hogsheads were placed the barrows of stones, and then they "draw them by strength over the water to the carts."

Such arrangements were but of short duration. A fortnight after, "it rained all night in the mountains that the water of Dodder did rise a great height and brake down all our dams in the quarry." It is not clear whether they returned to the same place when the water fell, but three months later we read that the masons again "left the old quarry for abundance of water, and break a new quarry of fair tabellment stones in the first course, for gutters, six feet long."

But here a new danger met them, Oct. 15. "Note.—This day there fell a great bank of earth in the quarry and covered one mason that all our needs could do, draw him by the legs, for the bank fell and covered him all, that we must draw him by the legs out of the earth, and he bled at the nose and at the mouth, and hard to recover him to life, but we saved his life with great ado."

This was their only attempt at dry land quarrying and it quite daunted them. Two days later, though the winter floods were now approaching, they were back in the river bed, turning the water to "follow the course of the stones under the bottom of the river, the water ran over."

The swollen winter floods led Lewys to seek stones in another direction, and accordingly, in January, he commenced work at Clontarf, at a point below high-water mark. Here, too, the difficulties encountered were considerable. The water came in on the works every tide and had to be bailed out with wooden bowls. The stone, too, was very "ill to brake," and told severely on the tools. The chief advantage of Clontarf quarry was the convenience of carriage. A small pier was made at the

works, and a boat laden there with stones "went up to Dublin on the flood tide, and discharged at the quay, at my lord Kildare's house," whence they could be brought on barrows to the church.

Nor were the only difficulties those arising from the position of the quarries. The nature of the work also was very laborious. There was no blasting, or such active artificial means of breaking the rocks. The stones had to be separated from the bed with iron tools, pickaxes, crows, poussons or pounsors, and chisels. The pointing and steeling of these tools is a continually recurring item; sometimes as many as 80 at a time. This work was done by a French smith. The hard limestone worked on was very severe on the tools, and produces many grumbles in the Journal; thus, "The stone so hard that it eats the steel very sore."

Of the artisans and labourers employed it is noticeable that almost all bear Irish names. It is probably indicative of the hereditary exclusiveness of the tradesmen, that while the labourers all have surnames of the ordinary type, the craftsmen in most cases have no other surname than that which described their trade. Most of the masons bore no other surname, and we find Smith, Joiner, Helier, &c., each used as the surname of one following the craft which his name indicated.

WAGES.

For ordinary unskilled labour the almost unvarying wage was 7*d.*, or 4 white groats a-day, without other allowance.

Masons received 7*d.* to 8½*d.* a-day; master masons sometimes 10½*d.* In all cases with full diet.

Carpenters 12*d.* to 16*d.* a-day "at his own meat," with sometimes breakfast thrown in as a "hansell" on Monday morning.

Slater with his boy or attendant, together 21*d.* a-day, "finding himself."

Glazier and boy 20*d.* a-day, finding himself.

Hire of cart with horse and man, 3*s.* 6*d.* a-day.

Butcher for cutting and salting a beef, 5½*d.*

Barber for shaving the choirmen and four brethren for half a-year, 13*s.* 4*d.* About this time we find an arrangement with the barber, who, in addition to this payment, was allowed the house known as the Barber's Shop in High-street. On condition of his performing the office of barber in shaving and trimming the dean, chapter, and vicars choral, when required, to come once a week for the purpose of shaving, and should some of the brethren be absent on shaving day, to come when sent for, and also to poll and round (that is to crop the hair of) the six choristers, or choir boys.

The wages of artificers and labourers were regulated by the civic authorities. See Assembly Roll (ed. Gilbert), vol. i., p. 452, and vol. ii., page 7. Lewys' payments in some cases are rather in excess of the authorised wages, but in the case of the helier and glazier seem to be below it.

Food.

From 4 to 7 masons were kept employed throughout the year. Unlike the other artisans and labourers the masons were fed by the employer.

The meals provided were breakfast, dinner, drink after noon, and sometimes supper.

Each meal ordinarily consisted of bread, beef, and ale.

The bread was usually baked in the house. It was made of pure wheaten flour. Three pecks of wheat were usually used at each baking. Bakings were not very frequent, so that the bread must often have been very stale. Beside this ordinary bread, manchet was purchased on Good Friday, and on one other special occasion; and "hossling" (house) bread for Holy Communion.

Ale was the almost invariable drink; and what seem enormous quantities were consumed by those dieted, unless we may assume that others were freely treated.

The ale was usually brewed in the house, from oat malt, with a small admixture of barley malt, in the proportion of about 1 to 6. Hops were not always added.

The home brewing was not always successful. Thus we find the entry—"Paid for good ale for the masons and carters. My own drink was sour, and they would not drink thereof." Lewys was a thrifty soul, however, and the sour ale was not wasted. The next day we have—"Paid for good ale to set among my own sour drink for the masons and carters."

The standard dish at every meal was beef, sometimes fresh, but more frequently salted. On Fridays, however, fish was always provided. Those mentioned are herrings, cod, thornbacks or rays, knowds, and whiting.

For vegetables, leeks, chibbals or skallions, beans and peas, were sometimes added.

The continual recurrence of beef was often complained of, especially in spring and summer, when the beef slaughtered and salted at the beginning of winter when the pastures failed, was bought for use. Thus, on May 28, the masons "were weary of salt beef barrelled in winter for summer."

To vary their food, especially at breakfast, Lewys endeavoured to secure substitutes for the beef. Fresh cheese, butter, and eggs were frequently bought for this purpose; and kine's feet were a common breakfast dish. Milk, too, in summer sometimes took the place of ale at breakfast.

Ale, it has been said, was with the exception just mentioned, the only drink at meals. On rare occasions wine was bought as a special treat. Whenever any considerable work was begun or finished the

workmen were treated with drink; usually ale, but if the work was very important, wine—on the completion of the great arch they were treated to a quart of sack (Aug. 23).

The amount spent on food and drink for the masons probably much exceeded the sum paid them as wages. We cannot therefore assume that the dietary supplied to them is any indication of the way in which their families or others in a similar rank of life lived under ordinary circumstances.

MONEY AND PRICES.

In considering the value of prices, we must notice the unsatisfactory state of the Irish currency. From Lewys' very numerous references to the coins in which his payments were made, we are forced to conclude that there were no coins in circulation which corresponded with the money of account. The larger payments were probably made in English coin, which it was provided should pass in Ireland for one-third more than its nominal value. Apparently no coinage had yet been provided of value equivalent to the money of account thus established with relation to the English coinage. Lewys' payments seem to have been made with three coins which were, it may be presumed, the debased issue of the last three reigns, passing at their intrinsic value. No writer on Irish coinages, so far as I know, has been fully aware of this state of affairs.

Lewys' three coins were the *terstin* or *tester*, the white groat, and the *kynoke*.

The *tester* in small sums usually passed for $5\frac{1}{4}d.$ In larger payments its general value was $5\frac{1}{3}d.$, but it sometimes passed at a fractionally lower value. It was probably an Irish shilling of the base issues of Henry VIII., Edward VI., and Mary. These issues were only one-third silver, and the typical value $5\frac{1}{3}d.$, would be exactly one-third of $16d.$, the account value of the English shilling of Elizabeth.

The white groat was worth one-third of the *tester*, and was no doubt the groat or $4d.$ piece of the coinages in which the *tester* represented a shilling. It ordinarily passed for $1\frac{2}{3}d.$

The *kynoke* probably represented an old quasi-silver penny piece, but still more debased than the others, for five, not four, *kynokes* passed for a white groat. Three *kynokes* were considered equivalent, in small payments, to one penny. The word represents the Irish *cionóg*, a small coin (O'Reilly's "Dictionary").

The great inconvenience caused by such a condition of the circulating medium is obvious. It is no wonder that the Irish State Papers of Elizabeth contain so many complaints of the bad coinage. To make any but very small payments, two separate bargains became necessary. Not only had the parties to agree on the nominal price to appear in the accounts, but a further bargain was necessary to decide what coin should

be taken to represent that amount. In no other way can I explain the slightly varying values which the coins assume in different payments.

As the quantities of the articles bought are, in most cases, not stated, prices cannot always be ascertained. The following are examples of the prices paid:—

Ale, good, . . .	1 <i>d.</i> a quart.
„ small table, . .	2 <i>d.</i> a gallon.
Wine, Gascon, . .	4 <i>d.</i> a quart.
„ sack, . . .	5½ <i>d.</i> „
„ for masons, . .	3½ <i>d.</i> „
Beef, . . .	2 <i>s.</i> 8 <i>d.</i> to 5 <i>s.</i> a quarter.
Fish—	
Cod, . . .	16 <i>d.</i> to 21 <i>d.</i> each.
Herrings, . . .	2 <i>s.</i> 8 <i>d.</i> a hundred; 1¾ <i>d.</i> for 4; 10½ <i>d.</i> for 24.
„ fresh salted, . .	2 <i>s.</i> 11 <i>d.</i> a hundred.
Whiting, . . .	3 <i>s.</i> a hundred; 1¾ <i>d.</i> for 2.
Thornbacks, . . .	2 <i>s.</i> 8 <i>d.</i> for 3, when fish very scarce.
Gurnard, . . .	1¾ <i>d.</i> for 4.
Wheat, . . .	7 <i>s.</i> to 11 <i>s.</i> 1 <i>d.</i> per peck, according to time of year, being highest just before harvest.
Oat malt, . . .	3 <i>s.</i> 6½ <i>d.</i> to 9 <i>s.</i> 7½ <i>d.</i> , „ „
Bere „ . . .	7 <i>s.</i> 1 <i>d.</i> to 8 <i>s.</i> 10½ <i>d.</i> , „ „
Hops, . . .	8 <i>d.</i> to 16 <i>d.</i> per lb.
Bread, a terstin loaf, . .	5½ <i>d.</i>
„ manchet, . . .	10½ <i>d.</i> a dozen.
Milk, . . .	14 quarts, 10½ <i>d.</i> , <i>i.e.</i> ¾ <i>d.</i> a quart.
Butter, . . .	3½ <i>d.</i> to 6 <i>d.</i> per lb.
Cheeses, . . .	6 <i>d.</i> each.
Eggs, . . .	11 to 24 for 3½ <i>d.</i>
Tallow, . . .	3½ <i>d.</i> per lb.
Candles, . . .	3½ <i>d.</i> „
Wax for candles, . .	1 <i>s.</i> „
Iron, . . .	2 <i>s.</i> 2½ <i>d.</i> a stone.
Slates, . . .	50 <i>s.</i> 2½ <i>d.</i> for 5000.
Lime, . . .	12 <i>d.</i> a load; 1 <i>s.</i> 4 <i>d.</i> a crannoe.
Solder, . . .	12 <i>d.</i> per lb.
Resin, . . .	3½ <i>d.</i> „
Coloured cloth for gowns, . . .	5 <i>s.</i> 8 <i>d.</i> a yard.
Canvas for collars of gowns, . . .	5½ <i>d.</i> „

The proportions of some of these prices to each other are striking.

Dublin merchants must have been active and have done a large business when, notwithstanding all the dangers of navigation, claret could be sold for only four times, and sherry for five times the price of ale. And this, although wine was liable to duties and charges, while ale and malt were untaxed.

Fish seems strangely dear for a seaside city.

In these days of substitutes for butter, it is curious to see that butter and tallow were at the same price. True, the price of butter was regulated by proclamation by the Mayor, yet there must have been sufficient profit to secure its coming to market.

THE EARLY TRIBES OF CONNAUGHT.

BY H. T. KNOX, M.R.I.A., FELLOW.

(Continued from page 356, Vol. XXX., 1900.)

PART II.

THE CEMETERIES.

TORNA EIGEAS claims for the Releg of Cruachan, Lugh, Midir, and the sons of Aedh, son of the Daghdha, the three sons of Cermada and their wives.¹ The "History of the Cemeteries"² claims for the Brugh of the Boyne, Lugh, the Daghdha and his sons Aedh, Oengus, Cermait, Oe, son of Ollam, Ogma, Etan, and her son Cairbre. The Brugh is the principal, Croghan the minor cemetery. Lugh alone is claimed for both. Clans of Luighne and Delbna in both neighbourhoods may explain this.³

The burial of seven nobles of the Tuatha De Danann at Tailte associates them with the Clan Rudraige. This distribution suggests that the Tuatha De Danann, having in East Meath their principal settlement, established themselves also for a time in Connaught, where they left Gailenga, Luighne, and Delbna.

Croghan is called the chief cemetery of the Eremonians of the line of Cobhthach from Ugainé Mor down to Crimhthann Nia Nair, who adopted the Brugh for himself and his successors. Hence it may be inferred that Crimhthann gained power in Tara.

The burial of Ailill Mac Magach and his brothers Cet, &c., connects Eremonians and Domnonians in Croghan. The Rath of Croghan is attributed to the Gamanry.⁴ The Connaught line of Eremon buries in the immediate neighbourhood of the chief fort of the Domnonian Olnegmacht in a cemetery used jointly by those Domnonians, in a country where that line of Eremon holds no land, for it is said that Tinni gave Eochy Feidhleach the land on which the Gamanry built for him. The Gamanry were but temporary rulers in Croghan, it being the Crown Fortress of the kings of Connaught.

History⁵ records another connexion of Domnonians with Tara and Connaught. Ferta Fer Feic,⁶ Graves of *Men* of Fiac, are at the Brugh

¹ O'Donovan's "Hy Fiachrach," p. 27.² *Trans. R.I.A.*, vol. xxx., p. 74.³ Namely, Luighne, north of Magh Ai, and Delbna Nuadat to south of Magh Ai, and Delbna Tire da Loch, near Galway, if Lugh and Delbaeth of the Tuatha de Danann are the real ancestors of those tribes.⁴ Keating (O'Mahony's Translation), p. 266.⁵ Stokes' "Trip. Life," p. 40.⁶ Wilde's "Lough Corrib," p. 138.

of the Boyne. St. Patrick left Lugna at the Ferta Tire Feic, Graves of *Land* of Fiac. This is certainly the country near the S.E. shore of Lough Mask, which is marked by great cairns like those of the Boyne and by many other sepulchral monuments of the circular type.

Fiac, according to O'Flaherty,¹ was the ancestor of the Domnonians of the Fircraibe branch. Unless Ferta can be taken as equivalent to Carn, the descendants of Fiac did not use the cairns, though they buried in the neighbourhood. Tirechan describes burial in a round ditch like a Ferta near Croghan.²

The burial of Ultonians at Tailte ceases just as Crimhthann Nia Nair adopts the Brugh,³ which seems to mark an expulsion of Ultonians from Breg, and deposition of the Danonians from supremacy at Tara, that is a subjugation of the Delbna and their relations, or else an adoption of their king into the Eremonian line. Simultaneously Ultonians and Danonians abandon Tailte and the Brugh.

The Firbolg used the Brugh, not Tailte.

Croghan was the burying-place of Lugh and of some descendants of the Daghdá, son of Delbaeth, persons who, as far as the name goes, might be ancestors of Clann Cein or Luighne, and of Delbna.

Ushnagh is a cemetery of much the same character as that of Croghan, and is to Frewin in the relation of the Releg to the Rath of Croghan. Frewin and Ushnagh are the chief fort and the chief burying-place of the kingdom of Teffa. Moreover it is the great assembly place for Connaught, pointing to Mide as the immediate origin of the Eremonian line of Connaught from which Tuathal Techtmar sprang.

Sir Samuel Ferguson rejects the Lough Crew cairns as the cemetery of Tailte, which he identified with Rathduff, close to Teltown. He also took Tara, and not the Brugh, to be the Eremonian cemetery. Thus the two cemeteries accord in character with the Releg na Riog at Croghan, and with the cemetery on the hill of Ushnagh.

The Dindsenchas of the Brugh mentions only one cairn, that of Conn Cedcathach.⁴ Forts are mentioned. Nothing seems to relate to such great monuments as those of New Grange, Knowth, and Dowth. Though the great cairns be rejected as monuments of the Eremonians and Irians, it is none the less probable that the Eremonians made their earthen raths and small mounds in that neighbourhood, carrying on the traditions of the preceding ruling race. I see no reason for rejecting a locality so well identified where monuments of both kinds are found.

The mixture of monuments of the cairn, and circular and rectangular

¹ See Table of Genealogies.

² "Book of Armagh." Stokes' "The Tripartite Life of St. Patrick," p. 317.

³ "History of Cemeteries," *supra*. Conor and Crimhthann must have been contemporary in life, though not in reign.

⁴ *Revue Celtique*, vol. xv., p. 293.

types in groups, shows continuity in use of locality and change of fashion. The Gael were long enough in Ireland to change their burial fashions. The mixture of burnt and unburnt remains in monuments of the same class, and even in the same monument at different periods, shows that change was going on. It is certain that rath burial was practised at the introduction of Christianity. The disappearance of the other pagan cemeteries at Luachair Ailbe, Oenach Ailbe, Oenach Culi, Oenach Colman, Temair Erann, leads to the belief that they were of the insignificant rath type, and not associated with great cairns. In that case we may assume that, like Croghan, they were formed when cairn-building was no longer in fashion.

There is evidence enough, I think, to justify the opinion that the building of great galleried cairns had ceased when legendary history opens with the wars of the Domnonians and Danonians; and that the Brugh of the Boyne certainly, and the country about the great cairns of Moytura Cong probably, continued in use as burying-places after cairn-building was abandoned. The cairns attributed to certain persons in the Dindsenchas do not seem to have been great galleried mounds.

THE BATTLES OF MOYTURA.

The tales¹ of these battles seem to record two incidents in the wars of the Domnonian and Danonian clans. The first battle finds Eochy Mac Erc established at Tara, where he was first to settle. It results in his ejection from Tara, and the withdrawal of the Domnonians into Connaught.

Eochy has the Gailian of Leinster under him. The Danonian forces come to Cong from Slievanierin, assisted by Aengabha, King of Norway.

Bres, son of Elathan son of Delbaeth, is killed in the battle. After the battle Bres, son of Elathan son of Neid, is chosen king, and dies on Sliab Gam, after reigning seven years. He does not appear at all in the battle.² Taking this with the second battle, I infer that Bres O'Neid was chief king over the Danonians and their King, Nuadat, until the Danonians rebelled against him. These two Bres seem to be constantly confused. The first was a Danonian, the second was a Fomorian.

The second battle secures to the Danonians the supremacy of their clans in Tara and Connaught until the Domnonians, now called Milesians, crush them, and form the kingdoms of Meath and Central Connaught over them.

They allow another interpretation. They were local Connaught quarrels of the Firbolg clans, which have been magnified into fights for the whole kingdom. The clans from which came the Delbna and

¹ First Battle—MS. in Library of Trinity College, Dublin, H. 2. 17, p. 91. O'Donovan's Translation, in Ordnance Survey Letters, county of Mayo, in Royal Irish Academy.

² O'Donovan's Translation, Ordnance Survey Letters, *supra*.

Luighne got the better of the Ferdomnann kings, and drove them from Central Connaught in the first battle. The second was a raid of Ulstermen, supported by Domnonians of Carbury or Tireragh.

Tradition identifies Moytura Cong and Moytura of the Fomorians as the sites of the battles. A parcel of land, in the neighbourhood of Carrowmore, bears the name of Cong: the situation suits the incident of King Eochy's flight and death near the cairn on the shore of Ballysadare Bay, and the flight of the Druid Cé. Against this must be set the ancient identification of monuments near Moytura Cong. Colonel Wood-Martin¹ prefers the Carrowmore site in virtue of its harmony with Eochy's and Cé's flights. As regards Eochy, it is in substance only that he was beaten and ran away. If reliance could be placed on the identification of the cairn, I would agree with him; but I doubt the identification of these monuments with individuals. No name attached to monuments of the Carrowmore and Moytura groups, described in Colonel Wood-Martin's work on the "Rude Stone Monuments," serves to connect the battles and sites, save the names of Eochy and the sons of Nemed, and the Moytura cairn, No. 34, called Suidh Lughaidh. Eochy's cairn, on Ballysadare strand, was a circle of earth and stone, and is likely to be his real grave.

Moreover, the tale of the Second Battle² is strong evidence that that battle was not supposed to have been fought on Moytura. The statements are precise. Danonian forces came up to Moytura. The Daghdha went ahead to the camp of the Fomorian force, which came from the sea and from the north. He arranged to await the enemy at the Ford of Unius, in Magh Corann, and there they joined battle. At the close of the battle "Unnenn ran in corpses of foes." By advice of Oetrialach the Fomorians filled with stones "the well of Slaine, in Achad Abla, west of Moytura and east of Loch Arboch," because the Danonians healed their wounded in it. "The cairn is called Oetrialach's Cairn." This exactly describes the position of the great cairn at Heapstown. These indications show that the actual field of battle was the banks of the river Unshin, near where it runs out of Lough Arrow. When the tale was written in its present form it was not supposed that the monuments of Moytura were connected with the battle at the Ford of Unius; the sepulchral character of the great cairn was not recognized, though it bore the name of a Domnonian chieftain on the Fomorian side.

It is not unlikely, on general grounds, that some of the Cong monuments were correctly identified by tradition. The neighbourhood of Cong has been a residence of kings of Connaught from the earliest times of history. The old church of Inishmaine is near the site of Eogan Bel's dun. Rulers have usually taken over the Crown property of their

¹ "Rude Stone Monuments of Ireland," Preface, p. vii, p. 191.

² *Revue Celtique*, vol. xii.

predecessors, thus ancient tradition is more likely to live on. These conditions, as far as we know, did not exist in regard to the two Sligo groups. Unless it is certain that these monuments are of the period of the battles, no inferences at all can be drawn. It is, in my opinion, most improbable that they are of that period.

The three great groups are evidently of different periods. The Sligo and Achill monuments are described by Colonel Wood-Martin,¹ the Cong group by Sir W. Wilde in "Lough Corrib,"² and a group at Mullagheross, near Rathfran, by C. Otway, in "Sketches in Erris and Tirawley."³

All the Cong and Carrowmore monuments are circular, that is to say, every monument had a stone circle, or was of rath type. The Sligo Moytura consists of circular and rectangular monuments; some monuments combine both forms. At Mullagheross the monuments are mainly circular, but show the combination of circle and rectangle in dumb-bell form, which is a marked feature of the Achill group. A great cairn is close to the Carrowmore and Moytura groups, and a small one is in the Achill group. Cairns, great and small, are a marked feature of the Cong group.

The Carrowmore and Cong groups may be taken to be of the same period, and those of Northern Moytura, Mullagheross, and Achill to be of another period. The northern and southern Moytura groups cannot be separated from each other by a period of only seven years, the builders being of the same race.

The way in which the Cong and Carrowmore monuments are scattered over the country, and the character of the interments in some of those which have been examined in Sligo, where two, or even three, interments of different periods have been found in one monument, render it improbable that those groups are graves of men slain in great battles. In that case the whole country should be covered with such groups.

Sir W. Wilde⁴ was much impressed by the discovery of a single urn in the Carn-an-Aonfir in the Cong group. The weight of this evidence is much diminished by the fact that it is not a unique instance of a single interment in such a monument, and by the fact that, according to O'Flaherty, Tara was founded by Eochy Mac Erc, and was, in his time, known as Tulach-an-Triuir and Carn-an-Aonfir. Of course it is possible that Eochy's Tara was really at Cong, near these monuments. These circumstances are not grounds for disbelieving in the reality of the battles, or for rejecting Cong as the site of the first battle. There is something in favour of both sites.

¹ "Rude Stone Monuments of Ireland"—Carrowmore, pp. 13-115; Moytura, pp. 162-191; Achill, pp. 238-250.

² Chap. viii., p. 210.

³ Page 205.

⁴ "Lough Corrib," pp. 223-226.

THE PERIOD.

The "Dindsenchas" shows that the legends from which the Annalists constructed their histories provide material for a different chronology, compressing leading events into a small space of time. The disappearance of the name Tuatha De Danann, and ignorance of the fact that the race continued as Luighne, Delbna, and Cianachta, gave rise to the belief that they retired to the grave mounds and came out occasionally. Thus only could the collocation of Eochy Feidhlech and Eochy Airemh with them be explained. In the expedition of King Dathi, the Druid says that the Feara Cul falsely charged the murder of Eochy Airem "on the secret agency of the Tuatha De Danann, by the hand of Siogmall, of Sidh Neannta."¹ Keating merely names Siogmall as the slayer.

Eochy Airemh is a contemporary of Midir of Bri Laith. Eochy Feidhlech's daughter Derbrenn is a sweetheart of Oengus Mac Ind Oc.

Fraech, hero of the Tain Bo Fraech, has for wife Trebland, daughter of Fraech, son of Oengus of the Brugh. "This Trebland was a foster-child to Coirpre Mac Rosa, for the magnates of the sons of Miled were wont to foster the sons and daughters of the pure bright sids."² This Fraech is a son of Fidach and is called "of the Connachta"; this associates Fireraibe and Connachta at an early date.

A term of little more than 100 years will cover the Firbolg and Danonian supremacy. The seizure of Tara by Milesian Domnonians seems to have been in the time of Crimhthann Nia Nair. The time from the first battle to the coming of Tuathal should be well within 200 years.

The presence of foreign soldiers in Leinster is a marked feature of the early legends.³ They are supposed to have come at a very early Eremonian period. The good order of the Gallian troops is noticed in the Tain Bo Cuailgne.⁴ Large bodies of soldiers are likely to have sought their fortune in Ireland on several occasions. The Belgic invasion of Gaul and Britain would set the Gael in motion about the third century B.C. This period may account for the Laighne. Caesar's conquest of Gaul in the first century B.C. would start them again. The Roman conquest of Britain began in A.D. 43, but the northern wall was not firmly held until A.D. 130. This period covers that called the Attacottic revolutions, in which Tuathal emerges about A.D. 130, and forms the great kingdom of Meath. The refugees from the conquered tribes of Britain would be Aithechtuatha in the eyes of the Irish. The heavy tribute imposed upon Leinster points to a substantial difference between it and the other provinces, such as the settlement of powerful

¹ O'Curry's "Man. Mat.," p. 286.

² Courtship of Trebland, quoted in Irish MSS. Series, vol. i., Part i., p. 169.

³ Stokes' "Bodleian Dinnsenchas," No. 1, and Keating, p. 90.

⁴ Hull's "Cuchullin Saga," p. 125.

foreign tribes who had taken a leading part against Tuathal and his clans, such as the Tuath Fidga and Tuath Aitheachda.

The course of events seems to have been much as follows :—Murder of Conaire I., and seizure of Tara by Cairbre Niafer of Leinster. Ousting of that line by Crimhthann Nia Nair, and formation of kingdom of Meath by union of Teffa and Tara under the Meath (Mide) branch of the Domnonians, the line of Cobhthach.

These battles seem to me to be the very earliest facts embodied in the Irish legends. For the legends of separate wanderings of Firbolg, Danonian, and Milesian families, I find no foundation beyond what is known, that there were two great Celtic migrations to the extreme west of Europe. There may have been a second Domnonian or Firbolg immigration, but certainly long before the battles. The wanderings after the time of Nemed can have no real foundation. This is a name evidently belonging to a very early period. But the stories of the wanderings have been worked up out of various materials in accordance with the real tradition of the race that they came in different bodies from the East. We cannot rely on these traditions to fix the approximate date, or the course of the original migration. For them we must rely on external sources of information.

For the Milesian invasion from Spain, the name Miled of Spain seems to be the only foundation. The name resembles Edmond Albanagh, and Donnell Spaniagh of latter times. It is not unreasonable to believe that an ancestor of the Eremonian clan acquired great distinction in Spain as a soldier. The name Miled suggests connexion with the Roman wars in Spain. The tradition is, in short, that the sons of a distinguished Irish emigrant returned to Ireland. The date of Eremon's return is placed long after the battles of Moytura.

Starting from the generally accepted date for Tuathal, the battles of Moytura seem to have been little more than 200 years before his time. Upon other standards of time they come much later. I take them to have been something over 100 years before Cairbre Nia Fer, a contemporary of Ailill Mor. Cet Mac Magach was killed in Ailill's lifetime. O'Flaherty gives six generations, inclusive of Sanb and Aid, from Sanb to Aid, the last Domnonian King of Connaught whom he recognises, and who survived the battle of Gabra, which was at the end of the third century, certainly not earlier than A.D. 280. The death of Ailill then should be about A.D. 100, and the battles of Moytura not long before A.D. 1. These Olnegmacht pedigrees seem to be much more trustworthy than those of the Eremonian line.

My conclusions are :—

1. The legends of migration are vague, and in their present form inconsistent with the general result of the legends, and cannot be relied on for the period or course of migration.

2. At the beginning of the definite legendary period the Fomorach, Ferdornann and Tuatha de Domnann were all long established in Ireland. The Ferdornann were the last comers, if they did not all come together as is most probable. They were all of the Gaelic branch.

3. Small bodies came from time to time from Britain and the Continent in aid of the Domnionians. They were absorbed in the Gaelic population if not themselves Gael.

4. There was no appreciable difference in manners or culture between these tribes.

5. They are not clearly connected with the great galleried cairns. The evidence rather excludes a connexion within this legendary period.

6. It begins not long before the year 1 A.D.

I do not express any opinion regarding the original components of the inhabitants of Ireland, but deal only with the ruling families, the persons dealt with in the legends. The mass of the population is disregarded in these legends.

The Munster and Ulster families are not particularly dealt with, because these notes are made to clear up the relations of the early inhabitants of the county of Mayo to the tribes of Connaught. I have not found anything in the legends of those provinces to make me doubt my general conclusions.

MONUMENTS AND FORTS.

Mr. Coffey considers that New Grange is the earliest, and cannot be later than 500 B.C., but may be as early as 800 B.C.; that Lough Crew and Dowth are later than New Grange, but show continuity of tradition; that Lough Crew cannot be more recent than 300 B.C.; that there is a gap between the cairns and the late Celtic period.

Taking M. D'Arbois de Jubainville's dates for the Celtic migration, these cairns begin soon after the arrival of the first Celtic colonists in Western Europe about 1000 B.C., and end with the arrival of the Belgic tribes about 300 B.C. The Rath cemeteries begin at this period.

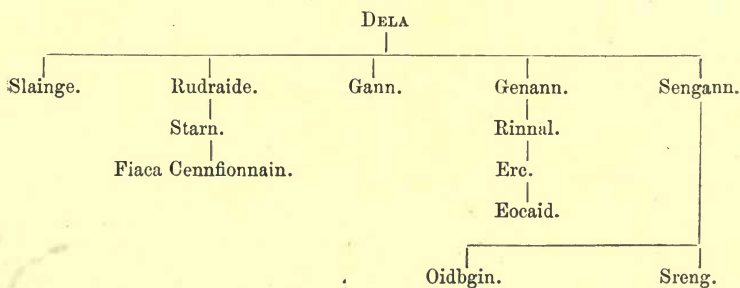
The legends afford no help in determining the intercourse which brought the ornament into Ireland. They show only that such monuments had fallen out of use when the legendary period began, a couple of centuries after the date of Lough Crew.

These cairns may have originated in the time of the Iberians, or have been introduced by the early Gaelic settlers. From external sources our information leads to the conclusion that they are contemporary with the early Gael.

The great Stone Forts are by many attributed to the Clann Umoir, who held in Mayo the baronies of Burrishoole, Murrisk, nearly all Kilmaine, and in Galway those of Ballymoe, Dunmore, and all west of a line from Tuam to Slieve Aughty, and all Clare except a small tract along the sea coast. They belonged to the Domnonian branch of the Firbolg, and are indistinguishable racially from the rest of the Gael of Ireland. Their successors in those lands called Hy Briuin and Hy Fiachrach are probably in truth the descendants of Clann Umoir chieftains, certainly are by origin closely connected with them. These tribes were in full possession until the fourth century, and must have been for generations longer, the principal landholders under the Hy Briuin chief lords, supposing the Hy Briuin not to be the Clann Umoir lords with a new pedigree. Only by fixing their date can we ascribe them to one family or another. If not built by the Clann Umoir, there is no reason why tradition should assign them to that clan. There is no reason, I believe, for assigning them to a period yet earlier than that of the Clann Umoir. Mac Umoir is the name of the earliest prehistoric king in Irish legend.

APPENDIX.

DOMNONIAN PEDIGREES.

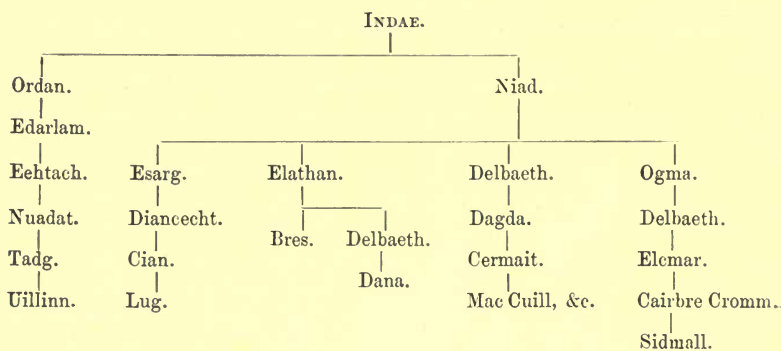


From Genann and Sengann descend all the Domnonians of Connaught.

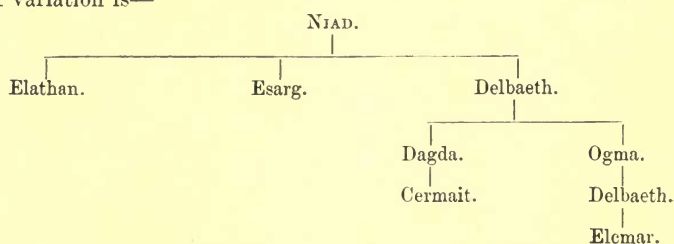
I doubt if there was an Erc. Mac Erc is in itself a proper name, and I think that Eocaid Mac Erca was a double name like Eocaid Bres and Eocaid Ollathair.

TUATHA DE DANANN.

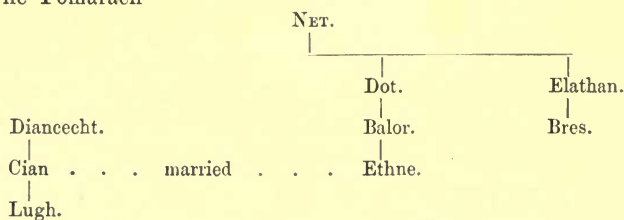
(According to Keating, pages 140, 141.)



A variation is—



The Fomarach—



THE GOLDSMITHS' COMPANY OF DUBLIN.

(GILD OF ALL SAINTS.)

BY HENRY F. BERRY, M.A., M.R.I.A., FELLOW.

[Read MAY 7, 1901.]

HAVING recently had occasion to express indebtedness to the Governors of Merchant Taylors' School for kindly permitting me to examine the ancient records of the Dublin Merchants' Gild in their custody, it is once again my privilege to thank another body, which has charge of records, for its liberality in placing them at my service, with a view to their being brought before this Society. The Goldsmiths' Company of Dublin, through Mr. L. A. West, Master (whose family has been honourably associated with it for over a century and a-half), has kindly afforded us an opportunity this evening of reviewing the history and working of another, and that one of the most distinguished of the old city gilds.

From the earliest times of which we have any record, gold and silver smiths occupied leading positions; amassing (as they generally did) great wealth, they became the bankers and money-lenders of the communities in which their lot was cast; while monarchs and statesmen looked to them, at critical periods, for supplies of money, necessary for the conduct of the warlike, or other enterprises, in which they happened to be engaged. Their trade always bore the highest character, and to the exertions of the goldsmiths' companies, especially that of London, the public have ever been indebted for protection against the serious frauds which, but for their increasing vigilance, might have been practised with more or less impunity.

A fraternity of goldsmiths existed in England from a remote period, as there is a record of its having been fined, in the year 1180, for not having a licence from the Crown. In the year 1327, Letters Patent were passed, incorporating a gild under the title of "The Wardens and Commonalty of the Mystery of Goldsmiths of London."

The document which Sir John Gilbert called the "Dublin Roll of Names," and which is supposed to date from about the latter part of the twelfth century, affords indisputable evidence of there being settled in Dublin at that distant period, several craftsmen, who exercised the mystery, among them two Englishmen:

"Willielmus aurifaber de Srobesburi.

Rogerus aurifaber.

Willielmus aurifaber.

Giles aurifaber.

Godardus aurifaber de London."

In a Dublin Gild Merchant Roll of 1226, occurs the name of Oliver de Nichol, goldsmith; and in one of 1257, the following members of the craft are enumerated:—William Frend, Maurice of Connaught, and one Cristinus. The free citizens of Dublin, 1225–1250, included Thomas and John, goldsmiths, and William de St. Helena, goldsmith.¹

From the Seneschal's² accounts of the Priory of the Holy Trinity, Dublin, for the year 1344, we find that one dozen saucers of pewter or tin (*putreum*), one dozen dishes, one dozen plates of pewter, and two chargers were purchased, for the Prior's use, for the sum of 7*s.*, and Walter the goldsmith was, by special agreement, paid 9*d.* for marking them. The entry proves that table appointments of this class and metal, were considered sufficiently valuable to have a mark set on them by a goldsmith, and also that members of that craft were, at the period, among their other duties, employed in hall-marking plate in the city.³

In 1498, the Goldsmiths' Company was represented among the city gilds that appeared in the pageant on the festival of Corpus Christi, which, from time immemorial, was observed here by the municipality with great solemnity. The regulations made in anticipation of the display provided that they were to appear as the Three Kings of Cologne, riding worshipfully with the "offerance," and a star before them. Gold being included in the offering, no doubt suggested this quaint mode of representing the gild.

The following goldsmiths were admitted freemen of the city of Dublin during the end of the fifteenth century⁴:—

- 1469. Patrick Kenne and Nicholas Brown.
- 1473. Dermot Lynchy.
- 1474. John Savage.
- 1477. Walter Foile.
- 1482. Meiler Trevers (in right of his wife).

The first volume of Sir John Gilbert's "Corporation Records"⁵ discloses an important fact, namely, that the Dublin Goldsmiths' Gild had been established by Royal Charter long prior to the charter of 1637. The tradition as to this appears to have been lost, but the publication of the above Calendar has placed us in possession of this important piece of information. In passing, I may remark, that though the Corporation has now caused seven volumes of this work to be printed, they are, for practical purposes, well nigh useless, the series being as yet unindexed. One lights on scraps of information by chance, and it is quite inexcus-

¹ "Historic and Municipal Documents" (Gilbert).

² "Account Roll, Holy Trinity Priory," 1337–1346 (edited by James Mills, M.R.I.A.).

³ Cf. "All tin in Cornwall, after it is cast and wrought, shall be weighed and marked by the king's officer, with a lion rampant, which is called *coinage*." 2 Henry VII., c. 4. (Some authors call this word *cuage*).—Cowell: "Law Dictionary."

⁴ Gilbert's "Corporation Records," vol. i.

⁵ Vol. i., p. 460.

able that these volumes should have remained so many years valueless for historical inquirers.

In April, 1557 (3 & 4 Philip and Mary), the Corporation of Goldsmiths, in consequence of their charter having by chance been burned, applied to the city assembly for leave to bring in a copy of its enrolment, so that it might be exemplified under the common seal of the city, which was granted. I have made search for any entry of the enrolment of such a charter in the Patent Rolls of Ireland prior to the reign of Philip and Mary, but without success. Some copy of it may still exist among the city muniments.

In September of the same year, 1557, the goldsmiths came again before the council, showing that it appeared, by ancient writings, they had been incorporated by the progenitors of Queen Mary, and endowed with such privileges as were usual in the case of like fraternities, but the charter conferring same had been accidentally burned. They besought the council to grant that no foreigner should be permitted to exercise this faculty here, but that same might be practised as heretofore in this city, and the council granted that John Hanne, John Latton, Terence Byrne, and Adam Colman, goldsmiths and free citizens, should exercise that faculty, and that they might yearly appoint a master and two wardens, as in other fraternities, who should make laws and orders for the brethren. None were to exercise the art of a goldsmith in the city unless admitted by the master and wardens, provided that the mayor, for the time being, should have the oversight and correction of the orders, &c., and that none should be admitted to the fraternity unless he were of English name and blood, and were a free citizen of the city.

It is worthy of note that the Saddlers' Company was, in 1558, incorporated under the city seal, "as was lately granted to the occupation of goldsmythes in the same cittie."

In 1590, the master and company of the goldsmiths incurred a penalty of £10 for admitting Thadie Tole, coppersmith, he not being sworn a freeman of the city, but the fine was reduced to £5.

The only note that I can anywhere find as to the locality of the Goldsmiths' Hall before 1709 (at which period a hall was built in Werburgh-street by the gild) is to be found in Gilbert's "Corporation Records," from which it appears that, in 1593, the Corporation of Smiths and Goldsmiths took a lease, for sixty-one years, of premises "on Gormond's, otherwise Ormond's Gate," at a rent of 4s., presumably for a place of meeting.

The following list of plate, belonging to the city in 1599,¹ will be of interest. The articles, which had been in the custody of James Bellewe, as mayor, were, on 1st October, 1599, handed over to Gerald Yong, his successor:—

One basin and ewer, silver parcel gilded, London touch, weighing

¹ Gilbert's "Corporation Records."

97 oz., a nest¹ of bowls, with cover, double gilded, London touch, weighing 60½ oz., one standing cup, called Sir John Perrot's² cup, double gilded, weighing 26 oz. (In Mr. Weston's hands, one salt, double gilt, with cover, bequeathed by one James Cuttell to the city, weighing 14 oz.)

Perrot's cup, described as a fair standing gilt bowl, had his arms and crest (a parrot) engraved on it, with the special motto, "relinquo in pace," meaning that, in his capacity as Lord Deputy, he had relinquished the reins of office, leaving the country, city, and people in peace. For the better preservation of the cup, it had been ordered in 1588-9, that the Treasurer should have charge of it, and deliver it to each successive mayor.³

During the latter portion of the sixteenth century the following goldsmiths were admitted to the freedom of the city:—

- 1577. William Jackson.
- 1578. Robert Bee.
- 1580. Philip Kenreaght.
- 1584. Nicholas Ford, apprentice to Robert Bee, and
as husband of Maria Calfe, freewoman.
- „ Francis Trassy.
- 1591. John Fyan.
- „ Edward Wylkes.
- 1595. Laurence Doyne.

The undernamed goldsmiths resided in the parish of St. Werburgh, Dublin, during the sixteenth and seventeenth centuries⁴:—

1547. John Ellys, Castle-street. 1565. Thomas Pinnocke, Austin's-lane. 1618. William Calfe, Skinner-row. 1621. Alderman Henry Cheshire, 35, Castle-street. (In 1611 he had undertaken, during life, to repair the city plate, the city finding the gold and silver employed in mending same.) 1640. William Hampton, 11, Castle-street. 1670. Alderman Sir Abel Ram, Castle-street. 1674. George Southwick. 1697. Robert Whitfield, Skinner-row; and David King, Skinner-row, at whose house a large number of records⁵ were secreted during the wars of 1689.

On the Lower Blind Quay, in the parish of St. John, lived, in 1639, William Cooke. In 1698, Lawrence Kerdiffe, a silversmith, resided in the same street.

In the year 1605,⁶ complaint was made that great abuses had crept into the city by sinister dealings of the goldsmiths, who manufactured

¹ A number of bowls, one inside the other.

² Sir John Perrot was Lord Deputy, 1584-1588.

³ Nearly a hundred years later, in 1681, John Cope, goldsmith, was paid £6 9s. for gilding and graving the city sword.

⁴ Rev. S. C. Hughes' "Church of St. Werburgh, Dublin."

⁵ Rev. S. C. Hughes' "Parish of St. John, Dublin."

⁶ "Corporation Records," vol. ii., p. 450.

plate of base and corrupt silver, though given, by those who patronised them, good silver to be wrought. On this, the council ordered that every goldsmith trading in the city should have a special mark, wherewith to stamp all such plate as he should work or sell. The mayor and constables of the staple were yearly to be assay masters of all plate, and a stamp was ordered to be made, with the figure of a lion, a harp, and a castle, same to be locked under seal of the staple, and, with this stamp, all plate was to be marked before sale. Unmarked and unstamped articles of plate were to be forfeited, and a fine of 5*s.*, for every ounce of such plate sold, to be inflicted on offending goldsmiths. The mayor and constables of the staple were to call to their assistance, for touch and trial of said plate, the prefferer of the bill, or some other skilled person, and trial was to be made before they put the stamp to any parcel of plate. Some other regulations were added.

The various enactments and regulations alluded to may have been satisfactory, and worked well, after a fashion, but, no doubt, the members of the trade felt that their status here would be elevated, and trade itself stimulated, by their working under the ægis of a royal charter, rather than under the patronage, and subject to the interference of the Dublin city assembly—the more so as the fraternity had, in ancient times, enjoyed a previous charter from the Crown. Accordingly, the Goldsmiths' Company sought and obtained this privilege, being incorporated on 22nd December, 1637 (13 Charles I.), by a patent,¹ which gave them the entire regulation of the trade in Ireland, and the exercise of similar powers to those possessed by the powerful London corporation. The first members were—William Cooke, John Woodcocke, William Hampton, James Vanderbegg, William Gallant, John Banister, Nathaniel Houghton, James Acheson, Clement Evans, George Gallant, Sylvanus Glegg, William St. Cleere (Sinclair), Gilbert Tongues, Edward Shadesy, Peter Vandenhoven, Matthew Thomas, William Crawley, Thomas Duffield, John Cooke, and John Burke, who were all Dublin members of the trade. The first master of the gild was William Cooke, and the first wardens named were John Woodcocke, William Hampton, and John Banister, and these officials in future were to enter on their duties on all Saints' Day; no gold or silver of less fineness than the standard of England was to be wrought, and the King's stamp called the "harp crowned" was not to be put on any thing below standard—22 carats for gold, and 11 oz. 2 dwts. silver.

Before entering on an examination of the old books of the company, it may be well to offer some explanation of a few technical terms current in the craft from the earliest times, and to give a short account of the process of analysis, &c., as used by its members for the detection of fraud.

¹ The charter is printed at length in Mr. A. Ryland's "Assay of Gold and Silver Wares" (London, 1852); and a full account of it is given in the "Report on Municipal Corporations, 1835."

The following old works are recognised as authorities on the subject—"The Touchstone for gold and silver Wares," by W. B. London, goldsmith, 1667 (which is very scarce) and "The Goldsmith's Repository" by Aldridge, 1789.

The method practised in old times for testing the fineness of the precious metals was by the *pierre de touche*. Touchstone or Basanite is a black flinty slate, brought from a mountain in Lydia, but Mr. Cripps says that any hard black siliceous substance will serve the purpose. "Sets of touch needles or bars were used, one set alloyed with copper, the other with silver; the streak or touch made on the touchstone with the piece under examination was compared with the streaks made by the needles; the streaks were also washed with aqua fortis, which dissolving the alloying metals, left the gold pure, and by the comparison, its fineness was determined." This *touch* long continued the method for testing gold, though it could never have been satisfactory as to the purity of silver.

It may be necessary to add that the word *touch* is used in old statutes to denote—1. Standard. 2. The punch used in marking wares. 3. The mark impressed on plate, and the term *touch penny* is used for the sum of 1*d.* per ounce charged on all plate assayed and marked. During the year 1699–1700, the touch money collected at Goldsmiths' Hall here amounted to £213 12*s.* 2*d.*; in 1731–2 to £189 2*s.*, and in 1758 to £219 7*s.* 4*d.*

Before a goldsmith could enter on his work, he lodged with the wardens at the assay office, a document giving his name, residence, and the mark he proposed to make his own. Having mixed the metal (says Mr. Ryland)—not more than 18 pennyweights of alloy to the lb.—and made the plate, he proceeded to stamp it with the initials, and sent it, together with the duty and charges for marking, to the assay office. Should the assayer and wardens not be satisfied with the work, it was returned; were they satisfied, a scraping was taken, of which the assayer made an analysis, so as to ascertain the quality of the metal, in reference to the legal standards. If deficient, two other assays were made, and if still found so, the work was cut through, and the pieces returned to the worker. Sometimes the work was forfeited to the office, if it were evident that some baser metal had been employed.

With regard to the lettering employed in Dublin, the early entries in the records of the Goldsmiths' Company sometimes give the yearly date letters, but unfortunately very seldom. In Mr. Cripps' "Old English Plate" will be found a list of any such.

We shall now proceed to examine the seven volumes of records entrusted to me, with a view of obtaining an insight into the inner working of a gild that formed so important a factor in the municipal and commercial life of the city.

They consist of two volumes, containing lists of Freemen, 1637–1779; two journals of proceedings, 1686–1758; a book containing particulars of

all plate touched from 1638 ; a list of masters, wardens, and freemen, 1703-60 ; and an index book to the volumes lettered A, B, C, D, which is especially full as a *subject* index, and in this respect most useful. These books, with a large number of other volumes and documents, are preserved in an old chest, which bears the following inscription :—

THIS CHEST BELONGS TO THE CORPORATION OF GOLDSMITHS,
WATCHMAKERS, AND CLOCKMAKERS.
BENJAMIN BURTON, ESQUIRE, SHERIFF OF THE CITY OF
DUBLIN, MASTER.
ROBERT RIGMAYDEN, WATCHMAKER,
VINCENT KIDDER, GOLDSMITH, AND
WALTER BINGHAM, CLOCKMAKER, WARDENS.
ANNO 1694.

Among the properties in the chest is a New Testament, printed at Edinburgh in 1633, by Robert Young, King's Printer for Scotland, on the cover of which is inscribed in gold, "The Goldsmiths' Booke, Dublin," and in which is written, "Ex dono Gilberti Tongues, 1 Nov. 1638"; also a standish inscribed, "This standish was given by David Rommier to the Corporation of Goldsmiths." The Goldsmiths' arms are engraved on it, with the motto—*To God only be all glory.*

On the lid—

"DA. KING,	JOSH. WALKER,
Master,	JOHN HARIS,
1700.	ALEXR. TINKLER,
	Wardens."

The following extracts from a volume containing entries of gifts and benefactions to the company will be of interest :—

"Fides sola justificat.	The names and giftes of the	I, fac
Bona opera sunt viæ	Benefactors of the corporation	tu similiter."
non causæ regnandi.	of the goldsmiths in Dublin,	
	whom God prosper and in-	
	crease.	

"William Hampton, the first third warden of this Corporaçon, gave unto the use of the said company one pewter standishe. Monday the 28th of May, 1638.

"Gilbert Tonques, a brother of the said Corporaçon, gave unto the use of the said companie the New Testament and David's Psalms. Novem. 1st, 1638.

"William Cooke, the first Mr. of the said Corporaçon, gave unto the use of the said companie the Kinge's armes, the 2 of February, 1638, to adorne y^e Hall.

"John Woodcocke, the first second warden of this Corporaçon, gave to the use of the said companie one carpett of good stuffe. May the first, 1639.

"Israell Aprill (a frenchman and love-brother of this Corporaçon), gave unto the use of this companie the picture of Henretta Maria, Queene of England, the daughter of Henry 4th, french Kinge. February the 3rd, 1639.

"William Hampton, the seconde warden of this Corporaçon, gave to the use of this companie the picture of Sr. George Radcliffe, Knt. (a good and honble. furtherer of our charter). February the third, 1639.

"John Woodcocke, now Mr. of this Corporaçon, gave unto the use of this companie, one crimson silke Damask cushion wth silke Tassells and fringe, lyned with greene say, to lye before the Mr. and wardens, att every generall meetinge of the said company. February 2nd, 1640.

"James Vanderbeck, warden of this Corporaçon, gave unto the use of this company the Picture of our most gracious and dread soveraigne Lord Kinge Charles, Kinge of Great Britayne, france and Ireland, Defendr. &c. (of whose most gracious Bountye and good will wee houlde and received our Charter, whom God graunt longe to raigne over us and his seede, so longe as the sonne and moone indureth). February the second, 1640.

"Nathaniel Stoughton, a brother of the said Corporaçon, gave unto the use of the said Companye the armes of the companie to adorne the hall. February 3rd, 1640.

"Clement Evans, a honest brother of the said Corporaçon, gave unto the use of this company the picture of the high borne prince Charles, prince of Great Brytaine and Ireland, heir apparent, &c. February the 3rd, 1640.

"Israell Aprill, the moste lovinge brother abovesaid, did freely give unto the companie the cuttinge of our company's seale. February the 3rd, 1640.

"Daniel Burfelt, 3rd warden of this companye, in his extraordinary love to the same, did give thereunto an iron boxe, to keepe our moneys. May 1st, 1646.¹

"9th February, 1693.—This day John Phillips, master warden of this corporaçon, bestowed upon them a melting Ingott, and the same is to be kept by the assay master thereof for the time being, and not to be lent to anybody but one of the free brothers of this company, leaving a pledge for the same.

"3rd February, 1694.—Andrew Gregory presented the company with their coat of arms, carved in wood.

¹ In 1698, as a better means of securing the touch-money and *diet*, it was resolved that the Hall chest, in custody of the Assay Master, should have a padlock added, the key of which was to be in the master's keeping. The three wardens were to hold the three keys of the chest, and a strong oak box, in which the money and *diet* were to be lodged, was to be placed within it. (*Diet* was the metal scraped or cut off gold and silver plate assayed, and retained for purpose of trial.)

"Benjamin Burton, Esq., master warden of this corporation, presented them, as a free gift, with a new crimson velvett cushion with tassels to it, to be layd before the master for the time being upon meeting dayes, the first day of August, 1696.

"Memorandum that this day, Mr. Thomas Bolton, formerly master of this corporaçon, and now assay master to the same, presented the said corporaçon with a large green Table-cloth, as a free gift, this 1st November, 1696."

The earliest entries in the book of plate touched from 1638, include beer bowls, sugar boxes, Spanish cups, caudle cups, salts, basins and ewers, trencher plates, pieces, porringers, spoons, saucers and candlesticks, which were tested for the following brethren—William Hampton, John Woodcock, William Cooke, Mathew Thomas, George Gallant, Peter Vaneyndhoven, Daniel Underwood, James Vanderbeck, Edward Chadsey, G. Greene and John More. In 1644-5, the year letter is stated to be "g."

In 1658 Alderman Daniel Bellingham¹ was appointed by the gild to try the *diet* which had accrued from 1654, at Goldsmiths' Hall. On being all melted together, in presence of the master and wardens, it was found to be 11·2 fine, standard of England. By general consent, 12·14 were taken out of the mass to make a head for the leading staff.

One of the most interesting of the early entries in the records is that relating to the riding of the Franchises. The ceremony must have been of an imposing and representative character; the mayor and corporation, accompanied by members of the various city gilds, on horseback, with trumpeters, &c., all clad in holiday attire, rode round the bounds of the city liberties, following what was known as "the course of the Lord Mayor's sword."

On the present occasion, a warrant dated 3rd Sep., 1649, signed by John Pue, mayor, was directed to the Goldsmiths' company, requiring them to attend on the 10th, at Christ Church meadow,² at 4 o'clock in the morning, decently furnished with horse and arms. Several brethren subscribed to the expenses of the day, which included a dinner, and the gild furnished each brother with two yards of broad ribbon of its distinctive colours—yellow and red.³ The master, Nathaniel Stoughton, did not ride, and appointed Gilbert Tongues his deputy, who as captain, headed the following: Captain Waterhouse, Hubert Adryants, Daniel Burfelt, Daniel Bellingham, George Cormick, William Best, Thomas Sumpner, Edward Chadsey, Edward Bentlye, Ambrose Fewtrell, Joseph Stoker, Christopher Wright, Rice Phillips, Thomas Taylor, Stephen

¹ First Lord Mayor of Dublin. During his mayoralty, in 1665, he resided in a large house, erected by himself, across the old entrance to Cow-lane, corner of Fishamble and Castle streets. His portrait hangs in the Mansion House.

² This meadow lay east of the Camack stream, extending to Watling-street, and the ground is now covered by Stevens' Hospital buildings, the Tramway Company's and Guinness's Brewery premises. (See account of riding the Franchises in 1488, Gilbert's "Corporation Records," vol. i.)

³ In 1692, it was resolved to add purple to these colours.

Bostocke, Captain Richard Teigh; of these, it is noted that Waterhouse, Teigh, Adryants, Cormicke, Best and Phillips, not being of the corporation, of their own goodness, forsook more ancient ones, and rode, "as loving brothers in our company." One wonders whether the traditional good cheer offered by the Goldsmiths to their guests had any determining influence in the decision of these gentlemen; at all events, the three first-named were invited to his tent by Mr. Sheriff Vaneyndhoven; the others dined at Mr. Sumpner's with the company, which had no tent in the field. Here is the charge for the dinner:—

	<i>s.</i>	<i>d.</i>
<i>Bread and beer,</i>	8	0
<i>Boiled beef and turnips,</i>	7	0
<i>Roast beef,</i>	6	0
<i>Pork,</i>	2	6
<i>Wine,</i>	12	0
<i>Tobacco,</i>	6	
<i>More bestowed upon the Mayor</i> <i>and Sheriffs. 6 quarts,</i>	8	0
<i>Saffron cakes,</i>	4	0
<i>Beer,</i>	1	0
<i>Ribands on the strangers and us,</i>	16	6
	£3	5 . 6

The entry concludes, "Sic transit gloria hodie!" Again in 1656, occurs another account of a similar proceeding. Joseph Stoker, master, who had gone to England, deputed John Thornton to act for him in the solemnities of the appointed day. The company had no tent in the field on this occasion either, and dinner was provided at Mr. Fryer's, at the "George," in St. Thomas-street, where, under the presidency of the acting Master and David John, his lieutenant, thirty persons dined. The menu was as follows:—

	<i>s.</i>	<i>d.</i>
<i>Beef (roast and boiled),</i>	8	6
<i>"Cowcase" of lamb,</i>	9	0
<i>"Collyflowers" and things of like nature,</i>	2	0
<i>Lamb pie,</i>	4	0
<i>Fruit,</i>	1	5
<i>Leg of mutton,</i>	1	6
<i>Rabbits,</i>	2	4
<i>Manchet,¹</i>	2	6
<i>6 quarts and 1 pint sack,</i>	13	0
<i>5 quarts claret,</i>	5	0
<i>Beer and tobacco,</i>	8	10

¹ The best kind of white bread.

The cook's wages came to 3s. ; firing, 1s. 7d. ; butter for the cook, 2s. ; white wine and sugar for the cook's use, 9d. ; vinegar, 6d.

On 22nd July, 1701, there is a note of the Lord Mayor's precept to the company to attend him in riding the Franchises on 7th August having been received, and £20 were voted for the public charges of the day. In view of the procession, two new trumpet banners were ordered (two silver trumpets having been purchased a short time before) and the standard and staff were directed to be painted. It was not until about 1770 that the gild is found to cease the observance of this time-honoured ceremony. It was an ancient custom for the Mayor and Corporation to assemble in St. Stephen's-green on May Day, accompanied by the members of the various city gilds, and in April, 1694, there is a note to the effect that as such an assembly usually involves the gild in expense for meat, drink, &c., John Phillips, the master, was authorized to pay out of the common stock what he thought reasonable for same.

With regard to the dinners indulged in by the Goldsmiths' Company, "a good" one was ordered to be provided on All Saints' Day, 1699 (the festival of the gild), towards the expense of which a sum of £10 was voted, on condition that the festivities were conducted in a tavern!

The first volume of orders and regulations of the gild, which contains the earliest regular minutes of its meetings, commences in 1686. Into it is transcribed an enactment of the year 1667, which forbade the conferring freedom on an apprentice until he had manufactured a master-piece, and that it had been approved of. No one was to be admitted to the franchise by payment of a fine in money, but the fine was to take the form of a piece of plate.

In March, 1688, in compliance with letters of King James the Second, a new charter was taken out, and the two silver flagons belonging to the company were ordered to be sold, to defray expenses. At the same time Oliver Nugent, goldsmith, was employed by the Corporation of Dublin to manufacture a gold box, in which the freedom of the city was to be presented to the Lord Deputy, Richard Talbot, Earl of Tyrconnel. The box cost £46.¹

By November, 1691, another order of things prevailed, and in that month and year, £6 were voted to be laid out "for the carrying on a treat" for General Ginckle, General-in-Chief of the Forces in Ireland of their Majesties King William and Queen Mary. In a very large apartment on the eastern side of the Tholsel in Skinner's-row, in which the city banquets were usually held, Gilbert² tells us that this feast was given in honour of General Ginckle, and that the entertainment concluded with a ball and most excellent fireworks. On 30th November, 1691, John Cuthbert handed to Adam Soret, the newly elected master, several silver articles, which had been lodged with him by the Corporation

¹ Gilbert's "Corporation Records."

² "History of Dublin," vol. i., p. 167.

some time before the late troubles. This is the only allusion to the crisis through which the gild (in common with the country) had been passing during this period.

The proceedings are full of prosecutions against traders for manufacturing and selling plate under sterling value; thus, in 1687, a sum of £4 was to be allowed for taking measures against Keogh, a *pretended* goldsmith in Kilkenny, for selling plate as sterling, which was not worth 2s. per oz. On 29th July, 1693, an organised raid appears to have been made. Sets of plate breast buttons were seized from Mr. Nelthorp, as coarse silver, some with Mr. Wall's mark, 8 dwts. worse, and others with Mr. Sherwin's mark, 2 dwts. worse, were broken up and delivered back. Twelve pairs of shoe-buckles, not up to standard, were seized from Mr. Swan, and he was fined. Dram cups and pepper boxes were also taken.

David Swan gave the company further trouble, for in October of the same year, 1693, search was made in his shop which resulted in finding four dram cups and other articles of plate of bad silver. He opposed the master and wardens in a contemptuous and unworthy manner on the search, and after the seizure, "forcing back said cups, and putting them down into his breeches, he ran into a room behind his shop, and hid same in an obscure place." When taken into custody and required to restore the cups, he made several dreadful imprecations, and cursed and swore bitterly that same were melted down and he could not produce them. Immediately after, fearing punishment, Swan delivered up the cups, which were beaten down. On the 25th of the month he attended at the Hall and acknowledged his *crime*.

The gild seems to have taken particular care as to the workmen employed by the members of the craft. John Cuthbert had employed a Frenchman to work for him in 1694, for some time before he acquainted the master and wardens with the fact, and he was ordered to show cause. In 1698, Thomas Elliot, a watchmaker in England, who worked some time in this city, prayed admission as a free brother, which was granted, in consideration of his good service in the late wars in reducing this Kingdom. In 1717, Mr. Hore complained of George Farrington, a goldsmith, for selling him a silver teapot not touched at the Hall, but which had a piece of silver, touched with the harp crowned, soldered in the bottom; this last had the mark of Richard Archbold, a goldsmith, twice struck on it. Archbold having been summoned, and owning his marks and soldering, was fined £5. In July, 1729, a silver cup was brought to be assayed by Thomas Walker, 19 oz., very much worse than sterling, which was reported to have been made by one Buck, of Limerick. This was marked with the hall mark, harp crowned, on a piece of silver formerly on another vessel, soldered into the side of the cup; "a most notorious fraud and cheat," the record adds.

In 1695, David Swan, who we have seen above, treated the company

so contemptuously, was again brought before them as a bad master. James Brenan, one of his apprentices, at the end of two-and-a-half years service, petitioned against him for not teaching him his trade, but, on the contrary, using him barbarously by not allowing him tolerable clothes and food. Swan was ordered to discharge petitioner of his service, pay him £10, and furnish him with new clothes. A year previously, John Phillips and Abraham Voizin had to answer for taking apprentices for less than seven years.

With regard to steps taken by the company for the due regulation of trade interests and concerns, we find that, in 1693, Timothy Kevin was required to answer for presuming to keep open shop, he not being a free brother; he was ordered to "shut down" same within seven days, but had permission to work privately in his room, paying the fee of a quarterly brother. In the following year it was ordered that no person should strike his mark to any plate, or bring plate to be touched, who was not a free brother, and all such were to bring into Hall their several stamps.

We have seen that the Corporation of Goldsmiths had taken a lease of premises in Gormond's-gate for 61 years, from 1593, presumably to be used as their hall, but whether they continued to meet there till 1709, I have been unable to discover. In the latter year a new hall was opened in Werburgh-street, nearly opposite Hoey's-court, and here the meetings were held, and assay business transacted, until early in the last century. About 1701 negotiations were opened with Theophilus Jones for ground in Werburgh-street, "where the main guard is now kept,"¹ for the purpose of building a hall. It was not until 1707 that decided steps were taken, and a committee appointed, when a house and premises were purchased from Mr. Gearing, which must have been thrown down and a new house erected. In May, 1708, £50 was paid to Isaac Wills for timber; and it was decided that the base, rustie, and stools, were to be of Blessington freestone. A little later on, it was resolved that for its better adorning, the place was to have a story more than had first been agreed on, and on 9th July, 1708, a shield or compartment of freestone, with black marble in the middle for an inscription, was ordered to be placed in the first story, the cost not to exceed four guineas. In November of the same year the question was debated as to whether, towards the expense of the hall, the company's plate, consisting of two silver bowls, with covers, and two large silver cups, should be sold or pawned. Sale was finally agreed on, and Alderman Bolton offering 5s. 8d. per ounce, he was declared the purchaser.

Alderman Bolton appears later on as lender, when he advanced the

¹ "The old main guard premises on the south side of St. Werburgh's Church were, in 1676, found to be so out of repair, as not to be fit for accommodating the officers and soldiers on duty, and a convenient house and room, in St. Werburgh's-street, were stated to be obtainable on reasonable terms: the city assembly ordered that Sir Theo. Jones should be treated with."—Gilbert's "Corporation Records," vol. v., p. 112.

gild a sum of £200 at 7 per cent. to defray the cost of fitting and furnishing its new premises. By August, 1709, all would appear to have been complete, for on 19th of that month, a piece of plate, value £10, was voted to Henry Lee, for his trouble in overseeing the works of the new hall. The premises must have been more extensive than the gild required, and no doubt, in building, it was intended to let the greater portion at a profitable rent, for in April, 1710, Rupert Barber obtained a lease for seven years of the cellars, big vault, street parlour on the first floor, and the street and back parlours, two pair up stairs, at a rent of £24. The assay master found the place assigned him so dark that he could not work, and his office was removed to the back parlour upstairs.

In 1717, a full length picture of King George was ordered to be painted for the hall, similar to that executed for the gild of Merchants and by the same hand. On reference to the journal of that gild, under date 13 Jan., 1717, it is found that the King's portrait was ordered to be painted by Michael Mitchell, a brother of the fraternity, and hung in the common hall. In 1727, Edward Adams was granted his freedom on condition of supplying for the hall, a clock in walnut case, worth £8.

Charcoal formed an item in the proper equipment of members of the trade, and the company determined on keeping this necessary article in stock for their own use. A lease of ground in Chancery lane, off Bride-street, known as Barnewall's orchard, was taken, in 1718, from Samuel Dopping. Here a charcoal house and yard were set up, and charcoal was ordered to be delivered to the brethren requiring it at 1s. 10d. per barrel.

On 21st August, 1724, the following declaration was agreed to and signed by forty-two members of the gild :—" We, the master, wardens, and brethren of the gild of All Saints, Dublin, and Corporation of Goldsmiths, do hereby, unanimously, declare and agree that we will neither directly nor indirectly import, receive, or utter any of the half-pence or farthings coyned by Mr. William Wood (except made current money of England), not being obliged thereto by law, and being fully convinced that the uttering the said half-pence and farthings will be highly prejudicial to His Majesty's revenue, and entirely destructive of and ruinous to the trade of this kingdom, and we do further declare that His Most Sacred Majesty's interest, the prosperity and public welfare of this kingdom are the only motives that have induced us to make and sign this declaration."

This entry is one of the very few in the records, showing the company as dealing with public questions, which it seems carefully to have avoided. The ferment created by Wood's half-pence, however, stirred even the least obtrusive of corporate bodies to protest.

St. Werburgh's Church was rebuilt in 1719, and for about ten years had no tower; in 1728 an effort was made to construct one, a handsome bequest having been left to the parish by James Southwell, on condition

of a tower being completed within three years after his death.¹ A lofty octagon, adorned with pilasters, was raised, and the corporation of goldsmiths subscribed £5 towards the undertaking.

A number of the parishioners of St. Werburgh's were members of the gild, and many of the names mentioned in Dr. Hughes' work are of frequent occurrence in the records before us; as, for instance, the families of Henry Cheshire, William Hampton, Sir Abel Ram, all of Castle-street, George Southwick, Robert Whitfield, Skinner-row, Robert Rigmaiden, Castle-street; Edward Slicer, Werburgh-street; William Fisher, Erasmus Cope, Thomas Billings and Wm. Archdall (father of Rev. Mervyn Archdall, the antiquarian), all of Skinner-row; William Barry (father of Spranger Barry, the tragedian); Isaac D'Olier, Cork-hill; Henry Archdall, Darby-square; John West and Mathew West, Skinner-row.

There appears to be only one instance of the gild, in its corporate capacity, attending the parish church of St. Werburgh, and this was on the occasion of the "Swearing" Dinner, in October, 1714, when a special sermon was preached, for which the chaplain was paid £1 7s.

Unlike the other gilds, the Goldsmiths' Company seems to have bestowed its freedom very rarely on distinguished men, confining the franchise to its own members. In 1736, Dr. Patrick Delaney (Swift's friend) was admitted a free brother; he was rector of St. Werburgh's 1730-1744, and was chaplain to the chantry of St. Nicholas Within to 1746. In 1737, Eaton Stannard, Recorder of Dublin, who resided in St. Nicholas-street, had his freedom presented to him in a silver box. Spranger Barry, the actor, who succeeded his father as a silversmith, took his freedom in 1736, and continued to carry on business until he went on the stage somewhere about the year 1744. In 1749 a motion was made that Mr. La Touche and Mr. Lucas should be admitted free of the gild, on which a great debate ensued; in the end the master and wardens quitted their places, and the Hall broke up without coming to any resolution.

¹ Rev. S. C. Hughes' "Church of St. Werburgh, Dublin."

THE CHRISTIAN SEPULCHRAL LEACS AND FREE-STANDING CROSSES OF THE DUBLIN HALF-BARONY OF RATHDOWN.

BY PATRICK J. O'REILLY, FELLOW.

[Read MARCH 26, 1901.]

PART I.

SCATTERED through that portion of the county Dublin which stretches from Donnybrook on the north to Wicklow county on the south, and from Cruagh, which lies immediately beside its border, and Whitechurch,

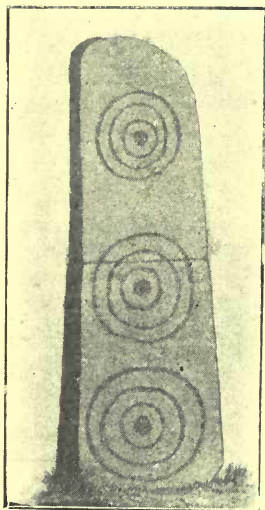


Map showing Distribution of *Leacs* and Crosses in Dublin Half-Barony of Rathdown.

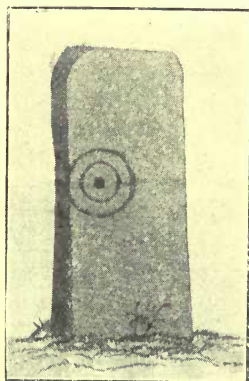
which lies within it on the west, to the sea upon the east, are a group of Christian sepulchral monuments which, from an archæological point of

view, are among the most interesting remains of early Christian Ireland. What makes these monuments so interesting is the fact that they bear cups and concentric circles similar to those found in primitive rock-scribings in Kerry and elsewhere in Ireland, and which would seem, at first sight, to have been derived from the plain concentric circles symbol or ornament carved on the stones of sepulchral chambers in Pagan tumuli at Dowth and Loughcrew. Save in one instance at Glendalough in Wicklow, this cup-and-concentric-circle design has not, as far as I am at present aware, been found on Christian monuments in Ireland outside Rathdown, where it occurs on stones found in the cemeteries of ancient Christian churches at Rathmichael, Dalkey, Tully, and Ballyman, and, at Cruagh, in the barony of Uppercross, a place immediately adjoining the western border of Rathdown, and at Killegar in the Wicklow half-barony of Rathdown, close to the Dublin half-barony of that name.

At Rathmichael Petrie found two fragments, one of which bore two



Fragments of *leac*, sketched by Petrie at Rathmichael.



Leac at Cruagh, sketched by Petrie.

unconnected groups of cup and concentric circles, and the other a single similar group; he also found at Cruagh a stone on which a cup and concentric circles were inscribed, and described both monuments in the *Dublin Examiner* for October, 1816.

At Dalkey Du Noyer found, and sketched, a stone on which groups of concentric circles are embodied in the design of an unmistakable Irish wheeled cross; at Tully he found and sketched another on which three groups of concentric circles are also inscribed; both these latter have been described by Dr. Purefoy Collis, and illustrated by copies of Du Noyer's drawings in this *Journal* (vol. xi., p. 208). At Ballyman, Sir Thomas Drew found a stone bearing two groups of cup and concentric circles connected by

a shaft which is continued from the circles to the extremity of the stone,



Leac (a)—Rathmichael.

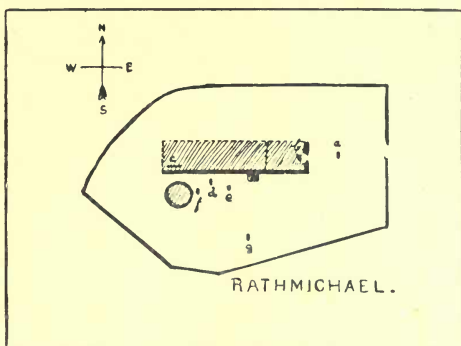
and which bears a third cup. At Killegar Sir Thomas also found a *leac* on which three straight incised lines radiate from one side of a group of



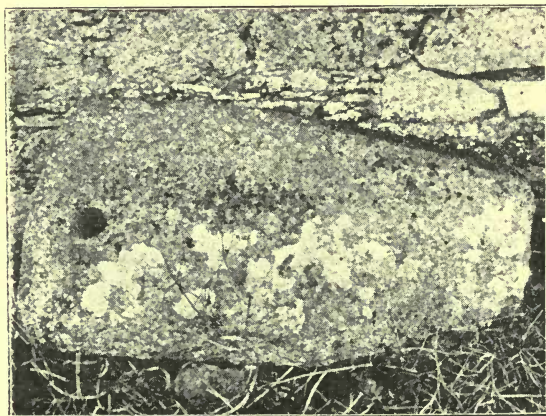
Leac (d)—Rathmichael.

concentric circles with a central cup that occupies the centre of the stone, and he described both stones in this *Journal* (vol. x., p. 439).

At Rathmichael I recently examined and photographed two concentric-circle-inscribed fragments which are probably those described by Petrie in 1816. One (*a*), which stands in the cemetery 10 feet east of the east window of the church, is 18 inches wide, and rises about two feet above ground, one group of circles only being visible. This consists of three well-defined concentric circles surrounding a nearly straight-sided and flatly bottomed cup about two inches wide and the same deep; one strongly marked, and two weathered and faintly-indicated incised lines, radiating from the outermost of the rings which are slightly elliptical — their longer



diameter lying diagonally across the *leac* in the direction taken by the incised radiating lines. The other stone (*d*), which stands five feet east by north of the round tower, exhibits two perfect rings surrounding a central cup similar to that sunk in the other fragment, and a partially obliterated outer ring. In this case, also, the rings are elliptical, but



Holed *leac* (*c*)—Rathmichael.

their longer diameter coincides with the medial line of the stone. There are also here other *leacs* which I have not seen described, some of which exhibit designs that seem quite as worthy of notice as the concentric-circle-bearing ones; and, in order to distinguish the positions in the

cemetery of these various inscribed *leacs*, I have marked them alphabetically on the annexed plan in the order in which a visitor who keeps to the



Leac (e)—Rathmichael.

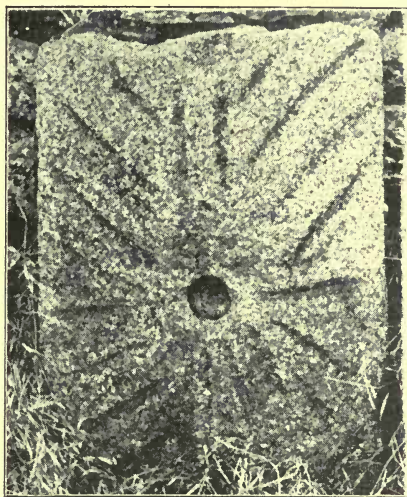
north of the church on entering the cemetery will meet them. In addition to a large holed stone (*c*), which lies against the north side of the south wall of the church at the west end of the latter, and measures 4 feet 9 inches long by 2 feet 8 inches wide by 8 inches thick, and the hole in which is lipped in the centre, as if holes had been worked through the stone from either side, there is a small cupped *leac* (*e*) which rises about 18 inches above ground, and measures 16 inches wide and 4 inches thick,

standing 15 feet east by south of the round tower. The portion of this stone above ground is perfectly plain except that it bears a deeply-sunk and flat-bottomed central cup about $2\frac{1}{2}$ inches wide. There are also here three monuments exhibiting cup-marked medial bands formed by incised lines carried down the stone on either side of the medial line of the latter. One of these *leacs* (*g*), which stands about 12 feet from the southern wall of the cemetery in line with the buttress against the south wall of the church, shows, on that part of it above ground, two cups sunk on this medial band; and from the latter, from opposite one of the cups, incised lines are carried at

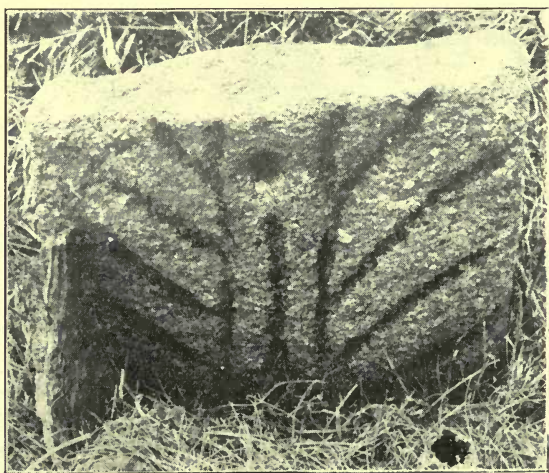


Leac (g)—Rathmichael.

right-angles to the edges of the stone on either side, a single incision running at right angles from the band to the edge of the stone opposite the other cup. A second (*b*), which lies in the chancel under the east window, shows on its band a central cup, and also portion of a second cup at the fracture of the stone. From opposite to the central and undamaged cup incisions run at right-angle from the medial band to the edges of the stone as in the former case, but, above and below these, three equi-distant grooves splay from the band, giving the design in its present incomplete condition a curious superficial semblance to the union-jack; a fourth pair of curved incisions that spring from the band close to the fractured cup seem to have surrounded the latter. This fragment, which is evidently portion of a larger wedge-shaped *leac*, is 27 inches long by 4 inches thick, and is



Leac (b)—Rathmichael.



Leac (f)—Rathmichael.

19 inches wide at one end, and 17 inches wide at the other The third

of these *leacs* (*f*), which stands two feet east by south of the round tower, is also a fragment of a larger stone. It shows a medial band, at one end of which a small cup is sunk. From about one inch and a-half below this cup an incised medial line stretches down the stone dividing the band in two. From the outer sides of each of the two bands thus formed six equi-distant incisions, four of which are shown in the accompanying picture, splay to the sides of the stone. This fragment may possibly have been another portion of the *leac* represented in sketch 13, vol. 1, Du Noyer's Sketches, Royal Irish Academy, a reproduction of

which is given at page 185 of this *Journal*, volume xxx. (fig. 4), and herewith.

Du Noyer describes this *leac* as a slab of granite,¹ standing with 3 feet 10 inches of it above ground, close to the round tower, and exhibiting two groups of concentric circles, each consisting of four rings, joined by a medial double-band formed by three incised lines as on *leac* (*f*); and evidently influenced by the recurrence on these Rathdown *leacs* of triple groups, suggests that a third group of circles might be found on that portion of the stone below ground. This stone apparently is not now in the cemetery. That any of these concentric circles and "fishbone" pattern inscribed *leacs* still remain at



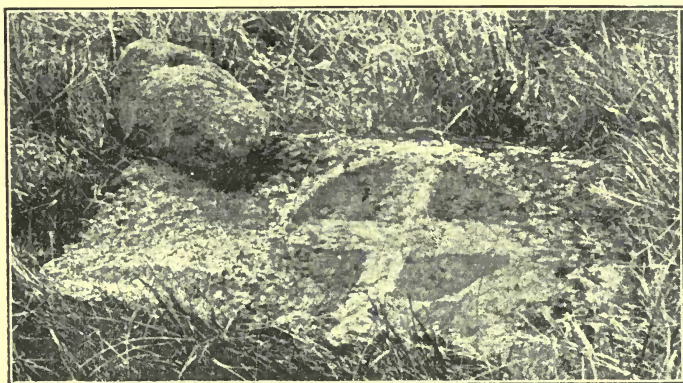
Drawing, by Du Noyer, of *leac* at Rathmichael.

Rathmichael is due to the action of two members of this Society—Mr. Westropp, who called attention to the fact that concentric-circle-inscribed *leacs* had been removed from the cemetery by a contractor and built into a wall as steps for the stile that gives access to the cemetery, and Mr. McClintock Dix, who placed Mr. Westropp's discovery before the Rathdown Guardians and had the *leacs* restored. I regret that some pieces of ancient "herring-bone" masonry that, in my recollection, faced portions of the *lis* that surrounded the cemetery, have completely disappeared.

At Tully, in addition to the stones described by Dr. Collis, there lies,

¹ *Proc. R.I.A.*, vol. viii., p. 18.

64 feet west-north-west of the centre of the chancel arch, a well-dressed



Cross-bearing *leac*, and Cupped and Cross-inscribed Fragment, Tully.

rectangular *leac*, measuring 30 by 21 inches, on which a wheelcross is sculptured in low relief; the diameter of the outer circle of the wheel measuring 19 inches, and that of its inner circle 13 inches; the arms and wheel being both about $2\frac{1}{2}$ inches broad. The stone at present lies north-east and south-west; the surface of it is mutilated, but, from the part of the wheel facing north, a ridge, that may be due to weathering, but which seems to have been a band of the same width as the arms and wheel, projects from the latter to that corner of the stone now pointing north.

This stone shows no trace of either cups or bosses; whether its mutilated portion bore other bands forming a splayed triple line design analogous to those on the adjoining *leac*, bearing concentric circles, and the stones at Killegar, Ballyman,



Cross at Fassaroe. Drawn by Mr. Rotheram.

and Rathmichael, cannot now be determined; probably it did, otherwise the presence of a single band extending diagonally from the wheel to the corner of the stone would be curious, and, as far as I at present know, unique: the solitary protuberance that projects from one quadrant of the neighbouring cross at Fassaroe being the only thing analogous to such an arrangement that I know of in Irish work. Lying beneath the chancel arch at Tully is a small, oval-shaped fragment of stone, 15 inches long, and from 5 to 7 inches thick, which bears a cup $1\frac{3}{4}$ inches wide, and one inch deep, and, beside that, an equal-armed incised cross three inches wide, and which I have photographed with



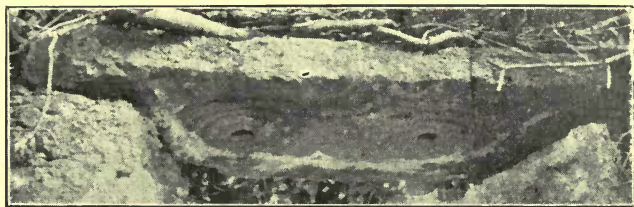
Inscribed Stone, Concentric Circles.
Tully.



Sketch of the same Inscribed Stone.
By Du Noyer.

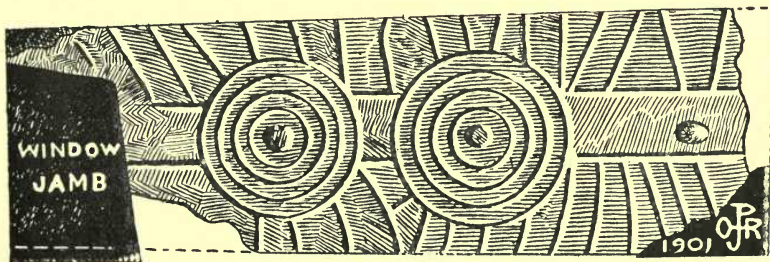
the cross-bearing *leac* described. The two stones here, which were drawn by Du Noyer, have been described so often that I will merely point out that the concentric-circles-bearing *leac*, at Tully, differs in two respects from the remainder of these Rathdown monuments, inasmuch as it exhibits trunnion-like projections which are certainly designed, not accidental; and which, if compared with the neighbouring freestanding cross at Jamestown, will, I believe, be regarded as rudimentary arms which furnish an important illustration of an

The stone at Ballyman presents an example of the combination on the one monument of the "fish-bone" and the cup-and-concentric-circles designs, together with incisions at right angles to the medial band: all three of which are found on separate *leacs* at Rathmichael. It forms the lintel of the only window in the south wall of the church, having been placed there with its inscribed face downwards during a thirteenth-century restoration or re-edification of the building. Three cups are sunk



Cup-and-concentric-circles Inscribed Stone, Ballyman.

upon its medial line, the outer ones being fourteen inches from the centre one. The two easternmost cups are each surrounded by a group of four concentric circles, and these are connected by a medial band formed by two incised lines from which splayed and right-angled incisions extend to the edges of the stone. This band is also carried from the outer sides of the groups of circles to the extremities of the stone. The third cup is sunk on that portion of this medial band that was bonded into the wall west of the window. From this portion of the band splayed incisions



Ballyman Stone.

are carried to the edges of the stones, as on *leacs b* and *f* at Rathmichael, and the concentric circles inscribed stone at Tully. Splayed incisions also extend from that portion of the band which lies between the easternmost group of circles and the eastern extremity of the stone. The design upon this *leac* shows even more conclusively than that upon the Tully stone that the cup-marked medial band with lateral splayed

and right-angled incisions is contemporaneous with the cup-and-concentric-circles design.

The stone at Killegar, described by Sir Thomas Drew (*leac a*), stands in the chancel of the ruined church. It is four inches thick, seventeen inches wide, and twenty-four inches high above ground. It exhibits a flat-bottomed cup surrounded by two well-marked concentric circles, the inner six, and the outer about nine, inches in diameter. From the upper portion of the latter radiate three lines, the centre one of which follows the medial line of the *leac*, the outer ones splaying to the upper corners of the stone. Some inches underneath this group of circles, and at a similar distance from the edge of the stone, a deeply incised line, nine inches long, is carried horizontally across the stone.



Leac (a)—Killegar.



Leac (b)—Killegar.

Half-buried in the ground about twenty-five feet south of the west end of the chancel is another *leac* which, as far as I know, has not been described. This stone is of about the same dimensions as the other, and, as it would be impossible to photograph it *in situ*, I unearthed it and removed it to an open spot, replacing it when photographed in its original position and condition. On the lower portion of this stone is a shallow cup two and one-half inches wide by one-half inch deep, surrounded by two concentric circles of the same diameter as those on the other *leac* here. From the upper side of the outermost of these a single incision is carried up the medial line of the stone to the top of the

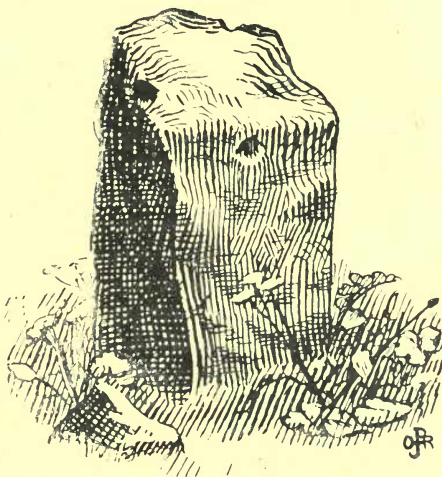
latter. On this line a cup, one and one-half inches wide and one-half inch deep, is sunk, and from this cup incised lines are carried at right-angles to the medial line to the edges of the stone. It will thus be seen that the design upon this stone presents a combination of the cup-and-concentric-circles design with the cup and right-angled lines exhibited by *leac g* at Rathmichael, and exhibits the latter in a form which suggests that in this case it may possibly have been intended to represent a cross.

In addition to its cup-and-concentric-circles-bearing *leac*, the cemetery around the church of Dalkey contains other antique stones. At the head of a grave stands an exceedingly well-preserved quern-stone, which was unearthed in the cemetery, and probably was originally placed there as a grave-stone. There also stands in the interior of the church, a few feet from its western doorway, a narrow pillar-stone about 9 inches square in plan, and rising at present not more than two feet above ground. On the medial lines of two adjoining faces of this, finger-holes, $1\frac{1}{2}$ inches wide, and $2\frac{1}{2}$ to 3 inches deep, have been sunk at nearly right angles to their respective faces at the top edge of the stone.

Mr. Wakeman, who had so much archæological experience, states that, in Ireland, holed-stones, though generally associated with Pagan remains, are occasionally found in connexion with our earliest, and only our earliest, ecclesiastical establishments,¹ and this monument seems to belong to the category of holed-stone rather than cupped monuments: as the two exceedingly deep cups, or finger-holes it bears are placed so that the stone could be used in a somewhat similar manner to that at the "Church of the Men," on Inismurray, described by Mr. Wakeman.²

The cup-and-concentric-circles-bearing stone at Dalkey was discovered forty-six years since under peculiar circumstances.

In A.D. 1855, a Dalkey pilot named Harford, who was locally known as "Red Bill," feeling that he was not much longer for this world, where it is alleged he had sojourned for 101 years, brought some friends to the



Cupped-stone, Dalkey.

¹ *Archæologia Hibernica*, p. 18.

² *Ibid.*, p. 25.

graveyard and pointed out to them a spot at which he particularly desired to be buried; and, in digging his grave there shortly afterwards, this *leac* was found.¹ History is silent as to "Red Bill's" motive for wishing to be buried at this spot, but, if he really was a centenarian, he may possibly have been the depository of a tradition of the existence of a hidden holy stone near which he desired to be buried: just as some time since an aged man at Finglas retained a tradition which enabled him to point out the hiding place of the Nether Cross, buried there during the Williamite troubles. This Dalkey stone exhibits four well-marked, shallow, flat-bottomed cups upon its medial line. The uppermost of these is surrounded



Cup - and - concentric - circles,
single-circle, and cross-in-
scribed *leac*, Dalkey.

by two complete concentric circles, outside which runs a segment of a third circle, the ends of which terminate at small circles at either side of stone: one of these single circles is partly mutilated, the other is complete. The second, and smallest, cup occupies the centre of the wheel of a Latin wheel-cross, the incisions which represent the shaft forming at bottom an uncompleted circle around the third, and largest, cup, which is the centre of the circular foot of the cross thus formed. The fourth, or bottom, cup, which is of the same dimensions as the top one, is surrounded by two complete and well-defined concentric circles; two small single circles, similar to those between the upper group of concentric circles and the wheel of the cross, occupy the spaces between this lower group of concentric circles and the circular foot of the shaft; while, extending from the shaft of the cross, are traces of two uncompleted circles, one of which ascending, probably surrounded the wheel of the cross and terminated at the outer portions of the two upper single-

circles, and the other of which, descending, seems to have surrounded the circular foot of the shaft, and probably terminated at the two lower single-circles. As the edges of the *leac*, which was evidently square-ended, have been broken off at the bottom and worn away there at the sides, so that most of the outer portions of both the small single circles there have disappeared, it is probable that at some period the bottom of the stone was exposed above ground while the top was buried, and it is impossible to say definitely that a fourth uncompleted circle extended from the two lower single-circles around the cup-and-concentric-

¹ See Gaskin's "Irish Varieties," p. 9.

circles at the bottom of the stone; but it seems likely that, when the stone was perfect, the design at the bottom was a replica of that remaining at the top, and that the stone was designed to lie flatly on a grave. The design on this Dalkey *leac*, in which the cup-and-concentric-circles occur in combination with the cross and the single-circle instead of with the fishbone, is probably the latest of the cup-and-concentric-circles series of designs upon the Rathdown *leacs*, and seems likely to have been wrought between the period of the cup-and-concentric-circles and "fish-bone" bearing *leac* at Tully, and that of the single-circle-incised crosses of Rathdown, its peculiar design making it a most valuable link between the Rathdown *leacs* described and the earlier members of the free-standing crosses of the same district.

It has been suggested that stones bearing the ornaments or symbols found upon those *leacs* may have been taken from Pagan monuments and afterwards converted into memorials of Christian dead.

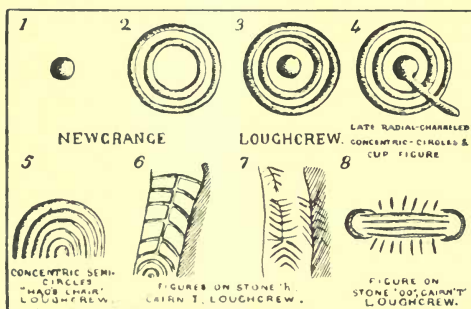
The fact that these monuments are found only at very ancient ecclesiastical sites has been advanced as an argument against this theory; but this fact, while showing that these stones certainly served as Christian sepulchral monuments, would not of itself prove that Pagan monuments bearing this ornament or symbol had not previously existed in the district and been utilized as Christian monuments in early Christian times. The facts that concentric circles have never been found inscribed on any of the many Pagan sepulchral monuments of Rathdown; that these Rathdown *leacs* differ completely from the undressed and ponderous stones that form the walls of the inscribed chambers of Pagan tumuli or the inscribed rocks and boulders found elsewhere—inasmuch as they are thin flags, sometimes hardly four inches thick and invariably dressed on their inscribed side; that the designs found on them differ essentially from those found on the rock and boulder scribings which in no instance exhibit the "fish-bone" ornament or symbol in combination with the cup-and-concentric-circles one, in the manner that these Rathdown *leacs* do show that the latter are the product of a period different from that in which the tumuli and rock and boulder scribings were being wrought; while their presence in a number of Christian cemeteries, and the existence on the Dalkey monument of three cup-and-concentric-circles groups, in conjunction with an unmistakable wheel cross, shows that that period was certainly the Christian one.

Here let me draw attention to a fact connected with these Rathdown monuments which seems likely to mean more than mere coincidence. When the late Dr. Graves, in a paper read before the Royal Irish Academy,¹ dealt with primitive rock-scribings and cup-and-circle markings, he pointed out that in a number of cases these cups were arranged

¹ *Trans. R.I.A.*, vol. xxiv., p. 428.

in sets of three; and in his paper he gave illustrations of the fact. Now the designs of many of these Rathdown stones exhibit similar arrangements. On the concentric-circles-bearing stone at Tully three groups of concentric circles are placed on a medial band, which extends along the stone, the centres of these groups being formed by three shallow recessed bosses; while the second cross-bearing *leac* at Tully shows two lines, each consisting of three cups; for a cup evidently existed on the mutilated arm above the boss, to the left in the illustration on page 143. Further, three cups are incised on the medial line of the stone at Ballyman; three incised lines radiate from the circles on that at Killegar, and also from the upper cup on the second stone there, and from the circles on *leac a* at Rathmichael—facts to which I will have occasion to refer when dealing with the free-standing crosses of the district.

While the concentric circles and ogam-like “fish-bone” design on



Inscribed Patterns from Newgrange and Loughcrew.

these Christian monuments of Rathdown are unlikely to be the result of mere effort to work out purely ornamental patterns, and the identity of the one and resemblance of the other to ornaments or symbols found in Pagan tumuli, suggest the retention in Christian times of some Pagan symbolism or tradition, the smallness of the

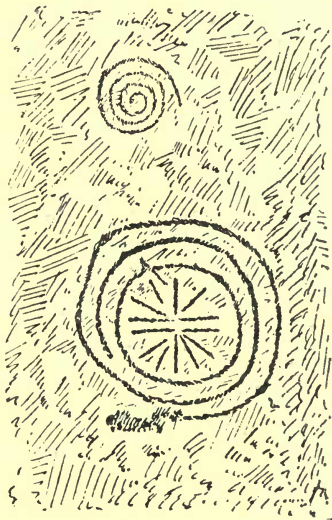
area in which they are found on Christian monuments in Ireland precludes the idea that their existence in that district is due to a direct survival of, or a direct derivation from, the Pagan Irish concentric circles or other ornament or symbol; and, in the second part of this paper, I propose to deal with facts which suggest that we probably owe their existence there to Cymric influence. In his valuable work on the “Origins of Prehistoric Ornament in Ireland,”¹ Mr. George Coffey has pointed out that while cups and plain concentric circles exist separately at Newgrange, the cup-and-concentric-circles design is absent there, but appears in the later tumuli at Loughcrew; and that this fact tends to show that the cup-mark, which was probably in use in the Stone Age, was combined with the plain concentric circles design of the earlier tumuli by the builders of the later ones. He also in these papers² states the evidence which shows that the cup-and-concentric-circles design, with a radial duct or channel extending outward from the cup through the

¹ This *Journal*, vol. 27 (1897), pp. 39-40.

² *Ibid.*, pp. 40-45.

circles is the latest of the series of Pagan Irish ornaments or symbols (see No. 4, p. 150). While the "fish-bone" and concentric-circles designs on the Christian *leacs* of Rathdown both have prototypes in similar figures wrought in the Pagan tumuli at Loughcrew, an essential difference between the Pagan and the Christian work is, that these figures, which are worked together in symmetric combinations in the latter, are invariably independent of each other in Pagan work.

A design, indeed, exists on the edge of stone π , cairn 1, at Loughcrew (No. 6, p. 150), which at first sight might suggest that the "fish-bone" pattern of the Christian *leacs* might have been derived from a variant of the late Pagan radially-grooved cup and concentric-circles ornament or symbol; but this is not the case. At Loughcrew, groups of concentric semi-circles, such as that on the well-known stone called "The Hag's Chair," at Loughcrew (No. 5, p. 150), exist on surfaces which present no obstacle to the completion of the rings, and the design on the edge of stone π , cairn 1, there, which resembles an effort to depict on a confined surface a group of these concentric semi-circles, through which a line, that looks like a partially completed radial-groove, is carried, will be seen on an examination of the "fish-bone" designs on the remainder of this edge of the stone (No. 7, p. 150) to be a rather deceptive result of the contiguity of distinct "fish-bone" and concentric-circles figures. Another difference between the Christian and Pagan work is, that the single incision which represents the backbone of the "fish-bone" design in Pagan work is replaced in Christian examples by a medial band or bands.

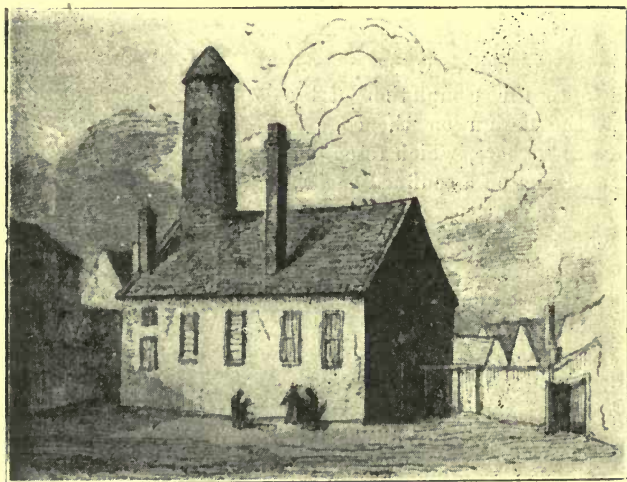


Band and Splay Design, Dowth.

A design, however, occurs on stone "oo," cairn 1, at Loughcrew (No. 8, p. 150) which is so strongly suggestive of that portion of the medial band between the groups of concentric circles on the *leac* at Ballyman, and of the right-angled and splayed incisions that radiate from the medial bands on stones *B*, *F*, and *G*, at Rathmichael, that I think it right to call attention to it—the band in this case is a triple one; while another design, enclosed within a spiral-surrounded circle at Dowth, and figured by Mr. Coffey at p. 51 of vol. xxvi. of this *Journal* for 1896, though but five or six inches wide, is also strongly suggestive of the band-and-splay pattern on the Rathdown *leacs*.

Mr. J. Romilly Allen points out that an interval of four centuries

intervened between the introduction of Christianity to Ireland, and the date of the earliest of the sepulchral *leacs* at Clonmacnoise, the date of which is ascertainable,¹ and suggests that the rude, cross-inscribed pillar-stones of Ireland are the Irish sepulchral monuments of that period. I would suggest that these Rathdown *leacs*, covered with ornament but destitute of name or date, probably belong to the same early Christian epoch; and that in the Tully concentric-circle-bearing stone, the trunnion-like projections of which are certainly rudimentary cross-arms; and in the cup-and-concentric-circle and single-circle-inscribed-cross-bearing stone at Dalkey, we have connecting links between this type of primitive sepulchral Rathdown monument and the later, single-circle-bearing, free-standing cross of the same district.



Round Tower of St. Michael le Pole, and Eighteenth-Century Schoolhouse.

That these Rathdown *leacs* date from a very early period of Irish Christianity is certain. All the churches at which they have been found are ancient ones; and, in some cases, the period of the foundation of these churches can be approximately fixed with considerable probability.

In his "Life of St. Comghell of Bangor," the Very Rev. John O'Hanlon connects Rathmichael with St. Fiach of Ullard, county Kilkenny. Rathmichael, however, was dedicated to, and was probably founded by, some Irish ecclesiastic named Mac Tail.

Years since, John O'Donovan suggested that the patron of the ancient church of St. Michael le Pole, which stood between Great Ship-street and Bride-street, Dublin—and whose round-tower remained until taken down

¹ "Christian Symbolism," (J. Romilly Allen), p. 85.

in 1776, after being shaken by a storm in 1775—was St. Mac Tail of Kilcullen;¹ and, writing of Rathmichael said:—"I think this name is derived from Maethalius of Kilcullen, not from Michael the conqueror of Lucifer. Mac Tail, in the genitive *Mhic Thail*, would be pronounced very like the Irish pronunciation of Mickell."²

The latter is the pronunciation still used by the people of the place, who call it "Ra-Mickil": in Elizabethan patent-rolls the name is rendered more correctly than at present as Rathmighell and Rathmyghell. The expression used by the "Four Masters," at A.D. 937, when, they tell us, "the foreigners deserted *Ath-Cliath* by the help of God and Mac Tail," shows that at that time a Mac Tail was venerated as a patron of the place by the Irish of Dublin, and it is, doubtless, to him that the early Irish churches at Dublin and Rathmichael owe their names; for dedications to St. Michael the Archangel do not seem to have come into use in Ireland until the eleventh century. The ninth century "Martyrology of Tallaght," the "Annals of Ulster," at A.D. 823, and those of the "Four Masters," at A.D. 930, all mention Skellig Michael, on which a monastery had been founded by St. Finian Lobhair in the sixth century, simply as *Seelilig*, a sea-rock; it is called Sceillig Michael for the first time by the "Four Masters," at A.D. 1044, about the time that a community of Norman monks, from the monastery of Mont St. Michel founded three centuries before upon Mount Tumba by St. Aubert, established a monastery, also dedicated to St. Michael, on the Cornish rock called Dinsul, now known as Mount St. Michael.

Three persons named Mac Tail are mentioned in the gloss on the entry which commemorates St. Mac Tail of Kilcullen at June 11th, in the "Martyrology of Tallaght." The Mac Tail, however, from whom both Rathmichael and St. Michael le Pole derived their names, was probably Aengus Mac Tail, son of Dergan, the great-grandson of Aengus Mac Nathfraich, King of Munster; for he seems to be the one most likely to have resided in the neighbourhood of Dublin. St. Papan, the founder of the ancient church of Santry, in the barony of Coolock, county Dublin, whose patron was held annually on the townland of Poppintree (St. Papan's Tree), adjoining Santry, in the latter half of the sixteenth century,³ was the grandson or great-grandson of King Aengus, and was consequently related to Aengus Mac Tail, who, for this reason, is likely to have been patron of Desertale, the *desert*

¹ "Annals of the Four Masters," A.D. 937, note *y*. For an interesting account of this church and tower see Paper, by Sir William Wilde, on Gabriel Beranger, in this *Journal*, vol. xi., page 32. At page 64 of her "Early Christian Architecture in Ireland," the late Miss Stokes reproduced Beranger's sketch of this round tower of Dublin, but, deceived by the manner in which a schoolhouse was built against it by a schoolmaster named Jones, in 1707, erroneously classes this tower among those bonded to the churches to which they served as belfries.

² "Ordnance Survey Parish and Barony Name Book," Co. Dublin.

³ See reprint of Hamner's Chronicle of Ireland, 1561, in "Ancient Histories of Ireland" (Dublin, 1809), vol. ii., p. 185.

or hermitage of Mac Tail, now known as Balcurreis, beside Poppintree and Santry, and consequently more likely to be the patron of the churches of Rathmichael and St. Michael le Pole than his earlier namesake of Kilcullen. If Aengus Mac Tail be the patron of these Dublin churches, the date of their foundation may be approximately referred to the middle of the seventh century; as, being fifth in descent from King Aengus, who was slain in A.D. 489,¹ he should, in the ordinary course, have been living *circa* A.D. 654.

The church at Cruagh, at which Petrie found a concentric-circles-inscribed stone, for which I have recently searched in vain, was probably founded in or near to St. Patrick's time. It lies between and adjoins the mountains called Mount Pelier and Tibraddan, and its present name, which at first sight would seem to be a common anglicised form of the Irish *cruach*, a round, swelling hill, a name which, while inappropriate to the situation of this church, would be exactly descriptive of either of these hills, and may possibly have been transferred from either of them and imposed on it in lieu of *craoibech* (creevy), a branchy place, its original name, which commonly assumes the form of Creevagh—a form that somewhat resembles Cruagh in sound, and which it retained in the seventeenth century, when the place is mentioned in an Inquisition taken at Saggart on March 9th, 1620, as Creevaghnetample,² and is also mentioned as "Crovaghnytemple" in a pardon of alienation granted on November 17th, 1624, to Sir Adam Loftus of Rathfarnham,³ who acquired these lands from Peter Talbot of Rathdown, and Alson his wife.⁴

There is no doubt that *craoibech* was the original name of Cruagh, as the latter figures constantly in documents relating to various lands around it as Creevagh, and the process by which the latter became confounded with Cruagh is illustrated by the form in which the name is found in an Inquisition taken in A.D. 1562, in which it is thrice called "Crewagh."⁵ Though there are many places called Creevy and Creevagh, this church is probably the place referred to in the Tripartite when the latter mentions "Dalua of Craoibech," whom it describes as "of Patrick's household," and as being "in Druim Inisclaind," now Dromisken, Co.

¹ *Loca Patriciana*, p. 51, Gen. No. 4, 93.

² "Leinster Inquisitions," Co. Dublin, James I., No. 46. This Inquisition recites statements made in an act of attainder passed in A.D. 1537, to sequester the lands of Richard, Oliver, and Walter Fitzgerald, relatives of Silken Thomas. At page 796 of his "History of Dublin," John Dalton, specifying the various areas, place-names, and *aliases* mentioned in both Inquisition and attainder, states that the lands referred to were in the possession of the Fitzgeralds from the fourteenth century, and erroneously adds that the adjoining Tibraddan was also called Kilnasantan Beg, its *alias* being really Kilmainham Beg—an alternative name it derived from the fact that the Hospital of St. John, at Kilmainham, held 342 acres of land at Tibraddan, which is called "Caghbrovane, *alias* Kilmaynane Beg," in an undated rental, which was probably compiled at the dissolution of the Hospital; and is also called Kilmaynham Beg in the above-quoted Inquisition of A.D. 1620.

³ *Ibid.*, James I., No. 50.

⁴ "Patent Rolls," James I., par. xcvi., p. 570.

⁵ "Leinster Inquisitions," Co. Dublin, Elizabeth, No. 1.

Louth,¹ and who is further mentioned by it as "Du Luae Chroibige" in the additions to Tirechan's collections;² and the Dalua of these entries is almost certainly identical with the "Moluan, a pilgrim of the Britons and one of Patrick's household," who is mentioned in another passage of the Tripartite,³ and with the "Dalua Tigi Bretan," commemorated on January 7th, in the Martyrology of Tallaght, and the "Dalua of Dun Tighe Bretan," commemorated on the same date in the Martyrology of Donegal. The *Tighe-Bretan*, the *tigh*, or house of the Briton, of these latter entries survives in Tibraddan which adjoins Cruagh, or, more correctly, Creevagh. Thus two entries in the Tripartite connect a Dalua who is probably identical with Molua the Briton, with a Creevagh, and two others in the Martyrologies connect a Dalua with a *Tigh-Bretan*, or Briton's House, while here at Cruagh, we find these identical place-names, Creevagh and *Tigh-Bretan*, applied to adjoining places on one of which stands this ancient church; facts which strongly support the suggestion I would make that *Tigh-Bretan* was probably a later alternative name for *Craoibech*, and that Cruagh is probably the *Craoibech* of the Tripartite and the *Tigh-Bretan* of the Martyrologies, and has probably been a church-site since the time of Patrick.

The church of Tully, which was probably founded in the last half of the sixth century, was dedicated to a St. Bridgid, and is described in diocesan documents as "the church of St. Bridgid of Tyllaght."⁴ Considerable confusion has arisen between the acts of St. Bridgid of Kildare and those of others of the fourteen Irish religious women who bore that name, and whose memories have been eclipsed in the course of time by the widespread fame of their more celebrated namesake, who has been commonly regarded as the patroness of Tully. Its patroness, however, is more probably the Bridgid commemorated in the Martyrology of Donegal, on March 6th, as "Brigit, daughter of Leinin, at *Cill ingen-Leinin* in Ui Briuin Cualann," and who was one of the seven daughters of Leinin, five of whom⁵ resided at the neighbouring church of Killiney; while Brigit, who is separately commemorated in the Calendar of Donegal as of Killiney, probably gave their names to the Chapel of St. Bridgid near Carrickmines, to that of St. Bridgit at Newtown, beside Stillorgan, to Bride's Glen immediately south of Tully, and to the St. Bride's Well, which in the fourteenth century formed one of the boundary-marks between Kiltiernan and Glencullen. If Tully was dedicated to her instead of to her earlier namesake, it would, as she was sister to St.

¹ "Tripartite Life of St. Patrick," vol. i., p. 77.

² *Ibid.*, vol. ii., p. 349.

³ *Ibid.*, vol. i., p. 79. In the same way that Aedh becomes Aedhan, or Laisre becomes Laisrean, or Bride, Brideog, the diminutive *an* would be affixed to Da Lua as a term of endearment; and Da Lua, or Mo, My Lua would become Moluan, "My little Lua."

⁴ See "Twentieth Report of Deputy Keeper of Public Records, Ireland," par. 397, p. 107.

⁵ Druigen, Luigen, Luicoll, Macha, and Rintach.

Colman of Cloyne, who died A.D. 600, probably have been founded in the last half of the sixth century, though an Irish Life of St. Bridgit of Kildare in the Book of Lismore mentions a visit paid to the latter by some bishops from Tully, as if the church had been in existence in her time.

Ballyman is an ancient church which stands one and three-quarter miles west of Bray, in a meadow at the bottom of a picturesque glen, through which flows the stream that rises at the Scalp and bounds the counties of Dublin and Wicklow until it flows into the Dargle River close to Bray. Though the architecture of its church, as Sir Thomas Drew has pointed out, refers it to the middle of the thirteenth century,¹ there is conclusive evidence, apart from the existence of its rampart of earth and stones, that a church occupied the site centuries before that time. It has been suggested that its present name represents the Irish *Baile na mban*, the townland of the women,² but it is quite certain that it is an anglicization of *Baile na manach*, the townland of the monks. The original name of the pretty valley in which it stands was *Glen Umerin*; it was also called Glenmonder,³ and the place also figures as "Ballymannny alias Glenmonder," in an Inquisition of A.D. 1542,⁴ as "Ballymannny alias Ballymonder" in one of A.D. 1635,⁵ as "Gannymunder alias Ballymonder," in one of A.D. 1678,⁶ and as "Ballyman alias Glenunder alias Mouncton," in one of A.D. 1623.⁷ In the charter given in A.D. 1173, by Strongbow to Thomas, Abbot of Glendalough, in which it is described as being in the territory of MacGillamoholmoc, this church is mentioned with Killegar, and is called Glen Muniri Deirgin; and on July 21st, Sillan of Glenmunire is commemorated in the Martyrology of Tallaght.⁸ Unfortunately there is no means of fixing the exact period at which this Sillan flourished, but, being mentioned in the Martyrology of Tallaght, he must have lived in or before the ninth century. Local tradition connects this church

¹ This *Journal*, vol. x., pp. 439-442.

² "Ordnance Survey Field Book."

³ "Topographical Poems of O'Dugan and O'Heerin," note 59, p. xiv—Appendix to O'Dugan's Poem. *Umar*, an Irish word for a font, or trough, or hollow, seems to me to be the root of the name *Glen Umerin*, which probably represents *Glen-unairin*, the glen of the little font or trough or hollow: a name that would be exactly descriptive of this deep and narrow little valley, that forms, indeed, a trough between the hills, or which may have referred to the little pool formed by St. Kevin's Well.

⁴ See Moran's edition of Archdall's *Monasticon Hibernicum*, vol. ii., p. 124.

⁵ "Leinster Inquisitions," Co. Dublin, Charles I., No. 37.

⁶ *Ibid.*, Charles II., No. 1.

⁷ *Ibid.*, James I., No. 50.

⁸ I suspect that the Glen Muniri Deirgin, of Strongbow's charter, really refers to two churches, and that the latter portion of it is a rendering of the name of Deirgne, or Delgany, which does not figure under that name in the charter, though it certainly belonged to the diocese of Glendalough, and was founded centuries before the charter was drafted. Sillan is commemorated in the Calendars of Gorman and Donegal on the same day as of "Dunmore," in "Uí Briúin Cualann." Among the churches described by Strongbow's charter as lying in the territory of MacGillamoholmoc a Cill-escoib-silleam, or church of Bishop Sillan, is mentioned between Cill mo mothenoc (Kilmacanog) and Ballivodan, as well as Glen Muniri, so that a Sillan was certainly connected with two churches in this district, one of which was at a place called Dunmore.

with St. Kevin of Glendalough; and as, a short distance from it, there exists on the brink of the river a blessed well dedicated to him, the church was certainly connected in some way with him; and the meadow at the bottom of Glen Umeri or Glen Muneri, on which this church and well are situated, may very probably be identical with the unidentified Cluain Duach, where Kevin founded his first church after leaving the school of Eogain, Enna, and Lochan, under whom he studied at Kilnamanagh beside Tallaght.

That Killegar was a very ancient church-site was O'Curry's opinion when he visited it in A.D. 1838, and will be the opinion of those who examine the remains of the fine earthen rampart by which it was enclosed. It is mentioned in the *Crede Mihi* as "Killachegeer,"¹ and subsequently figures in the Papal Taxation of A.D. 1302-7 as "Killatheger" and "Killegre."²

The late Rev. Dr. Stokes, who drew attention to this church in a paper published in this *Journal* (vol. xxi., p. 443), assumed that the central portion of two of these forms of the name was derived from the Irish *ath*, a ford, and suggests that the name may represent the Irish *Cill-ath-caer*, the Church of the Ford of the *caer*, or berries. This is unlikely to be the correct derivation of the name, as the word *cear* anglicises to *keer* when not eclipsed by *g*, when it becomes *geer*, and *ath-cere* would probably anglicise to some form resembling "akeer." He also offers, on the authority of a friend acquainted with Irish, a suggestion more likely to be correct, viz. that Killegar represents *Cill-ath-Agar*, the Church of Agar's Ford. Though the stream that flows from the Scalp by Ballyman is distant but between one-quarter and one-half mile from this church, and is crossed by two roads, I think that Dr. Stokes erred in concluding that any portion of its name was derived from *ath*, a ford. The name is locally pronounced Kill-ay'-ger, a pronunciation which does not favour such derivation, but seems to indicate that the latter portion of the name probably represents the Irish male proper name Eger, a name probably derived from the Irish *agar*, disposition, temperament, and which is apparently synonymous with the Welsh Adgar and Etgar, and, possibly, with the Saxon Eadgar. No ecclesiastic of this name appears in Irish martyrologies, but a St. Adgar is mentioned in the Welsh Book of Lann Dav in conjunction with St. Oudoceus, or Dochu, and ten other ecclesiastics in connection with the church of Lann Coze, now Llan Gors, in Brecknockshire, one of the boundary marks of whose land was "the Well of the Twelve Saints."³

If the *d* in this name was aspirated, it would sound somewhat like the English *y* in "yore," and the pronunciation of the name would correspond with that which the country-people give the latter portion of

¹ *Crede Mihi*, edited by Sir J. Gilbert, p. 142.

² Calendar State Papers, Ireland, A.D. 1302-7.

³ Book of Lann Dav, edited by J. G. Evans and J. Rhys, pp. 146, 154, 369.

Killeger; while *d* and *t*, being often interchanged medially in both Welsh and Irish, the name would be likely to figure in early documents as Atgar. Whether this Welsh ecclesiastic had ought to do with Killegar is a matter of mere speculation; but the pronunciation of its name seems to refer this church to someone of his name, and in early times Irish ecclesiastics migrated so often to Wales, and Welsh ecclesiastics migrated so often to Ireland, that it is not uncommon to find Welsh churches with Irish patrons, while in the county Dublin and immediately south of it, quite a number of churches were either founded by, or were dedicated to, Welsh ecclesiastics.

Though the date of the foundation of the church of Dalkey cannot be fixed with certainty, it is probably a very ancient one. It is mentioned in the earliest diocesan records of the See of Dublin, and was probably ancient when the Anglo-Normans invaded Ireland. The name by which it has since figured is clearly a misnomer, and is a Danish rendering of *Delg-inis*, Thorn Island, the name of the adjoining island on which there is another ancient church, and from which the Danicised name, Dalk-Eye, essentially descriptive of an island, has been absurdly extended to the adjoining portion of the mainland. The ancient Irish name of that part of the latter, now known as Dalkey, was *Cill Becnait*. Its church is called "Kylbekenet," in a Charter granted by Archbishop Luke, circa A.D. 1240; is referred to as "the church of St. Begnet of Dalkey," in another granted in A.D. 1504 by Walter, Archbishop of Dublin; as "St. Begnete's" in a lease made in A.D. 1656; and as "St. Begnett's *alias* Dalkey, Co. Dublin," in another made in A.D. 1585-6.¹ Mr. Wakeman has stated that the north-eastern portion of the present structure probably dates from St. Becnait's time, but, as Becnait's identity and the period in which she flourished are uncertain, he evidently intended to convey his opinion that the oldest portion of the structure was probably part of the church originally founded here,² a conclusion which, as I shall show presently, is erroneous. "Begnait, daughter of Colman, son of Aedh in Kilbegnatan," is mentioned simply as "Begnate, Virgin," in the Book of Obits and late fourteenth or early fifteenth century martyrology, of Christ's Church, at November 12th, her name being inserted in it, with those of other saints connected with the diocese of Dublin, in a later hand than that of the original martyrology, probably on the authority of entries commemorating her at the same day in ancient breviaries that belonged to the churches of Clondalkin and St. John's of Dublin.³ Her name does not appear in that form in the Martyrologies of Gorman, Donegal or Tallaght—the published copy of the latter, how-

¹ See pars. 51, 52, 53, pp. 45, 107, 20th Report, and pars. 1302, 1374, pp. 161, 177, "24th Report of the Deputy Keeper of Public Records, Ireland."

² *Archæologia Hibernica*, p. 205.

³ These are now classed B. 1, 3, No. 78, and B. 1, 4, No. 79, in the Library of Trinity College, Dublin.

ever, does not contain the entries for November. This seeming omission on the part of Irish hagiologists is probably due to a transference of her feast-day, or a change in the form of her name in the mediæval Dublin records—a contingency much more likely than the omission from the Irish Calendars of all mention of a patroness whose memory has been so well preserved in popular tradition. She is probably identical with some of the virgin saints named Bega, Begha, or Beega, commemorated in the Irish Calendars, or possibly with the Welsh virgin Brigh (*Bree*), commemorated on November 12th, and described in the note on the Martyrology of Gorman as “from *Cill Muine*,” now St. David’s, in Pembrokeshire, or with the virgin Bice, who, according to the Tripartite, was left by St. Patrick with a St. Lughaidh at a church in the east of Meath called Teg Laisreann.¹ Be this as it may, the present church exhibits convincing evidence of the antiquity of Dalkey as a church-site. Mr. Wakeman refers it to the close of the twelfth century,² adding that “a few feet of the north-east end may be considerably older,” but the structure seems to me to contain work considerably earlier and later than the period Mr. Wakeman indicates. The pointed doorways in the south



West Doorway, Dalkey Church.

wall are probably fourteenth-century alterations of earlier square-headed doorways, whose inner portions have been left intact, while the east window is evidently of still later date. The western window is an insertion in, and the two-oped, battlemented belfry is probably a fourteenth-century

¹ The practice of establishing communities of women close to churches, apparently that the presbyters of the latter might serve the former as chaplains, obtained from Patrick's time, and the subsequent erection of a distinct church for the use of a female community, led to the existence of dual churches, such as those of Rodan and Mathona at Tawnagh, in Tirirell, and accounts for the “Nun's Church,” and the “Church of the Women,” found beside so many early Irish monasteries for men. Here at Dalkey there are two ancient churches at Dalkey town and Dalkey Island, apparently connected by popular tradition with the one person; and on the mainland there are also two blessed wells—one, which lay near where the tramway terminus now is, called St. Becnait's Well, and another close to the sea at Carrig-na-Griana, called Lady's Well.

² *Evening Telegraph* Reprints, No. 22, p. 46.

superstructure raised on; an earlier gable which is flanked by pilasters formed by extensions of the side walls, and which contains, beside the southern pilaster, a square-headed, single-stone lintelled doorway; the wall being carried flush with the pilasters up to the level of the top of the lintel of the doorway, and a projecting string-course of flat stones being carried across it about eighteen inches higher, corbel stones projecting from the pilasters higher still. I think that the lower portion of this western wall is probably older than the twelfth century, and may possibly be coeval with the unmutilated portion of the north wall, which Mr. Wakeman considered to be the oldest portion of the structure, and which contains a narrow splayed, single-stone-headed window, thirty inches high, by four and one-half inches wide at top, and six inches wide

at bottom, that seems likely to date rather from the seventh to the ninth century than from the twelfth. This portion of the north wall affords an indication of the extreme antiquity of Dalkey as a church-site, which is so unobtrusive as to be easily overlooked.



Window and Cross-inscribed Stone in Dalkey Church.

On the second stone to the east of the window, in the course of large stones immediately above its head, is incised a small Latin cross with splayed extremities, and measuring $5\frac{1}{2}$ by $7\frac{1}{2}$ inches. Crosses of this description may date from anywhere between the fifth and the twelfth centuries. They exist on the stone on Inchaigoile, which Petrie believed to be the sepulchral pillar-leac of

Patrick's nephew, and on the eleventh-century shrine of St. Molaise of Devenish, but are invariably associated with memorials of the dead, or, as in the case of those on the shrine mentioned, with inscriptions asking a prayer for the donor who gave, or the craftsman who wrought, the object on which they occur. As the stone on which this cross is cut is still 12 feet above ground, and must have been, at least, 15 feet above ground when the present church was built, the cross was evidently incised upon it before the structure was erected, and, that being so, this stone was then probably a sepulchral *leac* taken from the cemetery which had grown up around an older church, as in the case of the stone at Ballyman, and utilized in the building of a new one.

From the foregoing facts it will be seen that the churches at which

these cup-and-concentric-circles and "fish-bone" pattern-inscribed *leacs* are found in and adjoining Rathdown, were probably founded in or before the seventh century : a circumstance which supports the suggestion that these *leacs* were wrought before the eighth or ninth centuries in which the name of the person whom the *leac* was to commemorate was often engraved upon it.

The presence on the Dalkey stone of single in conjunction with concentric circles, together with the triple line arrangements on the Killegar and Rathmichael *leacs* seem to me to account for the existence of designs displayed by some of the free-standing crosses of that district, and to stamp the latter as the lineal successors of the earlier Christian *leacs*.

(*To be continued.*)

THE OLD SESSION-BOOK OF TEMPLEPATRICK PRESBYTERIAN CHURCH, CO. ANTRIM.

BY THE REV. WILLIAM T. LATIMER, B.A., FELLOW.

(Continued from Vol. 25, page 130.)

[Submitted MAY 7, 1901.]

PART II.

I HAVE already (vol. xxv., p. 130, this *Journal*) described this very interesting record of Ulster life as it existed during the time of the Commonwealth.¹ At that period a man's relations to his church determined more of his other relations than at present; and therefore, if we desire to know the manners and customs that prevailed in the North of Ireland 250 years ago, we must study ecclesiastical records such as session or vestry books. In these documents we have an accurate account of how different churches acted in their relations with the people, and how the people acted in their relations to the church and to one another.

The first minister of Templepatrick who can be counted a Presbyterian was Josias Welsh, a son of John Welsh of Ayr, and Elizabeth, third daughter of John Knox by his second wife Margaret Stewart. In 1626 Welsh settled in Templepatrick, and acted as parish minister, although his strict legal position seems to have been that of Chaplain to Captain Norton. After obtaining this position he was ordained by his kinsman, Bishop Knox, and he soon gathered a very large congregation. Refusing to use the liturgy, and joining with other Presbyterian ministers then included in the Established Church to carry on a religious "revival," he became obnoxious to the authorities of that Church, and before his death, in 1634, he had been twice suspended and twice restored.

For some time afterwards, the people seem to have been "conformist," at least, outwardly; but after the power of King Charles had been overthrown, the Presbyterians once more came into possession of the living, and on the 30th of October, 1646, Mr. Anthony Kennedy was admitted Minister of the Parish. I find, from the Minutes of Antrim "Meeting" [Presbytery], that in 1655 he had a stipend of £59 a-year, paid by the congregation, a manse, and seven acres of glebe land free, with a promise of three more from Mr. Upton who was a member of his

¹ This valuable manuscript belongs to Dr. John Campbell, the well-known Belfast surgeon, to whom my best thanks are due for permitting me to make these and other extracts.

congregation. In 1657 he obtained a salary of £100 a-year from the government of Oliver Cromwell.¹

After the State endowment was lost, it appears that the congregation was not able to pay as large a salary to their minister as they had done formerly, and matters became worse as time elapsed. In February, 1688, we find Mr. Kennedy complaining to the Presbytery that he had "spent a good part of his own patrimony in supplying y^e charge." Nor was the state of Templepatrick worse than most of the other Presbyterian congregations of Ulster at this period, proving plainly, I believe, that the county was not so prosperous during the latter part of the reign of Charles II. and during the reign of James II. as it had been previously.

The Session Book begins with a record of the induction of Mr. Kennedy, and it extends till 1744, although in this period there are some blanks, as, for example, from 18th June till 4th September, 1649, on account of "Sr. George Monro's troubling ye ministers and country," from August, 1650, till May, 1652, on account of troubles with the republican government in England, and from December, 1660, till June, 1670, "on account of the persecution of the prelates." This last entry is valuable, as proving that Bishop Taylor began to take active measures against Nonconformists even before his consecration. There is also a blank from February, 1688, till June, 1697.

Having thus very briefly described this interesting document, I shall now give word for word the records of a few of the early meetings of the Session. The first describing the admission of Mr. Kennedy and his elders I reproduce, although given in my former paper, but I omit the marginal index as of no value:—

The admission of Mr. Anthony Kennedy to ye parish of Templepatrick (by ye providence of ye Great God) was the Penult Day of October, 1646, Mr. Ferguson being y^e day Moderator and w^t him Ministers Mr. adare, Mr. d. Bothwell, and Mr. Cunningham; w^t expectants Mr. James Cer, Mr. John Greig, and Mr. Jeremiah O'quyn.

The Session book of Templepatrick.

The names of the elders of the Session of Templepatrick being publicly admitted and sworn w^t prayer and fasting the 22 day of Nov^r., being the Lords day, 1646.

DEACONS.

Major Edmund Ellis.	John Inglise.	Hugh Sloan.
Lieut. James Lyndsay.	William Wallace.	William McCord.
Mr. William Shaw.	Alex ^r . Coruth.	Guian Herbison.
Adam McNielie.	Gilbert McNielie.	Gilbert Bellihill.
John Peticrew.	Thomas Loggane.	
Thomas Windrume.	Thomas Taggart.	
Hugh Kennedy.	Alex ^r . Pringle.	

¹ Dr. Reid, in his "History of the Presbyterian Church of Ireland," states that he can find the names of only six ministers of this church who enjoyed salaries from the government of Cromwell. There are, however, lists in the Office of Records

This for the particular acts either already extracted, or to be extracted out of yis booke.¹

It is inacted by ye session of Templepatrick y^t all complaints come in to ye Session by way of bill, and y^t ye complaintive is to put in one shilling w^t his bill, and if he prove not his peynt his shilling forfeits to ye Session box; yis was done to keep down groundless scandals.

2. Likewise it is inacted by ye session that all beer sellers y^t shall vent beer till people be drunk y^t they shall be censured themselves as drunkards, and especially in ye night tym.

3. Likewise it is inacted by ye session y^t if parents let yeir children vaig or play one ye Lord's day y^t they shall be censured as profaners of ye Sabbath.

4. Likewise it is enacted by ye session y^t all persons standing in ye publick place of repentance shall pay to ye church officer ane groat.

5. It is inacted by ye session of Templepatrick ye 9 of Febr. 1647, that no children be baptized till first they come to some of ye elders, the parents who preseth [presenteth] them, and get yeir children's names inregistrate, and y^t ye elders may testifie of yem to ye minister.

6. Its inacted by the session of Templepatrick ye 28 of December, 1647, y^t if there be any misdemeaneer at brydels as Drunkenesse or Swabbling y^t besides ye censure y^t ye persons themselves comes under, who makes ye abuse, ye parties married shall forfat their penaltie.

1. Sessione of Templepatrick (after the admission of the elders and deacons, being the Lord's day imediatly preceeding) holden the 24 of nover., 1646. The Minister and elders being present; viz.: Lievet Lyndsay, Hugh Kennedy, Adam McNiellie, Thomas Windrum, William Wallace, Gilbert McNiellie, Alex^r. Coruth, Thomas Taggart, Alex^r. Pringle, Thomas Loggan, John inglise; John Peticrew, Clerk.² Of deacons, Hugh Sloan, Treasurer, William McCorl, Gilbert Bellihill, Guian Herbison.

The qlk day John Cowan being presented vnto ye Session for breach of ye sabbath in beating of his wyfe thereon is ordained to be sumoned against ye next Session.

The qlk day John Tomson, younger, at Ruchforth is presented for fornication w^t Marian Begs, is ordained to be sumoned against ye next Session day.

The qlk day Oyen McGouckien and agnes Rovison being presented vnder presumptions of fornication, and ordained to be sumoned to the next Session day.

(which I lately published in the *Northern Whig*), proving that salaries were enjoyed by more than forty Irish Presbyterian clergymen at this period.

In connexion with these researches, I have to express my obligations to Mr. J. Mills, M.R.I.A., and Mr. T. A. Groves, B.E.

¹ Dr. Stephenson, in his "History of Templepatrick" (pp. 36, 37), has printed these rules, but the numerous blunders in his version prove that he (or his transcriber) was unable to read the manuscript. Dr. J. S. Reid, in his "History of the Irish Presbyterian Church" (vol. ii., p. 162), has printed the same rules, but as he has reproduced Dr. Stephenson's blunders, I presume that he had not consulted the original. Under these circumstances, I thought it better to include a correct version of the "rules" in my extracts.

² The minister of a Presbyterian church is Moderator of Session; one of the elders generally acts as Clerk. Hence it comes to pass that in country congregations the records are sometimes not very grammatical.

The qlk day Robert Crawford being presented vnto ye session for ane comon Curser, and for witnesses John furd and his wife, is ordained to be sumoned to ye next Session.

The qlk day it is inacted that yeso y^t stands in ye publik place of repentance pay to ye church officer ane groat.

The qlk day it is ordained y^t Thomas Windrum and John inglis revise the old Session booke and extract all ye acts and references against the next Session day.

The qlk day it is ordained y^t John inglis and William McCord gather ye collection for ye poor, and y^t Thomas Windrum and Thomas Tagart visit ye town both before and afternoon.

2. Session of Templepatrick holden ye first of Deceber., 1646. The Minister and elders being present. To wit, Gilbert McNeillie, Hugh Kenedy, Thomas Taggart, John inglis, Thomas Windrum, William Wallace, William McCord, Hugh Sloan, Gilbert bellihill.

The qlk day John Cowan, being sumoned, compeered and confessed his breach of sabbath in beating his wife one ye Lord's day. And Yerefor ye Session ordains him next Lord's day to stand leigh forgans ye pulpit, and being called by ye minister to confesse in ye face of ye congregation his offence.¹

John Tomson Compeering, being sumoned, confesses his furnication w^t Marion begs, is ordained to stand the next Lord's day in the publick place of Repentance, and thereafter to come before the Session, and to be either presently absolved or else to stand longer as they are satisfied in his signes of Repentence.

Oyen McGukin,² being sumoned, compeers, but stands to his denyell, y^t he was not one night w^t her alon in ye hous. Ye woman agnes Rovison confesses one night: both of yem being sumoned apud acta, are to be present at ye next session.

Robert Craford, being sumoned, compeers, and after at first ane denyell, one witness John Ford having deponed clearly against him, afterward he confesses, and therefor he is ordained to stand leigh before ye pulpit, and being called to confesse his fault in ye face of ye congregation.

Thomas Windrum delats y^t in his visiting ye towne, in ye afternoon apprehended John Boyd absent from ye church, and likewise y^t yere

¹ Cowan's punishment was slight when compared with what was often inflicted by other Sessions, or even on other offenders by this Session. He had to stand only one Sunday, while others were condemned to stand week after week. Besides to stand "leigh forgans the pulpit" was a less severe form of punishment than to stand in the "publick place of repentance," or to stand in white sheets.

² The number of Celtic names which occur in this record is remarkable. How have these names disappeared from among the Northern Irish Presbyterians? In all probability they have become anglicized. If this has taken place even in districts where the Celts live together in large bodies, much more will it take place where they are a minority among the "Scots."

was two of Murdock adonaly's sisters absent from ye church in ye forenoon, and that ye three sisters was absent all ye afternoon: they are therefor ordained to be summoned to ye next session day. Thomas Windrum and John Inglis according to ye session's appointment revised ye old buike and gave in q^t they found, but it was not of great importance.

Collectours the next day Thomas Windrum and Hugh Sloan. Visitors of ye town in ye fore and afternoon Gilbert McNeilie and John Inglis. The qlk day ye session ordained Thomas Windrum . . . from Hugh Sloan Treasurer ten shilling sterlin and three pence. . . Sergand Scot . . . six pence for ane cord to ye bell.

The qlk day Marion begs being summoned and not compeering, is ordained to be summoned again to ye next session, and to sho ye reason of her former disobedience.

The qlk day having found in revising of ye old book y^t Alex^r. McCewn had been summoned before ye Session for slandering of Thomas Windrum, saying that he had dealt partially in matters of ye sesse q^a he was one his oath; and that he had dissobeyed ye injunction of ye Session concerning his publick confession of his fault, is therefor now again ordained to be summoned against ye next Session day.

The qlk day likewise having found in ye revising of ye old booke, y^t Agnes Johnstoun, had bin delated unto ye Session for ane great curser and swearer, and not having satisfied according to ye censur inflicted by ye Session, is now ordained to be summoned again to ye next Session.

3. Session of Templepatrick holden ye 8 of December, 1646, ye minister and elders being present, to wit, Leivt Lyndsay, Alex^r. Pringle, Adam McNeilie, Thomas Windrum, John Pettigrew, John Inglis, Thomas Taggart, Thomas Logan, William McCord, Gilbert bellihill, Guyan Herbison, Hugh Sloan.

The qlk day John Cowan compeered having satisfied ye Session in confessing his fault before ye congregation ye last Lord's day according to their appointment, is absolved from that scandell, he promising to behave himself more Christianly in tymes coming.

Robert Crawford having according to ye ordinance of ye Session confessed his fault publicly, yet because he compeered not according to ye ordinance, y^t ye Session might declare yeir minds to him concerning his signes of repentance, he is ordained to be summoned to ye next Session.

The qlk day John Tomson compeered before ye Session after his being once in ye publick place of repentance according to yeir ordinance, yey not being satisfied w^t ye signes of his repentance ordains him to stand ye next Lord's day.¹

¹ Although Thomson had to stand two more Sundays in the "publick place of repentance," the punishments inflicted by this Session were exceedingly mild when compared with the punishments inflicted by other Sessions. It was not uncommon

Agnes Rovison being summoned ye last Session day apud acta, and not compeering, is ordained to be summoned to ye next Session.

Oyin M^cGukin compeers, being summoned, and standing yet to his denyell of ye scandell charged against him w^t agnes rovison; being put to his oath for clearing of himself; refused to give his oath; yefore ye Session ordains y^t his examination be dilated to ye next Session of Antrim, by Thomas Taggart; because he was ane souldier and belonged to y^t regiment.¹

Murdock o'Donnallie his three sisters being summoned appears confessing their fault before the Session are sharply rebuiked, and post, upon their promising to behave themselves better hereafter.

John Inglis and Gilbert M^cNielie in their visiting of the towne found Christian barbur from the Church in the forenoon, and in the afternoon found Jenet boyd and isobell M^cCulloch w^t Margret M^c. Kervill drinking in tyme of preaching in John M^cClachlan's hous, ordains them to be summoned to ye next Session.

The qlk day Marion begs, being summoned compeers, confesses her furnication w^t John Tomson, and having given ane reasonable cause of her last dayes absence is now ordained to stand in the publick place the next Lord's day.

John boyd being summoned and not compeering is yet ordained to be summoned to the next Session.

Alex^r. M^cKewne being summoned, conpeers and confessed his fault ingenously, y^t ye Session ordains him to stand leigh and give ane publick confession of his fault ye next Lord's day.

Agnes Jonstown being summoned compeers and confesses her fault therefore the Session ordains her to stand in the publick place of repentance the next Lord's day to give ane publick confession of her fault.

The qlk day Hugh herbison came in to ye Session Voluntarily and confessed his sin of fornication w^t Jein Shillington, ye Session ordains him likewise to stand ye next Lord's day in ye publick place of repentance to give ane publick confession of his fault.

The qlk day Hugh Sloan treasurer is ordained to give Michell M^cI[lweyen]. To give likewise to William Rinie 00—00—12d.

Collectors for ye next Lord's day Gilbert M^cNeilie and Guyan herbison, for visiting ye towne both fore and afternoon Adam M^cNeilie and Alex^r. Pringle.

4. Session of Templepatrick holden ye 15 day of December, 1646, ye minister and elders being present, to wit, Major Ellis, Adam M^cNielie, Hugh Kennedy, Gilbert M^cNielie, William Wallace, John inglis, John Pettigrew, Thomas Taggart, Gilbert bellihill, Hugh Sloan.

The qlk day Robert Crawford being summoned, compeers, and for an offender convicted of the crime which Thomson admitted, to be kept in other congregations for several months—Sunday after Sunday—in the place of repentance.

¹ That is, M^cGukin was remitted to the Session of Antrim to be tried by them, because his crime had been committed when he resided in that parish.

having given ane reasonable excuse for his last dayes absence, being rebuikd for his fault, and expected in tymes coming to carry himself more Christianly is absolved from y^t scandall.

The qlk day John Tomson being again qveened [conveened] before ye session and they yet not satisfied w^t the signs of his repentance is ordained yet longer to stand, if ye Lord will move his heart to farder repentance.

Janet boyd and isobell McCulloch su^moned compeers, confesses their fault, being sharply rebuikd and promising to behave themselves more Christianly in tymes coming are absolved by ye Session.

Marion McKerrell being one of these that was absent from the church ye 6th of December is ordained to be su^moned against ye next Session.¹

Marion begs not compeering before ye Session after her being on the stool of repentance, as the ordour is, is ordained to be su^moned against ye next day.

The qlk day John boyd being su^moned, compeers and having given ane reasonable excuse of his last days absence from ye Session, confesses his fault of being absent from ye church and speaking harshly to ye elder who reproved him, is ordained to give ane publick confession ye next Lord's day standing leigh before ye pulpit.

The qlk day agnes Jonstown, having given ane publick confession of her fault as she was ordained; compeering before ye Session, promising to ane new Christian carriage in tymes coming, is absolved.

Alex^r. McKewne not compeering before ye Session according to ye ordinance after his publick confession of his fault is ordained to be su^moned against ye next day.

The qlk day Hugh Hervison after his being one ye stool of repentance compeers and ye Session not being satisfied w^t his repentance ordains yet to stand longer if so be it may please the Lord to worke farder repentance in his heart.

Adam McNeilie and alex^r. Pringle Visitors the last Lord's Day declares that they found nothing presentable. John Sympson wyf is to be su^moned for ane witness against Oyin McGukin and agnes rovison to ye next Session.

The qlk day John Sympson being su^moned compeers and witnesses one his oath y^t Oyin McGukin was three nights alon w^t Agnes rovison, and y^t qn John Sympson challenged him he said he was in Suit of her in marriage; he declares also y^t he was one night at her hous since his citing at ye Session.

Christian barbur being su^moned and not compeering is ordained to be su^moned to ye next Session.

Collectors ye next day Gilbert bellihill and Adam McNielie, visitors of the towne Hugh Kennedy and William Wallace.

¹ Evidently the Session held their meetings on Tuesdays.

The qlk day Gilbert McNielie one of our elders delated for drunkenesse George Grieve, John Grieve, Mathew Tafts, James Dazell, and Margaret Kenedy for giving them drink all at the ouchfort, and ordained to be summoned all to ye next Session.

5. Session of Templepatrick holden the 22 of December, 1646. The minister and elders being present—to wit, Alex. Pringle, William Wallace, Thomas Windrum, Alex^r. Coruth, Gilbert McNielie, Adam McNielie, Hugh Kennedy, Gilbert [bellihill], Hugh Sloan.

The qlk day John Tomson being compiered before the Session . . . being one the stool of repentance, the Session . . . of his repentance promised him absol[ution].

The qlk day Marion McKervell being summoned compeers, and having satisfied ye Session in her being absent from ye church, being exhorted is presently dismiss.

The qlk day Marion begs being summoned Compeers and having satisfied ye Session in her last days absence is ordained to stand ye next Lord's day if so be it may please ye Lord to move her heart yet furdur to repentance.

The qlk day John boyd and Alex^r McKewn being convened before ye Session after their publick confession of their faults are absolved, they promising to behave themselves more Christianly in tymes coming.

The qlk day Hugh Herbison being convened before the Session and they yet not being satisfied, ordains him to stand ye next Lord's day if so be ye Lord may move his heart yet furdur to repent.

The qlk day John Sympsons wyf compeering being summoned depends upon oath, yat Oyin McGukin resorted several tymes unto agnes rovisions hous, and in particular that he lay three severall nights in her hous, they being both their alons, and y^t one of these nights was since there being cited before ye Session. Agnes rovison upon this is ordained to attend ye next Session till furdur tryell of y^t matter be found.

The qlk day Christian barbur, being summoned, compeers, and having satisfied the Session in her excuse is absolved.

The Visitors of the town ye last day found nothing presentable to ye Session.

James Dazail, John Grieve, Mathew Tafts, and Margaret Kenedy being summoned compeers, and they confessing their faults are ordained to make ane publick confession thereof before the congregation ye next Lord's day of their drunkenesse, and her selling drink till they were drunk.

The qlk day George Grieve being summoned compeers, and standing to his denyell yt he was drunken, is ordained to attend ye next Session till Witness be called either for his farder clearing or fying. Visitors the

next Lord's day John Petigrew and Alex^r Coruth, collectors—William Wallace and William M^cCord.

The qlk day Gilbert M^cNielie is ordained ruling elder for to attend ye Presbyterie at Carrickfergus.

The qlk day Hugh Sloan is ordained to give Alex^r frow [?] for mending of ye little bridge, 10^s. 5^d.

6. Session of Templepatrick holden the 28 of December, 1646. The minister and elders being present, to wit, Major Ellis, Lievt. Lyndsay, Hugh Kennedy, Thomas Windrum, Thomas Tagart, Adam M^cNielie, Gilbert M^cNielie, Alex^r. Pringle, John Pettigrew, John Inglise, Gilbert bellihill, William M^cCord, Guian Harbison.

The qlk day Mathew Tafts being convened before the Session after his publick confession of his fault before ye congregation, upon his promise of ane more Christian carriage in tymes coming is absolved.

The qlk day James Dazell, John Grieve, and Margaret Kenedy are ordained to be sumōned to ye next Session, because they compeered not before ye Session after their public confession of their faults, their to be absolved judicially according to ordour.

The qlk day George Grieve being sumōned compeers, and ye matter not being clearly proven, is to attend yet the next Session. John Kennedy and George Ghram is to be sumōned to ye next Session about y^t matter.

The qlk day Robert begs is delated for drunkennesse by Thomas Windrum, is ordained to be sumōned to ye next Session.

The qlk day Umphra brown is delated by Thomas Taggart and Hugh Kennedy for drunkennesse and . . . Sloan for giving him drink. They are ordained to be sumōned to ye next Session. [Collectors for] ye next Lord's day John Petegrew and Hugh Sloan, Visitors of the town Thomas Windrum and Thomas Taggart.

7. Session of Templepatrick holden ye 2^d of Februar, 1647.

The minister and elders being present, viz. M^r. W^m. Schaw [Shaw], Hugh Kennedy, Thomas Windrum, Thomas Tagart, W^m. Wallace, Alex^r. Pringle, Thomas Logan, John Petigrew, John English.

The qlk day James dazell and John Grieve being convened before the Session after their publick Confession in the church of their drunkenness were absolved by the Session.

The qlk day Marion begs being convened before the Session after her publick confession of her fault of furnication w^t. John Tomson is absolved. The Session likewise ordained her and John Tomson, to give in bonds of good carriage in tyme to come.

The qlk day Robert begs being sumōned, Compeers and having confessed his fault of Drunkenesse, is ordained to make his publick Confession of y^t ye next lords day.

The qlk day Jenet boyd being delated to have given this drink to Robert begs y^t made him drunk, is ordained to be sumoned to ye next Session.

The qlk day Umphra brune, being sumoned compers. His sin of Drunkenesse being proven is ordained to make publick confession of y^t ye next Lords day.

The qlk [day] Helling herbison being delated to have given this drink to Umphra brown till he was drunk, is ordained to be sumoned to ye next Session.

The qlk day David bell being delated for Drunkenesse and quarralling is to be sumoned against ye next Session, and John Eickins wyfe for giving him drink. One shilling is to be given to Michell M^cilwyen; and Jein M^cGee is to have ane other shilling.

Collectors ye next Lords day Thomas Logan and Hugh Sloan, Visitors for the town Alex^r Coruth and John Petigrew.

8. Session of Templepatrick holden ye 9 of Februar, 1647. The minister and elders being present, viz. Leivt Lynsay, Mr. W^m. Shaw, Thomas Windrum, Gilbert M^cNielie, Adam M^cNielie, John Inglis, Thomas Taggart, Alex^r. Pringle, Hugh Sloan, W^m. Wallace, John Petigrew, W^m. M^cCord, Guian Herbison,

The qlk day John richard & Margarat Cunningham gave up their names to be proclaimed one ye purpose of marriage consigneing two ryels for yeir bands, and gave one shilling to ye clerke for buiking their names.

The qlk day Helling Herbison being sumoned, compeers, and the matter being proven y^t she gave drink to Umphra browne till he was drunk, is therefor ordained to stand and give publick confession thereof the next Lords day in face of the congregation.

The qlk day David bell, being sumoned, compeers and standing yet to his denyell of drunkenesse is ordained to be at the next Session y^t the matter may be farder tryed by witnesses.

The qlk day John Eickins Wyf, being sumoned compeers and stands yet upon her denyell y^t she gave drink to David Bell till he was drunke is delated till ye next Session for farder tryell.

The qlk day George Grieve compeering and standing to the denyell of his fault of Drunkenesse is deleyed till the next Session till farder tryell. George Ghram and John Kennedy is to be sumoned to ye next Session for witness in this particular.

The qlk day it is inacted by the Session that no children be baptized till first they come to some of ye elders who presents them, and get their names inregistrated in the records; and y^t the minister receave them not till he receive ane testimony from those elders of there so doing.¹

Collectors the next Lords day leiv^t Lyndeay and Mr. Schaw, Visitors of the towne Thomas Windrum and Thomas Taggart.

¹ There was a charge of eight pence for this registration.

9. Session of Templepatrick holden the 16 of februar, 1647. The minister and elders being present, viz. Lievt. Lyndsay, Mr. Schaw, Alexr. Pringle, Adam McNielie, Gilbert McNielie, William Wallace, Thomas Windrum, Alexr. Coruth, Thomas Loggan, Thomas Taggart, Hugh Kennedy, John Ingles, Guian Herberson, Gilbert bellihill, Hugh Sloan.

The qlk day George Ghrum, being su^moned as ane witness in y^t matter of George Grieve deponed y^t any man who had judgment might have perceaved George Grieve in drink albeit they had not known qr he was or w^t q^t company. One of the elders likewise who delated him to the Session testifies that the said George steyed in the aillehous from ten hours till night; and having convoyed one of his company to b . . . turned back again to ye ailhouse and Drank till night, and says likewise that any man might have decerned him in drink y^t had seen him. The matter therefor being clearly proven, the Session ordains him to make his publick confession of his skandolous fault of drunkennesse in the face of the congregation.

The qlk day Umphra browne being convened before ye Session and they not as yet satisfied w^t any signes of his repentance continues his standing the next lords day if so be the Lord may worke furdur upon his heart.

The qlk day Jean Shitlingtowne being convened before the Session and qfessing her furnication w^t Hugh Harbeson is ordained to stand in ye publick place of repentance to give publick qfession thereof before the congregation.

The qlk day Robert begges being conveyed before the Session after his publick confession of his fault of drunkennesse being exhorted is absolved by the Session.

The qlk day, David bell being su^moned compiers and standing one his denyell of drunkenesse is delayed till the next Session that witnesses may [be] su^moned in about y^t matter. .

The qlk day Robert begges and John Kilpatrick became bonds for ten shillings a peace y^t John Tomson and Marion begges should not carie them scandalously in tymes coming.

The qlk day ye visitors of ye towne delated y^t Murdoch O Donely his wife was absent from ye Church both before and afternoon, and likewise y^t John boyd wyfe and daughter was absent from the church in the afternoon thereof. The Session ordains them to be su^moned to next day.

The qlk day Andrew McIlweyen being delated for being absent from ye church in ye afternoon is ordained to be su^moned against the next Session.

The qlk day Andrew McClelland is delated for drunkennesse, and John McCulloch his wife for giving them drink, is ordained to be su^moned to ye next Session. .

The qlk day James Lyndsay is appointed elder to ye Presbyterie at Carrickfergus, and William Shaw is appointed likewise to go to the

presbyterie to show the Sessions mynd concerning the linches of ballielair their adjoynment to ye Session of Templepatrick.

Visitors of the towne the next lords day Gilbert McNeilie and John Inglis. Collectors the next day Thomas Windrum and Gilbert berrihill.

10. Session of Templepatrick holden the 23 of febr., 1647. The minister and elders being present, viz. Lievt. Lyndsay, William Wallace, Gilbert McNielie, Thomas Windrum, Thomas Taggart, Hugh Kennedy, John Inglis, Gilbert berrihill, Guian Herbesson, William McCord.

The qlk day James abarrowne, being summoned compeers and witnesses upon oath against David Bell yt he was in drink, agreeing w^t q^t qlk one of our elders John inglis declared. Therefore the Session ordains him to make his publick confession thereof the next Lords day and John Eikins wif Jenet Crawford for giving him drink.

The qlk day Umphra browne being convened before the Session after his publick acknowledgement of his fault of drunkenesse, is absolved by the Session.

The qlk day Andrew McIlweyen being summoned, and not compeering is ordained to be summoned to the next Session.

John McCulloghs wif being summoned and not compeering is ordained to be summoned to the next Session.

The qlk day agnes Rovison compeers and her matter is continued till the next Session till oyen McCukin likewise appear for farder tryell of yt matter.

The qlk day George Grieve being delated by Gilbert McNielie ane of our elders for scandalizing of John Petigrew, saying y^t he was no honest man but is verie unhoneest in his dealings, and is but ane comōne tricker of men, and yt his nerest neighbours knows and hath reported the same. This he spoke in the hearing of John Tomson and Walter Coruth and syndrie uthers. Thereafter the Session ordains George Grieve w^t these witnesses to be cited against the next Session.

The qlk day Meive O Conalie being summoned compeers and the matter of her owne absence from the church and giving drink to people in the tyme of divine Worship; is therefore the next Lord's day to stand in the publick place of repentance to give ane publick confession of her breach of the Lord's day.

The qlk day Alex^r Pringle is chosen ruling elder to attend the Presbytrie at Newtown.

Visitors the next Lords day Hugh Kennedy and William Wallace, collectors Gilbert McNielie and Guian Herberson.

11. Session of Templepatrick holden the 16 of M^{ch}, 1647. The minister and elders being present; viz. Mr. Arch. Ferguson,¹ Major Ellis, Lievt. Lyndsay, Gilbert McNielie, Adam McNeillie, John Inglis.

The qlk day Andrew McIlweyen being summoned the 2^d tyme

¹ Rev. Archibald Ferguson was minister of Antrim, and, as Mr. Kennedy's substitute for a day, acted as Moderator of the Session.

compeers not, is yet ordered to be summoned over again to the next Session.

Meive O Conallie having according to ye ordinance of the Session, given publick confession of her fault, yet in respect she is not as yet absolved by the Session. She is ordained to be cited to ye next Session. She coming in afterwards is absolved.

The qlk day Robert Neilson is delated for drunkennesse, is therfor ordained to be summoned to ye next Session.

The qlk day andrew Taggart being summoned compeers and confesses his sin of furnication w^t Jean Stewart, and promised to mantein ye child according to his power and is willing to stand at the sessions ordinance.

Collectors the next Lords day, Thomas Taggart and Gilbert berrihill. Visitors of the town both fore and afternoon, John Petigrew and Thomas Loggan.

The qlk day David bell and Jenet Crawford are absolved, having given ane publick confession of their fault.

12. Session of Templepatrick holden ye 7 of April. The minster and elders being present.

The qlk day Major Edmound Ellis is chosen ruling elder to attend ye Presbytrie at Carrickfergus.

Visitors the next Lords day Gilbert McNielie and John Inglis. Collectors John Petigrew and Guian Herberson.

13. Session of Templepatrick holden the 13 of April. The minister and elders being present, viz. Adam McNielie, Gilbert McNielie, Alex^r. Coruth, Thomas Windrum, Thomas Taggart, W^m. Wallace, John inglis, Gilbert berrihill, Hugh Sloan.

The qlk day George Grieve being summoned compeers and confesses his fault in scandelezing John Petigrew his nam: is ordained therefore to make publick confession thereof standing leich [low], the next Lord's day.

The qlk day Andrew McIlweyen being summoned compeers not, is therfor yet the last tyme to be summoned and in case of not compeerence to be summoned before the presbytrie.

The qlk day Jean Stewart being summoned, compeers and confesses her fault of furnication w^t Andrew Taggart, and her drunkenesse in his company since. Now this being her relapse in furnication, is therefore ordained by the Session to make public confession of her fault in whyt sheits [white sheets] and to stand in the public place of repentance ay and qlk the Session be satisfied by the signs of her repentance.¹

¹ The "Meeting" [Presbytery] of Antrim on 9th April, 1656, enacted "That whenever persons scandalous in adultery are to signifie their repentance publicly, there be sackcloth provyded for them by the church Session of the place, And that they be not admitted in any other habit."

The qlk day its ordained that the elders go through their severall quarters and go particularly to everie familie and get notice who sets up familie worship in their houses, and to bring a list of these to the next Session.

Likewise its ordered that the elders in their severall quarters bring ane list of ye childrens names baptized y^t they may be inregistred in the book of records.

The qlk day Shan O'Hagan and Shilie O'donally hath entered their bonds of marriage and hath delivered 4 shillings for their bonds to the treasurer.

The qlk day John Smyth ane souldier of ye Majors is delated for drunkenesse ye last Lords day as witnesse W^m. Rowan, is therefor ordained to be sumoned to ye next Session.

The qlk day Hugh Sloan treasurer is ordained to give agnes Calwell ane frentick wench—0—1^s—4^d, likewise he is to give Michell M^cIlweyen ane poor man—0—2^s—5^d.

Collectors the next Lord's day John inglis and W^m. M^cCord—Visitors William Wallace and Hugh Kennedy.

(To be continued.)

ERRATUM.

In my first Paper (vol. xxv., page 134), for "Patrick Stoole," read "Patrick Steele."

Jean Stewart was absolved on the 4th of May, which would involve her "standing" only three Sundays. There were other Ulster congregations in which she would have been almost as many months before being re-admitted to church privileges.

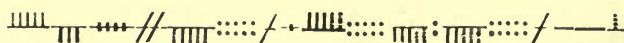
THE TULLAGHANE OGAM-STONE, CO. MAYO.

BY PROFESSOR RHYS, D. LITT., HON. FELLOW.

[Submitted MAY 7, 1901.]










THIS monument of antiquity was discovered in April, 1900, by Sergeant Lyons, of Ballyhaunis, who subsequently took a photograph of it. It is a kind of sandstone measuring above ground about 6 feet 6 inches by 1 foot 10 inches in the widest part, by about 5 feet 8 inches in circumference. The sub-division of the townland where the stone stands is called Ballybeg, and the field itself is known as Parkataggle, or the rye field. This is in the county of Mayo, but within half a mile of the boundary of the county of Roscommon.



The stone is not on the highest ground in the field, but on what looks uncommonly like the sites of some of the souterrains which I have visited elsewhere in Ireland; but it might have been the site of a small cell, only that there is apparently no tradition about any stone walls having been found there. My host, Mr. Sandford Wills, of Cashlieve, drove me to the spot on Easter Monday: Sergeant Lyons led the way on his bicycle, and we were joined by Mr. Austin Crean, of Ballyhaunis. These two gentlemen had the stone partly buried in the ground for some time so as to kill the lichen on it, but the treatment had proved only partially successful—probably some lichens are longer lived than others. When we visited the stone it had been set up again, for which I had reasons to feel thankful, seeing that no sooner had we reached the spot than we had a heavy shower of the usual kind in April, which made the task of deciphering the writing all the more difficult. Several of the neighbouring cottagers gathered round us to give us the history of the spot, from which, it appears, that it has none; but they say that previous to 1861 the stone was lying on the ground, when the tenant Cooney set it up; and some fifteen years ago it was damaged by a fire lit against it by children who were picking potatoes in the field; for a considerable flake on the right side of the inscribed edge fell off, carrying with it the beginning of the inscription. The boy who lit the fire, now a grown-up man, was present with us, and declared that the flake had on it three scores. The following is all I could make out with anything approaching to certainty, together with the results of some guessing in dots:—



 Q V E G N I M A Q U I N A N I M . . . H

The flake alluded to has taken off the edge, and thereby reduced

perceptibly the length of the scores for the first *q*: it extended (on the B side) to the next consonant, which, judging by the photograph, I had concluded must be the Ogam for *n* with all its first score gone, and a part of the second. On coming to the stone itself, however, I found not only that there was no trace of the first score, but that what I took to be the end of the second score was not cut through towards the edge: so I had to regard it as the result of accident, and there remained only the three scores for *v*. This was my second disappointment, for I had made up my mind, that the first name was *Cunegni*, which occurs spelled so in Roman letters in Carmarthenshire, and also as *Cunigni* in Ogam, but the *c* is here out of the question, the first Ogam being  not , and with the *n* for which I was looking, there would have been no room, as I saw, for the vowel *u* of *Cunegni*. Laying all that aside, I am not sure, on the other hand, that reading  and , the space between them would be so large as to postulate a vowel there: I am inclined to think not. In that case we should have a name ending in *qvegni* which should become later *chín* or *cin*, and, if one is to lay any stress on the statement that the broken piece had on it a  (*v*), the name suggested is *Feqvegn-i* which would yield *Féchin*, so well-known in the case of Saint Fechin of Fore. I am perfectly aware how dangerously constructive all this is, but I cannot think of any other name which satisfies the conditions so well: I hope something more convincing may occur to some one of the other readers of this *Journal* and that we shall be informed of it. I may mention that the photograph seems to suggest a *v* below the *q*, but I am inclined to think that is accidental, as the flake gone was too thick to leave any trace of the Ogam; but if the apparent strokes are to be regarded as having any meaning they occur too near the *q* to leave room for a vowel, so one would have to read not three scores but four, as that would make the name begin with *s q* (*Sqvegni*) which is, perhaps, worth considering in any case. It will have been noticed that *qv* in the first name would require, in order to be consistent, that   (*maqui*) should have been written   (*maqvi*); but the spelling of this word was too firmly fixed to be influenced out of its usual form. Now *qv*, besides occurring in Latin capitals as *qv*, is not unknown in Ogam—witness *Qvecia* on one of the Drumloghan stones mentioned in this *Journal* for 1899, vol. 29, p. 396; still the rarity of its occurrence is undoubtedly, so far as it goes, an argument against my guesses.

The second breakage occurs where the final *i* of the first name should be, then come   placed close together; for the inscriber was evidently by this time beginning to realise that he would have to economise the space at his disposal. Then comes another breakage, which has carried away the two last scores of the *q*, or at any rate made them too indistinct for me to trace; and the whole group of notches for *i* is likewise gone. The next traces of writing follow immediately on the B side, and I guessed them to be two *n*'s, with room for a vowel notch

between them, and after the consonants I seemed able to count five minute notches, followed by an —/ , or possibly the first score of an r : then, at some distance, I seemed to detect an $\text{—}\perp$ (h) near the top. The first portion of this guesswork suggested some such a name as *Nannid* or *Nandid*, which, however, would not account for an n or an r ; but, on the whole, I am rather inclined now to think that Mr. Crean and Sergeant Lyons were nearer the mark in thinking that they had there found v and ll , suggesting some name beginning like *Vellonos* on one of the Kilcolaght stones in Kerry, or *Valamni* on one of the Roovesmore ones in county Cork ; but neither of those names will fit, and even the m does not help, as it is too far from the ll for any spelling of *Valamni*.

It is remarkable that there is so little known about the stone and its surroundings ; but Sergeant Lyons thinks that the explanation is to be found in a change of population, the earlier inhabitants having been replaced by men from distant localities. He goes so far as to say that a re-settlement of the lands around the place was going on as late as the beginning of the last century, or even later, by men from Ulster and Munster ; and as a proof of some such a displacement, he mentions the comparative scarcity of regular Connaught proper names in the neighbourhood. On the top of this comes the extinction there of the Irish language, which is nearly complete ; however, he has elicited from an old man, John Comber, living close by, and aged about seventy, that he was the first to till the land in this part of the townland, and that in the days of his youth all the place around where the stone is was moor and bog. He remarks that the sowing of rye in this field is evidence of late reclamation, as rye is rarely sown except as a preliminary crop. To my inquiries as to the spot which has given the townland its name of Tul-laghane, a little green fort was indicated to me some distance away, and I was told that people are afraid to break up the ground near that fort—and no wonder, for they say that a man who disregarded that superstition died suddenly while engaged in the act of committing the “sacrilege.”

It is hoped that for a future number of the *Journal* we shall have a good photograph of the stone to print.

Miscellanea.

New Ross Fair (page 61, *supra*).—Colonel Vigors, in his Paper on the “Corporation Books of New Ross” quotes the following passage, and asks for information as to its meaning:—

“1726. October 6. Ordered y^t for the future the glove be sett up two days before each faire day and y^t it continue up for two days after and no more.”

He suggests that it “had reference to the order made in 1710 of freedom from arrest for certain days before and after the fair of the 10th August.”

The following extract from Sir H. Englefield’s “Walk Through Southampton” (1805), p. 75, may illustrate the above passage:—

“An annual fair is held on Trinity Monday, Tuesday and Wednesday at Southampton. It is opened by the Mayor and bailiffs with much ceremony on the preceding Saturday afternoon. The Mayor erects a *pole with a large glove fixed to the top of it*, near the miller’s house, and the bailiff then takes possession of the fair as chief magistrate in its precinct during the fair, and invites the Mayor and his suite to a collation in his tent. . . . During the fair *no person can be arrested for debt* within its precincts. On Wednesday at noon the Mayor dissolves the fair by taking down the pole and glove, or rather ordering it to be taken down.”

At Exeter a similar custom prevailed:—

“The charter for Exeter Lammas Fair [Aug. 1] is perpetuated by a *glove of immense size*, stuffed and carried through the city on a very large pole, decorated with ribbons, flowers, &c., and attended with music, parish beadles, and the mobility. It is afterwards placed on the top of the Guild hall, and then the fair commences; on the taking down of the glove the fair terminates.” [Hone, “Every Day Book,” ii., 1059].—
PERCY MANNING, F.S.A.

Extracts from old Dublin Newspapers.—The following might prove of sufficient interest to be inserted among the “Miscellanea” of the *Journal* (JOHN WARDELL):—

Hawks (*The Dublin Intelligence*, September, 1693).—“Lost the 28th September a Tarsel Gentle Hawk in the Queen’s County belonging to my Lord Capell. The Hawk had a pair of Vervails with my Lord’s Name Engraved on them and a pair of Copper Bells. [Whosoever?] shall give Notice of him so as he may be had again to my Lord’s Steward at the Castle in Dublin to my Lord’s Faulkoner over against the Angel Dirty Lane shall have thirty shillings reward.”

Eighteenth Century Rats (*Walsh’s Impartial News Letter*, May 16, 1729).—
“This morning we have an account from Merian that a parcel of these outlandish

Jour. R.S.A.I. { Vol. xi., Fifth Series. }
 { Vol. xxxi., Consec. Ser. }

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Marramounds which are called Mountain Rats who are now here grown very common . . . that they walk in droves and do a great deal of Mischief—(the account goes on to say that they ate a woman and a Nurse-child in Merian)—they (*people*) kill'd several which are as big as *Katts* and *Rabbits*. . . . This part of the Country is infested with them. Likewise we hear from Rathfarnham that the *Mike* Vermin . . . destroyed a little Girl in the Field . . . they are to be seen like Rabbits and are so impudent that they suck the Cows and attempt very strange things—nay abundance of them are to be seen in Fleet-street."

Metal Stirrups and Silver Cup (Mementoes of the Boyne).—It has occasionally occurred to me that in the case of certain antiquities, the owners of which are unwilling to lend them for exhibition at any of the meetings of the Society, it would be well to call attention to their existence in the *Journal*, mentioning the names of the persons in whose possession they are. I would call attention to two interesting relics of the Boyne, which seem to me to be well worthy of notice, though I have little or no hope of their being lent to the Society as exhibits. The first of these is a silver cup, in the possession of the Rev. Louis Fleury, Rector of Kilworth, Diocese of Cloyne, county Cork. This cup belonged to an ancestor of Mr. Fleury's, who was chaplain to a cavalry regiment in William III.'s army, and was present at the Battle of the Boyne, but the interesting historical circumstance connected with the cup is, that when the king was wounded, before the beginning of the battle, by a ball from a small field-piece, Chaplain Fleury attended him, and gave him a draught of wine out of this cup. The second Boyne relic is a pair of stirrups said to have belonged to the Duke of Schomberg, who was killed in the battle. These are in the possession of Mr. William Young of Fenaghy, Ballymena, county Antrim. There is no difficulty in identifying the Fleury Cup as a Boyne relic, because it has always remained in the possession of the Fleury family ever since; but how are we to identify these stirrups as having belonged to Schomberg? I have asked Mr. Young this question, and his reply is as follows:—"The stirrups were, I understand, bought some eighty years ago at an auction at Antrim Castle, the residence of Lord Masserene, and were sold as those which the Duke of Schomberg rode with at the Battle of the Boyne." This is all the evidence I have heard on the subject. Mr. Young adds—"They are very curious, apparently of iron, gilded and inlaid with vines, grapes, small figures, and flowers: they are now in my possession, and believed to be genuine."

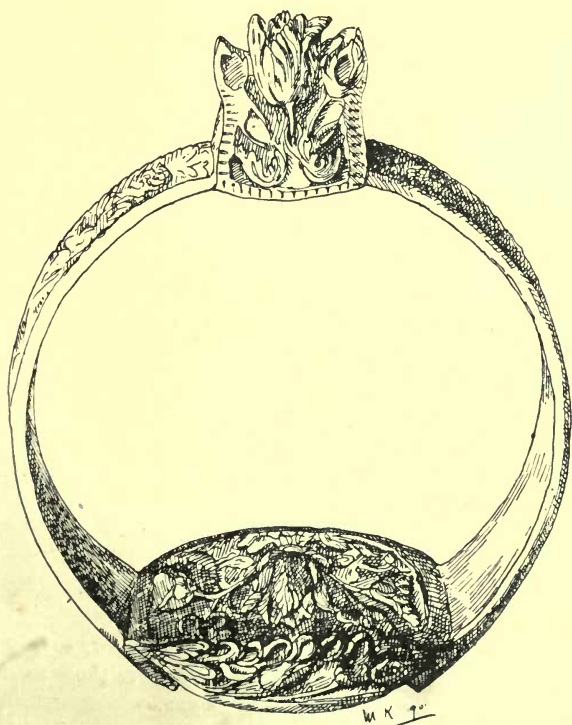
Probably an expert might be able to tell something as to the date of these stirrups if the ornamentation were carefully examined. With regard to their having been in the possession of the Masserene family, this fact seems to me to favour the idea that they were Schomberg's, for this reason, that the Masserene peerage dates from 1660, and the family had and have a residence in the county Louth, viz. Oriel Temple. How

far this residence is situated from the site of the battlefield, I do not know, but Louth is a small county, and there is no improbability in a local Irish peer of the time, resident in the neighbourhood, having picked up so interesting a memento as these stirrups. This is a speculation of my own, and I offer it for what it is worth.

I hope some Northern antiquary, within reach of Ballymena, will look this matter up, as Mr. Young would probably consent to show the stirrups to any person competent to form an opinion as to their date and birthplace, as Dutch or German metal-work may have its own special features. I hope that, although these interesting articles—the stirrups—are not in Munster, my reference to them will not be considered out of place.—COURTENAY MOORE, M.A. (*Canon*), *Hon. Provincial Secretary for Munster*.

Stirrups used by the Duke of Schomberg at the Battle of the Boyne.

—The stirrup is nearly circular, and measures $5\frac{3}{4}$ inches in diameter,



but from the step to the top of an ornamented plate, which rises up in front of where the strap is attached, the height is 7 ins. The side portions are formed of a stout, broad band, $1\frac{3}{4}$ inches broad below and $1\frac{1}{8}$ ins. above, apparently made of bronze, which is gilt inside, and ornamented outside with raised vine stems, leaves, and bunches of grapes, on an enameled ground, principally blue, but with patches of white. Two nude figures appear seated on a branch on the

lower part, and a single figure on the upper part of this ornamented band, and evidently pulling grapes. The step which is $3\frac{1}{2}$ inches broad,

and nearly circular, is also ornamented with raised leaves and flowers, on an enamelled ground, blue with white spots. The step has a band in front about $\frac{3}{4}$ inch in breadth, and raised about half its breadth above the step. This plate is enamelled similarly to the sides, and is bordered above by eight tooth-like projections, the use of which must have been to keep the foot firm in the stirrup. The sides and ornamental top piece appear to have been all one casting, but the step has been soldered to the sides which project slightly below it.



Mr. Young, the present owner of this stirrup and its fellow, says it is believed, and he thinks with good reason, that they were those used by the Duke of Schomberg at the Battle of the Boyne.

The stirrups are very handsome objects, and heavy as compared with modern stirrups—the specimen submitted to me weighing 1 lb. 10½ oz. Judging from their appearance, I have no reason to doubt the history that has been given of them. I send two drawings, which show the character of the work.—W. J. KNOWLES, *Fellow*.

Proceedings.

(FIFTY-THIRD YEARLY SESSION.)

A GENERAL MEETING OF THE SOCIETY was held in the Society's Rooms, 6, St. Stephen's Green, Dublin, on Tuesday, 7th May, 1901, at 8.15 o'clock, p.m.;

THE REV. CANON FFRENCH, M.R.I.A., *Vice-President*, in the Chair.

The following were present:—

Hon. General Secretary.—Robert Cochrane, F.S.A., M.R.I.A.

Hon. Treasurer.—William C. Stubbs, M.A.

Fellows.—Ball, Francis Elrington, M.R.I.A.; Berry, Henry F., M.A., M.R.I.A. Burtchaell, George D., M.A., M.R.I.A.; Dames, R. S. Longworth, M.R.I.A.; Drew, Sir Thomas, F.R.H.A.; Fielding, Captain Joshua, M.R.I.A.; Kelly, George A. P., M.A.; Mellon, Thomas J.; Mills, James, M.R.I.A.

Members.—Brown, Miss; Carolin, Geo. O., J.P.; Clark, Miss Jane; Conyngham, O'Meara; Cosgrave, Henry A.; Faren, William; Fitz Patrick, S. A. O.; Green, T. George II.; Greene, Thomas, LL.D.; Greene, Mrs.; Geoghegan, Charles, C.E.; Healy, Rev. Canon; Hitchins, Henry; Johnson, Professor Swift-Payne, M.A.; Long, Mrs. T.; Maffett, Rev. R. S.; Matthews, George; Moffatt, Rev. J. E.; Montgomery, J. W.; Moore, John C., J.P.; Moore, Joseph H., M.A.; Mullan, Rev. David, M.A.; M'Connell, James; M'Donnell, Mrs.; M'Knight, John P.; M'Neill, Charles; Mooney, Morgan; O'Byrne, W. Larcom; O'Duffy, Kevin E.; Paterson, Thomas; Peter, Miss; Peyton, George; Plunkett, Thomas, M.R.I.A.; Rice, Thomas; Shackleton, G. F.; Shackleton, Mrs.; Smyth, Mrs. E. W.; Smyth, R. O.; Smyth, Capt. B. W.; Stirling, William, C.E.; Sheridan, Mrs.; Truell, Dr. H. P., D.L.; Wall, Rev. Fras. J.; Walshe, Richard D.; Warnock, Frank H.; White, W. Grove, B.L.

The Minutes of last Meeting were read and confirmed.

The following Fellow and Members were elected:—

FELLOW.

Howley, Most Rev. M. F., D.D., Bishop of St. John's, St. John's, Newfoundland: proposed by the Rev. W. Ball Wright.

MEMBERS.

Black, Joseph, Inland Revenue Office, Sligo: proposed by J. Smyth, B.E.
Cunningham, Charles M., D.D.S., L.D.S., Rostellan, Malone-road, Botanic Gardens, Belfast; proposed by S. F. Milligan, M.R.I.A., *Vice-President*.
Domvile, Major Herbert W., J.P., D.L., Loughlinstown House, Co. Dublin: proposed by John Ribton Garstin, F.S.A., M.R.I.A., *Vice-President*.
Dunseath, David, Sea Cliff, Bangor, Co. Down: proposed by S. F. Milligan, M.R.I.A., *Vice-President*.

- Glynn, Joseph A., B.A., Solicitor, Beech House, Tuam, Co. Galway : proposed by Thomas B. Costello, M.D.
- Gorman, Major Lawrence, 37, Brighton-road, Rathgar : proposed by Captain B. Smyth.
- Henser, Rev. Herman J., Overbrook, Pa., U. S. A. : proposed by the Rev. James Flood.
- Holland, Mrs. Marian, Oakland-avenue, Bloomfield, near Belfast : proposed by Charles Elcock.
- Hunter, Samuel C., Norcroft, Ballyholme, Bangor, Co. Down : proposed by S. F. Milligan, M.R.I.A., *Vice-President*.
- Johnston, Professor Swift Payne, M.A., Trinity College, Dublin : proposed by William C. Stubbs, M.A., *Hon. Treasurer*.
- Librarian, Reform Club, London, W. : proposed by Sir Edward Sullivan, Bart.
- Munton, the Rev. Henry J., The Manse, Ballinasloe, Co. Galway : proposed by the Rev. John W. Ballard.
- Scott, John Alfred, M.A., M.D., F.R.C.S.I., 36, Lower Baggot-street, Dublin : proposed by Patrick J. O'Reilly, *Fellow*.
- Swanzy, Rev. Henry Beddall, M.A., Ivy Lodge, Newry, Co. Down : proposed by the Rev. Canon Lett, M.R.I.A., Aghaderg Glebe, Loughbrickland.
- Weaver, Lawrence, 109, Victoria-street, Westminster, London, S.W. : proposed by M. J. Barrington-Ward, M.A.

The Honorary Treasurer laid the Accounts of the Society, for the year 1900, before the Meeting, which were received and adopted. (See page 185.)

The *Gormanston Register* Account stands as follows:—A sum of £100 has been received in three instalments, and *per contra* the sum of £41 15s. 6d. was paid in 1899, and a sum of £58 4s. 6d. was paid in 1900, for transcribing and translating the manuscript.

The following Papers were read, and referred to the Council for publication :—

- “The Goldsmiths’ Company of Dublin,” by Henry F. Berry, M.A., M.R.I.A., *Fellow*.
- “On a Manuscript Account of the County of Cork between 1680 and 1690, written by Sir Richard Cox,” by Professor Swift Payne Johnston, M.A., T.C.D.
- “On the Castle of Carrickmines, Co. Dublin,” by F. Elrington Ball, M.R.I.A., *Fellow*.

The following Papers were taken as read, and referred to the Council for publication :—

- “The Old Session-Book of Templepatrick Presbyterian Church, Co. Antrim, 1626-1656,” by the Rev. W. T. Latimer, B.A., *Fellow*.
- “The Christian Sepulchral *Leacs* and Free-standing Crosses of the Dublin Half-Barony of Rathdown” (Part II.), by P. J. O'Reilly, *Fellow*.
- “On the Vestry-Book of the Parish of Ballintoy, Co. Antrim, 1712-1795,” by Robert Cochrane, F.S.A., *Fellow*.
- “On the Tullaghan Ogam-stone, Co. Mayo,” by Professor Rhys, M.A., D.LITT., *Hon. Fellow*.

The Meeting then adjourned.

ACCOUNTS OF THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND FOR THE YEAR 1900.

CHARGE.			DISCHARGE.		
1900.	£ s. d.	1900.	£ s. d.	£ s. d.	
Jan. 1. To Balance from 1899.	117 0 0	Dec. 31. By Messrs. Ponsonby & Weldrick's Account for Printing and Binding Four Quarterly Parts of the <i>Journal</i> , 1899.	98 0 10	233 7 9	
" " " Subscriptions for 1900—Fellows, Members,	421 2 0	" " " do. Postage of <i>Journal</i> for 1899.	71 8 0	19 9 0	
" " " " " " "	7 10 0	" " " do. Miscellaneous Printing Account, do.	19 9 0		
" " " Entrance Fees for 1900—Fellows, Members,	22 0 0	" " " do. " "			
" " " " " " "	22 0 0	" " " Extra Publication Account (<i>Gormanston Register</i>),		188 17 10	
" " " Life Compositions—Fellows, Members,	22 0 0	" " " Illustrations for Quarterly Journals,		58 4 6	
" " " " " " "	10 0 0	" " " Stationery Account,		38 17 4	
" " " Sale of Publications,	26 7 0	" " " Postage and Incidental Expenses Account,		5 9 1	
" " " Interest on Consols,	3 2 3	" " " Cheque Books,		34 3 2	
" " " " " " "	1 10 0	" " " Rent of No. 6, St. Stephen's-green,		0 6 3	
" " " Donations to General Funds,	33 6 8	" " " Salary of Clerk,		85 0 0	
" " " Donation of Viscount Gormanston towards transcribing and translating <i>The Gormanston Register</i> (Third Instalment),	33 6 8	" " " Subscriptions and Books,		50 0 0	
" " " Advertisements,		" " " Cataloguing Journals,		4 12 7	
" " " Balance to Credit on Co. Dublin		" " " Furniture and Fittings Account,		8 2 4	
" " " Excursion Account,		" " " Messrs. Galwey for Bookbinding,		0 9 1	
" " " Letting of Hall, 6, St. Stephen's-green,		" " " Tea at Evening Meetings,		2 1 0	
" " " Unused Cheques returned by Bank,		" " " Lantern for Slides at Evening Meetings,		6 3 5	
" " " Arrears paid in 1900:—		" " " Photographic Account,		9 2 9	
" " " Subscriptions—Fellows, Members,	9 0 0	" " " Salary paid Caretaker,		3 1 0	
" " " " " " "	39 10 0	" " " Conversazione to Royal Archaeological Institute,		19 10 0	
" " " Payments in Advance made in 1900:—		" " " Gas and Electric Light,		5 0 0	
" " " Subscriptions—Fellow, Members,	1 0 0	" " " Illumination of Address to the Queen,		12 7 4	
" " " " " " "	27 0 0	" " " Storage of Society's Property in Kilkenny,		5 5 0	
" " " Entrance Fees—Members,		" " " Balance,		5 0 0	
" " " " " " "				44 11 3	
Total,	35 10 0	Total,		£819 11 8	
	£819 11 8				

(Signed) WILLIAM C. STUBBS, HON. TREASURER.

We have examined this Account, with the Vouchers and Books, and find it correct, there being in the Provincial Bank the sum of £44 11s. 3d., allowing for Cheques outstanding, to the Credit of the Society, on 31st of December, 1900. The Capital Account amounts to £1000, invested in 2½ per cent. Consols, in the names of the Trustees.

(Signed) JOHN COOKE,
SAMUEL A. O. FITZPATRICK, } *Auditors.*

April 26th, 1901.

Passed—J. F. M. FFRENCH, CHAIRMAN, May 7th, 1901.

GLENDALOUGH EXCURSION.

WEDNESDAY, 8th May, 1901.

THE party left Harcourt-street Terminus at 10 o'clock, a.m., and arrived at Rathdrum Station at 11.30; drove to Glendalough, arriving at 1.30 p.m. A halt was made to see Trinity Church before reaching the hotel.

After an interval of half an hour, to allow members an opportunity to obtain some light refreshment, they divided into two parties, one proceeding to St. Saviour's Monastery, and the other to St. Kevin's Church and Bed, at the Lower Lake, returning to the Royal Hotel at 5 p.m., for dinner at 5.30 p.m.

They left Glendalough at 6.30 p.m., arrived at Rathdrum at 8.21 p.m., and Dublin at 10 p.m. The day throughout was very fine, and the Excursion was much enjoyed by the party, numbering about sixty members and friends.

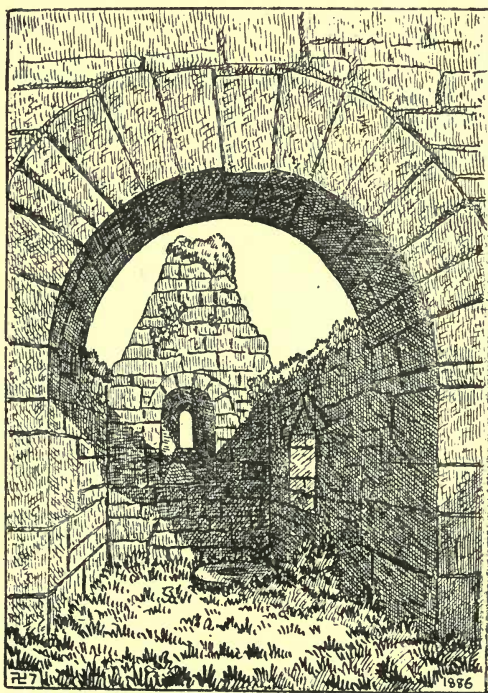
It is now five years since the Society officially visited the ruins of the "episcopal city" which gathered near the places made holy by the prayers and austerities of St. Kevin. The place was then described at considerable length both in the Proceedings,¹ and in the first of our increasing series of guide books, but, as the first is not easily procurable, and the second is out of print, it has become necessary to draw up a brief leaflet barely sufficient to call the attention of the party to the principal objects of interest in the picturesque "Valley of the two lakes."

Kevin ("Fair born"), the founder and patron of Glendalough, was of the royal stock of Leinster, and of a family settled near Rathdrum. His brother, Camhan, and two sisters, figure in the roll of Irish saints, and Camhan was founder of that ancient and desolate church buried deeply in the hollow of the sandhills in Inishere, in the southern Islands of Aran. Kevin's uncle was Eugene, Bishop of Ardstraw, he took charge of the youth and educated him. Kevin, having been ordained a priest, withdrew to the "desert" valley of Glendalough, dwelling at intervals in a hollow tree, or in the well-known cave, which is called his bed, overhanging the dark waters of the lake. He wore the coarsest clothing, lived on herbs, and, after constant prayers and struggles with the tempter, died on June 3, A.D. 618. He is said to have written a "Life of St. Patrick," and a "Rule" for his own Monastery. Two of his disciples are mentioned later—Berach of Termon Barry, and Mochorog, a Briton, founder of Delgany.

The sternness of his character is softened by gentler traits; the

¹ *Journal*, vol. xxiv. (1894), p. 302.

drowning of Kathleen (widespread as it is by the genius of Moore) is only recorded in the form of a "well-earned beating" given to an intrusive woman. Branduff, King of Leinster, hunting the boar, found the saint praying and surrounded by birds who sat on his shoulders and hands singing. This legend was improved by Giraldus Cambrensis into the well-known legend of the blackbird laying its eggs, and hatching them, in Kevin's outstretched hands, which explains the bird's nest held by him as his proper attribute in art.

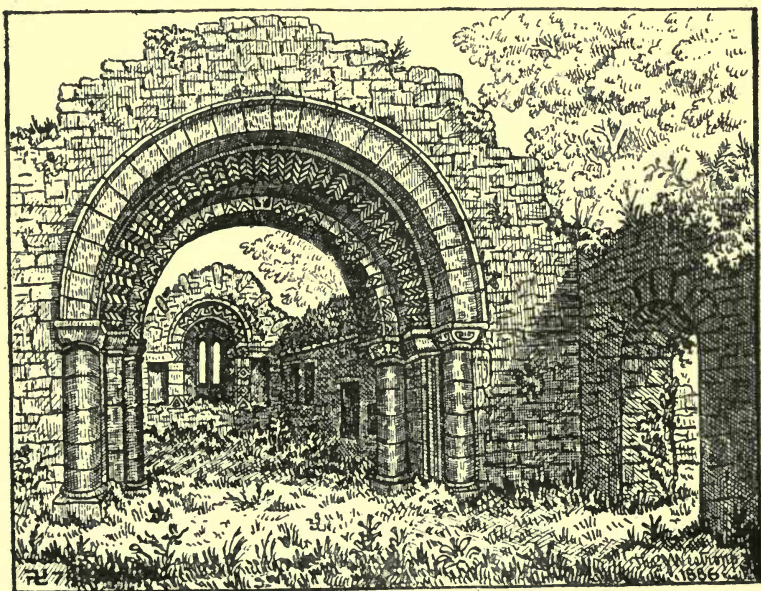


Trinity Church, Glendalough.

Despite plunder and destruction, the monastery survived for ages after its founder's death; its most famous Abbot was Lorcan or Lawrence O'Toole, the patriotic Archbishop of Dublin, who died at Eu in Normandy in 1180. Dr. Donnelly, Bishop of Canea, shows that a succession of Bishops, not recognised by the Government, was appointed to the See of Glendalough by various popes during the fifteenth century. The ruins gradually became famous from the end of the eighteenth century, and have often been illustrated; they were conserved as National Monuments in 1876, and now, though beset by so-called "guides," are a most interesting and pleasant spot to spend a summer's day.

THE EASTERN VALLEY.

We first reach the TRINITY CHURCH, a very ancient structure, to the left of the road. It consists of a nave and chancel with a square room attached to the original west end, and which formed the base of a lofty round tower sixty feet high, of which several careful drawings remain, but no other trace. That this was an afterthought is shown by the jointing with the west gable and by the ancient west door now only forming an entrance to the room under the tower. The south door is rebuilt and gives admission to a nave. The chancel measures thirteen



St. Saviour's Monastery, Glendalough.

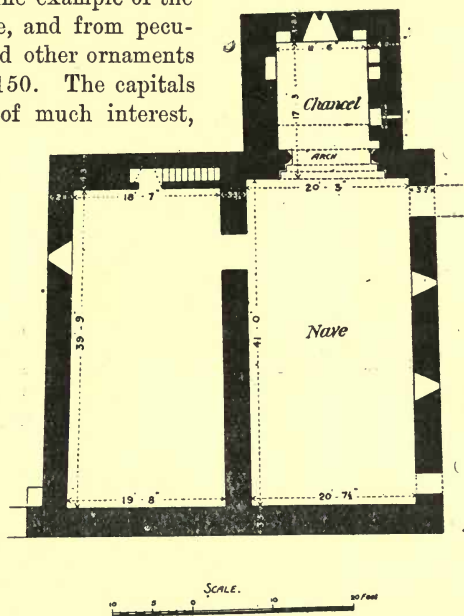
feet six inches by eight feet nine inches and has a fine round arch; the east window has a semi-circular arch and head, and like the angular headed south window, is very typical of our early churches. In one corner lie the remains of a quern, and the eastern angles, both of the nave and chancel, have handle stones. The nave is twenty-nine feet by seventeen feet and is of less interest than the chancel. The church was probably the cell "east of the city" of Glendalough, founded by Moghrog, son of Brachan, King of Britain, who attended St. Kevin on his death-bed in 618. On the roadside west of the church we note a Latin cross cut in relief on a block of mica schist.

As we enter the valley we see, at the opposite side in a grove of fir trees, a ruined church; this is the MONASTERY OF ST. SAVIOUR. This is

the most beautiful, though not the oldest, of the churches, and should on no account be omitted, despite its distance from the central group of ruins. It consists of a nave forty-one feet by twenty feet three inches, and a chancel fourteen feet two inches by eleven feet six inches, with a large lateral building to the north side.

The chancel arch is a fine example of the twelfth-century Romanesque, and from peculiarities in the dog-tooth and other ornaments probably dates from 1100-1150. The capitals of the right columns are of much interest, showing a wolf, its tail entwined with the hair of a human head, a curious "half skeleton," and other devices. The jamb of the round-headed east window, with a late looking double light, show among rich ornament, carvings of dragons, one biting its tail, and two ravens feasting on a human head. The outer face of the window is also noteworthy.

Note the holed-stone in the south wall, which was probably a mill-stone built into the recess in later days. Steps lead through the wall to the chancel roof.



Ground-plan of St. Saviour's Monastery.

THE CENTRAL GROUP.

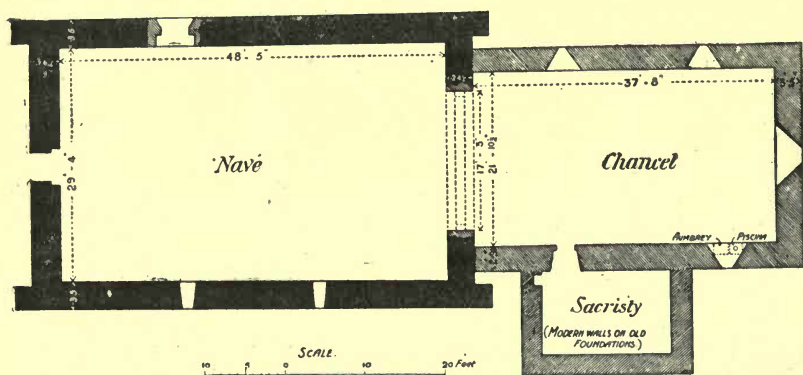
Near the hotel we pass the stream and reach an interesting double gateway, once surmounted by a tower, whence an ancient road, paved with large blocks, leads to the Cathedral.

THE ROUND TOWER is now in good repair; the cap has been restored from blocks found in the interior in 1876. The tower is 110 feet high; the round-headed doorway is 10 feet from the ground; there is a bulge near the top attributed to lightning.

THE CATHEDRAL is about fifty yards distant; it is a large plain oblong building 48 feet 6 inches by 30 feet. It has projecting "antæ" at the corners. A north door, with clustered shafts, was subsequently inserted, and, at an earlier date, a chancel was added. The latter is 37 feet 6 inches by 22 feet; the east window, as represented by Ledwich,

followed by Petrie, must be entirely fanciful, for earlier views show it as defaced in 1780, only the inner arch remaining, with a plain chevron ornament. The jambs of the inner splay have plain mouldings; the head was rebuilt in 1876, after a drawing in the Ordnance Survey Notes. The chancel arch, with fluted corbels and chevron-carved voussoirs, was also partly restored. Note the string courses "dipping under" the window sills: the carved slabs, the early west doorway of the nave, with a relieving arch above its lintel; also note the circular stones in the later masonry, which some suppose to have been the pilasters in antæ of a quasi-Roman façade; one of the stones in the south anta has a curious knob or projection; a late sacristy adjoins the southern wall. This church in later times was dedicated to SS. Peter and Paul.

THE PRIESTS' HOUSE was fortunately sketched by Gabriel Beranger in the last century, and from his careful drawings its recessed east end has



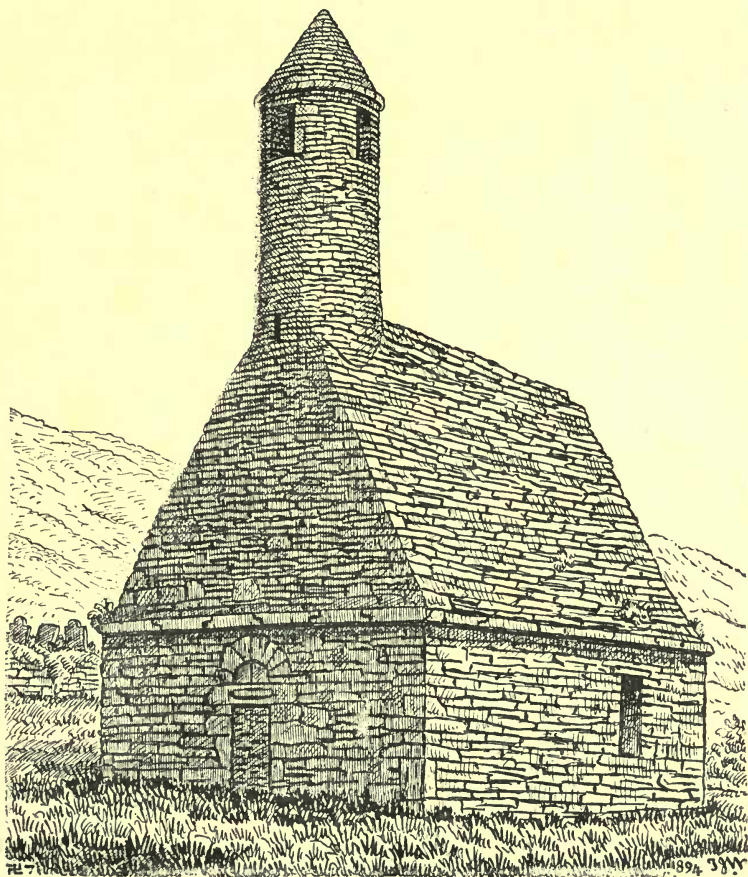
Plan of the Cathedral, Glendalough.

been rebuilt. The curious capitals with heads, each of whose long moustaches are bitten by a monster "very like a whale" are nearly defaced. A curious broken carving of St. Kevin, seated between a bishop and a bell-ringer, is over the door. The dry stone cashel of this church is partly standing to the north.

Examining the great granite cross, 11 feet high and 3 feet 8 inches across the arms, and 1 foot 5 inches across the shaft, with short segments of a circle, but devoid of ornament, save for a spade-like expansion of the base, we proceed to the south-east angle of the graveyard, where stood three churches.

KEVIN'S KITCHEN is the absurd modern name of this Church. "Cro Chaeimhghen," Kevin's House, is the most interesting example of a type found in other stages at Killaloe and Friars Island, in Clare, and

Kells, in Meath; and evolving into the splendid Cormac's Chapel at Cashel. Cro Kevin is a stone-roofed oratory, 23 feet by 15 feet long, with a cornice, a west door, with a lintel, dripledge, and relieving arch, and a closed south light. Subsequently, but in early times, a chancel and vaulted sacristy were added, but the head of the older east window appears over the later chancel arch. The chancel has been levelled.



St. Kevin's House, Glendalough.

The nave has a barrel-vault, through which an overcroft, or vaulted chamber in the roof, was reached by a ladder. The well-known belfry, shaped like a miniature round tower, stands at the west end, and is probably an afterthought. Many curious carvings and slabs, and a sculptured cross, are preserved in its shelter. To the east are the

remains of a defaced church, either Cro Chiarain, or Receles an da Sinchell; they were burned in 1163 along with (the woodwork of) Cro Kevin. The lower part of the nave and chancel remain. The "Deer Stone," on the opposite bank of the southern stream, has a basin cut in it, but is of questionable antiquity.

ST. MARY'S CHURCH.—An ancient and massive building has been identified by O'Donovan, with "Cillaiffen," whose founder, Aiffen, was commemorated on June 3rd, St. Kevin's day. The eleventh century "Life of St. Kevin" tells us how Kevin, warned of his approaching death, built a church "east of the lesser lake, where his resurrection was to be." Its donor, Dima and his sons, cleared away the thorns and thistles at the saint's request, and "made a beautiful spot of the place," and there the holy man lies buried.

The church has a chancel 21 feet 4 inches by 19 feet 6 inches, added to a nave 32 feet by 20½ feet; the nave has a massive door, with inclined jambs, a X cross is inscribed on the under side of the lintel. Before this door Sir Walter Scott sat, lost in interest and veneration to the wonder of his less impressionable companions. The chancel arch has fallen, and the east window is round-headed with a "wall-of-Troy" pattern on the outer hood. Several ancient tombstones remain in the chancel, and some early crosses are found in the cemetery.

Passing by several mica slate crosses and the remains of two circular forts between the Lakes, we find, not far from the pretty Waterfall of Pollanass, another ancient church.¹

THE WESTERN VALLEY.

RHEFERT CHURCH.—South of the river and lower lake lies the ancient church and cemetery of the O'Tooles, chiefs of Wicklow. It is a venerable looking building consisting of a nave and chancel, but in 1876 only the lower part of its overgrown and broken walls and windows and the massive western door with its inclined jambs and great lintel were standing. As rebuilt we find it consisting of a nave twenty-nine feet by seventeen and a-half feet with a chancel fourteen feet by eight feet nine inches. Handle stones project from the eastern corners of both. The windows and chancel arch are round-headed, and there are many ancient tombstones and crosses, including two high crosses with ornaments, standing in the cemetery. It is believed that the tombstone supposed to read "Ierup Chpirt mīle beac̃ peuē Copp Re mac Mēuill" (The body of King Mac Thuill in Jesus Christ, 1010), which was broken up and sold by ignorant guides to more ignorant tourists as "specimens of the grave of a rare ould Irish king," was really the slab sketched by Petrie with "op̃ bo copppe mac caēuill" which is stated to have

¹ Note the great cleft in the mountain to the south, which ancient tradition attributes to a sword-cut of Finn mac Coole.

PROCEEDINGS.

met the same dismal fate. This was said to be the cemetery of Mac Giolla Mocholmog, and that it only became the burial place of O'Tooles when that clan was driven out of Kildare by Walter Ridelesford.¹ The church was the residence of Kevin for seven years and called Disert Coenghin, the "conventus de deserto" of later records. It was given to Augustinian Canons in 1264.

TEMPLE-NA-SKELLIG AND ST. KEVIN'S BED.—Taking boat at the upper lake, we soon reach the foot of the rock pierced with the narrow cave



Rhefert Church, Glendalough.

or "bed" of the saint. The earliest tradition tells of his wonderful escape from the fall of the cliff above his cave on a certain Easter. St. Laurence O'Toole used to spend Lent in it.

On the slope of a small recess in the hillside near it is the Church of TEMPLE-NA-SKELLIG (or "the Church of the Rock"). It measures from 26 feet to 25 feet 4 inches in length, and from 13 feet to 14 feet 3 inches

¹ If so the O'Tooles are banished from the life of St. Kevin, as told in the foolish modern legend, as relentlessly as he banished them from their property after he obtained it from the infatuated King O'Toole of the well-known story.

remain; the only features of interest are the late double light east window, Sincht in 1876, and a few rude crosses. The view of the valley and Kevin from above the church, with the little ruin clinging to the slope at Stonefeet, is very picturesque.¹
in it

We need only note a few of the older names in the valley from the earlier records. "Gleann Cassain" (probably Gleann Dasain, which still survives). The mountain anyd to the south of the valley. The "Black Book" of Archbishop Alan names the following churches:—B.V. Mary, St. Peter (the Cathedral), the Holy Trinity, and the Great Church, but he calls the place *spelunca latronum*, "a den of robbers." Other records call Kevin's bed "Leabha Caomghin" and "*spelunca de deserto*." The Great Church of Glydelagh and the Priory of the Regles are named in the Taxation of 1302-3.

THE JOURNAL
OF
THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND
FOR THE YEAR 1901.

PAPERS AND PROCEEDINGS—PART III., VOL. XXXI.

Papers.

THE CASTLE OF CARRICKMINES AND ITS HISTORY.

BY FRANCIS ELRINGTON BALL, M.R.I.A., FELLOW.

[Read MAY 7, 1901.]

THE village of Carrickmines, which is situated in a wild country covered over with rocks and furze at the foot of the Dublin mountains, consists of only a few small houses, and the place is best known as a station on the Dublin, Wicklow and Wexford Railway between Harcourt-street Terminus and Bray. It has, however, not always been so deserted and peaceful a spot as it is at present, for it was once the site of a mediæval castle, and the scene of many sanguinary engagements.

A fragment of the castle still remains. Within a few minutes walk of the railway station on the right hand side of the road from Carrickmines to Golden Ball there is a cart track which leads to two small houses surrounded by farm buildings. Prominent amongst the latter is a sty for pigs, one of the end walls of which from its massive proportions and from a light or window, which it contains, was evidently not built for its present purpose. This wall was part of the old castle—all that now exists, and, small as the fragment is, it is sufficiently large to indicate

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the solidity of the fortress which protected at this point "the front marches of the city of Dublin."¹

When the English conquest took place there was no anxiety on the part of the settlers to possess the poor tract of country known as Carrickmayne, or Carraig-maighin, the little plain of rocks,² but as time went on it was apparent that its occupation was necessary for the protection of the rich lands of the Pale, and particularly those belonging to the Priory of the Holy Trinity, by which it was surrounded on the north-east. Bands of marauders were continually pouring down from the mountains of Wicklow through the Scalp and through the Glen of the Downs, and, if resistance was to be successful in preventing damage to the cultivated lands, it was necessary that their advance should be opposed in the neighbourhood of Carrickmines and Bray. This it was determined should be done, and men likely to prove "hardy warders of the Pale" were planted in both of those places.

The custody of Carrickmines was committed to the Walshs, whose ancestors had been celebrated amongst the English invaders for valiant deeds,³ and who, through their services in protecting the Pale, became in the sixteenth century, as I have mentioned in my paper on Loughblinstown,⁴ one of the most powerful families in the county Dublin. When they were placed at Carrickmines is not certain,⁵ but it was probably to assist them in resisting the incursions of the O'Byrnes, O'Tooles, and other Irish enemies of the King, that we find, in the fourteenth century, men despatched⁶ there from time to time from Dublin. In 1359 a body of light horsemen, under the command of Sir John Bermingham, was thus sent there,⁷ and in 1374 John Colton, then Dean of St. Patrick's Cathedral and Treasurer of Ireland, and afterwards Archbishop of Armagh, the author of the "Visitation of Derry," published by the Irish Archaeological Society, twice found there opportunity for the exercise of his activity and love of enterprise, remaining there in command of troops on one occasion

¹ See Joyce's "Rambles in the County Dublin," p. 49, in *Evening Telegraph* Reprints. Probably the remains of the castle have undergone little alteration during the last hundred years. Austin Cooper, writing in 1781, says, under Carrickmines:—"Here is a farmer's house with a few cabins; formerly a castle stood here; there are the remains of an old castle, a kind of pier only, which they call the castle gate." (Note-book in possession of the late Mr. Austin Damer Cooper, J.P.)

² Dr. Joyce's "Irish Names of Places," pp. 373, 387.

³ D'Alton ("King James' Irish Army List," 2nd ed., vol. ii., p. 212) mentions that the earliest members of the family to settle in Ireland distinguished themselves, in 1174, in a naval engagement.

⁴ The *Journal* for 1901, p. 69.

⁵ In 1395, a prohibition to one Janico Dartasse, not to meddle with Carrickmines, then in the hands of the king, either by forfeiture or conquest, was issued, but probably the Walshs were settled there before that time.—"Calendar of Irish Patent and Close Rolls," p. 154b.

⁶ *Ibid.*, p. 79.

⁷ See notice in "Dictionary of National Biography," and Introduction to "The Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, 1397," by the Rev. William Reeves, D.D.

for three days, and on another occasion for a month.¹ Again, in 1387, a contribution was levied from the inhabitants of the northern side of the county Dublin, at the rate of 2s. for each carucate of land held by them, for the support, for fifteen days, of forty mounted archers and light horsemen, at Carrickmines.²

The completion in the fifteenth century of the barrier round the Pale made the work of defence less arduous, and its protectors were able to devote more attention to agriculture. The limits of their lands became a matter of consideration to, amongst others, the Walshs, and at the beginning of that century they took part in determining the boundaries of the lands of St. Mary's Abbey at Kilternan, which adjoined on the north-west those of Carrickmines. Henry Walsh, son of Adam Walsh, was then "captain of the Walsh men," and held from the Crown by military service the lands of Carrickmines, which had been conveyed to him by John and David Walsh.³ He was succeeded by his son William, who was in 1407 residing on portion of the lands called Symondston, a place-name now extinct,⁴ and on the death of the latter in 1420 the custody of part of his lands called Ballycarryk and Adonan were given, during the minority of his son and heir, Henry, to an ecclesiastic, Richard Northorp, by name, who was not required to render any account during his tenure of them.⁵ Henry Walsh was of age in 1431, and in that year petitioned the King for a continuation of a grant of the lands of Balally and Balinteer, near Dundrum, which had been given to his father.⁶ Some years later he was paid by the Crown ten marks—a very considerable sum in those days, equal to possibly as much as £200 of our money—for expenses in resisting the enemies of the King, and in protecting the liegemen, and probably this money was given to him in consideration of the completion of the fair castle, with its bawn, or fortified enclosure, which stood in the valley of Carrickmines on a site indicated by the fragment already described.⁷ He died about 1481, and all his lands and tenements passed to his son and heir John.

In the sixteenth century the Walshs, as mentioned in my Loughlinstown paper, were in possession in the county Dublin, either as tenant or owner, of the widely extending lands of Shanganagh, Old Connaught, Killegar, Kilgobbin, Balally, Killiney, Brenanstown, and Leperstown. In 1519 Edmund Walsh, who was unsuccessful in that year in a law suit with the Priory of the Holy Trinity about the ownership of lands adjoining his own called Priorsland and Keatingsland, was in possession of Carrickmines.⁸ He was succeeded by William Walsh, son of Theobald

¹ "Calendar of Irish Patent and Close Rolls," p. 87.

² *Ibid.*, p. 136.

³ "Records of Rolls," in Public Record Office.

⁴ "Chartularies of St. Mary's Abbey," edited by Sir John Gilbert, in "Rolls Series," vol. i., pp. 279-280, 531.

⁵ "Calendar of Irish Patent and Close Rolls," p. 216b.

⁶ *Ibid.*, p. 249.

⁷ *Ibid.*, p. 263.

⁸ "Calendar of Christ Church Deeds," Nos. 408, 1134, in the Reports of the Deputy Keeper of the Records in Ireland.

Walsh, who was one of the commissioners responsible for the muster and array of the militia in the county Dublin, and who owned as well as his lands in that county those of Kilpool, and Old Court near Bray, in the county Wicklow.¹ In his time there was near the mansion house of Carrickmines a water-mill and a hamlet called Ballinrow, and from a covenant in a lease of the period that fat cattle—the only rent reserved—were to be delivered at Carrickmines,² it seems not improbable that fairs were then held there as at present. The lands were estimated to contain 310 acres, and those of Adonan, which adjoined them, 40 acres. On his death in 1572,³ William Walsh, who married a daughter of the house of Fitzwilliam,⁴ was succeeded by his son Richard. The latter married into the Eustace family, and on his death in 1582,⁵ his lands passed to his son Theobald, who only survived him eleven years, and died at the early age of forty-one.⁶ Theobald's eldest son, Richard, was at the time of his death a minor, and for a time the custody of his lands was vested in his guardian, Peter Barnewall.⁷ During the minority the Irish tribes were very troublesome, and a troop of horse—known as the Earl of Southampton's Horse—consisting of sixty men, was stationed in Carrickmines. They did not prove, however, very valiant or useful defenders, and in spite of their presence in the summer of 1599, the enemy came and took away "the prey of that town," and devastated and burned all before them, apparently without opposition.⁸

At the close of that century, and beginning of the seventeenth, the "Walshs of Carrickmayne," then described as a large and ancient stock, were at the summit of their highest position. They were connected by marriage with the leading Anglo-Irish families, and are mentioned as men of note in the metropolitan county—a county which a contemporary writer says, was at that time rich and plenteous in corn and cattle, abounding also in game for pleasure, and inhabited by a people of "a stately port and garb surpassing in genteel neatness and carriage all the other inhabitants of Ireland."⁹ The Walshs' castle was then surrounded

¹ "Calendar of Fiantis," Henry VIII., No. 246; Edward VI., Nos. 214, 265, 542; Elizabeth, Nos. 260, 466, 1783, 6794.

² The lease is one from Christ Church Cathedral of the lands of Killahurler; the rent specified being "nine fat beeves, to be delivered at Carrickmines."—"Calendar of Christ Church Deeds," No. 1237.

³ "Calendar of Fiantis," Elizabeth, 2166.

⁴ Margaret, daughter of Thomas Fitzwilliam, of Merriem, ancestor of the Viscounts Fitzwilliam. (See the *Journal* for 1900, p. 313.) Amongst the other Walshes mentioned at this time are Owen Walsh, of Brenanstown; Richard, son of Robert Walsh, of Carrickmines; Robert Walsh, of Leperstown; John Walsh, of Balally; Edward Walsh, of Frompston; and John Walsh, of Shanganagh.

⁵ "Exchequer Inquisition," No. 139, Elizabeth, Co. Dublin. Richard Walsh married Elinor, daughter of William Eustace, of Clongowestown.

⁶ *Ibid.*, No. 223, Elizabeth, Co. Dublin.

⁷ "Calendar of Fiantis," Elizabeth, No. 5966.

⁸ "Calendar of State Papers, Ireland," p. 63.

⁹ See "A Geographical Description of the Kingdom of Ireland according to the 5 Provinces and 32 Counties, together with the Stations, Creeks, and Harbours, belonging thereto, fit for Gentlemen, Soldiers, and Seamen, to acquaint themselves withall;

with orchards, and garden plots, and their lands, so far as they were capable of being subjected to the plough, were tilled and cultivated. Richard Walsh, who came of age before 1608, did not live even so long as his father, and on his death in 1620 was succeeded by his son Theobald, then only a youth of sixteen.¹ According to a pedigree of the family compiled by my friend Mr. Valentine Hussey Walsh, Theobald² was for a time an officer in the Austrian service, and a payment made by the great Earl of Cork in 1630 to the owner of Carrickmines, by the direction of a foreigner called Pompeio Calandrino, may possibly have some relation to his service in that army.³ In his interesting pedigree, Mr. Hussey Walsh (who proves the descent of a noble Austrian family, the Counts von Wallis, from a younger brother of Theobald Walsh) questions the date of their father Richard Walsh's death, and shows that there is some ground for thinking he entered the Austrian service as well as his sons.

In Archbishop Bulkeley's report on the Diocese of Dublin, made in 1630, it is mentioned that Mr. Theobald Walsh, who maintained a priest and a friar "to celebrate Mass, and execute their functions, in his mansion house," was residing at Carrickmines,⁴ but there is nothing to show what part he took in the great Rebellion. He was undoubtedly subsequently attainted, but this may have been due to the acts of other members of the family, who threw themselves with ardour on the Irish side, and proved that they had become at least as Irish as the native Irish themselves. Under their leadership the southern portion of the county Dublin became a centre of disaffection, and during the winter of 1641 it was wholly in the hands of the rebels. It was not until February, 1642, that any attempt was made to reduce it to obedience. On the 12th of that month a force numbering 1000 soldiers, under the command of Lord Lambart, afterwards created Earl of Cavan, proceeded from Dublin as far as Dean's Grange, where an engagement with a body of the rebels, computed to comprise an equal number, took place. The rebels were routed and about 100 of them were slain, with a loss to the army of only one man wounded. Amongst the prisoners was one of the Walshs—Edward Walsh, second son of the owner of Clonmannan, in the county Wicklow. The writer of the account of the engagement says that Walsh's appearance, from the part he had taken in the Rebellion, was changed from that of a man of quality to that of a rogue, and expresses the opinion that hanging, the punishment in store for him and

by a well-willer to the peace of both Kingdoms. London: printed by J. R. for Godfrey Emerson, and are to be sold at his shop, at the sign of the Swan, in Little Britain, 1642" (preserved in the Royal Irish Academy); and "Description of Ireland in 1598" (edited by the Rev. Edward Hogan), p. 37.

¹ D'Alton's "King James' Irish Army List," 2nd ed., vol. ii., p. 212. Richard Walsh married Joan, daughter of John Eustace, of Confey, by Maria, daughter of John Fagan, of Feltrim.

² *The Genealogist*, vol. xvii., pp. 217-224.

³ The "Lismore Papers," Series i., vol. iii., p. 43.

⁴ *Irish Ecclesiastical Record*, vol. v., p. 158.

for fifteen inconsiderable persons taken at the same time, was too good for him.¹

In spite of this defeat the rebels did not retire from the country round Carriekmines, which they had made their headquarters. They had prepared the castle to stand a siege; in January "a small horse piece called a sling piece" had been taken there from the Castle of Bullock, and though that particular gun had been taken back to Bullock in February,² it will appear that the castle was not left destitute of arms and was capable of offering very effective resistance. At last it was determined to make an effort to rid the southern part of the county Dublin of the rebels, and on Saturday, March 26th, a troop of horse was despatched from Dublin to explore and if possible clear that portion of the county. The troop was under the command of a very valiant officer, Sir Simon Harcourt—a member of the Oxfordshire family—grandfather of Lord Chancellor Harcourt, and an ancestor in the female line of that distinguished statesman of the present day, Sir William Vernon Harcourt.³ He had displayed martial qualities of no mean order in Holland and in Scotland, and during the three months he had been in Ireland he had traversed a great extent of the country and gained several signal victories over the rebels.⁴ It did not take him long to discover the stronghold of the rebels

¹ "The Particular Relation of the Present Estate and Condition of Ireland as now it stands, manifested by severall letters sent from and to such persons as may give full satisfaction thereof, with those battels and overthrowes lately given to the Rebels, to the 16th of this present February. London: printed for Joseph Hunsceott, 1642"; and "Two famous Battels fought in Ireland, wherein the Protestants, under the command of the Earl of Ormond, Sr Charles Coote, and Sr Simon Harcourt, slew great numbers of the rebels, faithfully related in a letter from Mr. Ralph Parsons in Dublin to Sr William Brererton, a worthy Member of the House of Commons, London, 1642" (preserved in the Thorpe Collection in the National Library of Ireland). In the latter pamphlet, Loughlinstown is mentioned as the scene of the encounter.

² Deposition of John Copping made on May 4, 1642, who alleged that Mr. John Fagan, of Bullock and Feltrim, was privy to some acts of the rebels. "Depositions of 1641 for County Dublin," preserved in Trinity College Library.

³ See "Harcourt of Newenham and Stanton Harcourt," in Burke's "Landed Gentry."

⁴ Sir Simon Harcourt held the position of Sergeant-Major in the army of the Prince of Orange. He appears to have been employed by Charles I. in Scotland while on leave of absence, and on December 21st, 1641, Charles wrote to the Prince of Orange, saying that he had need of Harcourt's services in Ireland, and praying that his leave might be extended ("Calendar of Domestic State Papers"; and see also notice of Harcourt in "Dictionary of National Biography"). He came to Ireland with the rank of Colonel, and with a Commission as Governor of Dublin, and, in the short time he was here, displayed extraordinary energy. See "Warranted Tydings from Ireland, written by Master Robert Pickering, Secretary unto the Right Worshipfull Sir Simon Harcourt, Sergeant-Major of all the Horse Troops there arrived from Corke, January 16, 1641-2. London: printed for Nathanel Butler, 1641"; "A Letter sent from Sr Simon Harcourt to a worthy Member of the House of Commons, with a true relation of the proceedings of the English Army under his command to this present March. London: printed for Joseph Hunsceott, 1641-2"; and "Good Neues for England, or Comfortable Tydings from Ireland to all true-hearted Protestants, being a real relation how Sir Simon Harcourt, Sergeant-Major Berry, and Captain Paramore, with the joint assistance of divers other Protestants, obtained a famous victory over the rebels at Kildare, sent from the English quarters at Lyons by Alderman Grey, his son, of Bristoll, cornet to Sir Richard Grenville, March 10. London: 1641-2." (Preserved in the National Library of Ireland.)

at Carrickmines, where on his approach the inhabitants of the country retired; but he perceived that with the small force at his disposal—less than 250 men—he could accomplish nothing against so well fortified a place, and he sent for the remainder of his regiment before commencing operations.

Meantime the men in the castle made signs to express their contempt and scorn of the force arrayed against them which “his spirit was not well able to brook,” but he remained inactive until the arrival of the reinforcements, which consisted of 800 foot and as many horse as completed a troop of 250 men. He then surrounded the castle with a cordon—placing a horse and foot soldier alternately—and kept it closely guarded all night. During the darkness the defenders made a great fire on the roof of the castle, which was answered by one lighted on the mountains, and Harcourt, becoming alarmed, sent off to Dublin for more soldiers. These arrived to the number of 400 men, with two great cannon, about noon on Sunday, and the army, now amounting to nearly 1500 men, commenced more active operations. Besides Harcourt the officers engaged included—Lieutenant-Colonel Gibson, who afterwards much distinguished himself in operations against the rebels; Sergeant-Major-Berry, who had shortly before arrived from England in command of 400 foot soldiers;¹ Captain Michael Woodhouse, Captain Flood, Captain George Vane, probably a relative of Harcourt’s, whose mother was a Vane; Lieutenant Robert Hammond, subsequently well-known as the Governor of Carisbrooke Castle during Charles I.’s detention there;² and Lieutenant Richard Cooke.

The defenders made a vigorous attempt to break through the cordon, and were only driven back with heavy loss to the besiegers, including Sergeant-Major Berry, who was severely wounded. They also kept up a brisk musket fire from the castle, and by means of it terminated the gallant Harcourt’s career, and deprived the army of a beloved commander. It appears that he had lain down with some of his officers behind a small house near the castle, and rose up for a moment to exhort his soldiers to stand to their places. It was only for an instant, but it was sufficiently long to enable a man in the castle, who had already done great execution amongst the besiegers, to take deadly aim, and Harcourt fell pierced by a bullet in his right breast, a wound which, though not fatal at the time, subsequently proved mortal. Lieutenant-Colonel Gibson now took command, and the soldiers, enraged at the loss of their colonel, fought with redoubled vigour. At last a breach was made in the wall of the castle, and the furious besiegers rushed in headed by Robert Hammond, who was Harcourt’s ensign. Fearful slaughter ensued on that Sunday

¹ Carte says (“Life of Ormond,” Clarendon edition, vol. ii., p. 246) that Berry only arrived at the end of March, but the pamphlet last mentioned shows he came at an earlier date.

² See notice in “Dictionary of National Biography.”

evening, and all who were in the castle, men, women, and children, to the number of 200 or 300 persons, were put to the sword and not one left to tell the tale. The castle was then blown up and the walls were levelled with the ground.¹

The loss of the besiegers is said to have been only seven killed and nine wounded.² But amongst those killed or who died subsequently were three officers—Harcourt, Berry, and Cooke. Harcourt, who was borne from the field expressing his "submission to the good hand of God and much joyed to pour out his last blood in that cause," died the next day at Lord Fitzwilliam's castle at Merriion, where, as he was not able to bear the journey to Dublin, he had been taken. Of him it has been written :—

"Holland first proved his valour, Scotland stood
His trembling foe, and Ireland drank his blood."³

Berry is said to have died eight days later in Dublin of a fever, but doubtless it was due to his wound,⁴ and Cooke was shot dead upon the field.⁵

Theobald Walsh, who was apparently not in the castle at the time of

¹ See Borlase's "History of the Irish Rebellion" (London: 1680), pp. 72-73; and "The Last True Intelligence from Ireland, being a Letter sent from Chester, dated the second of Aprill, 1642, from Mr. William Owen to a friend of his in London, in which is related the taking of Carreggmayne Castle from the Rebels, where Sir Simon Harcott was slaine, being shott from the Castle, in the side, with a shanker bullet, out of a long Peice; also Sergeant-Major Berry is mortally wounded in the flank; printed by Tho. Paine, for Johne Sweeting, at the Angell. . . ." (Preserved in the Royal Irish Academy, and in the Thorpe Collection in the National Library.) A different account of the siege is given in the "Aphorismical Discovery" ("Contemporary History of Affairs in Ireland from 1641 to 1652," edited by Sir John Gilbert, vol. i., p. 24). The writer says that the castle was only a petty one, garrisoned by fifteen men, and that Harcourt besieged it for three days and nights. Having failed to take it by assault and battery, he prepared to undermine the walls, and when an outer court was full of his soldiers, the defenders rushed out "like a thunderbolt," killed all who were in it, and seized three barrels of powder, which had been brought into it. Harcourt then, the writer says, offered terms to the defenders, but on a man being sent to see the articles signed, he seized him, and had him hanged, and the defenders resolved to fight to the end. The loss to the army is estimated at 500 men and 18 "prime commanders," besides Harcourt, while the defenders are said to have lost only two—the one who was hanged and another—the remainder of the garrison escaping by a postern door. It seems not improbable that there was some breach of faith on the part of the besiegers. In the Appendix to Clarendon's "History of the Rebellion and Civil War in Ireland" (London, 1720), p. 245, it is related that quarter was promised to the rebels by Lieut.-Colonel Gibson, and that a Colonel Washington, who tried, without success, to save the life of a child, left the service in consequence of what took place.

² "Ormonde Papers," vol. i., p. 131, published by "Historical Manuscript Commission."

³ He was buried in Christ Church Cathedral on Monday, March 28.—"Monumental Inscriptions in Christ Church," by the Rev. John Finlayson, p. 74.

⁴ Borlase's "History of the Rebellion," p. 73.

⁵ In the Register of St. Michan's Church, Dublin, the following entry appears :— "Richard Cooke, Livetennant to Seriant Maiior Berry, buried March 29, 1642"; and a note in the "Funeral Entries" in Ulster's Office, shows that Mr. Cooke, "slayne before the Castle of Carrigmayne," was buried with full funeral honours.

the siege, served afterwards as a captain in the Irish army,¹ but Carrickmines knew him and his family no more. A new race of settlers came there,² and the lands passed into the possession of the Earl of Meath, by whom they were conveyed to the Allens of Stillorgan, now represented by the Earl of Carysfort.³ At the close of the Commonwealth there were five English inhabitants and fifty-four Irish at Carrickmines, and five years later there were five householders paying tax on two hearths each, and twenty-one paying tax on one hearth.⁴ In the middle of the eighteenth century Carrickmines acquired a reputation as a health resort, and numbers of persons affected with consumption were sent there to drink whey made from goat's milk. These animals then abounded in the neighbourhood, and drinking their milk was the remedy universally recommended at that time for pulmonary complaints. In the beginning of that century the Dublin physicians had been in the habit of sending their patients to the mountains of Mourne for the purpose, but this entailed a long journey, and, according to Dr. Rutty,⁵ the pasture for the goats at Carrickmines was in every respect similar. In his opinion the latter place had also equal advantages in a dry soil with a rocky bottom, good air and space for exercise, with a more southern aspect; and he mentions that good lodgings had been provided—lodgings which the newspapers of that time show too often proved the last home of those who sought benefit from the air and treatment.⁶

¹ Fleetwood's "Survey of the Half Barony of Rathdown," in Lodge's "Desiderata Curiosa Hibernica," vol. ii., p. 541.

² "Certificates of Adventurers and Soldiers."

³ See the *Journal* for 1898, p. 32. Lord Newhaven, of Carrickmayne, son-in-law of the second Viscount Allen, took his title from the place.

⁴ "Census of 1659," in Royal Irish Academy; and "Hearth-Money Rolls," in Public Record Office.

⁵ "Natural History of the County Dublin," vol. i., p. 272.

⁶ Amongst the deaths at Carrickmines were, on July 25, 1760, a daughter of Thomas Morgan, late Recorder of Dublin; on May, 28, 1761, John Payne, "an eminent livery lace-weaver on Ormond-quay"; on June 12, 1762, a daughter of Alderman Crampton; on June 11, 1772, George Carey, of Redcastle, in the county Donegal, "whose unbounded charity, and other amiable qualities, rendered him universally beloved by all his acquaintances"; on April 13, 1773, the Rev. Henry Wright, who, in 1764, was curate of Monkstown; and on November 5, 1780, Samuel Murphy, Doctor of Music, and Vicar Choral of Christ Church and St. Patrick's.—(*Pue's Occurrences*, *Dublin Gazette*, and *Exshaw's Magazine*.)

INCHIQUIN, COUNTY CLARE.

BY DR. GEO. U. MACNAMARA, HON. LOCAL SECRETARY, NORTH CLARE.

[Read JULY 31, 1900.]

PART I.

THE present barony of Inchiquin—*Inis-ui-Cuinn*, or O'Quin's Island—a district little known, yet of much beauty and historical interest, represents the ancient territory of *Ui-Fearmaic*, over which the O'Deas were hereditary chiefs under the Kings of Thomond.¹ The O'Quins,² who were of the same Dalcassian stock as the O'Deas, their overlords, occupied a small district immediately around Corofin, and they and their lands were known as *Clann (or muintir) Ifearnain*.³ They were in many ways a most interesting sept, and of old, as in modern times, their history has been wrapt in an atmosphere of mystery and romance altogether out of proportion to their power and importance. The exact boundary of their patrimony cannot now be defined, but it was never very extensive, and was probably conterminous, or nearly so, with the parish of Kilnaboy. There were at least three other septs in Ireland whose family name was O'Quin and quite distinct from the *Clan-Ifearnain*, who were of a totally different race. These were:— (1) The O'Quins of *Muintir-Giollacain*, whose territory included the baronies of Ardagh, Moydoe, and Shrule, in the ancient district of Annally, county Longford. (2) The O'Quins of *Magh-Lughadh*, a sub-district of *Ui-Tuirtre*, in county Antrim. And (3) the O'Quins of *Clann-Cuain*, and *Aicideacht*, in county Roscommon, whose chiefs were subject to the Mac Dermot of *Magh-Luirg*. I know of no grounds for supposing that any of these northern O'Quins ever settled in Thomond, or were at any time transplanted either there or to the county Limerick, so it is probable that nearly all those of the name now in Munster are descendants of the *Clann-Ifearnain*.

On the south-western border of the O'Quin territory, about half-a-mile north-west of Corofin, and less than a mile and a-half from the railway station, surrounded by a country of varied beauty and passing

¹ The Barony of Inchiquin was also called the "Upper Cantred of *Dál-gCais*," and, in Elizabethan times, the "Barony of Tulach-O'Dea."

² As the common ancestor of the O'Deas—*Aengus of Ceann-Nathrach*—took his distinctive name from a mountain in the very heart of *Ui-Fearmaic*, these septs must have settled in that particular part of the county Clare in his time, i.e. circa A.D. 450, and were, so to speak, the *avant-garde* of the *Dál-gCais* conquest.—(Vide Paper, *Journal R.S.A.I.*, 3rd Quarter, 1899, p. 244.)

³ See Pedigree at end of Paper, page 227.

rich in historical associations and archæological remains, lies the picturesque Lake of Inchiquin. It is about three Irish miles in circumference,¹ in shape somewhat like a flint arrow-head, and towards its eastern end is graced by two islands which add not a little to its charm. The lake is fed by the river Fergus, which enters at its north-western angle, and leaves it again further south to take its long and devious course by Clare Castle to the Shannon. It is bounded on all sides by the parish of Kilnaboy, except the southern third of its western margin which belongs to the parish of *Rath-Blathmac*. The steep and well-wooded Keentlea—a lovely chain of hills commanding the entire length of its western shore—effectively shelters it from the prevailing west wind. At its northern side, on a well-selected site, stands all that now remains of the fifteenth century castle of Inchiquin, once the ancestral home of an important branch of the O'Briens, of which more anon.²

A few hundred yards from the junction of the southern and western shores of the lake, perched on a conspicuous and rocky eminence, is the ruined peel tower of *Tir-mic-Brain*, now called Adelphi,³ which was owned in A.D. 1580, together with the castle of Carrowduff in Rath parish, by Mahone mac Brien O'Brien; a brother, I believe, of Murtough Garv, of *Craig-Corcráin*, in same parish, who died in A.D. 1584.⁴ Only the western part of *Tir-mic-Brain* Castle is now standing, the eastern portion, which contained the stair, having been doubtless blown down in A.D. 1655, by order of the Cromwellian Commissioners then sitting at Loughrea.⁵ On examination of this castle, and others in

¹ The total area of the lake is 284·924 English acres.

² Such a remarkable Irish lake as Inchiquin could not fail having a legend, and I here give it as it has been told to me:—

“There was a time, long, very long ago, when the area now occupied by Loch Inchiquin, was a level plain, and a favourite spot for hurling and other manly sports. One day there happened to be a great hurling match going on, when an old woman appeared with a spindle, or some other pointed instrument used for spinning, in her hand, which she drove into the ground, making a small hole. Immediately a spring of water welled up through the opening thus made in such quantity that the plain became completely covered, and the present lake was formed. This enchantment will remain until a white steed, which gallops round the lake every seven years, shall have its silver shoes worn off.”

For a somewhat similar legend of Lough Neagh in the twelfth century, *vide* Giraldus Cambrensis, *Topogr. Hibern.*, Dist. II., c. 9. Startling as it may appear, an almost identical tradition regarding Lake *Tanganika*, i.e. “the plain-like lake,” was found by Stanley current among the natives in Central Africa (*vide* *Through the Dark Continent*).

³ So re-named, a good many years ago, by Messrs. William and Francis Fitz Gerald, brothers, who built the present pretty cottage near the castle, now the residence of Miss Jane Burton.

⁴ A.D. 1584. “Murtough Garv mac Brian mac Teige O'Brien, died at *Craig Corcráin* in the first month of autumn [*i.e.* August]. He was a sensible and sedate youth, who never received blame nor reproach, disrespect nor insult, from his birth to his death. He was buried in the monastery of Ennis.”—(“Annals of the Four Masters.”) The name given above as *Craig-Corcráin*, however, appears both in earlier and later documents as *Cahercoraun*.

⁵ *Vide* order for payment of £33 10s. to one Edmund Dogherty, mason, for demolishing thirteen castles in Clare, dated 1st January, 1655.—Prendergast's *Cromwellian Settlement*, p. 121, and Mr. J. Frost's *History of Clare*, p. 384.

Clare, *e.g.* Ballyportry, two miles to the east of *Tír-mic-Brain*, and Ballinalacken in Corcomroe, it will appear probable that the part of the tower which contained the stair and the rest of the building were not contemporaneous, and that, moreover, the masons neglected to insert sufficient bond-stones between the two. Hence the remarkably clean, straight, and perpendicular edges which the walls of this castle left standing now present.

At foot of the rugged cliff on which this ruined tower is poised, lies the little lake of the same name, now generally called Molly Blood's Lough.¹ It is said to be bottomless and enchanted, and the following curious legend is told in connexion with it:—

“Once upon a time when the world was young, ere a Christian bell had tolled in Erin, the hero, *Finn mac Cumhaill*, and his warrior companions were chasing the deer on heath-clad Slieve-Callan. Late in the day they started a fawn—snow-white, and beautiful beyond mortal ken—whose horns and hoofs shone like newly-burnished gold. Away she flew, swifter than the wind, towards Keentlea, the chosen home of the Tuatha-De-Danann, eagerly followed by her pursuers, until at last all were out-distanced save Finn and his matchless hound, Bran. Towards evening, when the sun was sinking low in the west, the fawn, with Bran and Finn in full chase and gaining on her, had just reached the beetling cliff which overhangs the crag-begirt loch of *Tír-mic-Brain*, when, with one wild bound, the fairy deer plunged headlong into its unfathomable depths, followed by the gallant dog; and disappearing both for ever beneath the wave, left Finn standing on the mountain brow, breathless, disconsolate, and alone, a helpless spectator of the tragedy.”

The before-mentioned range of hills called Keentlea,² rugged and steep, but well-clothed with pleasant woods, rises abruptly from the western shore of the lake, to guard it, as it were, against the fury of the Storm-King. The early name of this mountain was *Ceann-Nathrach*,³ and somewhere on it stood, according to the *Book of Rights*, one of the many royal holds of the Kings of Cashel.⁴ In it, moreover, is laid the scene of the romantic Fenian tale, *Feis Tighe Chondán*,⁵ the hero of which is said to lie buried under the ogham-inscribed stone on top of Slieve Callan, and who must not be confounded with *Conán-Maol mac Morna*, another, but more celebrated, personage of the same cycle. A very remarkable cave penetrates for a great distance the mountain-side in the townland of Nuan; a likely residence enough for Sigh-folk, and may, for aught

¹ Who this lady was I cannot say. A Mary Blood, of “Tirmacbran,” made her will in 1787. She had a nephew, Neptune, and a niece, Margaret, *alias* Kelly. She held Tirmacbran from Edward William Burton.—(*Will, Record Office, Dublin*). TirmacBrann, with its mill, was sold to the Hollow Blade Company on the 23rd of June, 1703.

² Keentlea = *Ceann-tSleibhe*, means head, or brow, of the mountain.

³ *Ceann-Nathrach* = head, or hill, of the adder, or adders.

⁴ *Vide Book of Rights*, by Dr. J. O'Donovan, p. 93.

⁵ “The Feast of the House of Conán.”

we can tell, be the identical house of the mythical *Conán of Ceann-t Sleibhe*.

If we are to believe tradition, it was on this mountain that a very useful and important article of daily use, to wit, peat-fuel, was first invented. It happened, so 'tis said, in this wise:—A great battle was once fought on the hill, and after the fight was over the victors encamped on a level ledge near its northern end, now called Moneen, and till recently covered with peat. In order to clean away the blood and rime of battle, the warriors slashed the dry and turfy ground with their swords, and pierced it with their spears, when some of the peat flew into the blazing camp fires (up to that time invariably made of wood), and so was discovered to be an excellent fuel. From that day forth the practice of burning dried turf grew apace, and ultimately spread over Erin.¹

About half a mile north-west of the lake is the fortified house, formerly the residence of Neptune Blood,² Dean of Kilfenora; and a little further to the north and east, are the ancient churches of Kilnaboy³ and Coad.

At the eastern end, in the townland of Anneville, quite close to the road from Corofin to Kilfenora, under a large and spreading ash⁴ (and another smaller one) is a holy well dedicated to St. *Inghen-Baoith*, patroness of the parish of Kilnaboy. A few yards from the well, on the other side of the road, once stood the cottage of the famous Terry Alt. He was a most harmless and inoffensive individual, a protestant and a great admirer of the Government, and had nothing whatever to do with the secret organisation called after him, which for so long convulsed the district, except in so far as, through the joke of one Richard Ensko, a shoemaker of Corofin, he involuntarily, and much to his annoyance, gave the society his name.

The southern shore of the lake, formed by the 'dorsal ridge' of Bánkyle,⁵ is fairly straight and regular in outline, but its northern and western sides are indented by several bays of great beauty.⁶ Taking

¹ Improbable as this story is, there is, perhaps, some truth in the tradition of a battle having been fought thereabouts in very remote times, for a bronze leaf-shaped sword (now in my possession), of which an illustration will be given in the later part of this Paper, and a copper celt, were found near the Moneen.

² Absurdly called "De Clare's House" on the old 6-inch Ordnance Survey Sheet. It is said, on what authority I know not, that when some of the Irish soldiers, retreating from the battle of Aughrim, passed home this way, Dean Blood put out his head through one of the windows of his house, and shouted towards them—"What news from the war?" The only answer he got was a musket-shot, upon which the Dean very wisely and at once got under cover.

³ For description of Kilnaboy, see this *Journal*, 1894, Part I., p. 25.

⁴ Now called *Crann-beannaighthe*, or Blessed Tree.

⁵ Bánkyle = *Bán-chuill*, i.e. Hazel Field.

⁶ Commencing at the extreme eastern end of the lake, which is called Coolnamôna, and corresponds to one barb of the arrow-head, are the following bays along its northern and western shores:—Carrigeen, or Sandy Bay, north of Carrigeen Point; Castle Bay, east of Teige of Coad's Castle, representing the tang of the arrow-head; *Ceapa-na-mBreac* (Headland of the Trout), east of the point of that name; Vigo Bay (modern name), corresponding to the other barb; Gibraltar Bay (modern name), south of Gibraltar Head; and *Poll-an-Liobhdaín* (Hollow of the Elm), some short distance north of Clifden House, the residence of Marcus W. Paterson, Esq. Near Clifden the river Fergus leaves the lake, thus forming the apex of the arrow-head.

into account its many and varied attractions of mountain, loch, and ivied ruin, I think it will be admitted by all who have seen it that,

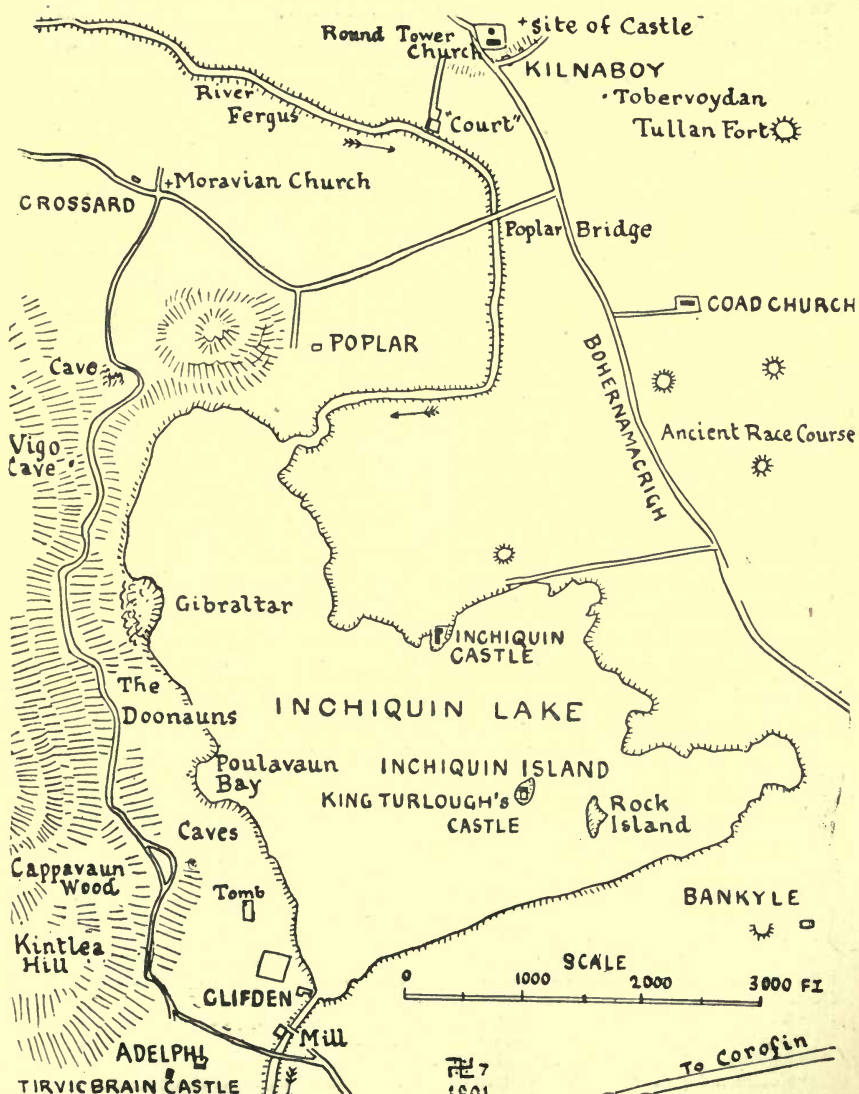


Diagram of Inchiquin Lake and its Surroundings.

except Killarney's inimitable "lakes and fells," no more lovely and interesting spot exists in the whole circuit of Erin.

O'QUIN'S ISLAND.

The more eastern of the two islands of Loch Inchiquin, called *Oileán-na-Licé*, or the Slate or Rock Island, is a solid limestone flag, barren, smooth, and level, with a few stunted bushes here and there, and is sometimes nearly covered with water when the lake is in flood.¹ It is a favourite resort of picnickers and fishermen, but presents nothing whatever of importance to the antiquary. The Western, or Woody Island, however,—the real and original Island of O'Quin—now one mass of trees and jungle, is of rare historical and archæological interest, for it is



Angle of King Turlough O'Brien's Castle, Inchiquin, Co. Clare.

referred to several times in Magrath's history of the De Clare wars, and on it are the remains of one of the first castles built by the native Irish in Thomond. The O'Quinns, no doubt, at a very early period had a residence, probably fortified, on this island, and gave it its name of *Inis-uí-Chuinn*, which, by a natural process of association, became in course of time applied to the lake. From this latter the 15th century castle on the

¹ In Dr. Petrie's account of Inchiquin in the *Irish Penny Journal*, p. 122, 1840, he makes the unaccountable statement that there is but "one solitary island" in the lake. Other writers after him follow suit. Magrath, in his *Cath. Toir.*, never mentions a second island.

mainland and the barony were called, thus supplying titles to the Barons and Earls of Inchiquin. In July A.D. 1543, Henry VIII. conferred the earldom of Thomond and barony of Inchiquin on Murrough O'Brien (the Tanist), last *undisputed* King of Thomond, at which time, I presume, the old district of *Ui Fearmaic*—the name it bore for a thousand years—was officially changed to that of the Barony of Inchiquin.

The true *Inis-*ui*-Chuinn* is more or less oval in shape, with a sharp spur to the north, and its total area, to be accurate, is .564 of an English acre.¹ Its foundations consist of a solid limestone rock, nearly altogether covered by a fairly deep black soil, and its shores are littered with stones, many of which have been squared by the hammer. There are no remains now on the island that can with any degree of probability be assigned to the time of the O'Quin occupation, except one so considers the stake-ends seen at low water at the south-western side, which appear to be the remains of an artificial extension of it in that direction, in the way of a Crannoge. It is easy enough, when the water is low, to see how this work had been accomplished:—A semi-circular row of stakes, 3 or 4 inches in diameter, were planted in the marly bottom, both ends of the row touching the shore, and the enclosed space was filled in with stones and rubbish. When this platform had been made sufficiently high and solid to work from, another semicircular row of stakes were set in a similar manner further out in the water, and the same process of filling-in repeated. In this way the island was at one time very much extended to the south, but the structure did not last, and has long since been washed away by the waves. Some fifty or sixty years ago there was such a large collection of bones of deer and other animals—in fact a subaqueous kitchen-midden—on the eastern side near the boat-slip, that a sort of regular trade existed to fish up and sell them.

It is much to be regretted that the references by our annalists to this very interesting O'Quin sept are so scanty and meagre; a proof, however, if other proof were needed, of the limited extent of their territory, and their utter insignificance as a power in Thomond. The following is all that from this source can be gathered about them:—

A.D. 1014.—Niall O'Quin, one of the three rear-guardsmen of *Brian Boroimhe*, was slain at the Battle of Clontarf. (*Annals of the Four Masters*, and *Wars G. G.*)

A.D. 1151.—In the disastrous battle of *Moin-mór*, in Emly, Co. Tipperary, five of the O'Quins, together with nine of the O'Deas, their kinsmen, were slain. (*Annals of the Four Masters.*)

¹ The townland of Inchiquin, on which the more modern castle is built, together with this island, were purchased, some years ago, by the late Lord Dunraven. The "Slate Island," being an appurtenance of Anneville townland, belongs to Colonel John W. Macnamara. The area of the latter is .782 of an English acre.

A.D. 1170—Diarmaid O'Quin, chief of *Clann-Ifernain*, was slain by the *Cinel Aedha* (O'Shaughnessys) of *Echtghe*, i.e. that part of *Echtghe* in the Co. Galway, now called Kinclea (*ibid.*).

A.D. 1188.—“*Edaoin* [*Edween*], daughter of *Ua-Cuinn*, and Queen of Munster, died at Derry on her pilgrimage, victorious over the world and the devil” (*ibid.*).¹

Core O'Quin, grandson of that Niall who was slain with King Brian at Clontarf, is stated to have been tutor to Murtaugh Mór, King of Munster, whose death is recorded in A.D. 1119.² It is not known for certain, however, to what king Edween was consort, but Dr. Petrie is probably right in his article in the *Irish Penny Journal* when he assigns her to Murtough, elder brother of Donall Mór. He was “king of Munster and royal heir of Ireland,”³ in the twelfth century, and was slain A.D. 1168, at *Dun-na-Sciath*⁴ (Fort of the Shields), by Conor O'Brien, grandson of his (Murtough's) uncle, *Conor na Cathrach*. Up to this period the O'Quins, though their territory was of limited extent, maintained a comparatively high position in Thomond; but, whether through the unfortunate espousal of some lost cause or for other equally potent reason, they soon after practically disappear from the annals.

In Magrath's *Cathreim-Toirdealbhaigh* the O'Quins are mentioned as taking part in some of the earlier actions of the war of succession to the throne of Thomond; but always, as it were, incidentally, and subsidiary to the O'Deas, who, on the contrary, play a very important, though not altogether a leading, part in those events. The O'Quins are practically ignored in the rest of that remarkable work, and not a word is said to show that any of the name were present in A.D. 1318 at the epoch-making battle of Dysert-O'Dea, fought a little over two Irish miles from Inchiquin, and less even than that from Corofin,⁵ their chief

¹ She is called *Etain* by the Annals of *Loch Cé* (vol. i., p. 181).

² Dr. George Petrie, in the *Irish Penny Journal* (vol. i., p. 123).

³ *Annals of the Four Masters*.

⁴ In the parish of Rathlynin, barony of Clanwilliam, county Tipperary.

⁵ Corofin = *Coradh-Finné*, i.e. (according to Dr. J. O'Donovan) “The Weir of Finné” (a woman's name), was, in O'Huidhrin's time (early fifteenth century), the residence of O'Quin. Its inhabitants affectionately call it “*Corofin and the sky over it*,” their sense of citizenship being so intense as to include a corresponding portion of the firmament above. Common tradition makes Kilnaboy a far older place than Corofin, which, no doubt, is quite true.

The following reference to Corofin is found in the “Annals of Clonmacnoise,” under years 1153-1157:—

“The head of Eochie McLughta that reigned King of Munster at the time of the birth of Christ, . . . was this yeare taken out of the earth, where it was buried at Fánnoy. It was of such wonderfull bigness, as mine Author sayeth, it was as big as any cauldron, the greatest goose might easily pass thorow the holes of his eyes, and in the place or hole where the [spinal] marrowe was towards his throate a goose might enter.”

This event is also recorded by the Four Masters, the *provenance* being called by them *Finn-Coradh*, identified by Dr. O'Donovan as Corofin. The supposed head of the semi-mythical king, *Eochaidh mac Luchta*, was, no doubt, the skull of a gigantic prehistoric beast.

residence.¹ Consequently we must assume that they were much reduced in numbers and estate at that time; so much so, indeed, that when the great castle-building period ensued, about a century later, they were unable to build, and powerless to hold, a single keep. Although thus shorn of their power and influence, some members of the O'Quin sept were still locally of some note in the early part of the fifteenth century; for O'Huidhrin, who died in A.D. 1420, thus refers to them in his Topographical Poems:—

“ To O'Quin, of the guileless heart,
[Belongs] the extensive *Muintir-Ifearnain*,
The fruitful land of a spotless youth,
Near the festive Corofin.”

The poet here certainly must have let his imagination take wing back to a time before the O'Quin lands had disappeared in the all-devouring maw of the O'Briens; for at this epoch, as we shall see, and for long before it, the latter had taken possession of Inchiquin and the surrounding country. The lapse of the O'Quins from their once high estate is, indeed, one of those mysterious and unaccountable facts which history explains not; and I can only conjecture that on the *trek* of the O'Briens westwards over Thomond, sometime in the twelfth century, the former sept, although of true free-born Dalcassian blood, met with the same fate from the latter as did the Ithian races of ancient *Corcobaiscinn* from the Mac Mahons and Mac Gormans, in or about the same period.² So shrouded in mystery was their downfall that, when History failed to explain it, the genius of Romance came to the rescue, and gives us as a substitute the legend of the last O'Quin and his fairy-swan bride, so beautiful and weird, that we are, indeed, more than well repaid for the loss.

THE LEGEND OF THE LAST O'QUIN AND THE SWAN-MAIDEN.³

In the dim and far-away past, before the “strong hand” of the O'Briens had seized on the tribe-lands of *Clann-Ifearnain*, it happened

¹ It is quite probable, however, that some of them fought at this battle in a subordinate capacity under O'Dea, their overlord.

² It must not, however, be assumed that they were either expelled or exterminated. According to the lists of *Forfeitures and Distributions*, as given in Mr. J. Frost's “History of Clare,” only one O'Quin was a landholder in the county in A.D. 1641, viz. Donall O'Quin, of Curragh, parish of Inchicronan; but in the Census of Clare, taken by Sir W. Petty in A.D. 1659, which is probably accurate enough, there were ten families of the name in Inchiquin Barony, and not one in any other (*ibid.*, p. 384). In A.D. 1641, four *Mac Quins* held land in the Barony of Upper Bunratty, viz. John mac Quin of Drumcore, parish of Inchicronan, and Edmond oge, Donall, and Mahone mac Quin, of Derrycliff in Clooney parish, and of Sunnagh in Inchicronan. These were probably of a different family to the O'Quins, and as there are now no Mac Quins in the county Clare, I suspect they changed their name to McKee, or Mackay, for I have heard the latter name often pronounced *Mac Keen*. Only one man named Quin, i.e. James Quin, of Bunnahow, parish of Inchicronan, got a grant of land in the county after the Cromwellian *débauché*. Whether he was an O'Quin, or a Mac Quin, I cannot say.

³ Inchiquin Lake was in ancient, as in modern, times, the favourite haunt of the wild swan, and many years ago the tame variety was introduced, as I have heard, by

one fateful day that as the youthful chieftain of the O'Quins was hunting the wild deer on deep-valleyed Keentlea, he, in his eager impetuosity after a stag, got completely separated from his companions of the chase. Wandering thus alone near the western shore of Loch Inchiquin, his attention was attracted by the sight of five swans of unusual size and marvellous beauty disporting themselves on the clear surface of the water.¹ His curiosity being thereby fairly excited, he watched them for some time unobserved from behind a leafy copse, until at length they came on shore, and, to his utter amazement, divesting themselves gracefully of their snowy mantles of down, became instantly transformed into five maidens of surpassing grace and more than earthly beauty.

Spellbound, the youth at first knew not what to do at sight of such entrancing vision; but, after a few moments of painful irresolution, he again regained his presence of mind, and dashed between them and the water, trying with all his might to intercept and capture them. On beholding O'Quin, the fairy-swan-maidens—for such, indeed, they were—rushed madly towards their feathery robes, and four of them succeeding in putting them on, they rose again with plaintive cry, and flew in ever-widening circles,

“ Till the blue vault did hide
Their soaring wings, and all were gone.”

But the downy mantle of one—a maid more heavenly fair than all the rest—was seized by the young chieftain before she could completely enrobe herself,

“ And she alone of all did stand,
Holding within her down-drooped hand
The swan-skin—like a pink-tinged rose,
Plucked from amidst a July close,
And laid in January snow,
Her fingers on the plumes did show,”²

and sore distraught and weeping, the lovely nymph to whom it belonged

the Burtons of Clifden. Scores of these handsome birds may often be seen sailing majestically over the placid waters, and are a magnificent sight to see, with their proudly arched necks and exquisitely graceful movements.

¹ Dr. Petrie's version does not specify the number of the swans (*Irish Penny Journal*, vol. i., p. 122).

² The quotations are from that very beautiful poem, “*The Land East of the Sun and West of the Moon*,” in “*The Earthly Paradise*,” by William Morris, to which my attention was called, at the Lisdoonvarna Meeting of the R.S.A.I., by our worthy President, Dr. Wright. There are several swan legends in the folk-lore of the northern nations, e.g. our own ancient tale of *Fionnuala*, transformed into a swan by the dread power of the gods, and condemned to wander for centuries over the lakes and streams of Erin until the blessed light of Christianity had dawned; the legend of the fair *Countess of Cleves* in Rhenish Prussia, whose deliverer was drawn by a swan to her castle on the Rhine, and which is the basis of Wagner's *Lohengrin*. But the one embodied in the above-mentioned poem of William Morris is the nearest equivalent I know of to the swan-legend of Loch Inchiquin. In so far as the mode of capture of the maiden it is identical, although in other respects different enough. Scandinavia and Ireland are, geographically, far asunder, but such great similarity, I think, necessarily implies a common origin for the two versions.

being now incapable of flight, and at his mercy, O'Quin led home in triumph, a prisoner, to his mansion.¹

From the start, Clann-Ifearnain's chief fell madly in love with his fair captive; and, fearing lest she should again escape, securely hid away for a time her magic mantle of snowy feathers. At first the maid was inconsolable with grief for her lost companions, and met all his tender advances with refusal; but, her heart melting by degrees to his most fervid appeals, she in the end returned his love, and freely consented to become his wife. Two conditions alone she insisted on, and to them the love-sick youth most willingly assented. In the first place, *their union must be kept a secret*; and secondly, that never under any circumstance whatever should he admit one of the Clann-Brian under his roof—and she warned him that the day he violated these pledges he should lose her and his patrimony for ever, and be the last chieftain of his race!

In due course they were married, and no more winsome or happier couple ever graced the bonny land of nut-producing, many-loched *Clann-Ifearnain*.

So, for seven full golden years, the happy hours flew by, and meanwhile to the pair two children, passing beautiful, were born. But, alas, such happiness as theirs on earth could never last; and even now the grim relentless Fates, against whose dire decrees all mortal strength avails not, had willed their severance and the ruin of O'Quin.

As luck would have it, at the end of this time, he met one of the O'Briens² at the famous races of Coad,³ and for the instant forgetting the solemn warnings of his wife, and, perhaps, suddenly overcome by the promptings of Irish hospitality, he, in an evil moment, invited the forbidden stranger to his home. O'Quin, of course, entertained his guest right royally, as became a scion of his ancient line, and his wife did the honours of the banquet with her usual grace and dignity. But, although she spoke never a word, her sad mysterious looks betrayed the awful sorrow brooding in her heart; and, leaving the pair to themselves, she early retired to her apartment with her children. As was the good old custom of the time, the wine-cup passed freely between O'Brien and his host, and towards midnight play⁴ was introduced. They gambled long and with varying fortune, until at last O'Quin, in the heat of wine and play, staked all his lands and worldly goods, and lost them to O'Brien!

¹ The common version has it that O'Quin took the swan-maiden to his castle of *Inchiquin*, on the mainland; but this is altogether preposterous, as the castle, ever from its erection, belonged to the O'Briens.

² Dr. Petrie states that the O'Brien who ruined O'Quin was Teige of Coad (K. T. *ob.* 1466). But the O'Quins had fallen from their high estate 200 years, at least, before his time.

³ A townland a little north of Inchiquin Lake, which formerly included also the townland of Inchiquin, and on which is the site of an ancient racecourse. There are persons still living who in their youth were present at the races of Coad, which generally lasted for the six days of the week.

⁴ The common version says "cards," but these were not in use in Ireland at the time the luckless tragedy could have occurred, if it ever really happened at all.

Filled with remorse and horror, the grief-stricken man, now fully conscious of his folly, rushed wildly to the chamber¹ of his wife; for she and his fair children were then the only consolations left to him on earth. But—climax of his woe—he saw her by the dim light of the breaking morn, having again donned her fairy swan-skin, fly out of the window in her former shape, with his beloved children changed to cygnets, one under each downy wing. For a moment she turned on her wretched husband one lingering glance of love and sorrow, and, disappearing into the grey mists of the lake, was seen no more!

As for O'Quin—landless, wifeless, childless, bereft of all that made life sweet, from that day forth he was a hapless, broken-hearted man. As had been foretold him by his lost wife, he proved to be the last chieftain of his race, and his sept surely dwindled and sank into obscurity before the advancing sway of the O'Briens.²

It is difficult to say what germ of truth lies hid in this wild and romantic legend of the lake, so ear-marked by the true ring of Celtic magic and pathos. A union contracted by the head of the O'Quins with an inferior, by which he lost caste and he and his sept were ultimately ruined, as suggested by Dr. Petrie,³ mayhap had given it origin; but it is far more probable, I think, that the reverse of this explanation is the true one, and that a secret and forbidden marriage of one of the chieftains of *Clann-Ífearnain* with a lady of the then all-powerful O'Briens, and only discovered, perhaps, by chance, gave excuse to the latter to wreak their vengeance on O'Quin, and seize, as an *eric*, the lands of his people. Be this as it may, it is a matter of absolute certainty that from the middle of the thirteenth century, and probably for a hundred years before that time, the O'Briens had taken possession of the O'Quin territory, and the power and glory of the latter sept had waned to insignificance.

FROM FORT TO CASTLE.

The transition from fort to castle in the county Clare is a very interesting and instructive study; and it may be well, as the matter is to the point, and throws a strong light on the social conditions of the time, to give here a brief *resumé* of our knowledge on the subject.⁴ It is well known that the native Irish, like their so-called Anglo-Saxon neighbours, did not take kindly to castles of stone; nor could they be induced to permanently adopt the fashion, until by contact with the castle-building

¹ Perhaps it would be more consonant with the time to say, "he rushed to the *grianán* of his *dún*."

² What a tempting subject this for the poet or librettist! We go to strange lands for inspiration, while here in our own green isle is material that cannot be excelled by any foreign article; and magnificent scenery, to boot, is ready to hand from Nature's own inimitable workshop.

³ *Irish Penny Journal*, 1840, p. 123.

⁴ For a more detailed account of the castles of the county Clare, *vide* Paper by Mr. T. J. Westropp, M.R.I.A., in *Proc. R.I.A.*, 3rd Ser., vol. v., No. 3.

Normans they had become convinced of their utility for defence in time of war. It must not on this account, however, be assumed that they could not, had they so desired, have built castles galore; for—to give one instance out of many of their ability to build—Donough Cairbreach, king of Thomond, who died as early as A.D. 1242, many years before the castle-building epoch, though history states he dwelt all his days in a fort, was the builder, according to the “Chronicles of the MacBrody’s,” of over eighty churches, some of which were of great beauty, size, and magnificence. His father before him, Donall Mór, king of Limerick (and Thomond), was also a noted builder and restorer of noble churches and abbeys, many having high bell-towers of fine construction; yet in all probability he never slept a single night in a castle. Except, indeed, for the security afforded in times of sudden invasion, which no doubt was often of great importance, stone keeps offered very little advantage in the peculiar warfare of the time, at least from the Irish point of view, and were, as one can well imagine, most uncomfortable places to live in. Hence the saying of the Savage family of the county Down:—

“A castle of bones
Beats a castle of stones.”

Donall Mór (King of Thomond and Limerick, A.D. 1168–1194) was succeeded by his eldest son, Murtough, who, judging by the many iniquities and depredations of his reign,¹ had neither time nor inclination for any useful work. His younger brother, Donough Cairbreach, perhaps the greatest church-builder of them all, came to terms with the English of Limerick, and inducing them to take Murtough prisoner, deposed him.² Donough appears to have relinquished Limerick altogether to the foreigner, and, on account of this alliance with them, and for his own better security, and also, perhaps, because his father, Donall Mór, had built upon the site of his fortress at Limerick the noble cathedral of St. Mary,³ he forsook that city as a royal residence, and first made Clonroad the centre of his dominion, in or about the year of his accession, *i.e.* A.D. 1208. On that account he may be justly considered the real founder of the town of Ennis, ever since his day the capital of Thomond. For, “on the north bank of the Fergus,⁴ abreast of Inishalee,⁵ (at this day called Clonroad),⁶

¹ *Vide* in *Annals of Loch Cé*, the awful savagery of him and his brother, Conor Ruadh, with William Burk and the “foreigners” in Connaught, A.D. 1200–1202. The year following he slew his brother Conor. No doubt his clansmen were glad of his deposition in 1208, by Donough Cairbreach.

² *Annals of the Four Masters*, A.D. 1208.

³ O’C’s. *MS. Materials*, p. 401.

⁴ Clonroad is not on the north, but on the right or south-western bank of the Fergus. Probably what was here meant is the north curve, or bend of the river, which would be perfectly correct.

⁵ *Inis-an-laí*, or “Island of the Calf,” probably that part within the sweep of the Fergus whereon the Abbey of Ennis stands.

⁶ *Cluain-Ramhfhoda*, *i.e.* “Meadow of Long Rowing,” south-east of, and separated from Inishalee, by a small tributary of the Fergus, still partly traceable. This stream once divided the town of Ennis into two. It flowed through the Market,

in the very heart of his own dependents and of his domain, he built a circular hold and residence in which then he sat down to spend, consonantly with the rules of reason and of wisdom, his riches and great substance."¹

In A.D. 1207, just one year before Donough Cairbreach deposed his brother Mortough, the Normans of Meath and Leinster, with their English followers, made a first attempt to build a castle in Thomond, at some spot near the old fort of *Beal-Borumha* at the Clare side of the Shannon, not far from Killaloe, but "they did neither castle nor other thing worthy of memory,"² and so far the venture was a complete and conspicuous failure. A few years later, in A.D. 1216, one Geoffrey de Mariseo, Justiciary of Ireland, was more fortunate in his efforts, for he successfully accomplished the task of erecting a castle at Killaloe,³ most likely through the temporary good will of Donough Cairbreach, who, as we have seen, had come to some sort of understanding with the English.

This was the very first structure of the kind erected by either English or Irish in the county Clare, and was probably the original of the castle, owned in A.D. 1580 by Donough Mac Conmara,⁴ not a stone of which now stands upon another.

Donough Cairbreach's eldest son, Conor Ruadh (K. T. A.D. 1242-1268), better known after his death as *Conchobhar-na-Siudaine*,⁵ appears to

where there was some sort of a causeway, or ford, the spot being still called *Cloghán-an-Gabhair* ("The Goat's Stepping Stones"), along Market-street, and crossing Jail-street at right angles, took its course through the present convent grounds to join the Fergus at "Babby's Bridge," a little west of the former site of Clonroad Castle.

In a letter written by the late Michael G. Considine, the well-known Secretary of the Ennis Trades, to the *Clare Journal*, dated January 10th, 1873, among other things, he states that this stream was the original course of the River Fergus, which, according to him, ran "through the old Ball-alley, across the Mall [the Market] and Jail-street," to Clonroad; but the general belief now, as far as I could make out, is that it was only a small tributary, and came from the direction of Cahercalla. Mr. Considine, in the same letter, makes the following interesting statement of facts that must have in part come under his own observation:—

"The original gaol at Ennis was in Jail-street, not far from the Town Hall; and as there was no provision made for the support of prisoners [debtors?], they were forced often to live on public charity, and bags were hung out of the windows to receive the alms of the public who passed under the arch of the gaol, which spanned the street."

"Patrick Sarsfield, passing from Aughrim to Limerick, slept in the house of Mr. J. Considine, Victualler, Church-street, which was a hotel at that time. When that house was being repaired a few years ago there was found, in the old wall, a bill against Patrick Sarsfield for a dinner, bed, and breakfast, together with the brass barrel of a pistol. It is to be regretted that those who found them did not place the proper value upon them, and preserve them."

¹ *Cathreim-Toirdealbhaigh*, by John, son of Rory Mac Grath. The extracts here given from that work, without which this paper would be of very little value, were given to me by Mr. T. J. Westropp (*Fellow*, R.S.A.I.), and are taken from notes supplied to him by Mr. Standish H. O'Grady. To both my thanks.

² "Annals of Clonmacnoise."

³ *Ibid.*

⁴ Vide Mr. J. Frost's *History of Clare*, p. 179.

⁵ Because slain in A.D. 1268, at *Siudaine*, a place in Burren, somewhere in the townland of Muckinish, on the seashore between Ballyvaughan and the Abbey of Corcomroe (*vide Annals of Clonmacnoise*). Conor Ruadh is said to have founded

have improved somewhat on his father's *dún* at Clonroad, for MacGrath states that he "also was the first that in this place [Clonroad] constructed a permanent stronghold with earthworks." No doubt he added to the entrenchments about the fort, and made other improvements, impossible now to be specified; but up to the time of his death no stone castle was erected by the Irish in the county Clare. During his reign, however, on 11th January, A.D. 1248, the Norman, Robert de Muscegros, got a fee-farm grant from King Henry III. of England of all the cantred of Tradree¹ in Thomond, at a yearly rent of £30; and three years later, on 2nd May, A.D. 1251, Henry remitted him two years rent of his estate, to enable him to fortify his castles of "*Tradery*" and "*Ocormok*."² De Muscegros' castle of "*Tradery*" was

a church at Ratisbon, in Bavaria, for Irish Augustinian monks. The following information, extracted from the *Revue Celtique*, vol. vii., p. 81 (1886), will show what free intercourse existed in the thirteenth century between the Irish of Thomond and the Continent:—

At Dijon are preserved the charters of the great Cistercian House of Cîteaux. Among them is one testifying that "Donatus Karbreach, rex Tuadmonie," gives the order two marks of silver annually, "pro me ipso et pro uxore mea, Sabia," etc.; "per manum abbatis de Magio." The deed is witnessed by L. Mac Conmara.

Another, sealed with the seal of Donough Cairbreach, contains the account of annual offerings promised by—

C. O'Grady et Slane, uxor mea,	xx Denarii.
Duncan O'Kenedig, et uxor mea,	Gormelyth.
Donatus O'Liddida,	Reignild.
Rodri O'Heyda,	Dufcoblie.
Mattheus O'Kenedi.	
Donatus O'Deib,	Dubella.
Donatus Mac Lonochain,	Eeden.
Sitrick,	Benmuan.
Malronid.	
Cuava,	Sadua.
Lochelin,	Dereval.
Donatus O'Malruadan.	

All promise a rent of xii denarii, and having no seals of their own, at their request the king affixed his own seal to the deed.

A third deed of C. O'Brien (*Conchobhar-na-Siudaine*) confirms the above-mentioned gift of his father, and states that the alms was intended "pro me ipso et uxore mea, Anastallia." Witness, M. Mac Conmara.

The deeds are undated, but the first two must be earlier than 1242, and the last before 1268, the dates of death, respectively, of the kings who sign. Mór, daughter of "Mac Conmara," is the consort usually assigned to Conor, so Anastallia must be an earlier, or a later wife, hitherto unheard of.

¹ "Calendar of Irish State Papers," No. 1248, p. 465. The district of Tradree is a very fertile tract of land in county Clare, north of, and bordering on, the Shannon. Judging by the extent of the deanery of same name, it consisted of the following ten parishes, viz. Bunratty, Clonlaghan, Drumline, Feenagh, Kilconry, Kilmaleery, Kilnasoolagh, Tomfinlough, Killoe, and the Island of Inishdadrum, now Coney Island. The De Clares apparently added Quin, and probably Kilmurrynagall parishes, which belong to the deanery of Ogashin, to Tradree, during their occupation of the district, and it is likely that the ecclesiastical boundary also varied much during that time—A.D. 1276–1318.

² Close Roll, 22nd May, 35th Henry III.

certainly the fortress of Bunratty;¹ and, as "*Ocormok*" is simply a barbarous method of spelling *Ui-Cormaic*, one of the ancient names of the present barony of Islands, there can be no reasonable doubt whatever but that by this appellation the Castle of Clare,² in that cantred, was meant. On 18th February, A.D. 1252, de Muscegros got a confirmation of his grant of Tradree, and the 21st of June of same year he received, as a gift from the king, two hundred good oaks out of the forest of Cratloe.³

It must, therefore, be assumed from the foregoing that the foundations of Bunratty Castle, and the Castle of Clare, were laid by Robert de Muscegros in, or before, A.D. 1251, but that those strongholds were not completely finished and roofed in until the following year, *i.e.* A.D. 1252,⁴ many years before the De Clares had settled in Thomond. These two castles, "oar-plying Bunratty" and Clare, were of the utmost strategical importance to whomever held Tradree, for they commanded at either end of the territory, respectively, the two navigable rivers, Raité and Fergus. Bunratty was repaired more than once during the forty-two years of its occupation by the De Clares (A.D. 1276-1318), and certainly much altered and added to.⁵ So much so, indeed, was this the case, that the author of the *Cathreim-Toir-dealbhaigh* positively asserts that it was *built* by Sir Thomas de Clare.⁶

To ward his marches on the north, Sir Thomas de Clare commenced the building of the formidable fortress of Quin in A.D. 1280, and as it took ten months in the building,⁷ it was probably not altogether finished until some time in the following year, for the work could not well have

¹ *Vide* Chart. 37th Henry III., in which one of De Muscegros' castles is called "Bunracy."

² The present Clare Castle. The name, as given in the "Annals of the Four Masters," is *Clar-atha-da-Charadh*, or "The Plank [Bridge] of the Ford of two Weirs," from two weirs once connecting the small island on which Clare Castle stands, with either bank of the Fergus. It is also called by them *Clár-mór*. From this "plank" the county Clare takes its name.

³ Chart. 18th February, 36th Henry III., and Close, 21st June, 36th Henry III.

⁴ By Chart. 37th Henry III., weekly markets were granted to De Muscegros at "*Bunracy*" and "*Clarín*." There can be no doubt whatever but that the latter name meant the present Clare Castle. This charter lays finally the myth that the county of Clare got its name from the De Clares.

⁵ Bunratty—probably the flanking towers and outworks, not the keep—was burnt on two occasions by *Cumeadhá mór Mac Connara* (*ante* A.D. 1306). "Yea, at this bout, the open-spaced Bunratty, when it was gutted, fed the flames; and by the Wolfdog's [*Cumeadhá's*] pertinacity, not once, but twice, were many of the lime-white towers burnt."—*Cath. Toir*.

⁶ Sir Thomas de Clare (*ob.* A.D. 1287) was a younger son of Richard de Clare, Earl of Gloucester, and a direct descendant of Strongbow and Eva, daughter of Dermot Mac Murrough, through their grand-daughter, Isabel le Mareschal, who married, 9th October, 1217, Gilbert de Clare, 4th Earl of Hertford, etc., and was grandmother of the above Sir Thomas.

⁷ A.D. 1280. "The castle of Quinché begun by Thomas de Clara, and was for the space of ten . . . in building of it."—Translation of "Annals of Inisfallen," by Duall Mac Firbisigh. Add. MS. 4799, Brit. Mus. The omission can be neither ten 'days,' 'weeks,' nor 'years,' so must be 'months.'

begun before March or April.¹ At any rate, De Clare's English masons were employed on the fortress in A.D. 1280, because it is recorded that, in that very year, one of these churls assassinated Donall O'Brien, younger brother of King Turlough Mór, just outside its walls.

Even yet, though three excellent examples were to be seen within the county, no Irishman in Clare had considered it worth his while to build himself a keep, and the chiefs, as well as humbler folk, lived, as their fathers had done from time immemorial, in the *cathair*, the *rath*, and the *lios*.

Brian Ruadh, king of Thomond (A.D. 1268–1277), who directly succeeded his father, Conor, does not appear to have done anything noteworthy in the building line—rather the contrary—for, before his fatal alliance with Sir Thomas de Clare, his time was pretty well employed in attacking the English and spoiling their strongholds whenever the opportunity offered. In A.D. 1261 he burned and demolished *Caislen-*ui-Chonaing** (Castleconnell), and slew the entire garrison.² In A.D. 1270 he took by storm the Castle of Clare,³ erected, as we have shown, by De Muscegros *circa* A.D. 1252, which must have been a constant menace to his chief fort, Clonroad, only two miles distant.⁴ It is probable, however, that he at least maintained in good order the fortifications constructed by his father and grandfather at Clonroad, and possibly may have made some improvements and additions thereto, not recorded.

But at last we arrive at a time when a royal scion of the Gaedhil, seriously impressed with their necessity, if he were to keep hold of his ancient kingdom, and influenced, no doubt, by a desire to imitate his Norman neighbours, thought well to depart from ancient usage, and build to himself fortresses, more or less on the foreign plan. This was *Brian Ruadh's* nephew and successor, TURLOUGH Mór, King of Thomond (A.D. 1277–1306), the hero of John Mac Rory Mac Grath's prose-epic, who was the first man, among the Irish, to build a stone castle in the county Clare in or about A.D. 1284, namely, that of Clonroad; for “he it was that built a castle there,”⁵ north of the royal *dún* of Donough Cairbreach, and between it and the river. This assertion of Mac Grath

¹ Quin Castle also was stormed and burned by *Cumeadha mór Mac Conmara*, chief of *Clann-Colein*, *circa* A.D. 1305, and remained a ruin until a church was afterwards built on its site. “Its ditch was crossed, earthworks carried, great gate battered in and hewn down; its strong walls were breached, its English stammerers captured; the place was cleaned out of horses and warlike stores, and in the actual great castle a huge pile of stuff was given to the flames, that ran riot till the whole became a black-vaulted, hideous cavern.”—*Cath. Toir*.

² *Annals of the Four Masters*, 1261.

³ *Ibid.*, 1270.

⁴ The Castle of Clare was, moreover, particularly objectionable to *Brian Ruadh*, as being in the district of *Ui-Cormaic*, and the only English stronghold upon the Fergus, for it is practically such. It must have been completely gutted and dismantled by him in 1270, as for many years afterwards it is not alluded to by historians. Some parts of the present building, however, are of de Muscegros' time.

⁵ *Cath. Toir*.

is further most strongly affirmed by the poet in the following quatrain :—

“ Turlough of the crowded camps was he,
That in my very centre the first laid a stone ;
And into *Mur-na-hInsé*, west of me, not one
Under ambition's impulse, by escalade, hath penetrated yet.”¹

Before King Turlough's death in A.D. 1306, he evidently did all he could to secure his kingdom for his own line, to the exclusion of the descendants of his uncle, *Brian Ruadh*; and to this end, “like a good man, he prepared for himself six white castles of stone in which to dwell and spend his affluence, thence also to discipline his borders, and to ward the marches of his dominion.”² Clonroad was the first and most important of those “six white castles,” and one on Inchiquin Island, as we hope to show, was another, built about the same time, *i.e. circa* A.D. 1284. All traces of the remaining four have been completely lost, and their names and sites are as yet unidentified.

Soon after the old king was gathered to his fathers in the choir of Ennis Friary, his near relative, Mahone O'Brien, son of Donall *Connachtach*,³ made this castle in the island his headquarters, and held sway

¹ Mr. Standish H. O'Grady's translation. *Mur-na-hInsé*, “The house or rampart of the Island,” *i.e.* of Ennis, apparently refers to King Turlough's Castle at Clonroad, or else to another fortress built by him to the west, somewhere on *Inis-an-laoi*. Be this as it may, the name can hardly apply, I think, to the supposed ancient remains at the other side of the river, north of the site of Clonroad Castle. The latter was almost continuously the headquarters of the O'Briens, and centre of county government, from *circa* 1208, down to the seventeenth century, when Barnabas, the sixth Earl of Thomond, made Bunratty his residence. “Bunratty, one quarter,” was leased 25th March, 1656, for 21 years, to John Cooper, to be surrendered on a year's warning “if my Lord or his sonne comes to settle there.” (From Estate Book of Earl of Thomond, 1662).

“The Castle, Towne, and Lands of Clonroande, one Quarter, with the Mill, Fishinge, ffares, and Customs,” were, in 1658, leased by the earl of Thomond to John Gore for 21 years, “the Tenant bound to repaire and build the great ould house [the mansion-house], adioyninge to the said Castle, to cover it with slate or shingle, etc., to furnish and maintaine a protestant horseman, etc.” (*ibid.*). In 1712, Colonel [Francis] Gore agreed to pay a fine of £45 for the mills of Ennis, “or deliver to my Lord his horse called *Young Blackbird*.” (Estate Book of Earl of Thomond, *circa* 1720).

In 1658, apparently, the mansion-house was in a state of dilapidation. The castle was occupied, in 1681, by “George Stammers, Esq.,” of Carnelly, High Sheriff of the county (*vide* “Dineley's Journal,” and Mr. J. Frost's “History of Clare,” page 544). When it afterwards fell into ruin, the carved stones were removed by a Mr. Gore, to help towards building his house at Derrymore (*ibid.*, p. 545), and later on a distillery was built on or near its site, probably out of the ruins. This also disappeared in course of time, and a modern house and kitchen-garden have taken its place. Not a vestige of this historic castle remains above ground, nor is there a single landmark to tell where stood the equally famous *dún* of Donough Cairbreach, though, doubtless, the latter was situated not far away, somewhere on the rising ground to the south. Stamer held Clare Castle in 1681.

² *Cath. Toir.*

³ *Connachtach*, *i.e.* the Connaughtman; on account of his having been fostered in Connaught. Mahone, of Inchiquin, is called his “son” by the Four Masters, but in other works he is styled “grandson of Donall *Connachtach*.” If the son of the latter, it is very improbable that Mahone O'Brien could have been slain as late as A.D. 1320.—(*Vide Annals of the Four Masters*, A.D. 1320.)

over a large tract of country around Inchiquin. He and his sons, Murrough and Donall, cut a very conspicuous figure in Mac Grath's history all through to the end; in fact Mahone is the *Machiavelli*, or villain, of the piece, and only equalled in perverseness and duplicity by the cruel and treacherous Lord Richard de Clare himself.¹ He was certainly a consistent and unscrupulous partizan of the latter, and *Clann-Briain-Ruadh* against the descendants of the eldest son of Conor-na-Siudainé, *Tadhg-Caoluisge*. Mahone is called "tanist of Munster" by the Four Masters, so may have entertained notions of becoming himself one day King of Thomond. Disappointment at not being made "O'Brien" may thus account in part for the very disreputable rôle both he and his sons played in the war of the O'Brien succession. Having been wounded, and his eldest son, Murrough, slain, at the battle of Tulach² in A.D. 1313, where his party met with a decided reverse, "Mahone lost no time in retreating to stone-edified, smooth-shored, rough-bordered, Inchiquin, but, as dreading that Murtough³ and his people might capture it on him [*i.e.* and he in it], in that round island made no long stay."⁴ Although Mahone O'Brien must have very good reasons for not trusting himself to the security of his island fortress, it is hard to imagine any other place where he could be more safe, if only defended with a little bravery and skill.

We hear nothing further of O'Quin's Island until A.D. 1316, when, Mahone having again taken up his residence there, but at the time being probably engaged elsewhere, or judiciously absent, "out of the south of his own country [Clancullen],⁵ Mac Conmara⁶ with a sufficient force sought the well-fortified island of Inchiquin to recover such portion of his fittings as Mahone O'Brien had under his protection; and they [*Mac Conmara* and his party], brought them home to their irachts, whereas they had supposed that, notwithstanding those droves were their own, they must have recovered them by superiority in battle."⁷ In other words, they fully expected they should have to fight for them, but at so easy a getting the Macnamaras were sorely disappointed, having been done out of one of the chief amusements of the time for all gentlemen who were not in holy orders—a stirring battle.

¹ Lord Richard was the second son of Sir Thomas de Clare and Juliana, daughter of Maurice Fitz Maurice, 4th Baron Offaly. He succeeded to his father's estates (Tradree included), on his death, in A.D. 1287.

² Tulla, in East Clare.

³ The second son of King Turlough Mór, and the then King of Thomond.

⁴ *Cath. Toir.*

⁵ *Recte, Clann-Colein*. Probably co-extensive before A.D. 1276, with the Deanery of Ogashen (*i.e. Ui-Caisin*), consisting of the following nine parishes:—Quin, Tulla, Kiltoolagh, Clooney, Doora, Kilraghtis, Templemaley, Inshicronan, and Kilmurry-nagall. At this time, however, Quin, and probably Kilmurry-nagall, were in possession of De Clare, and so could not be included in Mac Conmara's territory.

⁶ *Maccon*, son of *Cumadha Mór*, the then chief of *Clann-Colein*. In an article in "Miscellanea," Part I., p. 77, 1897, of this *Journal*, he is incorrectly called *Maccon*, son of *Lochlunn*.

⁷ *Cath. Toir.*

Notwithstanding the important victory of *Corcomruadh* (A.D. 1317), gained by King Murtough and Mac Conmara over Donough O'Brien (son of Donall, son of *Brian Ruadh*), in which the latter was slain and his adherents badly worsted, Mahone O'Brien, Murtough's deadly enemy, still lived on in his fortress on the Island of Inchiquin, and apparently lorded it over a full third of the Co. Clare in a way that was most galling to the King. "One thing alone there was. In Murtough O'Brien's estimation it was neither a credit nor an ornament that Mahone O'Brien gave him not his allegiance, as to Turlough Mór, his father, and to Donough his brother, before him he had given it. It wrung his heart to have Mahone in his father's hold, the noble residence of *Inis-Ui-Cuinn*; and he found it a hard thing to see *Iorras*,¹ and the Dúns,² and Ibrickan, a slice of western *Corcomruadh* and half the Upper Cantred,³ *Ui-Flamchada*⁴ and western *Cinel-Aedha*⁵—all of them bulked together without a break from Cuchulin's Leap [Loop Head] eastwards to Kilmacduach—subject to Mahone as De Clare's vicegerent."⁶ But Mahone's turn soon came; for, after the decisive battle of Dysert O'Dea, fought on 10th May A.D. 1318, in which his second son, Donall, appears to have been slain, he was banished out of Thomond. Two years later he, perhaps, made an attempt to recover some of his lost domain, for he met his death at the hands of the Macnamaras in A.D. 1320,⁷ thus ending an active and eventful life, most of which was spent in contention and war.

Meantime Lord Richard de Clare, his son,⁸ and most of his English and Irish following, having been killed at Dysert O'Dea, and the remainder expelled the county, Murtough, second son of Turlough Mór, was left undisputed king of the *Dál-g-Cais*. And "Mahone O'Brien being thus banished away out of Thomond, to their own original, kindly, and natural occupants O'Brien equitably restored the regions which said Mahone had administered. He [King Murtough] for his part sat down in *Inis-Ui-Cuinn*; appointed his stewards over his freeborn *tuatha* immediately around; and throughout Thomond composed the country in all its districts." Having thus "stitched up all Thomond's rents," it is not known how long King Murtough resided in his father's stronghold on the Island, for history is silent on this head. It is probable, however, that it

¹ The western part of Moyarta barony, between Kilrush and Loop Head, *alias* Cuchulin's Leap.—(Vide Mr. J. Frost's *History of Clare*, p. 77.)

² Doonmore and Doonbeg, parish of Killard, and barony of Ibrickan.

³ *Ui-Fearmaic*, or the present barony of Inchiquin.

⁴ Probably the eastern portion of Kilkeedy parish, in which was *Coill-Ui-Flannchada*, i.e. the Wood of *Ua-Flamchada*.—(Vide note, *Annals of the Four Masters*, under A.D. 1599.)

⁵ Part of *Cinel-Aedha*, O'Shaughnessy's country, adjoining county Clare. From this it would appear that Mahone O'Brien's territory included a small part of the present county Galway, and well shows the great power he had become in Thomond.

⁶ *Cath. Toir*.

⁷ *Annals of the Four Masters*.

⁸ This son is only known of through Magrath's *Cath. Toir*. He is never mentioned in any English deed of the time.

⁹ *Cath. Toir*.

soon after ceased to be inhabited, and rapidly fell into decay. Owing to its inaccessible position, and the building more than a hundred and seventy years later of the more important, but by no means more interesting, castle on the mainland, its very existence seems to have been forgotten until the month of February, 1895, when I got some workmen on the island, and, not without a good deal of trouble, exposed to view the solid and well-built foundations of King Turlough's hold.



Fragments of King Turlough O'Brien's Castle, Inchiquin, Co. Clare.

There is a ruined cottage on the western side of the island, close by the shore, which about eighty years ago was inhabited by a workman named George Fallon.¹ For some time back I had been struck by the excellent masonry of the base of this ruin, as well as by the number of cut and hammered stones in its walls, and also scattered about the island, particularly in the immediate neighbourhood of the old cottage—such as part of the head of a gothic doorway, the sills of two mullioned windows, etc.; and, even before I knew anything of the history of the place, I had become convinced that an ancient building of some sort, at one time or another, existed there. The remains found consist of the

¹ I have been told that when it was occupied by Fallon, who tilled some of the island, there were very few trees there, and the light from his cabin-window could be seen from the mainland.

basement of a square tower, measuring on the outside, at the lowest part, 33 feet 6 inches from north to south, by 24 feet 6 inches east and west. At one place, on the south side, the walls are still 5 feet high. The masonry, which is rather coarse, has an unusually quick batter, about 6 inches to a foot; a construction plainly designed to better resist the action of the waves. As the water never reaches the structure now-a-days, it is evident that the flood-level of the lake in King Turlough's time rose several feet higher than it does at present. From an examination of the *débris* and the situations of the finds, it can be inferred that the tower had one doorway with the usual gothic-pointed head, and jambs excellently cut and ornamented with a checkered pattern. Although the foundations on all sides have been exposed, no trace of a threshold was met with, nor did we find any remains of a stone stairway. The entrance, therefore, must have been at a considerable height from the ground-level, as in the round bell-towers, and both it and the upper rooms were reached by ladders. The castle had a two-light window on the south side, each light being 8 inches wide, divided by a square mullion, $7\frac{1}{2}$ inches by 8 inches, and a socket-hole at each side, which shows that a double shutter, opening in the middle, had been used. There was a similar window either on the north, or west, side of the building, having lights only $5\frac{1}{2}$ inches wide, the dividing mullion measuring $6\frac{3}{4}$ inches by $5\frac{1}{2}$ inches, and chamfered on the outside. The head of this window has been built into the north gable of the cottage, near the chimney, on the inside. Parts of three or four corner-slits were found; and near the north-west angle of the tower a semicircular head was discovered, formed out of a single block, and belonging to a window exactly 6 inches wide. One very curiously carved stone was also unearthed, having a man's profile rudely cut upon it in high relief, with an ornament somewhat in the shape of a curving horn issuing from his mouth. It is much damaged by late hammering; and, as we found nothing whatever to indicate that the building had such things as chimneys, it is probably part of an ornamental window-head. If this opinion be correct, at least four kings of Thomond—Turlough Mór and his three warlike sons, Donough, Murtough, and Dermot—Mahone O'Brien, and probably his backer and confederate, Lord Richard de Clare, all men of note and prowess in their day, had many a time peered through this window, and eagerly scanned the horizon for the expected banners of the foe.

Many of the stones exhumed were not in the least weathered, and looked as fresh as on the day they left the masons' hands. This is most convincing evidence that the building was not long in existence before it was destroyed and the stones covered up with rubbish, so that soon after all semblance of a castle had disappeared, and even the recollection of it faded from the minds of men. The old cottage was built almost exactly on the foundations of the tower, which face correctly the four cardinal (magnetic) points, and were coated when first exposed with a thick layer

of coarse mortar or rough-cast, washed with lime. The castle, possibly, may be only part of a larger building once existing on the island; but of this there is no evidence whatever, as far as I could discover. What height it was when perfect must now be only matter for conjecture; yet I venture to say, judging by the dimensions and character of the base, it could not have exceeded 40 feet. Not a single find of bronze or iron came to light during the excavations; but it must be said they were not very extensive.

The only one of King Turlough's six castles, of which we happen to have even a sketch, is that of Clonroad, as it appeared in A.D. 1691, given in *Dineley's Journal*, and reproduced in Mr. J. Frost's valuable "History of Clare."¹ The tower on Inchiquin Island seems to have been precisely of the same character, judging from the sketch, as that of Clonroad, and was probably in nearly all respects of identical construction. There is good reason to believe that the island was formerly encircled by a wall or cashel; for the shore, both over and under water, is in most places one mass of stones of all sizes.

This Island of O'Quin, then, though its dimensions are but small, is historic ground, and, until the castle ceased to be inhabited, witnessed many stirring events, most of which are lost to us for ever. It is to be particularly noted that, for an indefinite period before the reign of King "Turlough of the Crowded Camps" (A.D. 1277-1306), the O'Briens occupied both it and the surrounding territory, and the O'Quins had virtually disappeared as *de facto* lords of *Clann-Ifearnain*. Inchiquin, too, notwithstanding its many scenic attractions, is an excellent illustration of the extra pleasure to be derived by us all from a little knowledge of local history; for without this golden key to the past, scenery, be it never so beautiful, loses half its charm, and can make no true and lasting impression on the mind.

The following pedigree of the O'Quins of Thomond is copied from the Genealogical Table in John O'Donovan's *Battle of Magh Rath*, and, though based on very respectable authorities, does not appear to be altogether satisfactory. First of all, *Aengus Cinn-Aitin* is called ninth son of *Cas*, while other genealogists make him the sixth (*vide* O'C's. *MS. Materials of Irish History*, p. 210). In the next place (as in the full table in the *Battle of Magh Rath*) it is, to say the least, very suspicious that two sons of *Cas*, of the same name (notwithstanding the distinguishing soubriquets, *Cinn-Nathrach* and *Cinn-Aitin*), should be assigned as ancestors to two contiguous septs, one of whose districts was, from time immemorial, included in that of the other, i.e. *Ui-Fearmaic*, over which the O'Deas were chiefs. It is to be noted, moreover, that *Niall O'Cuinn*, slain at Clontarf in A.D. 1014, could not, according to the common usage of *Mac* and *O*, have been the son of *Conn*, from whom the name O'Quin is derived, but his grandson, or great-grandson. It is not quite clear which *Muircheartach O'Brien*, Prince of Thomond, is meant by O'Donovan, but certainly the *Corc* referred to could not, in my opinion, have lived as late as

¹ Page 544.

1142. There is quite another version of the O'Quin descent given in O'Hart's *Irish Pedigrees* (from what precise source taken I cannot say), which makes them of the same line as, but senior to, the O'Deas, the two families separating in or about the time of the institution of surnames in Ireland :—

1. Cas.
2. Aengus Cinn-Aitin, ninth son.
3. Conall.
4. Colman.
5. Gemdelach.
6. Uilin, or Cuilin.
7. Abartach.
8. Core.
9. Ifernán, *a quo* Clann Ifernain. (See "Ogygia," Part III., c. 82.)
10. Faelchadh.
11. Conligan.
12. Sioda.
13. Donnchadh.
14. Conn, *a quo* O'Cuinn, or O'Quin, of Inchiquin, chief of Muintir Ifernain.
15. Niall, who was henchman to Murchadh, son of Brian Borumha, in the battle of Clontarf, in which both were slain.—(*Annal. Innisf.*)
16. Feidhlicar O'Quin.
17. Core O'Q., the tutor of Muireheartach O'Brien, who became Prince of Thomond in 1142.
18. Murchadh O'Q.
19. Donnchadh O'Q.
20. Gilla-Senain O'Q.
21. Donnchadh O'Q.
22. Thomas O'Q.
22. Domhnall O'Q.
23. Domhnall O'Q.
23. Thomas O'Q.
24. Thomas ūg O'Q. (*Lib. Lec.*, fol. 218; O'Clery, p. 212).
24. Domhnall O'Q.
25. Domhnall O'Q.
26. Conchobhar, or Conor O'Quin.—(See Donald Mac Firbis's *Geneal. MSS.*) The Earl of Dunraven is the present head of this family.

SOME ANTIQUITIES IN THE NEIGHBOURHOOD OF ORAN-
MORE AND KILCOLGAN, COUNTY GALWAY.

BY THE VERY REV. JEROME FAHEY, P.P., V.G.

[Submitted JULY 1, 1901.]

ROSCAM.

THE Excursion from Galway to Kilcolgan and its vicinity will enable our antiquaries to visit a district of some beauty and of considerable historical interest. The drive extends by Oranmore, within view of the bay—the ancient Lough Lurgan—through the old parish of Roscam, in the ancient territory of Clanfeargail, of which the O'Hallorans were dynasts. The parish of Roscam derived its name from a little headland on the sea-shore, about two miles from Galway. But, though generally called Roscam, we sometimes find it referred to as Rosceannin. At Roscam the ruins of an ancient church and round tower are the principal objects of interest. The description of it, which we have from the pen of Mr. O'Donovan, may be quoted here :—

“The ruins of the Church of Roscam consist of an extensive portion of the south side-wall, of nearly the whole of the north one, and of the east gable. The west gable, and a great portion of the south side-wall, were pulled down. The original length of the church may be calculated to have been 28 yards, and the breadth between 21 and 22 feet. There was a window in the east gable which became a breach. The gable itself is reduced to nearly the level of the side-wall. A window, which appears to be of lancet style, is to be seen in the south side-wall near the east gable, constructed with small stones cemented with lime and sand mortar. On the same wall there was another lancet window, having now become a breach towards the west gable. There was an entrance on the north side-wall, which was inclining to an arch form, and is now closed up. On this wall, near the east gable, is a breach, where an entrance is had into the church.”

From the foregoing description, it is quite clear that the existing church is not one of very great antiquity. It occupies the site of the original church. We find it recorded in the “Book of Leinster,” A.D. 1177, that “the church of Roscannin (Roscam) and the castle of the port of Galway were burnt down by the English.”

The existing church may have been constructed on its site. There can be no doubt that it was the parish church, as we find frequent reference to the parish of Roscam in connexion with the annexation of parishes to the Wardenship of Galway. In our day the whole interior of the church, except the chancel, is filled to a height of several feet with the light stones found on the surface of the surrounding fields.

Close to the church stands the remains of the Round Tower of Roscam. Dutton refers to this tower in his statistical survey, and with his usual

inaccuracy, locates it in the adjoining townland of Murrough. He also states that about 40 feet of it remains. In our time at least its height is scarcely more than 20 feet. Whatever its original height may have been, its diameter which is only about "10 feet in the clear," would show that it must have been amongst the smallest in Ireland. Within the cemetery at Roscam there are two flags with cavities on their upper surface. According to a popular local tradition, those cavities are said to indicate the impression left upon them by the hands, knees, and head of our National Apostle. It is needless to say that this tradition is at variance with the accepted authentic narratives of St. Patrick's labours in the western province.

In the vicinity of Roscam there are two holy wells. One is called "Tubber Mac Duagh" and is dedicated to the patron of Kilmacduagh. The other is called "Tubber Riogh an Donagh," and, as the name implies, is dedicated to the "King of the Sabbath."

ORANMORE.

The little town of Oranmore occupies an interesting situation on the sea-shore at the head of this armlet of the bay. Its name is an Anglicised corruption of the Irish words "Fuaran Mor," which signifies a large spring well. We may well agree with O'Donovan in considering that this designation is quite appropriate on account of the splendid springs which stand within the village on the Galway side, and yield an unfailing supply of water at all seasons.

We find from O'Donovan's Letters that careful inquiries had been made as to whether these beautiful springs had been connected in local tradition with the names of any of our early Irish saints; but there has been no evidence of any kind found to show that they had been ever regarded as Holy Wells.

The Castle of Oranmore forms the most prominent and interesting object to the eye of the ordinary visitor. It is a fine pile in excellent preservation, and at high tide it seems to be nearly surrounded by the sea. Though the exact date of its erection is not known, there can be no doubt that it was erected by the De Burgos. From an inquisition made at Athenry A.D. 1584, we find that Richard De Burgo—son of Ulick, first Earl of Clanricarde, was then seized in fee of the Castle of Oranmore. However, it is certain that Earl Richard had died on the 24th July, 1582, two years earlier. His son and heir, Ulick, must therefore have been the owner at the time of this so-called Inquisition, A.D. 1584.

During the eventful period of the Kilkenny Confederation, the Castle of Oranmore was in the possession of the Marquess of Clanricarde. When Ulick, the fifth Earl of Clanricarde, returned to Ireland, in 1641, with the authority of governor for life of Galway town and county, he used the castle for the purpose of rendering practical assistance to Wilmoughby, the governor of the Galway fort, against the town. Captain

Willoughby surrendered the castle on the 20th of June to the Confederates, and without the knowledge of Clanricarde. In 1651 the castle of Oranmore, with those of Clare-Galway and Tirellan, were seized by Sir Charles Coote.

In the middle of the eighteenth century we find Oranmore Castle in possession of the Blakes. In A.D. 1750 it was occupied by Walter Blake, and was retained in the possession of his descendants till comparatively recent times. The ruined church of Oranmore occupies a prominent and elevated position in the village. It is much ruined, and the existing ruins do not appear to present any features of special interest. Yet we find the Church of Oranmore enumerated amongst those that were wrecked in A.D. 1204 by William Fitz Adelm de Burgo. We have no record of this church's founder or of its further history.

The Castle of Renvyle is situated a short distance south-west of Oranmore and on the sea-shore. It is said to have been erected by the Lynches. It passed from that family at an early period by intermarriage, to the Athy family. The Athy family were owners of Renville as early as A.D. 1598, and it remains in their possession to the present day.

The sea-board district, extending from near Clarinbridge to Ardfry, comprises the ancient parish of Maree, which, with Oranmore and Roscam, were amongst the early suburban annexations to the Wardenship of Galway. It includes the peninsula on which Mac Con and his foreign allies effected a landing A.D. 195, and won the crown of Ireland on the adjoining battlefield of Turlough Art, near Kilcornan. The memory of this historical event is well preserved even in the traditions of the country to our day. This district along the sea-board seems to have been occupied by Fir Bolg tribes. According to the Dinnsenchus, the word "Marce," by which it is designated, is a corruption of Meadhriagh, the name of the grandson of Calabain, one of the warriors who accompanied Mac Con to Ireland. In the ancient name of Clarinbridge "Cliath Maaree," we find the name of Cliath, grandson of Dubhoin, another of the Mac Con's followers, who was slain at that ford. At Cahiradrineen, about mid-way between Oranmore and Clarinbridge, we have a splendid stone fort or dun, which still bears the name of O'Drinan, a leading sept of this remarkable race. It was their official duty to "distribute justice to the tribes." Their chief residence was, however, on the opposite side of the bay in Hy Fiachrach at "Ard na Gno," the hill of nuts, in the modern parish of Kinvara. The extent of the Cahir must attract a good deal of attention.

KILCOLGAN.

Near Clarinbridge we enter the ancient territory of Hy Fiachrach Aidhne. The hill a short way north of the village, known as "Cnoc an ghervain bhain," was the site of O'Donnell's encampment in A.D. 1600, when laden with spoil he returned from one of his most successful predatory incursions on Clanricarde and Thomond. Within the Kilcornan

grounds, on the one side, and extending to the sea on the western side of the village, are still traced some remains of the "Eiscir Riada," the great high-way from Dublin to the Atlantic, which our annalists say was first opened in the days of the celebrated monarch Conn. They also tell us that in the reigns of Conn and Eoghan, it indicated the division line of their dual kingdom. Kilcolgan—an unimportant village in our day—is referred to in our early annals as a "street town." It is so designated when its destruction by fire is recorded in A.D. 1258. The fine river on which it stands empties itself into an armlet of the bay, is not far from the famous landing-place of Mac Con and his foreigners. It derives its name from Saint Colga, who erected a church here towards the close of the sixth century. Lanigan, Colgan, and Dr. Reeves, the learned annotator of the Life of Saint Columba, remove all doubt on the subject. The following are the learned Bishop's words:—

"From Colga, the parish church of Kilcolgan, and from his sister, Foilena, the adjoining parish of Kileely, both in the diocese of Kilmacduagh, which was co-extensive with the civil territory of Hy Fiachrach Aidhne, derive their names respectively."

St. Colga was of princely birth, and we have it on the authority of our ancient calendars that his brother Aidus, as well as his sister Foila, are registered amongst our Irish saints. He was himself a pupil of Saint Columba, and lived for a time with that austere master of the spiritual life, in his famous monastery at Iona. His holy master told him to return to Ireland, where he was destined to erect a church or monastery. To ascertain the exact site of the church or monastery with certainty is not now an easy matter. But there can be little doubt that it is that now occupied by the dismantled Protestant church, about half a mile from Kilcolgan, on the approach to Tyrone House.

The church of Kileely stands at about a like distance on the eastern side of the modern village. The date of St. Colga's death has not, I think, been ascertained. The ancient church of St. Foila, at Kileely, has been much modernised. We have, however, in the northern side-wall, an interesting specimen of pure Cyclopean work. The remainder of the church presents little of antiquarian interest. St. Foila was buried at Kileely, but in our day her grave is unknown.

DROMACOO.

The church of Dromacoo is in the same district, and not much more than a mile from Kilecolgan in the Kinvara direction. A Cyclopean doorway in the western gable attests its antiquity. The character of the sanctuary and of the fine doorway in the south side-wall speak of alterations in the church at later periods. This southern doorway is a beautiful specimen of Gothic, enriched with Romanesque designs. It is deeply recessed, and consists of several arched-moulded members which

are supported on clustering columns and elaborately wrought capitals. Many of the arched members are enriched by the lozenge and other ornamental patterns. The owls' heads with which one of those members was enriched are very conspicuous and very interesting. Perhaps they may be said to be unique amongst the forms of ornament usually met with in our Irish ecclesiastical architecture.

This church is dedicated to St. Sairnait or Assurnida, popularly known as Sourney. She, too, was of the princely race of Fiachra, but the date of her birth is unknown. It is probable that she lived in the sixth century. She is identified by O'Donovan as the same whose church in Aranmore is still an object of interest, and which was held in O'Flaherty's time in the greatest veneration. The holy well of St. Sourney is situated a short way outside the cemetery inclosure, and is in our time in a sad state of neglect. The "Leaba Sourney" is close to the entrance of the cemetery. For the rest, moss-grown mounds alone remain to indicate what Dromacoo had been in the mediæval period. But its importance cannot well be doubted. A "biatach," or house of hospitality, was established there, and we find the following record of its Coarb's death in the middle of the twelfth century. Under date 1232:—"Fachtna O'Halgaith, Coarb of Drom Mochudna, and official of Hy Fiachra, a man who kept a house of hospitality for the learned, and for the relief of the sick and indigent, died."

The castles of the Kilcolgan district are many of them, of much historical interest. The Castle of Dunkellin is perhaps the most remarkable, but the neighbouring Castles at Kilcolgan and Kilcornan are also interesting. The Castle of Dunkellin occupied a fine position on the eastern bank of the river, a short distance north of the church of Kileely. It is now unfortunately almost completely ruined. A massive mound hides perhaps some twenty feet of the basement. There are two other ruins adjoining the castle, the character and purposes of which may be in our time purely matters of conjecture. On a slight eminence on the opposite side of the river was a rock known as "Cahir an Erla," or the inauguration stone on which the MacWilliam "Oughter" was proclaimed, according to Irish custom, chief of his name in Clanricarde. It is much to be regretted that this interesting historical monument is there no longer.

THE CASTLE OF DUNKELLIN was built in the early part of the sixteenth century by Richard, surnamed the "Great." He was son of Ulick de Burgo of Knockto. It appears that the valour which he displayed on that terrible battlefield in support of his father's forces, won for him this flattering designation of "Great." He died in A.D. 1530, and we find the following tribute to his memory:—"The greatest of the Irish was Richard Burke, father of Ulick na g-Ceann."

DUNKELLIN CASTLE was the chief residence of the MacWilliam Oughter for a period. Richard was succeeded by his son, Ulick na g-Ceann,

that is, Ulick "of the heads": Ulick de Burgo "of the heads" was a remarkable man. For a long period it is said he paid no attention whatever to English law. Yet he was unpopular with the local chiefs. It is said that his particular surname of "Na g-Ceann" was derived from the number of his enemies whom towards the close of his career he decapitated in battle. Towards the close of his career his disregard of English law was condoned, and in 1543 he was invited by the King to Greenwich, and received an Irish peerage from his Majesty's hands. In exchange for the title of MacWilliam Oughter he was created Earl of Clanricarde and Baron of Dunkellin. His Majesty also granted to De Burgo a house and lands near Dublin "for keeping their retinues and horses whenever they resorted thither to attend councils or Parliament." He also received from the hands of his Royal master a harp then believed to be the harp of Brian Boroimhe, now preserved in Trinity College, Dublin.

It is evident from the appeal of Honora Lynch, one of Ulick na Ceann's wives, to the Earl of Somerset, that he also held the Castle of Kilcolgan. It is probable that it was built by his father Richard the "Great." The Castle of Kilcolgan was beautifully situated on the estuary of the river near the site of St. Colga's Church. The ancient trees which still extend their giant branches on the old castle park recall perhaps the time when Maria Lynch, one of the pseudo wives of Ulick de Burgo, lived at Kilcolgan Castle with her son "John of the Shamrocks," and claimed for him the succession, on the alleged grounds of the illegitimacy of Richard his elder brother, born of Grace O'Carroll, the earl's first wife." We find the following suggestive record in the "Four Masters," A.D. 1551:—"Richard Saxonach, son of Ulick na g-Ceann, was styled Earl of Clanricarde." But we find that Maria Lynch and her son of the "Shamrocks," were left free to question the validity of the title and of the succession should they wish to do so.

As late as the Cromwellian period we find that the Castle of Kilcolgan was claimed by Lady Clanricarde "as her only jointure house in Ireland." She was widow of the fifth Earl of Clanricarde, and daughter of William Earl of Northampton. Under Cromwell she became a forfeiting proprietor, and the castle of which she was unjustly deprived was granted to Patrick French of Monivea, who was himself robbed of his estates in order to make room for Lord Trimleston. In 1660 the Marchioness was restored to her lands and castle. French and his wife and daughters were obliged to wander about homeless until Lord Trimleston died. Yet we find that Lady Clanricarde was soon deprived of the place. On the 7th August, 1662, five soldiers of the garrison of Galway under the command of Captain Brice, got over the walls of the bawn. They burst into the house where the servants in charge, for Lady Clanricarde, slept, and drove them out, and made the place uninhabitable, and forcibly detained it in contempt of the order of Council. In our day there is scarcely a trace of the Castle of Kilcolgan; there is no doubt, however, that it stood

where the present castellated residence was erected by St. George of Tyrone towards the close of the eighteenth century.

The importance of Kilcolgan as a pass from the south to the west and north must have been considerable from a military standpoint. It was by Kilcolgan that O'Donnell in 1598 came with his men from Ballymote to ravage the territories of Clanricarde and Thomond. By one of those rapid marches which occasioned his enemies so much uneasiness, he reached the gate of Kilcolgan "silently and quickly." He had arrived by the early dawn. His plans for the devastation of the country were immediately and effectively carried out. Our annalists record in pathetic language the "lamentable deeds done" on this occasion.

In February of the following year, A.D. 1599, O'Donnell once more descended rapidly and unexpectedly from Ballymote on Kilcolgan. On this occasion he pitched his "extensive camp of armed heroes" near the Castle of Dunkellin, where they drank to each other in ale and Spanish wines without fear or dread in the territory of the enemy. This strange immunity from any apprehension of attack on the occasion, would suggest that the Castle of Dunkellin was then derelict. Their march was memorable. Their success was almost without precedent. They returned to the North laden with spoils and booty.

After the Aughrim defeat we find a certain Captain Morgan posted at Kilcolgan for the purpose of intercepting such supplies as might be sent from the South to the besieged capital of the West. The expected supplies were, indeed, forwarded under command of Colonel Luttrell, and were intercepted by Morgan with little or no loss. Luttrell's loyalty was soon after seen in a new light, and after the surrender of Galway to De Ginkle, Captain Morgan got possession of Kilcolgan Castle and of the lands previously in possession of the Marchioness of Clanricarde, which he sold soon after to the Frenches of Tyrone.

The Castle of Kilcornan is not more than a mile in a right line from the Castle of Dunkellin, but little of the old castle remains. The beautiful residence of the Redington family has been erected on its site.

We find that Ulick de Burgo, son of Richard Saxonach, married a daughter of Burke of Tullyra Castle. His son Redmond, by this marriage, occupied the Castle of Kilcornan in 1598. The present respected occupants are his representatives by the maternal line in our day.

Redmond Burke of Kilcornan was an active and influential supporter of the Confederate movement. In the Cromwellian period Redmond Burke of Kilcornan, son of Redmond by Eleanor (daughter of Sir Ulick Burke, knight, of Glynsk) was held guilty of treason, and was liable to incur the extreme penalty of forfeiture of life and property. His name was expressly mentioned amongst those that were "excepted from pardon of life and estate" in Cromwell's Act for "settling Ireland." On the Restoration we find the estates once more in possession of the original owners.

Near Dunkellin Castle we cross the river in a northern direction to Rooveagh (*i.e.*, Ruaid Bheithigh, the red birch tree). O'Donovan tells us that it was the magnificent inauguration tree of the Chieftains of Hy Fiachrach Aidhne, and gave its name to the village. We learn from the same authority that this birch tree was enclosed within a "Caisseal" built in Cyclopean masonry, which served the purposes of a strong fortress. The reference which our annalists have made to the place shows its importance in the remote past. Under date A.D. 1116 we have the following record:—"An army was led by Diarmuid Ug Brian and the men of Munster into Connaught, and he slaughtered the inhabitants of Ruiadh Bheitheach, when they left behind them provisions, their horses, their arms, and their armour." Again in A.D. 1143 we have the following record:—"An army was led by Turlogh O'Brien, with the men of Munster and Connaught, and they cut down the Ruiadh Bheitheach, and demolished its stone fort."

The drive by Rooveagh and Kilcornan leads to Turlogh Art, known also as Moymucroimhe, in the immediate vicinity. This Turlogh Art was the scene of one of the most decisive battles recorded in our annals, where, as at Aughrim, "a kingdom was lost and won." The period of the struggle is, indeed, remote. It belongs to the heroic age when Ireland's liberties and honour were guarded by the highly trained legions of Fin Mac Cool. It was then that Lugad Mac Conn wrested the crown of Ireland from Art Mac Conn. He returned from exile accompanied by a British king and numerous foreign mercenaries. He effected a junction with his Irish supporters at Maree, where he landed. Art, the Irish monarch, headed his troops in person. We are told by Keating that Fin Mac Cool betrayed his sovereign on the occasion. It seems certain that he was absent from the engagement with the main body of his troops. The struggle was decisive, and it was also memorable for the numbers and high character of the slain. It seems as if the flower of Ireland's chivalry were cut down on the occasion. The Kings of Connaught and Britain were slain. The seven sons of King Ollioll Ollum were also amongst the dead. Art, the supreme king, fell by the hand of Lugad Laga, the friend and companion of Mac Conn in exile. Some details of his death are given by O'Flaherty:—"Lugad, companion in exile, pursuing Arthur (Art) after the battle, stood at the brook in Aidhne, and attacking him there, tumbled him to the earth, and as he lay almost breathless cut off his head and brought it to the conqueror. But the brook has got the name of Turlogh Airt, in commemoration of this action, which it retains to this very day, being situated between Moyvoela and Kilcornan. So perished Art 'the Lonely,' and the slayer was proclaimed king and ruler in his place for the long period of thirty years."

The date of the battle of Magh Mucroimhe (Moymucroimhe) as given by the "Four Masters" is A.D. 195. The author of the "Ogygia" gives the date as A.D. 250, but the date as given by the "Masters" is that which is accepted by our scholars.

THE SHRINES OF INIS-AN-GHOILL, LOUGH CORRIB.

BY THE VERY REV. JEROME FAHEY, P.P., V.G.

[Read JULY 1, 1901.]

WE look in vain to the annals of our early Christian history for any reference to the town of Galway. We find no trace of monasteries or churches existing there until after the Danish period. This silence is all the more significant, when considered in connexion with the frequent references to the early ecclesiastical foundations along the Galway Bay, and to those established on the shores and islands of the Corrib. It would seem, indeed, that the earliest inhabitants of the Galway district were for centuries entirely dependent for religious guidance on the helps which reached them from those monastic and religious establishments. Here saints had their homes in the earliest period of Ireland's first fervour, and the glories in which Meldon, and Fursey, and Brendan have clothed Inchiquinn and Annaghdown still gleam with a brightness that seems neither of earth or time. Their sanctuaries are, alas! hoary ruins, and for centuries silence reigns where the soft tones of the bells and the church's solemn chant floated over the waters of the Corrib. Yet from out of the solitude the venerable figures of those ancient Fathers rise before us, and their teachings and example remain to guide and to animate us still. It is to be deplored that the efforts made in the remote past to destroy every vestige of those venerable remains have been in part, at least, successful. In the dark night of enforced ignorance much had faded away from the memories of our people. Yet much of the light that it was thought was extinguished for ever has burst forth once more with its old brilliancy, and reveals to a nation's intelligence the treasures of the past.

Though the islands of the Corrib are very numerous, those that are picturesque are comparatively few. The islands of Inis-an-Ghoill, Echinis, Inchiquinn, and Inis Mictaer are perhaps the most attractive. They certainly possess the greatest historical interest. The seclusion and the isolation of those islands in the crystal setting of the waters of the lake may have formed their chief attraction to those saints of the remote past who selected them as homes of peace and prayer. Miss Stokes has so outlined the position of these islands that her beautiful sketch may be given here (see "Three Months in the Forests of France," p. 134):—

"I shall never forget that delightful ferry, the first sight of the long-loved island to which St. Brendan retired to rest after his voyages in search of the New World in the Western Ocean, after his visit to St. Gildas, in Wales, who named him the 'Pater Laboriosus.' On this island he retired to die, and close by, at his sister's monastery in Annaghdown, he breathed his last within sight of this

island. The rising ground encircling the creek is covered with wild wood, the grassy island lies in the middle distance. From its highest point the eye roams over the wide reaches of the lake to the island of Inchagoill, the wooded Ardilaun, Inismacateer, and numberless other islands—

‘Like precious stones set in a silver sea’—

to the fine amphitheatre of mountains, at whose feet Lough Mask and Lough Corrib extend.”

Miss Stokes made this beautiful word-picture of those islands of the Corrib, from its north-eastern side, near Cong; Inchiquin and Inismacateer were near at that side of the lake. Towards the south-west, and under the impressive peaks of the Hill of Doon and the surrounding heights, are the islands of Ichinis and Inchagoill.

In the year 1684, Roderick O’Flaherty wrote of this island of Inchagoill. In our day none will question the extent or variety of his knowledge, or doubt the authority of his opinions. The following quotation from his “Iar-Connaught,” p. 24, may therefore be quoted here with interest:—“Inis-an-Ghoill, so called of a certain holy person who there lived of old, known only by the name of ‘An Gall Craibhtheach’ (*i.e.*), the devout foreigner; for Gall (*i.e.* of the Gallick nation) they call every foreigner. So Inis-an-Ghoill, or the foreigner’s island, between Ross and Moycullen barony, on Lough Orbsen, contains half a quarter of pleasant land belonging to Cong Abbey, and hath a fine chappell thereon, which is not for the burial of anybody.” And he continues:—“Inis-na-Ghoill hath two chappels, the one dedicated to St. Patrick, the other to the Saint of whom the island is named, which admits not the burial of anybody. But in the first it is usual to bury.”

O’Donovan thinks that this passage was not correctly transcribed, and that the name of the island, as written by O’Flaherty, was Inis-an-gall, not Inis-an-Ghoill, as quoted.

The question naturally suggests itself here—who was this hermit who wished to bury himself in the solitude of this lonely island, and hide his virtues and pious exercises from the eyes of men? It is gratifying to know that the sanctity of his life did not remain hidden from his contemporaries, and that its beauty and holiness commanded their appreciation. We can have little doubt that he was familiarly known, even then, as the “Saint.” The beautiful Romanesque chapel, still known as “Teampul na Neave,” indicates the esteem in which his memory was held in the tenth century. We know, on O’Flaherty’s authority, that the saint to whose memory that beautiful church was erected was none other than the “Gall Craibhtheach,” or the devout foreigner.

It is assumed with, I think, a fair show of probability, that he was the founder of the older church dedicated to St. Patrick. But when we attempt to reveal the identity of this holy recluse in the light of authentic history the results are disappointing. Traditions there are,

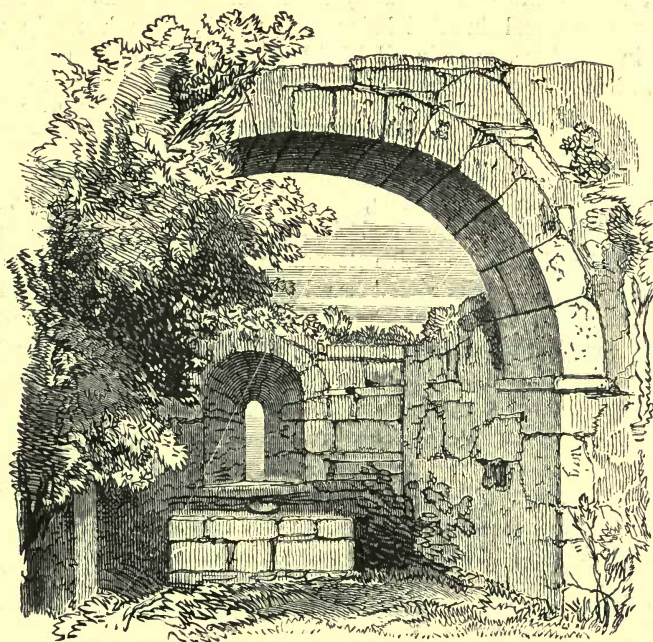
and in our country immemorial traditions count for much: and there are also found here and there several historical fragments in which those traditions seem reflected. Anyhow it is interesting to know that they lend a probability and, perhaps we may add, a strong sanction to these traditions: and if those traditions and historical fragments may be accepted as trustworthy, they would reveal this holy recluse of Lough Corrib to us, as none other than a nephew of our National Apostle St. Patrick. It should be interesting to dwell a little on the existing evidence that may help to guide us in our study. With this purpose we would dwell on the principal features of the existing monuments there, and study their significance, and see what light the fragments of history and tradition to which we have referred may cast upon our study.



Inchagoill.—Western Doorway of the Saint's Church.

The island is situated about midway between Cong and Oughterard. Its fertile soil, styled "pleasant" by O'Flaherty, has been beautified by the present owner by rich plantings. The shadows of their sheltering branches seem to deepen the solitude in which those two ancient oratories are situated, which still speak to us of St. Patrick, and of the holy solitary from whom this island has had its significant designation. St. Patrick's oratory, which is the older of the two, is a striking specimen of the very oldest of our Cyclopean churches. Dr. Petrie, whose opinion must always be received with respect, states, "that this church is of the age of St. Patrick, as is believed in the traditions of the country,

and, as its name would indicate, can, I think, scarcely admit of doubt." It consisted of nave and chancel, though there is now no trace of east window or chancel. It is probable, indeed, that the chancel was added at a later period. The side walls are of massive stones, not laid in courses, and rise to a height of 9 feet. The quaint Cyclopean doorway, with its inclining jambs and massive lintel, is in the western gable. It is 6 feet high, but measures only $24\frac{1}{2}$ inches in width at the floor, and 22 inches at the top. The lintel is 4 feet 8 inches long, and extends through the entire width of the wall. The internal measurements of the nave, as given by Dr. Wilde, are 17 feet 11 inches in length, by 11 feet 10 inches in width. It, therefore, belongs to the class of chapels known as



Inchagoill—Chancel Arch and East Window of the Saint's Church.

oratories. There is, therefore, no inherent improbability in assuming that it may have been erected here in the opening of the sixth century by the devout foreigner or recluse from whom the island is named.

The other church, Teampull na Naomh (*i.e.* the church of the saint to whom the island is dedicated) is situated at a distance of 79 yards south-east of St. Patrick's Oratory. Both were connected by a narrow flag-way or pavement, which has lately been unearthed. Similar road-ways have been found in the old ecclesiastical city of Clonmacnoise.

The church of the Saint is larger, and much more ornate, than

St. Patrick's Oratory. It is more modern by some few centuries, and belongs to the period when Irish Romanesque enriched itself with the rare and rich resources of our native art. Its doorway is perhaps its most striking feature. Dr. Wilde refers to it as a "marvellous doorway," and as a grand specimen of Irish decorative art.

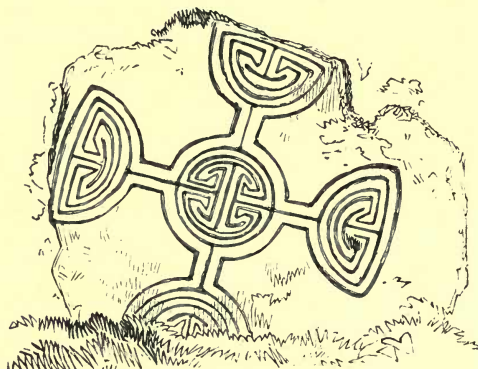
It is deeply recessed within three ornamental piers, with beautiful capitals, which support corresponding arched members beautifully moulded and overlaid with ornament. The inner arch is adorned by a line of deeply incised chevrons, and the outer arch reveals a complete semicircle of beautifully carved human heads. The chief decorations of the capitals of the piers consists of human faces. As Mr. Brash justly observes, they are "exceedingly interesting" and show a form of beard plaiting and knotted hair-work, which, though rarely represented in sculpture, were in all likelihood the Irish fashion of the day. Mr. Brash is not quite correct in stating that such designs were seldom represented in Irish Romanesque of that period. Similarly designed capitals may be seen in the doorway of the ancient church of Kilesbin, Queen's County, and have been beautifully engraved by Mr. Brash himself. In the doorway of Dysert O'Dea, Co. Clare, also reproduced by Mr. Brash in his important work on our ecclesiastical architecture, we have another specimen of a highly decorative Romanesque doorway. We have here the plaits of knotted hair and beard which some term "Lombardic," and this semicircle of sculptured heads on the outer arch of the beautiful doorway constitutes its most striking feature. It would therefore appear that such forms of ornament must have formed a special and favourite feature with our Irish architects in the Romanesque period. This beautiful doorway of the Saint's Church in Inchaghail had been much injured by time and neglect, but through the benevolence of its present noble owner it has been fully restored. The church consists of a nave and a chancel; its dimensions may be correctly given from Dr. Wilde's beautiful work on the Corrib. It measures 38 feet 1 inch from end to end, of which 26 feet 4 inches is the length of the wall of the nave, and 11 feet 9 inches that of the recessed chancel, which is 5 feet 11 inches wide at the eastern end. The chancel arch is well preserved. It consists of massive stones simply cut to the curve which is 8 feet 7 inches in span, and measures 9 feet 7 inches, from the key-stone to the floor. The nave measures 12 feet 9 inches in width. The eastern window is a narrow and round headed light, widely splayed on the inside, and marked with the same severe simplicity as the chancel arch.

Beneath the window is still preserved a mass of simple masonry which Dr. Wilde describes as the old altar of the church. It measures, says Dr. Wilde, 4 feet 7 inches by 3 feet four inches wide, and 1 foot 10 inches high. This may be a portion of the old altar, but from its want of elevation, it is clear that the original altar-table must have been removed.

The only other object of special interest within the church is a cross

set in the western corner of the southern wall of the nave. It is built into the masonry of the wall, and is engraved on a reddish stone 2 feet 2 inches high and 3 feet 10 inches wide. The stone is not carved into the form of a cross. The cross is inscribed on the irregularly shaped stone and in form is a combination of the Greek and Celtic types. Dr. Wilde tells us that it is the same type as that on the stone of St. Breacan, at the "Seven Churches of Aranmore, and on many ancient Irish tombstones." One very similar has been found bearing an inscription at Inis Cealtra on Lough Derg. And it is said that a similar cross exists at Ard Oilean, an island opposite the coast of Connemara. May not this cross mark the

grave of the Holy Solitary to whose recognised sanctity this beautiful church remains as a public tribute to our day?



Inchagoill—Cross-inscribed Slab.

Close to the western doorway of St. Patrick's Church there is an inscribed monolith of great interest. Dr. Wilde, referring to it, pronounces it to be "undoubtedly one of the earliest Christian inscriptions in Ireland."

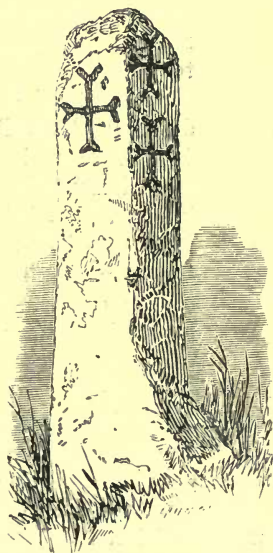
The character of this

pillar stone itself he describes at length in the following words:—"It is a single, four-sided, obelistic pillar of hard, grayish, Silurian stone unhewn, slightly cambered, broad at the base where it measures 10 inches, and gradually decreasing from 6 to 5 inches in the inscribed side which faces the south-west end of St. Patrick's Church, and from which it is distant a few paces. This monolith now stands 2 feet 4 inches over the ground as a head-stone to a grave, but that such was not its original position is manifest." It has at top two crosses on the west, two on the east, two on the south, and one on the north face which may be regarded as examples of the most ancient carvings of that sacred emblem to be found in the British Isles, or, perhaps, if we except those in the Catacombs of Rome, anywhere in Europe." And here it may be noted that the form is that of a Greek cross, and shows neither the circle nor interlacing bands of our early Celtic crosses. There is also a very ancient inscription.

It is natural that this archaic inscription on such an ancient relic should be the subject of some controversy, and be variously interpreted. It is said to be the oldest Christian inscription as yet discovered in Ireland ("Iar Connaught," p. 187). The inscription is in the Roman character of the fifth century. If the inscription throws any light on the history

of the island, or its holy solitary, scholars should welcome its interpretation. As to the correct reading of the inscription, it would seem rash to reject the reading of so many eminent scholars, and if this reading be accepted the inscription gives us the name of the holy solitary of the island, and also suggests the reason why the older church of St. Patrick there should be connected with that of this holy foreigner.

The eminent Dr. Petrie gave his rendering of the inscription in his celebrated work on the Round Towers of Ireland, which was published in 1845. It is as follows:—"Lia Lugnaedon Mac Limenuh" (*i.e.* The stone of Lugnaedon, son of Limenuh").¹ We may regard it as natural, and, perhaps, desirable, that such a subject should elicit various and contentious opinions. We find it is so in the present case, but amongst



Inchagoill—Inscribed Pillar-stone (North Face.) Inchagoill—Inscribed Stone (South Face).

those advanced, which do not deserve serious consideration, we might, perhaps, refer to that of Dutton in his survey, to whom O'Donovan refers as a "slippery man." While unprepared to deny the claims of Mr. Hely Dutton to this designation, we may be excused for stating that his reference to the soldier who discovered that the inscription referred to was written "in hard Irish" or virgin characters—though "Ogham" may support the opinion. It is of much more importance that Miss Stokes objects in part to Dr. Petrie's rendering of this inscription. But the inscription has been carefully reproduced by the Earl of Dunraven, whose place amongst Irish antiquarians is deservedly high, and his reproduction corresponds

¹ This inscription has been more recently read as "The stone of Lugnaedon, son of Menuh." See page 176, vol. 28, *Journal* of this Society; also the note on "Inchagoill," p. 297, *infra*.

with that of Dr. Petrie. In connexion with the reading of this inscription as given by Dr. Petrie, we may consider the results of the visits made to this island by O'Donovan and Wakeman, then engaged on the Ordnance Survey in A.D. 1839.

Referring to Lugnedon and to this inscription, O'Donovan writes:—"Irish authorities are not agreed upon the history of this saint, but this stone is a contemporaneous monument, and should be received as historical evidence to prove that he was the son of Liemania. This inscription is



Inchagoill Inscribed Stone, from a Photograph.

the oldest Christian monument I have yet seen, and whatever doubt there may be about the history of this saint as given in the Irish MSS., there can be none about the authenticity of this inscription." He expressly states that the inscription is in "the Roman characters of the fifth or very near the beginning of the sixth century," and in support of this opinion he furnishes examples from an alphabet of the seventh century. It is interesting to know that Dr. Todd accepts his opinion. He writes:—"This tombstone, in character which may with almost certainty be

regarded as not later than the beginning of the sixth century, bears the following inscription, 'The stone of Lugnaed, son of Limania,'” And Dr. Wilde, who estimated the opinions offered on this subject by the antiquaries of his time, gives his estimate in the following lucid sentence:—“No matter what interpretation may be given of the second line, no doubt can exist that Petrie and O'Donovan were correct in stating that this was the monumental stone of Lugnad, the former of whom inclined to the opinion that he was the son of Restitutus, the Lombard, and Lemuch.”

What do we find recorded in our annals of this Lugnedon, and what records do we possess of Restitutus and Lamenia? These are questions of great interest in this inquiry, and should help to determine whether Lugnedon was the hermit of the fifth and sixth century, who lived here as a solitary, and won for his contemporary the title of saint.

According to several authorities Restitutus, who is frequently referred to as Longobardo or Lombard, was husband of Lamenia and father of Lugnedon. It is stated that there were seven sons of this marriage, and in support of this opinion O'Donovan quotes several passages from the early life of St. Patrick and also from the “Book of Lecan.” Quoting from the “Book of Lecan,” O'Donovan writes:—“Presbyter Lugna was the alumnus of St. Patrick and son of his sister, and he was located in a place called Fearta in Firthag in Lough Mask, where Duagh Tuanga Umha, the King of Connaught, gave him and his fellow-labourers the lands extending from that part of Lough Mask called Snamh Fice Traig to Sul Dea. Dr. Todd accepts this theory. Speaking of the existing characters on the stone at Inchagoill, he says that the inscription may with almost certainty be regarded as not later than the beginning of the sixth century, and Lugnedon is the Celtic genitive of Lugnad or Lugna, the name given to the youngest of the seven sons of Leamain or Loamanea. He adds that he was probably born on the Continent, and consequently known amongst the Irish as the foreigner “Gall.” Father Shearman in “Loca Patriciana” also accepts this opinion with regard to the seven sons of Restitutus the Lombard, whose wife Lamenia was St. Patrick's sister. The Leabhar Breac is also referred to by Dr. Wilde in support of this contention. Should we accept the opinions of those eminent writers, as perhaps we should, considering the weight of evidence and of authority on their side, the saint of “Teampul na Neave” would be revealed to us as Lugnaedon, nephew of St. Patrick. It would be quite natural that the little oratory which he erected there should be one to the Apostle of Ireland. And the reverence due to the holy foreigner and solitary who practised there the rigid precepts inculcated by our National Apostle for the religious life would entitle him to the monument raised to his memory in the tenth century in that island, and which has been known to our time as the Teampul na Neave. The peculiar form of hair and beard plaiting on the sculptured capitals of

the doorway may show the customs then prevalent in Lombardy, rather than those assumed to be prevalent in Ireland. And as regards the grave of the "Holy Solitary," might it not be assumed that he may have been interred in or by the old church of St. Patrick until the later church, raised to his memory by other hands, would naturally become his later shrine and resting-place.

The engraved monolith at St. Patrick's Church might indicate the place of his earliest sepulchre. The Byzantine cross in Teampul na Neave might (perhaps) indicate the grave to which his relics had been afterwards reverently transferred.

Our Annalists frequently chronicle the plunder of the island sanctuaries of the Corrib by the Danes. They do so, however, without specifying the names of particular islands. The probabilities are that on the occasion of those raids none of the islands escaped the fury of the plunderers. Yet as religious establishments, they survived the greed and fury of the Norsemen. The memory of the pious foreigner was revered still in the twelfth century in his island sanctuary. In the opening of that century we find an Archbishop of Tuam attracted by its seclusion and sanctity, and selecting it for his last resting-place. The event was regarded as of sufficient importance to be chronicled by our Annalists. "Muircheas O'Nioc, successor of St. Jarlath Tuaim, died at Inis-an-Ghoil A.D. 1128."

On the death of Archbishop O'Connell in A.D. 1117 Dr. O'Nioc succeeded to the See of Tuam. It was a period of active religious reform. On the year immediately after his appointment, the important Synod of Rathbreasal was held under the presidency of Bishop Gilbert of Limerick. The object of this venerable assemblage was chiefly to regulate the number of Episcopal Sees in Ireland, and define their boundaries. (Twenty-five bishops are said to have assisted.)

There can be no doubt that the newly-appointed Archbishop of Tuam assisted at its deliberations. As Cong was then an independent diocese, and is not heard of afterwards as an independent See, the change would naturally make his presence necessary. Oliver Burke seems to think that the arrangement came to was the transfer of the See to Annaghdown, not its suppression.

We have no record of the time of Bishop O'Nioc's retirement to Inchagoill, but there is no doubt as to the fact. Our ablest writers, such as Petrie, O'Donovan, and Wilde, have identified the island to which he retired. The fact speaks forcibly of the esteem in which it was held as a sanctuary by his contemporaries of the twelfth century. He was laid to rest by the church of the "pious foreigner."

His mausoleum is outside its north-eastern angle. It is, indeed, an humble monument. It is recognised by Oliver Burke as the Archbishop's tomb. Dr. Wilde describes it as a piece of square masonry $10\frac{1}{2}$ feet by 7 feet $1\frac{1}{2}$ inches and about 4 feet high. He adds, it is believed to be the tomb of Muircheas O'Nioc, Archbishop of Tuam, who died 1128.

THE CHRISTIAN SEPULCHRAL LEACS AND FREE-STANDING CROSSES OF THE DUBLIN HALF-BARONY OF RATHDOWN.

BY PATRICK J. O'REILLY, FELLOW.

(Continued from page 161.)

PART II.

THE free-standing crosses of the Dublin Half-Barony of Rathdown comprise two tall crosses at the church of Tully, a third at that of Kilgobban, and six small, squat crosses, two of which are at the church of Clonkeen, now Kill-of-the Grange, two at that of Kiltuc, a fifth at St. James' Well at Jamestown, and a sixth at Blackrock.

Of these small crosses, the two at Kiltuc are much the latest, and are so

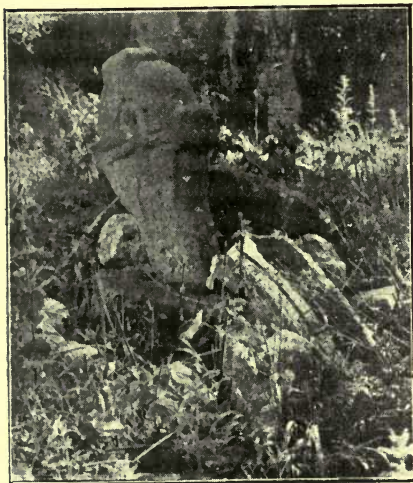


Cross, Kiltuc (west face).

different in age and character, that they stand quite apart from those at Kill-o'-the-Grange, Blackrock, and Jamestown, which constitute a most interesting group. Of the two Kiltuc crosses, the west face of that which stands on a circular plinth, into the socket of which its shaft has been inserted, shows a representation of the crucifixion in high relief, while the other face displays the same subject drawn in shallow, incised, outline about $1\frac{1}{2}$ inches wide: the figure of the Saviour in both cases being draped only by a loin-cloth. A similar figure, formed by a similar incised outline, occupies one

face of the cross which now lies upon the ground; the other face of it being plain. Though the original *cill* probably dated at latest from the ninth century, for its patron and probable founder is commemorated in the "Martyrology of Tallaght," and it certainly existed in A.D. 1186 when the Bull of Pope Urban III. was published, these crosses are not earlier than the fourteenth century.

The tall cross at Kilgobban is at least two centuries older, and dates from the tenth to the twelfth century. It displays in low relief, on either side of the wheel, effigies of the crucifixion, in which the figure of Christ is draped almost to the ankles. These peculiarities of draping fix approximately the date of these monuments.

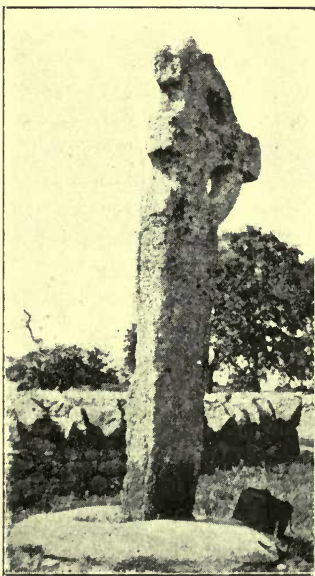


Cross, Kiltuc (east face).

In tenth-century representations of the crucifixion the figure of Christ was invariably clad in a long robe with sleeves, the hands and feet only being uncovered. In the eleventh and twelfth centuries the robe became shorter, the sleeves disappeared, and, in some cases, the breast was uncovered.

In the thirteenth the tunic was as short as possible; and in the fourteenth the custom which now obtains of draping the figure of the Saviour with a loin-cloth only came into use. Though the granite of this cross is badly weathered, mouldings are still discernible along the edges of the arms, head, and shaft, and the inner side of the piercings of the wheel. A boulder of living rock, resembling the "Wartstone" at Whitechurch, serves as a plinth, and in this a bullaun has been hollowed beside the south face of the shaft.

The crosses at Tully, the *Tulach-na-nespuc*, or Hill of the Bishops, of the Irish "Life of Bridget," probably date from the same period as the cross at Kilgobban. Du Noyer thought that the eastern cross there dated from the eighth or ninth century, and the western one from the ninth or tenth century.¹



Cross, Kilgobban (east face).

¹ See *Proc. R.I.A.*, vol. vii., p. 302.

In my opinion they probably date from periods a century or so later than those to which he has assigned them. The eastern cross, which now stands on a species of elevated island in the middle of the roadway leading to the ancient church, having been retained at its original level by the enclosure of the ground beneath it in a retaining wall of masonry when that roadway was being sunk some years since, faces north-west and south-east. It is a plain wheel-cross whose arms radiate from a circle defined by piercings of the stone, and whose only ornament is a moulding about an inch wide, and flush with the surface of the cross, which surrounds the inner sides of the piercings of the wheel,



Cross, Kilgobban (west face).



East Cross, Tully (from south)

and was obtained by sinking an incised groove. This cross is surmounted by a high-pitched cap which projects about an inch beyond the surface of the head, and whose apex was finished by a roll-moulding. The monument stands on a well-proportioned plinth of the truncated-pyramid type, and, though exhibiting no inscription, was probably a memorial one, as it bears on the upper surface of the plinth, beside the south-eastern face of its shaft, a punched cross with splayed extremities identical with that upon the stone in the north wall of the church at Dalkey, and somewhat similar to those at Kill-o'-the-Grange, and prefixed to what is probably a tenth-century inscription consisting of the letters "I. L." incised on the rock by the roadside opposite the church at Whitechurch, and which the country-people call "The

Wartstone" from a belief that the water which collects in a cross-socket sunk in it will eradicate warts.



"The Wartstone." Inscribed cross-plinth at Whitechurch.

The western cross, which has been much mutilated, an entire arm and portions of the head and remaining arm having been broken off, stands close to the roadway in the field beside the latter, from which it is now invisible, owing to that part of the roadway having been sunk. It is not a wheel-cross, being of what Du Noyer describes as a modified Greek type. It stands 6 feet high above ground, the shaft being 1 foot wide and 9 or 10 inches thick. On its eastern side a full-length and well-proportioned female figure, 4 feet 6 inches high, is carved in high-relief upon the shaft; not in the centre of the latter, but somewhat to one side. The head of this figure is 11 inches high, and measures 6 or 7 inches wide across the forehead; a robe hangs from the shoulders across the chest, and the hands meet below the centre of the breast. They have been incorrectly drawn by Du Noyer; the left hand being



West Cross, Tully (east face).

underneath the right one, and both clasping the continuation of a rounded object which Du Noyer considered to be an upheld portion of a long cloak, but which seems to me much more likely to represent the rounded head of a *bachall*, or crozier. This figure is somewhat analogous to that of St. Cronan on the late fourteenth century cross at Roscrea, and to that of Adamnan on the ninth or tenth century cross whose shaft remains in the cemetery upon Tara Hill. It probably was intended to represent St. Bridget of Kildare, as the crozier, which seems to be given to this figure, is an emblem always associated with that saint, whose statue on the altar facing the south aisle of the church of the ancient Irish monastery of St. Martin at Cologne represents her holding a bishop's crozier. This custom has its origin in the curious legend embodied in the following passage in the life of St. Bridget in the "Book of Lismore":—

"Wherefore have the nuns come hither"? saith Bishop Mel. "To have orders of penitence conferred," saith Mac Caille. "I will confer this," saith Bishop Mel. So thereafter the orders were read out over her, and it came to pass that Bishop Mel conferred on Brigit the episcopal order, although it was only the order of repentance she desired for herself, . . . and hence Brigit's successor is always entitled to have episcopal orders, and the honours due to a bishop.¹

A sculptor working five centuries after her decease—when the legend related in her acts which chronicles a visit paid to her at Kildare by seven bishops "of *Ui Briuin Cualann* from *Telach-na-nEpscop* in especial,"² had probably led to her being regarded as the patroness of the latter—would naturally provide an effigy of the supposed patroness, with a representation of the crozier which was her peculiar attribute. On its western side this cross bears, at the intersection of its arms, a neckless human head, from which a moulding in low relief is carried down the shaft. A boldly wrought moulding in high relief was carried around this face of the cross at a little distance from the edges of the latter; and the absence of this moulding towards the extremity of the one remaining arm may possibly show that portion of the latter is missing. An isolated human head appears on another of these Rathdown crosses, a fact which helps to approximately determine the age of the monuments in question.

On a small hillock, immediately beside this cross, are two large granite boulders, in each of which a deep, straight-sided, rectangular mortice, that evidently was made to receive a cross-shaft, has been sunk.

¹ See Lives of the Saints in the "Book of Lismore" (Dr. Whitley Stokes), p. 323. This legend, which is copied from a gloss on the Feilire of Aengus, was considered by Colgan to have arisen from the fact that Brigid was confirmed by St. Mel. The Rev. Baring-Gould regards it as a mediæval endeavour to account for the fact that a community that comprised a bishop was governed by a woman; but, as no invention of the kind has been applied to Kevin, Columb, or many other presbyters who ruled communities containing bishops, Dr. Todd's suggestion, that it was invented simply to exalt the status of Brigid's successors in popular estimation, is more likely to be correct.

² *Ibid.*, p. 332.

Assuming that one of these originally served as the plinth of the existing western cross, a search in the vicinity would, probably, unearth the fragments of a third free-standing cross.



West Cross, Tully (west face).

one direction, and $\frac{3}{4}$ of an inch wider in another, than the shaft inserted in it. Though these crosses, neither of which are marked on recent 6-inch or 25-inch Ordnance Survey maps, have been described as neither sculptured nor inscribed,¹ both of them bear at the junction of their arms, head, and shaft a perfectly defined incised single circle. The interior diameter of that on the small cross in the *boherin* is about 4 inches; the incision which forms the circle, being slightly over an inch wide. As the circle in this case is on the side of the cross facing the north-east, on which the granite is weathered, and which is mostly in shadow or diffused

While the comparatively late small crosses at Kiltuc display no feature that would connect them with the early concentric-circle inscribed *leacs* of Rathdown, this does not hold good of the four remaining small crosses of that barony.

At Kill-o'-the-Grange are two crosses, one of which stands in the cemetery in its original position, about 10 feet north of the church; the other has been removed from the cemetery, and stands close by in a laneway leading to the latter, on a plinth that belonged to a larger cross: the mortice in the plinth being 2 inches wider in



North Cross, Kill-o'-the-Grange.

¹ See *Evening Telegraph* Reprints, No. 4, p. 16.

light, it is not aggressively obvious during the greater portion of the day, but, at any time, an examination will show its unmistakable existence. Du Noyer, who noted the incised single-circle on these Kill-o'-the-Grange crosses, suggested that it might be the embryotic form of the circle as connected with the cross—a term which seems to me more likely to be correct if applied to the designs on the earlier *leacs*.¹

The cross beside the church has been mutilated, its southern arm and part of the southern portion of its wheel are broken off, and lie upon the ground, but the centre of the cross is perfect, and its western face shows at the intersection of its arms a strongly marked incised circle about seven inches wide. Those monuments are certainly ecclesiastical crosses, and are probably coeval with the extremely ancient church to which they belong; a church the antiquity of which is eloquently testified to by its Cycloplan western doorway, and projecting side-walls, by its inscribed bullaun-sunk rock near "the Briton's Well," by its holed-stone, and by its primitive single-stone-lintelled windows.



South Cross, Kill-o'-the-Grange.

Another of this little group of Rathdown crosses stands on the townland of Jamestown, near Stepside. Fronting a farm-house, to which access can be had by an avenue leading from the high road between Stepside and Golden Ball, is a piece of ground which though flat is raised above the level of the land adjoining it upon the north and east in a manner suggestive of an ancient cemetery. From this there runs in a north-easterly direction a broad, straight track, bounded on both sides by banks and hedges. This passage evidently was originally part of an ancient roadway that led from the main road between Stepside and Golden Ball through the townlands of Jamestown Upper and Lower, and Ballyogan, to the main road between Carrickmines and Sandyford. In

¹ See Descriptive Index, Du Noyer's "Sketches," Royal Irish Academy, vol. iv., sketch 7.

the middle of this ancient roadway, in a rude crypt lined with undressed granite boulders and partially roofed by two small undressed *leacs*, is St. James's Well; at the head of which stands an extremely curious cross.



Cross, Jamestown (north-east face).

This monument is four feet high above ground, and measures two feet wide across the arms, which project only 4 or $4\frac{1}{2}$ inches beyond a shaft that is 17 inches wide.

In the centre of that side of it which faces the north-east a single circle is carved in high relief, the moulding being 1 inch broad, the inner diameter of the ring being 7 and the outer 9 inches. Raised mouldings 2 inches wide descend the edges of this side of the shaft and seem to have been simply ornamental

borders, as they have no connexion with the circle in the centre of the cross.

On that side of the latter which faces the south-west a rude human figure is carved in high relief; the head, which is $8\frac{1}{2}$ inches wide and 11 inches high, being placed in the centre of the cross, and the body descending the shaft and occupying its full width. There is no attempt to represent a neck; raised mouldings diverging from the head in rounded curves form the shoulders, and, descending some distance along the outer edges of the shaft, represent the arms which turn inwards, the hands meeting, as in the Tully figure, below the centre of the breast. Whether this exceedingly rude figure was originally a full-length one like that at Tully, or a half-length one as it now appears, can only be ascertained by removing the cross from among the boulders amid which its shaft is embedded.



Cross, Jamestown (south-west face).

The position of this cross above a blessed well, shows it to be a votive monument, while its single-circle ornament or symbol refers it to the same period as the Kill-o'-the-Grange crosses, and the rudeness of the figure it bears would probably indicate a period anterior to that of the west cross at Tully.

Sufficient evidence seems to me to exist in diocesan records and the place-names of the district to show that this cross and well were probably connected with a very ancient church. If the dedication of this well to St. James was an original one it might possibly date from before the ninth century, for the "Feilire of Aengus" records at the 25th of July the festival of "Jacob without reproach," who, according to the annotator of the "Feilire," was the Apostle James the Greater. The fact, however, that the townland on which this cross and well are situate does not figure under its present name of Jamestown in any ancient record of the diocese of Dublin, and, as far as I can discover, makes its appearance for the first time in an Inquisition taken in 1547,¹ renders it likely that the well was originally named after some forgotten Irish ecclesiastic whose festival synchronised with the feast day of some St. James commemorated in the Roman Martyrology, from whom it probably derives its present name. That this is so seems to me to be extremely likely from the following facts.

The two townlands now called Jamestown are bordered by those of Kilgobbin, Carrickmines, Glenamuck, and Ballyogan, and the last figures from an early period in the records of the diocese of Dublin. According to an inspeximus of a charter of King John, Ballyogan was granted to the Cathedral of the Holy Trinity by Earl Richard,² and it is mentioned in the instrument by which, on his accession to the see, *circa* 1230, Luke, Bishop of Dublin, confirmed to the Prior and Canons of that church the grants of his predecessors, Laurence, John, and Henry.³

Subsequently, this archbishop, who held the see from A.D. 1230 to A.D. 1255, having ordered the Prior and Canons of the Cathedral of the Holy Trinity to transfer to the Dean and Chapter of St. Patrick's one half their lands at Balcaddan, in Balrothery Barony, county Dublin, in lieu of half the profits thereof to which the latter body were entitled, and the Prior and Canons of the Church of the Holy Trinity having failed to do so, he ordered them to transfer instead to the Dean and Chapter of St. Patrick's two carucates of their lands of Ballyogan, together with other land in Rathsalechan, now Shanganagh. This transfer was made, and thenceforth Ballyogan figures in the records relating to the property of both cathedrals. "The carucate of Ballyogan" belonging to St. Patrick's is returned in the Proctor's accounts for A.D. 1509 and A.D. 1606 as paying a rent of 13s. 4d. per annum.⁴ From this it would seem that the major

¹ See Monck-Mason's "History of St. Patrick's Cathedral," p. 46.

² "Christ Church Deeds"—Appendix to 20th Report of the Deputy Keeper of Public Records, Ireland, No. 364, p. 103.

³ *Ibid.*, No. 44, p. 43.

⁴ W. Monck-Mason's "History of St. Patrick's Cathedral."

portion of that part of Ballyogan held by the Dean and Chapter had been alienated at the beginning of the sixteenth century, for when William de Culna, Chancellor of St. Patrick's, passed the Dean and Chapter's lands in Ballyogan to his nephew, John de Culna, early in the reign of Edward III., and the latter granted them to Adam Fitz-Robert Ellis, Ellis covenanted to pay De Culna a rent of a penny or a pair of gloves, and to pay the Dean and Chapter a rent of nine marks per annum, payable in two instalments; one on the feast of SS. Philip and James (May 1st) and the other on the feast of All Saints¹—a very much higher rent than that obtained for the lands held by St. Patrick in Ballyogan in the sixteenth and seventeenth centuries. Forgetful of what undoubtedly occurred after De Culna's time, Mason in his "History of St. Patrick's Cathedral," absurdly endeavours to explain this phenomenon by the theory of a decrease in the value of land.²

Though it may seem preposterous that lands should disappear and leave no trace behind, it is nevertheless a fact that this remnant of the lands of Ballyogan, which had belonged to St. Patrick's Cathedral in the early part of the seventeenth century, did actually disappear during the Cromwellian period (in which, between A.D. 1649 and A.D. 1660, the Parliamentary Commissioners conveyed a number of church-lands to trustees) for in A.D. 1663 we find the Dean and Chapter of St. Patrick's offering the preference of a lease for twenty-one years as a reward to "the discoveror of Tirnamuck with its mill, Rathsalchan, and Ballyogan."³

As this remnant of that portion of Ballyogan which had belonged to St. Patrick's was never discovered, the present townland must belong to that part of the original denomination retained by the Cathedral of the Holy Trinity when the divisions between the two cathedrals was made, and St. Patrick's share of Ballyogan must be masquerading somewhere in the immediate neighbourhood of it under an assumed name, and should be looked for among the townlands of Kilgobbin, Carrickmines, Kerry-mount, and Jamestown, which border the present Ballyogan. I omit Murphystown, which adjoins Ballyogan on the north-west, from this inquiry; because it seems to me, for reasons I shall state hereafter, to have been parcel of that part of the original Ballyogan retained by Christ's Church.

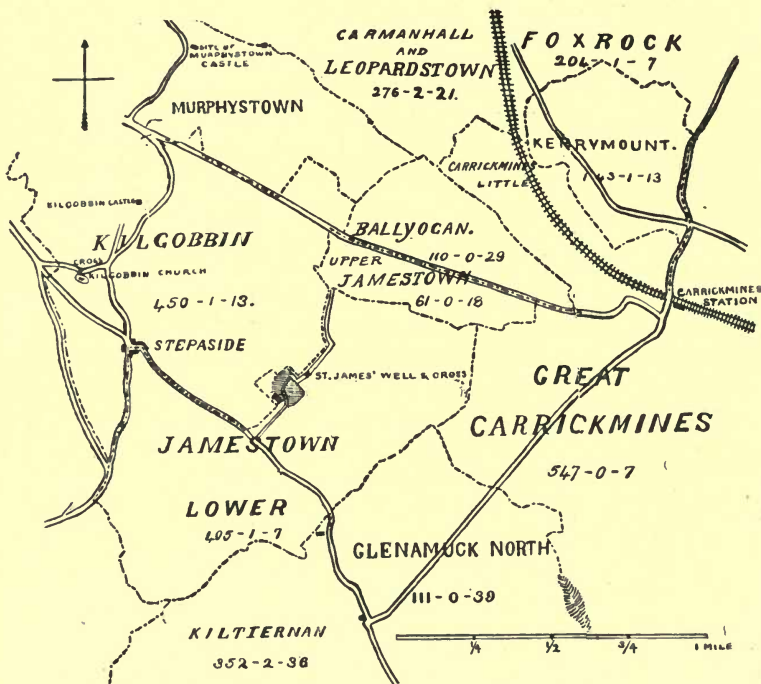
Of these, Kilgobbin takes its name from a church dedicated to a St. Goban, and is certainly an independent and original pre-Norman denomination, while Carrickmines is mentioned in the earliest of our diocesan records, with Ballyogan. Kerry-mount, the "Keating's land"

¹ "Liber Niger" (Dr. Reeves' Copy, T.C.D.), Part I., p. 102.

² Monck-Mason's "History of St. Patrick's Cathedral," p. 70, note *g*.

³ *Ibid.* In this connexion it is interesting to note that when an Inquisition was taken on October 28th, 1633, concerning a lease made on June 7th, A.D. 1632, for 1001 years, of the lands of Jamestown and Kilgobbin, the jury, while finding that the lands were held of the king, professed ignorance of the service by which they were so held.

and "Kyltekeare" of Elizabethan documents,¹ the Kiltékery of the Liber Niger,² and Tachery of the Repertorium Viride,³ on which an ancient ecclesiastical establishment was situated, whose *cill* probably derived its name from some virgin-saint named Ciar or Cere,⁴ and which belonged to the Church of St. Mary le Dam, of Dublin, is quite as ancient a denomination as Ballyogan. There remain of the lands bordering Ballyogan the two townlands known as Jamestown. Of these



Map of Ballyogan, Jamestown, and adjoining Townlands.

Upper Jamestown, which borders Ballyogan on the south, contains 64 acres, while Lower Jamestown, which lies immediately south of Upper Jamestown, contains 405 acres. The smaller townland adjoining Ballyogan is in the same parish as the latter, that of Tully; the larger townland south of it is in the parish of Kilgobbin, and is evidently

¹ See lease made on 28th November, 1572, by the Dean and Chapter of Christ Church to Owen Walsh—"Christ Church Deeds," No. 1324 (Appendix to 24th Report of the Deputy Keeper of Public Records, Ireland).

² See Dr. Reeves' Copy, T.C.D., Part I., p. 411.

³ See Alan's statement in the latter when dealing with the Church of St. Mary le Dam, Dublin, quoted at page 40, W. Monck-Mason's "History of St. Patrick's Cathedral."

⁴ The Irish Calendars commemorate four virgins of this name, which anglicises to "Keery," as in the case of Kilkeery, near Nenagh, which was founded by the St. Cere, who is commemorated on the 5th of January.

the Jamestown out of which, according to an Inquisition taken in 1547, part of the tithes of Kilgobbin parish issued;¹ and which is dealt with in the lease of the lands of Jamestown and Kilgobbin, made in 1632. From these circumstances, and the fact that neither the name Jamestown, nor an Irish equivalent, nor any corruption of an Irish equivalent, appears before the sixteenth century, I would argue that the small northern townland adjoining Ballyogan, and in the same parish, is probably identical with that part of Ballyogan for which St. Patrick's Cathedral received 13s. 4d. per annum at the beginning of the seventeenth century, and which had lost its identity when the reward was offered for its discovery in 1663, and that the balance of the lands of Ballyogan granted to St. Patrick's at the beginning of the thirteenth century, and for which the much larger rent of nine marks per annum was then paid, are now included among the four hundred and five acres of the large townland of Lower Jamestown.

The probability that this theory is correct is strengthened by the note in the "Liber Niger," in which Archbishop Alan deals with Kiltékery, or Kerrymount, and Ballyogan. He says, "*Kiltékery verum Balioga*," but that he was mistaken in this is shown by the concluding portion of this note in which he says "*als. in folio supra la primis Baliochgan apelatur Ballymochan secundum nostros interpretatur*."² This statement is extremely valuable, inasmuch as it shows that in Alan's time the Irish-speaking people of the district called Ballyogan "Ballymochan"—a fact which proves it to be identical with the "Balemochain" of the Bull of Pope Alexander III.,³ and furnishes a clue to the identity of the patron of the church of Ballyogan mentioned in the Papal Taxation of A.D. 1302: and also shows that the adjoining townland of Murphystown, which is called Ballymulgan in grants made by the Prior and Convent of Christ's Church in A.D. 1368 and A.D. 1504, and Ballymoghán in a decree made on December 12th, A.D. 1539, by the Archbishop of Dublin, the Chancellor of Ireland, and the Sub-treasurer of Ireland, by which the temporalities of Ballyogan and Ballymoghán were granted, among those of other lands, to the newly-created Dean of Christ's Church,⁴ was portion of that part of the original denomination of Ballyogan retained by the latter cathedral.

Through the southern portion of the county Wicklow, where tradition of St. Kevin still lives, there exists a widespread tradition that Kevin, Kean, and Kine were brothers.⁵ The "Kine" of this tradition is almost

¹ W. Monck-Mason's "History of St. Patrick's Cathedral," p. 46.

² "Liber Niger" (Dr. Reeves' Copy, T.C.D.), Part I., p. 411. Mason, utterly ignorant of Irish, confounds the central portions of these forms of the name with the English "much," and the Irish *og*; and at page 70 of his "History of St. Patrick's Cathedral," stupidly combats Alan's statement on the ground that *much* means "great," and *og* means "little," oblivious of the fact that neither word has any connexion with the name.

³ "Liber Niger" (Dr. Reeves' Copy), Part II., p. 411.

⁴ See Christ's Church Deeds, par. 704, page 118, Twentieth Report; and par. 431, page 145, and par. 379, page 107, Twenty-third Report of the Deputy Keeper of the Public Records, Ireland.

⁵ "Lives of the Irish Saints" (Rev. John O'Hanlon), vol. v., p. 44.

certainly identical with Kevin's sister, *Coine*, who is probably the patroness of Kilcline, near Glenmalure; while the "Kean"—pronounced Cain by the Wicklow people—is certainly identical with Kevin's brother *Choem* or *Cainne*, of Terryglass, who is commemorated in Irish Martyrologies on May 1st, as *Mochoem* and *Nathchoime*, and is called Naithchainn, in the Dal Messincorb pedigrees.¹

His memory still lingers in Wicklow, for he is still associated by local tradition with a pool called "the May Hole," close to the Meeting of the Waters on the River Avonmore, to which people still resort on May 1st to bathe, hoping to be cured of various ailments, and he may possibly have been connected with Ballykean, near Sally Park, in Dunganstown parish, in which latter place, according to a local tradition, Kevin of Glendalough was born.²

Now the Balemochain of the twelfth-century Papal Bull gives as close a rendering of *Mo* (or *Nait*) *Cainn's* name, as it is pronounced to-day in Wicklow, as could possibly be expected in a document engrossed by a foreign scribe, and, as it is identical with Ballyogan, on which a church existed at the beginning of the fourteenth century, and as the major part of the portion of Ballyogan allotted to St. Patrick's Cathedral is almost certainly included in the townland of Lower Jamestown, whose present name appears comparatively recently, and on which there is a blessed well dedicated to a St. James, I would argue that Balemochain, *alias* Ballyogan, probably derived its name from St. Mo-Chainn, or Nathchainn, whose festival, held on the 1st of May, coincides with that of the Apostle James the Less (upon whose feast-day the rent reserved for Ballyogan by the fourteenth century lease executed by De Culna was to be paid) from whom St. James' well, and the townland of Jamestown were probably named when Mochainn had been forgotten, but while a patron was still celebrated at the well on May 1st, and that both cross and well were probably connected with the church of Ballyogan mentioned in the Papal Taxation of 1302, and which was probably situated on a part of Ballyogan that had belonged to St. Patrick's Cathedral, and is now known as Jamestown.

Since writing the foregoing I have ascertained that the plot of slightly elevated ground south of the cross of Jamestown, and between it and Jamestown House, is, as I had surmised, the site of an ancient cemetery. Excavations made in different parts of it on various occasions for different purposes have invariably resulted in the discovery of human skulls and bones, and this fact, in conjunction with its proximity to the ancient cross and blessed well, points to this spot as the probable site of the church of Balemochain.

If this be so, the vanished church of Ballyogan and the dedication of its blessed well probably date from the latter half of the sixth century, for St. Mochainn, or Mochoem, died in A.D. 584.

¹ "Loca Patriciana" (Rev. J. F. Shearman), Dal-Messincorb Pedigree, No. 1, p. 16.

² *Ibid.*, p. 174.

THE OLD SESSION-BOOK OF TEMPLEPATRICK PRESBY-
TERIAN CHURCH, CO. ANTRIM.

BY THE REV. WILLIAM T. LATIMER, B.A., FELLOW.

(Completed from page 175.)

PART III.

SOME of the following extracts are interesting as giving an account of the first communion held during the ministry of Mr. Kennedy. At that time, and for long afterwards, the Sacrament of the Lord's Supper was dispensed in Presbyterian congregations only once every year. These communions were attended, not only by the congregations immediately concerned, but by vast crowds that came from neighbouring parishes. On the Saturday there was a sermon by way of preparation, and on Sunday the services began at eight o'clock in the morning, and did not conclude till late in the afternoon. The communicants sat on long forms; other forms, somewhat higher and covered with linen cloths, served as tables.

Although every member in "full standing" of every congregation could claim a right to communicate, yet nobody was admitted to the table without a token of admission from the Session. This token was withheld from any person against whom there was a "Fama," or who was behind in his payments, as well as from those whose membership had been suspended. I may here remark that these tokens, still used in many Presbyterian churches, are small bits of lead, generally stamped with a text of Scripture.

As it would have been impossible for such vast crowds to communicate at the same time, there were different "tables": that is, when one party had arisen another party sat down, and sometimes there would be eight, or ten or twelve of these "tables." As a separate address was delivered to each party, it followed that the services were very greatly prolonged.

During the time that one speaker addressed the people in the church there would often be two or three others addressing the vast crowds that assembled outside, and the ministers by turns would assist in "serving" the "tables" within the meeting-house.

Sometimes refreshments were supplied in a neighbouring field, where tents would be erected, and even intoxicating drinks sold; but this was condemned by the clergy as a desecration of the Sabbath, although very often they were unable to prevent it. Outsiders, over whom they had no authority, offered food and drink for sale, and they had numerous

customers, as it could hardly be expected that people would travel a long distance to such meetings, remain there all day, and then return home without refreshment.

Among the Elders of Templepatrick at this time was Major Edmond Ellis, who, in 1649, was compelled to surrender Carrickfergus to the royalists under Lord Montgomery. At the communion which is here recorded, his duty was, with Lieutenant Lindsay, to "attend the collectors at the church." He died on the 11th June, 1651.

14. Session of Templepatrick holden the 20 of Aprill 1647. The minister and elders being present, viz. Major Ellis, W^m. Shaw, Adam McNeillie, Gilbert McNeilie, Thomas Windrum, Thomas Taggart, John Inglis, Hugh Sloan, W^m. McCord, Gilbert berrihill, W^m. Wallace.

The qlk day John Grieve being sowmoned compeers, and his drukenesse being proven on ye Sabbath day last: is therefor ordained to stand in the publick place of repentance and to make there ane confession of his fault the next lord's day.

The qlk day, Andrew M'Ilweyen being sowmoned compeers, and standing to his denyell of the drukenesse laid to his charge, is therefor delayed to the next session till farder tryell be made.

John Smith and Robert Wilson delayed to the next session day.

The qlk day, Patrick O'Mony and Janet M'Ilwyne hath their bonds entered purposing to mary, and is to be proclaimed the next lord's day, and for their bonds hath given to the treasurer—0—3s.—4d.

The qlk day its ordained that the treasurer give to Jean M'Ker and Widow bae—2s.—5d. for ane ruling Elder to ye presbytrie, Adam M'Nielie collectors the next lord's day Hugh Kennedy and Hugh Sloan. Visitors of ye town, Adam M'Nielie and Alexr pingle.

15. Session of Templepatrick holden ye 27 of Apryll 1647. The minister and elders being present, viz. Hugh Kennedy, Adam McNeillie, Alex^r. Coruth, John Inglis, John Petigrew, Hugh Sloan, W^m. McCord, Guian Herberson, Gilbert berrihill.

The qlk day John Grieve being conveyened before the session after the confession of his Drukenesse in publick is absolved.

The qlk day Wm. Jonstowne in this parish and Agnes hanna in the parish of Antrim hath their names buiked for marriage, and given in for bands to Hugh Sloan treasurer—0—5s.—6d.

The qlk day Patrick Teit and Elizabeth deans both parishioners hath their names buiked for marriage, and given to the treasurer two ryels for yeur bonds, likewise ane shilling for ye clerk and beddall.

The qlk day Alexr Gordown in balliclair is presented for lying in ye bed wt his sister-in-law, and is referred to ye next Session for his tryell.

The qlk day Patrick Scot in balleistin is presented for having ane woman not lawfully married, ye matter being tryed so far as possible, is to be referred to ye presbytrie.

The qlk day Katherin Wight in balliclair is presented for furnication wt james baird : and she confessing her fault, is ordained to stand in the publick place and make confession thereof the next lord's day.

The qlk day Andrew M'Ilweyen compeering and standing to ye denyell of his Drukenesse ane witness being sworne, to wit Wm. Haslet ; he objected against the 2d witness Martin [Gray] is therefor delayed till the next Session.

John Smith and Robert Wilson referred to ye next Session day.

The qlk day John gib in roshee and Jenet leich there after their publick confession of furnication ane wt another, hath their names buiked for marriage : and for their bands gave to ye treasurer—5s. 5d.

The qlk day Jean Stewart, according to the Sessions ordinance, having made ane confession of her fault, they not being satisfied continues her standing.

The qlk day yt Scandall yt arose one Schilie O'donally yt she had her first husband living upon Mr. h. her proclamation of marriage wt Shan O'hagain was stopped the matter being tryed by oath of two witnesses Murdoch O'donally and Marie O'donally, y^t her husband was dead ten years since, is therefor ordained the proclamation to go one.

The qlk day Hugh Sloan treasurer is ordained to give—2s. 5d. for ance to Joan Mc'Gee. Visitors the next lord's day Thomas Taggart and John Inglis. Collectors Adam Mc'Nielie and Guian Herberson.

16. Session of Templepatrick holden the 4 of May 1647. The minister and elders being present, viz. Major Ellis, lievt. Lyndsay, John Inglis, Thomas Taggart, Wm. Wallace, Adam Mc'Nielie, John Petigrew, Alex^r. Coruth, Gilbert Mc'Nielie, Guian Herberson, Wm. Mc'Cord, Hugh Sloan, Gilbert Berrihill, Wm. Shaw, Hugh Kenedy.

The qlk day Alex^r Gordowne in balliclair, being sumoned compeers, and confesses yt he lay two or three nights in the naked bed wt his sister-in-law, by reason he had ane seeke child but denyes any furder dealing, one this the session referd the matter bake to ye presbytrie to be adjudged there.

The qlk day andrew m'Ilweyen not compeering is referred to ye next session and ye witnesses Martin gray and Jenet boyd to be sumoned.

The qlk day jean Stewart compeered before the Session after her publick confession of her fault, and being exhorted, and she promising to labour to ane new Christian carriage is absolved.

John Smith and Robert Neilson referred to ye next Session.

The qlk day its ordained y^t andrew Taggart be sowmoned to ye next Session for his furnication wt Jean Stewart.

The qlk day Wm. Lindsay of this parish and Agnes Lin of ye parish of the Inch in Scotland hath their names buiked, and are to be proclaimed in purpose of marriage, and hath given to Hugh Sloan two ryels.

The qlk day its concluded the change of the two syd doors to ye two

gabels of the church: and agreed w^t John browne for the doing of it for 14 shillings.

Visitors the next Lord's [day] John Inglis and Gilbert m^cNielie; collectors—Thomas Taggart and W^m. M^cCord.

17. Session of Templepatrick holden the 11 of mai 1647. The minister and elders being present, viz. Major Ellis, lievt. Lyndsay, W^m. Shaw, Thomas Taggart, John Inglis, W^m. Wallace, Alex^r. Coruth, John Pettigrew, Thomas Loggan, Guian Herberson, Adam M^cNielie, Hugh Sloan, W^m. M^cCord.

The qlk day Hugh richard and Agnes Miller hath their bands entered in purpose of marriage, and hath given for their bands to the treasurer two ryels.

The qlk day Andrew M^cIlweyen, being sowmoned, compeers and ye matter of his drukenesse not bin clearly proven: being sharply rebuiked, and admonished to behave himself in ane more christian way in tymes coming, is absolved.

Andrew Taggart, being sowmoned, compeers and his fault of furnication with Jean Stewart being confessed, is ordained to stand the next lord's day, when there shall be preaching, and confess his fault publickly.

The qlk day Jean Shillingtowne, being sowmoned, compeers and having confessed her fault of furnication w^t Hugh Herberson, is ordained to stand in the public place of repentance the next Lord's day yt there be preaching here.

The qlk day Robert Neilson, being sowmoned, compeers and his fault of Drukenesse being proven by Sergeant Scot, is ordained to confesse his fault the next lord's day y^t preaching shall be, he standing leich [low] before the pulpit.

The qlk day W^m. Wallace is chosen ruling Elder to attend the Presbytrie at Carrickfergus.

Collectours the next Lord's day, Gilbert M^cNielie and Hugh Sloan. Visitors of the town in the fore and afternoon, John Petigrew and Thomas Loggan.

The qlk day delivered to W^m. Wallace to carry to ye presbytrie ane shilling for ye mending of poor boyes head.

18. Session of Templepatrick holden the 18 day of May 1647. The minister and elders being present, viz. Major Ellis, Lievt. Lyndsay, Gilbert M^cNielie, Adam M^cNielie, Thomas Taggart, Hugh Kennedy, Thomas Windrum, W^m. Wallace, Thomas Loggan, John Petigrew, W^m. M^cCord, Gilbert berrihill, Hugh Sloan.

The qlk day John Smith, being sowmoned, compeers and confessing his sin of Drukenesse is to stand and give confession thereof the next Lord's day.

John Eikins wyfe is to be sowmoned against the next Session for giving this John Smith drink till he was drunke.

The qlk day John Baird in balliclair compeeres, and havin confessed his fornication wt Katherine Wight is ordained to stand the next Lord's day.

Collectours the next Lord's day Thomas Loggan, Guian Herberson. Visitors Hugh Kennedy and W^m. Wallace.

19. Session of Templepatrick holden ye 25 of May 1647, the minister and elders being present, viz., Lievt. Lyndsay, W^m. Shaw, Hugh Kennedy, Thomas Windrum, Thomas Taggart, John Inglis, William Wallace, John Petigrew, Gilbert berrihill, W^m. McCord, Guian Herberson, Hugh Sloan.

The qlk day John baird in balliclair after his publick confession of his fault of furnication wt Katherin Wight is absolved by the session.

The qlk day John Eikens wif being sowmoned compeers is referred to ye next session till farder tryell be found whether she gave drink to John Smith qⁿ he was drunk or not, and John Smith to be at ye next Session about yt matter.

Andrew Taggart his standing is continued till it shall please the lord to move farder upon his heart.

Jean Shillingtown to be sowmoned to ye next session.

The qlk day oyen m^cGukin being sowmoned compeers and upon his refusall to give his oath for his clearing yt he had any carnell dealing wt agnes Rovison, the scandell being proven formerly is ordained to stand as ane fornicator.

Agnes rovison confessing her scandalous carriage wt oyen m^cGukin, but denying any carnell dealing wt him and offering to give her oath is yet delayed till the next Session, till yt matter be brought more clearly out.

Alex^r Gordowne referred till the next session day, his oath being delayed till farder advisement.

The qlk day Hugh Slowan treasurer gave bake Shan O'hagan his bands money 4^s 5^d likewise gave bake W^m. Jonstowne his bands money 4^s 5^d likewise gave bake Patricke O'mony his bands money 3^s 4^d.

Collectors the next day Lev^t. Lyndsay, Hugh Kennedy and Thomas Windrum. Visitors the next Lord's day Thomas Windrum and Thomas Taggart.

Hugh Sloan treasurer is ordained to [give] ane poor man who was twise robett by the Rebels and recomended by the presbytrie to ye severall Sessions 4^s 3^d.

The treasurer is likewise ordained to give 2^s 5^d to Jean fisher for ye school wages of two boys.

20. Session of Templepatrick holden the 1st of June 1647. The minister and elders being present, viz. Major Ellis, Lievt. Lyndsay, Hugh Kenedy, Thomas Windrum, Gilbert McNiellie, Adam McNiellie, Thomas Taggart, John Petigrew, Hugh Sloan, W^m. McCord, Gilbert berrihill.

The qlk day James Rodman, being sowmoned, compeers and ye matter concerning his breach of Sabbath in casting straw one his hous,

being proven, he is ordained to stand next lord's day and make confession thereof publickly.

John Eikins wyf being sowmoned compeers, and the matter being evidently known yt she gave no drink unto John Smith, and yt she gave no direction to any of her servants to sell any drink one the Sabbath day, being admonished by the Session she is passed.

John Smith after his publick confession of his fault, is absolved by the Session.

The qlk day Jean Shillintown is ordained to continue her standing.

Alex^r. Gordowe delayed yet till ye next Session till ye matter be farder tryed concerning y^t scandall of lying wt his sister in law. Andrew taggart to be sowmoned to next Session day.

The qlk day Agnes Rovison compeers and confesses her fault of furnication wt oyen M^cGukin: is therefore ordained to make publick confession thereof the next lord's day.

Collectors the next lord's day John Inglis and W^m. M^cCord. Visitors John Inglis and Gilbert M^cNielie.

John Gib is to receive 4^s from Hugh Sloan yt he laid downe for his bands of marriage.

The qlk day ane division of ye church being made it is ordered yt ye south syd of the church shall be for the seats of ye people of ye yond syd of ye watter, and ye north syd for this syd of ye watter. The Session are to pew the whole church everie pew being one syse are not to exceed seven shillings for the pryce to them yt buyees them from the Session.¹

The qlk day it is likewise ordained, yt if it shall happen the yond syd of the water to be removed by authorities from this parish that then they are either to have payment for their seats by the advice of the Session as they shall think yem worth or else libertie to carry them away.

21. Session of Templepatrick holden ye 8 of June 1647. The minister and elders being present, viz. lievt. Lyndsay, Thomas Windrum, Thomas Taggart, Thomas Loggan, W^m. Wallace, John Petigrew, Guian Herberson, Hugh Sloan, W^m. M^cCord.

The qlk day alex^r. Gordown in balliclair, being sowmoned compeers, and the Session not finding yt matter of his scandel yet cleir, and not willing in respect of his ignorance to put ye matter to his oath, refers it to ye presbytrie.

The qlk day Agnes rovison after her confessing of her fault, ye Session not being satisfied continues her standing.

The qlk day Thomas Loggan and Elizabeth M^cClellan are buiked in purpose of marriage and hath delivered to ye treasurer for ye bands 6^s 6^d and one shilling for ye clerk and bedall.

¹ The members of a Presbyterian church had at this time, and for long afterwards, a kind of "tenant-right" in their pews as well as in their farms. The ownership of a pew, like the ownership of a farm, was often disposed of by sale.

The qlk day francis Cowan is presented for breach of ye Sabbath in beating of Adam McNeilie's boy, is ordained to be sowmoned to ye next Session.

The qlk day there is ane bill given in by Thomas Parker, yt Richard Schaw hath sclandered him for adulterie, he having given in ane shilling wt his bill. Richard Shaw is to be sowmoned to ye next Session.

Hugh Sloan is ordained to give ane shilling to Sergeant Michell for his paines in collecting the mony for the repairing of the church.

The qlk day Thomas Windrum is chosen ruling elder to attend the presbytrie at Carrickfergus to be holden the 16 of Jun.

Collectors the next lord's day Adam McNeilie and Gilbert berrihill. Visitors Adam McNeilie and Thomas Loggan.

22. Session of Templepatrick holden the 22 of June 1647. The minister and elders being present, viz. Lievt. Lynsay, W^m. Shaw, Thomas Windrum, Adam McNeilie, Hugh Kennedy, Gilbert McNeilie, Thomas Taggart, W^m. Wallace, John Petigrew, Guian Herbeson, Hugh Sloan, W^m. McCord, Gilbert berrihill.

The qlk day Agnes Rovison compeers after her confession publickly and the Session not being satisfied conteenies her standing.

Andrew taggart to be sowmoned to ye next Session.

The qlk day James Rodman compeers after his publick confession of his fault, and being exhorted to walk more christianly, is absolved.

The qlk day francis cowan, sowmoned, compeers and confesses his breach of Sabbath in beating Adam McNeilie's boy, is ordained to give publick confession of his fault the next lord's day.

The qlk day Richard Shaw, being sowmoned, compeers not, is therefore to be sowmoned the 2^d tyme.

Alex^r. gordoune delayed till the next Session.

The qlk day Robert Nielson and Shan O'Hagan are presented for breakeres of ye Sabbath, are therefore to be sowmoned to ye next Session, and adam broadfoot and Janet m^cguffocke for witnesses.

The qlk day James Mackomson, his wyfe agnes dazell, and Thomas Mackomson's wyfe agnes shirila¹ both at ouchforth are presented for scoulding one another by vyl sclander, are therefore ordained to be sowmoned to ye next Session.

The qlk day John inglis is ordained to give 14^s to John Brown for ye changing of ye doors, out of yt money he hath in his hand concerning the repairing of the church.

The qlk day its ordered yt Thomas Windrum and W^m. McCord go to Carrickfergus about ye elements for ye communion, and to buy of ye best clairet 40 pottles, and ane bushell of french flour.

The qlk day it is likewyse ordained yt Hugh Sloan treasurer give out 5^s 5^d for ye comishioner of ye general assembly.

¹ Among the Scottish settlers in Ulster a married woman was generally known by her maiden name. This custom, in some retired districts, is not quite extinct.

Collectors for the next lord's day being ye fast before communion W^m. Wallace and Hugh Sloan. Visitors Hugh Kennedy and W^m. Wallace.

23. Session of Templepatrick holden ye 28 of June 1647. The minister and elders being present, viz. Major Ellis, lievt. Lyndsay, W^m. Shaw, Hugh Kennedy, Adam McNiellie, John Pettigrew, Gilbert McNiellie, Thomas Windrum, W^m. Wallace, Thomas Taggart, Alex^r. Caruth, John Inglis, Hugh Sloan, W^m. McCord, Gilbert berrihill, Guian Herbereson.

The qlk day Agnes Rovison compeers after her publick confession and is ordained to be at ye next Session.

Andrew taggart not compeering being sowmoned, is ordained to be at next Session.

The qlk day francis Cowan not compeering is referred to ye next Session day.

John balzie under the scandell of furnication wt agnes rovison is to compeer at the next Session.

The qlk day Richard Shaw being sowmoned and not compeering is ordained to be sowmoned ye 3^d tyme to be at next Session.

Robert Nielson and Shan O'Hagan to be sowmoned to ye next Session: adam broadfoot and Jenet McGuffock for witnesses.

For the ordering of matters at the communion, for keeping the elements drawing the wine, and cutting of the bread Adam McNiellie. Gilbert berrihill to Attend Adam McNiellie for reaching ye elements to the servers at the table.

For receaving the tokens at the table Gilbert McNiellie and John Pettigrew.

For serving wt the bread Major Ellis and Lievt. Lyndsay, major at the East door, Lievt. at the West for serving wt the coups M^r. Shaw and Hugh Kennedy.

Thomas Windrum and Thomas taggart for keeping ye weist door y^t all may be kept out y^t wants tokens. John inglis and Thomas Loggan for the East door y^t non come in at y^t door but go out imediately from the tables.

Hugh Sloan and Guian Herbereson for filling ye coups and delivering them to ye hands of ye elders, and Alex^r. Coruth to relieve them by turnes.

Collectors at the barne W^m. Wallace and W^m. McCord, and to attend yem M^r. Shaw and Hugh Kennedy. Major Ellis and Lievt. Lyndsay to attend the collectors at ye church. Hugh Sloan is to provid the table cloths. He is likewise to go to Carrickfergus w^t W^m. McCord about ye elements.¹

The preaching one Saturday to begin at 11 hours, on the Sabbath

¹ The elaborate preparations for this communion are deserving of special notice.

about 8 hours. Hugh Sloan is to give to ane poor man Simon Wallace 1^s 3^d.

24. Session of Templepatrick holden ye 5 of July, 1647. The minister and elders being present, viz. lievt Lyndsay, Hugh Kennedy, John Inglis, Adam McNielie, Gilbert McNeillie, Thomas Windrum, Thomas taggart, Thomas Loggan, John Petigrew, Hugh Sloan, Gilbert berrihill, W^m. McCord, Guian Herberson.

Collected at the cōmunion by the elders and deacons 5^{lib}—14^s—4^d.

Delivered by the treasurer Hugh Sloan to Hugh Kennedy who was appointed ruling elder for ye elements to be payed at Carrickfergus 2^{lib} 12^s.

The qlk day Richard shaw compeered and confessing that he had reported y^t slander against Thomas Parker, but denyes y^t he was ye first reporter thereof is ordained to bring in these the next Session who reported it to him.

The qlk day andrew taggart compeers and having delivered 3^s 4^d for his penaltie after his publick standing and confession of his fault and having given in andrew Rinnie for bands under ye pain of ane noble y^t he shall in tymes coming abstain from any scandalous carriage w^t Jean Stewart w^t qm he fell, being exhorted publickly and he promising to study ane more christian way of carriage is absolved by ye Session.

The qlk day Shan O'Hagan and Robert Nielson compeers and confesses their breach of sabbath is therefor ordained to make publick confession thereof the next lord's day.

Agnes Rovison is to be sowmoned to ye next Session. John Darumple and margaret boyd in balliwalter delated to the Session for breach of the sabbath and scoulding is ordained to be sowmoned to ye next Session.

The qlk day Hugh Kennedy is appointed ruling elder to ye Presbytrie at Carrickfergus.

Hugh Sloan is to give to ane poor man W^m. Johnstown—2^s; he is likewise to give to other poor bodyes—0—0—6^d.

He is likewise to give to John browne for his works at the church—15^s.

He is likewise ordained to give James Hendrie for leiding sand to ye church to John brown—4^s 5^d.

He is likewise ordained to give W^m. Haskut—0—5^s for bands and hooks to ye door.

He is likewise ordained to give to Thomas dingis for ane door and window and ye dressing of two frames for two doors—0—8^s.

Likewise the treasurer is to give to adam McNielie for ye forming of ye loft and cōmunion table—2^{lib}—14^s—0.

The treasurer is likewise ordained to give to Marion Hunter ane poor blind woman—0—2^s—0.

Visitors the next sabbath Thomas Windrum and Thomas taggart. Collectors Thomas taggart and Guian Herberson.

25. Session of Templepatrick holden ye 13 of July 1647. The minister and elders being present, viz. Major Ellis, Adam McNielie, Thomas Windrum, W^m. Shaw, W^m. Wallace, John Pettigrew, W^m. McCord.

The qlk day Richard shaw being sowmoned, declares y^t the first reporters to him of sclander against Thomas Parker was david McCaeb in Iland . . . dwelling now w^t W^m. fleeming, and Jenet Kilpatricke at Ramore burne dwelling now w^t James Kirkpatrick, against whose wife ye sclander should be arisen w^t Thomas Parker. Now these persons being w^t in the parish of Antrim, the matter is referred to Antrim, and Richard Shaw is ordained to be their y^t ye matter may be farder tryed.

Shan O'hagan and Robert nielson compeers after their publick confession of their breach of the Sabbath, and one their promise of amendment is absolved by ye Session.

The qlk day John Darimble compeers and is delayet till ye next Session, y^t margaret boyd and he be both present.

The qlk day agnes Dazell and agnes Schirrila compeers, and are delayet till ye next Session y^t y^t matter may be farder tryed, qⁿ the witnesses comes in Edmond Smith, Hewin Nielson, and Join Cunningham all at ye Rouchforth.

The qlk day Robert Ghram hath given in ane libell against James Lyndsay elder and younger for sclandering his mother to be ane witch.

Agnes Rovison ordained to be at ye next Session.

The qlk day francis cowan appears after his publick of his breach of sabbath. Upon is promise of amendment is absolved by ye Session.

Alex^r Gordown in ballielair compeers is delayed till ye next Session.

The qlk day Hugh Sloan is ordained to give James Leekie—2^s for making some tokens.

Hugh Sloan is likewise ordained to give George Wallace—02^s for strowing ye church.

Visitors Adam McNielie and Thomas Loggan. Collectors W^m. McCord and Adam McNielie.

25. Session of Templepatrick holden ye 27 of July 1647. Ye ministers and elders being present, viz. John Ingles, Adam McNielie, Alex^r. Coruth, W^m. Wallace, Thomas taggart, John Petigrew, Gilbert berrihill, Hugh Sloan, W^m. McCord.

The qlk day Jean Cunningham being sowmoned compeers and deponds against agnes Schirila and agnes dazell: first y^t agnes Shirila said in her scoulding to agnes dazell y^t she had gotten ane warning from God already and she was like to get another. To the weh agnes Dazell answered and called her ane Hell sow and said y^t she cutted her keil and staw her peits.

Agnes Shirilla and agnes dazell cited confesses according to y^t Jean Cunningham deponed against. Upon weh ye Session ordaines them to make publick confession thereof the next Lord's day.

The qlk day Alex' Gordown compeers, and the Session yet not darring to adventure to take his oath refers him to ye Presbytrie at Carrickfergus ye 4th of Agust next.

The qlk day Jonet turnour compeers being somoned and confesses her furnication w^t Thomas Portar ane souldier in bangar is therefor ordained to be at Carrickfergus ye next presbytrie, y^t she may go from hence to ye Session at bangor qr she faulted.

The qlk day Jonet Wilson compeers being sowmoned and denyes y^t she used any witchcraft qn she was dwelling at Kilrowt is ordained to be at ye next presbytrie for forder tryell of y^t matter.

The qlk day Hugh Sloan is ordained to give Jean Foster for ye loan of ye webs¹ at ye comunion—000—001^s.—0, he is likewise ordained to give sergant Scot for glasing—002^s 6^d. He is likewise ordained to give W^m Haslet for two little bands—03^d; given out to Hugh Sloan for ane bag—000—00—06^d. Visitors the next day Hugh Kennedy and W^m. Wallace. Collectors Hugh Kennedy and Hugh Sloan.

Hugh Sloan hath given for ye Session bookes 00—5^s—7^d.

26. Session of Templepatrick holden ye 3 of Agust 1647. The minister and elders being present, viz. Adam McNielie, Gilbert McNielie, Thomas Windrud [Windrum], Thom. loggan, John Inglis, Alexr. Coruth, Hugh Sloan, W^m. McCord, Guian Herberson, Gilbert berrihill.

The qlk day John Darumple being sowmoned compeers and is referred till ye next Session. Alex' gonnlie is to be sowmoned to ye next Session.

Hugh Sloan is ordained to give Jean armstrong and Hellin porteous two poor women yt hed their husbands killed in the war—3^s.

The qlk day John Greive being delated for breach of ye Sabbath is ordained to be sowmoned to ye next Session.

The qlk day Robert brysson being delated for being drunke in belfast is ordained to be sowmoned to ye next session.

Visitors ye next day Gilbert m^cNielie and John inglis. Collectors Gilbert m^cNielie and Gilbert berrihill.

Hugh sloan is ordained to give Martin Gray for ye Standert of ye glasse—00—01^s—0.²

The qlk day receaved by Hugh sloan from Agnes Rovison—03^s.

The qlk day Thomas loggan chosen to be ruling elder at ye presbytrie in Carrickfergus.

Receaved by W^m Wallace from John Inglis of ye Church money—1^s 4^d.

27. Session of Templepatrick holden ye 10 of Agust 1647. The minister and elders being present, viz. Hugh Kennedy, Thomas taggart, Thomas Windrum, John inglis, Guian Herberson, Gilbert berrihill, Hugh Sloan, W^m. McCord.

The qlk day John Darumple being sowmoned compeers and confessed

¹ That is the linen cloths with which the communion tables were covered.

² This refers to the hour glass which stood in the pulpit.

his Sabbath breach in scoulding and in steying from ye Church, is therefor ordained to make publick confession ye next Lord's day.

The qlk day Margaret boyd being sowmoned compeers, and she being exhorted one her promise to behave her self more christianly in tymes coming is dismissed.

The qlk day John Grieve being sowmoned compeers, and he promising to behave himself more christianly in tymes to come is dirmist.

The qlk day Robert bryson being summoned qpeers, and having confessed his druckenness in belfast, is therefore ordained to make publick confession thereof before the congregation either here or in belfast as he shall get warning.

The qlk day John balzie being sowmoned compeers and confesses his furnication wt agnes rovison, is therefor ordained to stand publicly and make confession thereof before ye congregation; and agnes Rovison this being her relaps is ordained to stand in Whyt Shets according to ye nature of y^t fault and make her confession h'in.

Hugh Sloan treasurer is ordained to give to bessie Coltoun ane poor lasse—0—03^s

John Inglis is apointed to give to Thomas Dingis—01^{lib}—5^s—0 qlk complects his money for ye making of ye singles.

Visitores ye next day Thomas Windrum and Thomas taggart. Collectors, Thomas Windrum and Guian Herberson.

27.¹ Session of Templepatrick holden ye 17 of Agust 1647. The minister and elders being present, viz. Major Ellis, Lievt. Lyndsay, Adam McNielie, Gilbert McNielie, W^m. Wallace, John Inglis, Thomas taggart, John Petigrew, Hugh Sloan, W^m. McCord.

The qlk day ye matter of Thomas parker's bill put in against richard shaw was found to be of no value.

The qlk day ye bands of Capt. James adair in ye parish of ballephilip wt Maple blair here and they leid down two rayels.

28. Session of Templepatrick holden ye 24 of Agust 1647. The minister and elders being present, viz. Major Ellis, Lievt. Lyndsay, Hugh Kennedy, Adam McNielie, Gilbert McNielie, Alex^r. Coruth, Thomas Taggart, Thomas logan, Guian Herberson, Gilbert berrihill, Hugh Sloan, W^m. McCord, John pettigrew.

The qlk day Alex^r berrihill and Jean m^cKeine gave up their names to be proclaimed in purpose of mariage, and gave in for their bands money two ryels.

The qlk day agnes Rovison and John balyie compeering before the session and continued in their standing, and they have delivered to ye treasurer for their penaltie—7^s 10^d.

¹ Evidently this is the 28th meeting of Session, but the clerk does not seem to have noticed his mistake.

The qlk day John Eiken and his wyfe being sowmoned compeers and having confessed in selling drink to prophan souldiers the whole night till it brake out in quarralling, they are ourdained both to make publick confession thereof the next lord's day standing heigh before ye pulpit.

Hugh Sloan is ordained to give widow bay for buying her ane clath to put about her—0^s —04^d.

The qlk day its delated to ye Session y^t Donald O'crielie Rorie O'crielie and Murdoch O'donalie was drunke, they are therefore to be sowmoned to ye next session.

The qlk day its delaited y^t Murdoch O'donallie and Shan O'Hagan was drunke in isobell toward's hous, and was quaraling, are therefor both to [be] sowmoned to ye next session, and isobell toward for giving him drinke.

The qlk day Jenking O'conallie is delated for Drukenesse, is therefor ordained to be sowmoned to ye next Session.

The qlk day its Delaited y^t Janet Coruth, Hellin Coruth in archibald Coruth's hous, and bessie lorimer in John Tomson's hous did prophan [profane] ye sabbath day at night in their folly, and was like to rise ane alarme in ye quarters, and therefor ordained to be sowmoned to ye next Session.

The qlk day its ordained yt Hugh Sloan give to Adam M^cNielie for dressing ye stoole of repentance—02^s—5^d.

Visitors ye next lord's day Hugh Kennedy and W^m Wallace. Collectors W^m. M^cCord and W^m. Wallace.

The qlk day Thomas tagart is chosen ruling elder to attend ye presbytrie at Carrickfergus ye 25th of Agut.

29. Session of Templepatrick holden the 7 of September 1647. The minister and elders being present, viz. Major Ellis, lievt. Lyndsay, W^m. Shaw, Hugh Kennedy, W^m. Wallace, Thomas Windrum, Thomas loggan, Hugh Sloan, W^m. m^cCord, Gilbert berrihill.

The qlk day John Eikin and his wyf comparing before ye Session after ye publick confession of their [sin], and their promise of ane more christian way of carriage in tymes coming are absolved.

The qlk day Jinkin O'conally being sowmoned and not compeering is ordained to be sowmoned to ye next Session.

Jonet Coruth, Hellin Coruth and bessie lorimer are to be sowmoned to ye next Session.

Donald O'crielie rorie O'crielie murdoch O'donally and Shan O'Hagan is to be sowmoned to ye next Session for the 2^d tyme.

isobell toward being sowmoned apud acta is to be at ye next Session.

The qlk day its delated yt lievt Wallace hath some irishes under him who comes not to ye church the Session ordaines W^m. M^cCord to speake the lievt yt either he will put them a way from him, or else cause them keep the church.

Visitors the next lord's day Gilbert M^cNielie and John Inglis. Collectors Gilbert M^cNielie and Gilbert Berrihill.

30. Session of Templepatrick holden the 14 of September 1647. The minister and elders being present, W^m. Shaw, Hugh Kennedy, W^m. Wallace, Thomas Windrum, Adam m^cNielie, Alex^r. Coruth, Gilbert m^cNielie, John Petigrew, Guian Herberston, Hugh Sloan, Thomas loggan, W^m. M^cCord.

The qlk day Jonet Coruth, Hellin Coruth, and Bessie Lorimer being sownomed compeers and having confessed their faults are sharply rebuiked and dismissed.

The qlk day Donald O'crilie and Rorie O'crilie being sownomed compeers and confessing their fault of drunkenness are ordained to make publick confession thereof ye next lord's day.

The qlk day Isobell toward and Shan O'Hagan and Murdoch O'donallie are referred to ye next Session.

The qlk day John Petigrew chosen ruling elder to ye Presbytrie at Carrickfergus ye 15 of Septeber.

Visitors the next lord's day Thomas Windrum and Thomas Taggart. Collectors Guian Herperston and Thomas Taggart.

Hugh Sloan is ordained to give Thomas Lenox—12^d.

examination, without finding the remains of forts, dolmens, "caves," and hut-circles, which, among the endless blocks and ridges of shimmering grey crag, can scarcely be identified (even when previously known) from a distance even of a hundred yards. However, we hope to add in an appendix to this paper, and at some future time, notes on the more interesting remains now overlooked in these ruin-crowded baronies.

AGHAGLINNY (OR FEENAGH) VALLEY (Ordnance Survey, 6 inches to the mile, Sheets 2 and 5).—Derrynavahagh extends nearly down to the bridge at which the roads along the sides of the Caher valley unite, not far to the south of Caherbannagh. Between its termination and the bridge, but closer to the latter, an old grass-grown road may be found to the east of the present one ascending the steep hillside and forming a continuation of the old bohereen from Ballinalacken, through Cahernagree, and past Faunaroosca Castle.

This road is very steep and, naturally, out of repair, crossed in places by abrupt ledges of crag washed bare by the rains of some sixty years. It ought on no account to be attempted on a car. Our party, on the occasion of our first visit, went up too far to retreat through our driver having "heard it could be crossed easy," so we had to push the car, and lift it up ledges and out of gullies, holding it back with equal exertion, while the driver buttressed the horse, on its precipitous descent.

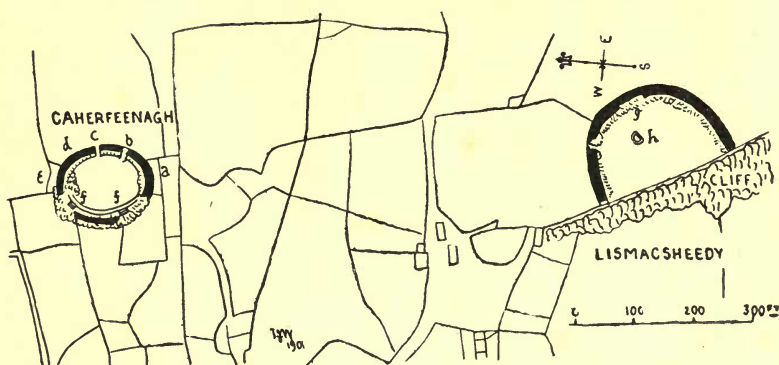
It was most probably up this pass, long before the dawn of an August morning in 1317, that Prince Donchad O'Brien marched from the muster place at Formoyle and Lettermullin below us down the long valleys, past Rathborney and banshee-haunted Lough Rask, followed by wolves and birds of prey, to the deadliest and most savage battle of that savage civil war. Prince Dermot O'Brien and his army met their rivals on the crags to the west of Corcomroe Abbey, and heaped Drom Lurgan with their dead bodies, slaying Donchad and most of his kinsmen and chiefs.

CAHERANARDURRISH (Sheet 5, No. 1),¹ the second of the name, occupies the summit of the pass in a craggy field on the very brow of the south-western slope of the hill, and about 750 feet above the sea. According to O'Curry the name is actually Cathair an aird rois, "the fort of the high wood" (not door) in contrast to the wood of Feenagh in the valley behind it. A levelled fort near Mungret, in county Limerick, also bore the name of Caheranardrish. Of either "door" or "wood" no trace now remains. The caher is a nearly circular ring wall; the rampart coarsely built of large blocks. It is in parts, especially to the south-west, 9 feet high and 8 feet or 9 feet thick; it seems to have no batter or terrace; it measures 114 feet in external diameter, and is much injured to the north and east. A large gap gives access to it from the side next the roadway, and another to the south probably occupies the site of the

¹ The fifth, and most other sheets of the Survey, can be procured in 16 sheets, on the scale of 25 inches to the mile. Where possible I now give the subsidiary division as here (Sheet 5, No. 1).

original gateway. The garth is crowded with the ruins of modern houses, for it was inhabited down, at any rate, to the Famine years.

From it there is a fine view up the caher valley to Caherbullog and Slieve Elva, brightened by the windings of the little river, while we look through the "Khyber Pass" to the grey sea and the highlands of Connemara. A short distance farther and we reach the opposite brow looking down the Aghaglinny valley¹ and over the level ridges to the Telegraph Hill in eastern Clare. Below us, in a grassy nook surrounded by crags, lie two great cahers; while groves of trees, a rare and very pleasant sight in Burren, show that the name Feenagh (Fiodnaigh in the O'Brien Rental, *circa* 1380) was not unwarranted in olden days.



The Cahers of Feenagh and Lismacshedy, Rathborney, County Clare.

CAHERFEENAGH² (Sheet 2).—The caher lies close to a ruined village, and on a sunny slope. It is a fine oval enclosure, the longest axis being north north-west and south south-east, and measuring 152 feet externally, and from 95 feet to 105 feet internally, the latter measurement being obscured by fallen walls and bushes. The shorter axis east north-east and west south-west is 114 feet 6 inches externally, and 81 feet 4 inches internally.

The wall is built in three stages or terraces and in at least two sections; the lower terrace is 4 feet high and wide, the second 4 feet 5 inches high and 2 feet to 4 feet wide, the upper 5 feet high and 4 feet or 5 feet wide. The wall is 12 feet 8 inches to 14 feet 8 inches high to the north, east, and south, and has a batter of 1 in 12, being 17 feet 4 inches thick at the base. The masonry is curiously divergent in character; if we commence at the south and go round the eastern face we find it good and of fairly large flat stones, many 3 feet 6 inches long and 3 feet high, they are

¹ The Aghaglinny fort is noted in the *Journal*, *supra*, p. 7.

² Lismachida and finagh were held by George Martin, of Graguns, in about 1675 ("1675" Survey at Edenvale, p. 42). The same document states that Ed. Nugent held Cruogh, *alias* Clonmartin, Ballyvahane, Lisgogan, and Ballyallabon, in the same parish.

laid as stretchers in the base courses but as headers above.¹ The filling is large, and is rather built than thrown in, the ivy has grown through the wall, and, on the day I planned the fort, a keen west wind sang and groaned through the interstices in a way which might easily have established the caher as a haunted fort, like the Lisananimas. We next meet a slight breach² and (facing the north-east) the gap of the gateway passing through the wall, but too defaced for measurement.³ To the north of this the outer wall has fallen showing the clean built face of the inner section; the wall is here 8 feet 3 inches high and of large blocks.⁴ In the next segment the masonry is very inferior, large and small stones being used indiscriminately in the facing, and spawls freely used to stop the crannies. In the northern segment large well laid blocks again appear of "cyclopean" type.⁵ The western segment is completely overthrown.

Internally there are considerable remains of three terraces, most of the lowest is intact, the second has suffered much, and was evidently once much higher as it has the remains of two flights of steps⁶ to the north north-west and south south-west; these steps are 31 inches long, and 7 inches or 8 inches high, six remain above the debris in the northern flight, and only three or four in the southern; they run straight up the wall. The inner face of the upper terrace is too much defaced in many parts to enable us to decide as to the former existence of steps to the summit of the wall. The garth has been cleared, and modern walls have been built along the summit.

CAHERLISMASHEEDY (Sheet 5, No. 2).—A massive and well preserved cliff fort remains about 700 feet to the south-east of Caherfeenagh, in the adjoining townland of Lismasheedy. Its rampart is half moon-shaped in plan, abutting on a low cliff 30 feet to 60 feet high, and practically perpendicular, overhanging a fertile valley, pleasantly planted. The plan, like that of Cahercommane and some forts in Scotland and even Hungary, has an important bearing on the question of the age of the cahers as depriving of force the belief that Dun Aenghus necessarily consisted of three complete rings till the sea undercut the cliff below its walls. Above the caher rise craggy slopes and low terraces of grey and weather-shattered limestone up to the top of the hills in Aghaglinny.⁷

The rampart is very coarsely built of large slabs, numbers of which have been levered up in the adjoining fields; in some cases they have been propped with blocks underneath, like the slabs raised near the dolmens of Parknabinnia.⁸ The wall is 18 feet thick at the ends and from 12 feet to 16 feet thick in other places; it is from 8 feet to 10 feet high, and seems to have been built in two sections, the inner 3 feet to 5 feet thick; it has large filling in some places. It is in fair preservation, save at the end of the southern horn, but has no trace of a gateway. The

¹ "a" on plan.

² "b" on plan.

³ "c" on plan.

⁴ "d" on plan.

⁵ "e" on plan.

⁶ "f" on plan.

⁷ See *Journal*, *supra*, vol. xxxi., p. 7.

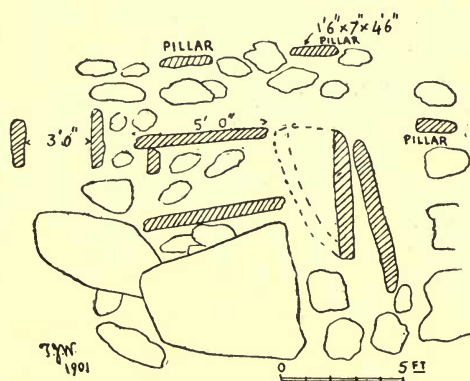
⁸ *Ibid.*, vol. xxviii. (1898), p. 357.

space enclosed is 170 feet along the cliff, where a modern wall has been built for the safety of cattle, for the fort was formerly open between the horns; the garth is 147 feet deep. There is a recess in the wall to the north-east, perhaps for steps,¹ but now quite defaced, and it may have been formed by a collapse of the facing. The foundations of a hut D-shaped in plan, and 18 feet internally lie in the garth to the north-east.²

LISMACTIEGE (Sheet 5, No. 2).—At least seven ruined cahers lie on the slopes of the valley; the glen trends southward to Cahermacn, with grassy fields and the clear golden brook of the Rathborney River; to its left side barer crags arise. On the base of these lie two greatly defaced forts, one named Lismactiege, nearly levelled, though on a fine site, on a rocky shoulder at the bend of the valley. It is mentioned in the will of Gillananaeve O'Davoren, of Cahermacnaughten, in 1675, and was probably demolished as building material for a ruined village and modern farm between it and the road.

FAUNAROOSCA (Sheet 5).—To the south of Lismactiege on the right-hand side of the glen is a townland called, like that we have examined in Killonaghan, Faunaroosca. If this term (like the other Faunaroosca in Killonaghan) means "slope of the quarrel," the presence of the cahers in both makes it probable that it is no arbitrary name. The two lower cahers are much levelled and overgrown, and are confused by modern walls; half way between them lay a small cairn. Higher up the slope above the farm-house and on a shoulder of the hill 200 feet above the brook is the caher of Faunaroosca, a small ring fort built of large thin blocks in courses and laid as stretchers; the wall is 8 feet thick and barely 5 feet high, with small filling.

About forty yards above, and to the south of the caher, commanding a view over the abruptly rounded ridge of Croagh to the terraced hills across the valley is a very curious, but damaged, dolmen. It consisted of a small cist tapering eastward, the sides are 5 feet and 6 feet long, and 3 feet and 4 feet apart. The covering slab is from 3 feet 6 inches to 6 feet wide and 6 feet long. There are three end slabs suggestive of smaller chambers to the ends, and, perhaps, an outer fence of slabs as at



Faunaroosca Cromlech, Rathborney, County Clare.

¹ "g" on plan.

² "h" on plan.

Iskancullin and Ballyhogan. Three pillars less than 4 feet 6 inches high form with slabs a similar fence to the north about 3 feet from the cist.

CAHERMACUN TO RATHBORNEY.—South from the last, on an opposite shoulder of the same hill behind the farm-houses of Cahermacun, is a small irregular caher of the same name; it is greatly gapped, is about 120 feet in external diameter, and 900 feet above the sea. There are two small structures, possibly folds, and the cairn of Cairnbeg in a wall in Poulacappul near the top whence a plateau, which I am told is devoid of antiquities, extends to Lislarheen fort.

Near the road we find a nearly levelled caher opposite Faunaroosca, and a bramble-pestered circular caher nearly levelled to the field and about 80 feet in diameter near a bend of the stream in Croagh.

The earthen forts of Duntorpa and Rathborney and the caher of Cloonmartin lie across the mouth of the valley. The first is planted with bushes, and the second forms part of the burial ground of Rathborney Church to which it gives its name, "the Rath of Burren"; it is much defaced by interments, but is very well marked. Doontorpa possibly derives its name from a certain Torptha or Torpa, chief of the Corcomroes in about A.D. 750, or of his contemporary, a prince of Thomond.¹ The caher of Cloonmartin is reduced to a ring of low and broken mounds.

GLENARRAGA OR BALLYVAUGHAN VALLEY (Sheets 2 and 5).

The antiquities of this valley² have suffered severely by the hand of man; even in 1839, as the Ordnance Survey letters state, Ooanknocknagroach fort had been "just effaced," and Caherwarraga destroyed and "blotted off the face of the land." The portion of the valley north of Ballyallaban lies in Drumercehy parish, the remainder in Rathborney.

BALLYVAUGHAN.—Three raths and the remains of a third large fort of earth and stones, called a caher, lie near the pier of this little village. The "caher" is a half-moon bank of earth and large blocks, with a few bushes growing upon it, resting on the drift without foundations; much was cut away by the sea before the present road and quay wall were made. The peel tower of Ballyvaughan adjoined it, but has entirely perished. The mounds extend for about 620 feet, and enclose a space about 430 feet long and 280 feet deep; they are 12 feet thick and 5 feet or 6 feet high.

The sea at this point has evidently made considerable inroads on the

¹ "Book of Ballymote." Torpa, son of Cermad, grandson of Dima, who, in A.D. 636, claimed the kingship of Munster from Failbe Flan.

² The name Glenarraga is in use among the peasantry for this valley, but only appears on the maps at "Glenarra House." It is possible that Caherwarraga may really be derived from the same source.

shore, whose foundations in the form of low reefs render all approach to the pier difficult and risky :—

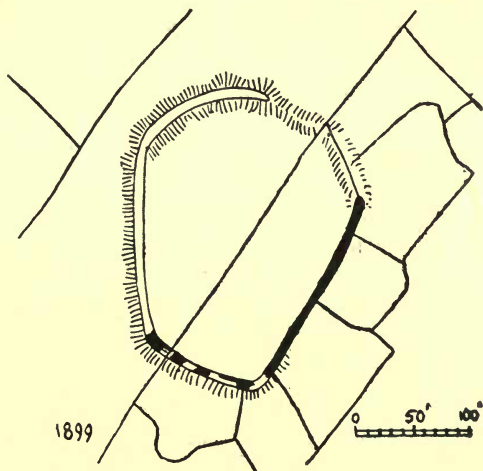
“ A dismal sound is that the shore surf makes upon the strand ;
A woful boom the wave makes breaking up the northern beach,
Butting against the polished rock.”¹


As we have pointed out before, the Irish disposition, with its keen sense of the beauty of nature (far in advance of the taste of other mediæval nations), and its melancholy undercurrent of romantic feeling, frequently selected sites for forts more noteworthy for the view than for either convenience or strength.

Ballyvaughan derives its name from the family of O'Beachain, and is named, with the neighbouring lands of Ballyconry, Dangan, and Feenagh, in the O'Brien's rental, *circa* 1380. It finally passed to the O'Briens in about 1540, in consequence of a disturbance which arose out of a small cattle robbery. This is recorded at full length in a deed published by Hardiman,² and gives an interesting picture of the lawlessness and the insecurity of life and property under the rule of Morogh the Thanist. The aggrieved persons set up crosses of interdiction, and got heavy fines of cattle, sheep, and goats, eighteen liters of swine, a woman's gown, a shirt and a bar-read ; but the place, after all, was adjudged to O'Brien in the end.

CAHERLOUGHLIN (Sheet 2), a large caher on the ridge near the sea, to the north of the venerable ivied church of Dromcreehy, has, since 1839, been divided into several fields, and in consequence is defaced and nearly levelled. It may, perhaps, have been named from Lochlain, chief of the Corcomroes, who died A.D. 983.

CAHERMORE-BALLYCONRY³ (Sheet 2).—To the west of Ballyvaughan, on a low elevation, with a beautiful view of the bay and valley and of the hills towards Finnevara, lies a large stone fort, bearing the common name



 Cahermore—Ballyconry, Ballyvaughan, County Clare.

¹ Dirge of Cael—"Colloquy of the Ancients."

² *Trans. R.I.A.*, vol. xv., p. 28.

³ In the "Book of Distribution" (1655), p. 474, Balleconree includes the "wast rocks of Barrinononkio."

of Cahermore; it is the Baile i chonradhi of the 1380 rental.¹ In plan, it is an irregular oval ring, 266 feet over all, north and south, and 212 feet, east and west. A modern wall divides its garth; the western part is laid in grass and the eastern in tillage, so no internal foundations remain. The western side is reduced to shapeless heaps of earth and stones, densely covered with hazel and brambles, and peopled with rats and birds; portions to the east are still 5 feet and 6 feet high, with good though small facing, and, where most perfect, 10 feet to 11 feet thick.

A cromlech lay in the fields to the south of Ballyvaughan; it is said to have been a small cist of four slabs and a cover; it has been removed since 1839. The adjoining seven forts are dilapidated and of no great size, except LISANARD rath, which is about 170 feet long; of the seventh caher only the souterrain and the foundations of the south-east segment remain.

KNOCKNAGROAGH (Sheet 5, No. 3) has, besides the foundations of the levelled OoANKNOCKNAGROAGH (which is called on the key-map, but not elsewhere, "Boenknocknagroagh"), a better preserved, though defaced, caher near the same bohereen, a straight-walled moher to the north of the last, and a small levelled fort with a souterrain on a slightly rising ground near Wood village. The foundation blocks of the destroyed CAHERVARRAGA remain on a low knoll in a field adjoining the townland, but in Newtown or Ballynua. From its name it is probable that an eanagh or market was held near it, as at Eanty and Ballykinvarga, in this county, and Emania and other noted sites in other parts of our island. Dr. Macnamara suggests, however, that it contains the compound found in the local name of the valley of "Glenarraga."

DANGAN (Sheet 5, No. 4).—The eastern sides of the valley abounds in fort sites, though only two are of any great interest owing to the hand of the destroyer, whether road-maker, farmer, treasure seeker, or, the worst reputed of the foes of our ruins, the rabbit hunter. The townland of Dangan forms a grassy nook among steep, bare hills, with bold terraces and caves, and extends to their summit, over 1000 feet above the sea. No ancient structures are found up the crags; but there are three levelled cahers of small size, and a fourth, named Caher-moyle, is the largest and in better preservation.

CAHERMOYLE is probably the "Cahernagree" in Dangan, named more than once in documents of the seventeenth century.² It rests on a low grassy knoll, and is hidden from view to the north by an abrupt craggy hill, ending in a ridge covered with coarse grass and bracken.

It is a ring wall, enclosing a garth 84 feet in internal diameter; the wall is 7 feet to 8 feet thick, and reduced to 7 feet high to the north and east, being levelled almost to the foundation at the west. It had a

¹ *Trans. R.I.A.*, vol. xv., pp. 39, 43—baile i chonradhi.

² As, for example, the "Book of Distribution," p. 477, in 1641 and 1651, and a grant of 1668.

terrace paved with large thin slabs, 4 feet and 5 feet by 3 feet; this remains along the northern and southern segments, and in the former place is well preserved, being 3 feet high and 2 feet 6 inches to 3 feet wide. One recess, with a projecting block or step about 18 inches above the ground, still remains. The masonry to the north is coarse, of long, thin blocks, like the outer wall of Cahercommane; but there is much better though more irregular masonry to the east. Large field boulders, probably left *in situ*, are embodied in the wall. The filling is of small, round, field stones, and the base blocks, as usual, are the largest now apparent, often 4 feet long.

The gateway faces the east, where the wall is 7 feet 8 inches thick. Its inner passage through the terrace is 3 feet 6 inches wide, and its outer 2 feet 6 inches; it was flanked on each side by three posts, 4 feet high and 12 inches to 15 inches square. There are two large lintels—



Cahermoyle—Dangan, County Clare.

the inner, 8 feet 10 inches by 1 foot 6 inches by 10 inches; the outer, 8 feet 4 inches by 1 foot 6 inches by 12 inches; but they have been removed to admit cattle;¹ for it was peopled by sheep and bullocks on the day of my visit, and now (as probably two and a-half centuries since) deserves the name "Cahernagree." There are no hut foundations or "traverses" (cross walls) in the garth.

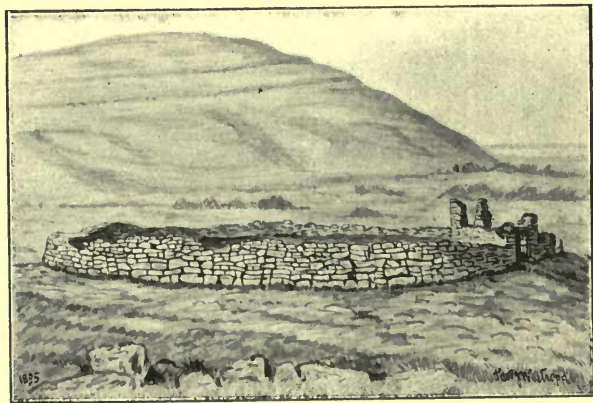
The garth contains two "caves" at right angles to each other, which I believe join into an L-shaped souterrain, though not fully accessible; the bones of sheep and other animals thrown into these in recent times warn us to caution in dealing with "finds" in forts. One passage lies nearly north and south, and is at least 15 feet long, 4 feet wide, and at present is 3 feet high; the other lies at right angles, and it is the same

¹ The view shows the structure before the removal of the inner lintel. The outer lintel lies to the right.

size and (if it joins the first) about the same length as the other; the sides incline, and are of small stonework; both "caves" are roofed with large slabs.

The fort, despite its secluded position, has a lovely view across Galway Bay, which is seen through a gap in the craggy ridge; it has an unimpeded outlook to the west to the Rath of Ballyallaban and into the Aghaglinny valley. There is a very massive, but evidently late, house near the fort, and a hut of doubtful age lies on the crags at some distance from its northern side.

BALLYCAHILL (Sheet 5, No. 3 and No. 7).—This townland¹ adjoins Dangan to the west. It once possessed a dolmen and seven cahers; one at the summit of the boldly-terraced bluff is shown on the map as partly levelled, and as 824 feet above the sea; another, on the slope, is an irregular moher; two, near the site of the cromlech and near the farmhouse, are small and levelled; two others, to the north of the bohereen, are quite overthrown and crowded with sloe and thorn-bushes. It only remains to note briefly a less dilapidated fort.



Cahermore—Ballyallaban, County Clare.

CAHERNAHOOAN is a small ring wall, about 100 feet across, and lying on a grassy ridge. The wall had a facing of unusually rounded field blocks, with a filling of small, rounded stones, in consequence of which it has mostly collapsed. A short stretch to the east is about 5 feet high, and is from 5 feet to 6 feet thick; most of the wall in the northern half is defaced and overgrown. A late house-site and a deep hollow, with stone walls, probably a dug-out "cave," appear in the garth, and account for the defaced state of the caher.

In a wall not far to the west is a hollowed block of limestone,

¹ The baile i cathail of the 1380 O'Brien rental.

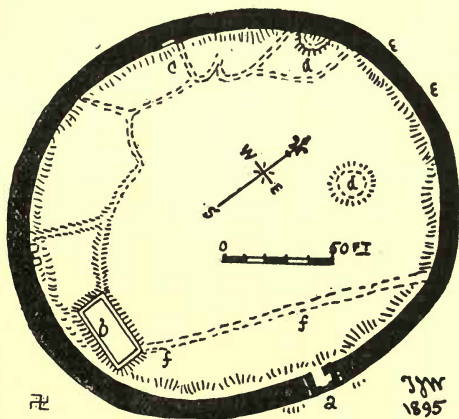
resembling an ancient corn-crusher. I have seen similar ones since then at Moheramoylan and near Caheaneden. Further eastward, near the bohereen, is a curious "boat-shaped" enclosure, of doubtful age, with five large blocks to the east and four to the west.

BALLYALLABAN (Sheet 5, No. 7).—Few of our cahers are more beautiful in situation than those of Ballyallaban. When we leave the Gleninshen cromlechs we pass round the gray, bare brow of the hill, through crags and streams, the wet rocks shining like silver network across the glen. Then the road descends in loops above the Ballyvaughan valley, till we see on the slope below us a group of forts as shattered and outworn as the craggy shoulder on which they rest:—

"Forgotten, rusting on those iron hills,
Rotting on the wild shore, like ribs of wreck,
Or like some old-world mammoth bulked in ice."

Beyond, lie two majestic ranges of terraced mountains, pearly gray with violet shadows. Through the open valley we see the distant city of Galway and the foam-brightened sea. Below us lie Ballyvaughan and the ruins of Newtown and Rathborney, while groves of trees, cultivated land, and green slopes, relieve the prevailing grays and blues of the landscape.

CAHERMORE.—A fine stone fort, practically circular, measures 168 feet internally. The wall is from 6 feet to 9 feet high and 8 feet or 9 feet thick, with two faces of large well-fitted blocks (often 4 feet by 3 feet by 2 feet), with large filling. The batter (where apparent) is slight, and in some places the wall even hangs out. There is the unusual feature of a plinth or projecting base course (such as we see in our round towers and oldest oratories) along the north-western segment.¹ The inner face and filling have been removed from about 4 feet above the ground, leaving what Lord Dunraven considered a terrace, but which (like those at Balliny and elsewhere) is a mere makeshift. The light often shines through the interstices of the outer face with curious effect. Some trace of steps remained to the north-west, two blocks being once apparent;



Cahermore—Ballyallaban, County Clare.

¹ A plinth also occurs at Kilcas'hel Fort in county Mayo.

they have been, I think, removed or covered. The gateway (*a*) is a late mortar-built turret facing the south-east;¹ it has a recess for a porter's seat, on the north side. The gateway has an old-looking lintel, 6 feet 4 inches long, and is 4 feet 8 inches wide, and 6 feet high (no unusual dimensions for ancient dry-stone gateways), and, perhaps, springing from the use of the materials of the original gateway in the reconstruction.

The garth contains some irregular enclosures; a long wall (*f*) crosses it from the south to the north north-east, probably forming a "traverse"; this feature is found at Caherscrebeen and in some Irish and German forts. A circular hut foundation lies to the north, and an oblong building to the south (*b*). The latter measures 36 feet by 15 feet, and its sides and west end lean inward, which led Lord Dunraven and Miss Stokes to suppose that it had been a boat-shaped oratory; but its thin walls, $2\frac{1}{2}$ feet to 3 feet thick, could never have borne the thrust of an arched vault or the weight of a corbelled one of 15 feet span. A rock cutting, with a wall and square platform, lie before the gateway (30 feet distant); another cutting approaches the fort on the north, and many blocks have been levered up and left unused on the crags. From the regular curve of part of the boundary wall of the field, about 100 feet to the west of the fort, and its evident following of the curve of the rampart, we might suppose that (as at Glenquin) there had been an outer, later, and inferior ring wall, measuring, perhaps, 400 feet across.

A "moher," or straight-walled enclosure, lay 90 feet south from Cahermore; it measures 117 feet across, with walls 6 feet thick, and has been nearly levelled since 1895.

A small ring wall, 70 feet from the last and to the east, occupies a slightly higher knoll. It had a wall built in two independent sections from the crag upward, as I had two opportunities of observing while it was in course of demolition in 1898. The wall was only 4 feet 6 inches high, and the sections were (the outer) 4 feet 3 inches thick, (the inner) 4 feet 1 inch. The foundations of the southern section still remain as the road contractors left it. A third foundation of an oval caher lies in a grassy field east of Cahermore.

It is a shameful fact that, in a country incumbered with stones, ancient buildings should be so wantonly swept away for the sordid gain of private persons; but educated public interest in and respect for ancient Irish remains are almost non-existent in the country.

RATH.—At the foot of the hill, 2000 feet to the north-east of Cahermore, is a very fine rath, nearly circular, thickly planted with trees and underwood, and girt by an earthwork, rising in parts 20 feet to 30 feet above the fosse, which is 6 feet deep, and usually full of water. The rath is over 100 feet in internal diameter, and about 200 feet over the fosse.

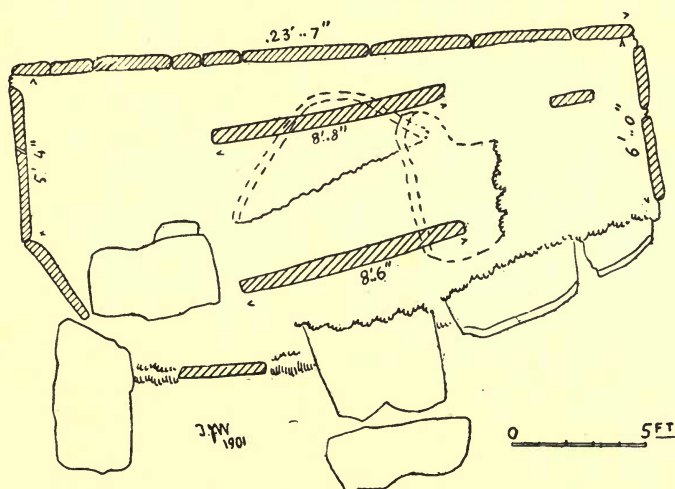
¹ Part of it has fallen since this was written.

Three other stone forts, now defaced and almost levelled, lie along the edge of a "turlough," which the Rathborney stream in wet seasons converts into a lake.

The only other fort site at the southern end of the valley is (so far as I can find) one above Gragan Castle and near the road at the Cork-screw Hill, whence it is plainly visible; it consists of two low concentric rings covered with bracken and quite defaced.

THE PLATEAUX OF CENTRAL BURREN.

ISKANCULLIN (Sheet 9, No. 11).—This townland lies to the west of the road and Carran Church, and to the south of Poulawack. It may be considered to be an upland of Noughaval ('Oughaval, as the people call it locally).¹ There are two little cahers not far from the road, circular



Iskancullin Cromlech, County Clare.

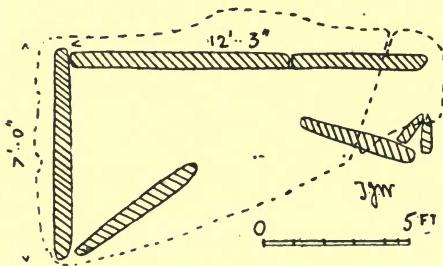
in plan, built of thin but regular slabs, the walls seldom measure more than 5 feet in height. A crag track, running almost due westward from opposite the church, leads past the southern caher along the foot of a very low ridge. The holly trees, which gave the place part of its name, have perished, but a close-occurring series of outflows of springs from the seams of the ridge (not very usual in the uplands of Burren) fill several shallow pools, full of frogs and shadowed by hazels. Following this track nearly to the mearing of Noughaval we find in the fields adjoining the boundary-wall a group of antiquities of some interest.

¹ See for a similar elision "Irish Names of Places," Dr. Joyce, 1st series (1871), p. 25.

A small caher,¹ little over 50 feet across (marked, but not distinguished from modern enclosures on the new maps), lies on the summit. It is built like the other cahers of long, thin flags, and consequently is of regular masonry. The wall varies from 5 feet to 6 feet in thickness and height, and can be located from the Carran road by two lofty shepherds "outlooks" or pillars of dry stones. Within the mossy garth, among low tufts of wild roses, is a "cave" 9 feet or 10 feet long, 3 feet 8 inches wide, and about 4 feet high, the sides are of dry masonry, and the top of thin slabs, rising over the present level of the garth.

Close to the caher to the south-west is an irregular "moher," rudely rectangular, about 130 feet by 100 feet, the wall seldom 5 feet high and 4 feet thick, of the same masonry as the cahers. Another "moher," about 150 feet each way, its walls gapped, but parts rising over 8 feet high, also of similar masonry, and without interior foundations, stands on the edge of Noughaval, a contemporaneous wall extending for 60 feet into Iskancullin.

In the field between and south of the mohers is a fine cromlech,² standing on nearly bare crag, with no sign of a cairn about it. It is, as usual, a cist tapering eastward, 8 feet 6 inches long, and 5 feet 2 inches to 4 feet 9 inches wide, made of thin slabs, 6 inches to 9 inches thick. The covering slabs have fallen. An enclosure of slabs surround it at a distance of from 15 inches to 30 inches



The Eastern Cromlech—Berneens, County Clare.

at the sides, and 5 feet to 7 feet at the ends. Nine slabs stand to the north, at least five to the south and three to each end; the largest of these are 4 feet 8 inches by 4 feet, and 6 feet 3 inches by 2 feet 8 inches. The west end is slightly bent. There seems to have been a smaller cist within the enclosure near the east end of the main cist.

BERNEENS (Sheet 5, No. 11).—We ascend once more to the high ground "on the far hills, long, cold and gray," behind Ballyallaban, and resume our survey near the cromlechs of Gleninshen, which we have

¹ Called locally "Caherlochlanach," a modern name not unfrequently applied to such forts, not known in the earlier days, but translated from the unhappy popular term, "Danish forts," which we owe to Molyneux copying "Giraldus Cambrensis."

² Mr. James Frost called my attention to this, as it is not marked on the maps. It is well known to all the men and women of the place as "Labba yermudh' aus' granya." As, in so many other cases, it was omitted from the Ordnance Survey, whose officials were (at least in Dublin) very unwilling to admit either ruins or names omitted in the less detailed Survey of 1839, while omitting the distinctive marks of forts shown clearly on the older maps.

already described.¹ The eastern cromlech of Berneens lies at no great distance from the edge of Ballyallaban, in a field on the hillslope, to the north of the cromlechs of Gleninshen, already described. The cist is perfect, save for the collapse of a block and the distortion of two others in the south side.² It stands in a cairn which has been nearly removed, faces the east-north-east, and tapers and slopes eastward from 7 feet to 22 inches. The top edges have been hammered to a slope. The north side was a single slab 12 feet 3 inches long, though now cracked; it slopes from 6 feet 2 inches high at the west to 1 foot 8 inches at the east, the west end slab 7 feet long by 6 feet 2 inches high; the top is 13 feet long, and 7 feet 6 inches to 2 feet wide and 10 inches thick.

APPENDIX.

BALLYGANNER, *Journal* xxvii. (1897), pp. 119-120.—Since publishing the former account I have again gone carefully over the southern portion of the ground, and have been able to add a few more notes. To the south of the more eastern of the "two rude enclosures" (mentioned on p. 119, and which has a spring flowing out of the foot of the rocky knoll on which it stands), and due eastward from the fallen cromlech near Caheraneden is a low grassy mound overgrown with low wild roses. Set in the mound, lying north and south, is a block of limestone about 4 feet long; other slabs are seen nearly buried, and it seems very probable that these are relics of a small cist and tumulus. The same large field possesses curious oblong mounds, rising a foot or 18 inches above the general surface of the ground.

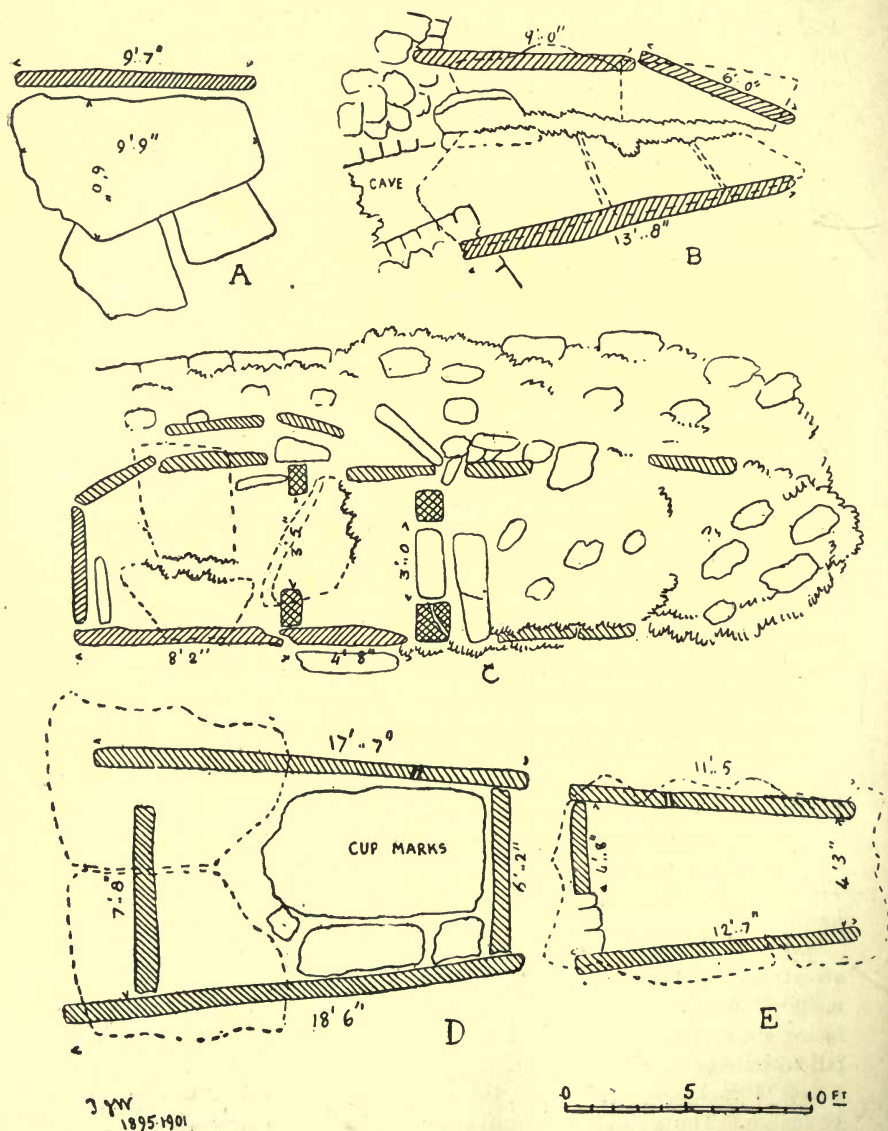
The three-chambered cromlech (p. 119) had an annexe of low blocks to the north, like that in the cromlech on the hill top in Parknabinnia (*Journal* xxviii., 1898, plan 3, p. 358). It is nearly buried in earth and moss. This cromlech has also been figured in vol. xxx. (1900), p. 402. There are two fairly large cairns to the north-west of it, near Caher-naspekee, they are 8 to 10 feet in height.

The "ring wall, surrounding a sort of cairn," is a very puzzling structure. It is a well-built, irregular enclosure, 150 feet by 120 feet, made of blocks laid as stretchers. It has a gateway to the south-east facing the eastern cromlech in Ballyganner south. The outer lintel has fallen, but the inner face is perfect; the outer lintel is 5 feet 6 inches by 1 foot 7 inches by 10 inches, the inner 6 feet by 1 foot 6 inches by 10 inches. The gateway measures 4 feet 6 inches outside, and 4 feet 6 inches inside, being over 5 feet high, but partly buried in rubbish, and was nearly hidden in hazels on the inner side. The "cairn" is a ring

¹ *Journal*, vol. xxix. (1899), p. 381.

² *Ibid.*

wall of large blocks filled up to a height 6 feet over the level of the garth with similar blocks, the wall having a batter. It is nearly buried in a



The Cromlechs of Ballyganner, County Clare.

great mass of fallen stones, evidently remains of some considerable upper building. Occurring, as it does, close to the very noteworthy caher

which encloses the eastern cromlech of Ballyganner north, the question at once arises whether it is another of a group of sepulchral enclosures of a kind not yet described.

A circle of slabs set on end remains in the craggy field to the south of the caher with the cromlech, and is either a hut circle or a burial place. There are two slab huts, probably of late date, in the adjoining fields to the north of the cromlech-caher, and another well-built caher with gapped walls a quarter of a mile south-east from the smaller cromlech of Ballyganner South.

In Ballyganner South, to the west of the castle, and about half way between it and Ballykinvarga, there is another caher on a rising ground. It consists of a massive well-built ring wall, 11 feet 4 inches thick, and of unusually large blocks, but now only 4 feet to 5 feet high. The gateway faced the east; the outer opening was only 2 feet 9 inches wide (like Ballyelly and Caherdooneerish); the passage through the wall splays inward to 6 feet 9 inches wide. In the southern side is a long souterrain 6 feet to 6 feet 8 inches wide, the sides slightly sloped. The top has fallen in for about 20 feet, thence it curves near its western end, keeping concentric to the curve of the caher wall. It is 5 feet to 6½ feet high; the sides are of fair masonry, with a couple of ambrey-like recesses, possibly formed by the removal of certain facing blocks. Along the top of the wall on each side is laid a cornice of long slabs projecting 12 inches or 13 inches over the edge, and the whole is roofed by long, thin slabs. It is a conservatory of wall-rue and hartstongue ferns.

Before the gateway is a mound, with a low kerbing of nearly buried blocks, and in the next field to the east there is a heap of large slabs lying one on the other. The new Ordnance Survey maps mark the word "cromlech" between these objects, but I am very doubtful whether this is correct, and the peasantry deny that there was ever a "Lobba" standing there in human memory.

To the west of the fort, but between the bounds of Lisket, a conspicuous and fairly perfect cairn of earth and stones rises to a height of 7 feet or 8 feet, whence the ground slopes rapidly to the Noughaval road opposite Ballykinvarga.

Beside the bohieren from the Kilfenora road is another circle of slabs in the field, a few yards to the south-east of the larger caher on the hill top south of the great cromlech.

In giving here plans of all the more complete cromlechs of Ballyganner, we need only refer to the descriptions already published. The great cromlech of Ballyganner Hill, and the cromlech of Clooneen by the late William C. Borlase in "*Dolmens of Ireland*," vol. i., p. 67, and p. 80. The eastern cromlech of Ballyganner south; the "caher-cromlech," the fallen cromlech, and the "pillared cromlech," near Caheraneden, in Ballyganner North, will be found described by me in the *Proceedings* of the Royal Irish Academy, vol. iv., Series III., page 542, but with only one illustration of the "pillared cromlech."

The cromlechs in Ballyganner North, of which one only has hitherto been illustrated, call for notice here. When the other papers were commenced, I had included the cromlechs along with the forts, but a wish to help Mr. Borlase in his work on "The Dolmens of Ireland," altered my intention, although he was unable to use the material I sent him for the group north of Ballyganner Hill.

There are two doubtful specimens, one already mentioned as in a small tumulus, but only the west slab is *in situ*, and a second slab appears; it was possibly a small cist. The other is a small enclosure of slabs, set on end, but much defaced, lying in the centre of a ring wall of unusual rudeness, faced with waterworn slabs.

To the north-east of this, near Caheaneden, is the "pillared cromlech" (c). It has been already figured in the *Proceedings* of the Royal Irish Academy, and in the *Journal* for 1900. I found traces nearly buried in moss and rubbish of a parallel kerbing of low stones, a few feet from the northern side. The main cromlech consisted of three compartments, 8 feet by 6 feet, with two pillars, 5 feet high, which rose about a foot over the roof slabs, the central chamber, $5\frac{1}{2}$ feet by 6 feet, with pillars 6 feet high (2 feet above the roof); the third or "eastern" compartment is defaced. A long lintel at the foot of the taller pillars probably rested on them, forming a trilithon, part of the top of the southern pillar having split off, as if from some superincumbent weight. The structure lies N.N.E. and S.S.W., and is of most unusual plan.

Another doubtful structure is the slab enclosure, illustrated in the *Journal* for 1897, p. 120. It consists of an oblong enclosure of slabs, 4 feet high, the "eastern" side and ends remaining; a small square chamber adjoins the "northern" end; it lies N.N.E. and S.S.W.

South from the last are the blocks of a fallen cromlech of the usual type (A); the north side is standing; it and the top slab are each 9 feet 8 inches by 6 feet 8 inches. It lies east and west. A sort of road made by removing the top slabs of the crag (whose fissures lie nearly north and south), leads towards Caheaneden.

East from the last is the very remarkable "cromlech caher" (B), a ring wall, within whose enclosure and partly embedded in the wall, is a large cromlech. It lies east and west, tapering eastward, from 7 feet to 4 feet, and consists of three side slabs, the southern 13 feet 8 inches long. The massive top slab is broken into five fragments, probably by fire. By the accident of using the interior as a "dark room," to change films in a camera, the curious fact became apparent that a small souterrain, 3 feet 8 inches wide, built of small masonry, roofed by slabs $4\frac{1}{2}$ feet long, and nearly filled with small stones, ran through the rampart for about 3 feet into the cist itself. It in no place lay under the great side slabs.

In Ballyganner South, farther eastward, and beyond the group of forts in which the last cromlech stands, is a very perfect cist of five slabs (E) in the remains of a cairn. It lies W.N.W., and E.S.E. The north and south sides measure 11 feet 5 inches, and 12 feet 7 inches. It tapers

eastward from 4 feet 8 inches to 4 feet 3 inches. The top slab has two curious channels, but manifestly water-worn, probably ages before the block was raised; it measures 13 feet long by 7 feet 8 inches wide.

The great cromlech (v) stands near the summit of the hill above the castle and caher of Ballyganner, and near two other ruined stone forts. It lies N.E. and S.W., the north and south sides being 17 feet 4 inches, and 18 feet 6 inches long,¹ and 7 feet 8 inches high at the western end. The edges of the side slabs, and the closing slab of the west end are hammer-dressed; the great top slab, once about 11 feet by 20 feet, and 12 inches to 16 inches thick, has broken into four parts; the eastern have fallen into the cist, and have little basins in the top as in Swedish dolmens. The interior narrows eastward, from 9 feet 7 inches to 6 feet 2 inches. It has been described and illustrated by Mr. Borlase, alone of the actual Ballyganner group.

In Clooneen is another nearly perfect dolmen towards the eastern end of the long ridge on which the last described monument stands, and on the southern slope. The south side is 15 feet 3 inches long, 4½ feet high, and about 1 foot thick. Three distorted slabs remain along the north side, and there are traces of an outer enclosure 3 feet outside the cist, the slabs over 4 feet high. It tapers eastward, from 5 feet 6 inches to 3 feet 2 inches; the top is broken across the middle; it was about 15 feet long, and over 8 feet wide. It is described and illustrated by Mr. Borlase, who notes the resemblance of it and other cromlechs in Clare to those of Portugal.²

Thus the Ballyganner group of antiquities consists of Caherkyletaan, in Kyletaan; Cahercuttine, with two cromlechs, a cairn, a slab circle with a "cave" and a small caher with an annexe; Caherwalsh, with a slab enclosure and two cairns; Lismoher; and the foundation of a caher in Noughaval; Cahernaspekee, with a cave, "moher," and cairn. Two ring walls, one with a slab hut; mound with a cist; earth mounds; the "pillared cromlech"; Caheraneden, with slab enclosure and rock cutting; fallen cromlech. Three huts of doubtful age; ancient enclosure near the great boulder; ring-wall and "walled cairn" and another caher, with a cromlech and "cave"—all in Ballyganner North. Cromlech in a cairn, caher, slab circle; Ballyganner Castle and caher; great cromlech; two cahers and slab circle on Ballyganner Hill; caher, with "cave" and supposed cromlech—all in Ballyganner South. Caher in Lisket. Three cahers, tumulus, and cromlech, in Clooneen. Caher in Ballyhomulta. The great caher, abattis, pillars, cromlech, wells, and three lesser cahers in Ballykinvarga. Kilcameen fort, graveyard, and cist; Caherminaun; fort with hut hollows; Caherlahertagh; and two other cahers in Caherminaun. Two cahers near Kilfenora road; levelled cahers in Maryville; caher with "cave"; Ballyshanny Castle in a caher; caher in Ballyshanny. Knockacarn cairn and three forts on the bounds of Kiltennan and Ballyhomulta. While we must consider, as outliers of the group, the caher, two "moher," and cromlech of Iskancullin, Cahermore, and Caheraclarig, in Sheshy; Caherscrebeen, and three other cahers, in Lemaneagh. In all—52 cahers, 10 noteworthy cairns and mounds, 9, or perhaps 13, cromlechs, 5 "caves," and 5 slab rings and enclosures.

¹ Not 40 feet, as stated by Hely Dutton in the "Statistical Survey of County Clare."

² "Dolmens of Ireland," vol. i., p. 80.

Jour. R.S.A.I. { Vol. xi., Fifth Series. }
 { Vol. xxxi., Consec. Ser. }

The following is the text of the Address presented to His Majesty, Edward VII., on his accession :—

*TO HIS MOST GRACIOUS MAJESTY EDWARD VII., BY
THE GRACE OF GOD, OF THE UNITED KINGDOM OF
GREAT BRITAIN AND IRELAND, KING, DEFENDER
OF THE FAITH, EMPEROR OF INDIA.*

MAY IT PLEASE YOUR MAJESTY—

On behalf of THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND, we venture to assure you of our sympathy on the death of our late Sovereign Lady Queen Victoria.

In approaching your Majesty with our congratulations on your succession to the Throne, we beg to be permitted to state that our Society was founded in the early period of Her late Majesty's long and eventful reign. Your Majesty's illustrious father showed his interest in our work by becoming a Life-Member of our body in 1855 : and your Majesty graciously consented, while Prince of Wales, to be our Patron.

Founded for the advancement of the study of the Antiquities of this most western portion of your Majesty's British Dominions, we number among our Members persons of many shades of religious and political feeling, who meet on a common ground of interest in the study of the Antiquities of Ireland. As showing the progress which, within the last fifty years, we have made, it may be stated that, as regards numbers of Fellows and Members, we believe that we are the largest Society, in your Majesty's dominions, devoted to Archæological Research.

We hope that your Majesty will extend to us the Patronage which you extended to us as Prince of Wales.

Signed on behalf of the Royal Society of Antiquaries of Ireland,

E. PERCEVAL WRIGHT, *President.*

O'CONOR DON, *a Vice-President for Connaught.*

WILLIAM Q. EWART, *a Vice-President for Ulster.*

WALTER FITZGERALD, *a Vice-President for Leinster.*

✠ RICHARD A. SHEEHAN, *Bishop of Waterford,
a Vice-President for Munster.*

ROBERT COCHRANE, *Honorary Secretary.*

6, ST. STEPHEN'S GREEN, DUBLIN,
July, 1901.

Miscellanea.

St. Patrick's Cathedral.—Sir Thomas Drew, *Fellow*, President of the Royal Hibernian Academy, sends the following:—

I desire to follow a communication made to the Society in 1891 on “The Surroundings of St. Patrick de Insula,” and “A Further Note,” 1899, by yet another note developing from those in 1901.

It is, indeed, matter of general knowledge, that the present Cathedral of St. Patrick is a great Anglo-Norman Church, which, in the thirteenth century, superseded and occupied the site of a still more ancient church of Irish foundation—of St. Patrick in Insula. This more ancient church owed its origin in the low-lying valley of the Coombe to the existence of a venerated Well of St. Patrick, at which the great missionary saint was reputed to have baptized converts. In centuries succeeding the thirteenth, native Irish and pilgrims from distant lands are recorded to have not ceased to visit and venerate the Well; but under the rule of the Anglo-Norman ecclesiastics, who do not appear to have held enthusiastically in honour a mere Irish saint, the Well seems to have fallen into neglect, and finally to have disappeared since the end of the sixteenth century.

It is a strange incident of survival of history that passing and quite disconnected records by three or four writers in different ages should have happened to present themselves to me about the same time some years ago, and to supplement each other so remarkably as to point out the exact situation of the lost Well (*vide* vol. xxix., 1899).

First came Archbishop Ussher, who seems to have been among the last to see the Well itself about 1590. He said:—“In the enclosure of the church of St. Patrick, not far from the tower, we have seen that fount of St. Patrick at which Dublin neophytes were baptized, lately enclosed among houses and choked up.”

A previous writer, Andowe, in 1509, described the Well as “near the house of the Prebendary of Howth.”

Dr. John Lyon, the famous antiquary, treasurer of St. Patrick's, and compiler of the *Novum Registrum* of Christ Church in the eighteenth century, who lived his long life a resident of his own proper manse in the precinct of St. Patrick's Cathedral, quotes from an ancient record that the Well was “in the outer court of the Archdeacon of Glendaloch's cloister.”

Latest of all, Malton, the illustrator of Dublin Architecture in 1795, described with his published view of the west front of St. Patrick's, how

the site of the Well "was under the hall of the house seen beyond the ruin," in his view.

By the recovery about eleven years ago of ancient Survey Maps of the properties of the Cathedral within its Liberty of St. Patrick's, made by Kendrick about 1750, which are now in Marsh's Library, and from which, with the aid of Rocque's Map, 1754, and the Ordnance Survey, and other authentic data, I was enabled to draw a definite map of all the ancient surroundings and holdings of the Cathedral of which ancient lines then remained, and which are now eliminated. These maps defined specifically the house indicated by Malton and Archbishop Ussher, a leasehold of a family named Rotton previous to 1750. With such a concurrence of record before me, it was no difficulty to mark by a cross on my map the near spot in the roadway of Patrick-street, and under the pavement, where any survival of the Well might be looked for.

The occasion has arisen in the progress of the great drainage works by the Corporation of Dublin. Mr. Spencer Harty, the City Surveyor, who has always an intelligent interest in the historic landmarks of old Dublin, has not failed to keep an eye on the prophetic cross on St. Patrick's map, and personally superintended the excavations at the indicated spot. He soon found the ancient causeway of Patrick-street lower by six feet than the present one, within a few feet of the spot instinctively indicated. The record of the Well was at once verified by the finding of a very ancient cross, or, rather, two crosses, inscribed in high relief on a great granite stone. The well itself had disappeared. Mr. Harty, with me, attributes this to a diversion of the Poddle by an arched culvert which directed the water-power along the west front of the Cathedral, turned a corn mill built against the west front of the Cathedral itself, and gave its name to the "Cross Poddle," and went on to grind at other mills. This diversion, and its great stone culvert, was probably made in the time of Charles II., and eliminated the Well itself. It could be no mere coincidence that this remarkable stone, found by Mr. Harty built into the north wall of the Poddle culvert, was on the exact spot where St. Patrick's Well was looked for. It has seen the light once more on June 18th, 1901, after centuries of oblivion.

The stone has been removed to the Cathedral. It affords a most interesting example for the antiquarian of that most archaic type of Celtic cross enclosed in the mystic circle with a faint development of those cryptic rays, the tradition of which is a puzzle for speculative archæologists. It is in such high and clear relief, despite the very ancient surface texture of the granite stone, that it suggests that this was a stone which had seen little weather exposure, and had been protected under some roof or canopy. I, who am familiar with all the stones found about the Cathedral, have no doubt whatever that this new find must be grouped with other granite stones and inscribed crosses now to be identified as relics of the far-off Celtic St. Patrick's. So archaic

an impression does it give that it might not be unreasonable to assign it conjecturally to any time in the ninth century. It certainly must date



Ancient Cross recently discovered at St. Patrick's Cathedral, Dublin.

back to a very long time before the transfer of Celtic St. Patrick's to the Anglo-Norman Archbishop Comyn in 1190.

It seems to me that our Society should take the initiative in a movement to restore this relic cross with all honour to a place as near as may be over the site of the ancient well.

Further Antiquarian Discoveries at St. Patrick's Cathedral.—The finding of an ancient Celtic cross on a granite stone on the identified site of St. Patrick's Well a month ago has excited so much interest, that I communicate some further finds which bear upon its antiquity and history.

It is not generally known that work now going on in the choir of St. Patrick's is mainly conservative repair, cleansing from mortar and plaster of ancient stone-work of the thirteenth century, untouched before by "restoration" for seven centuries, comparatively unharmed by neglect. It will be in a few months a distinct gain in interest for the visitor to Dublin and the archæologist to find, in the eastern end of St. Patrick's, a survival of an ancient specimen of beautiful architecture of the age of 1230 to 1250, comparable with what Salisbury or Beverley minsters can show.

The ceiling of the triforium passage, familiarly known as the "Monks' Walk," which bonds an inner to an outside wall, is formed of great flagstones. Three of these have been observed to be ancient granite tombstones, with raised crosses cut on them, identical in character with the St. Patrick's Well stone. There are some other such stones found and identified, lately collected, on view.

Their building in as roofing stones by the Anglo-Norman masons in the thirteenth century places beyond doubt the existence, before that time, of an important very ancient Celtic cemetery, from which un-respected memorials of the native dead could be freely appropriated.

The meagre record has been heretofore that, in 1190, Archbishop Comyn appropriated the foundation of an ancient Irish church, called "St. Patrick de Insula," and it disappears from history. Eight hundred years later it appears that all record and relics of the ancient Irish church have not been lost in the centuries. The archaic grave-stones, with their strange crosses, and some examples of very early Celtic "intrecchio" ornament, now identified and grouped, constitute a thread of record of an ancient Irish church of importance, whose history the Anglo-Norman impropiators did not care to preserve—
THOMAS DREW, *Cathedral Architect*.

ST. PATRICK'S, *July 18, 1901.*

Inscription at Crosspatrick.—Some time since when visiting the remote parish of Crosspatrick, which is partly in the half-barony of Shillelagh, county Wicklow, and partly in the barony of Gorey, county

Wexford, my attention was called to the following singular inscription on a headstone in the old churchyard of the parish :—

HERE LIETH THE BODY OF JOHN FISGARROLL,
NITE OF GLINWORTH.
LORD HAVE MERCI ON HIS SOUL. AMEN.
ALSO HIS DAUTER.

This old churchyard was left unused for such a lengthened period that the graves and the gravestones had become completely hidden under a dense growth of thorns, briars, and ferns. It was fenced around, but there was no gateway or passage through the fence. The County Council cleared away the overgrowth and repaired the fences, and in doing so uncovered this singular inscription, which attracted much notice among the farmers around, by whom it was pointed out to me. There is no tradition of any family of Fitz Gerald's ever having lived in this neighbourhood.

Who could the Knight of Glinworth have been? Or what brought him there? Perhaps he was some poor hunted "Tory" or "Jacobite fugitive" who sought refuge in this remote spot, and when he and his daughter passed away some faithful follower erected a headstone over his grave.

Certainly the poor knight is not accountable for the spelling on his tombstone. I sent this inscription to Lord Walter Fitz Gerald, who knows more about the "nation of the Fitz Gerald's" than anyone else, but he was unable to throw any light on the subject. Much of the property in this neighbourhood formed part of the manor of Wingfield.—
J. F. M. FRENCH.

The Manor Courts of the County of Galway—Their Jurisdiction.—

There were, according to the return furnished to the House of Commons Committee in the year 1834, five manor courts in the county of Galway, namely, those :—

- (1) At Portumna, for barony of Longford, held at Portumna, and having a jurisdiction of 7 miles.
- (2) At Meelick, for Longford barony, held at Killimor, and having 6 miles.
- (3) At Leitrim, for Leitrim, held at Woodford, and having 8 miles.
- (4) At Callow, for Kilconnell, held at Kilconnell, and running 6 miles.
- (5) At Liskennan, for Clare barony, held at Clare-Galway and Currindulla, and stretching 10 miles.

In all these courts £10 English money was the extent of their pecuniary jurisdiction, and it was enforced by summons or process, setting out names of plaintiff and defendant, the amount of the debt

claimed the cause of action. The writs were returnable for regular court day as specified, and tried by a jury of respectable men resident in the manor, and if they found for plaintiff, a decree or execution was immediately issued by the seneschal for the amount of the finding, and it was levied by bailiffs of the court by distress and sale of goods of the defendant before next court.

There was one also at Castlebellew or Clonoran-eighiter, a court with a jurisdiction extending over large portion of baronies of Tyaquin, Killian, Ballymoe, and Dunkellin. It was held at Mountbellew bridge. Its jurisdiction extended to £9 4s. 7d.; it had no prison or power of distress, and the court was held on the first Monday of every month; 6d. was paid for its process and 6d. for the service, and 5s. 6d. covered all the costs, except tests for witnesses. The patent bore date 36 Charles II. There were no other manor courts in the county of Galway. These were all done away with when the Petty Sessions Act came into force—which enactment assimilated the jurisdiction of all these courts and reduced their powers and prerogatives to one common level for the whole of the kingdom and regulated by one common code.—RICHARD J. KELLY, *Hon. Sec. for North Galway.*

Discovery of Relics in County Tyrone.—I enclose photograph of an ancient “dug-out” canoe found lately at the depth of twelve feet below



the surface of a bog near Thornhill Parish Church, between Donaghmore and Pomeroy, county Tyrone. It is 6 feet 6 inches long, 3 feet 6 inches

wide, and 1 foot 6 inches in depth. The photograph will give a better idea of the article in question than any description.

Next day the body of a woman was discovered in the same bog embedded in the peat some feet below the surface. A large fracture in the skull leads one to suppose that this woman was murdered. It seems certain that she had lived some time in the past century. A few days afterwards there was a quantity of butter found in the same bog.

These discoveries have created considerable interest in the locality, but the attention of the public generally is drawn more to the human remains than to the other articles.—W. T. LATIMER, *Hon. Local Sec.*

Diary of Lieut. Powell.—Lieut. Powell's Diary (vol. xxxi., p. 65). A footnote to Mr. Linn's interesting paper states that the old 14th Light Dragoons is now known as the 14th Lancers. There is no such regiment as this last in the British army. Probably the 14th (King's) Hussars is the one meant.—T. E. GALT-GAMBLE, *Member*.

Inscription at Inchagoill.—Sir Samuel Ferguson carefully discusses the inscription in *Proceedings, R.I.A.*, vol. i., 2nd Ser., p. 259, in a Paper on "Ancient Inscriptions in Galway and Mayo," and considers that it reads—"MACCI MENUEH."

Miss Stokes also, in "Christian Inscriptions in the Irish Language," vol. ii., though alluding to Dr. Petrie's opinion, considers that "the name has not been identified," and reads it in the index (drawing on Plate VI., fig. 11) and text as "LIE LUGUAEDON MACCI MENUEH" ("the stone of Lugaed, son of Men"). See page 242, *supra*.

Notices of Books.

Contributions to the History of Norsemen in Ireland.

- I. *The Royal Race of Dublin.*
- II. *Norse elements in Gaelic Tradition of modern times.*
- III. *Norse settlements round the Bristol Channel.*

By Alexander Bugge. (Christiana, 1900).

It is very pleasant to note a book, published by a careful student in the Norwegian capital on Irish history, grappling with questions relating to the Scandinavian settlers in Ireland with no little success. Dr. Bugge has, by adopting the English language for his work, rendered it more available for British antiquaries, and we are sure that a few notes on the three sections already published will be acceptable for our readers.

The difficulty of deciding in every case whether the formidable invaders of Ireland during the ninth century and its successors were Norwegians or Danes is first treated at considerable length. This is the more necessary, that, not merely popular histories, but even weightier writers confound the invading races. Most Scandinavian antiquaries consider that the Norwegians were the invaders of our island. Professor Zimmer differs in holding that the Norwegian invasions of Ireland extended from 795 to 849, and that after the latter date the Norse were expelled by Danes.¹

The Viking's home was "Hiruath" (or Hördaland). "Hiruath" is used in the *Annales Buelliani*, and in Irish ballads till the 15th century, not, as Zimmer supposes, only in the earlier Annals. The Norse are called Findgenti, or Find Gaill, the equivalent of Hvitipagan or White Heathen. The Irish Annals in 851 record that the Danes conquered the Norwegians at Linn Duachail, slaying many men and taking Dublin.

There can be little doubt but that "Lochlann" is used for Norway, for Harold Haardrade is called "King of Lochlan" and "son of the King of Lochlann" in Tighernach. In the "Lay of Brunanburgh," 937, Olaf Cuaran and his Norwegians "go back to Dublin across the sea." Are Frode and the Icelandic Sagas, Giraldus and Jocelin, agree in calling the Dublin men "Norwegians," and the Manx runic stones are (it is stated) nearly all Norwegian.

The Westfold kings and those of Dublin have the same family names and descend from a certain Godred. Olav the White, King of

¹ Worsaae and Steenstrup (Danes), and Munch and Storm (Norwegians) agree in calling the Scandinavians in Ireland "Norwegians." Professor Stokes "completely confounds the two nations" in "Ireland and the Celtic Church."

Dublin, had a son Carlus, slain in 866. The ring of Tomar ("Thor," as Dr. Bugge suggests) and the sword of Carlus were carried away from Atheliath in 994 by King Maelsechlainn "possibly from the temple of that town." These relics are not lost sight of in our Annals, for in 1027 Amhlaibh son of Sitric surrendered the sword of Carlus to Mahon, King of Southern Bregia. The sword was again taken by Dermot, King of Leinster, in 1056. The author thinks this sword belonged to Charlemagne, who reckoned among his opponents a certain Godfred, and that Olaf's son was called after the mighty Emperor.

II. The second section of the work is replete with interesting sidelights on Irish literature and folk lore, for, unlike the Welsh, the Irish loved to allude to their old enemies and repeat their legends. "Lochlan," as Dr. Douglas Hyde points out, frequently appears in Ossianic poems, and is therefore a mark of their late date, as against the legends of the Red Branch, which are free from this anachronism. Readers of Borlase's "Dolmens of Ireland" will recall some of his ingenious combinations and comparisons of the Finn sagas with the history of the decline of Roman power in Europe. Certain seventeenth century Fenian legends even introduce Magnus Barefoot, "the Viking that came into the world too late," grandson of Harold Haardrade. He is called "Beithe's son." This probably refers to Bergen, "Bjorgvin," which the Irish associated with "Bjork," a *birch* tree. The late poem, however, must have had an old original, as its local colour is early and it probably precedes the Norman conquest of Dublin. In 1102¹ Magnus sent his shoes to Murchad O'Brien, King of Erin, bidding him wear them on his shoulders on Christmas Day. Sigurd, son of Magnus, eventually married a daughter of the offended Murchad. Magnus was slain in a raid into Munster against the Dalcassian Prince in August, 1105. He, however, intrudes into one version of the lay of the "Sons of Usnach," and appears as dwelling at Bergen in certain Scotch legends.

In the tale of Conall Gulbin various misunderstood Norse words appear: "they sailed the ship *fiulpande fiullandee*," *i.e.* "fiulvand fyllande," "upsetting and filling." The capital of Lochlann in these Irish tales is Bergen, which only attained the dignity about 1217; while in the Manx equivalents it is Drontheim (Nidaros) and Upsala appears in a Scotch ballad.

The curious Smith legend of Lon Mac Liomtha, son of the King of Norway, as told in the hills of Clare, has appeared in the *Journal*.² It finds much sidelight in this book. Luan Mac Libuin (Blade son of Furbishing) is a smith with one eye, one arm, and one leg, and his home is in Norway. His legend occurs in Scotland and Man; it also has in the Munster version far eastern analogies.

¹ *Manx Chronicle*.

² Vol. xxvii., p. 227, and vol. xxx., p. 408.

III. The third section begins with the important subject of Norse traders. Limerick in 968 had evidently an extensive trade with Spain at the time of its surrender to the victors of Sulchoid—Mahon and Brian Boru. It was only in the fourteenth century that Bristol finally superseded Dublin and Waterford as a centre of trade for the Irish Sea. The list of Dublin citizens at the close of the twelfth century contains Norse names from Cardiff, Bristol, Swansea, Cardigan, Haverfordwest, and Monmouth; while Macgillemory, a leading Norse family in Waterford, was said in later days to have come from Devonshire. Important, indeed, was the sea-loving blood of the Norsemen to the naval power of England. The Bristol men even in 1412 reached Iceland, and in 1480 sent ships to the west of that country looking for St. Brandan's Isle and the Isle of the Seven Cities. We note the main contents of these books with little comment, confident that to our readers these brief notes will be full of valuable suggestion, and we will merely add the author's summing up of his studies so far as they embody his views on Norse influence in Ireland. "The Norse race has had a great mission. . . . At a time when the Irish had no knowledge of towns or real sailing vessels and used no coins the Norsemen came to Ireland, founded towns which are still the most important in Ireland, stamped coins, and established and kept up the commercial connexion between Ireland and Europe." It is at least interesting to note this "reverse of the medal" when we recall the wail of annals and legend and the awful words of the "Wars of the Gaedhil with the Gaill." "There was an astonishing and awfully great oppression over all Erin by powerful blue Gentiles and by fierce hard-hearted Danes. . . . They made spoil land and sword land and conquered land of her throughout her breadth. . . . They rent her shrines and her reliquaries and her books. They demolished her beautiful temples. . . . In short, until the sand of the sea or the grass of the field or the stars of heaven are counted it will not be easy to relate what the Gaedhil suffered from them."

A Record of Progress : Being the Bi-centenary Souvenir of a Dublin Firm (Boileau & Boyd), 1700-1900.

THIS pamphlet gives an account of the foundation and history of a well-known Dublin firm, Boileau and Boyd, wholesale druggists in the parish of St. Bride. Great credit is due to the author for the care bestowed on its compilation, as records of this kind are of service to every student of history. In an ancient city like Dublin the amount of material, such as is here presented in so attractive a form, must be great. To sift this material—drawn from the books of the counting-house and elsewhere, to put it into shape and publish it, as this little record is, at the author's expense, is rendering a service to all interested in the history of our city.

Proceedings.

(FIFTY-THIRD YEARLY SESSION.)

A GENERAL MEETING OF THE SOCIETY was held at Galway on Monday, 1st July, 1901, at 8 o'clock, p.m.;

PROFESSOR EDWARD PERCEVAL WRIGHT, M.A., M.D., *President*,
in the Chair.

The following also were present:—

Vice-Presidents.—The Most Rev. Dr. Healy, M.R.I.A.; Seaton F. Milligan, M.R.I.A.

Hon. General Secretary.—Robert Cochrane, F.S.A., M.R.I.A.

Fellows.—Coffey, George, B.A.I., M.R.I.A.; Fogerty, Dr. Wm.; Lynch, P. J., M.R.I.A.I.; Martyn, Edward; Mills, James, M.R.I.A.; Ormsby, C. C., C.E.; O'Reilly, P. J.; Perceval, J. J., J.P.; Westropp, T. J., M.A., M.R.I.A.

Members.—Barnes, M. F.; Biddulph, Lieut.-Colonel; Brien, Mrs.; Brodigan, Mrs.; Buggy, M., solicitor; Carmody, Rev. Samuel, M.A.; Corcoran, P.; Costello, Thomas B., M.D.; Coulter, Rev. Geo. W. S., M.A.; Cummins, Rev. Martin, P.P.; Dalton, John P.; Dowling, J., M.D.; Fahey, Very Rev. Dr., P.P., V.G.; Falkiner, Rev. W. F. T., M.A., M.R.I.A.; Fisher, Rev. Canon, M.A.; Fogerty, Surgeon George, R.N.; Guilbride, Francis, J.P.; Glynn, Joseph A., solicitor; Hennessy, Bryan; Jeffares, Rev. Danby, M.A.; Kelly, Richard J., J.P.; Lawson, T. D.; Moore, Rev. Canon, M.A.; Morton, John; Mullen, Frank; Murphy, M. L.; M'Knight, John P.; Parkinson, Miss; Pim, Miss E. M.; Purefoy, Rev. A. D., M.A.; Redington, Miss; Richardson, Miss; Rotheram, E. C.; Shackleton, Mrs.; Sheridan, Mrs.; Smith, Miss Cyril; Smyth, Mrs. E. Weber; Synnott, Nicholas J., B.A.; Tuite, J., M.P.; Vanston, Geo. J. B., LL.D.; Westropp, Mrs.; Westropp, Miss; Wilcocks, Rev. Canon, M.A.; Woodward, Rev. G. O., M.A.

Associates.—Barnes, Mrs.; Carey, Mrs. Stanley; Carolan, Miss; Carter, Joseph S., solicitor; Coffey, Mrs.; Coulter, Mrs.; Dowling, Dr. J., jun.; Dowling, Miss; Forbes, Miss; French, Miss; Hosty, Patrick M., solicitor; Lawson, Mrs.; M'Knight, J.; Purefoy, Mrs.; Richardson, Miss M. E.; Vanston, Mrs.

The Minutes of last Meeting were read and confirmed.

The following Fellows and Members were elected:—

FELLOWS.

Beveridge, Erskine, F.S.A. (Scot.), St. Leonard's Hill, Dunfermline, Fife: proposed by Robert Cochrane, F.S.A., *Fellow*.

Forshaw, Charles, LL.D., F.R.HIST.S., F.R.S.L., Hanover-square, Bradford: proposed by Robert Cochrane, *Fellow*.

Inchiquin, the Right Hon. Lord, Dromoland Castle, Newmarket-on-Fergus, County Clare: proposed by Marcus Keane, J.P.

MEMBERS.

- Adams, Walton, Reading, England: proposed by Captain Joshua Fielding, J.R., *Fellow*.
- Barnes, Montgomery F., Ballyglass, Mullingar: proposed by the Rev. William F. T. Falkiner, M.A.
- Bayly, William J., 96, Donore-terrace, S. C. R., Dublin: proposed by George D. Burtchaell, LL.B., *Fellow*.
- Burkitt, James Parsons, A.M. INST. C.E., County Surveyor's Office, Enniskillen: proposed by Thomas Plunkett, M.R.I.A.
- Gordon, Mrs., F.R.S.L., M.S.A., 26, Rabbislaw-terrace, Aberdeen: proposed by Robert Cochrane, F.S.A., *Fellow*.
- Murphy, Francis, 112, Minet-avenue, Harlesden, London, N.W.: proposed by Robert M'Kee, M.A.
- O'Connell, Daniel, J.P., D.L., Derrynane Abbey, Waterville, Co. Kerry: proposed by P. J. Lynch, *Fellow*, *Hon. Provincial Secretary*.
- Ryan-Tenison, Arthur Heron, A.R.I.B.A., 19, Bath-road, Bedford Park, Chiswick, London, W.: proposed by Lawrence Weaver.
- Stoney, Mrs., Rathlahine, Newmarket-on-Fergus, Co. Clare: proposed by Thomas J. Westropp, M.A., *Fellow*.
- Twigge, R. W., F.S.A., Reform Club, London, S.W.; and 120, Lower Baggot-street, Dublin: proposed by Thomas J. Westropp, M.A., *Fellow*.
- West, Captain Erskine Eyre, Barrister-at-Law, White Park, Brookeborough, Co. Fermanagh: proposed by John Cooke, M.A., *Fellow*.
- Westropp, Mrs. Ralph, Spring-fort, St. Patrick's Well, Limerick: proposed by Thomas J. Westropp, M.A., M.R.I.A., *Hon. Provincial Secretary*.

The following Papers were read, and referred to the Council for publication:—

- The Shrines of Inis-na-Ghoill, Lough Corrib," by the Very Rev. Jerome Fahey, F.P., V.G., *Hon. Local Secretary, South Galway*.
- "The Antiquities of Ballinskelligs and St. Finan's Bay, Co. Kerry," by P. J. Lynch, M.R.I.A., *Fellow*, *Hon. Provincial Secretary*.

The following Papers were taken as read, and referred to the Council for publication:—

- "Askeaton and its Franciscan Friary," by T. J. Westropp, M.A., M.R.I.A., *Fellow*, *Hon. Provincial Secretary*.
- "Occupation of County Galway by the Anglo-Normans after A.D. 1237," by H. T. Knox, M.R.I.A., *Fellow*.
- "The Round Tower of Kilbennan, Co. Galway," by Richard J. Kelly, B.L., *Hon. Local Secretary, North Galway*.
- "The Ogam Inscribed Stones from the Royal Irish Academy's Museum," by Principal Rhys, M.A., D.LITT., *Hon. Fellow*, Professor of Celtic, Oxford University.

GALWAY EXCURSION.

MONDAY, JULY 1st 1901.

DUBLIN TO GALWAY.

Members left Dublin by train from Broadstone by Midland Great Western Railway, at 9.15 a.m., arriving at Galway at 1.42 p.m. After lunch the town of Galway was visited on foot, under the guidance of Mr. T. D. Lawson.

The principal objects of Antiquarian interest visited in Galway were, first—the Church of St. Nicholas, founded in A.D. 1320, which comprises a nave, side aisles, chancel, transepts, and central tower.

The church has many interesting architectural features, and there are several tombs and inscribed slabs. There is also an interesting peal of bells, one of which has been traced from Cavron, in the Department of Pas de Calais.¹

In Market-street, near the Church of St. Nicholas, the Lynch stone was pointed out, bearing the following inscription :—

“This memorial of the stern and unbending justice of the Chief Magistrate of this city, James Lynch Fitzstephen, elected Mayor A.D. 1493, who condemned and executed his own guilty son, Walter, on this spot, has been restored to its ancient site A.D. 1854, with the approval of the Town Commissioners, by their Chairman, Very Rev. Peter Daly, P.P., and Vicar of St. Nicholas.”

Doubt has been thrown on the historical accuracy of this dramatic incident. A tragedy, founded on this episode, entitled *The Warden of Galway*, by the Rev. Edward Groves, was written and performed in Dublin and London theatres.

There is a building at the corner of Shop-street and Abbeygate-street called “Lynch’s Castle,” now used as a shop, which shows on the external walls richly carved and moulded stones forming the openings for windows, and in the projecting cornice of the roof there are grotesque heads; also stones with the arms of Lynch and a carved figure of a monkey and child.

A careful examination of the structure will show that these stones, which belonged to an older building, were built into the present house, and are not now in their original position.

¹ See the Society’s *Journal* for 1883–1884, Paper by Mr. Langrishe; also vol. 25, p. 293, and the Society’s *Handbook*, No. 2, p. 91.

On the opposite side of the street there is another house with stones exhibiting some fine carving. This house was rebuilt within the last twenty years.

There are remains of other town houses to be seen, viz., Joyce's mansion in Abbeygate-street, Stubber Castle in High-street; another house, called "Whitehall," with a very fine doorway, existed until about twenty years ago, when it was taken down to make room for artisans' dwellings. The stones forming the doorway were removed, with the intention of preserving and re-erecting them on another site, and are now lying in a yard elsewhere.

Of the many other notable places in Galway the Franciscan Friary may be mentioned, which was founded in A.D. 1296 by Sir William de Burgh, who died in A.D. 1324, and was buried here. After much dilapidation in the sixteenth and seventeenth centuries the present structure was rebuilt in A.D. 1738. It contains many tombs and monuments of much interest, and in the burial-place attached are the graves of many of the best families in Co. Galway.¹

The Claddagh lay outside the walls of the mediæval city. It was the Irish town, and there are still a large number of thatched houses placed in a most irregular fashion, which serve to give a pretty good idea of what the town was like originally. The community had until recent times their own "king" or mayor, who settled all disputes without the intervention of a legal court.²

Galway is first noticed in A.D. 1124, when a fort was erected there, which was afterwards three times demolished by the Munster men. In 1232, Richard de Burgo established himself in Galway, and enlarged the castle there, which had been built by the O'Connors of Connaught. About this time it became an English colony; the principal settlers were afterwards called in Cromwell's time "The Tribes of Galway."

Charters were granted to Galway by Richard II. and Charles II. In A.D. 1461 a patent was granted to enable money to be coined there. A flourishing trade with Spain was carried on for centuries, and the city had attained great prosperity. It was besieged in 1652 by Ludlow, to whom it surrendered; it was again besieged by the Williamite army in July, 1691. The town suffered greatly from both these sieges, especially the former. Later it fell into a state of decadence, and never recovered its former prosperity, though, within recent years, it made considerable progress for a time. To the antiquary it is one of the most interesting towns in Ireland. Further information is contained in the *Journal* of this Society, vol. 25, pages 290-296.

The members of the Society were hospitably entertained to afternoon tea, at Queen's College, Galway, by the President Dr. Anderson, and Mrs. Anderson. The Library and Museum were visited with much interest.

¹ See vol. 25, p. 294, *Journal* of this Society.

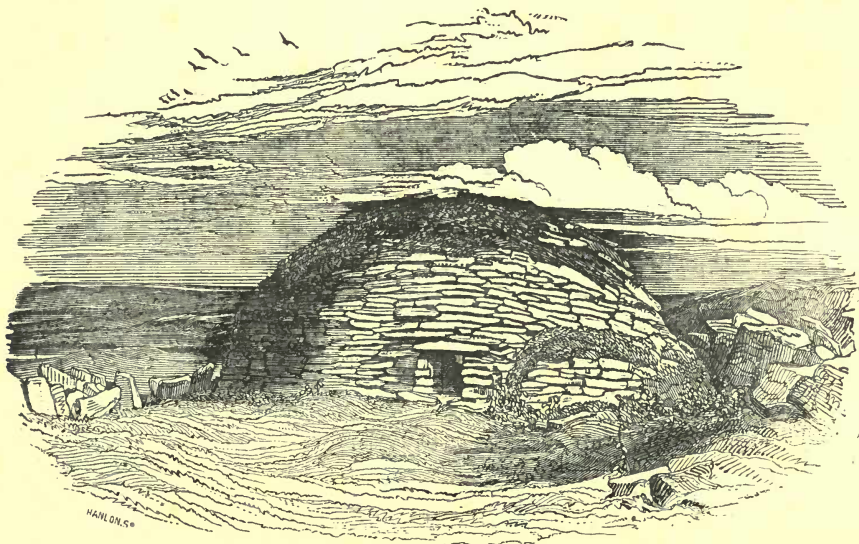
² *Ibid.*, p. 296.

TUESDAY, JULY 2nd, 1901.

GALWAY TO KILRONAN.

The party left Galway at 8 a.m. by steamer for Kilronan, North Aran Island, and arrived at 11 a.m. They left at 5 p.m., and returned to Galway at 8 p.m.

The sea journey to North Aran usually occupies about three hours; we steamed in view of the Burren of Clare, and the bold headlands which formed the scene of our pleasant excursions from Lisdoonvarna in July last year. The geological formation of the three Aran islands is a repetition or continuation of the Clare formation, and there is geological evidence of their having at one time been joined to the mainland and to each other.



Stone-house, called Clochan-na-Carraige, North Island, Aran.

The time at our disposal on North Aran being limited to five hours, it became necessary to make the most of it. Vehicles were not to be hired on the island, and the excursions were therefore made on foot. For convenience the party divided into two, each taking a different course, one going south around Killeany Bay to Killeany village and Cross, Arkin Castle, Teampul Benen, and the stone fort of Dubh Cathair, on the cliff overlooking the Atlantic. This route comprised a walk of between three and four miles.

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The other route was longer, and covered about eight miles for the journey. Passing northwards through the village of Kilronan, and then turning westward the ruins of Monaster Kieran were found at some distance to the north of the road. On an eminence to the south of the road Dun Oghil—a circular stone fort—was seen, and a little further, on the same side of the road is the “Church of the Four Beautiful Saints.” North of the road, and west of Kilmurvey, is the almost perfect cloghan, or stone house, called Clochan-na-Carraige.

At Kilmurvey, three and a-half miles from Kilronan, Teampul MacDuagh is situate, and a mile further on is Teampul Breacan and Dun Onaght. Leaving the road at Kilmurvey, and climbing the hill, the stone fort of Dun Ængus was reached.

At Kilmurvey House the party was hospitably entertained by Mr. and Mrs. Johnston.

KILLEANY AND DUBH CATHAIR.

After landing, and on leaving the village of Kilronan, a pleasant walk of a mile brought us to Killeany village, at the south end of which is the Fort of Arkin or Cromwell's Fort rising out of the water's edge. The Cromwellian garrison which were left here were never replaced or removed; they married native wives, and became assimilated with the islanders.

Further east in the sands is the little church of St. Enda; the east gable has projecting antæ, and a window with a semi-circular head cut out of a single stone.

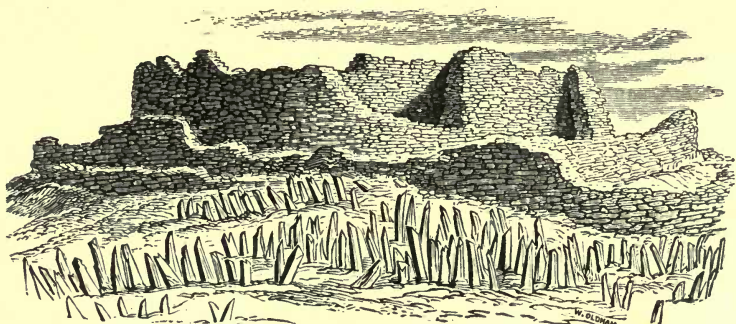
A portion of the shaft of a cross has been re-erected at Killeany on the site of the Franciscan Monastery which formerly existed here.

Passing the holy well and round towers, and climbing a rather steep ascent, we came to Teampul Benen, on the summit of the cliffs. This little church measures only 10 feet 9 inches long by 7 feet wide. It is not truly orientated; the door faces north, and the east window is in the side-wall.

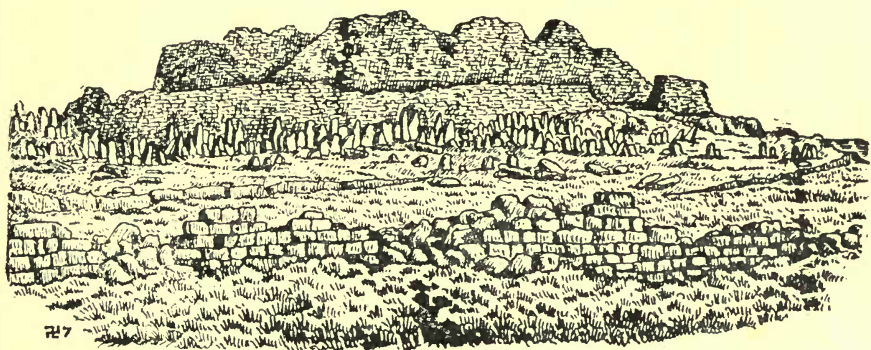
About one mile distant over the high ground Dubh Cathair was reached; the wall is 220 feet in length, 20 feet in height, and 18 feet in thickness. The fortifications run across the cliff where it projects into the sea, after the manner of Dunbeg Fort, and the Fort on St. David's Head in Wales. There are many of these cliff forts around the coast of the British Isles, and they are numerous on the shores of the Mediterranean.

ROUTE TO DUN ÆNGUS AND TEAMPUL BREACAN.

The first place seen on the alternative route is Monaster Kieran, where there is the ruin of a fine church 37 feet 9 inches by 18 feet 6 inches, surrounded by fragments of monastic buildings. The west door was



Dun Aengus. (From a Sketch made by Mr. C. Cheyne, 1852.)



Dun Aengus. (By T. J. Westropp, 1878.)



Dun Aengus. (From a Photo by Mr. R. Welch, 1895.)

trabeated, and had inclined jambs; the east window is moulded internally and externally. There are two pillar-stones with incised crosses, one of which has a hole through it.

Dun Oghill is a fine example of a stone fort; the cashel measures 75 feet 6 inches in diameter, the wall is 16 feet high, 11 feet thick, and is built in three sections. There is an outer wall built in two sections, 12 feet high, and 5 feet 7 inches in thickness.

At Kilmurvey is situate Teampul MacDuagh, consisting of nave, 18 feet 6 inches by 14 feet 6 inches, and chancel 15 feet 9 inches by 11 feet 9 inches. The doorway has inclined jambs, and is 5 feet 6 inches high, and measures 15 inches wide at top and 23 inches wide at the bottom.

The chancel arch is standing, and is semi-circular.

Dun Ængus is the principal fort on the island, and is considered the finest in Europe; it has three enclosing walls, and the remains of a fourth. The inner measurement is 150 feet north and south, and 140 feet measured east and west.

The doorway is 3 feet 5 inches wide, and is covered by four lintels in the thickness of the wall. The walls are 18 feet in height at the highest part and 13 feet thick, built in three sections. There is a *chevaux de frise* like arrangement of stones at the outside, well calculated to impede an attacking party.

Teampul Breacan, or the "Seven Churches," consists of a small group of monastic buildings in a hollow below the level of the road. The church consists of nave, measuring 32 feet by 18 feet, and chancel 20 feet 6 inches by 18 feet, with a semicircular chancel arch. There are numerous inscribed stones and crosses; one of these has the lettering "VII Romani" very distinct.

There are also the remains of a very fine cross now lying prostrate near Teampul Breacan, an illustration of which is given on page 254 of vol. 25 of the Society's *Journal*. For a fuller description of the Aran Antiquities, see the Society's "Handbook," No. 2 (Hodges, Figgis, & Co., Dublin), price 1s., and vol. 25 of the Society's *Journal*.

WEDNESDAY, JULY 3rd, 1901.

GALWAY TO KILCOLGAN AND DROMACOO.

The party left Galway in vehicles at 9.30 a.m., passing through Oranmore, where the De Burgo Castle was examined. A halt was made at the fort of Cahernadrineen, after which the road lay through the villages of Clarinbridge and Kilcolgan. The ancient Church of Dromacoo was reached at 12.15 a.m. At Kilcolgan lunch was served. Killeely old Church was visited, also the remains of Dunkellin Castle, the Cromlech at Lavally, and the battlefield of Magh Mucoimhe. At Kilcornan House, by kind invitation of Miss Redington, afternoon tea was partaken of. The ruins of Kilcornan Church, in the Demesne, were seen.

DROMACOO CHURCH.

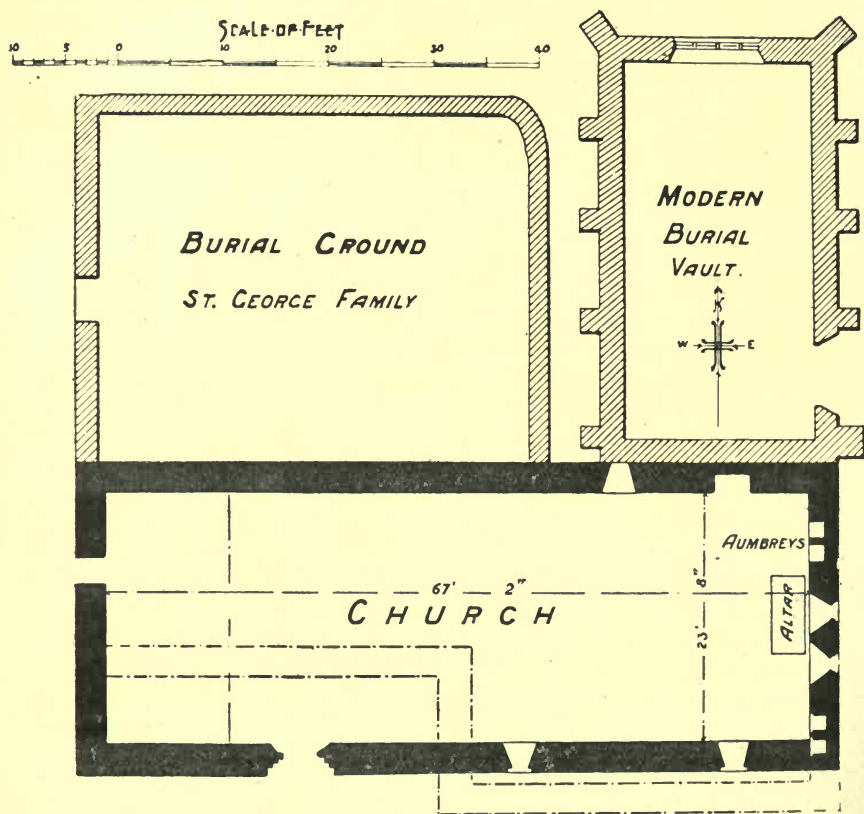
The remains of this most interesting little building measure 67 feet 2 inches in length and 23 feet 8 inches in width. There is an early door of the primitive type in the west gable, with horizontal lintel and sloping jambs. Its width is 2 feet 5 inches below, narrowing to 2 feet 2 inches at the top. This doorway is not in the centre of the gable; it is not unusual to find these very early doorways so placed, but in all such cases there is evidence that the church had been widened, and there is little doubt that such was the case here, and that the doorway, which is in its original position, belonged to a much smaller church, the width of which was about 15 feet and about half the length of the present structure. The dotted lines on the plan show where the original south side-wall stood on this assumption.

The east gable presents another puzzle, but of the converse character. This gable, which now measures 23 feet 8 inches in the clear, shows unmistakable evidence of having been originally constructed for a width internally of 27 feet 6 inches. The dotted lines at the south-east angle show where the original south wall came.

It is difficult to account for this peculiar construction. The east gable has the characteristics of good, early English Gothic work of the twelfth century; the earlier church, the doorway of which stands in the west gable, was erected several centuries before. It was a very common practice during this time to enlarge small churches by the addition of a chancel, and the addition was narrower than the body of the church. In the present case the addition was wider, and it may have been in contemplation to provide not only a chancel but also a south transept. Assuming the latter would be the same width as the eastern extension, its position would be somewhat as indicated by dotted lines on the plan, and this would show approximately the length of the original church, which was probably a simple parallelogram on plan. In proof of the

greater original width of the east end the following may be noticed:— The east window was a double light of good proportions, and it will be observed that one of these lights, that to the south, has been built up, and this makes the single light now remaining central with the church. The altar has also been placed in the centre. The building up of one of the windows is clearly an afterthought, and in addition to this observe

DRUMACOO CHURCH GROUND PLAN



the two aumbrys in the north of the gable wall, and apparently only one in the south end of the gable. A closer examination of this aumbry shows that the inner side is not solid masonry, but only a narrow pier, which separates it from another aumbry, now built up in the masonry of the south side wall. The position of this aumbry is indicated on the ground plan. Observe also at the south-east external angle of the gable a crack or fracture, which indicates clearly where the present side-wall

was joined to the gable. These are sufficient to indicate that the church was formerly wider at its eastern end than it is at present.

We now come to the south wall, which, if the foregoing theory be correct, is later than the east gable, and was erected when the window in the east gable was closed up.

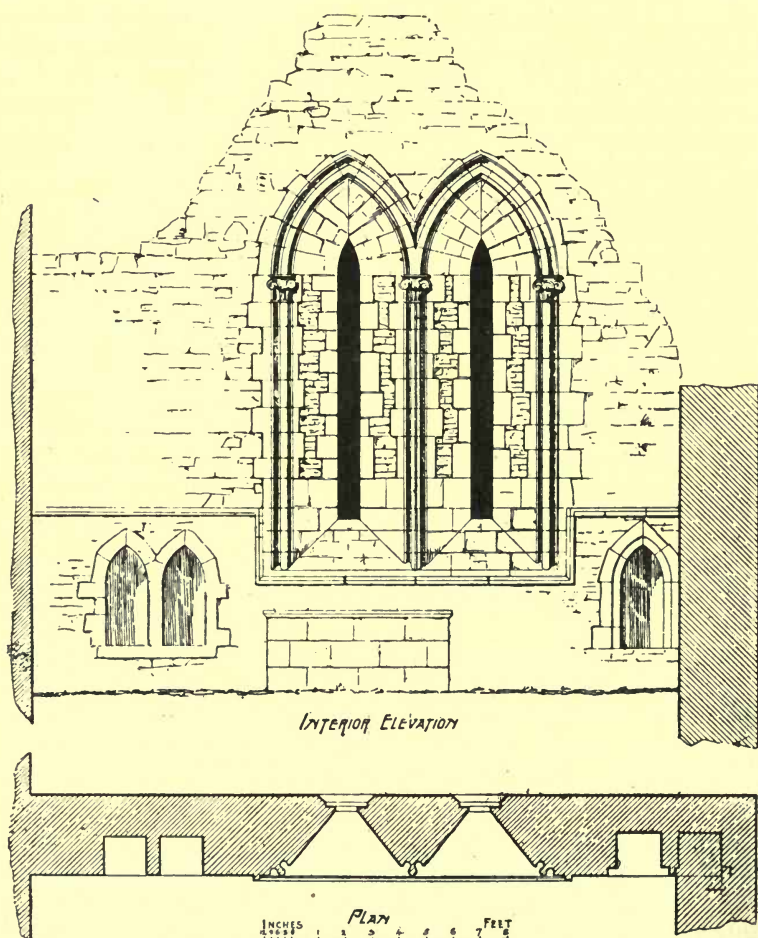
This wall contains a beautiful south doorway which is one of the most remarkable features of the ruin; also two early round-headed windows, all of which are of a date probably earlier, and certainly not later, than the east gable. There are, however, not wanting indications to show that the doorway, judging from the manner in which it is put together, is an older piece of work replaced.

This doorway is a rare example of an early Gothic doorway with Romanesque details of a peculiar character. The doorway is 2 feet 9 inches wide, and shows a height of 4 feet 6 inches to the springing of the arch from the present ground level. The height from the base of the jamb is probably 6 feet. The outer jambs and arch are recessed in three orders, the two outer orders having columns at each side with horizontal moulded bands halfway in the height of each column. The arch springs from horizontal mouldings in carved capitals 13 inches deep, with floriated patterns. The first order has an early English roll moulding with fillets on the piers and arch. In the second order the engaged column on the east side has over it five owls' heads surmounting undercut leafy foliage. The third order has also engaged columns, and carries the curiously arranged chevron ornament on the Gothic mouldings. The whole arch is surmounted by a hood moulding. A drawing of this beautiful doorway is in preparation.

A drawing of the east gable is here given showing the fine lancet lights. These windows are each 9 inches in width in the clear, splayed on the inside to 4 feet 6 inches, and on the outside rebated and chamfered to 2 feet in width. These windows are 10 feet 4 inches in height in the clear of the light, and 16 feet high from the sill to the apex of the arch. The jamb mouldings are surmounted by Early English capitals of good design.

It is greatly to be regretted that serious and irreparable injury has been inflicted on the best portions of the mouldings and carvings of the south doorway. A few years ago some vandals in the locality, with a heavy hammer, broke off the fine edges of the carvings and mouldings. The stone fortunately is of the hardest description, and what has escaped is sufficient to give a fair idea of the grandeur of the original design. Strange to say no attempt was made to prosecute the perpetrators of this wanton act of destruction who were well known in the locality. The place is utterly neglected, and as burials are allowed in the church without any order in the mode of interment the usual disorder prevails, and nothing, of course, could be done until persons are induced to desist from turning the church into a neglected graveyard.

In the churchyard are some very old tombstones, and there is a small enclosure to the north called the St. George burying ground, containing amongst others the tombstone of John Martyn, 1787, and Rev. Dr. Christopher French, 1796.



Drumacoo Church. Plan and Interior Elevation of East Gable.

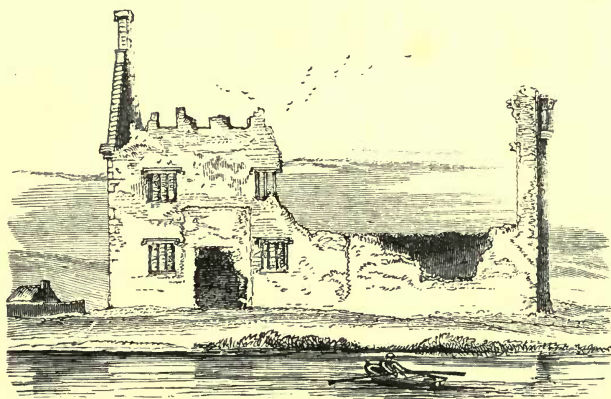
There are traces of other ancient buildings besides the church. A portion of the wall in continuation of the west gable is apparently of early date.

THURSDAY, JULY 4th, 1901.

GALWAY TO CONG.

The party left the landing stage of the Lough Corrib Steamship Company, at Wood-quay, at 8 a.m., in the Galway-built SS. *St. Patrick* (length of keel 70 feet, breadth of beam 15 feet, draught 5 feet 3 inches), calling at Annaghdown to see the Abbey, Church, and Castle (from 9 to 10 a.m.); steaming across to Inchagoill, to see ancient churches and inscribed pillar-stone (from 12 to 1 o'clock), arriving at Cong at 1.30 for lunch in Lord Ardilaun's Demesne. By his Lordship's kind permission luncheon was partaken of in the Castle, after which Cong Abbey and village were visited: leaving at 5 p.m., and arriving at Galway at 8 p.m.

At the Wood-quay the road passes under the Bridge of the Galway and Clifden Railway, where that line crosses the River Corrib. The first bridge over the Corrib was built in the fourteenth century, and stood further down the river near the Claddagh. The recently erected



De Burgo's Castle, Terrilan.

structure, though not, of course, of antiquarian interest, is a sufficiently striking feature to warrant a word or two of description here. This viaduct consists of three spans of 150 feet each, and a lifting span of 21 feet for navigation on the bascule principle. The girders for the large spans are lattice, with vertical struts, windbraced. The weight of each 150 feet span is 112 tons. The foundations of the piers and abutments are of concrete, faced with masonry of Galway limestone from low-water level.

We steamed for about three miles up the Corrib River before entering the lake, passing on the way Terrilan on the right hand, the ruins of the ancient castellated mansion of the De Burgos, and afterwards on the same

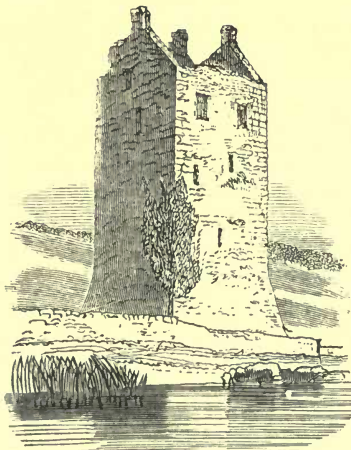
side were seen the picturesque Castle of Menlo, the residence of Sir Valentine Blake.



Menlo Castle.

The "Friars' Cut," an artificial canal about three-fourths of a mile long and 50 feet wide, the making of which is traditionally ascribed to the friars of Clare-Galway, gives direct access to the lake. This cut was dredged and made navigable in 1857. We now entered the lower lake, fol-

lowing the line of navigation between the rocks, where the course has been dredged and excavated. The buoys and marks on the eastern side are coloured white, those on the west are black; the depth of the navigation is 6 feet 6 inches.



Annaghdown Castle.

After a short run Annaghdown was sighted on the eastern shore of the lake. The castle is in good preservation, and occupies a picturesque position at the water's edge. The abbey was repaired in 1879-80 as a national monument, but the ivy was allowed to remain, and it has now grown to such an extent, that but a small portion of the walls is visible.

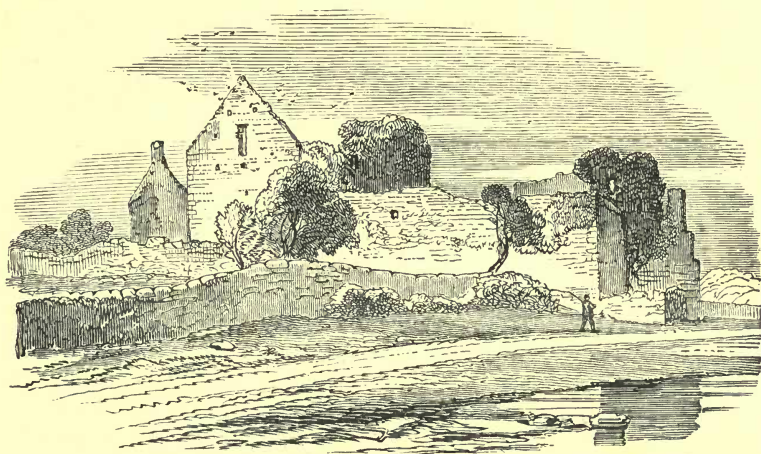
Numerous trees, including the luxuriant dwarf elder, mentioned by Sir William Wilde as existing in 1872, and obscuring the chancel, still flourish, to the injury of the ruins, which are now as then "choked with bramble and underwood."¹

The writer of that interesting volume goes on to deplore the apathy that exists in arresting the desecration of these ruins, and contrasts the

¹ "Lough Corrib: its Shores and Islands," by Sir William R. Wilde, M.D. (second edition), page 168.

properly tended grass plots of the adjoining demesne with the ruins, where "weeds, brambles, and wild shrubs hold undisputed rule among the historic landmarks of the past."

It will take some time before we can succeed in giving this idea a lodgment in men's minds; that ruins such as these can only be preserved by careful and constant attention. One of the first steps towards such preservation is the removal of all vegetation from the walls, and the enclosure need not be a wilderness, but should be decently levelled, and the grass tended and cut as often as necessary. To spend a large sum once on a ruin and leave it in the assumption that it will require but little further looking after is not judicious. At Annaghdow, after a lapse of twenty years, the condition of the ruin, owing to the injury done by the ivy, is as bad as when it was taken up in 1880. It is understood that steps are being taken to have it attended to.



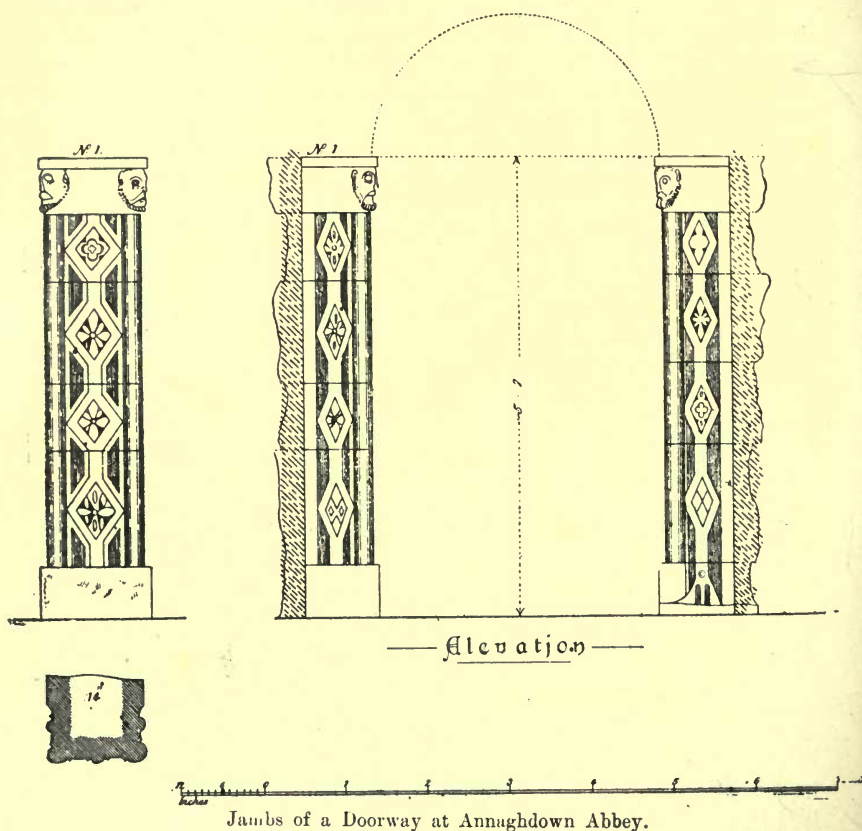
South-west View of Annaghdow Abbey in 1857.

The nave of the Abbey Church measures 91 feet in length, and 21 feet wide. The chancel is 17 feet by 14 feet. The arch separating the nave from the choir has fallen. The west gable is standing, and also the north side-wall of the church. The cloister quadrangle can be traced, the church occupies the north side, and ranges of buildings on the remaining three sides form the enclosure. In the range east of the cloister, a small sacristy and the remains of the chapter room are visible.

The establishment was not very extensive, and it presents the appearance of being one of our earliest, the foundation probably belonging to a date prior to the Anglo-Norman invasion. The east window, which formerly existed in the chancel, but which is now in the neighbouring church, and the jambs of a doorway, which still remain at the south-west angle of the buildings, are fine examples of Hiberno-Romanesque of not later than the twelfth century.

Sir William Wilde observes that there are no angular-topped windows or square-headed western doorway to be seen, but that is hardly a justification for dating it so late as the fourteenth or fifteenth century.

Eastward of the abbey in the adjoining grave-yard are the ruins of the comparatively modern church, into the east gable of which the chancel window of the abbey church has been inserted. Two illustrations of it are given on the following page.

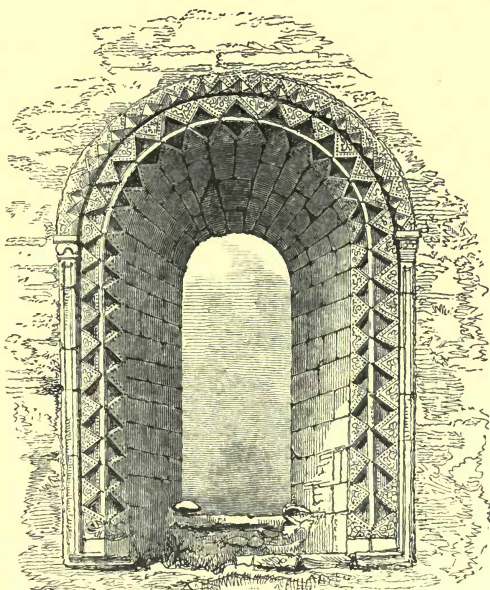


North of the church may be found the ruins of the "Nunnery," which has not been investigated. The ruins are overgrown with trees and brambles. There are the remains of a building about 90 feet long, with a doorway having a pointed arch in the north wall, near the west end of the structure. A little to the south are other walls, a few feet high, covered with trees and vegetation.

Mr. R. J. Kelly contributes the following notice of Annaghdown:—

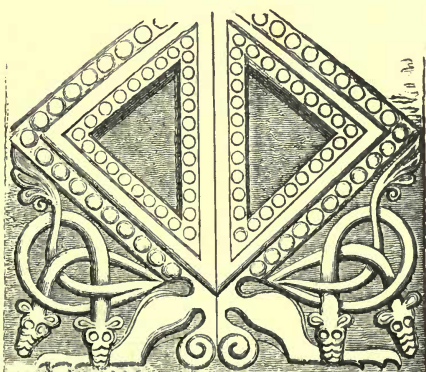
Annaghdown or Annaghdone, 6 miles from Galway, as it is variously spelled, signifies in English "the fortress of the bog." Some say the

words mean the fort of "Coona," a saint who has left many imperishable memories of his life in the locality, and gave his name to Kilcoona, near



Chancel Window from Abbey of Annaghdown.

at hand. The exact meaning of the words may never be determined, so we must leave the two varied interpretations unsettled. In Annaghdown will be found a fine specimen of an old Norman castle, a tall, picturesque, square building in a state of fair preservation. Near it are the remains of the bishop's residence, for Annaghdown had its own bishops; many of them were eminent men. There is a holy well to be seen here also, sacred to the memory of St. Brendan, the founder of the see; and the ruins of an abbey, and a nunnery, prove that this was in its time an important ecclesiastical settlement. Annaghdown, as a see, was co-extensive with the O'Flaherties' territory of Iar Connaught before they were driven across the Corrib into the wild regions which now form the baronies of Ross and Moycullen. The O'Flaherties'



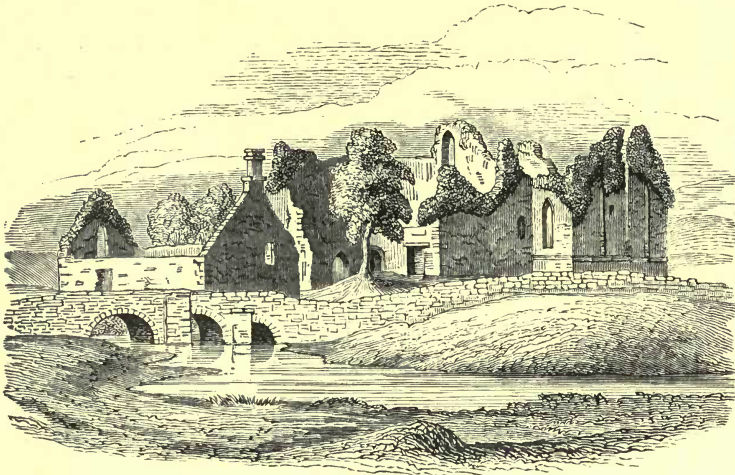
Ornament from Window, Annaghdown Abbey.

territory, before their expulsion by the Burkes and other English settlers, practically corresponded with the present barony of Clare. In remote times Annaghdown is mentioned, and in the Book of Ballymote it is recorded that Aodh, son of Eochy Tirmacarna, King of Connaught, bestowed Enaghdown on God and St. Brendan of Clonfert.

St. Brendan brought with him to Annaghdown his sister Bridget, a canoness of the Augustinian Order, and under her superintendence a convent was established. Archdall, in his "*Monasticon Hibernicum*," published in 1786, makes a reference "to the nunnery of Annaghdown, which, together with the town of Kelgel, was by a Bull of Pope Celestine III. granted, in 1195, to the nuns of the order of Aroasea; likewise the abbey of St. Mary de Portu Patrium for white nuns of the Praemonstratensian Order, a Franciscan friary and the college of St. Brendan." The ruin is thus described:—"To the north-east of the abbey is the nunnery church, undoubtedly the oldest structure now remaining at Annaghdown, the west gable of which, with its small bell tower, can be seen in an engraving of the place in Wilde's '*Lough Corrib*.' It possesses no architectural attraction, nor any means of judging of its precise date, except a Gothic-pointed doorway in the north wall, which portion is still standing, and measures 90½ feet on the outside. Around it, on all sides, are vestiges of stone foundations; but whether they are the remains of the ancient fort or dun, from which, according to some interpreters, the place derived its name, or, as is more probable, the walls of the nunnery buildings, is now difficult to determine. Still more to the east, and adjoining the road is St. Columkill's tree, the legend of the miraculous jump of which is still told, and to the south, the roofless walls of the parochial Church of England edifice, the intervening space between it and the nunnery being used as the comparatively modern burial ground." It is recorded in the annals of the time that the church of Annaghdown was built by Hugh Mor O'Flaherty in 1400, and that it was burned eleven years afterwards. It is undoubted that St. Brendan lived and laboured here, and also St. Meldan, "bishop of Lough Orbsen," as the Corrib was then called. The east window of the old church was removed and put up in the adjacent Protestant structure above referred to; and that building is now a ruin, and the only interesting thing about it is the stolen window. This window is thus described by Sir William Wilde in his work on Lough Corrib, p. 71:—"It consists of a deeply-splayed, circular-headed light, 8 feet high in the clear of the opening, and 12 feet high internally. On each side of the half-round moulding, where the deep splay of the window joins the church wall, there is a line of decorated chevrons, in the angles formed by which, on both sides, are sixty-two floral ornaments, still quite sharp, and each different from the rest, and showing the marvellous fertility in conception and design of our Irish artists, which are so well seen in metal-work and enamel on several of our most ancient shrines and croziers, and in the tracings of manuscripts, as well as in the limestone decoration of many of our churches and castles."

CONG.

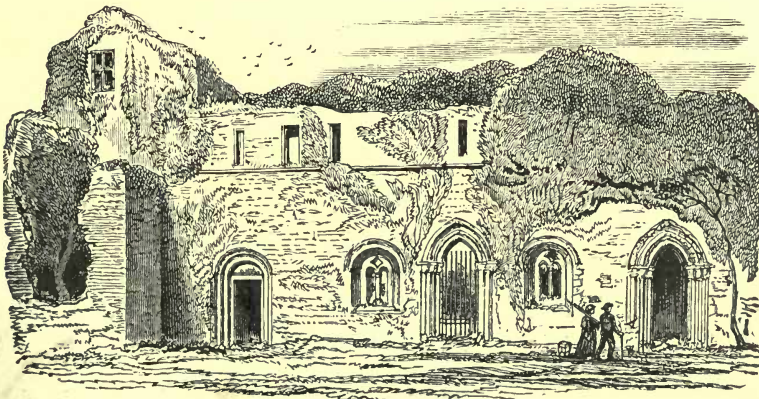
The Abbey of Cong was founded for Canons Regular of the order of Saint Augustine early in the twelfth century, probably on the site of an



THE ABBEY OF CONG.

(From a Drawing by Samuel Lover, R.H.A., in 1820.)

earlier church. The ruins have been carefully conserved by the late Sir Benjamin Guinness, and his son, Lord Ardilaun, continues to take



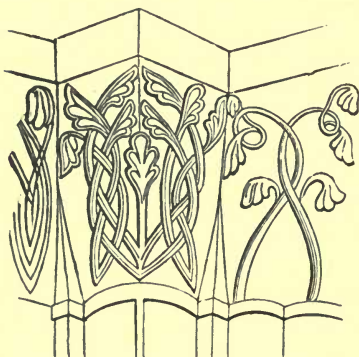
THE ABBEY OF CONG IN 1857.

(From a Drawing by Wakeman before the Cloister Arcade was re-erected.)

the same interest in their preservation. Prior to Sir Benjamin's time a good deal of the cut and carved stone work of the ruin had been

removed, and great dilapidation had taken place. A good many stones have been recovered, and a portion of the cloister arcade has been again set up with new insertions.

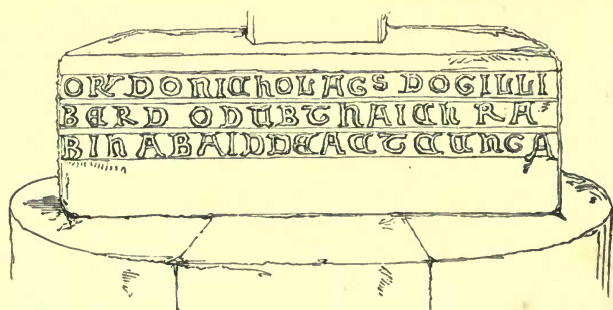
The church is 140 feet long, including nave and chancel. The latter was lighted by a three-light east window and north and south chancel lights.



Capitals from Doorway, Cong Abbey.

Roderic O'Conor, the last king of all Ireland, died here in 1198. His son Maurice was buried here in 1224, also his daughter Nuala, in 1226. The Rev. Patrick Prendergast, known as "the last Abbot of Cong," was interred here in 1829. Some of the earlier members of the Bermingham family were buried in the abbey.

The northern wall of the nave has disappeared, but in the southern wall which is standing, there are several recesses and openings. The conventual buildings lay to the south of the church, and one of these ranges presenting some architectural features, indicative of the transitional style of the period immediately after the Anglo-Norman invasion is shown in the preceding woodcut.



Base of the Market Cross of Cong.

The floriated capital of the jamb of one of the doorways is also shown.

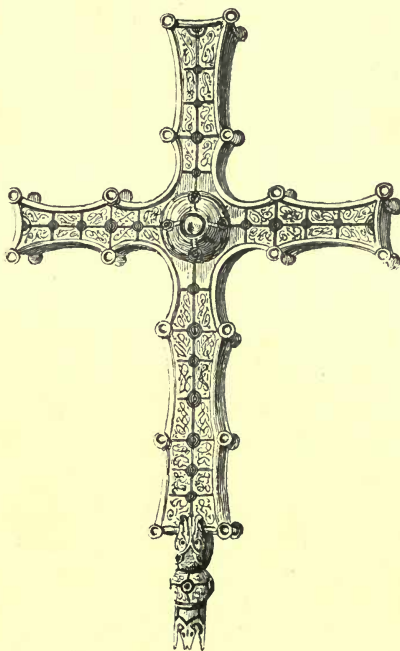
There are a number of inscribed slabs and decorated tombstones of early date, several of which are illustrated in Sir William Wilde's book before referred to.

In the village the Market Cross is of interest, as it has a legible inscription on its base, the translation of which reads as follows:—

“A prayer for Niahol (Nicol or Neal), and for Gillibard (Gilbert) O'Dubthaidh (O'Duffy), who were abbots of Cong.”

The present shaft is modern, and was erected in 1822.

The most interesting relic of antiquity connected with the locality, is the processional Cross of Cong, now preserved in the Royal Irish Academy's Museum in Kildare-street, and recently described by our President, Dr. Wright, in the *Journal* of the Society for the present year. An illustration of this cross is given below.¹



THE CROSS OF CONG.

¹ This illustration, and those on pp. 238, 239, 241, 242, 313, 314, 315, 317, 319, and 320 *supra*, are from wood-blocks kindly lent by Count Plunkett, F.S.A., M.R.I.A., Fellow.

Jour. R.S.A.I. { Vol. xi., Fifth Series. }
 { Vol. xxxi., Consec. Ser. }

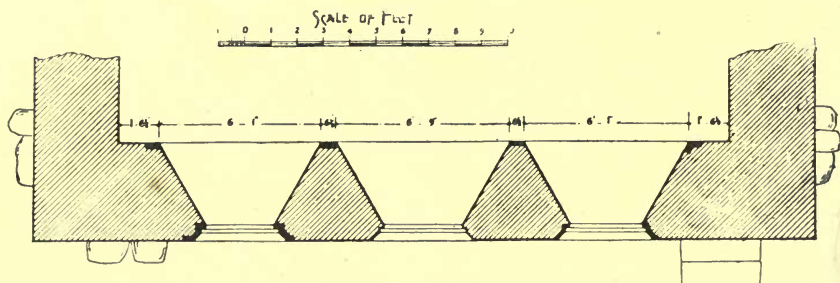
FRIDAY, JULY 5th, 1901.

CLARE-GALWAY AND ROSS-ERRILLY.

The party left at 9 a.m., in vehicles, for Clare-Galway, *en route* to the "Abbey" of Ross-Errilly (18 miles). Lunch was served at the Abbey at 2 o'clock.

THE FRANCISCAN CONVENT OF CLARE-GALWAY, COMMONLY CALLED THE ABBEY OF CLARE-GALWAY.

Clare-Galway, about six miles from Galway, was a celebrated Franciscan foundation. It was erected in the year 1290 by John de Cogan. The abbey was richly endowed by the MacFeoris, or Bermingham family. One of them, lord of Athenry, presented to the monks, in 1368, the rich lands of Cluan Melayn, or Cloonmoylan, as it is now known, in order that a sufficient provision might always exist for the sacred functions of the establishment. The edicts of Henry VIII.

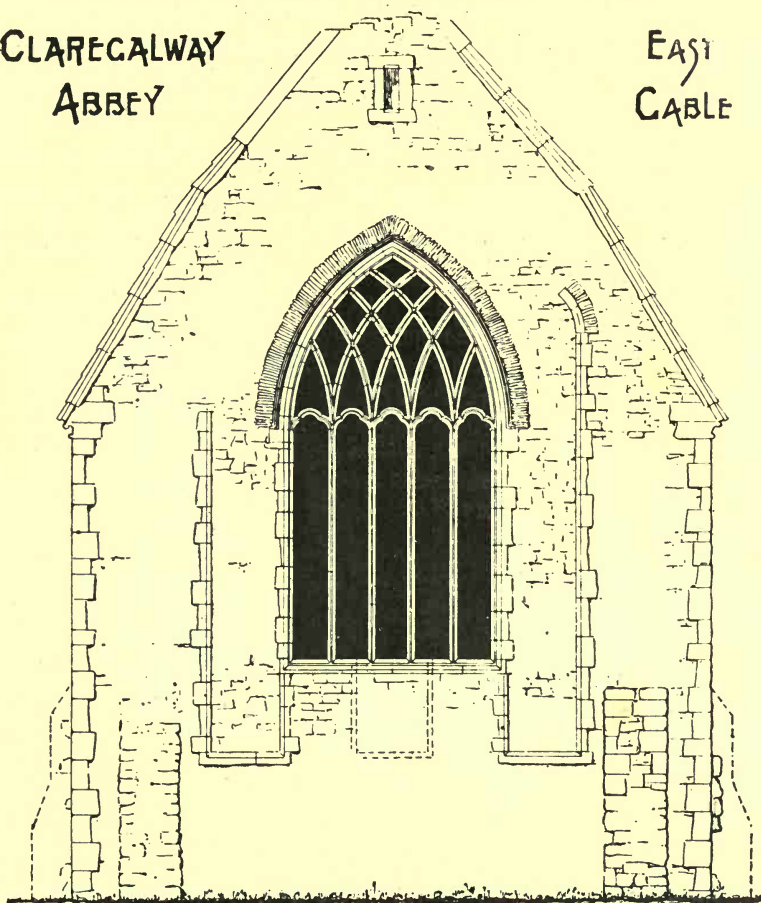


Plan of the original Window in Choir of Clare-Galway Abbey.

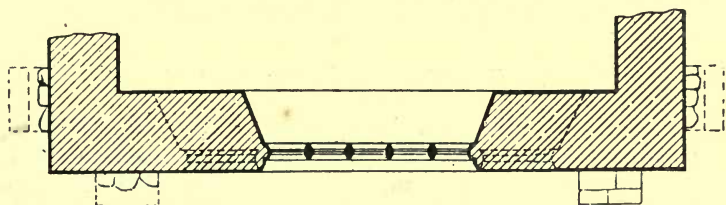
respecting the suppression of the monasteries fell with all their force upon this monastery, and it was at the time broken up, its community scattered, and the lands, with all their appurtenances, eventually granted to Sir Richard de Burgh. This took place in the year 1570, yet the friars continued to live near, and never actually severed their connexion from the sacred spot so hallowed in their eyes by the memories and traditions of nearly three hundred years. Sir Richard Bingham, however, thoroughly cleared out the last remnant of the community from the neighbourhood. At the close of the fifteen years' war some of the monks went back to a corner of the old building. The year of 1641 came, and then the friars, with that wonderful spirit of persistency, went back to the old foundation, and once more again strove to open it as in former times. This intermittent exercise of their functions continued down till the year 1765.

CLAREGALWAY
ABBEY

EAST
CABLE

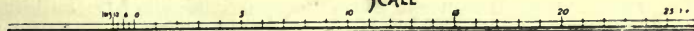


ELEVATION

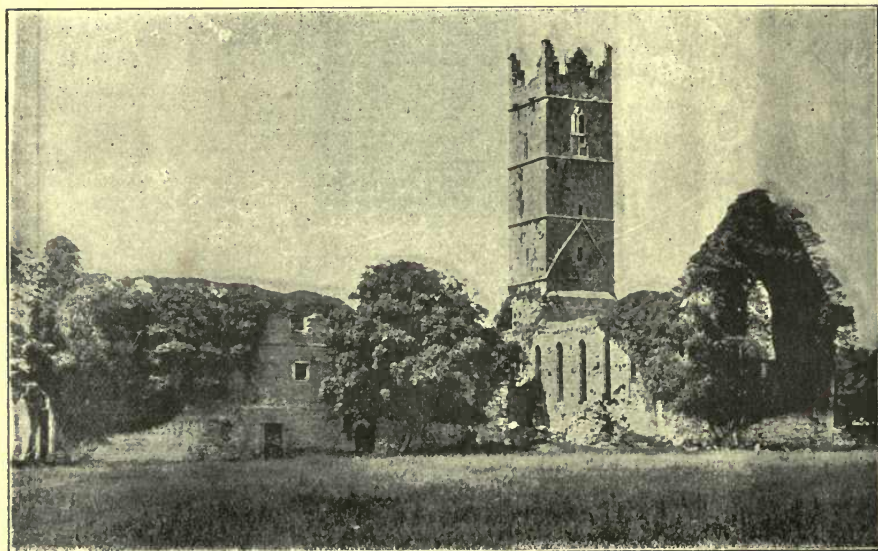


PLAN

SCALE



The original church was built in the early pointed style of the thirteenth century. The choir was lighted by a group of three windows in the east gable, a centre light 3 feet wide, and two side lights, each 3 feet wide. The ivy was recently removed from the upper portion of this gable, and exposed the outer jambs of the two side lights, while in the interior the inner jambs of the centre light have been found, from which the plan of the original east window has been recovered. The choir is further lighted by six early pointed windows on each side, 2 feet in width, and 11 feet in height, to the springing of the arch, which has a rise of 1 foot 4 inches. A later window with four mullions was inserted, as shown in the drawing; it is 9 feet 3 inches wide, 10 feet 9 inches high to the springing of the arch, which rises 9 feet, and is filled with plain tracery; the total height of the window is 19 feet 9 inches.

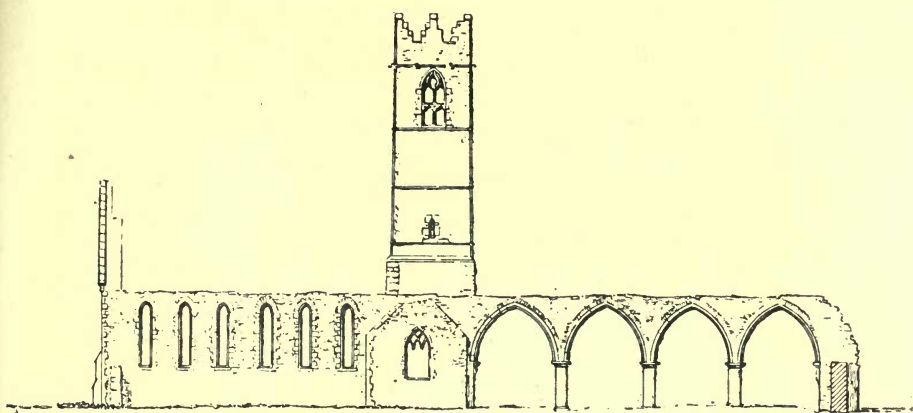


South-west View of Clare-Galway Abbey in 1895.

Three of the mullions of this window and the tracery had fallen, and have been re-erected. The photograph, taken in 1895, shows the window in its ruined condition, and the drawing represents it as it was originally.

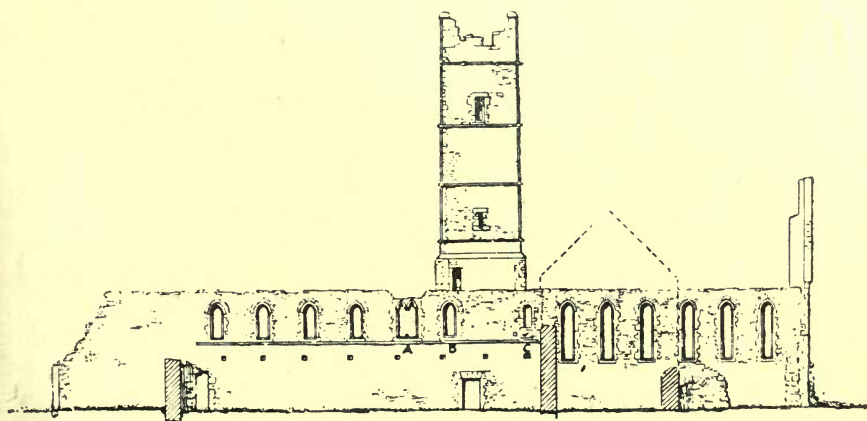
There are the remains of four projecting buttresses at the angles of the east gable. The tower was added some time in the fifteenth century, when the north transept was added, and the domestic buildings were altered. The insertion of the tower blocked up one of the

clerestory lights of the nave (see letter B, south elevation); and the adjoining window at A, seems to have been taken out, and a larger two-light window put in its place, to make up for the loss of light. The



NORTH ELEVATION

bottom sill of the window was splayed deeply to throw the light down on the altar which stood at the south-west angle of the nave. A similar



SOUTH ELEVATION

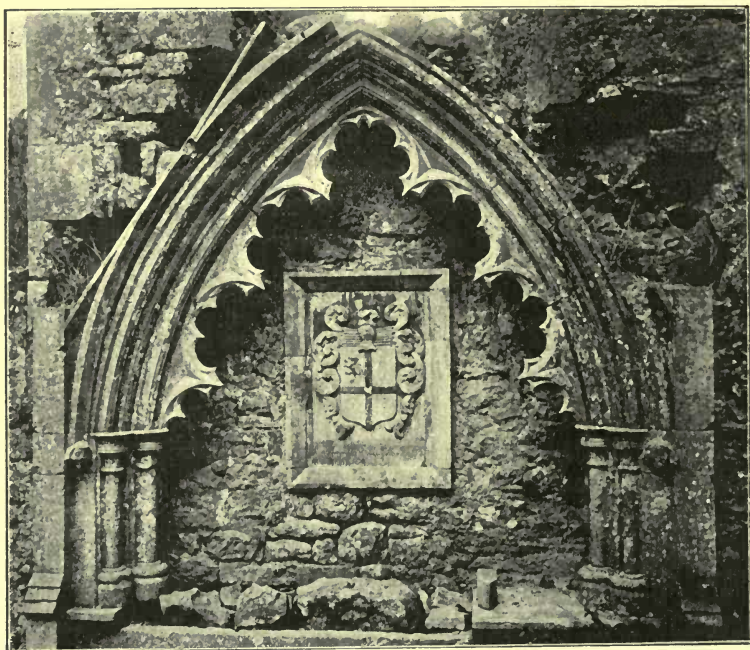
SCALE OF FEET -
10 20 30 40 50 60 70 80 90 100

Geometrical Elevations of Clare-Galway Abbey.

altar stood at the north angle of the nave. A round-headed door was formed at c, to give access to the passage leading to the tower. This

door was approached from the dormitory, and there are traces of a stone landing in the angle over the string course of the cloister roof.

The tower divides the choir and nave; the former is 52 feet 10 inches long, and 23 feet 2 inches wide; the latter measures 71 feet 9 inches by 23 feet, while the tower occupies 17 feet 6 inches in length, thus making the total internal length of the structure 142 feet 1 inch. There was a north aisle, the width of which was 11 feet 4 inches, which as separated from the nave by an arcade of four pointed arches on



The De Burgo Tomb, Choir of Clare-Galway Abbey.

cylindrical piers. The aisle was connected with the north transept by a semi-circular arch, which has been built up and a modern window inserted.

The tower rises in three stages above the roof, to a height of 80 feet from the ground level. At the level of the side-wall of the church it measures 17 feet 7 inches by 17 feet 3 inches externally, and internally 9 feet 9 inches by 9 feet 5 inches, the walls being 3 feet 11 inches in thickness. At the N.W. angle of the base of the tower there are some traces of carving which would seem to indicate that a screen or reredos existed here before the tower was inserted. In the choir, the De Burgo tomb stands in the north side-wall, the position in which the founder or

other great benefactor's tomb is generally placed. An illustration of it is given from a photograph by Mr. R. Welch. On the south side of the choir are the remains of a piscina, aumbry, and sedilia; the cut-stone work of the latter has been removed. In the south wall of the nave are similar recesses near the altar. The cut-stone work lying in the monks' day-room probably belonged to these recesses, and if so, they could easily be restored to their original position.

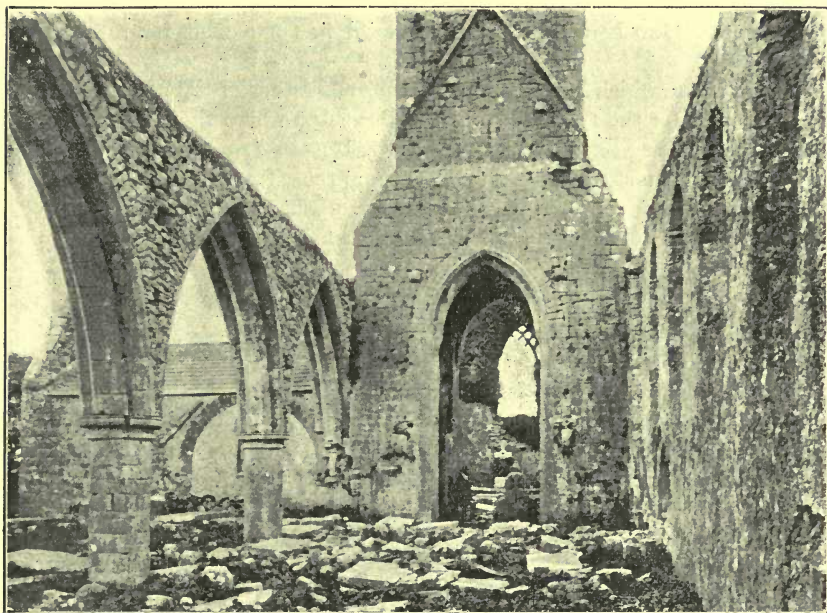


Interior View of Nave, from North-west.

South of the church lay the cloister garth, surrounded on the remaining three sides by the conventual buildings. The cloister enclosure, including the ambulatory, measured 56 feet 8 inches on the east side, 57 feet 3 inches on the west, 72 feet 4 inches on the north, and 73 feet 5 inches on the south side. The range to the east is remarkable, as owing to its position it seems to have abutted against and obstructed the light of three of the choir windows. The upper portion of this range contained the dormitories, and probably the portion close to the church was only one story in height, so that though it did not quite shut out the light, it would materially obscure it.

This range shows traces of frequent changes; the original cross-walls were removed, and the later have also been taken away, so that it is extremely difficult to settle what the subdivisions of this block were.

Fortunately, in the west wall of this range, in the inner face of the wall, there are traces of three built-up openings of such a remarkable character, that they could be accounted for only on the assumption that they formed the entrance to a chapter room; the position is one in which such an apartment might be expected. Farther south is the passage or slype, and then a large apartment, which probably constituted the friars' day-room. This range, however, bears evidence of having been



Interior View, showing Nave, Arcade, and East Window under Tower.

altered so frequently that it is difficult to arrive at the original design. There are three stories now represented where originally only two existed, and in the south wall on the upper floor, over what we call the day-room, we have internally a large open fireplace, at the back of which externally is a built-up window, both apparently of the same date.

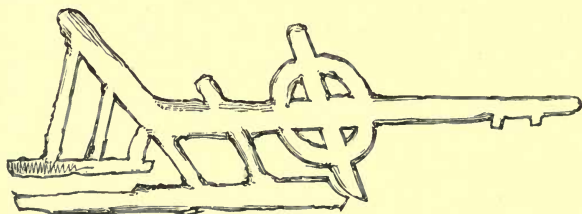
The range south of the cloister has suffered even greater change. There is a portion of the north wall and a portion of the south wall standing, but all the rest has been rebuilt in comparatively modern times. In the view of this structure, given in "*Grose's Antiquities*," from a sketch taken by Lieutenant Grose in 1792, this range is shown as roofed over and with a chimney of very modern appearance. It is probable that the monks who inhabited the monastery in the eighteenth century occupied this portion only, which was changed and fitted up to

suit the requirements of the small community who sought refuge in the ruins.

In the sketch of 1792, before referred to, the west gable, now fallen to a few feet, is shown as standing its full height. There is a doorway shown in the centre, and over it a window with mullions and tracery of a similar character to the window inserted in the east gable.

The west window would also seem to have been an insertion, as the upper part of the arch is shown as cutting into two narrow round-headed windows high up in the gable. There was probably a range of three narrow windows here which were removed to make room for the later window.

The stones which formed the mullions and tracery of the east window were found for the most part outside the gable where they had fallen; the man in charge of the workmen engaged at its re-erection could not find some of the stones, and they worked up those from the west window contrary to orders. These were not quite the same size, and the result is easily noticed by an observant eye. Steps have been taken to remedy this defect.



Drawing of Primitive Plough from a Gravestone in Clare-Galway Abbey.

The detached buildings to the south may be recognized as the mill, around which may be traced the channel of the water-course. This course is continued eastward past another detached building which was used as the garderobes.

The practice of burying within the walls has greatly injured the character of the ruin; the nave is simply a charnel house; burials take place where the coffin is only a few inches from the surface, as the stones and former burials make further sinking difficult. A new burial ground has been provided outside the walls by the Board of Guardians, and it is to be hoped that it will be availed of, and that no further interment will take place in the church.

The desecration here is even worse than that so graphically described by Sir William Wilde at Annaghdown, with the difference that there is little vegetation at Clare-Galway; the stones are too numerous, but there is frequently to be seen the added horror of broken up coffins littered over the place. When a coffin and its contents are dug up the bones are generally put back, but not the wood-work of the coffin which is left on the surface.

It is satisfactory to know that local influential persons are alive to the necessity of controlling this matter, so that further improvements may be made to the ruin to make it creditable to the district.

CLARE-GALWAY CASTLE.

This imposing structure stands at the road-side near the present entrance to the abbey approach. It was one of the numerous castles of the De Burgos, and, in 1642, was strongly garrisoned by Clanricarde.

The following particulars as to its construction are taken from a Paper by Colonel J. P. Nolan, M.P., which has been published in the first part of the "Journal" of the Galway Archæological and Historical Society :—

There is now but a single vault over the three-fourths of the castle furthest from the door; this vault is 35 feet high, but in addition there was formerly something like a second vault reaching half way up.

A well-preserved spiral stone staircase ascends for the first 35 feet; then a straight, narrow staircase leads from the south side of the castle to the northern. Over the crown of the main vault the walls rise 20 feet. A parapet, at least 12 inches thick, and now two feet high, runs round the exterior edge of the wall.

The entrance to the castle is by a pointed archway of cut stone, rather imposing, over seven feet high. The hall is a mere passage, four feet broad and six long. It leads straight to another high doorway, which gives entrance to the ground-floor apartment. The arrangements suggest that this was used as a stable. There is a warder's lodge on the left of the door (entering), and the corkscrew staircase is on the right. The outer door was protected by a falling portcullis of iron; the grooves or slides for this are in excellent preservation, both at the doorway and in the small apartment above, into which the portcullis rose, and where the lifting machinery was located. Inside the portcullis was a wooden door secured by a wooden bar. The holes for the bar exist. There are no windows in the lower 20 feet, only loopholes. There is a round hole, originally about four inches diameter, at the bottom of the staircase, to give light and to fire through. Fair-sized windows exist from 20 feet to 35 feet; some of these were divided by a stone pillar or mullion, and all have sockets for vertical and horizontal iron bars. There is a large room above the vault.

The Gothic windows above the vault (nearly 40 feet above the ground) are large. It is a military maxim that scaling ladders break when used against walls over 30 feet high—so above 35 feet the castle architect allowed plenty of light. With the exception of these Gothic windows, there is but little cut stone decoration. Nearly all the interior corbels are deficient; hence it is not easy to trace the storeys.

There is not the trace of a roof; it rested on the interior of the walls. There was a passage, or allure, all round the castle outside the roof and gables, and inside the parapet—(gables existed 50 years ago).

THE CONVENT OF ROSS-ERRILLY, COMMONLY CALLED THE
ABBAY OF ROSS.

This "abbey" is situate on the Galway side of the Black River, which separates that county from Mayo. It is distant two miles from the town of Headford, in a very secluded spot, and is, perhaps, the least known of the larger monasteries of Ireland, notwithstanding that it has formed the subject of a very interesting little book of 80 pages, by the late Oliver J. Burke, a second edition of which was published in 1869. There is



The Abbey of Ross—View from the South.

also a brief notice of it in Sir William Wilde's "Lough Corrib"; and in Duffy's *Hibernian Magazine* for 1860–1861, the late Rev. C. P. Meehan contributes some valuable matter from the Louvain MS. See also Father Meehan's work on the *Rise and Fall of the Franciscan Monasteries*.

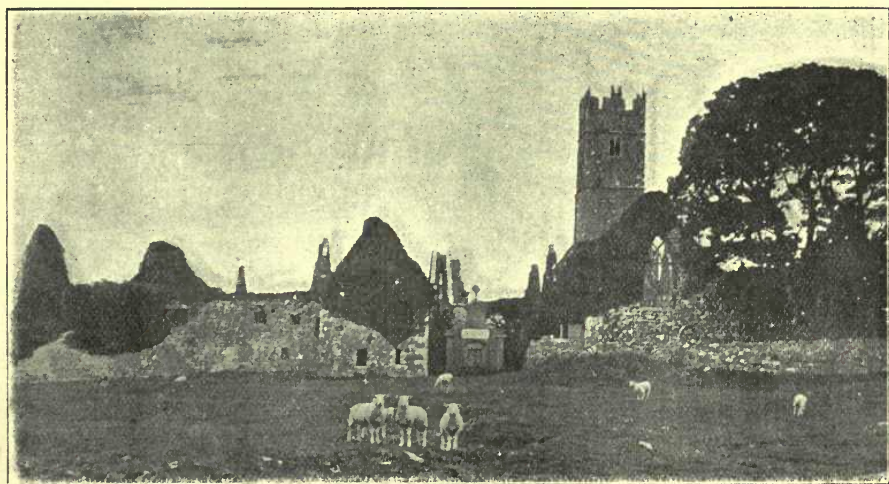
The date of its foundation is placed at A.D. 1351. The "Four Masters," the Louvain MS., and the Rev. Luke Wadding, all agree on this point. In A.D. 1470, the monks adopted the rule of the strict observance. About the year 1498, additions were made, and the abbey was considerably enlarged.

From the time of its suppression in 1538, until 1753, the monks were seven times expelled, but, after a period, they each time returned again until 1753, when they returned no more. After its suppression

the monastery had been granted to the Clanricardes, and that family assisted the friars from time to time. In 1580, a re-grant was made of it to the monks, but in the same year they were again dispossessed, and the abbey was plundered. During the wars of Elizabeth, in 1596, it was occupied by a portion of the English army then in Connaught.

In 1611, it was again in the hands of the Earl of Clanricarde, who restored the monks, only to be expelled again in the following year; they returned in 1626. In 1641, Father Bryan Kilkenny was Guardian, and, in 1647, an important chapter of the Order was held in the abbey.

The Cromwellian soldiery took possession of and rifled the abbey in 1656; the monks, hearing of their approach, had vacated it. In 1664, the monks returned, but in pursuance of the Act 9 William III.,



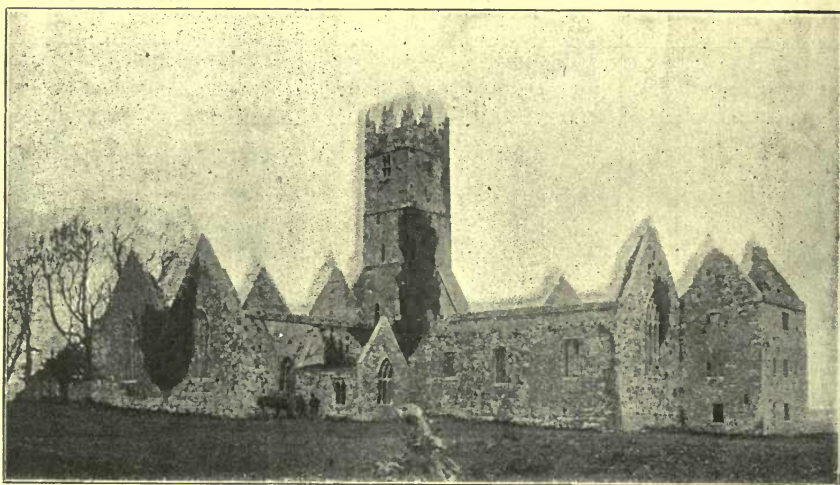
The Abbey of Ross—View from the West.

chap. i., entitled, "An Act for banishing all Papists exercising any ecclesiastical jurisdiction, and all regulars of the Popish clergy," the monastery was again suppressed—this was in the year 1697. With wonderful perseverance they again returned; they are found here in 1715, where they remained until 1753, in which year they left the monastery for the last time, and retired to a small island formed by the Black River, within view of the lofty tower of the abbey. The foundations of this temporary abode still remain. Later on they removed to a site at Kilroe, where they built a convent on the property of Mr. Lynch, of Ballycurrin Castle, which, however, they abandoned in 1840, in which year the roof of the abbey church had fallen in.

The ruin is approached by a causeway and gateway; the causeway

was made through low-lying grounds then nearly always covered with water, and the gateway was in the enclosing wall and ditch which surrounded the few acres of land attached to the monastery, the extent of which can still be traced by the remains of this ditch.

The buildings as they now stand are the most perfect of any such ruins in Ireland. The style of architecture was plain, and owing to the hardness of the stone and the absence of carving, the work has suffered but little injury; indeed, if it were not for the practice, which ought to be discouraged, of turning the church and cloister into a common graveyard, the walls of the church and extensive domestic buildings are fit to be re-roofed, and if this were done the order might for the seventh time be able to return to their monastery.

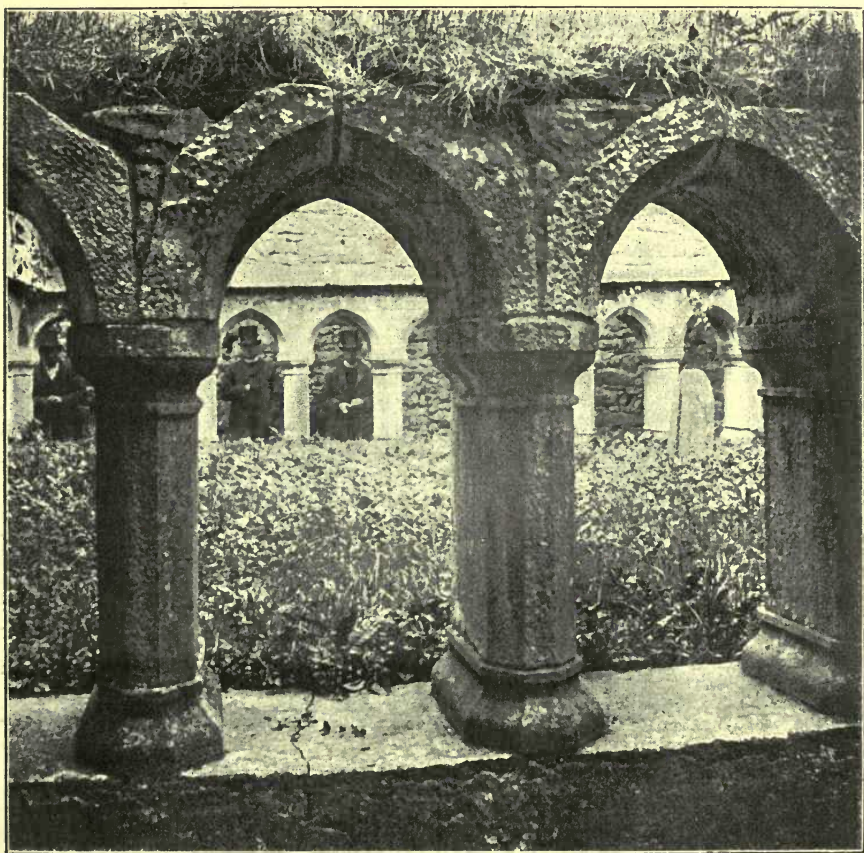


The Abbey of Ross—View from the South-east, “Burke’s Castle” to the right, and the Transept to the left.

In entering the church it will be observed that the west window is not immediately over the door, but is south of it. This, however, leaves the window in its proper position internally in the centre of the nave, which is 20 feet 7 inches in width, and 57 feet 3 inches in length, and the door is in the centre of the space comprising the nave and aisle, together measuring 30 feet 5 inches in width. The nave is separated from the aisle and south transept by an arcade of four arches. This transept is divided into two by two round-headed arches, and a short wall; its measurement is 33 feet 8 inches north to south, and 49 feet east to west. The transept has two east windows, before each of which stood an altar; and between these windows an arched opening leads into a small lady-chapel, 24 feet by 18 feet, with a good east window,

and side-lights of later date. The transept contains two large windows in the south wall with mullions and tracery, as may be seen in the view of the abbey from the south here reproduced.

The tower, as is usual in Franciscan houses, has been inserted after the church was built, and is likely to be one of the additions made in 1498. This tower is remarkable for the lowness of the arch giving access to the

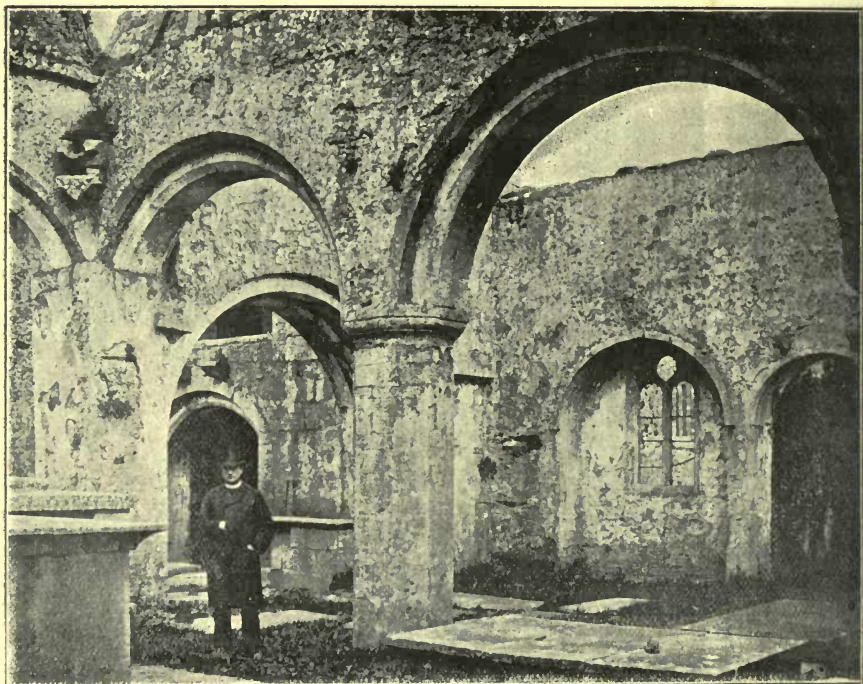


The Abbey of Ross—The Cloisters.

chancel, and as having another arched opening over it looking towards the nave, which seems to have served the purpose of a rood loft. Before this opening was displayed the holy rood in the usual manner intended to be seen from the nave of the church.

There is a small chantry near the entrance, south of the aisle, of seventeenth-century date erected by the Jennings family.

The choir is 53 feet 7 inches by 20 feet 7 inches, and is lighted by a fine east window, under which the high altar stood, and by four side-lights in the south wall. This chancel is greatly injured by the erection of modern tombs, one of which has been placed in such a position as to permanently disfigure the structure. There are now no openings in the north wall of choir; that to the sacristy is blocked up; there are traces of an organ loft in the choir adjoining the tower.



The Abbey of Ross—View in the Transept; the Arch under Tower to the left.

The conventual buildings form a most interesting part of the abbey. The plan of the Franciscan house was not so well defined as in the Cistercian order. In the latter, given almost any portion of the structure, it would not be difficult to follow out a plan of the whole, but there is no such consistency in the houses of the other orders. There is generally a diversity as to the number of the apartments, and frequently as regards their location. Ross is therefore interesting, as showing almost all that was required in a perfectly equipped mediæval monastery.

The cloister lies to the north, though sometimes, as was the case at Castledermot and elsewhere, it lay to the south. The cloister garth is very limited in area, only about 30 feet each way. The buildings

grouped around this space in the usual manner, are necessarily limited in extent, and it was therefore found necessary to provide another area or court about 28 feet square, around which the requisite additional buildings are provided. The principal of these are the refectory, a large apartment 37 feet long by 20 feet 6 inches wide, provided at its north-east angle with the usual reader's pulpit, and the large kitchen at the north-west angle of the buildings. Immediately adjoining are the remains of the mill. A stream of water, the course of which may still be followed, flowed by the east side of the abbey, and under the garderobes at the north-east angle, along the north side direct to the mill, and from thence to the river, a few yards distant.

There is a three-story building adjoining the choir on the north side, which is described by the late Oliver Burke as the sacristy with guest-house over. This structure is known locally as Burke's Castle, and is evidently not part of the original design of 1351. The sacristy is a smaller apartment nearer the cloister, and it would be a very unusual, and indeed a very undesirable place to have the guest-house so near the sanctuary and communicating directly with it. The guests were usually lodged nearer the entrance to the precincts. If this were a Cistercian house, we might expect to find that the abbot or prior was lodged in such a position, but here it was probably the Guardian or Provincial. The head of a Franciscan house was elected for three years, and was chosen from amongst the brethren. At the end of his term he resumed his former position, and he generally occupied the same quarters as the other brethren. It would therefore seem there was no necessity for a distinct lodging for the Guardian, in which case the apartments were probably occupied by the distinguished ecclesiastics, such as the Provincial when attending to hold a chapter. The position of a chapter-room in a Franciscan house is not satisfactorily settled, and in some places it is not clear that there was such a provision. At Ross, Oliver Burke, the author before quoted, locates the chapter-room on the upper floor over the bake-house. If this were its position, it would be a strange one. The Provincial Chapters were large gatherings, and could not be accommodated in such a small apartment or in so inconvenient a position.

The abbey of Ross was the parent house of Donegal Monastery. In the year 1474, when the Franciscans were holding a Provincial Chapter, Nuala, the wife of Hugh Roe O'Donnell, came with a brilliant escort, to ask that a branch of the order should be established in her husband's country in Tirconnell. Her request was at first refused, but owing to her persistence, it was eventually acceded to, and a colony from Ross set out with her for Donegal, where in a few years the monastery at that place was completed for their reception, where the "Annals of the Four Masters" were compiled by the Brothers O'Clery in A.D. 1636, the successors of the monks who left Ross in 1474.

Repairs were effected here in 1880, but as usual at that period the ivy was not cut. It had overgrown the structure greatly, and arrangements have been made for removing it. The caretaker looks after the burials, but cannot prevent entire strangers burying in the ruins already overcrowded. It would be very desirable that further interments should cease.

The excursion on Friday, 5th July, completed the programme of the Society for the Connaught Meeting. The Honorary Secretaries and some of the principal Members of the Galway Archæological and Historical Society kindly made the local arrangements for vehicles, &c. Thanks are especially due to Mr. T. D. Lawson, Mr. Joseph Glynn, and Dr. Costello for their exertions in procuring the comfort and convenience of the Members on the excursions.

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SATURDAY, JULY 6th, 1901.

The Council of the Galway Archæological and Historical Society courteously invited the Members of the Royal Society of Antiquaries of Ireland then in Galway to join the local Society in an excursion on this day to Abbey Knockmoy and Tuam. The programme was as follows:—

At 10.30 a.m. left Galway for Athenry, thence by rail to Ballyglunin, where vehicles were in readiness to convey the party to Abbey Knockmoy. The Hon. Secretary and editor of the Journal of the Galway Society, Professor T. Wilbraham Trench, had prepared an interesting historical account of the Abbey, written by Mr. Martin J. Blake, a copy of which was presented to each of the Members, and was much appreciated. After an inspection of the ruins the drive was resumed to Tuam, *via* the ruins of Creevaghbawn church and holy wells. At Tuam the Members were entertained to lunch at the Imperial Hotel, after which the Ancient Cross in the centre of the town was visited, an interesting account of which was prepared and circulated by Dr. Costello for the use of Members. The fine Norman arch in the Protestant cathedral was visited, and the interesting church in the adjoining cemetery, where an east window of about the 13th century was recently disclosed by the cutting of the ivy which was causing great injury to the structure, and had to be removed. Before leaving Tuam the party were entertained to afternoon tea by Dr. Costello who, with Mr. Glynn, had charge of the arrangements for the day.

On arriving at Athenry at 4.55, Members for Dublin proceeded by the train, arriving there at 9 o'clock, p.m. The cost of the railway tickets, carriage drives, and lunch was defrayed by the Galway Archæological and Historical Society, whose thoughtful kindness and hospitality was much appreciated by the numerous Members of the Royal Society of Antiquaries of Ireland who were able to accept the invitation.

THE JOURNAL
OF
THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND
FOR THE YEAR 1901.

PAPERS AND PROCEEDINGS—PART IV., VOL. XXXI.

Papers.

INCHIQUIN, COUNTY CLARE.

BY DR. GEO. U. MACNAMARA, HON. LOCAL SECRETARY, NORTH CLARE.

[Read JULY 31, 1900.]

(Concluded from page 227.)

PART II.

IN the first part of this Paper I gave a description of the earlier or thirteenth century castle of Inchiquin, of which nothing now remains but the base and a few carved stones. I noted also the different allusions to it by M'Grath, the only one of our early native historians known to me who mentions it at all, and took the opportunity offered of tracing the transition in Thomond from the old style of fortress, used from earliest times by our ancestors, to the stone castle or keep. This change, however, was more or less gradual, and it took many years before castles became the common residences of the gentry; so that the two styles—the fort and the fortified tower—overlapped, until at last the former became obsolete, and castles sprang up on every side in great numbers.

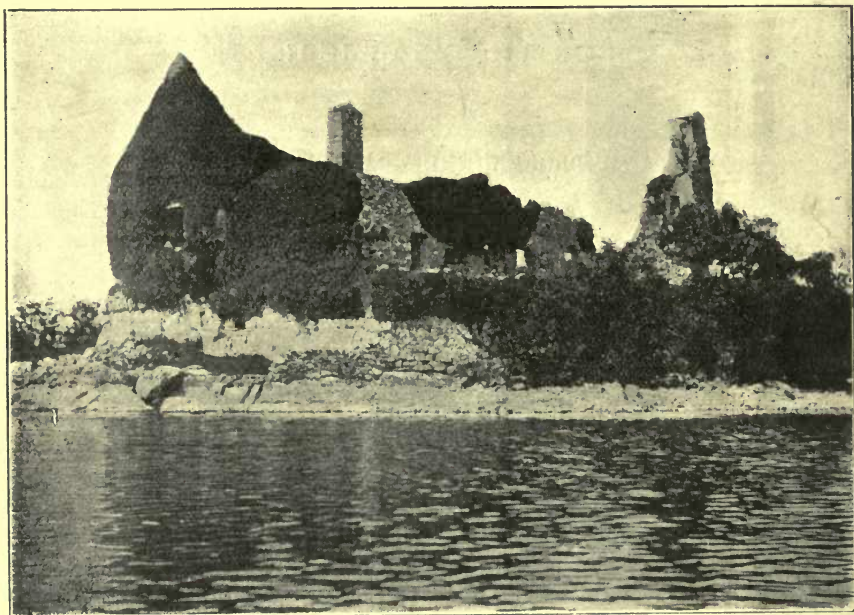
In this, the second part, I shall treat of the later or fifteenth-century castle situated on the mainland, and which, for about 250 years, was the

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ancestral home of a powerful branch of the O'Briens—the Barons of Inchiquin.

This picturesque ruin, which has suffered much from time, neglect, and the hand of the despoiler, is that called by our later annalists, "THE CASTLE OF INCHIUIN"; and, from its size and commanding position, it will for all time, *par excellence*, retain the name. It is beautifully situated on a promontory of solid limestone which juts into the lake on its northern shore, and one must admit that the site chosen manifests in a remarkable way the good judgment and æsthetic taste of its founder.



Inchiquin Castle from S.E.

Dr. George Petrie visited the spot in 1840, and was apparently of opinion that this promontory was once an island, and so gave name to the barony of Inchiquin.¹ In this view he was undoubtedly in error, for, within the historical period at least, it never could have been surrounded on all sides by water. Had he at the time known of the earlier castle on the island and its history, he would not, I am sure, have formed such an erroneous opinion which, under the circumstances, however, was, perhaps, pardonable enough.

The castle consists of a much-ruined square tower or keep to the north-east, with a later mansion attached, extending from it in a south-

¹ Vide *Irish Penny Journal* for October 17th, 1840.

westerly direction almost to the water's edge, and terminating in a high-pitched gable with a square window looking out on the lake. Except a few remnants of a cut-stone sash in the large window of this gable, which commands a magnificent view of the lake and mountain, there is not a trace in the many openings in the mansion-house walls of a single lintel, jamb, sill, or chimney-piece. All are gone, and appear to have been systematically removed many years ago by some soulless and unfeeling vandal. About fifty years since, the keep, although shaky, was in fair condition, but soon after that time it was reduced to an almost complete ruin by the wanton and deliberate act of persons who ought to have known better. They broke one of the door-piers with a sledge hammer, when immediately the greater part of the tower collapsed.

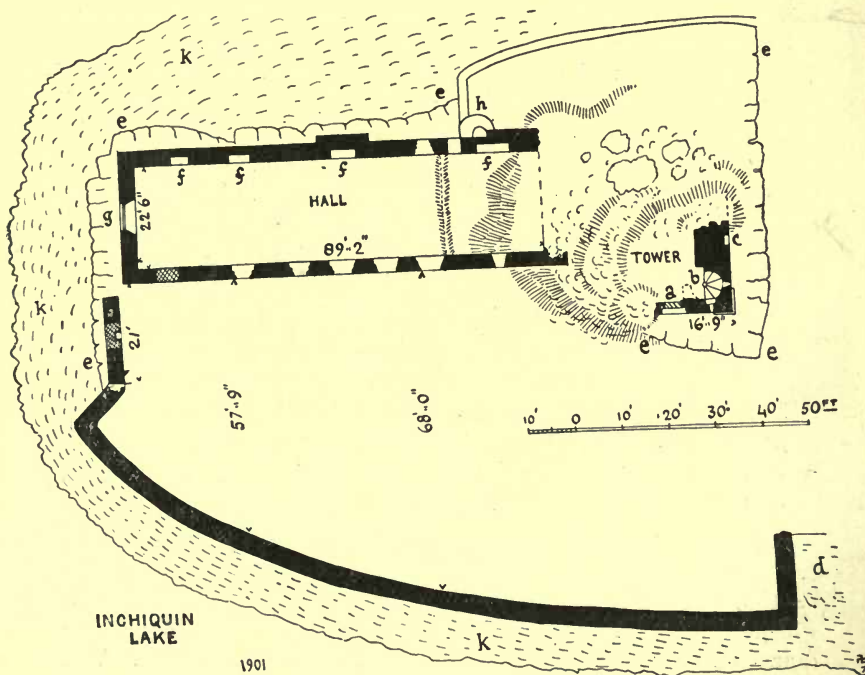
The tower, as well as can be judged from its present ruinous condition, measured from north-east to south-west, 26 feet, and in the opposite direction about 39 feet. It seems to have been in line with the mansion-house on its north-west side, but projected 10 feet beyond it on the front or south-east aspect. The Gothic entrance-doorway, the north half of which now alone stands, also faces the south-east. A few steps of the circular stair still remain *in situ*, partly covered with rubbish, and others, together with large masses of the fallen masonry, lie scattered about. Some yards east of the tower can be seen the cut stone pier of a water-stair or boat-slip embedded in a later wall of rough masonry.

The mansion-house, which had a second story and was once divided into several compartments, measures 89 feet 6 inches by 22 feet 6 inches inside measurement. The ground floor was lighted by six large windows in the front wall, three on each side of the square-headed entrance door which is in the centre, and by another window in the gable, the view from which is much admired. The last-mentioned alone retains pieces of the cut-stone frame, with which, no doubt, all at one time were furnished. There are four rather plain and small fire-places on the back or north-west side, but the corresponding chimneys have fallen, save the third from the gable which is very tall, and has the side facing the interior marked by a string-course, showing the lines of a small hip on the roof at this point. There are also four fire-places on the second floor in the back wall, the rooms corresponding to which were lighted in front by dormer windows, now to be made out with difficulty owing to ivy and dilapidation, but are plainly shown in an ancient sketch on the margin of a Survey dated about 1675, found by Mr. T. J. Westropp at Edenvale. At the south-east corner, outside, is the gable of a later building, with part of a well-cut window-head embedded in the masonry. The keep is, undoubtedly, of the usually ascribed date, namely, the middle of the fifteenth century; the mansion-house probably belongs to the age of Elizabeth or James I.

Tadhg-an-Chomhaid,¹ King of Thomond (1461-1466), probably

¹ *Tadhg-an-Chomhaid*, i.e. Teige of Coad, the then name of the land whereon the castle was erected.

attracted to the place by its great natural beauty, built the tower or keep of Inchiquin Castle in A.D. 1459,¹ a very short time before the death of his father, Turlough *Bog*, or the Soft. Teige was certainly the first O'Brien we know of, who, since the expulsion of the Normans in 1318, had ceased to inhabit Clonroad as a chief residence. He took his distinctive title (of Coad) from the lands whereon he built his castle and had established his head-quarters, part of which, however, was afterwards formed into a separate townland, and called Inchiquin from the castle of that name. *The Annals of the Four Masters* describe his death as



Plan of Inchiquin Castle, County Clare.

having taken place "in his own house," *i.e.* in Inchiquin Castle, in 1466, immediately after a successful foray into Desmond, West-Munster, Limerick, and Leinster. He certainly was a remarkable man, of great prowess and ability; and, were it not for his untimely end, would have made a more conspicuous mark on contemporary history, and probably "staggered humanity" by even doughtier deeds than those attributed to

¹ *Vide* O'Brien pedigree, *O'Hart's Irish Landed Gentry*, p. 125, 1884. From whatever source this pedigree was obtained, it has all the marks of authenticity, and as regards the date of the foundation of the castle, its truth is confirmed by other sufficient reasons. See also Vallancey's *Collectanea*, vol. i., p. 631.

him. The following is Mac Firis's pithy description of Teige's last feat-of-arms.—

A.D. 1466. "Thady fitz Torly O'Brian, King of Tuamond, marched with an army (in this summer) over the Shinnan southwards, and we heard not of such an host with any of his name or Ancestors since Brian Boroa was conquering of Irland; so that the Gwills, Irish of Desmond and Iarmond [*i.e.* West Munster] all obeyed him; and he bribed the Gwills, *i.e.* old Irish of Linster, so that they were working his coming to Tara,¹ but he retired to his house, after he had conquered the country of the Clan-Williams all,² and the county of Lymbrick, it being made sure to him from the Earl [of Desmond, then Lord Deputy] in lieu of granting peace to the said Earl and to his country, and the townsmen or citizens of Lymbrick gave 60 marks yearly to him [O'Brien] for ever;³ afterwards he died of a fever in his own house, and it was commonly reported that it was the multitude's envious hearts and eyes⁴ has shortened his days."⁵

For seventy-six years after the death of this formidable warrior whom the *Annals of Loch Cé* call "the torch of valour and the prowess of *Leth-mogha*," history is silent concerning Inchiquin. The next event we hear of in connexion with the castle occurred in 1542, under which year the *Four Masters* record the death within its walls of Turlough O'Brien, son of Murough (the Tanist), and great-grandson of its founder, *Tadhgan-Chomhaid* :—

"The son of O'Brien (Turlough, son of Murough, son of Turlough) died in his bed⁶ at *Inis-úí-Chuinn*. The man of his years was he of best hand [*i.e.* most expert] in arms, fame, and renown."

The castle is mentioned again seventeen years later, 1559, when the *Four Masters* relate that Conor, Third Earl of Thomond, "sat before Inchiquin, precisely in the month of June," to oppose the sons of his grand-uncle, Murough (the Tanist), viz. Teige of Ballynagowan⁷ and Donough of Dromoland, who naturally considered their rights infringed by the introduction of the English law of primogeniture, which conferred on the Earl and his descendants in tail male the lands that, according to Irish law, belonged to the Clan; and who for this reason supported the cause of his uncle, Donall Mór of Dough and Ennistymon, who had been elected King of Thomond according to Irish law and ancient custom a short time before. Donough O'Brien, of Dromoland, was in the "town," *i.e.* Inchiquin Castle, at that particular time, to defend it against the Earl, but Teige, of Ballynagowan, was on a visit with Garret, Earl of Desmond, to whom he

¹ That is to say, were preparing to make him king of all Ireland.

² Clanwilliam—*i.e.* the territory of the Burkes of county Limerick.

³ This was the *dubh-cios* or "black rent," extracted by Teige of Coad from the English settlers of Munster, as his ancestors had done before him whenever the "strong hand" happened to be "uppermost."

⁴ This was "the evil eye," a superstition not yet dead in Thomond.

⁵ Vide M'Firis's *Annals of Ireland*, Miscellany of Ir. Arch. Soc., vol. i., p. 258.

⁶ A thing so remarkable in those days as to be worthy of record and commented on.

⁷ Now Smithstown, parish of Kilshanny, barony of Coreomroe.

appealed for help, saying—"He should be without home or kinsmen unless he obtained speedy assistance." Desmond, nothing loth, crossed the Shannon with a hastily gathered force, on learning which the Earl of Thomond at once raised the siege of Inchiquin Castle, and striking camp, went direct to his relative, the Earl of Clanrickard, for help. Having united their forces, the two Earls marched back to the "*Green of Inchiquin*," where, finding no enemy, and at the same time learning that Teige of Ballynagowan and his allies were located further to the south-east, they wheeled off the same day to Ballyallia, and encamped there for the night.

Nothing but bloodshed could settle the dispute, so both armies met next morning at day-break, when a sanguinary battle ensued in the vicinity of Spancellhill,¹ resulting in the defeat of the Earls of Thomond and Clanrickard by Desmond and Teige of Ballynagowan, many of the gentlemen of the O'Briens, Macnamaras, and MacSweeneys, being among the slain. "The [usual] success of battle of the race of *Cas* changed on that day, for until then they had been accustomed to drive the Geraldines before their faces on every hill on which they had contended; and even on that day, Teige, the son of Morrough O'Brien, was fighting along with Garrett."²

In 1573, some of the leading members of the O'Brien family, not having yet settled their differences, got up a little war on their own account, involving most of the county in turmoil and confusion, until at last the clansmen in general were heartily sick of their conduct. Teige O'Brien, of Ballycorick³ (ob. 1582), uncle of the above-mentioned Conor, third Earl of Thomond, together with some disaffected soldiers of the Geraldines of Desmond, made raid through *Ui-Fearmaic*, *Ui-Cormaic*,⁴ and *Corcomruadh*, to wreak his vengeance on Teige of Ballynagowan, his cousin, and on his own brother, Sir Donall of Dough, with both of whom he had for some reason fallen out. In describing their march the Four Masters say that—"They proceeded onwards over the stone road of *Coradh-Finné* [*i.e.* Corofin], by the gate of Inchiquin, by *Bothar-na-mac-Righ*," on through Corcomroe, to the hill of *Bel-an-Chip*,⁵ where, after a good deal of marching and manœuvring on both sides, they at last came to blows, Teige of Ballycorick and his party were disgracefully beaten, and many fighting men were slain.

Bothar-na-mac-Righ, *i.e.* the Road of the King's Sons, is the highway

¹ Spancellhill, called by the Four Masters, *Cnocfuarchoill*, and in modern times *Cnoc-urchoill*, *i.e.* the hill of the (ever) green wood; and incorrectly translated as if from *Urchall*, a spancel.

² *Annals of the Four Masters*, 1599.

³ Ballycorick, *recte*, *Beal-atha-an-Comhraic*, *i.e.* "The mouth, or estuary, of the ford of the confluence," or, perhaps, of the "conflict," for the word, *comhraic*, may mean either; a townland in parish of Clondegad, barony of Islands.

⁴ *Ui-Cormaic* and *Ui-Fearmaic*, alias the baronies of Islands and Inchiquin.

⁵ Identified by O'Donovan as in his time *Croc-an-Chip*, somewhere on the sea-shore in parish of Kilmanahen, and barony of Corcomroe.

between Corofin and Kilnaboy Church, about the middle of which is the entrance to Inchiquin Castle. The name of this road is undoubtedly very ancient. Even in the time of the author of the *Cathreim-Toirdealbhaigh* it was so considered, for, in describing the line of march taken by Dermot O'Brien and Maccon, son of *Cuneadha mor Mac Conmara*, to Corcomroe Abbey, in August 1317, John mac Rory M'Grath affirms that on that "peaceful morning this highway's original ancient name, *i.e.* 'Road of King's Sons,' was indeed an apposite title." Who those princes were from whom the road was named, and who, probably for some very good reason, constructed it, history sayeth not; and it is almost useless to surmise anything about them as their personalities are lost in the mist of ages. One cannot fail, however, in seeing a probable connexion between the peculiar name of this ancient highway and the curious and rather puzzling phrase in the *Book of Rights*, "durable the road of the king,"¹ given as a distinguishing attribute to the, as yet, unidentified fort, *Caechn-Boirne*, one of the royal residences of the Kings of Cashel in ancient Corcomroe. There are fairly good grounds, I think, for believing that the "durable road of the king" of the *Book of Rights* (which, in some way we know not of, was connected with *Caechn-Boirne*), and the old "Road of King's Sons," mentioned by M'Grath, were really one and the same; and that it was constructed by the sons of some unknown King of Munster not long after the subjugation of the tribes of Corcomroe and Burren by the *Dál-g-Cais*.² It evidently had a reputation at all times for its hardness and stony character, because the *Four Masters* call its southern extremity "the stone road of Corofin," and, as we shall see, the Parliamentary general, Ludlow, grumbled much at its excessive stoniness.

Be this as it may, the "Road of King's Sons" was absolutely essential to the Kings of Cashel at Thomond as a highway into northern Corcomroe, whose inhabitants had to be "disciplined" now and then, and their cattle tribute enforced. It was, moreover, a very important road from the purely military point of view, as being the chief pass from the centre and east of Thomond into Burren, and for this reason, we find Gaedhel and Saxon, Cavalier and Roundhead, making use of it in turn.

¹ Vide *Book of Rights*, edited by J. O'Donovan, page 93. I here venture the opinion that *durable* or *lasting* is in this case a truer and more exact translation of the Irish word, *buan*, than *constant*, as given by Dr. O'Donovan. The word, I have no doubt, refers to some intrinsic quality of the road itself, and to nothing else. *Durable* and *lasting* would be quite apposite terms to apply to most roads in Burren, both now and in ancient times. *Constant*, on the other hand, is not so easily explained, and is, I think, a strained translation.

² If this opinion be correct, *Caechn-Boirne*, may be identified with the splendid triple walled fort of *Cathair Cumdán* in Tullycommon, parish of Kilnaboy, to which, from its situation on the edge of a secluded, dark, and bushy glen, *i.e.* Glencurraun, the word *Caechn*—a dark or purblind person or thing—might well apply. Moreover, one of the chief, if not the most important, road into the heart of Burren, a continuation or branch of *Bothar-na-mac-Righ*, passes quite close to this fort. (See this *Journal*, vol. xxvi., p. 151.)

That fine soldier and truly great man, Red Hugh O'Donnell, passed this way in 1599, and again in 1600, when he twice raided Thomond, the flocks and herds of which he drove away wholesale before him to Tircconnall, in order to punish the O'Briens for their adherence to the English (their chief men having been won over to the Government a few years before), and to avenge himself especially on Donough, fourth Earl of Thomond, and on the family of Murough, the fourth Baron of Inchiquin,¹ who, with the said earl, had invaded his territory in 1597, under Sir Conyers Clifford. It is stated in the *Life of Aodh Ruadh*² that in the first foray, 1599, O'Donnell sent his lieutenant, Aodh Maguire, with a detachment to scour the lands in the neighbourhood of Kilnaboy, when "a certain nobleman of the noble race of the Dalcassians met him, whom he wounded and captured afterwards. Conor O'Brien was his name. Maguire brought him to Conor's own castle at Inchiquin,³ and the castle was given over to Maguire, and he stayed there until the next day. O'Donnell encamped that night at Kilnaboy, and the fires and conflagrations of his army were far separated from each other, some of them being in Burren of Connaught, and another party in the cantred of Hy Fermaic, and some in Kilnaboy, besides the other forces, which were with Mac William [Burke] and Niall garbh O'Donnell in the Owles."

The gentleman of the O'Briens mentioned in the foregoing incident can be no other than Conor O'Brien of Leimanegh, whose death the Four Masters record in 1603. He was the son of Donough mac Murough of Dromoland, who was hanged on a mere quibble by one Captain Mordaunt and the English, in the "gateway of Limerick," 29th of September, 1582, and was buried in the Friary of Ennis.⁴

At the time of O'Donnell's first raid (1599), Conor was doubtless acting as guardian of Dermot, the fifth Baron, and in charge of Inchiquin Castle, the youth being then not quite five years of age, and probably away with his mother, Mabel Nugent, in some place of safety; the latter knowing well that the redoubtable northern warrior had a crow to pluck with them on account of the act of her husband in 1597.

The Cromwellians tramped more than once over *Bothar-na-mac-Righ*, and the regicide, Ludlow, in his *Memoirs*,⁵ gives us the following rather

¹ Morough, the fourth Baron, was wounded in the armpit, by a musket-ball, at the crossing of the Erne, on 29th July, 1597, and, falling from his horse into the stream, was drowned. He was buried first in the monastery of Assaroe, but was disinterred, and finally buried in the monastery of St. Francis, Donegal.—(A. F. M.)

² Vide *Beatha Aodha Ruaidh uí Domhnaill*, translated by the much to be lamented Rev. Denis Murphy, s.j., p. 193.

³ This was a mistake of the author of the *Life of Red Hugh*, Leimanegh being Conor's own castle.

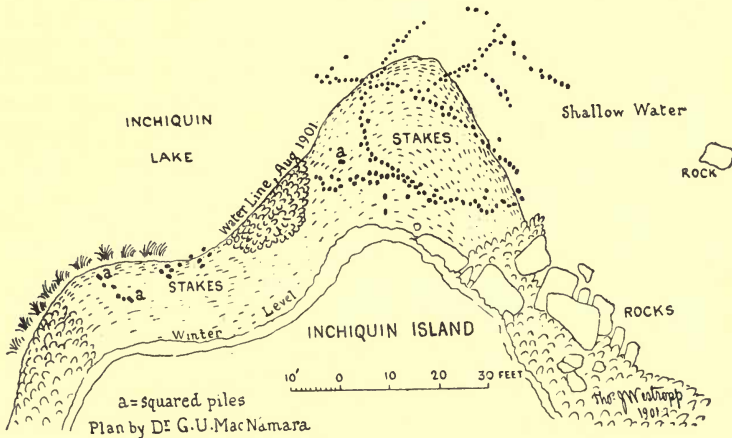
⁴ There is a small portrait, in oil, at Dromoland Castle, bearing the name of this Donough, and another companion picture, beautifully executed, of his wife, Slaine, a daughter of John Macnamara Finn.

⁵ Vol. i., p. 381, 2nd ed., 1721.

exaggerated description of his march over this road from Leimanegh, where they had planted a garrison, to Clare Castle :—

“The next day we marched towards *Clare Castle*, and found the way so rocky, that we rode near three Miles together upon one of them,¹ whereby most of our Horses cast their Shoes ; so that though every Troop came provided with Horse-shoes, which were delivered to them out of the Stores, yet before that day's March was over, a Horse-shoe was sold for five Shillings.”

If we are to credit the Irish poet, O'Daly, who wrote about A.D. 1600, *i.e.* in the time of Dermot, the fifth Baron of Inchiquin, then a minor under the care of his mother, the honours were very badly done at the castle. Perhaps the cold and stiff English style of hospitality had in some cases commenced to creep in and supplant the old Irish welcome to the stranger as a mere matter of right. Yet it is impossible to believe



Inchiquin Island Crannoge.

that O'Daly was turned from the door without some good and sufficient cause. The sarcastic and scurrilous tendencies of his muse were well known, and in consequence he was by no means a *persona grata* at many of the houses of the gentry, whom he satirised in no measured terms. This is how he describes his reception at Inchiquin Castle, which is, to say the least, by no means complimentary to the family :—

“At the door of Caisleán-Chuinn
If I were for a thousand years,
I would not find one to open it,
But I would find eight to close it.”

Very likely his reputation went well before him, and for that reason he got the “cold shoulder.”

¹ That is to say, over one continuous rock, without any intervals of soil between, which I believe to be not much of an exaggeration at that time.

In the Deed of Composition between Sir John Perrot, the then Lord Deputy of Ireland, on the part of Queen Elizabeth, and the chieftains and gentlemen of Clare, dated 17th August, 1585, it was ordained, among other provisoes, that the Earl of Thomond, *i.e.* Donough, the fourth Earl, should surrender for ever all claims to the barony of Inchiquin, "which had theretofore constantly been under tribute to his ancestors," and that the lordship of same should henceforth belong to Murough, fourth Baron of Inchiquin, and his heirs. By this arrangement, not altogether agreeable to the Earl of Thomond, notwithstanding that he was in future to receive five shillings annual rent out of every quarter (120 acres) of land in Clonderlaw, Moyarta, Burren, and part of Tulla baronies, with certain specified exceptions, the Baron of Inchiquin was satisfactorily squared, and he and all future barons who succeeded him were thereby secured to the English interest. It was the same happy device over again, namely, a well placed and confident trust in the abiding selfishness of the individual man, and then—*divide et impera*.

The Castle of Inchiquin is referred to in more than one Inquisition, the substance of two of which I give here, having reduced them to a simpler and more explicit form, and modernised, more or less, the spelling of the personal and place names, so as to make them more intelligible to the general reader:—

An Exchequer Inquisition taken at Ennis on 4th June in 26th¹ year of Queen Elizabeth. The Inquisition says that after the return from England of Murough O'Brien (1st Earl of Thomond for life, *ob.* 1551), he made the following disposition of his property among his three sons, Dermot of Inchiquin, Teige of Ballyagowan, and Donough of Leimanegh.

On Dermot his eldest son, afterwards second Baron of Inchiquin,² he settled the castles and lands of *Inchiquin, Derryowen, O'Briensbridge, Ballycarroll, and Ballyharvaghan*, together with certain lands belonging to the lately suppressed religious house of *Kilshanny*.

To Teige of Ballyagowan, his second son, he gave the castles and lands of *Ballyagowan, Ballyvaughan, and Boneill*,³ being also lands once belonging to the monastery of *Kilshanny*.

On Donough of Dromoland, his third son, he settled the castles and lands of *Leimanegh, Dromoland, Ballyconneely, Coolreaghmore, Cloonmoney [Clonemonhyt]*, and the suppressed abbey of *Corcomroe* with its revenues.

The Inquisition goes on to state that the lands, etc., held by Dermot, the eldest son, in *capite* from the king by military service, were formerly granted to his father, Morough, by letters patent. That he also owned in *capite* the castle and lands of *Derryowen*, but by what service no one could say, and that he died leaving a son, Murough.

¹ The date words in original are here partly obliterated, thus:—"Vicessimo se . . .," so it may possibly be a year later, viz. "*vicessimo se(ptimo)*", *i.e.* 1585. The *Rec. Com. Report* gives the date of this Inquisition as 29th of Elizabeth, which I think is an error.

² Turlough, probably an older son than Dermot, died at Inchiquin in 1542. *Vide supra*.

³ *Recte, Both-Neill, i.e.* Niall's house, or hut. It is the sole castle in Inagh parish, and is now a complete ruin.

That this son, Murough (the third Baron of Inchiquin), being also seised of the lands before mentioned, died on the 20th April, in the fifteenth year of Queen Elizabeth (1573). That Murough, his son (*i.e.* the fourth Baron), was his lawful heir, and at the time of the inquisition was eleven years of age and unmarried. That Margaret Cusack, his mother, and widow of the late Baron (*i.e.* of Murough, son of Dermot), had married secondly Christopher Cruse of Nall, in county Meath.

That Teige mac Murough, late of Ballyagowan, held all the lands, etc., above enumerated as left him by his father, and also the castle and lands of *Tromra*, from Queen Elizabeth *in capite*, but by what service was not known; and that he died at *Inchiquin* [Castle] on 28th December, in the twentieth year of the Queen [1577], leaving a son, Turlough O'Brien, his lawful heir, then fifteen years of age, and whose mother, Mór, widow of Teige of Ballyagowan, was still living.

That Donough mac Murough,¹ late of Dromoland, was attainted on the 28th September, in twenty-fourth year of the Queen (1582),² and was at that time seised *in capite* of the above-mentioned lands left him by his father, but by what service was unknown. That he also held the castle and lands of *Tromra*, but by what right no one knew, as his brother, Teige of Ballyagowan, died seised thereof.

That the said Donough of Dromoland, Teige O'Brien of Leimanegh, and Donough duff mac Consadine of Ballyharraghan, entered into a bond before John Gough, Mayor of Dublin, to repay Roger Poope and John Sc. . . (Scurlock?) of Grangegorman, the sum of £50.

That Turlough O'Brien, son of the aforesaid Donough of Dromoland, was attainted of felony at Galway on 22nd May, 23rd of Elizabeth (1581), being owner at the time of the castles and lands of *Thomley* (Fomerla?), *Shallee*, *Doonimulvihill*, and *Danganbrack*, all held *in capite*, but by what service was unknown. See note on the execution of Turlough O'Brien in "Miscellanea," p. 435, *infra*.

Another Exchequer Inquisition taken at Innish (Ennis), on 15th May, in the second year of James I. (1604), states—That Henry VIII. was formerly seised in right of the crown of the manor of Inchequin (*Inchiquin*), together with a castle and six quarters of land, a water-mill,³ a large lake, viz. "The Lough of Inchequin," and "an island in the same,"⁴ etc., of the priory of *Killone*, and all the tithes of the parish of *Killone* and *Killnekelly*,⁵ of certain tithes out of *Ennis* and *Clonroade*, two parts of the tithes "betweene bothes Clares,"⁶ two parts of the tithes of *Clondagad* parish, the rectory of *Kilfiddane*, two parts of the tithes of the parishes of *Kilmihil* and *Kilchreest*, two parts of the tithes of the rectory of *Kilmurry* (*Monryhi*?), two parts of *Rathkerry*, two parts of the tithes "of two quarters of land near the stream called *Owenogarna* in *Ballyussin*,"⁷ of the religious house of *Corcomroe* with its fifteen quarters of land,

¹ Ancestor of the Leimanegh O'Briens, now represented by Lord Inchiquin.

² In an Inquisition said to have been taken at Dromoland on 6th December, 1580, given in Mr. J. Frost's *History of Clare*, Donough of Dromoland is stated to have been executed on 5th September, 1582. There is an error of date here. Other authorities say he was hanged on 29th September, 1582.

³ Probably in or about the same spot as the present mill at Clifden.

⁴ That is to say, the "Woody Island," or true Island of O'Quin, described in the first part of this paper. It is very strange that the second, or Slate Island, is not mentioned by either M'Grath or this Inquisition, and for this reason I think it must be only in comparatively modern times that it got separated from Carrigeen point, on the mainland.

⁵ Perhaps *Cill-na-Ceallaigh*, church of the nuns, *i.e.* Killone, which was a foundation for Augustinian Sisters. A certain Glannegalliagh, *alias* Clonnecalliagh, is mentioned shortly before Killnekelly.

⁶ Probably the two parts of Clare Abbey parish—one at either side of the Fergus—is here meant.

⁷ Now Ballysheen, *i.e.* *Baile-oisin*, "Ossian's townland," in parish of Kilfinaghta,

etc., of a messuage and two gardens in *Kilnaboy*, and of the castle and lands of *Derryowen*.

That the King being so seised of all the foregoing, did, on the 1st July in the thirty-fifth year of his reign (1543) at his manor of Greenwich, grant them to Murough O'Brien, Earl of Thomond, for him and his heirs male.

That Murough junior, the late Lord Baron of Inchiquin, was son and heir of Murough, son and heir of Dermot, son and heir of Murough, Earl of Thomond aforesaid.

That the said Murough junior, and all his ancestors, as long as men's memory can reach, were owners of a weekly market in the said manor of *Inchiquin*, held every Saturday near the Church of *Coad* (*Cowid*),¹ in the said county.

That the said Murough junior, the late baron, besides being owner of all the foregoing, was also seised of the castle and lands of *Ballyvaughan*, and that he, by deed bearing date the 18th January, in the thirty-fifth year of Queen Elizabeth (1593), did settle same on Gerald Nugent of *Clonyn*, and Conor O'Heynes, for the use of his wife, Mabel Nugent.

That the said Murough, junior, by another deed of his dated 13th of July, 1597, gave Nich. de Galway certain lands to clear off a debt.

That the said Murough, junior (fourth Baron of Inchiquin), died on the 29th July, 1597. That Dermot is his son and heir, and was aged two years and nine months at the time of his father's death. That Mabel Nugent was wife of said Murough, and still lives (1604).

In treating of this old residence of an important branch of the O'Briens, it is impossible to avoid saying a word about that extraordinary character, Murough, the sixth Baron and first Earl of Inchiquin, who, though he chiefly resided at Rostellan Castle, county Cork, probably first saw the light in this once fair home of his fathers by the lake. In the stirring times of the great rebellion of 1641, and the succeeding years, an epoch that brought out the qualities and tried the souls of men, no more conspicuous figure than his appears on the contemporary stage of politics and public affairs. A royalist and aristocrat, *pur sang*, and a pretended Protestant, he espoused in his youth the cause of the first Charles against the flowing tide of revolution, and, nothing loath, assisted the king's unscrupulous minion, "Black Tom" Wentworth, Earl of Strafford, in his nefarious attempt to rob, under guise of law, the land-owners of Clare out of a fourth part of their property, taking good care, however, to have his own estates exempt.²

Lower Bunratty, and in the ancient territory of *Ui-Cearnaigh*, from which the river Ogarney (*Amhan-úi-gCearnaigh*), passing through the village of Six-Mile-Bridge, is called.

¹ Nobody now living remembers a market to have been held at Coad. Perhaps it degenerated into the races once held on the same place. I know of only one man now living who was present at these races, about eighty years ago, viz. George FitzPatrick, formerly sexton of the Corofin Protestant Church. These were, he believes, the last races held there, they used to continue for a whole week, or as long as horses could be got to run. Mr. Terence O'Brien of Glencolomkill, his brother, Conor of Poplar, and William, father of the late Mr. Peter Owen, of Inchiquin Cottage, used to have horses running there, the latter being the owner of a racehorse called "*Augustus*," which was then a general favourite.

² Vide letter of Charles I., dated 2nd March, fifteenth year of the King, at Westminster. *Hist. Mem. of the O'Briens*, p. 266.

On the 2nd of April, 1640, he was appointed vice-president of Munster under his father-in-law, Sir William St. Ledger, whose severities and injustice compelled the noblemen and gentlemen of the south of Ireland to band together and organise for their own protection the league known to history as The Confederation of Kilkenny. Piqued at being refused the post of President of Munster by Charles, after the death of St. Ledger, he soon threw loyalty to the winds, and coolly offered his good sword to the Parliament, which, with more discernment, accepted it, and in 1644 gave him his heart's desire, the presidency of his native province. Once more, and for the last time, an O'Brien had become practically King of Munster, and probably wielded more complete power for the time over his dominion than any of his race had exercised since the death of Brian at Clontarf.

Later on, turning royalist again, he intrigued with Ormonde, but feeling things getting too hot for him in Ireland, on the 9th of December, 1650, he fled with that nobleman, Colonel Wogan, and forty other officers, in the nick of time to France, where for his services to the cause of Charles II., the latter conferred upon him, four years later, the title of Earl of Inchiquin.¹

Having entered the French service, in which his military talents were quickly recognised, he was put in command of an expeditionary force intended to assist the Portuguese, then in revolt against the Crown of Spain. When nearly arrived at the seat of his operations, he was captured by pirates and carried prisoner to Algiers, but, with his usual good luck, was released by the Dey in 1659, on a demand from the English Council of State. Nothing the worse for all his tergiversations, he returned once more at the restoration, in high royal favour and esteem, to his native land, and died, amid the execrations of his countrymen, on the 9th September, 1674, at the comparatively early age of fifty-six years. Some time before his death he openly avowed his adherence to the Catholic faith, perhaps one of the few disinterested acts of his life, and by his own direction was buried in the Cathedral of St. Mary, Limerick.² It is a matter of tradition that, so thoroughly was he hated by the populace, his body was stolen out of the coffin by his enemies, and his remains cast into the Shannon.³

¹ By Letters Patent, dated 21st October, 1654, at Cologne.

² *Vide* his will, dated 11th September, 1673. John Ferrar, in his *History of Limerick* (small edition, 1767, p. 36), says that Inchiquin died on 11th September, 1673 (the same date as his will), and was buried the following night, all the cannon of the garrison firing during the interment.

³ *Vide* Mr. J. Frost's *Hist. of Clare*, p. 389. The following is the fulsome epitaph composed on him by one Col. Francis Bodkin, taken from an old pedigree of the O'Briens belonging to the O'Bryens of Glencolmkill, and written in the eighteenth century :—

“ Here lyes a Heroe for your

foot to t
foes to d

 read,
The noblest Dust that ever Ireland bred.”

I have supplied in brackets what I think the illegible words might have been. It is by no means a work of art, and cannot compare in wit with that made for the

With military talents of a very high order, Murough combined a ferocity so appalling, that he once more made his country a "trembling sod,"¹ and justly earned for himself by his cruel deeds at Cashel and elsewhere, the title of *Muireadhach-an-Toitedin*, i.e. "Murough of the Conflagration." The name of Cromwell alone equals his in the lasting hate of his countrymen, and it is not improbable that centuries hence it will lose very little, if any, of its intensity, for, with many other qualities good and bad, Irishmen have very long memories. The estimation of his character now held by the peasantry is just as vivid and intense as it was at the time of his death, and so great and permanent an impression did his cruel conduct of the war produce, that to this day the phrase—

"Óo ònnaic re Muireadaic no triur ba òirbeada,"

i.e. "He saw Murough or three of his companions," is synonymous with saying that a person has met with some great and overwhelming misfortune.

A goodly number of the leading men of the O'Briens displayed in former times an eminent faculty of politically sitting on two stools—sometimes even on three—without serious consequences, in fact often with the happiest results; a gymnastic feat that, no matter how one must condemn, stood them in good stead when times were troubled and the future uncertain. But not one of the lot was as successful in this questionable kind of performance as Murough, first Earl of Inchiquin. To one thing constant never, except to his own interests, he gained by all parties and lost by none; and notwithstanding his undoubted talents and great opportunities for serving his native land in her hour of need, he has left behind him but a dishonoured name writ red across the page of Irish history.

No matter what the characteristic faults of the O'Briens of Inchiquin may have been, no fair minded man can deny them the credit of being a brave and warlike race, and that in this respect, at least, they in no way shamed their sires. Although not born in Inchiquin, John O'Brien, younger brother of Murough, the fifth earl, claims from us a passing

Duke of Grafton (natural son of Charles II. and the Duchess of Cleveland), who was shot at the siege of Cork, conducted by Marlborough, in 1690:—

"He never would dread
Shot made of lead,
Or cannon ball,—
Nothing at all.
Yet a bullet of Cork
Soon did his work."

¹ This is the expressive phrase used by the Four Masters when, in recording the death of *Diarmuid mac Murchadha*, in 1171, they describe the flood of rapine and slaughter let loose upon the country by the Norman invaders—i.e. so great was the carnage and tramp of war-horse and mail-clad men, that Ireland, like a "trembling sod," quaked beneath their tread from the centre to the sea, as if a living being, conscious of the doom to come.

notice, if for no other reason than his extraordinary adventures and hair-breadth escapes by flood and field. He was commonly known as "Sky-rocket-Jack,"¹ and it was well said of him in his time, that few men were so unfortunate, and at the same time few so fortunate, as this individual.

He joined the British navy when a young man, and received his commission as lieutenant on November 28th, 1747. Having gone on active service, his ship was wrecked on the coast of India, and every soul on board perished except Sky-rocket-Jack, and four others. When returning to Europe he was cast away near the Cape of Good Hope, but, with his usual good fortune when things looked their worst, he gained the shore alive.

The Dutch governor of Cape Colony, evidently a man of refinement and kindness of heart, hearing of his misfortunes and of his noble birth, supplied him with all necessaries, and put him on board a Dutch East-Indiaman homeward bound. When just ready to start, his friend the governor prevailed upon him to vacate his cabin in order to accommodate a high official of one of the Dutch East India Settlements who, with his family, was returning home, and pointed out that he could just as conveniently travel by another vessel which was to start immediately. O'Brien, too grateful to the kind Dutchman to think of refusing so reasonable a request, willingly relinquished his place on board. Fortunate it was for him he did so, for, in about twenty-four hours after the vessel left port, she foundered and all hands perished.

The extraordinary incident from which John O'Brien obtained the nickname of "Sky-rocket-Jack" is thus described by a writer in the *Dublin Chronicle* of the 10th January, 1788 :—

"This [*i.e.* the foregoing lucky chance] was his third escape. In a few years afterwards, on board the *Dartmouth* of 50 guns, he was engaged with the *Glorioso*, a Spanish man-of-war of superior force, and during the action, while between decks, the gunner with wildness in his looks ran to him crying out, 'Oh! sir, the powder room.'" O'Brien heard no more when the ship blew up. One might imagine that here was an end of Mr. O'Brien and his escapes, and that he could not survive such an accident. Yet he did survive it, and was found afterwards floating on a gun-carriage. It was conjectured that he had been blown through a porthole with one of the guns. He was picked up by the *Duke* privateer, his clothes in tatters and burnt.

"This accident, dreadful as it was, was not capable of sinking the spirits of one who was always sprightly and gay. When he came to himself and was introduced to the captain, he said with great apparent gravity :—'Sir, you will excuse me for appearing before you in such a

¹ Vide *Hist. Mem. of the O'Briens*, note, p. 501.

dress, for I left my ship with such precipitation that I had not time to put on better clothes!'"

The line of "Murough of the Conflagration" is now extinct, at least in the male line. Murough the 5th earl, and eldest brother of "Sky-rocket-Jack," was created Marquis of Thomond in 1800, and the family came to an end, 3rd July, 1855, on the demise, without issue, of James, the twelfth baron and seventh Earl of Inchiquin, and third Marquis of Thomond.

The marquissate and earldom having thus become extinct, the barony devolved on Sir Lucius O'Brien, Bart., as the nearest lineal representative of Donough of Dromoland and Leimanegh, who was third son of Murough, the first Earl of Thomond (for life), and first Baron of Inchiquin (*ob.* 1551).

Having thus far diverged into the domain of biography, let us now return again to the proper subject-matter of this Paper, and endeavour to trace the further fortunes of Inchiquin Castle until it finally ceased to be inhabited.

In 1642-1646, it was the residence of Colonel Christopher O'Brien, a younger brother of Murough *an Toiteáin*. He was a lieutenant-colonel in the Irish Confederate army, and on account of his taking the national side was created Baron of Inchiquin, in place of his brother, by the Supreme Council of Kilkenny. Like nearly all the gentry of Clare, he espoused the popular cause, and was one of the signatories of the *Declaration of Catholic Demands* addressed to Charles II.¹ A very different man both in ethics and politics to his brother Murough, his estates were confiscated on account of the part he took in the struggle, but, owing to the powerful influence at Court of his family, they were again restored to him by special grace of the *Act of Settlement*.²

After the fall of Limerick in 1651, garrisons of Parliamentary troops were quartered at several places in the county Clare, Inchiquin Castle, among others, and an order for repairing it was issued by the Cromwellian authorities, Colonel Christopher O'Brien in the meantime having, of course, ceased to occupy it.

About the year 1700, the castle was the residence of Colonel John O'Brien, third son of Murough, 1st Earl of Inchiquin,³ and an officer in the army of William of Orange. He changed his quarters, later on, to Killone (now Newhall) near Ennis, and died without issue in 1709. He was the very last man of his line who lived in Inchiquin Castle, then rapidly falling into decay owing to the neglect of its owners, and was buried in the tomb of his father, in the Cathedral of St. Mary, Limerick.

¹ *Vide* Mr. J. Frost's *Hist. of Clare*, pp. 352, 383.

² *Vide* O'Donoghue's *Hist. Mem. of the O'Briens*, p. 320.

³ I got this information from a pedigree of an old and respectable family named Power, compiled between 1788 and 1791. The original is now in the possession of Mr. Frank Power of Ennis.

His wife was Honora, eldest daughter of Conly Mac Geoghegan of Donore, county Westmeath, and Margaret, eldest daughter of Conor O'Brien, second Viscount Clare.¹

Some time after Colonel John O'Brien left Inchiquin, Thomas Mac Gorman, formerly of Cahermurroughoe (now Cahermurphy) in West Clare, and a kinsman of the Chevalier, came to live there. His first wife was Alicia, daughter of Lieutenant-Colonel Terence O'Dempsey (younger brother of Maximilian, third and last Lord Clanmalier), an officer in the army of James II., and Joan, a younger sister of the above Mrs. Colonel John O'Brien of Newhall. It was on account of this connexion, no doubt, that he settled down at Inchiquin, having for some reason left his native place.² His son, Mahone Mac Gorman, succeeded him in Inchiquin, and after him again, his grandson, Thomas Power, born at Inchiquin on February 28, 1723.

At what particular time the castle of Inchiquin became a ruin and finally uninhabited, and whether Colonel John O'Brien, the Mac Gormans, or the Powers, lived within its walls or in a house adjoining, I am unable to say. When Hely Dutton made his statistical survey of the county Clare, in 1808, it was tenantless, although Dysert and Ballyportry were then inhabited by some poor people.

It is rather difficult to understand how it came to pass that a family like that of the O'Briens of Inchiquin, rich and powerful down to the middle of the nineteenth century when their line came to an end, could allow the ancient and beautiful home of their sires to run thus to rack and ruin without raising a finger to prevent it. To let it crumble into dust in natural decay by the cruel hand of time was reprehensible enough, but that they could stand by and see it made a common quarry by every lout who required a lintel for his pigsty, passeth all understanding. Such a thing could not have happened in any country under the sun where the native gentry retained true pride of race. Residence out of Ireland, together with continuous intermarriage with strangers, by which they became more English than the English themselves, hindered any thought of maintaining those memorials which threw the greatest lustre on the history of their race.

To such influences, not to any natural and innate perversity of heart, we must attribute in many instances the neglect into which some of our

¹ Mrs. Col. John O'Brien of Newhall, married, secondly, Thomas Matthew of Annfield, county Tipperary, and got licence to marry her second husband on June, 3rd 1710. (*Vide* Canon Dwyer's *Diocese of Killaloe*, p. 360.) Her mother, Margaret O'Brien, was first married to Hugh mac Philip O'Reilly, of county Cavan, chief of his name. Her will is dated 7th November, 1735, and is witnessed by John Macnamara and James Power.

² Tradition has it that Thomas Mac Gorman was so rich that the milk of his cows from a single milking would be sufficient to turn a mill-wheel!

³ Mrs. Nancy Hartney, widow of a respectable member of the R.I.C., now resides (1900) in Dysert Castle, and is quite contented and happy in the old stronghold of the O'Deas.

most important ruins have fallen. Inchiquin Castle is a good case in point. Although still picturesque and venerable in its decay, owing chiefly to its naturally fine position and beautiful surroundings, it is but a melancholy *simulacrum* of its former self, and it stands a sad sermon in stone on the instability of human greatness. The screech-owl and the



ANTIQUITIES FOUND NEAR INCHIUQUIN LAKE, COUNTY CLARE.

Nos. 1, 2, 3.—Small bronze hoard, consisting of socketed celt, chisel, and razor, Boultiaghidine, parish of Kilnaboy, 1895.

No. 4.—Copper celt. Dromocher, circa 1896.

Nos. 5, 8, 9.—Socketed celt, skeep, and late Celtic snaffle-bit, all bronze. Loch Inchiquin, during Fergus drainage.

No. 7.—Steel spear-head, late Celtic, with bronze insertion in fenestræ. Found same time and place as No. 3.

No. 6.—Stone celt (not flint). Kitchen garden, Bankyle, circa 1897.

No. 10.—Bronze leaf-shaped sword, found by John Brady, in Spring of 1895, in his potato garden, on top of Keentlea, townland of Nuan.

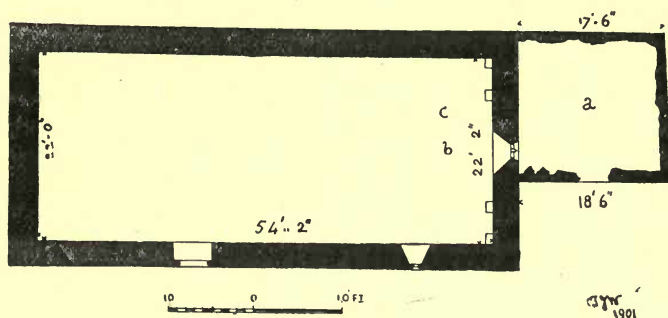
hawk are its present occupants, and rank weeds grow apace within its dismantled hall. With such eerie surroundings the imagination finds it hard to recall the brilliant scene which these crumbling walls once witnessed in the heyday of their youth, when Teige of Coad—"the torch of valour and the prowess of Leth-Mogha"—his war-worn face already

touched by the hand of death, returned home triumphant amid flashing of steel and blare of trumpets from his last campaign, flushed with victory and rich with the spoil of two provinces. *Sic transit gloria!*

THE CHURCH OF COAD, CO. CLARE.

Two-thirds of a mile north-east of Inchiquin Castle, and of not much architectural importance, the old church of Coad stands. On account of its being an appurtenance of the manor of Inchiquin, and in other ways connected with the O'Briens of that place, it deserves some notice, in order to complete this paper.

It is a plain, strong, well-built structure, measuring on the inside 54 feet 2 inches by 22 feet 2 inches. A heavy, plain, stone cornice, projecting inwards, runs along the top of the north and south walls from



PLAN OF THE CHURCH OF COAD, COROFIN, COUNTY CLARE.

- (a) Burial place of Mac Gorman and Macnamara. (b) Monument of Conor O'Brien's daughters, 1651. (c) Monument of Eleanor Power, 1682.

end to end, and there is a small ivy-clad belfry, consisting of a single arch, on the point of the western gable. A two-light, late Gothic, ogee-headed window in the east gable gave light to the church from that side, the dividing mullion having long since disappeared, and in the south wall is a single-light window with a similar head, both having ornamented stone weather-mouldings on the outside. The soffit of the east window, inside, is formed by four well-fitted flat stones, forming a semi-octagon, over which is a supporting arch of strong masonry. The entrance door is in the south wall, nearer to the west gable, and has a plain Gothic head. On each side of the east window, inside, are two strong stone brackets, a few feet from the ground, the purpose of which I cannot explain, except that they were used to support wooden presses for holding the vestments and sacred vessels, or were supports on which at one time statues were placed. On the whole, the general impression produced by the building is that of simplicity and strength.

On the spot where the altar should be are two seventeenth-century graves. One, the oldest dated in the church, is a cist of rough masonry, covered over with three flags in a row, forming a tombstone, the one nearest the gable having the following inscription in raised Roman letters :—

“HERE LYES THE * BODIES OF MARY AND * SLANY BRIEN, DAUGH * TERS
TO CONNOR O'BRIEN * AND MARY BRIEN, ALIAS * MAHON OF LEMINEAGH *
ANN. DOMINI 1651.”¹

These were daughters of Conor O'Brien of Leimanegh, ancestor of the present house of Dromoland, and Mary Mac Mahon, the noted *Máire Ruadh* of popular legend. Conor commanded a regiment of horse for King Charles II., and was killed in a skirmish with Parliamentary troops in 1651, a short time before the surrender of Limerick.

The other tomb referred to adjoins the foregoing on the north, and is inscribed as follows, the letters being now very worn and illegible:—

“HERE LEYTH THE BODY OF * ELLINOR CREAGH WEIFE TO * DOMINICK
POVER WHO DE * PARTED THIS LIFE ON THE 15TH * OF DECEMBER 1673.
HIS SON * EDMOND POVER WHO DE * PARTED APRIL 22, 1682.”

This is one of the few seventeenth-century tombs in the county Clare of which there is documentary evidence of ownership. Dominick Power was the first of his family who settled at Corofin, and his first wife, Ellinor Creagh, was daughter of John fitz William Creagh, Mayor of Limerick in 1649.² The following is a copy of the document giving him the right to a grave in Coad Church from William, second Earl of Inchiquin, the original of which is now lost :—

“Whereas DOMINICK POWER of Corrofin, Gent., hath been already at the trouble and charge of erecting and ordering himself and his Family a Burial-place within the north [*recte*, east] side of the Church or Chapel of COWAD within the parish of Killinabay, I do therefore hereby allow and grant that the said DOMINICK POWER and his Family shall from tyme to tyme and as often as occasion shall require, make use of the said burial-place for his and their peculiar use and no other. GIVEN under my hand this 23rd day of May, 1684. (Signed) INCHIUQUIN.

“Being present, Robert . . . , Patrick Nihill, Patrick Stritch, Christopher Watters, Hugh Goold.”³

¹ No remains of coffins can now be seen in this grave, which is capable of being examined from the north side. It contains, however, some earth mixed with decayed bones, which would go to prove that the remains of Conor O'Brien's two daughters were not removed to Kilnasoolagh, as has been stated.

² *Vide* Lenihan's *History of Limerick*, p. 702.

³ Taken from the Power pedigree, referred to above in note, which originally belonged to a Mr. David Power of Bushy Park, near Ennis.

Outside the church, built against the east gable, and with its north wall on a line with the corresponding wall of the church, was some years ago a small mortuary chapel, built in the year 1735 by Thomas Mac Gorman of Inchiquin as a burial-place for his family. Part of the wall was still standing in 1839, as can be learned from a letter of that date written by Eugene O'Curry, who calls it, incorrectly, a "sacristy," and states that the stone with date was then fixed in the wall. It was deliberately pulled to pieces bit by bit and the stones taken to various parts of the churchyard to mark graves. Ultimately none of the structure was left but the mere foundations and two inscribed stones. From an examination which I made of these foundations a few years ago, I found that it was built somewhat out of square, the north wall being $17\frac{1}{2}$ feet, the east wall 17 feet, and the south wall $18\frac{1}{2}$ feet, outside measurement. Most of its area is now occupied by an enclosure containing the graves of the Macnamaras of Corofin, repaired in 1894-5. When the foundations were being laid for this enclosure, a tombstone was found at a considerable depth beneath the surface, on which was the following inscription:—

"HERE LYES YE BODY * OF MARGERY WOLVERSTON DYED * IN 1733."

Margery Wolverston was a near relative (probably a daughter) of Captain William Wolverston of county Westmeath, and a member, I have no doubt, of that once important and influential family, the Wolverstons of Stillorgan.

Thomas MacGorman of Inchiquin was a distant kinsman of Chevalier Thomas O'Gorman, the Irish antiquary and scholar. The chevalier, for some silly reason unworthy of a man of his culture and learning, was the first who changed the very ancient and respectable name of MacGorman into O'Gorman, and, strange as it may appear, every MacGorman in the county made fools of themselves by following his example. It has been stated, with what truth I know not, that when O'Gorman, who, in his younger days, held a commission as captain in Walsh's Irish regiment in the service of France, was about to marry (in 1757) Marguerite Françoise, sister of the celebrated Chevalier D'Eon, the family of the latter refused to give their consent to the alliance unless he could produce satisfactory evidence of his being of gentle blood. To convince them that he was so he had a sketch made of this chapel, built by his kinsman, and of the stones carved with the arms and motto of the Mac Gormans, which, on being presented in France, completely satisfied the D'Eons, and the marriage took place immediately.¹

¹ The connexions and relationships of that much-married man, Thomas Mac Gorman of Inchiquin, with the Viscounts Clare, Mac Geoghegans of Donore, O'Dempseys of Clanmalier and Wolverstons, is best told by a note inserted in the Power pedigree referred to further back:—

"N.B.—Lieutenant-Col. Terence O'Dempsey was second son of the Lord Viscount

The Mac Gormans were once a very important family in West Clare, and many members of the sept are mentioned in the Irish annals. Their original territory was *Ui-Bairche*, a district lying between the Slaney and the Barrow, from which they were expelled in the twelfth century by Hugh de Lacy and Walter de Ridelsforde. After their expulsion some of the sept settled in *Uaithne*, county Tipperary, and a short time after members of the family got extensive lands in Ibrickan, county Clare, under the O'Briens.¹

The close proximity (just half an English mile) of such a large church as Coad to the parish church of Kilnaboy has puzzled a goodly number of observers, and consequently has been the fruitful mother of a crop of explanatory legends.

In O'Curry's time² the story in vogue was, that the church had been

Clanmalier, and his wife Joan was second daughter of Conly Mac Geoghegan of Doonore, county of Westmeath, Esq., by Margaret, eldest daughter of Connor O'Brien, second Viscount Clare, and widow of Hugh Mac Philip O'Reilly, chief of his name and Lord of Cavan. Said Joan was the second sister of Honora Mac Geoghegan, widow first of Colonel John O'Brien of Inchiquin, afterwards of Newhall, and secondly of Thomas Matthew of Annfield in the county of Tipperary, Esq. Marcella Mac Geoghegan, another sister, was married to Captain William Wolver[s]ton of the county of Westmeath, by whom she was mother of Judith, second wife of Thomas O'Gorman, late of Inchiquin, which Thomas took to his third wife, Mary Mac Geoghegan, of Doonore, niece also by the brother's side of the said widow Matthew, as were his two first wives her nieces by the sister's side."

Thomas Mac Gorman was ancestor through his son Mahone, of the late Major Purcell O'Gorman, M.P. for Waterford City, 1876, of Nicholas Smith O'Gorman, High Sheriff of Clare, 1878, and of Richard O'Gorman, barrister, of New York. Through his only daughter, Mary, he was ancestor of the O'Bryens of Kells (formerly of Poplar), the Owens of Inchiquin House, and the Macnamaras of Corofin, on which account the latter obtained the right of using the M'Gorman Chapel as a burial-place, about seventy years ago. For the inscriptions on graves in Coad Church, vide *Memorials of the Dead*, vol. iii., pp. 229 and 397.

¹ The pedigree of Thomas Mac Gorman of Inchiquin and his family, traced back to the kings of *Ui-Bairche*, will be found on one of the charts of Father Shearman's erudite work, *Loca Patriciana*. Thomas died at Inchiquin in 1754. His will (Record Office, Dublin), of which the following is the substance, is dated 6th October, 1754, and was proved on 6th December of same year:—

"To be buried in my chapele at Coad. To my wife Mary Gorman, otherwise Geoghegan, the farm of Inchiquin during my lease thereof, my household goods and furniture; my chair (*sic*) and pair of geldings; two parts of bills etc. and other solvent debts; the other third part to Thomas Gorman fitz Matthew (Mahone), and brothers and sister, or to the longest liver of them. All stock to be sold and divided in like manner. All farms in Burren and Corcomroe shall be set during my lease of them, and the surplus rents and profits divided in like manner. My farm in parish of Killinaboy shall be set, etc. and profits to Thomas Gorman and brothers and sister without any division.

"To my relation, Mortaugh Considen, my riding horse, bridle and saddle, boots, spurs, and all my body cloath, linnen and woolen.

"Pat Leonard shall have the grass of one cow and his house and garden rent-free, during my lease of Inchiquin.

"To Joan Kerin the grass of one cow and half an acre of garden rent-free during my lease of Ballymacdonnellbane.

"£20 among the poorest of my friends at the discretion of my executors.

"William Blood of Bohersalah [now Roxton, par. of Rath], sole executor," to whom administration was granted.

² O.S. Letter, 1839.

built by Catherine Keightly (a first cousin of Queen Mary, wife of William III., and one of her maids of honour, who had married the first Sir Lucius O'Brien, eldest son of Sir Donough of Leimanegh) as a chapel of ease, and in a special manner to vex the Rector of Kilnaboy, with whom she had fallen out. This legend, slightly modified by the substitution of the redoubtable *Máire Ruadh*, mother of Sir Donough, for the wife of his son Lucius, is in force in our own day.

Máire Ruadh, i.e. Red-haired Mary, from what we know of her character, was by no means the stamp of woman to found a church in Coad or anywhere else; but supposing that by an extraordinary working of the grace of God, her mind had turned in that direction, she certainly would have built her church on her husband's property, and near to Leimanegh.

A further tradition has it that Coad church was erected by the wife of one of the O'Briens of Inchiquin Castle, because her servants being one day late for Mass at Kilnaboy, the officiating priest refused to delay the service until they had arrived. Tradition states also that it was built with the stones of the old church of Correen, in townland of Poulnalour, about three or four miles away, and that so many horses were employed at the work they were all drawn in one day. It is also said that it was never roofed in nor service held in it.

The fact of the matter is, that all these tales, with exception, perhaps, of the third, which may contain a grain of truth, are modern inventions, and completely put out of court by the fact that the church of Coad was in existence in 1604, and, for aught we know, for many years before, as is verified by the inquisition on the young Baron of Inchiquin taken at Ennis on 15th May of that year, an abstract of which is quoted further back.

Architecturally, the church belongs to the latter half of the fifteenth century, and was probably built as a chapel of ease by Teige of Coad soon after the erection of his Castle of Inchiquin, or by one of his immediate successors, for the private use of his family, its retainers, and *entourage*, which at times must have formed a pretty large congregation. The persistence of the various legends of the intervention of a woman's pique as a possible reason for its erection so near the church of Kilnaboy may, perhaps, have some foundation in fact, but if so, the circumstances attending such a cause are quite unknown to us, and are likely to remain so.¹

A tradition, still vigorously alive, says that the name *Tadhg-an-Chomhaid* originated from the following incident:—

The king was one day standing quite close to a *liagán*, or pillar-stone, which is situated in the townland of Coad, less than half a mile, a

¹ Burials having taken place on the spot where the altar once stood, as early as 1651, shows pretty plainly that the church was unroofed at the time, and disused for some years.

little south of due east, from the church, and in a line with its south wall, when one of his companions, noticing that he and the *liagán* were of equal height, said in Gaelic that the king was *comh-fhad*, i.e. "as long as" or "of equal length."¹

Like every other Irish legend, there is, doubtless, in this story, although perverted and distorted, a residuum of truth. The word *comhod*, a grave, is, according to Dr. P. W. Joyce, identical with *comhfod*, or *comhsfad*, a compound word signifying "as long as" or "of equal length with" (the human body), and having the secondary meaning of a bed or place of sepulture.² There can be no reasonable doubt, therefore, that the townland of Coad originally got its name from this *liagán*, which, as in many other known instances, marks a prehistoric grave. This fact, more or less confused, still survives in the legend which has come down to our own times in connexion with the pillar-stone. But although the original etymology of the word *comhsfad*, "as long as," has retained through all this long lapse of time its correct significance, the secondary or special meaning, "a grave," has been lost; and hence some forgotten genius of Kilnaboy parish has been to the trouble of inventing for the townland name a *dinnsenchus* in every respect worthy of the ancient models. This view—that the name really means a *grave*—is further strengthened by the fact that in another townland of the same name, viz. Coad, near Derrynane, county Kerry, there is a similar pillar-stone or *liagán* in an old graveyard, from the grave marked by which Dr. Joyce is of opinion the townland takes its name.

¹ This *liagán* was knocked down before O'Curry visited the spot in 1839, and remained prostrate until Colonel William J. Macnamara, R.A.M.C., and I, got it erected in October, 1894. It is called "Coad Stone," on the old Ordnance Survey 6 inch map, and *Cloch-an-liagáin*, by the people. It is a natural slab of limestone, untouched by either hammer or chisel, and its total length is 10 feet; breadth near lower end, 1 foot 5 inches; breadth at 2 feet from top, 2 feet 4 inches, and it varies in thickness from 8 to 12 inches. We put 2½ feet in the ground, which, as well as we could judge, was its original depth, and left 7½ feet exposed, the estimated height of Teige O'Brien! No cist, bones, or pottery of any description, were discovered.

² Vide *Irish Names of Places*, vol. ii., p. 474.

OCCUPATION OF THE COUNTY OF GALWAY BY THE
ANGLO-NORMANS AFTER 1237.

BY H. T. KNOX, M.R.I.A., FELLOW.

[Submitted JULY 1, 1901.]

THE Treaty of Windsor was modified from time to time, so that King Aedh O'Connor inherited, in 1224, one-third of Connaught in fee as a barony, and two-thirds as a farm bearing rent. But out of the two-thirds, two cantreds lying west of Athlone had been given up to the king of England. Aedh joined William Marshall¹ in preparing for rebellion. William submitted when the time came—Aedh did not; and, in consequence, his estates were forfeited in 1226. After wars and confusion, the king divided Connaught in 1228, giving Richard de Burgo 25 cantreds in fee, and retaining 5 cantreds which were known as “the King’s Five Cantreds.”

This grant is the foundation of the Anglo-Norman settlement. The State Papers show many earlier inoperative grants, made in anticipation or preparation for conquest, cancelled by a peace. Only a small tract near Athlone was occupied, and the castle of Randown was built in 1227.

The king’s cantreds were :—1. Omany. 2. Tirmany. 3. Moy Ai. 4. The Three Tuaths. 5. Moylurg and Tirerrill.

Omany comprised the parishes of Kilgerrill, Fohanagh, Kilclooney, Clontuskert, Aughrim, Kilconnell, Cloonkeen, Killaan, Killallaghtan—which, with Ballymacward and Ahascragh, made the ancient territory of the Caladh, appearing in the Taxation of 1306 as the Deanery of Othir—Creagh, Moore, Taghmaconnell, Drum, St. Peter’s.

Tirmany comprised all the rest of the barony of Athlone between Suck and Shannon—the parishes of Kiltieven and Roscommon, those of Clanconway, *i.e.* Drumatemple, Oran, Templetogher, Kileroan, Ballynakill, Kilbegnet, Donamon, and Cloonigormacan; two parishes of the Caladh, *i.e.* Ballymacward and Ahascragh; two of Cremthann, *i.e.* Killian and Killeroran.

These two cantreds lay within the traditional bounds of the kingdom of the Hy Many. The distinction seems to have been that the former was made up of lands then occupied by clans of the Hy Many, the latter of lands occupied by clans of the Silmurray, except Ballymacward and Ahascragh.

Moy Ai, The Three Tuaths, and Moylurg and Tirerrill, comprised the rest of the county of Roscommon, except the parishes of Ballintubber, Kilkeevin, Tibohine, and Kilnamanagh, with the barony of Tirerrill, in Sligo.

¹ Sweetman’s “Cal. Doc., Ireland,” vol. i., Aug. 6, 1226, and No. 1443.

Adam Staunton had a grant of Donamon, *i.e.* Clanconway, in 1229, and began to build a castle in 1232, which was destroyed in 1233. He seems to have then abandoned it. Richard's brother, William de Burgo, seems to have been at this time in possession of the adjoining part of the barony of Ballymoe in Galway which was not in Clanconway, the lands called Corcamoe. He may be accounted the first permanent colonist in Galway.

Gilbert Mac Costello was put in possession of Maonmagh by Cathal Croiderg, under whom he served from 1195. King John confirmed it to him, and gave him a considerable tract between Maonmagh and the Suck in 1207 ("Sweetman's Calendar of Documents relating to Ireland," vol. i., Nos. 311 and 354). He or his son was in possession in 1230, but does not again appear in that country.

Richard de Burgo had a castle at Meelick, built one at Galway in 1232, and at Loughrea in 1236. These were only fortresses to hold the country. From 1228 followed eight years of incessant warfare with the O'Conors. They were thoroughly beaten down in 1236, when Richard went to see King Henry III. "And little of Erin's benefit did he effect by his journey" ("Annals of Loch Cé"). This seems to refer to the new policy.

Hitherto Richard endeavoured to take the Irish lords and princes as his tenants and vassals. The policy had failed. He now parcelled Connaught out among the barons of Leinster and Munster, who had helped him, a few Irish lords remaining under him. The facts are thus noted in the "Annals of Loch Cé":—1237. "The barons of Erin came into Connacht, and commenced to build castles in it." 1238. "Castles were erected in Muintir-Murchada, and in Conmaicne-Cuile, and in Cera, by the aforesaid barons."

Large tracts were given to the principal barons at low rents and services, as they had to incur considerable expense in establishing themselves. Smaller tracts were let at higher rents to lesser men.

The O'Maddens seem to have been steady allies of Richard and his father. O'Madden was left in possession of his country of Sil Anmchada, the barony of Longford or thereabouts, in which Richard had the castle of Meelick. Portumna may have been taken up later.

Maurice Fitz Gerald of Offaly had, by grant from Richard, the cantreds of Ui Fiachrach Aidhne and of Luighne, and I think also the western half of Conmaicne Cuile Toladh, that is, the barony of Ross and the western part of Kilmaine. Besides these he acquired from grantees other great tracts in Mayo and Sligo, so that he became Richard's greatest tenant ("Red Book of the Earl of Kildare"; Hist. MSS. Com., 9th Rept., App.; and "Sweetman's Calendar of Documents relating to Ireland").

Maurice made settlements in Aidne, and formed in the northern part the manors called Ardrahan and Kilcolgan. Ardrahan was a considerable settlement in 1288-9, when a valuation recorded it as worth £49 6s. 8d.,

and rents of freeholders £39 12s., out of which £1 16s. was due for royal services. The burgesses of Ardrahan paid yearly £4 1s. for two villages, and those of Kilcolgan £7 6s. 8d. for two villages, or carucates, *i.e.* quarters.

Ardrahan manor was much the same value as that of Admekin, and was probably occupied in much the same way.

O'Heyne and O'Shaughnessy were left in possession of large tracts of Aidhne.

Meyler de Bermingham was the next greatest tenant. He had Athenry and the barony of Dunmore and that of Tireragh in Sligo. Athenry and Tireragh seem to have passed into other hands after some years, as Dunmore seems to have been the only possession of the family, and was always occupied by the head of the family.

A Peter de Birmingham had custody of Richard de Burgo's Ballinacourty estate until his son Richard came of age. On Richard's death, the king committed his lands and castles to the custody of Peter until Richard's brother Walter came of age ("Calendar of Documents relating to Ireland," vol. i., Nos. 2908, 2975). The "Annals of Loch Cé" record, in 1254, the death of Piarrus Pramister, lord of Conmaicne of Dunmore, whom I take to be that Peter. In October, 1254, Maurice had a grant of free warren in all his lands in Connaught. This looks as if he succeeded Peter as head of the family. Later on, another Peter appears as head of the family, called "of Athenry," to distinguish him from Peter "of Totmoy," head of the Kildare branch. These Peters may have been eldest and youngest sons of Meyler, as it was then not uncommon for two sons to bear the same name. A little Gerald was killed in Tireragh in 1249. I suspect Athenry and Tireragh to have been assigned to members of the family, and to have passed to other hands, perhaps by marriage of heiresses.

Walter de Ridelesford got the northern part of the barony of Clare, which, after his death in 1240, was divided between his two heiresses. Christiana de Mariscis got the manor of Admekin, or Headford, where he had built a castle. It was well colonized, and comprised the parishes of Kilkilvery, Killursa, Cargin, Killeany, part of or all Kileoona, and a part of Belclare. It was worth £70 a year net in the latter part of the century. He endowed his Hospital of St. John at Castledermot with all the rectories of this estate which were not held by cathedral chapters.

Emelina, countess of Ulster, got the manor of Corofin, which passed from her to her daughter, Emelina de Lungespée, wife of Sir Maurice Fitz Maurice. I find no details regarding this manor. I have given a full account of Admekin to the Galway Archæological and Historical Society.

Corofin seems to have comprised parts of Belclare and Kileoona, and the parishes of Cummer, Killrerin, Kilmoylan, and Lackagh, which were the lands of the Ui Briuin Ratha.

Admekin was about half of the lands of the Muintir-Murchada. Rory O'Flaherty was expelled from the west of Connaught, Iarthar Connacht, in 1273 ("Annals of Loch Cé"). Iarthar Connacht then meant the lands of the Ui Briuin along the east of Lough Corrib and Galway. I infer that O'Flaherty who helped Richard de Burgo in 1235 was left in possession of the rest of the Muintir Murchada lands, that is Donaghpatrick and Killower, and part of Belclare, in which he had his chief stronghold in the island of Lough Cimé, and that Rory was expelled in 1273 in consequence of joining enemies in the troubles which arose on Walter De Burgo's death, and the estate given to a Hacket.¹ An inquisition of 1305 mentions William and Walter Hacket as knights of Connaught, their first mention in Connaught.

Next south of these manors came the land of the Muintir Fathaidh or Cinel Fathaidh, the parishes of Annaghdown and Claregalway. At the close of the century it was in possession of Sir John Cogan who founded the abbey. John de Cogan appears as tenant of Kenalety in the list in Hardiman's "History of Galway," p. 51. There was another tribe called Muintir Fathaidh in the barony of Loughrea, which I take to be the denomination of land held by John le Chaun in that list. It is called a list of "The principal Anglo-Norman tenants of Walter de Burgo in Connaught, A.D. 1280." But Walter was then long dead. It was drawn up certainly before 1261 when John Fitz Thomas was killed at Callan, as he appears as tenant of Kerylochnarney. It is likely to have been taken from a document made while Walter was under age, not later than 1251.

It shows a John Fitz William de Cogan as holding Moynter Molinnan, Muintir Mailfínnain, a denomination on the border of Loughrea, probably adjoining O'Loman about Finnure in Abbeygormacan parish. But there was another family and land called O'Loman in the barony of Leitrim.

John Dolfyn held Galboley and Rathgorgin. Dolphin held Raruddy in the sixteenth century, but in this list John Core is the tenant.

Theobald Butler had the castle of Meelick.

Hubert de Burgo held Koratheg, regarding which I can only guess that it may possibly be the last part of Ballinacourty. This Hubert may be Hubert Donn, son of Sheriff William.

Richard de la Rochelle had Monbrach; Richard le Norreys had Casselfidigan; and John Lynet, Norman Fitz William, Robert Barun, William Hose, were in Cathernemot and Cathoel. I cannot make out those four places.

Eadmund Huskard and John De Burgo and Thomas Fitz Jordan and Dondovenald were in Kylmalethyn, which I suppose to be meant for Kinalechin, Cinel Fheichin, which was the name of Ballynakill parish in 1306, and in a larger sense covered nearly all the barony of Leitrim.

In 1301 Eustace Le Poer, the Munster baron, had a grant of free warren in his demesne lands of Kenmoy and Castleconor. The name of

¹ Sweetman's "Cal. Doc., Ireland," vol. v., No. 436.

Le Poer occurs early in the occupation. In 1243 the late Sir John is mentioned as holding land in Connaught. Piers, son of Henry, is mentioned in 1249, "Annals of Loch Cé." Peter paid 30s. in Connaught in 1286 for his own and his father's debts. John was sheriff 1295-1298.

Kenmoy is "Kynnugi," and "Kynmunmugi," *i.e.* Cennmuige, and Cennmaonmuige, in the Ecclesiastical Taxation of 1306, a church in the parish of Leitrim, which is, as the name describes, at the "Head of Plain" or "Maonmagh." Castleconor may be the place near Ballina, but is more likely to be a place near Kenmoy.

The baron was an absentee, but members of his family are likely to have held under him. The Clann na Failgech may be of this family. The Irish may have called its head An Failgech by way of translation of Le Poer. They were not great, and disappeared under the Burkes, leaving descendants the Mac Nallys and Macanallys.

A Joy must have had from Fitz Gerald a tenure of the barony of Ross, except some of its eastern border. The Joys were certainly among the earliest settlers. The first mention in the State Papers is that John Joy was attorney in Ireland for Sir Maurice Fitz Maurice in 1283.

I cannot find anything regarding Ballynahinch, which soon after the conquest was occupied by O'Flaherties as well as Moycullen.

Tiaquin barony is not accounted for; I suppose it to have been given to O'Kelly as a lordship, as the O'Kellys seem early to have accepted the new conditions. The castle of Tiaquin was destroyed in 1266. This is the only trace of a settlement in that barony, and it was probably only a garrison.

A record of 1322 shows that Odo de Barry held the manors of Oran and Rinville.

It appears that Richard kept in his own hands, or let out in comparatively small tenures, the baronies of Leitrim, Loughrea, Athenry, the northern part of Dunkellin, the southern part of Clare Galway, which were his chief strength, as he was able to colonize them strongly and maintain towns and small freeholders. The great tenants did this also. Fitz Gerald left the southern part of Aidhne to the Irish.

De Burgo had three great Irish lords under him, O'Kelly in Tiaquin; O'Madden in Longford; O'Flaherty in Moycullen and Ballynahinch.

THE KING'S CANTREDS

remained for some years in the possession of the King of Connaught. In 1236 a castle was built at Onagh in Taghmaconnell parish, and another in 1245, called Suicin at Ballinasloe, on the Athlone side of a branch of the Suck. These and Randown were only garrisons. Felim O'Connor submitted in 1240, and received the King's Cantreds, and was a loyal subject until, in 1249, his son Aedh attacked a party of De Bermingham's men, ravaged Tireragh, and brought Felim into collision with the king.

After this, probably in consequence, the king took from him Omany and Tirmany, and began to make grants.

Jordan de Exeter¹ got a considerable estate about the parish of Killallaghan. But he was not a settler, having a great lordship in Gallen.

Sir Richard de la Rochelle had a large grant in Omany in 1253,² and bought up other grants which his son Philip inherited. Philip's daughter Matilda transferred the estate to Theobald Butler towards the close of the century. It was described as the manors of Aughrim and Sukyn (Suicin), consisting of twenty-five vills or quarters of land bearing a rent to the King of £5 per vill. From a paper of 1324 it appears that there was a castle at Aughrim with some settlers about it.

In 1585 the Earl of Ormond had 24 out of 26 quarters called Toahbreny in the barony of Kilconnell.

Various grants were made in Tirmany. In 1280 Sir Richard de Exeter had a grant, and bought up other grants forming a considerable estate. He built a castle at Athleague, but seems to have abandoned it soon. His son Sir Richard surrendered some, and took a fresh grant of the rest. Neither was he a resident or made effective settlements. In this country and in Omany these absentee grantees seem to have been content to take low rents from the former Irish owners, O'Fallons, O'Murrays, &c., and from O'Kellys.

In Sir Robert Ufford's time John de Saunford the escheator of Ireland had a grant of the lands of Clanconway amounting to 24½ carucates and of some more to the south amounting to 11 carucates at a rent of £34. It reverted to the King, who in 1294 gave the estate to Sir William de Oddingeseles by the name of the castle and lands of Donamon for the service of two knights.

I suppose Sir William's heirs to have transferred his estate, or to have leased it, to David de Burgo, who passed it on to his heirs the Mac Davids. His powerful connexion and the ownership of the adjoining Corcamoe territory enabled him to establish himself firmly. This was the only permanent settlement made in the King's cantreds. David seems to have been the first and only resident landowner, except the holders of small properties in and about the castles of Roscommon and Randown.

¹ Jordan de Exeter. Sweetman's "Cal. Doc., Ireland," vol. ii., No. 228.

² Richard de la Rochelle and Butler. *Ibid.*, ii., May and 5 and 6 July, 1253, v., Ap. 1303.

THE KING'S AND QUEEN'S CORPORATION FOR THE LINEN MANUFACTURE IN IRELAND.

BY W. R. SCOTT, M.A., D. PHIL., FELLOW.

[Submitted OCTOBER 1, 1901.]

THOUGH the linen industry was very early established in Ireland, little progress had been made in developing it till the last decade of the seventeenth century. Prior to this period, notwithstanding the efforts of the Marquis of Ormonde from 1666-1668, Irish weaving was much inferior to the French, and the latter practically held the English market, so that most of the finer fabrics were imported from the Continent.¹ That there was great room for improvement in Irish linens is shown by the description of the older system in a treatise published, in 1706, by Louis Crommelin (to whom reference will be made below), entitled, "An Essay towards Improving the Hempen and Flaxen Manufactures in the North of Ireland."

With the arrival of the French Huguenots many improved methods of manufactures of different kinds were introduced into England. Some of the refugees came to Ireland with equally happy results. Francis Hutcheson, who has left a considerable reputation as a philosopher, when writing his "Inquiry concerning the Original of our Ideas of Beauty and Virtue" at Dublin in 1723-1724 (published in 1725), alludes to the progress of the country, through industrial improvements made by French Protestants. It is generally believed² that the first important technical changes in the production of linen in Ireland were introduced by the Frenchman, Louis Crommelin, already mentioned, who set up looms at Lisburn about 1696-1697. However, Crommelin was preceded by an important company, which did much to lay the foundations of the industry, and this company was an offshoot of a another linen corporation founded earlier in England.

The investigation of the beginning of the improvement in the linen trade brings to light a somewhat interesting fact, namely, that either through timidity, or poverty, Ireland was not able to provide the comparatively modest capital for the necessary improvements. Thus the funds required for the first attempt were largely provided from England, and those for the second by Frenchmen. In both cases the method of raising the capital was the same, *i.e.* by the formation of a

¹ Carte's "Life of Ormonde," vol. ii., p. 343.

² E.g. *Ulster Journal of Archæology*, i., pp. 212-214.

joint-stock company, working under a charter from the Crown, and directly encouraged by the State.

Of the first attempt to improve the industry very little has hitherto been known. As already stated, it was an offshoot of a larger English company, and as there was a certain relation between the two, it is necessary for a clear understanding of the circumstances to discover the events leading up to the formation, flotation, and collapse of the first English Linen Company.

During the second half of the seventeenth century many efforts were made to establish new industries in England. At this period Political Economy was in its infancy, and the vague ideas on foreign trade that were crystallized by the "Mercantilist System," urged the making the country, as far as possible, self-supporting, so as to prevent the exportation of the bullion required to pay for imports from other countries. With regard to the linen trade, there was another reason that led the Government to wish to see it established. At this period the employment of the poor was a problem that engaged the attention of thoughtful persons. It was considered that the linen industry would support large numbers of work-people, and therefore it was held to be worthy of the encouragement of the State. Prior to 1690, a patent had been granted for the establishing of linen-looms.¹ Whether the patentees produced linens does not appear, but their interest in the patent was acquired by a French refugee, Nicholas Dupin, who may be named as the first person to introduce French methods in England. On May 27, 1690, Dupin, Henry Million, with several others, were incorporated by charter, as the "Governor and Assistants of the King's and Queen's Corporation for the Linen Manufacture in England." This grant states that the persons named had, at their own charges, both in foreign parts and at home, found out several profitable arts and mysteries not hitherto used in England, *i.e.* the art of preparing flax and hemp for making all sorts of sewing and working threads, the art of making and weaving all sorts of cambrics, lawns, diapers, damasks, bag-hollands, and other sorts of cloth, and the making of looms, heckles, and other engines, not hitherto used in this kingdom, which are necessary for preparing the threads, and weaving, working, and bleaching the said manufactures.² To encourage the corporation, the sole privilege of exercising these inventions was granted it for ever.³

There are no sufficient data for determining the amount of the capital of the Company. In 1690 there were 340 shares,⁴ possibly of a nominal value of £20 or £25 per share; this being common at the time.

¹ MSS. Public Record Office, London. State Papers, Domestic, Will. & Mary, Pet. Entry Book, i., p. 146.

² State Papers, *ut supra*, Domestic, Will. & Mary, Signet Office, 12, p. 355.

³ "Proposals of the Gov^r. and Ass^{ts}. of the King's and Queen's Corporation for the Linen Manufacture in England."—Brit. Mus., 816. m. 13, No. 48.

⁴ *Ibid.*

Where, after the Revolution, the capital of a company was not divided into stock, shares, as a rule, were of £20 or £25 nominal—as, for instance, in the cases of the Royal Lustring Company, many mining companies, and the various undertakings for the recovery of wrecks. In fact, the chief of the few exceptions were the Irish and Scotch Linen Companies when the shares were only £5 each. If the shares in the “King’s and Queen’s Corporation for the Linen Manufacture in England” were of £25 or £20, the capital at the inception of the company would have been either £8500 or £6800.

The Corporation started under very favourable auspices; Dupin had the reputation of being acquainted with the technical side of the manufacture, and the company was under the patronage of the Royal Family. By the Patent the monopoly of the Linen produced in England was secured, and there was a probability that difficulties would be placed in the way of importers of linens from abroad. These favourable circumstances drew attention to the company; and Narcissus Luttrell, writing on December 18th, 1690, says that the “new Linen Corporation is much increased.”¹ It was stated by a contemporary writer that the shares had been quoted at 350 per cent.² If the shares were of £20 each, this would mean a quotation of £70 per share, a conjecture confirmed by the fact that, in 1691, a new issue of shares was made at £50 per share,³ and, in 1692, the highest price was £42.⁴

The subscribed capital was expended in purchasing the previous Patent already mentioned, and in establishing factories and workshops.⁵ Besides acting as a legitimate manufacturing undertaking, the Corporation was a “parent company” promoting subsidiary linen companies in Ireland (1690), and in Scotland (1694). The capital of the Irish Company was £5000 in £5 shares; but by 1691 only 400 shares had been taken up, making the actual capital £2000;⁶ a considerable part of this was subscribed by the English Company. In consideration of the provision of capital by the English Company, the Irish one undertook to sell its linens only in England, by which agreement the English Company controlled the whole market.⁷

As early as June, 1691, the English Company was in want of working

¹ “A Brief Narrative of State Affairs,” ii., p. 147.

² “The Anatomy of Exchange Alley,” reprinted in the *Chronicles of the Stock Exchange*, by John Francis (London, 1849), p. 365.

³ “Proposals of the Govr. of the K’s. and Q’s. Corp. for Lin. Mf. in England,” *ut supra*.

⁴ From a newspaper published by John Houghton, giving quotations of Stocks and Shares, entitled *A Collection for the Improvement of Husbandry and Trade*. (London: 1692–1703.)

⁵ Public Record Office—State Papers, Domestic, Will. & Mary, Pet. Entry Book, i., p. 146.

⁶ Letter of James Bonnell to Tobie Bonnell, in *Ulster Journal of Archaeology*, iii., p. 197.

⁷ “The Linnen and Woolen Manufactory discovered with the Nature of Companies in General” (London, 1691), pp. 11–12. (Advocate’s Lib., Edinburgh.)

capital, and the Governor petitioned the Crown for the privilege of raising wrecks on the south coast of England, "so that the linen industry should not sink for want of support during its minority,"—a homeopathic remedy of upholding a sinking industry by the raising of foundered ships.

The want of capital was accentuated by the flotation of the "Company for the Scots' Linen Manufacture" in 1694. The English Corporation undertook to find one-half of a total capital of £6000, and the agreement between Dupin and the Scottish subscribers provided that half the governing body should represent the English shareholders.² The object of this arrangement, copied from the "Darien Company," was to avoid friction such as had then arisen between the English and Irish Corporations.

The want of adequate capital, the common disorder of most early companies, brought the English Corporation into difficulties. During the first year of its existence, the prospects had been favourable, and as already shown the price of the shares was three and a-half times the original value. Within a short time the outlook became less promising, and gradually the credit of the Corporation declined, as will be seen by the following table of the quotations of the shares:—

YEAR.	PRICES OF SHARES.	
	HIGHEST.	LOWEST.
1692, . . .	42	29
1693, . . .	45	18
1694, . . .	22	8
1695, . . .	8	7
1696, . . .	7	.
1697, . . .	7	5

After 1697 the Company ceased to have an active existence, though in 1720 an attempt was made by the last shareholders to bar a proposed new linen company on the ground of the monopoly granted by the Patent, but at an inquiry held before the English Attorney-General, it could not be shown that the Corporation had continued to exist.³

Contemporary opinion attributed the failure of the Corporation to the evils of "stock-jobbing," which at this period was in very bad repute. The idea of the association of capitalists in a joint-stock company for

¹ State Papers, Domestic, Will. & Mary, Pet. Entry Book, i., p. 146.

² "Articles of Agreement made and agreed on this twenty-eighth day of May, in the year of our Lord, 1694, between the Royal free Burrows . . . of Scotland, who shall be pleased to subscribe and be concerned in the Scots' Linen subscription-book for the Linen Manufacture in that kingdom on the one part, . . . and Nicholas Dupin, . . . in trust for the members, who shall hereafter be pleased to subscribe and be concerned in the aforesaid manufacture in England of the other part." (Edinburgh, 1694, pp. 1-2.)

³ *Caledonian Mercury*, July 25, 1720.

manufactures was comparatively new, and the frequent failures of early companies were attributed to disadvantages arising out of the facilities for the transfer of shares. Thus the Commissioners of Trade instanced this Corporation as a case of the evils of stock-jobbing, "whereby the linen trade was not in so flourishing a condition as it might have been had it not fallen under this kind of misfortune."¹ In similar terms, the author of "*Angliæ Tutamen*" describes the fall of the Corporation "which," he writes, "expected to have produced great profit, for the actions² mounted apace, and were in great probability of being higher, when all of a sudden some mean spirits fell to stock-jobbing, and scared the easy and timorous, and brought the actions down, and abundance sold off their shares contented with their first profits which were considerable rather than attend the hazard of making greater in a little time or losing some of the present; and so, by degrees, the reputation of this mighty manufacture sunk here, and, I understand, will hardly hold up its head, much less advance any further."³ No doubt in many new industries the sale of shares by the few persons who alone were possessed of the necessary technical knowledge accounts for the failure of several early companies, but this explanation does not apply in the present case, as Dupin held his shares during the depreciation. The true cause of the failure is to be found partly in the insufficiency of capital, partly in the disagreement with the Irish Corporation; and this brings us to the consideration of the subsidiary company formed by Dupin in Ireland, concerning which the details are in many respects fuller than those obtainable about the English Company.

On December 13, 1690, a warrant was issued to incorporate H. Million, N. Dupin, and a number of noblemen and gentlemen residing in Ireland, as the "King's and Queen's Corporation for the Linen Manufacture in Ireland," with the usual privileges of a corporation and the right of electing a governor, deputy-governor, and thirty assistants—the latter being the seventeenth-century equivalent of the more modern director. The noblemen and gentry were "admitted more for their countenance and favour than for any great help that could be expected either from their purses or heads."⁴ Evidently their resources were very low, for the nominal capital was only £5000 divided into 1000 shares of £5 each. At the flotation of the corporation no more than 400 shares were issued, so that the total capital, at that time, credited as fully paid, was £2000. James Bonnell characterizes this issue as "nonsensical," and asks, "who would put their money into such a stock?"⁵ Small as the capital was, only a part was subscribed in Ireland, the remainder being guaranteed by the English Corporation, which

¹ *Journals of the House of Commons*, xi., p. 595.

² *I.e.* shares.

³ Page 24.

⁴ State Papers, Domestic, Will. & Mary, Signet Office, 12, p. 355.

⁵ "Wm. Molyneux to John Locke," September 26, 1696—"Locke's Works" (ed. 1727), iii., p. 552.

⁶ "It was nonsense from the beginning to give away 400 shares out of 1000 at £5 a piece." *Ulster Journal of Archaeology*, iii., p. 197.

stipulated in return that it should control the output of the Irish looms. Within a short time linens were produced, and the "shareholders promised themselves prodigious gains," so that the shares advanced in price to £40 and £50 for the £5 share.¹

The Irish Corporation had difficulties of its own to contend against. Another linen company had been formed at Drogheda without any charter of incorporation. The capital had been issued "on equal terms"² and this company "thrived very well at first."³ Once its competition began to be felt by the Corporation, the latter set to work to secure the monopoly given it by its charter. The result was that the Drogheda Company, owing to the want of legal authorisation, was unable to maintain its independent position, and it was finally absorbed by the chartered Company.⁴

No sooner was this amalgamation carried through than a more serious difficulty had to be faced. The working agreement with the English Company led to friction. No doubt circumstances arose in which the Irish Corporation found that the control of its output by the parent Company was inconvenient, and the agreement appears to have been broken. In 1691, the governor of the Irish Company declared this principle of community of interests "unreasonable," and the English Corporation replied that, if it were not observed, "such a breach is likely to happen as will turn to the ruin of the linen manufacture in Ireland."⁵ The warning was not taken, and the "breach" duly followed with the result that the "work of the Company began to flag, and the price of the shares to lower mightily."⁶ The prediction of the "ruin of the linen manufacture" followed as far as that of the Irish Corporation, but not of the industry generally, as Dupin's secrets were diffused through the country; and, though the Corporation ceased to manufacture, fine linens were still produced. Thus Molyneux, writing on September 26, 1696, says, at that date, looms and bleaching yards were established by private individuals. "We have many of these in many parts of Ireland, and, I believe, no country in the world is better adapted for it, especially at the north. I have as good diaper, made by some of my tenants nigh Armagh, as can come to a table, and all other cloth for household use."⁷

Though Molyneux commends the linen produced in 1696, there was still room for great improvement, and, though nothing was done in England, a fresh effort was made to encourage the Irish industry. In 1696, a bill was promoted in the Irish Parliament, for a new linen company, but apparently without success.⁸ In the following year, another Frenchman,

¹ "Locke's Works," *ut supra*.

² *Ulster Journal of Archaeology*, iii., p. 197.

³ "Locke's Works," *ut supra*.

⁴ *Ibid.*

⁵ British Museum—Add. MSS., No. 28,877, f. 109 (dated September 18, 1691).

⁶ "Locke's Works," *ut supra*.

⁷ *Ibid.*, iii., p. 552.

⁸ British Museum—Add. MSS., No. 27,382, f. 8.

Louis Crommelin,¹ brought seventy persons to Lisburn, with their looms and other requisites.² He formed what might be described as a company on a co-operative basis. The looms and other tools were valued, and capital given in his company accordingly. The total capital raised in this way was valued at £10,000; and subsequently a grant was made by the State, of interest thereon at 8 per cent. per annum as a bounty. In addition, Crommelin was allowed £200 a year as overseer of the royal linen manufactory, £120 to be divided between his three assistants, and £60 as stipend of a minister.³ On the creation of the trustees of the linen manufacture, the interest-charge of £800 was transferred to them with powers to dispose of it in any way that would encourage the industry. The clerical party was opposed to the trustees, because it was feared that further bounties given to the linen trade would be charged against the tithes. Archbishop King, writing, in 1705, of one of the many bills in the Irish Parliament for the encouragement of the industry, says—"The clergy's party is most shamefully invaded, and half their tythes given away without sense or reason . . . sacrilege is an ill way of improving manufactures."⁴

The grant at the disposal of the trustees was divided between Crommelin's company, and other manufacturers in equal parts. On November 28, 1711, Crommelin states in a petition that the allowance made him had been reduced to £400 a-year, which produced "not 3 per cent. interest instead of 8 per cent."⁵ As a payment of 4 per cent. on the original capital of £10,000 would give £400 a-year, the capital of his company must have increased in the fourteen years to over £13,000. The colony at Lisburn had grown with it, for the members now numbered 120. The trustees recommended that Crommelin should be "encouraged"; and, in 1717, it was proposed to grant him a pension of £400 a year in recognition of his services.⁶ He died ten years later, in 1727.

The history of the early improvement of the linen industry may be said to have ended with the establishment of Crommelin's Company. The same method was adopted with other French immigrants who brought their looms with them. In each case such persons were credited with the estimated value of their appliances, as if such a sum had been lent the

¹ The name is sometimes spelt Cromellin, or Cromelin, or Crommelin.

² "Precedents and Abstracts from the Journals of the Trustees of the Linen and Hempen Manufacturers of Ireland to the 25th of March, 1737," by James Corry (Dublin, 1784), p. 3.

³ "Precedents and Abstracts," *ut supra*, p. 4; *Journals of the House of Commons*, xiii., p. 299.

⁴ MS. Letters of Archbishop King, Library, Trinity College, Dublin (under date April 28, 1705).

⁵ "Precedents and Abstracts," *ut supra*, p. 4.

⁶ *Ibid.*, p. 23. £200 a year was his salary as overseer; £400 was his proposed pension.

State, and interest was paid thereon accordingly, as long as their work was approved of by the trustees. In this way small groups of skilled workers were settled in suitable localities, and in time, as acquaintance with improved methods of weaving became diffused, workmen grew sufficiently skilled to avail themselves of the natural advantages of certain districts for the production of flax suitable for the finest linens. Capital, having once found its way to the linen trade through the joint-stock system, continued to support it, so that the three requisites for a successful industry—localised advantages, technical skill, and capital acting in co-operation, the trade took firm root.

NOTES ON THE ROUND TOWER OF KILBANNON, AND ON KILCREEVANTY, COUNTY GALWAY.

BY RICHARD J. KELLY, HON. LOCAL SECRETARY FOR NORTH GALWAY.

[Submitted July 1, 1901.]

THE Round Tower of Kilbannon (as it is now spelled, the old form being Kilbennon) is a fairly familiar landmark to the residents in and about Tuam and to travellers from that ancient town to Mayo. Whether one goes by rail to Claremorris or prefers to go there by the old mail coach road to Hollymount, whichever way one selects, the Tower is a conspicuous object in the landscape. Beside where it stands, St. Patrick passed on his way from Croagh Aigle (henceforth to be known after him as Croagh Phadrig) to the north; in the waters of the well near it he baptized the converted Celts; beside it came O'Donnell too late for Aughrim on his way with Jacobite troops from Milford to Tuam; and along the road near it thundered Lake's dragoons as they rode the famous ride from Castlebar to Tuam known as the "Castlebar Races." The ground whereon it stands, the ruins of the old Gothic church beside it, the pre-Christian well, the townland, parish, and electoral division are called after the celebrated saint who first settled here and founded a famous school and church. After that church the place for fifteen hundred years was known as Cill Benen, or as now written Kilbannon. St. Benen or Benignus, whose name is thus associated with this place, was a very remarkable man, the disciple of the great National Apostle, his coadjutor in Armagh, the teacher of such great men as St. Jarlath of Tuam and St. Caillin of Cloyne, it is but meet that we say a few words about him.

We read in the "Martyrology of Donegal" the following passage concerning St. Benin:—"Nov. 8:—Benignus, that is Benin of Seschen, disciple of St. Patrick, and his successor that is Primate of Ard Macha (Armagh). The Holy Benin was benign, was devout. He died on the 9th of November, 468; and a short time before his death, he resigned the primatial coadjutorship into the hands of St. Patrick, who was then living. As a boy he was present when St. Patrick preached, and became so attached to the apostle that nothing could separate them. He accompanied the saint everywhere. His voice was sweet and pleasing, and he was remarkable for his knowledge of and proficiency in singing the Psalms." Hence, as Dr. Healy, Bishop of Clonfert, says of St. Benin, in "Ireland's Ancient Schools and Scholars," "he was psalmist to St. Patrick, and led the choir of priests and monks on all solemn occasions,

and trained the wild-eyed Celtic youth to sing the praises of God, like another Orpheus, softening them into Christian meekness by the charms of sweet melody—the melody of his voice and the still sweeter melody of his gentle heart.”

His sister, Mathona, was one of the first nuns veiled in Ireland, and she settled at Tawnagh, in the county of Sligo. St. Benin did not stay long at Kilbannon, but went forth on missionary work into South Connaught, Clare, and Kerry. He is said to have blessed Connaught with a special blessing from Bundrowes, near Bundoran, to near Limerick, and the natives paid a yearly tribute, to him and his successors, of milk and butter, calves and lambs, as well as the first fruits of their fields.

At Kilbannon to-day is a well—Tober Benin—bearing his name, and concerning which a curious incident is related in the *Trias Thaumaturga*, or “*Life of St. Patrick*” (folio of 1647 at Louvain, tom. 2, p. 204). There we read in the quaint Latinity of the text that “*Et ibi descendit Patricius de curru, et venerunt ad illum novem leprosi viri Gentiles antea nunquam credentes clamaverunt: si verus est Deus tuus, sanet nos de lepra ista; surrexerunt Patricius et St. Benignus et elevaverunt cespitem de terra et ebullivit fons lucidissimus de terra, in quo baptizati sunt et in eadem hora sanati sunt de lepra et dederunt gloriam Domino. Et de hoc miraculo iste fons semper nominatur ‘fons leprosorum.’ In quo fonte multi infirmi semper sanantur. In illo loco fundata est a civitas sancti Benigni, nempe in Dun Lughaidh. Et ibi ecclesiam instruxerunt que olim ex Lugadii nomine, Dun Lughaid id est Dunum Lugadii dicebatur, et hodie Kill Benin id est cella Benigni appellatur.*”

This miraculous well was, until some years ago, an object of popular veneration and pious pilgrimage. Thither repaired the peasantry from far and near, holding a “pattern” on every Garland Sunday. Down to 1838, when John O'Donovan visited the place, this custom prevailed, when, as he tells in his unpublished notes to the Ordnance Survey, the priest of the parish, the Rev. Mr. Joyce—or as O'Donovan called him “the present coarb of St. Benen”—tried to prevent them, as in the opinion of the priest the observances were more associated with a Pagan than a Christian origin. They were held on a Sunday called in Irish “*Domnach Chrom Duibh*,” or, as we know it in more familiar Saxon, Garland Sunday. This day is undoubtedly commemorative of ante-Christian practices, and cannot be linked with any event in the life of Benen, whose feast was in November. O'Donovan is naturally irate with the priest, and thus puts on record his opinion of his doings in this respect:—“The present coarb of St. Benin is making every exertion to put a stop to these courses, because he believed that the tower was a Pagan fire-temple and that the well was of Druidical sanctity, and that St. Benin was obliged to transfer them to Christian purposes to please the superstitious natives, and I might as easily argue with a cataract of the contrary.”

The "clogtheach," or bell tower, of Kilbannon was, according to O'Donovan, called "Clogtheach Cill Meanin," or the clock tower of Kill Benin "built by or for the saint." As it now stands it is at the western angle of an enclosed graveyard near the ruins of an old church, and upon classic ground, as probably the ruins are those of a church founded in the fifth century by St. Benin. The top of the tower, as with most of those now left, fell in; and some few feet of masonry with it has disappeared, so that to the view it presents a jagged appearance, but about twenty feet remain intact and perfect. Ivy, at one time, crowned the apex and side, but, during recent repairs by the Board of Works, the ivy was taken down, and the tower exposed in its original unadorned beauty.

It has been enumerated in Westropp's "List of Round Towers"¹ as "No. 35. Kilbanon, circumference 52 feet, height 50 feet. Top stories gone, and west side breached. Door has a round head about 15 feet up, and is 2 feet wide and $5\frac{1}{2}$ feet high. The wall is 4 feet thick and of large and good masonry. The floors were supported on rests. (Manuscript Ordnance Survey Letters of Galway, R.I.A., vol. i., p. 92.) There is a view in 'Early Christian Architecture of Ireland' (Miss M. Stokes), Plate xxxvi. National Monument."

The stones are rounded to the curve of the wall, and this curvature in the tower is, in some of them, as at Glendalough, carried to a wonderful degree of artistic finish. The doorway gives one the first idea of an arch, the curve being scooped out of three or four stones, the stones at the entrance being of the same material as the rest of the tower, but roughly worked to the round. The windows are of the same material as the rest of the building.

Kilbannon stands in a district full of historical and antiquarian interest. Within a radius of five miles, it takes in a territory rich in such recollections and records. Two miles to the east lie the ruins of the famous school of Cluainfois; three miles in another direction lies the old town of Tuam; two miles from the tower further south is Kilcreevanty, the site of a celebrated nunnery.

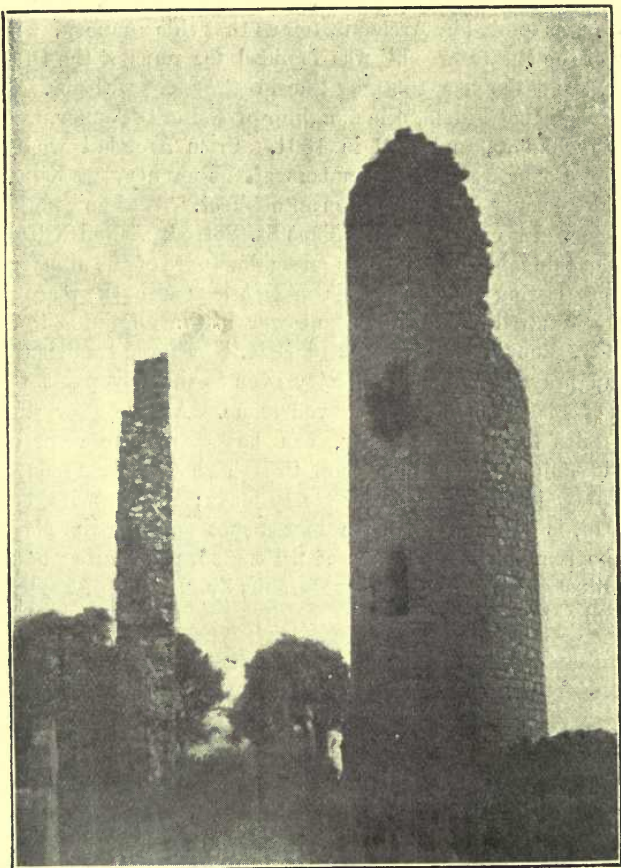
KILCREEVANTY.

Cill Craobhnata was, in its day, a celebrated foundation, yet, until 1838, when O'Donovan discovered the site, even local tradition had not preserved its name. Yet it was extensive in its desolation; the doorways and windows are destroyed, excepting one on the north transept, which is of round shape, and measures 8 feet 6 inches in height and 4 feet 6 inches in breadth on the inside, but the outside portion has been demolished. From the observations made it would seem that the Nunnery was originally in the shape of the letter T, the nave and choir being 120

¹ *Proc. R.I.A.*, vol. v., Ser. III., p. 301.



THE ROUND TOWER AND CHURCH OF KILHANNON, COUNTY GALWAY.



THE ROUND TOWER OF KILBANNON, SHOWING THE DOORWAY.

feet in length and 57 feet in breadth; the foundation can still be traced, but much of the old structure is extant. . . . There were two chapels attached to the building. . . . By an inquisition, ordered on the 10th of April, in the 34th year of the reign of Henry VIII., we find that the nunnery of Kilcreevanty contained a church, a belfry, a dormitory, hall, three chambers, a kitchen, a garden, and sundry closets. The Annals of Lough Key, as quoted by Archdall, tell us that this nunnery, which was called "of the chaste wood," was founded for nuns of the Order of St. Benedict, about the year 1200, by Charles Crowderg O'Connor. The Four Masters relate that Finola, the daughter of Felim O'Connor, was Abbess of Cill Craobhnata, and died in 1301. From Archdall we learn that Dervail Ny Conor was the last abbess of the nunnery at Kilbannon, of which Kilcreevanty may have been an offshoot. We know nothing more than the fact of its foundation. That St. Patrick visited Kilbannon we read in the tale told already of his miraculous cure of the nine lepers; but a still more lasting evidence of his association with the place is a spot about five hundred yards from the tower in the adjoining townland of Ballygaddy, known as "Leachta Phadrig." There, tradition says, he rested and prayed; and the peasantry even to this day point to the impression of his knee in the hollowed stone. As the crow flies, about twenty miles from Kilcreevanty, can be seen, on a clear day, the beautiful conical-shaped mountain, Croagh Phadrig, whereon the saint rested, prayed, and fasted for forty days; and, at its base, says O'Donovan, is Leachta Benin, a sacred spot marking the place where repose the remains of the patron of Kilbannon, the sainted Benin.

The illustrations are from photographs by Mr. Croly, kindly lent by Dr. Costello of Tuam.

THE CHRISTIAN SEPULCHRAL LEACS AND FREE-STANDING CROSSES OF THE DUBLIN HALF-BARONY OF RATHDOWN.

BY PATRICK J. O'REILLY, FELLOW.

(Concluded from page 258.)

PART III.

THE CROSS OF BLACKROCK.

THE fourth member of this group of small free-standing monuments is the cross of Blackrock. A statement, made thirty-six years since, to the effect that this cross "never was an ecclesiastical cross but simply a boundary," reported in the *Dublin Press*,¹ and since quoted in works dealing with Blackrock, has produced a widespread impression that this monument was merely a landmark erected in the form of a cross, and that it belongs to a class of monuments different from these crosses already described.² That the cross of Blackrock served as a civil landmark is certain, and evidence that the jurisdiction of the city anciently extended to it exists in descriptions of the ceremony of riding the franchises as performed in A.D. 1488 and A.D. 1603. The first of these accounts, after describing the casting of a spear into the sea at the Bar-foot "from a point as far eastward as a man may ride at low tide," says: "Then thei rydd backwards till thei came to the blak stone be east Merryon," and proceeds to describe the return route to Dublin *via* Merrion and Donnybrook; while the description of A.D. 1603 says:—"Then they bent their course from the Bar-foot southwards as directly as they could do to the black stone, now called the Black Rock, opposite against the place where the Sheriffs of Dublin did keep court on the west side of the Newtown of the Strone," and forthwith describes the return of the riders towards Dublin; so that the Black Rock must be regarded as the extreme eastern limit of the ancient franchises of that city.

Various theories exist as to the exact situation of this Black Rock, which is not marked on either the 6-inch or the 25-inch Ordnance Survey map. One opinion is that it was situated where the People's Park now is, but this seems to me to be erroneous. On two maps of

¹ See *Saunders's News-Letter*, 26th October, 1865.

² See *Journal*, vol. xxxi., pp. 246-258.

Dublin and environs, published by Scale, one dated A.D. 1773 (see fig. 1),¹ and the other undated and entitled "The First Sheet of an Actual Survey of the City of Dublin,"² "The Black Rock" is marked due north of "The Old Cross" and a considerable distance north-east, that is sea-wards, of "Blackrock Lake," on which the People's Park has been constructed. These maps also show an extensive bed of rock fringing the north side of this sea-lake; and a dotted line that passes in a south-easterly direction across the strand, between the rocks fringing the "lake" and the Black Rock, to the women's bathing-place, and thence passes southwards to "The Old Cross," is marked "The Boundary of the Lord Mayor." As the ceremony of riding the franchises was practised

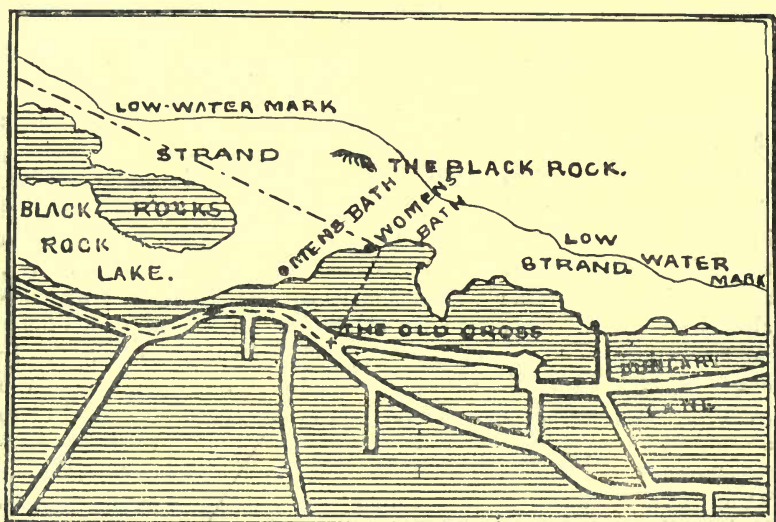


FIG. 1.—Tracing from Scale's Map of A.D. 1773.

for half a century after these maps were published, this dotted line may be safely taken as accurately representing the route followed by the citizens when defining the boundaries of their jurisdiction in the eighteenth century, and the rock so marked on them may be taken as the rock then regarded as *the* Black Rock. This rock remains. It is a small isolated mass of stone rising out of the strand a considerable distance north-east, or sea-wards, of Blackrock railway station; and it was lately

¹ A copy of this map is in the National Library of Ireland, the map-room of which contains another similar map of the environs of Dublin, the area shown in which does not, however, extend as far eastward as Blackrock.

² A copy of this map is in the Library of Trinity College, Dublin, and is the second last folio in a volume of maps classed 00. A. 60. in the Catalogue, but marked 00. A. 58. upon the volume.

pointed out to me as the rock from which the place was named, by an inhabitant of the latter, completely ignorant of knowledge of maps or map-makers. The fact that "The Boundary of the Lord Mayor" shown on Scale's map avoids this rock, and passes south of it, is proof of the correctness of these maps; for at low tide this rock is in the middle of a shallow pool produced by the action on the sand of currents that flow round the rock during the influx and efflux of each tide. A glance at the accompanying tracing of Scale's map will show that, in A.D. 1773, the franchises of Dublin—the eastern and southern boundaries, of which are here represented by the dotted line passing from the women's bathing-place southwards to the Old Cross, and thence westwards towards Dublin, down what is now the Main-street of the town—included the small western corner of the townland of Newtown which lies north of that portion of Main-street between George's-avenue (the western boundary of Newtown townland) and the cross, and lying west of the latter and between it and the sea. As Newtown townland did not extend so far westward as to include the land south of "Blackrock Lake," now Blackrock Park, the consensus of evidence furnished by the sheriffs holding court, west of Newtown, at the beginning of the seventeenth century, the maps published in the middle of the eighteenth, and the existing local tradition, justify us, in my opinion, in regarding the rock indicated on Scale's map as *the* Black Rock until evidence to the contrary be found.

To say that the cross of Blackrock was not "an ecclesiastical cross, but simply a boundary," is tantamount to asserting that the monument was erected as a civil landmark, and that it could not have been either a termon, votive, or memorial cross that had been utilized as one. It is hardly necessary to point out the fallacy which underlies an assumption that, because the cross served as a boundary-mark, it therefore was originally erected for that purpose.

While some crosses and gallauns and one cairn¹ are mentioned as boundary marks of the franchises of Dublin in the descriptions quoted, together with natural features, such as the Black Rock, the bush at Little Cabra, and the well called Isold's Fount at Chapelizod, and sundry boulders,² the municipal records do not mention a single instance of the erection by the citizens of any landmark for this purpose. In demarcating the boundaries of the civic jurisdiction, existing objects were evidently utilised as landmarks; and it would be as reasonable to assert that the

¹ The "Butter Cross" in Kevin-street, the Cross of Kilmainham, the Long Stone of the Stayne, which stood on Lazar's Hill, in the vicinity of Townsend-street, the Freeman's Stone in the Coombe, and Carnaun-Clon-na-Gunnith, near Dolphin's Barn.

² The great stone "be west," St. Mary's Abbey; "the great stone in the midst of the floor of the Pryour of Crychurch his Barn," near Grangegorman; and the great stone which marked "the franchises," in the garden of a house in Patrick's-street.

Black Rock, the bush at Cabra, or the well near Chapelizod were simply boundaries, as to believe that this cross was not an ecclesiastical monument because the franchises of Dublin extended to it. The evidence of its ecclesiastical origin is given by the cross itself.

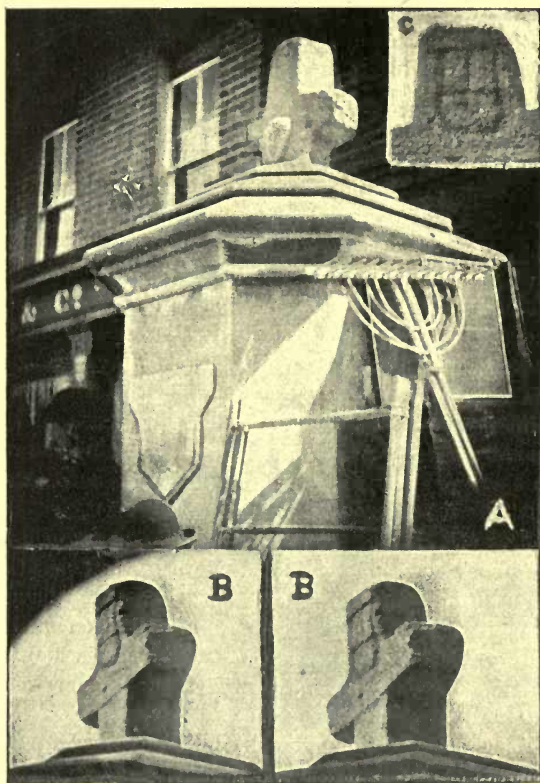


FIG. 2.—THE CROSS OF BLACKROCK.

A. Western Face and portion of modern Base. B, B. Eastern Face. c. Double-band and Single-circle Symbol on ditto.

That evidence is as follows:—On its eastern face, incised upon the head, is an irregularly-shaped ring analogous to the single-circle ornament or symbol displayed by neighbouring free-standing crosses at Kill-o'-the-Grange and Jamestown. The ring in this case is somewhat flattened at the bottom and is distinctly flattened at the top, the irregular oval form thus given being accentuated in the accompanying untouched photograph marked c, in which the circle is fore-shortened through the camera being unavoidably tilted upwards to obtain a picture, this side of

the cross being separated from some houses only by a narrow footpath. From the upper part of this ring three incised parallel straight lines stretch upwards to a moulding or projection that extends horizontally across the top of the head of the cross upon this side.¹

The triple-line or double-band ornament or symbol that constitutes the upper part of this design is identical with the medial double-band on the missing Rathmichael *leac* figured at p. 140 *ante*, and on *leac f* at the same place figured at p. 139 *ante*, and may possibly be analogous to the radiating triple-line design on *leacs a* at Rathmichael and Killegar figured at pages 136 and 146 *ante*. This remarkable replication of designs existing on ancient sepulchral *leacs* and early free-standing crosses in the same district is not the only suggestion of ecclesiastical origin this cross presents. On its western face it displays a neckless human head which, save that no moulding is carried down from it, and that it is in much better preservation, resembles that on the west side of the west cross at Tully, and also resembles many heads of the same class found on ancient churches and crosses throughout Ireland and in Scotland, Cornwall, and Man.²

In Ireland such heads are found on churches erected in the Romanesque style of the tenth, eleventh, and twelfth centuries. The semi-columns that decorate the jambs of the doorway of Temple Caimin, on Iniscealtra, in Lough Dearg, bear these neckless heads, one of which projects from the keystone of each of the arches of the three orders of this doorway. The pilasters and keystones of the outer order of the doorway of the church at Killesluin, Co. Carlow, bear them; they occur on the jambs of the doorway of the Church of Ullard, in the same county, and decorate the keystones of the labels of Romanesque doorways at the churches of Kilmalkedar, Co. Kerry; Freshford, Co. Kilkenny; and Clonkeen, Co. Limerick. All these examples date from the eleventh or

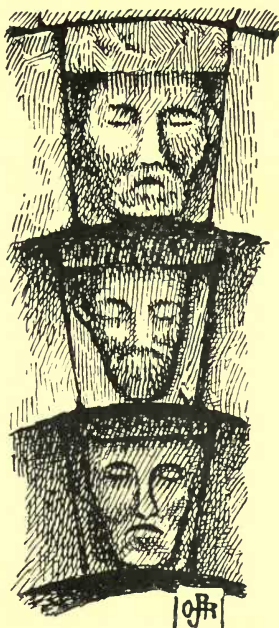


FIG. 3.—Keystones, Temple Caimin, Iniscealtra.

¹ This design is not easily seen in diffused light, but viewed in sunshine at noon, or in the early afternoon, it appears plainly, as shown in the accompanying untouched photographs.

² They occur on crosses on the islands of Bressay and Burra, Shetland; at Dunfallandy, Perthshire; at Kirkbraddan, Isle of Man; and on a small Romanesque chapel in the cemetery of St. Germoc's Church, Cornwall; and on a font belonging to the latter. See "Christian Symbolism," by J. Romilly Allen, pp. 373, 375; and "Cornish Churches," by J. F. Bligh, p. 75.

twelfth century; the treatment of the heads displayed by them is architectural, the heads are an integral part of the design, a characteristic which appears in an even more salient manner in the arrangement of those present on the doorways of another group of these Romanesque churches that probably date from the twelfth century. On these the neckless heads are not confined to keystones and pilasters, a head being carved longitudinally on each of the stones forming the label of the doorway, so that the latter is occupied by heads placed side by side, and seeming to spring radially from the centre of the arch. The churches of Dysert O'Dea, Co. Clare, and *Teampul-na-Naoimh*, or Church of the Saints, on Inchagoil,¹ in Lough Corrib, are good examples of this arrangement. The label of the doorway of the former church bears fourteen human and

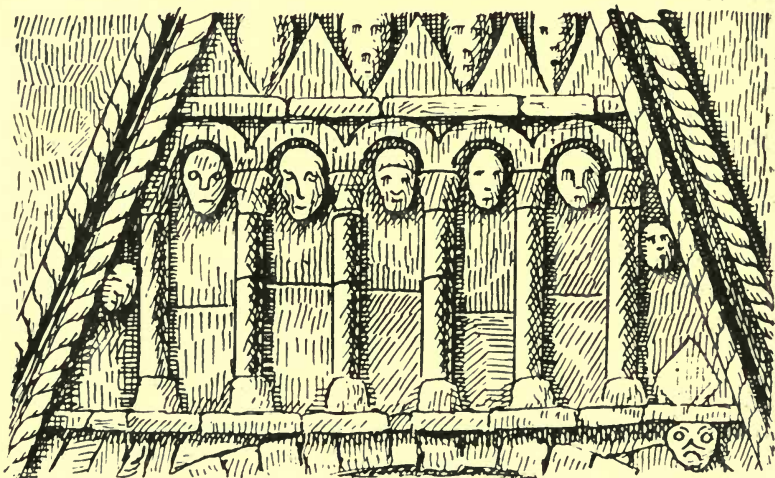


FIG. 4.—Pediment above Doorway, Church of Clonfert.

three animal heads, to which I shall refer later on; that of the latter bears ten human heads, others appearing on its pilasters. The most striking examples of the employment in Irish church architecture of heads of this class occur at Cashel and Clonfert, and are referable to the twelfth century. At Cormac's Chapel, at Cashel, built between A.D. 1127 and A.D. 1134, a deeply recessed groove surrounding the chancel-arch, and continued down its jambs is filled with similar heads, odd groups of which project from the sidewalls of the chancel beneath the spring of the vaulting of its roof; while seven of them project from the eastern wall above the peculiar rectangular apse or recess at that end of the chancel. Twenty-three of these neckless human heads project from a pediment above the doorway of the church of Clonfert, Co. Galway, which dates from the latter half of the twelfth century, having been rebuilt in

¹ See drawing of this doorway at page 238, *ante*.

A.D. 1167; and in each of the five spans of an arcade in this pediment; every one of which would afford ample space for a full-length figure on



FIG. 5.—From Muiredach's Cross, Monasterboice.

the same scale, a human head projects from the top of an otherwise empty panel.

These neckless heads appear not only on Irish churches, but also on Irish crosses. Three of them are carved amid entwining serpents on the exterior rims of each of the two lower quadrants of the wheel of the

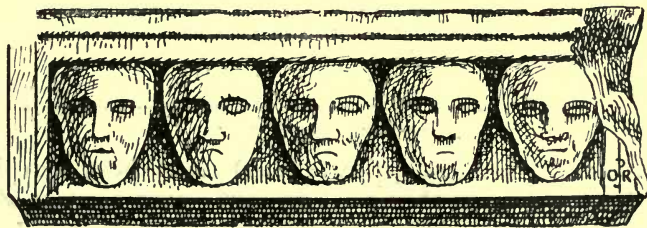


FIG. 6.—Panel on Shaft of High Cross, Old Kilcullen.

cross erected at Monasterboice to Muiredach; an ecclesiastic who is probably identical with the abbot of that name whose death is recorded in the Annals at A.D. 924; while two of them are enclosed between similar

interlaced serpents on the soffit of the wheel of the cross erected at Clonmacnoise by the abbot Colman to King Flann, who rebuilt the

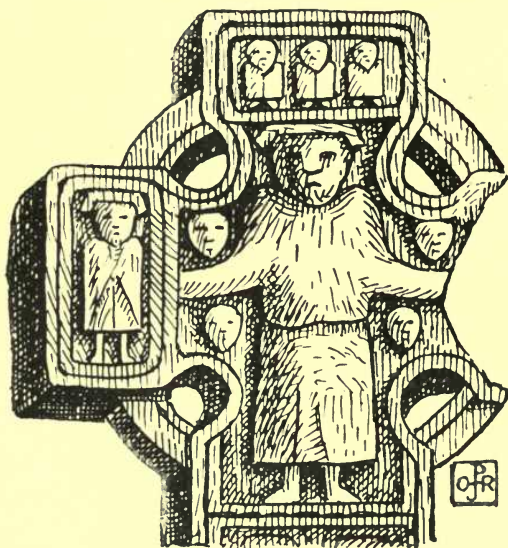


FIG. 7.—Cross, St. Mullin's, Co. Carlow.

great stone church there in A.D. 909. A narrow, oblong, panel, displaying five such heads, stretches horizontally across one side of the shaft of the cross at old Kileullen; four surround the figure of Christ in the "Crucifixion" panel which occupied the centre of that at St. Mullin's, Co. Carlow;¹ two neckless heads are carved on the upper surface of a dwarf tau-cross at the old church of Kilnaboy, Co. Clare, which has been figured by Mr.

Westropp;² while the two heads with necks, which appear on either side of the figure of Christ in the "Judgment" panel on the centre of the cross at Termon Feekin, Co. Louth, seem to be a transition form between the neckless head of the Romanesque style and the later head with neck, or neck and bust, which decorates the corbels and keystones of the pointed period.



FIG. 8.—Design on missing Capital, Chancel Arch, St. Saviour's, Glendalough.
As sketched by Beranger.

The neckless head also appears on round towers and sepulchral slabs dating from the tenth to the twelfth century. There are four of them

¹ At page vi of the Introduction to her "High Crosses of Ireland," the late Miss Stokes suggested that this cross probably belongs to a period when pagan art was merging into Christian; but the character of the spiral on its plinth, on which she based that opinion, does not seem to me to negative the evidence afforded by the remainder of the ornament on the cross, nor to differentiate it from others dating from the tenth, eleventh, or twelfth centuries.

² *Journal*, vol. xxiii., p. 30.

on an ornamental string course in the interior of the round tower of Ardmore, and others above the window apses of that at Devenish. Others, again, appear on the plinths and capitals of the Romanesque doorway of the round tower at Timahoe, and occur in conjunction with an effigy of the Crucifixion on the doorway of that at Donoughmore, Co. Meath. An example of the presence of the neckless head on sepulchral slabs of the same period occurs, in the case of one of the latter, built in the west wall of the tower of Selskar Abbey, Wexford, on which a neckless head appears in conjunction with the effigy of a ship. That this Selskar slab, which Du Noyer refers to the twelfth

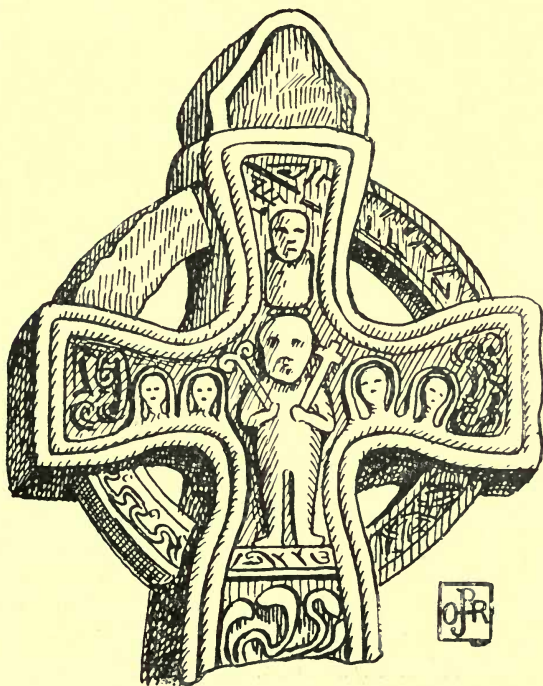


FIG. 9.—Sketch of head of Cross, Termonfeckin.

century, dates from the Romanesque period is shown by the fact that the ship-symbol on it also occurs, in an identical form, carved in relief, on one of the door-jambs of the round tower at Roscrea. In the latter case this symbol is contemporaneous with the tower, and with an interlaced knot carved on the opposite jamb; and, as the "*Chronicon Scotorum*" records that lightning "pierced the steeple at Roscrea" in A.D. 1131, must be referred to that portion of the Romanesque period prior to the early part of the twelfth century.

Heads connected by a neck, or neck and bust, with the surface from

which they project—such as that on the sepulchral slab in Kilkenny Cathedral, figured in the sketch on page 395, and which probably dates from the thirteenth century—are found on early post-Romanesque sepulchral monuments, and seem to belong to a later stage of the transition period, the beginning of which is exemplified by the heads connected with the mouldings on the cross at Termon Feekin; but heads of this class should not be confounded with neckless masks such as that on the cross at Blackrock, or those on the churches of the Romanesque period.

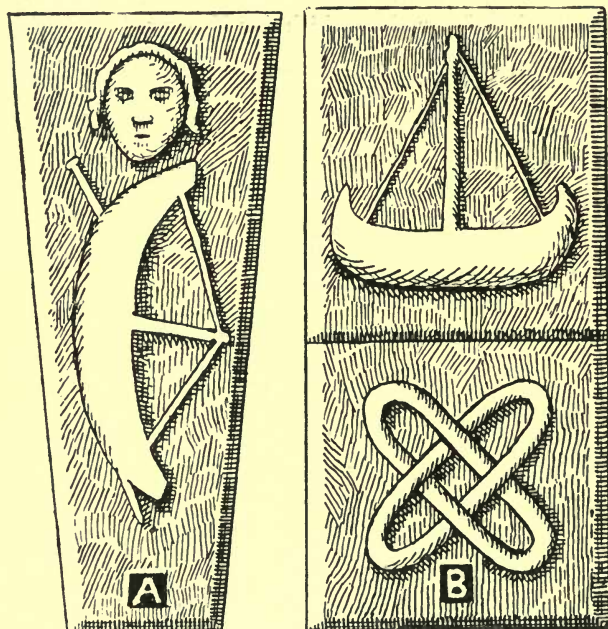


FIG. 10.—A. Tomb-slab, Selskar Abbey. B. Ship-symbol and Interlaced Knot on Door-jambs of the Round Tower of Roscrea.

As these heads are not found on unaltered Irish structures of a date prior to the Romanesque, the crosses at Monasterboice and Clonmacnoise, and the Borumean doorway of Temple Caimin, on Inisceiltra, being the earliest examples of their use, the dates of which are ascertainable, they were probably introduced to our architecture with the Romanesque style in the tenth century;¹ while the Church of the Nuns, at Clonmacnoise,

¹ The neckless human head did not make its first appearance in Ireland in architecture. Irish scribes were acquainted with and used it long before it appeared on Irish crosses or Irish churches; for, in common with symbols of the evangelists, it occurs in the ornamented pages of Irish ecclesiastical manuscripts, like "the Great Gospel of the Church of Kells," which probably were wrought one or two centuries before the Romanesque style was applied to church architecture in Ireland. At first sight the fact that neckless heads project promiscuously from a cornice, and from the west gable, of the extremely ancient Termon Cronan, Co. Clare, would seem to

which dates from A.D. 1168, is the latest of the Romanesque churches bearing these neckless heads,¹ the date of which is definitely known. The strikingly peculiar treatment of Romanesque architecture adopted by Irish builders of the tenth, eleventh, and twelfth centuries evolved a style, a salient feature of which is the prominence given to some of these neckless heads which seem to have been used during that period as conventionalized and architecturally treated portraits. Though the treatment, as a rule, was strictly architectural, the grouping and arrangement of these heads in some cases precludes the idea that they were merely architectural embellishments. No one who has examined Cormac's Chapel will believe it possible that the builders, who possessed such a sense of beauty capable of evolving the details and proportions of that almost perfect monument of an almost perfect style, would have planned the various arrangements of human heads the interior of that oratory exhibits, and which are coeval with it, as ornament alone. They are disposed in irregular groups without any symmetrical arrangement about the three walls of the chancel, and a hollow groove that runs around the chancel arch and down its jambs is thickly studded with them, some inclined at different angles to the radius of the arch. As ornament alone, the heads, thus placed, would be rather incongruous in an otherwise structurally perfect building, and some other explanation of their presence must be found. The diversity and individuality of character these heads exhibit impressed Miss Stokes, who says of them, "some are thin, long, and narrow, others round and full, some tonsured, others crowned,"² and she suggests what I believe to be

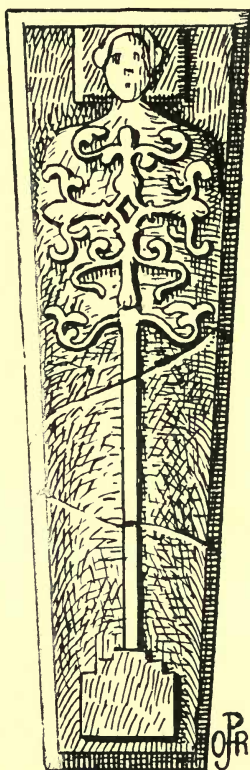


FIG. 11.
Thirteenth-century Tomb-slab,
Kilkenny Cathedral.

indicate that heads of this class were introduced to Irish architecture at a much earlier period, but the fact that an uncompleted pellet-moulding has been incised on the splay of its ancient eastern window, and that scroll-like patterns have been carved on the corbel-like terminals that project from the corners of its gables, show that this ancient church was subjected to a process of decorative addition during the Romanesque period to which these scroll-patterns and pellet-mouldings belong, and during which the neckless heads were probably inserted in it.

¹ The southern cap beneath the impost of the second order of the chancel arch of this church bears two of these neckless masks placed one above the other, the corresponding cap of the same order bears a third.

² "Architectural Notes," by Lord Dunraven, vol. ii., p. 73.

the true explanation of their presence when she says that to judge from their varying character they "would seem to have been meant for portraits."

That this was probably the case, and that many of these heads carved on the churches and crosses of the Romanesque period were really portrait heads, seem to me to be indicated, not only by the arrangements of those in Cormac's Chapel, and in the upper portions of the otherwise empty panels of the arcade at Clonfert, but also by the arrangement of those that occupy the label of the beautiful doorway at Dysert O'Dea; and by oral traditions, which in some cases have survived, concerning others of these heads. Unlike those at Cashel, the heads on the Dysert O'Dea doorway radiate from the centre of the arch, but, like them, they vary in

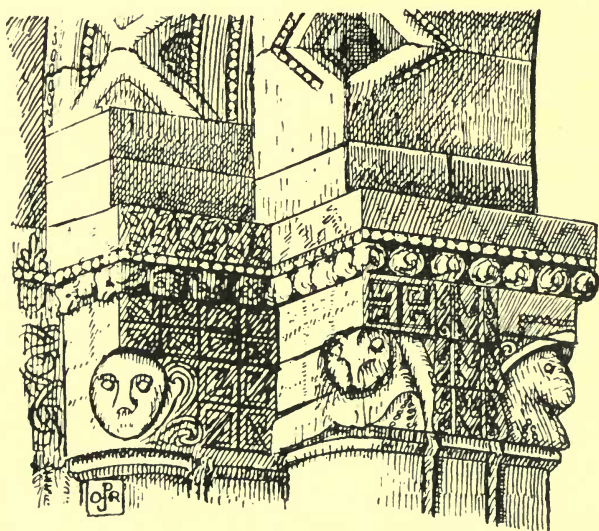


FIG. 12.—Chancel Arch, Nuns' Church, Clonmacnoise.

individual character. Fourteen of them are human heads; but, carved on the sixth, twelfth, and sixteenth stones of the arch, counting from left to right of the spectator, are three heads suggestive of a bull, an eagle, and a lion, each carrying in its mouth a roll or scroll. Miss Stokes, misunderstanding, in my opinion, the meaning of this admixture of heads, suggests that the stones forming the bestial heads were portion of another doorway built into the existing one, and that the rolls held by them were originally part of a continuous roll-moulding belonging to the broken up doorway; but an examination of the arch, or of the photograph given of it in Lord Dunraven's work,¹ will show that the stones bearing these

¹ "Architectural Notes," by Lord Dunraven, vol. ii., p. 111. (See also drawing of this doorway, vol. xxiv. of this *Journal*, p. 152.)

animal heads are cut to exactly the same curve as the remainder of the arch, that they are of the same dimensions as its remaining stones, that the width and depth of the drip-course carved on them is identical with that protecting the human heads on the remainder of the label; that they are in fact part and parcel of the original design, and that both animal and human heads were probably carved on the stones of the label after the latter had been built.¹ These indications of a lion, bull, and eagle, are palpably symbols of SS. Mark, Luke, and John, the scrolls carried in their mouths representing the Gospels of these evangelists. As the remaining evangelist, St. Matthew, is generally symbolised by an angel, represented by a winged male human figure, he is probably typified by one of the fourteen human heads, the remaining thirteen of which, I would suggest, were probably intended to represent Christ and His Apostles.

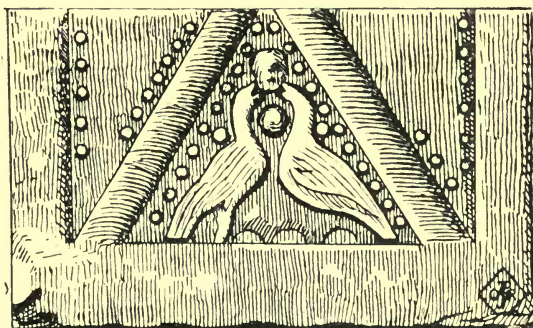


FIG. 13.—Bird-and-Head Design, East Window, St. Saviour's, Glendalough, analogous to Bird-Beaked Demon Design on Cross at Papil, Shetland.

I suggest that the thirteen human heads remaining on the doorway at Dysert O'Dea (if the fourteenth be regarded as the symbol of St. Matthew) probably represent Christ and His Apostles, not only because the latter subject has been a favourite theme in Christian art, but also because of the existence in this group in conjunction with neckless human heads of animal ones, that are unmistakably symbols of the Evangelists, is evidence that the human heads with which the latter are associated are of similar import, and were not intended as mere decoration, but as decorative portrait-heads designed to portray individuals: and also because of a tradition which survives concerning a somewhat similar arrangement of these neckless human heads upon another doorway of that period. According to this tradition, which was

¹ The rolls placed in the mouths of these animal heads could not have formed part of a continuous roll-moulding, as their position on the stones differ slightly in all three cases.

related to John O'Donovan, when the latter was collecting information for the Ordnance Survey,¹ the neckless heads upon the doorway at Killeshin represent the twelve apostles. The capitals beneath the imposts of this doorway bear ten heads, which, according to this tradition, represent ten of the apostles. The arch is destitute of heads, save two upon the keystone of the label, one of which the country people believe to represent St. Peter; while, close to the ground, on the lowest stone of the jamb of the outer order of the doorway to the right of the spectator, and isolated from the remainder of these effigies, is a mutilated head, which, according to this tradition, represents the apostate Judas: the entire twelve apostles being thus believed to be depicted.² Killeshin is not the only place at which tradition makes these neckless heads the effigies of specific individuals.

That carved on the keystone of the church at Kilmalkedar, county Kerry, is believed by the country people there to represent St. Moelcethair, the patron of the church; while the peasantry of Meath believe that two heads carved on stones in the wall at St. John's Well at Warrenstown, a famous "station" known throughout Meath as "The Well," represent St. Peter and St. Paul.³

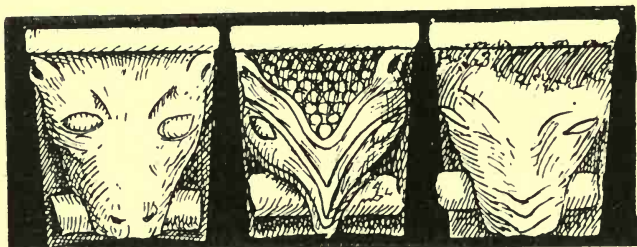


FIG. 14.—Symbols of Evangelists, Doorway, Dysert O'Dea.

The evidence given by these Irish monuments and traditions, that the neckless head of the Irish Romanesque period was a conventionalized effigy of an individual, is strengthened and completed by that presented by Scotch, Manx, and Anglo-Norman monuments of the same period. One of the commonest symbols on early Scotch and Pictish crosses is the figure of a nondescript beast in the act of either devouring a human body or of ejecting it from its mouth. On an Anglo-Norman font at Ilam, Staffordshire, there are two representations of this symbol, in which the

¹ See "Ordnance Survey Letters," Queen's County, vol. 14, f. 5., pp. 91, 94.

² The uppermost of the two heads on this keystone being larger than the lower one probably typifies the Saviour, who, in that case, would be represented with the twelve Apostles. The mutilated head, said to represent Judas, is not discernible in recently taken photographs, but may, possibly, be traceable on the stone mentioned by O'Donovan, which is now further from the ground than in his time, the earth having been cleared away from the bottom of the doorway since then.

³ See *Journal*, vol. xvi., p. 658.

human form, that, as a rule, is represented by the legs and lower portion of the trunk protruding from the monster's mouth, is symbolised by a neckless human head placed between the monster's jaws, the crown of the head in both cases being pointed towards the throat of the beast (A, fig. 15). There is no doubt whatever that in these cases the neckless head is a convention that represents the entire body shown in some forms of this symbol. Again, on a cross at Kirkbraddan, in the Isle of Man, a neckless human head is placed between two grotesquely treated demons, who are piercing it with long, projecting tongues (B, fig. 15); while on a cross on

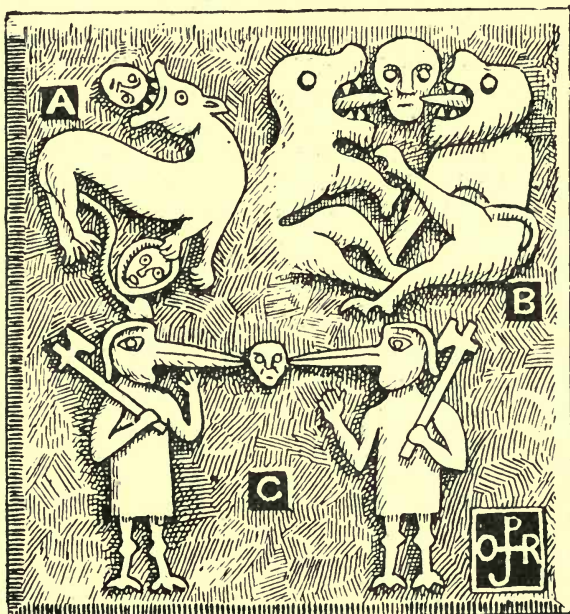


FIG. 15.

- A. Font, Ilam, Staffordshire. B. Cross, Kirkbraddan, Isle of Man.
C. Cross, Papil, Shetland.

the Isle of Papil, Shetland, a similar head is placed between two web-footed, bird-beaked demons, who are tearing it with their beaks (C, fig. 15). The two latter groups are evidently intended to represent the torments awaiting a lost sinner, and the human head is clearly used as a conventional substitute for the entire effigy of the latter. In Ireland we find it similarly used in groups carved on stones at Glendalough in Wicklow, one of which probably is a form of the common symbol of Daniel in the Lion's Den. (See page 392.)

The practice of placing a human head in a vacant space as a conventional equivalent of a full-length effigy, without reference to the

architectural details of the structure bearing it, seems to have terminated in Ireland with the cessation there of any further development of effort in the Romanesque style which ensued on the arrival of the Anglo-Normans, for, though such heads were used as ornament in the pointed style that succeeded the Romanesque, and in some instances may possibly have been designed as portraits, Irish Gothic architecture presents no analogies to the rows of heads in Cormac's Chapel or on the cross at Old Kilcullen, or to the single head on that at Blackrock, or to the arrangement of them found on the panels at Clonfert; in all these cases the neckless heads are used in a manner dissimilar to that in which those that ornament corbels and keystones in Irish pointed architecture are treated.

On the splay of a stone, from which spring the pointed arches of a two-light thirteenth century window, in the church of Aghadoe, near Killarney, is a neckless head, which is balanced by an interlaced knot placed in a corresponding position on the other splay of the same stone, and is evidently coeval with the head. If these carvings were coeval with the pointed arches, of which the stone that bears them now forms part, this head is the latest example of the survival of the peculiar use made, during the Romanesque period, of the neckless head that I know of, and would show that this usage was carried into the thirteenth century. There is, however, no certainty of this, as the stone bearing these carvings may quite possibly have originally served as a base for the arches of an earlier round-headed, Romanesque, splayed, two-light window, the upper parts of which may have been replaced by pointed arches in the thirteenth century. Neckless human heads are occasionally found built, at random, into the walls of fourteenth or fifteenth century castles—an excellent example of the latter occurring, in the very barony in which the cross of Blackrock is situated, in a neckless head, that probably belonged to the adjoining monastery of Corcagh, which projects from the wall of a castellated house at Little Bray. It seems to me just as improbable that the head, which projects at such a considerable distance above ground from the wall of the castellated house at Little Bray,¹ is contemporary with the remainder of that building, as that the "Sheela-na-gig" inserted lengthwise in the gable of the Romanesque church on White Island, in Lough Erne, or others built into the walls of divers castles, should be contemporaneous with the remainder of the structures bearing them.²

When, therefore, we find a neckless head, as in the case of this at Blackrock, projecting, in the same apparently meaningless manner as those in the panels at Clonfert, from the centre of a cross the shaft of

¹ [Many such heads are to be found *in situ* in mediæval castles.—Ed.]

² As a matter of fact, this *sheela*, and two other quaint effigies dug up with it in the cemetery, were inserted in the wall of the church some sixty years since by the owner of the island. (See this *Journal*, vol. x., p. 383, *et seq.*)

which is left unsculptured, we are, I think, notwithstanding Mr. Wakeman's expressed opinion that this cross probably dates from the fourteenth century,¹ justified in concluding that it belongs rather to the earlier than to the later period, and that, like similar heads upon the crosses at Old Kilcullen and elsewhere, the head upon it is a conventional substitute for a full-length effigy, such as the crozier-holding figure of St. Bridget on the western cross at Tully (which, by the way, bears a similar neckless head upon its other face), rather than a decorative head belonging to the Gothic period. It seems to me that this head is the effigy of an ecclesiastic; for a projection carried from the forehead backwards round the head above the level of the ears on either side appears to represent the Roman tonsure; and, as the use on crosses of heads of this type seems to be peculiar to the native Romanesque style here, and Anglo-Norman influence obtained in the district in which Blackrock is situated during the last half of the twelfth century, I would suggest that it probably dates from the last half of the eleventh or the first half of the twelfth century.

While ascribing this head to that period, I believe the stone cross that bears it to be much older; to be, in fact, probably the oldest of the free-standing crosses of Rathdown. It presents some curious and exceptional peculiarities. In the first place, while its western face bears the neckless mask common in Irish ecclesiastical architecture of the tenth, eleventh, and twelfth centuries, its eastern face bears a design that embodies symbols found on *leacs* and crosses in the same district that are certainly pre-Romanesque; for the single-circle on its eastern face is borne by the Kill-o'-the-Grange and Jamestown crosses and the Dalkey *leac*, and the double band by two of the Rathmichael *leacs*. In the next place the cross bears work of different periods. Its western face bears the neckless head, and a chamfer that is applied to the shaft and the lower portions of the arms only;² the sides of the head were finely chiselled; while its eastern face bearing the early symbols seems much rougher, and more weathered than the western one.

Other peculiarities of this cross are that a moulding which extends horizontally across the top of the cross upon its eastern face above the ring-and-band, and projects about three-eighths of an inch from the surface of the cross upon that face (see B and C, fig. 2, p. 388) is absent from the western one; that the head of the cross is much narrower than its

¹ See *Evening Telegraph* Reprints, No. 22, p. 44.

² This chamfering gives no indication of the period at which it, and the neckless head that accompanies it, were wrought, for the chamfer has been in use continuously in Ireland from the beginning of the Romanesque period to the present day. The imposts of the chancel arch of an early church at Oughtmama, county Clare, are chamfered. (See Plate LIII., p. 103, vol. ii., Lord Dunraven's "Notes on Irish Architecture.") Where the shaft of the cross is embedded in the stucco of the pedestal, this face seems to bear a slight rounded projection that may possibly have been portion of a boss.

shaft, which is about 2 inches wider at the top and 3 inches wider at the bottom than the head; that the latter seems to have been cut away upon its northern side so that the ring-and-band design it bears is not central on it, the northern side of the incision of the ring almost touching the northern side of the head of the cross, while a couple of inches intervene between the southern side of the latter and the southern side of the ring (see *b* and *c*, fig. 2, p. 388).¹ The projecting moulding at the top of the eastern face is not only absent from the western one, but the surface of the head of the cross upon the latter face is cut away about an inch more than the surface of the centre of the cross on the same face north of the neckless mask, and about two inches more than the surface of the centre south of the latter. From these peculiarities I would suggest that the monument is probably an ancient and pre-Romanesque cross which originally bore the ring-and-band design now on its present eastern face, and was originally much thicker than it now is, and approximated in its proportions to the cross at Jamestown;² that the head of this ancient cross was partially cut away upon its present northern side, and that the face which is now its western face was also cut away, and the present neckless mask left on it

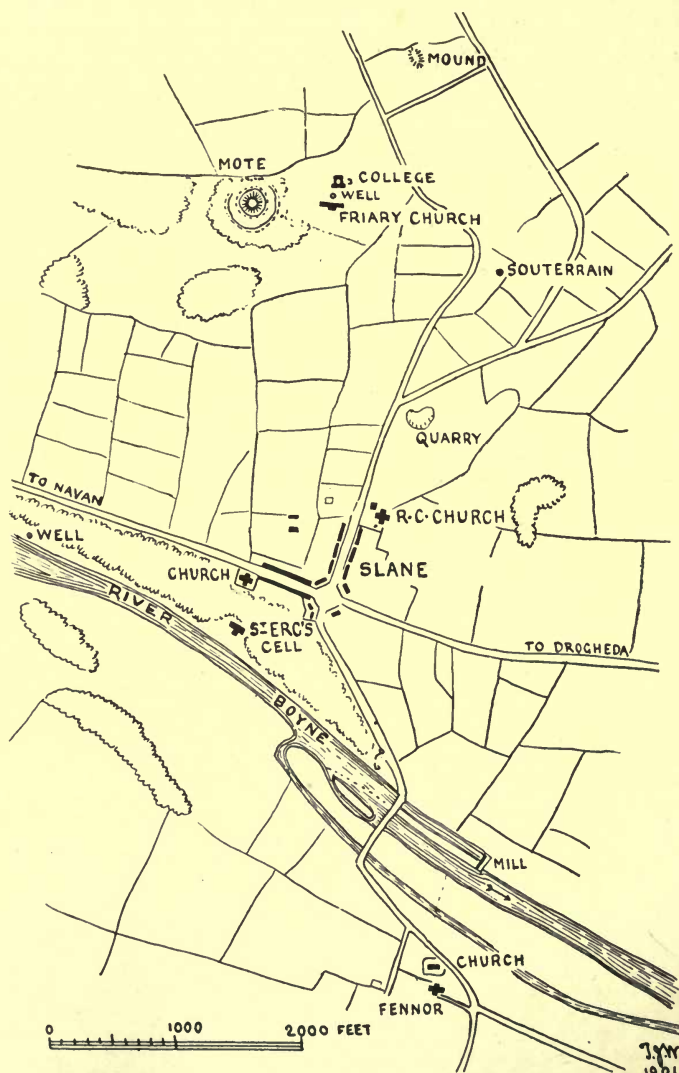
¹ In photograph *c* the incision next the north side of the cross, to the right of the spectator, appears much narrower, and further from the side of the cross, than it really is. Owing to the incidence of light on that portion of it furthest from the sun, and nearest to the side of the cross, only that side of it which is in shade, and furthest from the side, appears marked in the picture by a darkened line, the lighted portion of it next the side being liable, as shown in this photograph, to be mistaken for portion of the surface of the face.

² The cross of Blackrock generally shows less signs of weathering than those at Kill-o'-the-Grange, Jamestown, or Kilgobbin, a fact which is probably due to the different texture of the stone, which seems to have been taken from the local granite outcrop that stretches along the seaside. Great differences exist in the texture and composition of the granites of this district; the granite lying along the seaside from Killiney to Blackrock, which is generally quartzose, and traversed, especially at Dalkey and Killiney, with numerous veins of eurite, a fine-grained, close-textured granite, approximating to quartz in hardness, is very superior to much of that lying further inland, where, at several places south of Dundrum, the Dublin and Wicklow Railway cuts through granite inferior to that of the Dalkey district, and, occasionally, much decomposed.

Unfortunately the crosses at Kill-o'-the-Grange and Kilgobbin, which are so badly weathered, seem to have been taken from local outcrops, the character of which may be estimated from the following description given of outcrops beside these places by the writer of the Paper in the "Geological Survey Memoirs," dealing with this district, and who describes the granite that appears at the surface at Grange House (beside Kill-o'-the-Grange) as felspathic and coarse-grained, and appearing to decompose readily—testimony the correctness of which has been too truly verified by the fact that the inscription which forty-four years since existed on the bullaun-sunk boss of granite that outcrops at Kill-o'-the-Grange, has since then weathered off—and who describes the granite outcropping at Murphystown (beside Kilgobbin, and close to Jamestown) as coarse-grained in texture, felspathic, and containing large flakes of mica, the excess of feldspar and mica rendering it easy of decomposition, a description which the condition of the cross at Kilgobbin fully justifies. The finest granite in this district is probably that taken from a quarry in the south-east corner of Kilbogget townland for the erection of the O'Connell Memorial Tower at Glasnevin. (See "Geological Survey Memoirs," Explanations to accompany Sheets 102 and 112 of the maps of the Geological Survey of Ireland, pp. 27, 28.)

in relief, and the shaft, and lower portion of its arms chamfered in the eleventh or twelfth century,¹

¹ The plinth and pedestal on which this cross stood prior to A.D. 1865, afford no clue to the age of the monument itself. The former, I am informed, consisted of a plinth of dark-coloured stones, supporting a pedestal of crumbling brickwork, the whole probably dating from the latter end of the seventeenth, or the beginning of the eighteenth, century. The local tradition that the Byrnes of Cabinteely, "always repaired" the cross, must refer, not to the monument itself, but to this supporting substructure.



MAP OF THE HILL OF SLANE.

"SLANE IN BREGIA," COUNTY MEATH: ITS FRIARY AND HERMITAGE.

BY T. J. WESTROPP, M.A., M.R.I.A., FELLOW.

[Read NOVEMBER 26, 1901.]

SLANE—"Linn Feic on the bright Boyne"¹—replete with memories of St. Patrick and his brehon, Bishop Ere; adorned with some of the choicest gifts of Nature and some remains of considerable interest—has naturally attracted the notice of many explorers. It was the residence of Mervyn Archdall, the place where George Du Noyer sojourned and sketched, and it inspired the pen of Sir William Wilde to more than one rapturous outburst.² With poetry and poetic descriptions of scenery this paper has nothing to do, even the history is only treated as an adjunct to the study of the ruins, but there is still room, or rather a necessity, to supply a scientific topographical and architectural study of the ancient remains, and to this we devote ourselves in this paper, none the less that not only local antiquaries, but even the members of our Society, have hitherto done very little in this direction.

Approaching Slane from Beauparc, we pass through a pleasant grassy country, with green hedgerows and sufficient timber, but devoid of scenery, save for the wooded hill, the object of our visit. At length, on the edge of a steep slope, we see the old and shattered church of Fennor,³ and the ruined walls of the old house. Below lie the weirs and picturesque bridge of Slane, to the right the low, green tumulus of Knowth, rising on the high northern bank of the Boyne, is visible at some distance to the east, the first striking monument of the great pagan cemetery of Brugh na Boinne, whose ancient name still survives at "Bro Farm," "Bro Mill," and "Bro Cottage."⁴ Westward—past the dense woods and ivied hermitage of St. Ere, the steep white cliffs and woods carpeted in the spring with primroses and daffodils—past the beautifully situated mansions of the Conyngham and Lambert families—

¹ "Silva Gadelica" (by S. H. O'Grady), vol. ii., p. 103.

² "Beauties of the Boyne and Blackwater," pp. 174, 183.

³ Fennor church, though much defaced, and heavily ivied, possesses a recess, with a cinquefoil head, to the north of the altar. The south-west gable is of a much earlier date; it is built of large blocks, and had a handle stone at any rate down to 1890, but it had fallen six years later. Its ancient name is Finnabhair Abha.

At Fennor a body of King William's horse and infantry, in 1690, routed an outpost of King James' army, and contributed to the winning of the great battle then raging round Oldbridge.

⁴ *Journal R.S.A.I.*, vol. xxii. (2nd Ser., vol. v.), p. 430.

through deep and still reaches and flashing weirs—the “salmonfull Boyne” descends through the loveliest section of its beautiful course. Eastward it glides through tamer, but more historic scenes, towards Drogheda and the sea.

HISTORY OF SLANE.

Before describing the ancient buildings we will give the main history of this deeply interesting spot, leaving to others to give fuller and more satisfactory details. Far away in the remote past, “when the men of Erin worshipped demons and the Sidh,” and the Talkind had not yet preached a purer faith at Tara, great earthworks arose on the hill of Slane. Murchu Maccu Maetheni records an ancient legend relating to the fort of the men of Feic, which, according to a fabulous story, the men (that is the slaves) of Feccol Ferchertni (who was one of the nine greater prophets of Breg)¹ had dug. Colgan says that it was called “corpus fer Feic,” that is “the fosse or sepulchre of the men of Fex,” because certain slaves of a chieftain named Feic “made ditches to bury the bodies of slain men.”

Sid Truimm, at Slane, is named in the Calendar of Oenghus,² and may be the same mound on the ridge of Slane.

We need only allude to the well known legend of St. Patrick camping on the hill of Slane that Easter night, nearly fifteen centuries ago, when his fire struck terror into the hearts of the King’s prophets at Tara as the light before which their beltane fires were to pale; the hurried march of the High King, Laoghaire, at midnight to Ferta fer Feic; “the faces of the men and the horses, according to their peculiar notion, being turned towards the left”; and the interview with the Saint, and all its momentous effects on subsequent history. Unfortunately, we cannot accept as ancient the pretty legend of the shamrock, for it only appears for the first time in the second quarter of the eighteenth century, and not even a trace occurs (so far as we know) in any of the old Lives of the Apostle of Ireland.³ Though St. Patrick does not figure any further in the story of Slane, it is closely connected with the tradition of one of his greatest and most trusted friends and disciples, Bishop Erc. “Everything he adjudged was just; everyone that passes a righteous judgment shall receive the blessing of Bishop Erc.” He was the “only one, who, helped by God, stood up” at Tara to receive St. Patrick, “namely, Erc son of Deg, who refused to obey the words of the druids.” He was Patrick’s brehon, and was ordained a Bishop, and, after a life free from reproach, died in the winter of A.D. 512 or 514. The “Senior of the Apostles” “gave his blessing (to Erc) in Ferta fer Féicc, beside Sid

¹ “Life of St. Patrick” (edited by the Rev. A. Barry, 1895), p. 19.

² Pages clx, clxvii (Ed. by W. Stokes).

³ See *Journal R.S.A.I.*, vol. xxv., p. 178; and vol. xxvii., p. 354. The legend of St. Patrick, using the shamrock to illustrate the doctrine of the Trinity, first occurs in 1727, in Threlkeld’s “Synopsis stirpium Hibernicarum.”

Truimm, in the west," on the First Easter. St. Erc had a son, Eogain, who was consecrated Bishop of Ard Sratha. Whether Slane was ever Erc's place of permanent residence rests on late and doubtful tradition. The story of Erc, in the "Battle of Dunnagedh," is the wildest fiction and anachronism,¹ and could we even establish its date it would only prove that the writer knew of some hermitage on the Boyne traditionally connected with the ancient Bishop. The rest, as to his recital of psalms, standing up to his armpits in the Boyne, with his book laid on the bank, and living on three sprigs of cress and a goose egg and a half each day, and as to his blighting curse when his goose eggs were taken for the fatal feast of King Domhnall, may be little more historical than the appearance of the horrible guests in the same tale. Erc had cursed the banquet "as bitterly as he was able to curse it." The feast was held, when a man and woman approach—"Sharper than a shaving knife, the edge of their shins, their heels and hams in front of them; should a sackful of apples be thrown on their heads not one of them would fall to the ground, but would stick on the points of the strong bristly hair. . . . The woman had whiskers, but the man was without whiskers." This sketch of the "people of Hell" suggests no little caution in even making the slightest use of so wild a fable.

FROM 746 TO 1512.

The records in the Annals are meagre, and (as so often) only begin in the eighth century. Colman, son of Faelan the Briton, abbot of Slane, died 746; Feadach, son of Cormac, abbot of Louth, Duleek, and Slane, died 784; Abbot Oilíoll, son of Cormac, died 797; Abbot Congall, son of Moenagh, died 801; Suibne MacMony, of Slane, died 809; in 833, Slane and Fennor (Finnabhair abha) were plundered by the "Gentiles"; Colman, son of Robhartach, Abbot of Slane, died 838; Abbot Colman, son of Oilíoll, died 843;² Abbot Labhraidh, son of Oilíoll, died 843; Abbot Robartach, son of Colman, died 847; while Onchu, Bishop and anchorite of Slane, died in the same year. In 854 Sodamna, Bishop of Slane, was martyred by the Ostmen. Bishop Niallan died 867; Bishop Maolbrihte died 874; Abbot Maolpatric, son of Niall, died 886; Abbot Colga, son of Feadach,³ died 920; Abbot Feadach died 935; Abbot Colman, son of Robhartach, died 938. The same year his successor, Suibni, son of Culreatan, was slain by the Ostmen. Colman, son of Maolpatric and Archdeacon of Slane, was also slain by the Ostmen in 943, and the same year, or three years later, Slane Abbey was plundered. It seems to have been unfortunate enough to attract

¹ Erc died, 514; battle of Dunnagedh fought, 638. See "Battle of Dun na Gedh" (edited by O'Donovan), Irish Archaeological Society.

² Or A.D. 824, as in "Annals of Ulster." There may be confusion between these Colmans. There seem to be genealogical descents also:—Robartach; Colman, his son, 838; Robartach, son of Colman, 847; Colman, son of Robartach, 938; also Niallan, 867; Maolpatric, son of Niall, 886; and Colman, son of Maolpatric, 943.

³ Colgu, son of Maelsempuill, in "Annals of Ulster," 921.

the Norse about this time, for they were defeated under Blacar at Slane, and lost 1600 men in 947. A hosting was made by Ruaidhri Ua Canannan to Slane, where the foreigners and the Gaedhil, viz. Congalach, son of Maelmithidh and Amlaibh Cuaran, encountered him and the foreigners of Athcliath, were routed, and a great many were slain or drowned in the Boyne, at the foot of the hill;¹ and the following year the Danes rallied and burned the Cloiteach with the crosier of Erc, Caoineach, or Celechair the Reader, and many others, and "a bell the best of bells," quaintly rendered "the best clock in Ireland," in the "Annals of Clonmacnoise." After that came a long period of misery. Slane was destroyed again and again, in 1002, 1156, 1161, 1170, when it and the "town" were ravaged by Dermot MacMurrough, King of Leinster, and his formidable ally, the Earl of Strigul, to us known as Strongbow. And 1175 saw more plundering by the English who built a castle but Maelsechlainn, Prince of Cenel Eogain, captured and destroyed it in 1176, and he slew "Richard Fleimenn and his host"—100 men, besides women, children, and horses—"and no person escaped alive out of the castle." This was a crushing blow to Slane, with which its importance, and that of its Abbey, passed away, and its episcopate was merged with other small Sees to form the diocese of Meath. In 1216, it was decreed at the Synod of Newtown-Trim, that the churches of Trim, Kells, Slane, Skryne, and Dunshaughlin, "being heretofore Bishops Sees," were to be the heads of rural deaneries, with arch-presbyters personally resident therein.

Apart from the legend,² that the French Prince Dagobert found refuge and education at Slane, a rather obscure entry in the *Leabar Brecc* implies that 260 persons came from the east on pilgrimage, and died at "Slaine in Bregia" in one day, being laid to rest in the cemetery on its hill.³ The only other early ecclesiastics of Slane named in our Annals are Eochagan of Swords, an author and professor, Archdeacon of Slane, who died at Cologne in 1042, and Archdeacon Donell Uicele, who died in 1053. An Erenach of Slane, named Colgu, died in penitence in 958.

The various structures of Slane seem to have been singularly ill-fated. In the days before explosives were invented, it is strange to read "how the cross on the green of Slane in Bregia was taken up into the air, and its fragments dispersed to Tailten, Tara, and Fennor."⁴ More probable is the entry, "the Durtheach of Slane fell" in the year 1028.⁵ A fragment of interlaced work at Slane may perhaps represent a portion of a

¹ "Annals of Ulster," 946.

² Dr. O'Donovan could not apparently trace the "Dagobert" legend to a higher source than "The Post-chase Companion, or Travellers' Directory through Ireland." Archdall ("Monasticon Hibernicum," edition 1786, p. 571), however, cites Mezeray's "History of France" for the banishment of Dagobert (A.D. 653) to Ireland, and states that, from oral tradition, "he was received into this Abbey"—Slane.

³ "Calendar of Oengus," pp. clii, clix.

⁴ "Irish Nennius," Irish Archaeological Society, 1841-1864, p. 215.

⁵ "Annals of the Four Masters."

cross. After the destruction of its castle and the ill-fated Richard the Fleming (who is not located in the pedigrees of the Lords of Slane), the place was granted, with certain lands in Meath and Tipperary, to Archembald the Flemyng (grandson of Archembald of Flanders, who was given Bratton, in Devonshire, by William the Conqueror in A.D. 1086). The later Archembald left a son, Stephen, 1185-1213, and he, a son, Baldwyn, 1242-1260, from whom lineally descended Christopher, the thirteenth Baron, who restored the monastery of Slane in 1512. At the Papal Taxation of 1302-1306, the Deanery of Slane was assessed at 30 marks.

Robert Bruce, King of Scotland, in 1315, crossed the Boyne at Slane, on his march towards Dublin. The town was of some importance, and the Portreeve and Commons, with all the able men of the bailiwick, were summoned to Trim by the Lord Justice to help to defend the English Pale. In the closing years of the fourteenth century particulars about individual citizens of Slane are extant, but of little interest, and never bearing on the ruins. The names of Flemmyng, Arthur, Cruys, Hunt, Stanley, and others appear in the reigns of Henry IV. and Henry V. In 1422, Slane town was assessed at 10 shillings, the same amount was contributed by Navan and Skryne, while Kells gave 20 shillings, Duleek, 13/4, and Mullingar only 6/8.¹

The clergy mentioned during the fourteenth and fifteenth centuries may be briefly enumerated, as John Fleming, 1331, got provision of a canonry in Dublin while Rector of Slane and Meath;² Roger Wyntyrr exchanged with Robert Sutton, of St. Mary's, Drogheda, 1385; Richard Bonevyll, vicar, 1389; William Rowe, capellanus, 1402; Adyn, parson of St. Patrick's, Slane, 1431. In the same year William Sutton was presented by King Henry VI. to the church of Slane. In the sixteenth century we only find William Courcy, Rector, and William Mannying, Parson, in 1514.³

THE NEW MONASTERY.

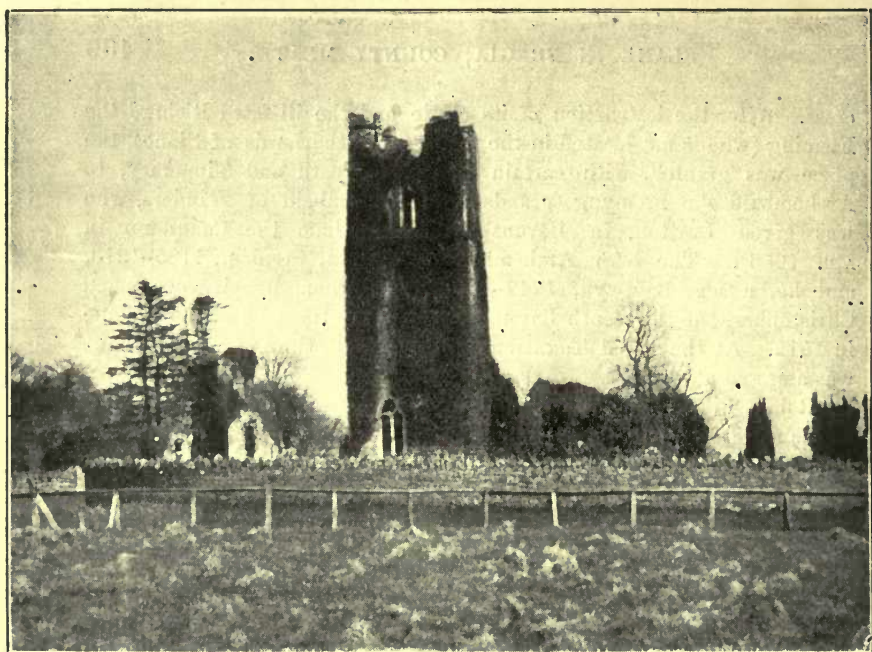
The "Abbey" must have fallen into the most complete decay. Dr. Healy attributes the ruins to the twelfth, and the late Professor Stokes to the thirteenth or fourteenth, century, but we are unable to endorse these views, for none of the definite architectural features seem older than the restoration of 1512, and the ruder portions tell nothing. In that year, as we learn from the foundation charter of Sir Christopher Flemmyng, Lord of Slane, and Elizabeth Stuckly, his wife, two friars—Malachi and Donough O'Brien—were living in the hermitage of St. Ere (whether they were monks of the important Franciscan houses of Clare, as their surname⁴ would imply, no record remains). They were removed to the newly-restored house on the hill above their hermitage, and

¹ Patent Rolls, Ireland.

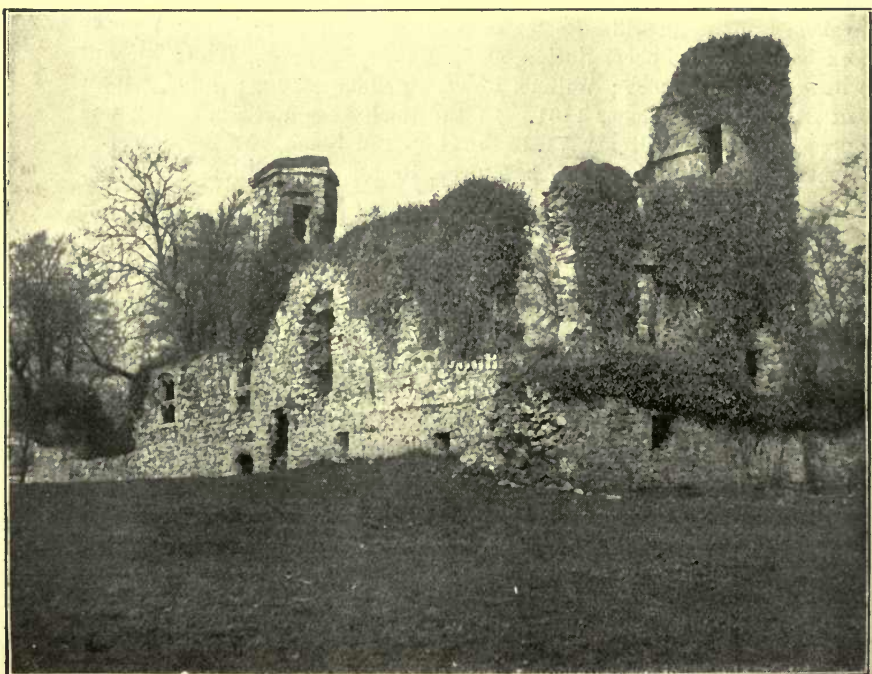
² "Cal. Papal Register," ii., p. 329; for others, see Patent Rolls.

³ Inquisition (Exchequer) of Christopher Flemmyng, Baron of Slane, 1517.

⁴ If not intended for O'Byrne.



FRANCISCAN FRIARY CHURCH, SLANE. (From the West.)



THE COLLEGE, SLANE (From S.E.)

granted an annuity of 40 shillings a-year on Balsetrick, Ekan, and Logha. The deed bears date 1512. The new monastery or rather college sprang up at the dawn of evil days, and was soon to be blighted. It did not survive even for thirty years, for we find in a deed of 32 Henry VIII., 30th April, 1540, that the Prior of Slane surrendered to the King's Commissioners "a church, belfry, dormitory, garden, and two closes containing one acre." The "Defender of the Faith" three years later granted the dissolved Friary to Sir James Flemmyng. The college had appended to it 100 acres for the maintenance of four priests, four clerics, and four choristers. The grant is dated 12th November (35 Henry VIII.), 1543.

HISTORY FROM THE DISSOLUTION.

We are more concerned with its ecclesiastical history than with the devolution of its lands to the lay grantees.¹ The Lords of Slane took their risk in lodging the prelates of their Church, for we find that Lord Thomas Flemmyng and Catherine Preston, his wife (the latter died in 1597 and was buried in St. Erc's, where, however, no monument remains), in 1583 sheltered Dr. O'Hurley, "Titular" Archbishop of Cashel, and entertained him kindly at their own table. The unfortunate Archbishop was not destined long to enjoy his desirable retreat. The Lord Chief Justice, Sir Robert Dillon, passing Slane, stayed to dine with the hospitable Flemmyngs, and, struck by the learned conversation of their other guest, suspected he was one of the proscribed prelates. On his return to Dublin Dillon told the Chancellor, Adam Loftus, Archbishop of Dublin, his suspicions, and the Chancellor sent to arrest the suspect, who fled to Carrick-on-Suir, where he was captured, brought back to Dublin, and sentenced to death May 6th, 1584. More directly affecting the history of the Friary is the return made by Archbishop James Ussher to James I. in 1620.² Slane is described as a rectory worth £60 a-year (the presentation belonging to the patron, the Baron of Slane). Mr. Thomas White, a native, a preaching minister of good life and conversation, was the incumbent and resident. It was worth £24 5s. 10d. The church and chancel were in repair, and there was "a fair stone house or castle and some houses of office reasonably well repaired; a haggard and backside. Of ancient times there belonged to the rectory a college and 100 acres or thereabouts and some twenty houses for the maintenance of four priests, four clerks, and four choristers. The walls of the college are yet standing and adjoining to the parsonage house, all which of long time have been in possession of the Lord of Slane, but it is not known by what right."

¹ The manor of Slane, in 1625 (Inquisition of Christopher, late Baron of Slane), contained the village, manor, and mount of Slane, Hardington, Little Carricke, Ardcalfe, Faganstown, Bryanstown, Bellaclogher, Balsitrick, Kerran, Mooretowne, Ballivullye, Rathloaghe, or Parsonstown, Rathbran, and Manuston.

² Marsh's Library "Return," p. 149.

In 1631 an attempt was made by the Flemmyngs to restore the monks. Capuchins were settled in Slane,¹ and held out till their expulsion by the Cromwellians, and never returned in safer times. Strange to say, the church was ruined in 1641, and so remained down to, at any rate, 1693, as appears by the report of Bishop Dopping in that year. Dopping premises that the church of Slane is dedicated to St. Patrick, who was its founder, and was formerly an episcopal seat; "Bishop Erc was its first bishop; it is an entire rectory and not appropriate to any monastery." The church and chancel had been "ruined since 1641, and there was a waste house and six acres of land." It was worth £40 per annum, the King being the patron. Lawrence Jones, the rector, resided at Painstown, within a mile from Slane, and preached there once a fortnight.²

The last account to which we need allude is of 1723. John Maxwell, the rector, lived half a mile out of the parish and four from the church. Slane had "a new church built in the town of Slane upon ground given by Mr. Cunningham for that purpose, the site of the old church being inconvenient, upon a hill of difficult ascent." The "incumbent has five acres of glebe upon the hill of Slane and so inconveniently situated. He has besides four plots in the town of Slane with ruinous houses upon them. He has no mansion-house. There are 189 families, about twenty whereof are Protestant, the rest Popish; no mass-house, but there is a Popish priest. There was a bounty left some years since to the parish which has been applied towards the building of the new church. The shell is finished, is ceiled and sashed; there is a pulpit, desk, and communion table railed in."

We may dismiss the modern Protestant church by noting that its pretty belfry dates from 1797, and calling attention to the quaint entries from its vestry books from 1739 to 1794, already published in the *Journal*,³ with their interesting picture of parochial organisation and charity, local events, and the war of extermination waged against vagrant pigs by the learned author of the "Monasticon Hibernicum," the Rev. Mervyn Archdall, whose place of burial lies near the western wall of the cemetery,⁴ but the church is otherwise of little interest.⁵

The modern Roman Catholic church stands at the head of the village street, and is noteworthy for its belfry, a small round tower, now thickly ivied, built to evade the vexatious law, then extant, forbidding bells on any but the State churches. It was put up by Colonel Conyngham, whose life had been saved, and liberation secured in France by the kind

¹ "Tabula Topographica Capueinorum," p. 54, quoted by the Rev. A. Moran, "Diocese of Meath," p. 287.

² Marsh's Library, Class v. 3, Tab. 1, No. 3.

³ Vol. xxii., p. 430; vol. xxvi., p. 171.

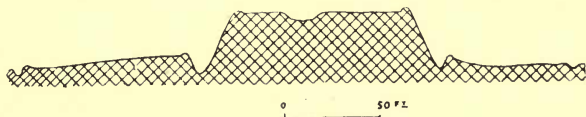
⁴ The only tombs of the eighteenth century are those of Mitchell, 1771; Jebb, 1775; Rigmaiden, 1785; Magann, 1785; Rev. B. Doherty, 1786; Rev. M. Archdall, 1791; Gunnell, 1796; Duncan, 1798; Rev. — Henry, 1800.

offices of the then excellent priest of Slane, the Rev. M. O'Hanlon. Conyngham also built the chapel and gave the bell.¹

When O'Donovan was working for the Ordnance Survey in Meath he visited Slane, but his letters on it are not of the usual interest. The place was called *bul: aine*, understood to be *baile aine*, but the last word was of course due to the aspiration of the "S." The hill was called "*Mullaigh-bhulaine*," and St. Erc's "*Mur na mbrathar*," but traditions were few, and of little interest or value—the usual belief as to an underground passage from the friary to St. Erc's, and that the "*Apostle's Stone*" had been taken to Slane Castle as an ornament, and built into a wall, which fell again and again, till the stone was removed to its former site. It would hence appear that the Bishop's Monument, now in a wall at the castle, accepted its new situation without protest. The souterrain on the hill was said to have been connected with, and of the same age as, the mote.²

THE MOTE OF SLANE.

The oldest structure now extant at Slane is the great mote on the hill top. It is, as we have seen, the traditional residence of Feccol Ferchertni, a great prophet of Bregia in pre-Christian times, and was dug by his slaves and called the "*fort*" or "*burial place of the men of Feic*," no unusual combination of residence and sepulture as shown by



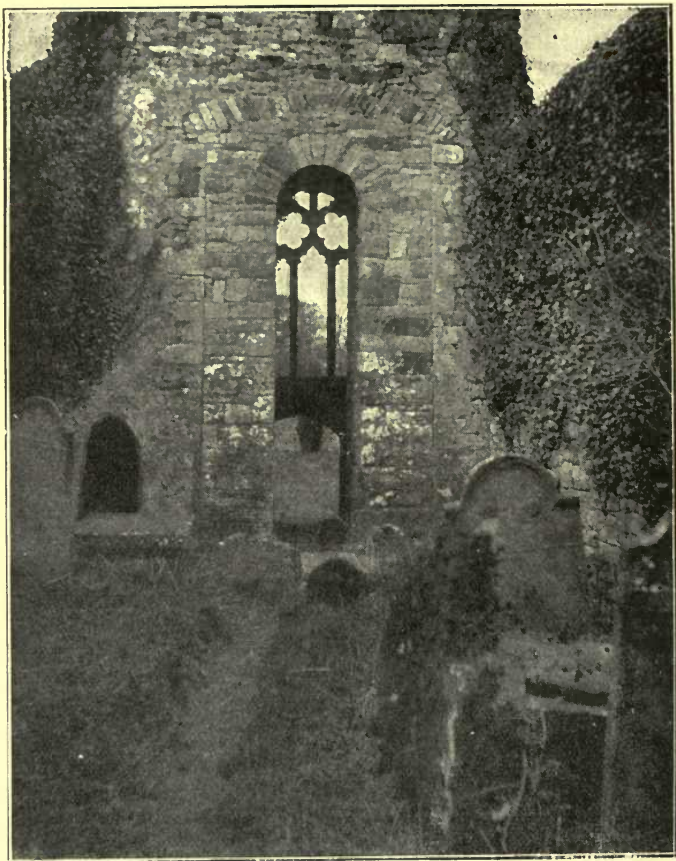
The Mote of Slane—Section.

explorations in other motes, both British and continental. Beautiful was the situation chosen by the old chieftain who, whatever his prophetic claims may have been, had good natural foresight. To the eastward the sea rises high above the towers of Drogheda; far to the southward we see the shapely peak of the Great Sugarloaf and the bluff masses of the

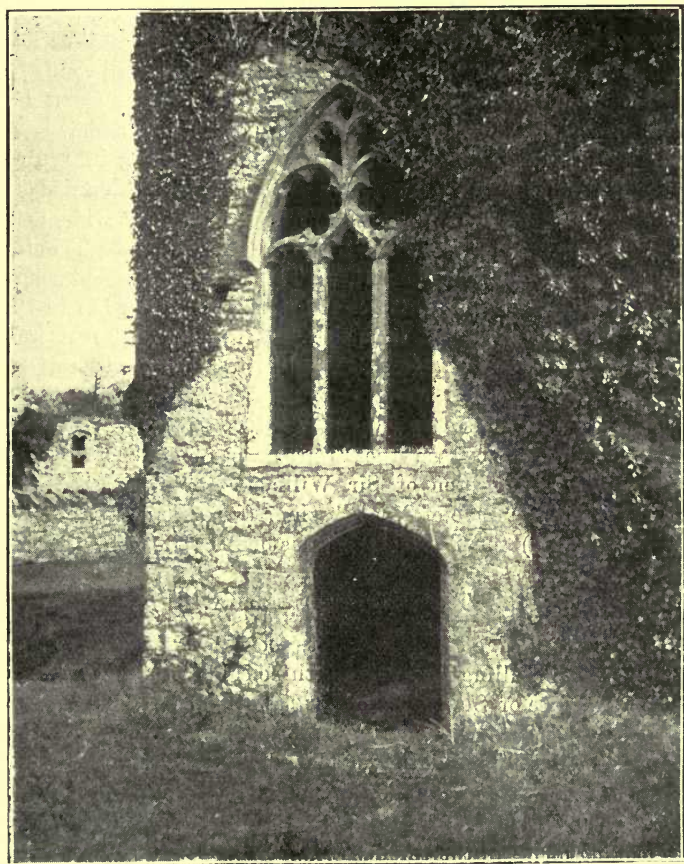
¹ Protestant clergy to 1800. The lists are very imperfect, even in "*Liber Munerum Hiberniæ*," vol. ii. In 1620, Thomas White. 1693. Lawrence Jones. 1718. Samuel Holt. 1720. John Maxwell, d. 1763. Bernard Dogherty, d. 1786. Mervyn Archdall, author of the "*Monasticon Hibernicum*," d. 1792. Thomas Brownrigg, resigned 1814.

Roman Catholic clergy to 1800:—1669. Neal Carolan, M.A. of Paris, ordained, 1662, conformed. 1690. James Reilly, presented by James II. 1704. Edmund M'Kennan, born, 1648; died, 1717. He was so beloved, that the peasantry kept his grave at the Abbey in order till 1845. 1717. — Teeling. 1760. Joseph Plunkett; used to preach in Irish; buried at Gernonstown. 1773. Thomas Grehan, died Feb. 9th, 1795. Thomas Clarke, died Nov. 30th, 1795. Very Rev. M. O'Hanlon, a noted scholar, mentioned above; he died 11th July, 1823. Taken from "*The Diocese of Meath*," Rev. A. Cogan.

² "*Ordnance Survey Letters*," Meath, R.I.A. MSS., 14. E. 23, pages 109–111; also pages 65 and 251.



FRANCISCAN FRIARY CHURCH, SLANE.



ST. PATRICK'S CHURCH, SLANE. WEST END.

Dublin mountains, while across the mottled landscape of wooded, grassy and cultivated land extends the deep gorge of the Boyne—the ancient river known to Ptolemy and the geographers of the greatest of the empires. Here and there rises some landmark; the lofty, grey round tower that dominates the rich crosses and shattered ruins of Monasterboice, the tumuli of Newgrange and Knowth, the lofty tower of Skryne of St. Columba and the ridge of royal Tara, whilst dark and small against the low western horizon we see the great “Yellow Steeple” of Trim.

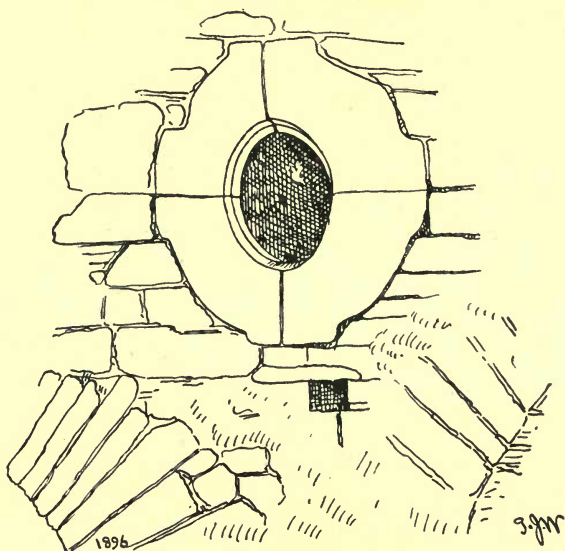
The mote is thickly planted and is a great truncated cone of earth and rock splinters rising 27 or 28 feet above the fosse, and about 450 feet in girth at the base, and 280 at the top. The level summit is 90 feet across, and has a very slight rampart; it has been dug into in places; there is, as usual, no sloping way up the steep sides, which rise often as much as 10 inches in a foot. The fosse, from 16 to 18 feet wide, and from 6 to 10 feet deep, is cut in the rock, and is girt with a slight outer ring from 557 to 567 feet round. Another ring, with a very slight mound and a shallow fosse 4 feet deep, encloses a circular space from 101 to 105 feet from the eastern, and 92 feet from the southern, and 100 feet from the western edges of the central fosse, it is almost entirely obliterated to the north. No trace of a souterrain remains, but (apart from the domed broken “cave” in a field on the eastern slope of the hill, not far from the lane leading down from the Friary) we see not the slightest probability, in the suggestion of Sir William Wilde, that the vault of New Grange is the “cave of Slane,” which (with the caves of Croaghan and Dearc Fearná) the Triads reckon as one of the three darkest caves of Erin.

THE FRANCISCAN FRIARY.

On the eastern edge of the summit, about 150 yards from the mote, and with the hill falling abruptly on three sides, stand the ruins of the church and college of Slane, the picturesque tower and low ivied walls, visible so far over the neighbouring country.

CHURCH.—The church consists of a long body, tapering from about 20 ft. (east) to 17 ft. (west), and 100 ft. 9 in. long. It was not divided into nave and chancel, and, except for the arcade, all the features are destroyed, except a late looking niche in the thickly ivied east gable. It has a side aisle, or chapel, and a belfry to the west end, as is not uncommon in the churches of the Pale, as, for example, Skryne, Duleek, and the levelled church of Tara, in this county; Lusk, Baldungan, and Mullhuddert in Dublin, etc. The north wall is featureless, and about half has fallen. The east gable has no trace of a window but a round-headed splayed recess remains to the north end; outside is a very crooked and probably late enclosure, possibly a burial place. Going westward, along the side wall, we find a large gap at which a cross bar and the top of a double-lighted window with circular heads and deeply cut mouldings have been used as the head-

stones of a grave. Then we note a plain, round-headed recess like that in the east gable and at St. Erc's, and a low arched recess. Then two plain pointed arches with square piers (the eastern broken), and a low door leading into the side chapel. A slightly arched door, a defaced window, partly closed, and heavily-ivied, and lastly the south door adjoining the belfry remain to the west of the chapel. No old tombstones, save a large rude slab, like the top stone of a cromlech, nor any other object of interest, remain in the nave. The side chapel is like the rest of the church, much defaced; its walls are standing, and it measures 14 feet 5 inches by 41 feet 7 inches. The east window is closed; beside it is a tapering recess, and the two south windows had two lights; the shafts are, as usual, removed, but the semi-circular heads of the eastern



Slane Friary Church.—Ope in South Aisle.

one are in place. The splays were quite plain and had plainly arched heads. A curious object appears built into the wall between two of the arches, and forms an oval "frame," formed of two stones like the circular heads of windows. It was sketched by Du Noyer in 1866, and by me in 1896, but is again overgrown.

BELFRY.—The belfry formerly opened into the church by a wide and rather flat arch; this somewhat dangerous feature must have shown some sign of collapse, as it was strengthened by partially closing the space with strong piers and a narrow round-headed arch, and by building a rude facing of masonry inside the belfry on the south side next the stairs. This leaves a room in the basement 9 ft. 6 inches north and south by 9 ft. 3 in.

east and west forming a porch, and having a small square stoup to the north of the entrance, and a closed door which once led to the stairs in the south wall; it also contains the west door, with a slightly arched head and very weak mouldings, over which is a beautiful pointed window of rich decorated Gothic, having two shafts and boldly cusped tracery, and forming a very ornamental feature in the building. Eight or ten fragments of a similar window lie about the ruins or are built into the modern walls, but its original position is unknown.

A flight of sixty-eight steps, eleven running straight from the pointed door leading into the church up to a small slit, whence the staircase is round and the steps spiral without any newel. We pass, at the twenty-sixth and forty-seventh steps, two doors into two rooms above the porch, which had only wooden floors, and were under a vaulting; the latter was, before 1896, in a great state of decay, and had partly collapsed; fortunately the repairs by the Board of Works, judiciously carried out in this case, have secured this interesting building without any disfigurement to the ruins. In the top room above this vaulting, at the fifty-third step, are large pointed double lights to each side, which are (externally) in oblong depressions, with corbels above supporting the water-tables and battlements. At each angle are high battlemented turrets supported internally on massive corbelling. The roof of the bell loft, judging from the weather ledges, must have been very steep, if not an actual spire.

THE CEMETERY.

Except some fragments of shafts, and other relics of windows and doors lying among the graves, there are few objects of interest in the churchyard. The most curious



Slane—Early Monument.

are the triangular end-blocks of what appear to have been "bone-boxes"¹ of very early date, like those at Termon Cronain, in the Burren in Clare. The slabs are about 4 feet 6 inches high, and 7 inches to 10 inches thick; the two western are about 4 feet 8 inches apart, and the eastern one of them has a deep weather-worn groove, suggesting at once the great length of time since their

erection, and that the side slabs did not cover the "gables" if they had side slabs like the Clare cists. Not very far from these, in the southern side of the graveyard, lies the tombstone of a priest with a Calvary cross

¹ Du Noyer, in his "Sketches," vol. xi. (in possession of R.S.A.I.), suggests that these stones are jambs of the gateway of a cloghaun.

in low relief, the arms ending in *fleur de lys*. A pyx and chalice are carved on either side of the cross, and below, in raised letters, the name "W. Kenwan." Similar tombstones are not uncommon in England.¹ It was called the tomb of the King of France in 1840; this was very probably a



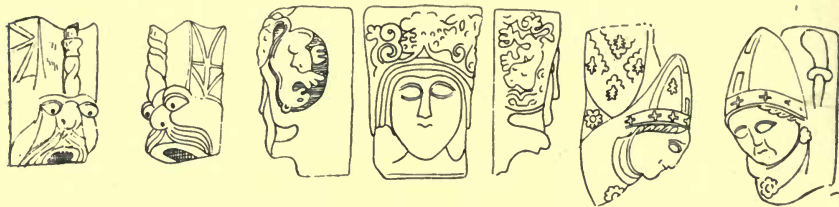
Monuments at Slane Castle and Friary.

modern legend founded on the vague statement of a son of the King of France having studied at Slane, with the corroboration that "a little learning" supplied from the three *fleurs de lys*. However, Slane had some intercourse with France in early times, for the "Annals of

¹ A somewhat similar one is given from Carlisle by Gough, "Sepulchral Monuments," vol. i.

Ulster" state that, in A.D. 824, Colman, son of Oilill, "Abbot of Slane, and of other churches in France and Ireland," died.

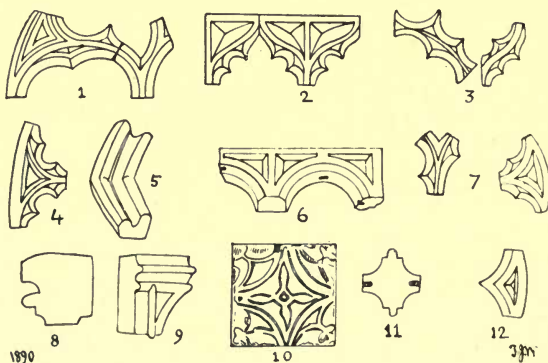
Two other monuments may be attributed to this cemetery, one built into a wall at Slane Castle; though very much defaced and broken, it exhibits a bishop or abbot with a mitre and large ring on the right hand, but no trace of a crosier. It is 5 feet long and 21 inches wide.



Slane Friary—Gargoyle and Corbels.

The other is traditionally said to have come from here; but Sir William Wilde was told that it was won at dice from one of the Moores of Mellifont¹ and came from that Abbey. It shall be described in connexion with St. Erc's where it now lies.

Of the round tower, which the Danes burned, A.D. 948, with its inmates and "the best of bells," no trace or traditional site remains. A



SLANE COLLEGE.

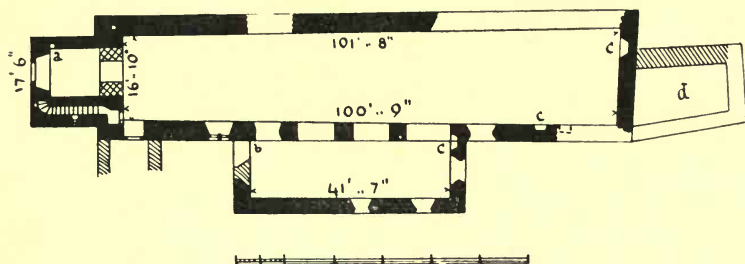
1, 3, 4, 7. Remains of large Window. 2, 5, 6, 8, 9, 11, 12. Remains of other Windows.
10. Impressed Tile (Green).

mass of fused bell-metal was found in the graveyard.² Some plain sandstone flags have been found in the field to the west of the graveyard. An inscribed slab "with the letters o, r, and p," as we were told, was brought thence to Slane Castle many years ago, but was left uncopied,

¹ This story is still told at Mellifont.

² *Proc. R.I.A.*, vol. v., Ser. III., p. 307.

and is now apparently lost. The head of a lady is built into the gate post of the graveyard with some other fragments. Its elaborate head-dress, with certain evil-looking beasts thereon, certainly does not support Wilde's statement as to its being a nun. In 1887, I found a light green encaustic tile near the same spot, which is now in the Science and Art Museum, Dublin. It has a somewhat common impressed pattern ending in trefoils. A corbel, with a well-preserved mitred head, is built into the schoolhouse of Slane; it has a shield ermine, with a saltire engrailed. This device was, as I gather from Mr. G. D. Burtchaell, borne by some of the Fitz Gerald's in the sixteenth century. Fragments, with interlacings, are set in another house in the village; perhaps these latter stones are the only undoubted relics of Celtic art apparent at Slane, and may be portions of that ill-fated cross whose reported disaster has reached us in so marvellous a form.



PLAN OF ST. PATRICK'S CHURCH, FRANCISCAN FRIARY, SLANE.

(a) Stoup. (b) "Ope." (c) Recesses. (d) Burial-place.

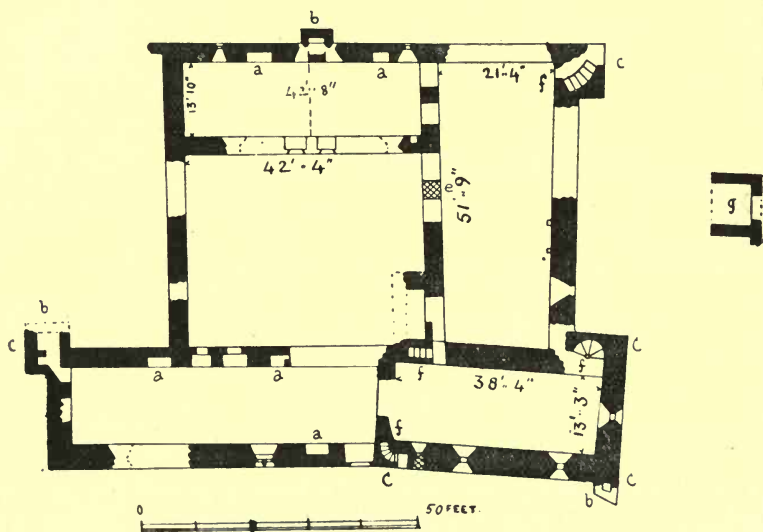
The "Abbey Well," now nearly dry at most seasons of the year, may be found at the northern wall inside the graveyard; wonderful tales are given by Wilde of its communication with the Boyne, and of rushes being found therein.

THE COLLEGE.

This very interesting and instructive block of buildings stands not far north from the graveyard: there are no traces of foundation connecting it with the church; it consists of a cloister garth having buildings to the north, south, and east. Outside the last-named wing, and 24 feet distant, are the piers of a massive gateway, it was formerly roofed and had an outer arch now fallen, and a side staircase up its southern jamb.

The college has a south frontage 102 feet 6 inches long, and dipping in 18 inches at the middle. It formerly displayed a row of four windows in the upper story; each was divided into four by stone shafts and transoms, the lights having semicircular or very slightly pointed heads like those in the south wall of the church. They were further ornamented by bold, slightly curved hoods, ending in bold finials of characteristic foliage of the period of the restoration (1512). In the most eastern of these opes, which has only one pier with shallow moulding intact, is now

set a large carving of the arms of France and England quarterly, and the former we may note are "*semée* with *fleurs-de-lys*" instead of having the three lilies which came into vogue in the fifteenth century; but in this case it may result from copying some old exemplar, as the surrounding foliage is somewhat of a late character. Du Noyer tells us, in his "Sketches," that the peasantry called it "The Devil's Face," but one almost suspects that he misunderstood them, as there is a "Devil's Face," and a very ugly one, on a gargoyle in the same wall. On the sill lies the head of a double window.



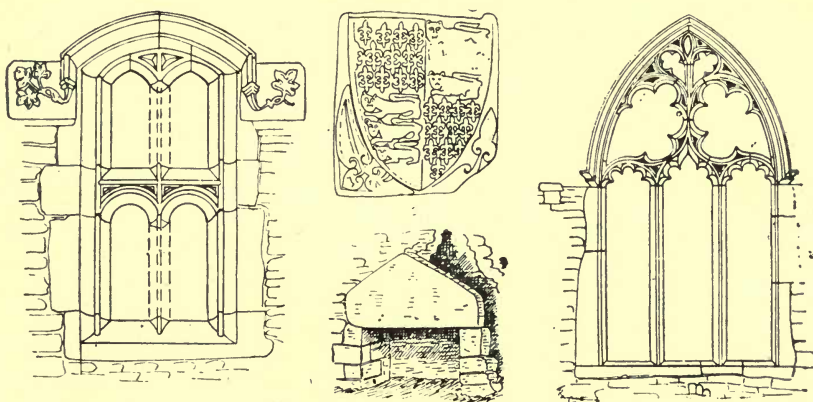
PLAN OF SLANE COLLEGE.

(a) Fireplaces. (b) Garderobes. (c) Turrets. (d) Corbels. (e) Carving in late Pier.
(f) Turrets. (g) Gateway.

The wing actually consists of two portions; the eastern is complete in itself, and is a rather remarkable structure three stories high, and measuring 38 feet 3 inches by 14 feet 5 inches; it had a tall turret at each corner. The south-eastern is entirely overthrown; it had no staircase and contained a garderobe. The two northern turrets had staircases, only the lower portion of the western, with five straight steps, remains: the eastern is spiral and complete; eight steps lead to the second; twelve to the third story; twelve more lead to the battlements which are defaced, and the stone gutters removed, but which command a beautiful view of the ruined church. Another flight of steps leads from the southern doorway to the second story. The under story is vaulted, with three small slit windows in the south wall, and a large eastern light. The second story consists of a fine room with a large window to the east, and three to the

south already described. A gargoyle adorned (?) with a demon's head of surpassing hideousness gapes from the south-western turret.

The more western section of the southern wing is much broken, and consists of a long room 57 feet 7 inches by 14 feet 7 inches. Most of the south wall has now fallen. It is entered near its eastern end by a door with the usual shallow mouldings and low arch, the hood ending in leaves, above which is a window of which the headstone lay on the wall, where I saw it in 1880 and 1882, but is now removed. A similar window lies more to the west, and a small fireplace also in the upper story lies between them. In the north wall two doors lead into the cloister, and there are also two long low fireplaces which, like the others in the building, have enormous lintels chamfered at the openings. A little projection at the north-western angle contains a garderobe in each story, and rests upon an outcrop of rock partly removed to make a level floor.



SLANE FRIARY.

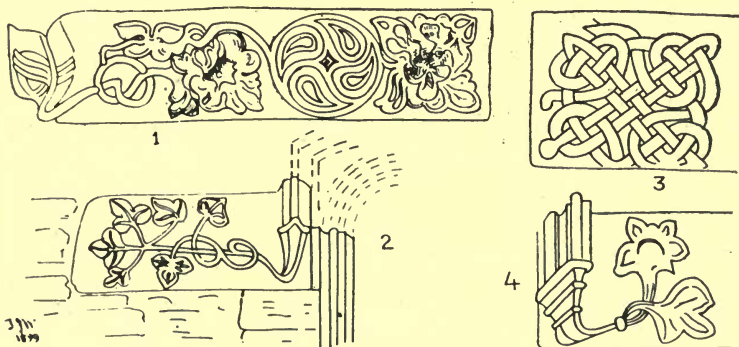
1. Window in South Wall of College 2. Arms of France and England. 3. Fireplace in Room South of Cloister. 4. Western Window of Church.

Probably Archbishop Ussher refers to this part of the building in his report (1625):—"A fair stone house or castle and some houses of office." "The walls of the college are yet standing and adjoining to the parsonage house." The turreted three-storied section might well be described as a "castle."

The eastern wing is greatly defaced; the southern portion was one story high, and had large windows; a small turret, with a garderobe and staircase, at the north-eastern angle alone remains, so that a portion may have been two stories high. The wall next the cloister had in its thickness a passage leading from the staircase of the vaulted room into the garth; two plain pointed doors also lead into the cloister. An elaborate carving

which terminated the hood of some lost window, was built into a modern pier at one of these doorways (below at fig. 1) during some restoration made by the Marquis of Conyngham many years ago.

The remaining wing to the north of the cloister garth has two defaced windows, and the lower part of the two doors leading into the cloister court; the doors were disclosed in the restoration of 1896. It had two stories, and each was divided into two rooms by a wooden partition between the doors. Each room had a fireplace, a recess, a window, and a garderobe, the latter being in a projection in the centre of the northern face. These rooms may have been for the four persons in each section of the community ("four monks, four clerics, and four choristers"); the floors rested on plain corbels; the recess in the upper room had a plain ogee head. The windows have semicircular heads above; but are slightly pointed in the lower story. No trace of an arcade is visible in the garth, and none of the chimneys remain.



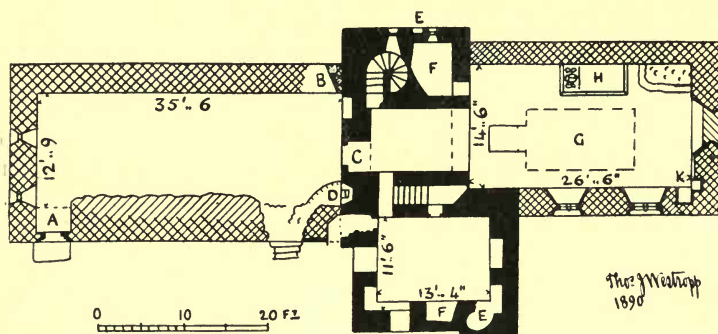
1. Carving in Modern Pier, College. 2, 4. Heads of Windows in South Wall, College.
3. Fragment of early Irish Interlacing.

The only other objects I need notice on the slopes of the hill are a souterrain of the usual type, with a beehive vault and passage entered through a break; and a mound in a pine grove down the N. E. slope. This is a curious long mound with a hump to the northern end; it may be natural, but it is strangely abrupt and regular.

ST. ERC'S HERMITAGE.

Not far from the bridge of Slane to the south of the Protestant church, embedded in the hillside in a grove of eight fine yew trees, lies the picturesque little hermitage of St. Erc. It existed before the abbey was rebuilt, and was, as we have noted, inhabited by two monks of the name of O'Brien in 1512. The ornamental features, however, are all of that period, and though some primitive semicircular window-heads scooped

each out a single block remain, it is evident that the building, as it now stands, is a late mediæval structure. The masonry is rough and bad, which, combined with clustering ivy and the damp and overgrown site, has led to the great decay and dilapidation of everything save the tower. The steep slope is level with the top of the northern walls, but falls away rapidly to the Boyne at no great distance below, and leaves an open view of a sunny and pleasant field rising gradually at the opposite side of the stream. The hermitage consists of a low stone-roofed tower to which a nave, chancel, and domicile have been added in later times. The nave measures 35 feet 6 inches by 17 feet 6 inches at the west, and 15 feet 3 inches at the east. The side walls are in great decay; the south is little more than a mass of loose stones pierced by ivy and the roots of



ST. ERIC'S HERMITAGE, SLANE—PLAN.

- A. Nave Door. B. Carving of Wolf. C. Chancel Door. D. St. Catherine. E. Garderobes.
F. Fireplace. G. Vault. H. Monument of Moore Family. K. Ambreys.

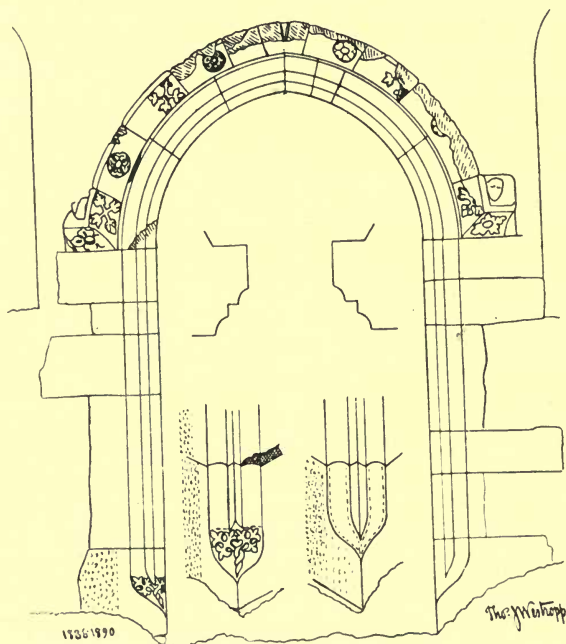
large bushes; it is propped inside by a wall of dry stones. Its only remaining feature is a pointed door of gritstone with slight mouldings,¹ and a bold hood ending in a conventional flower and a leaf. It has a defaced finial on top, and leans perilously outward. The west gable, hidden in a great yew tree, is steep and crowned with a lofty belfry with one arch. There are two slits with semicircular heads each scooped out of a single block, the lower is chamfered. A third flat-headed slit lies towards the south angle. There seems some trace of a low window in the north wall near the belfry, consisting of a boldly dressed side pier and a block of half the splay of a semicircular window-head. The latter is decorated by an ornamental shield with raised corded edges bearing a fess chequy with a fantastic animal in chief, and a floral ornament below the device is probably ornamental and not heraldic.²

The tower forms the eastern side of the nave, and has a beautiful

¹ See page 427, fig. 1, *infra*.

² See page 427, fig. 3, *infra*.

pointed doorway leading to the space underneath; it has the usual shallow, hollow mouldings, ending in foliage at the north base. Above is a bold chamfered hood of unusual depth, floriated crosses alternating with roses in its ornament; small human heads rested on the ends, but are worn blank. The base block to the right is of limestone; all the rest (as usual in the dressings at Slane) of yellow gritstone. The base must have been long buried, as, while it is in excellent preservation, the jambs above it are unusually decayed and water-worn. A semi-circular



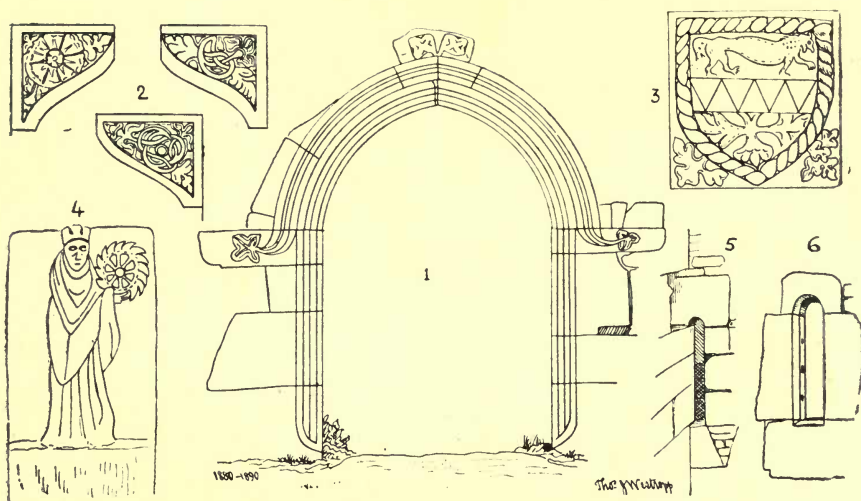
St. Erc's, Slane—Chancel Door.

headed tapering niche occupies each side of the wall beside the door; in the right recess is a slab carved with a figure which some antiquaries believe to be St. Brigid spinning, but which is evidently St. Catherine, a crowned female figure holding a spiked wheel.¹ This was a very favourite subject with the sculptors of the Pale, and occurs on fifteenth-century tombs at Duleek, New Abbey, Kildare, and Howth.

The tower is two stories high, with a pointed vault supporting the roof. It is 15 feet 3 inches long, and is of the same age as the residence, but not as the present nave and chancel. The lower story has to the north-east side a little cell 4 feet 6 inches by 5 feet 6 inches, with a pointed

¹ See page 427, fig. 4, *infra*.

vault, turned over wicker-work, and once lit by an ancient-looking, round-headed window slit, now deeply buried in *debris* washed down the slope above the hermitage, the ground being 9 feet above the level of the floor. A square-headed door communicates with the chancel, and has a chamfered weather-ledge above it. To the west is a spiral stair of fourteen steps and two useless ones beside the landing, as if it had been at first intended to continue it to the roof. It was lit by an unglazed round-headed slit, now on the outer ground level. This led to the upper room, the floor of which rested on four corbels at each side. To the east of the landing, but not accessible since the floor was removed, is a small garderobe above the vaulted cell, its drain running down the



ST. ERC'S HERMITAGE, SLANE.

1. Nave Door. 2. Chancel Windows. 3. Shield, with Wolf Carving. 4. St. Catherine.
5. Window Slit in Chancel. 6. Same in West Gable.

wall. The room had plain windows to the east and west. The outer face of the latter is destroyed, and the other is rectangular; there is an ambry near the staircase door. At the opposite side, but inaccessible without a ladder, is a door opposite that of the lower stairs. Through it may be seen the lower steps of a flight leading to the roof; it must, from the space available, be straight and not spiral. In the southern basement of the tower a low door and passage lead down into the domicile, while a straight flight of six steps leads to its upper floor, and is lit by a "squint" window, with a round head looking into the chancel. There are no fittings for timber-work in any door of the tower save that from the staircase into the upper room. There was a small room, with a fire-place and chimney, on top of the tower, the gable lying to the west.

The rest of the tower had a plain battlemented parapet with a water-table.

The chancel is 27 feet 3 inches by 15 feet, had a large east window; the pointed space shows no quoins or shafts, and is built up. Two rude ambreys remain. There are two neat double lights in the south wall. The shafts are gone; the ogee heads have flowers and leaves in the spandrels and strong square hoods. They had iron frames, with "tongues," one into each sill and four into each side. This wall is continued unbonded from the smooth plastered angle of the domicile.

To the north of the chancel is a large box-tomb. It bears on the side this inscription, in raised capitals, about a shield with the arms of Moore, quarterly 1 and 4. On a chief indented three mullets pierced; 2nd and 3rd, a fret; over all a bend with three escallops:—

<p>" THIS IS THE COATE EARLE OF DROGHEDA SPENCER HIS WIFE</p>	<div style="border: 1px solid black; padding: 2px; display: inline-block;">ARMS</div>	<p>OF HENRY MOORE AND DAME ALICE WHOSE DAUGHTER</p>
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PENELOPE MOORE IS SEACOND WIFE TO
 RANDALL LORD BARRON OF SLANE
 THE SAID DAME ALICE SPENCER DAUGHTER TO WILLIAM
 LORD BARRON OF WORME LAYTON WHOSE SONN BEING
 KILLED AT NUBERRY IN HIS MATIE SERVICE WAS BEFORE BY
 CHARLES THE FIRST HIS SAID MATIS CREATED EARLE OF SUNDERLAND
 MOTHER TO THE SAID DAME ALICE WAS PENELOPE WRIOETHESLY
 DAUGHTER OF HENRY EARLE OF SOUTHAMTTON WHOSE BROTHER
 THOMAS EARLE OF SOUTHAMTON SONN TO THE SAID HENRY
 WAS CREATED LORD HIGH TREASURER OF ENGLAND
 AND DIED ANNO 1667."

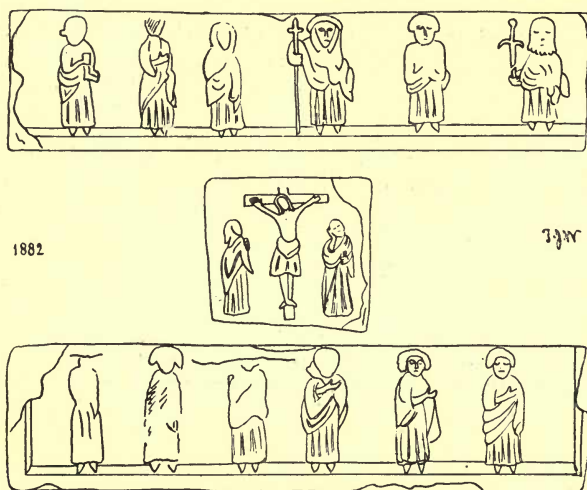
On top of the tomb, supported by two dogs, and with the motto "Bearne Regyn," appear under a baron's coronet these arms, the shield being divided into three. 1. Vairee a chief chequy. 2. Ermine a bordure wavy. 3. A chief indented with three escallops. Followed by this epitaph:—

" THIS MONIMENT WAS ERECTED | BY RANDALL LORD BARON | SLANE MARRIED FIRST
 TO ELIENOR | BARNEWALL WHO HERE IS | INTERRED DAUGHTER TO SIR RICHARD |
 BARNEWALL OF CHRICKSTOWN | KNIGHT AND BARONETT & AFTER | TO THE LADY
 PENELOPE MOORE | DAUGHTER TO HENRY MOORE | EARLE OF DROGHEDA | ANNO
 1667." ¹

Close to this monument, in the centre of the floor near the tower, a large upturned slab lies in a small passage leading into a little pointed vault, smoothly plastered.

¹ These two inscriptions are printed as one in the "Journal of the Association for the Preservation of Memorials of the Dead, Ireland," vol. iii., p. 326.

The RESIDENCE, as already noted, is bonded into the tower, and projects beyond it for some feet, the chancel only abutting against it. It was two stories high, and was smooth-plastered inside and out; the east wall had a fireplace on each floor, and a closed window in the upper story. There was a garderobe (ventilated and lighted by a small slit) in the S.E. angle. The south wall has a fireplace and broken window in the lower, and a broken window in the upper room. The west wall retains an upper window slit and a door in the lower story. An ambrey remains in the tower (north) wall at the ground level near the staircase door, already noticed, which could be bolted on the inside. The roofs fitted into weather slits in the tower, but it is hard to study the outer walls, for, although Lady Conyngham has very rightly removed the



The "Apostles' Stone," Slane.

heavier ivy, a closely-matted mass covers the walls in parts, and is doing unknown damage to the stonework. If this deeply interesting little place is left without pointing and the removal of the ivy out of its masonry for many more years, it may be probably reduced to a mere mass of shapeless and almost meaningless fragments among the tangled thickets of the Boyne.

Not far from the west gable of the church on the upper walk, under a yew tree, lies a curious slab. The crucifixion is carved in relief on one end; the other and the top are blank; while twelve figures, much weather-worn, six on each side, represent the Apostles, only St. Paul, St. Peter, and St. James are recognisable by their symbols.¹

¹ The Rev. P. Digges La Touche notes a similar stone in one of the Cornish churches; it lay in the lych gate, and coffins were laid upon it.

The well dedicated to the Virgin, and much frequented on August 15th each year, is really an opening in the slabs which cover one of the several small streams descending the hillside.

Leaving to historians, poets, genealogists, and popular writers to treat of the many other points of interest in that charming spot, I close a paper doubtless too prosaic to satisfy the admirers of the beauties of Slane, but, I hope, likely to be useful to students of the architecture of Ireland.¹

NOTE ADDED IN THE PRESS.

A question having been raised as to the actual site of Slane Castle in early times, I may add that both the baronial and parish maps of Slane, in Petty's Survey (1652), show it as occupying its present position. It then consisted of a large courtyard. Along the river front (south) stood, at the south-east angle, a strong square tower, with large windows; a short distance to the west, a round tower with pointed roof; then a low range of buildings with a high, square tower, with arched recess, to the south-west. The west side was closed with a battlemented wall, having a walk along the summit curving, to meet a gatehouse with battlements, a large archway, and a house with a lofty chimney to the right in the centre of the north face; a curtain wall, with a postern, connected it with a round tower, having a pointed roof, at the north-east angle; the east wall is hidden behind this; there was a fosse to the land side. The village of Slane, consisting of some sixteen houses—one large one with gables—occupied its present position, but extended farther down the road to the bridge. St. Erc's Hermitage, with tower and chancel-door, is recognisable.

¹ The descriptive notes and illustrations of Slane are few. The hermitage and friary are well illustrated in Grose's "Antiquities of Ireland," vol. ii., frontispiece and Plate 1. (1793), and Sir William Wilde's "Boyne and Blackwater," pp. 174-183. A picturesque, but (as usual) rather exaggerated view, is found in O'Callaghan Newenham's Views of Irish Antiquities. The History in Archdall's "Monasticon Hibernicum." "Diocese of Meath, Ancient and Modern," by the Rev. A. Cogan (1862), has much information. Slight articles, on the Hermitage and Friary, occur in the *Dublin Penny Magazine*, vol. ii., pp. 393, 396. The *Meath Parochial Magazine*, April, June, 1886, contains a Paper by the Rev. J. W. Brady, whom, with Mrs. Brady, I must here thank for much kindness and help in past years at Slane.

Miscellanea.

Bronze Celts.—I send an illustration of two bronze celts which has been kindly made for me by the Rev. William Falkiner, the Society's Secretary for the county Westmeath. I am indebted to Mr. John Hornidge of Calverston, for directing my attention to the originals, and kindly lending them to me. These celts were found some years ago at Calverston when he was carrying out some drainage works on his land in the vicinity of a bog, and at a depth of about five feet below the surface. Calverston is situated in the county Westmeath, in the parish of



• Bronze Celts found at Calverston, County Westmeath.
(Size, $4\frac{1}{2}$ in. by $2\frac{3}{4}$ in., and $4\frac{1}{2}$ in. by $2\frac{7}{8}$ in.)

Clonfadforan. The inhabitants can show you where the ancient monastery of Clonfad existed, which the parishioners used to like to connect with the name of the illustrious St. Columba; but whatever other connexion he may have had with Clonfadforan, I fear we must deny it the honour of being the place where he was ordained, for Clonfada Boghan, in the parish of Killucan, is inseparably connected with the name of St. Echten, and those familiar with the history of St. Columba will remember how St. Finnian, of Clonard, sent Columba to St. Etchen, Bishop of Clonfad, to be ordained. However, I am not now engaged

with Christian remains, but with those implements which speak to us of prehistoric times, and I think Calverston is calculated, in an especial degree, to excite interest of this kind. Never have I seen, so close together, so many raths as are to be found here—quite a cluster of them are situated in close contiguity, so that one almost expects to find that each large field has its own especial rath. There are, at any rate, in the one demesne, six distinct raths. I suppose we all look at the world through our own spectacles, and those interested in farming the broad fattening lands of Meath and Westmeath, sometimes have a theory of their own that these raths were places for folding cattle at night in order to keep them secure; and the extra fertility of the land here would, under this theory, afford a reason for finding so many raths clustered together.

But to return to the bronze celts; they appear deserving of notice for several reasons. In the first place, the particular position in which they were found (five feet below the surface, in land that never appeared to have been stirred before) would, to my mind, be an evidence of their great age. Another interesting fact is that they were both found together, and yet they are both quite different types of instrument; one is smaller than the other—one has well-marked flanges, while the other is rounded off at the corners. Neither of them seem ever to have been used, but while one seems to have been finished with an instrument like a file, the other seems to have been finished by a kind of scraper. In both of them the bronze is of a very soft type, and consequently they would not be calculated to do much work of a severe kind. But, perhaps, one of the most interesting features regarding this find is that, when they were found, these axes were handled. Unfortunately I am told the workmen knocked the handles out of them, and they were lost.

According to so great an authority as Evans, there is but one specimen of a handled bronze celt in the British Isles, and he gives us an interesting illustration of it, which was found at Edenderry, in King's County. From what I have heard, I imagine the handles which were in those found at Calverstown were of the same kind.—
STERLING DE COURCY WILLIAMS.

An Identification of Places named in Tirechan's Collections
(*Journal*, p. 24, *supra*).—**Corrections :—**

Page 26.—Kilrēdān, close to the Protestant church, lies so near Drummad townland that it is almost certain to be St. Patrick's Church in Drummut. No trace of the old church remains beyond an old rough font in a small circular graveyard in which is a steep little knoll or mound. Kil rē dān, as the name is pronounced, seems to [be the Kilnardan of the Taxation.

Pages 27, 28.—*For Kilronan, read Kileronan.* The name seems to have been written wrongly on the Ordnance Map. It is known as Kileronan. Kilronan is unknown there.

A small burying-ground for children contains foundations of walls of a church 26 feet by 16 feet outside, and has traces of enclosure. An old road deeply sunk comes straight to it from crest of hill, showing it to have been a place of some importance. Mannin Castle was on a peninsula at north end of the lake, which is suitable for the ancient dwelling of the chief of North Narney. Kileronan answers well for Ernaise's Church.

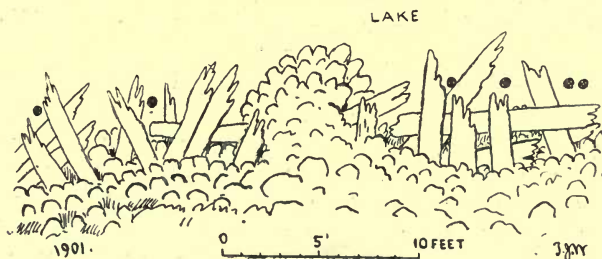
Page 30.—I have mistaken the old church of Annagh, or Killeare, or Keallaricranyd, No. 7 of Mr. Crean's list, for St. Patrick's Church, his No. 2. This church is in Church Park townland, and is built into a mearing wall, and is close to Patrick's well. It answered the description when I visited the place last year. This year, desiring to make out the other church, I communicated with Mr. Crean, and learnt that the other church is also at a place called Church Park, and I found it also built into a mearing wall.

Kilmullen, the Cella Senes, is in Grallagh townland, about one mile from Ballyhaunis, east of and a little off the road to Logboy, a little more than a mile from Patrick's well. It measures 37 feet by 19 feet outside. The door in west wall had inclined jambs, the walling of large stones.

The church of Annagh was 49 feet by 21 feet inside and was of a much later date, had evidently been reconstructed long after Tirechan's time, being a parish church.

Page 38, No. 17.—*For "near it in Church Park," read "in Grallagh townland.—H. T. KNOX, Fellow.*

Crannoge at Mountcassel, County Clare.—My attention was called to this structure by Mrs. Butler, of Mountcassel, and Miss L. C. Westropp,



Plan of part of Mountcassel Crannoge.

of Deerpark (member) on the recent finding of a boar's tusk and a stone "axe" on the site. The crannoge is a small island about 60 feet across and rising 5 or 6 feet above the water level, which, owing to the dryness

of the past summer, is sufficiently low to show much of the timber-work which is usually entirely submerged. Castle Lake lies in Kilfinaghta parish, about two miles north of Sixmilebridge, and is marked on sheet 43 of the Ordnance Survey of 6 inches to the mile. The islet is named "Macarthy's Island," and seems to have been formed out of a shallow in the following manner. A row of poles 4 inches to 6 inches thick were driven in at intervals of 3 or 4 feet in rows. Cross-beams, often a foot square and 6 or 8 feet long, denuded of branches but with only one visible mortice (and that possibly of late origin), were laid behind and among the poles upon a base of small stones; then similar cross-beams were laid, radiating from the centre of the islet and projecting a couple of feet beyond the outer poles. A cross row was laid upon these, and larger stones packed on the interstices, and perhaps a fourth layer may exist over all. The whole is now much overgrown, but the timber is in good preservation, projecting from among the stones and the knotted roots of the trees. The structure is best seen on the southern and western sides, but the beams project in places all around the shore. The superstructure is of fairly large blocks, while the layer under water is of small hand stones. The "axe" is a flat piece of an ironstone nodule worked into shape, but a large spawl has been broken out of the edge. The boar's tusk is black and cracked with age, but is of the same size as those of a large Indian boar sent home by Lieutenant Henry Butler.

The subject of Clare crannoges is almost virgin soil. The late Captain George O'Callaghan, of Ballinahinch, briefly described two in Lough Bridget in Kilnoe parish (sheet 36) in the *Journal*, vol. xxi. (1891); and Dr. Macnamara gives a plan of an example at Inchiquin Island (sheet 17) in the present volume. Probable remains occur in Doon Lough, Kingston Island (sheet 36), Clonlea Lake (sheet 43), Knockalough, occupied by a castle (sheet 48), and Tomfinlough, occupied by Castle Donnell (42), while perhaps examples of artificial islands may also be established in Lough Bunny and elsewhere.—T. J. WESTROPP.

Moore Family of Brize Castle, Mayo (see page 88, *supra*—"MOORE OF BARMEATH, LOUTH").—Betham was most undoubtedly wrong in deriving the descent of this family from O'More of Leix. That the estate should have been left in remainder to Moore, of Barmeath, as alleged by Mr. Dominick Browne, indicates that Moore, of Brize, was sprung from that family. The founder of the Mayo branch seems to have been John Moore, who was appointed Clerk of the Crown of the Province of Connaught and Thomond, 13th July, 1581, an office which would certainly not have been conferred on one of the O'Mores, or any mere Irishman. He was removed from office in 1595, for refusing to take the oath of supremacy. Possibly he may be identical with John Moore of Barmeath, living 1602 and 1623 (Inquisitions, Co. Louth). He

married Lady Mary Burke, daughter of Richard, second Earl of Clanrickarde,¹ and widow of Sir Brian O'Rorke, Knight, who was beheaded in London 3rd November, 1591. Moore, of Barmeath, was not ancestor to the Earl of Drogheda. Lodge has made a grievous mistake in stating that William Moore, of Barmeath, was a son of Sir Edward Moore of Mellifont, the founder of the Drogheda family. The error doubtless arose from the fact that William's father was also named Edward. Edward Moore, of Mellifont, and Edward Moore, of Barmeath, are both named in a pardon to them and others on 28th August, 1578. The Barmeath family, also of English origin, were seated there more than a century and a-half before the advent of the Moores, of Mellifont, to Ireland. William Moore, of Barmeath, was cousin and heir to John Taaffe, of Castlelumpnagh, in 1412 (Plea Rolls, 13 Henry IV.). There were also branches of the family in county Meath, and their arms—sable, two bars argent—bear no resemblance to those of Moore of Mellifont—azure, on a chief indented or, three mullets pierced gules—or to O'More of Leix—vert, a lion rampant or, in chief three mullets of the last. The family of Brize were also subsequently of Cloghan, King's County, and, in ignorance of his real descent, Mr. Garret Moore, of Cloghan, some eighty years ago, tacked on an "O" to his name, and being addressed by Sir William Betham as the principal representative of the O'Mores, blossomed at length, regardless of all laws, native or foreign, which regulated the succession to the chieftainships of the Irish septs, into "The O'More."—G. D. BURCHAELL.

Turlough O'Brien of Fomerla.—The castles of Fomerla and Tyredagh belonged, in A.D. 1580, to Turlough, son of Donough O'Brien of Dromoland.²

According to an Exchequer Inquisition, taken at Ennis, on 24th May, A.D. 1592 (XXXIVth year of Elizabeth) Turlough O'Brien of Fomerla, Shallee, and Doonmulvihill, was executed, and his lands confiscated, but it does not say when. The *Four Masters* state that Turlough O'Brien, son of Donough [second Earl of Thomond], was hanged at Galway, on Thursday, 26th May, 1581, and that the son of the Earl of Clanrickarde, viz. William Burke, was hanged on the Saturday following, i.e. the 28th, although the latter entered the town under protection of the English.

The *Annals of Loch Cé* (vol. ii., p. 437) agree with the *Four Masters* in asserting that they were dealt with treacherously, and that the executions were carried out "in spite of the guarantees of the mayor, and the town besides." They say, however, that Clanrickarde's son was hanged on "Beautiful Thursday" (i.e. Corpus Christi), and O'Brien's son—whom they simply style "Turlough, son of Donough O'Brien"—

¹ Ulick, third Earl of Clanrickarde, refers to her as "a base sister of mine," 25th August, 1599 ("Cal. State Papers," Ireland).

² "History of Clare and the Dalcassian Clans," (by the Very Rev. P. White).

on the next day following. According to the editor's note, *Annals of Loch Cé*, vol. ii., p. 436, Corpus Christi fell, in A.D. 1581, on 26th May.

In any case, the Turlough O'Brien executed in May, 1581, was Turlough of Fomerla, son of *Donough of Dromoland and Leimanegh*, as the foregoing inquisitions prove, and not Turlough, son of *Donough, second Earl of Thomond*, as stated by the *Four Masters*.

I am indebted to Mr. R. Twigge, Member of the Society, for an examination of the foregoing important inquisitions at the Record Office, Dublin.—GEO. U. MACNAMARA.

A Tour in Ireland, 1807.—I desire to call attention to the existence of "A Tour through Ireland," which I fancy has long since dropped out of sight. It is not a work of the high class of Bishop Pococke's and Arthur Young's Tours, and yet it has its value. The title of the book in full is—"Tour through Ireland, particularly the interior and least known parts, containing an accurate view of the Parties, Politics, and Improvements in the different Provinces, with Reflections and Observations on the Union of Britain and Ireland; the practicability and advantages of a Telegraphic Communication between the two countries, and other matters of importance." By Rev. James Hall, A.M. In two volumes. London: printed for R. P. Moore (successor to Mr. Dedman), 23, Store-street, Bedford-square; T. Hookham, Jun., & E. T. Hookham, and J. Carpenter, Old Bond-street; H. Colburn, Conduit-street; J. Comes, Old Cavendish-street; and Gale, Curtis, & Fenner, Paternoster-row. 1813.

These two volumes contain the writer's impressions of the following places in Ireland, all of which he visited:—Volume I.—Dublin, Monasterevan, Athy, Carlow, Gorey's or Newbridge, New Ross, Wexford, Waterford, Carrick-on-Suir, Clonmel, Fermoy, Cork, Cove, Blarney, Mill-street, Killarney, Tralee, Ardfin, Listowel, Newcastle, Rathkeale, Adare, Patrick's Well, Limerick, Killaloe, Eyrecourt, Clonfert. Volume II.—Athlone, Ballymenach, Edgeworthstown, Longford, Rusky, Carrick, Boyle, Sligo, Manorhamilton, Inniskillen, Omagh, Lifford, Londonderry, Ballykelly, Coleraine, Ballintoy, Ballymena, Antrim, Belfast, Lisburn, Dromore, Newry, Dundalk, Collon, Drogheda, Balbriggan. Return to Dublin. General remarks. Union with Britain. Lithgow's account of Ireland in 1619.

As the record of a visit paid to Ireland nearly a hundred years ago (for Mr. Hall made the Tour in 1807, though the account of it was not published until 1813), this book has a certain and even considerable interest and value, and I desire to indicate its existence to those members of the Society who may not hitherto have either heard of or met with it.—COURTENAY MOORE, M.A. (*Canon*), *Hon. Provincial Secretary for Munster*.

The Fleury Cup.—The Fleury Cup, mentioned on page 180, *supra*, is very much the shape of the modern flask. It is of solid silver, and has the Fleury Arms engraved on it, viz.—A shield parted per pale; in one canton charged with an eagle displayed sable; in the other with three small flags or bannerettes. The coat is surmounted by a Couronne de Comte.

A portrait of Chaplain Fleury, the original owner of the cup, is in the possession of Mr. Theodore Ryland, of Dublin.—COURTENAY MOORE (*Canon*).

Cromlech near Lehinch, County Clare.—A hitherto undescribed and unmarked cromlech exists near this place. It lies south-east from Moy Lodge; the road to Miltown Malbay passes southwards under the West Clare Railway, and, about a mile farther, a road turns eastward past Castle Darcy. We reach a cross road, and, turning to the right (south), we find to the west of the road a field, enclosed by very high walls, in which the monument stands. It has been partly destroyed, but the



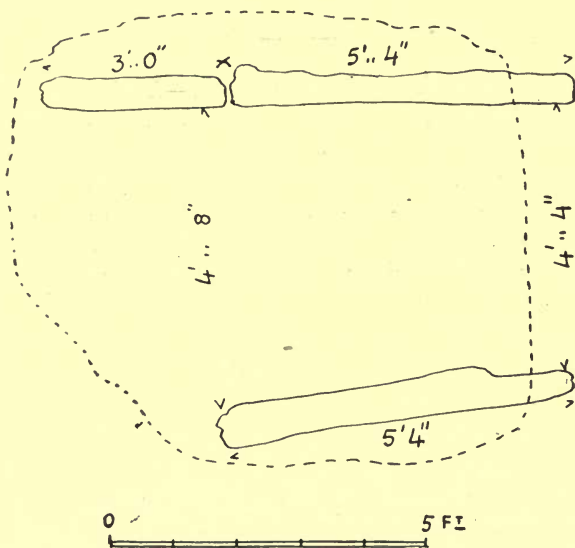
Cromlech near Lehinch, County Clare.

west end of the cist remains, being about 12 feet long by 6 feet wide, and formed of three large blocks. There are some fallen stones and a detached slab in line with the northern side of the cist; between these slabs there is a hollow, 6 feet wide, so that the intervening structure was probably dug out and removed. There are three large blocks built into the wall of the field near it. In the field on the opposite side of the road, behind a farmhouse, is a heap of large slabs which may have been another cist, but is quite overthrown. A ring of large stones, many now prostrate, lies on the hillside near the railway south-east from the Golf Links Hotel. We dug out a kitchen midden on the seashore at Moy, and found a mass of bones and charcoal mixed with shells.—(Miss) DIANA C. PARKINSON.

Jour. R.S.A.I. { Vol. xi., Fifth Series.
Vol. xxxi., Consec. Ser. }

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Levally Dolmen, County Galway.—As this monument is not marked on the Ordnance Survey map sheet, No. 95, which gives the townland, and as Mr. Borlase only publishes a view by Mr. Wakeman,¹ the following plan may be useful to antiquaries. The dolmen lies in a field to the east side of the road not far south from the monument of Lachtgall. It consists of four stones, three forming the sides of the chamber, the other and largest being the cap stone. It is a small cist, the two eastern blocks 5 feet 4 inches long, and the western stone to the north side only 3 feet



Plan of Dolmen at Levally, County Galway.

long; they stand from 4 feet 4 inches apart at the east to 4 feet 8 inches at the west. The cover is about $8\frac{1}{2}$ feet long, and of irregular shape and thickness. The axis lies practically east and west, and a large slab, lying E.N.E. and W.S.W., stands embedded in the road wall to the west of the dolmen.—T. J. WESTROPP.

St. Flannan.—This very ancient Church of St. Flannan, appears to have been erected in the early part of the seventh century, is situated in the demesne of Errislannan, near Clifden, county of Galway. Errislannan is called after that saint. Near the church is to be found a holy well and bed dedicated to the same saint. It is said to have been the parish church of Ballindoon.²

¹ "Dolmens of Ireland," vol. i., p. 106.

² If formerly, as stated by O'Flaherty, the church admitted of no burials within its walls, the times are changed, for there are many buried within it now, and, among them, the Morris family, who have resided in this neighbourhood for over a century at least.

St. Flannan was consecrated by Pope John IV. as first Bishop of Killaloe in the year A.D. 639, or more probably by the late Pope John VI. about A.D. 680, his festival day being yet observed in Errislannan on 18th December, when hundreds of people come from very long distances to perform the usual stations at the shrine and holy well of the saint. His father was King Theodorick, and endowed Killaloe with extensive estates and, being full of years, died and was magnificently interred in that cathedral by his son St. Flannan (*vide* Ware).

The Peninsula of Errislannan, or Irrosflannan, as it was formerly called, is situated north of Slyne Head, between Manin Bay on its south and Ardbear Bay on the north. Manin, called after Manannan-Mac-lir, a merchant of the Isle of Man and the greatest navigator of the western world (son of the sea). In "Ardberra," or Ardbear Harbour, there is an oyster bank and salmon-fishery on the river of Bethelnabey—now called Ballinaboy. It was here, originally, the pattern, or fair, was held on 18th December from time immemorial, but it is now transferred to the "Newtown" or Clifden. In Lough Corrib, also, is an island and well dedicated to the same saint called *Innislannan*.

Perhaps some member may be able to afford more information on this interesting subject.—WALTER SAUNDERS WALL.

The Ogham Word for "Daughter."—I have at last found this very rare word, hitherto known only on the Eglwys Cymun stone in Wales, on an Irish stone: I think its presence on the Kilbonane monument has till now escaped notice. The stone has been used twice, a very difficult inscription having been engraved on the face subsequently to the cutting of the angle inscriptions, and probably about the same time the lower parts of the angles were trimmed to bring the stone to a regular tapering form. This has destroyed the commencement of each line of writing; but what is left is

— + // |||| :::: / + |||| + + + + + || || + + + + + || + + |||| +
[mod?] A G N i M A Q I A D D I L O N A

— |||| + // + + + |||| :::: / + + |||| :: T + + + + + || + |||| —
i N A G E N C M U C o[b] I D A N i

There is a score on the B-side between the *o* and *i* of *mucoi* which may or may not be a letter. This, however, does not affect the reading of the first word as *inagene*, for an old *inagenes*, "daughter" (Genitive). My friend Colonel Nash, of Beaufort, who has most kindly re-examined the stone at my request, reports that there is ample room for the missing initial *i*, and, further, that faint traces remain of one point. We may read at the end either *muco-Bidan(i)*, on the analogy of the *magi moco-Qerai* which certainly existed in one of the Rockfield stones

Notices of Books.

A History of Architecture on the Comparative Method, for the Student, Craftsman, and Amateur. By Professor Banister Fletcher, F.R.I.B.A., and Banister F. Fletcher, A.R.I.B.A. Fourth Edition, 550 pages; 256 Plates; thick 8vo; gilt. Price 20s. net. (London: B. T. Batsford, 94, High Holborn.) 1901.

ILLUSTRATIONS should form a marked feature of a work of this class, and such useful aids to description have been very largely availed of in this volume. One-half of the plates are reproduced direct from photographs of the most famous and representative buildings, and the remainder are from specially prepared drawings, showing details of construction and ornament. Such a wealth of illustration greatly enhances the value of the work, and makes it a very attractive volume.

As a reference-book for the Archæologist it is most useful, and, while not exhaustive, it affords complete facilities for looking up dates and facts, which can be readily ascertained by the methodical arrangement of the tabular basis on which the volume is founded.

It is, as far as possible, free from mere technicalities, which render it of service to the non-architectural student as well as to the craftsman, and from its pages may be gleaned a general purview, comparative and analytic, of the architectural history of structures in all portions of the world.

A glossary, comprising the principal architectural terms, and an alphabetical index to the contents, add to the usefulness of the work.

As might be expected, the work shows all the disadvantages, as well as advantages, attending compilation and condensation, some of the sub-heads being necessarily brief. Notwithstanding this, a due sense of proportion has been maintained throughout, and the result is, on the whole, satisfactory.

Reading Abbey. By Jamieson B. Hurry, M.A., M.D. Illustrated by Plans, Views, and Facsimiles. Crown 4to. Price 15s. net. (London: Elliot Stock, 62, Paternoster-row, E.C.) 1901.

THE remains of this famous Abbey, founded by Henry I. in 1121, in great magnificence, which, in 1136, provided a fitting burial-place for its founder, is worthily described and illustrated in Dr. Hurry's book.

Visitors to the pleasant town of Reading will find an added charm from an acquaintance with the history of this structure, the precincts of which extended from the present town-hall (wherein is housed the museum containing the Roman finds at Silchester, not far distant), to the prison. Considerable skill has been shown in tracing the position and extent of the original structure and its various subsidiary buildings, all of which are carefully delineated on the plans which illustrate the volume, to which are added copies of seals and coins, facsimiles of mss., and a reproduction, in colour, of the famous Rota, "Sumer is icumen in," which was first written down at this Abbey, and is said to be one of the oldest musical compositions in existence.

The dramatic incidents connected with the suppression of the Abbey and its fate after the Dissolution are recorded. Accounts are given of its endowments, privileges, and revenues, and everything of interest in connexion with this important foundation is stated in a manner which makes this a publication on which similar works could with advantage be based.

Proceedings.

A MEETING OF THE SOCIETY was held in the Tholsel, Kilkenny, on Tuesday, 1st October, 1901, at 2 o'clock, p.m. ;

DR. E. PERCEVAL WRIGHT, M.A., *President*, in the Chair.

The following were present at the Meeting and Excursion :—

Vice-President.—Richard Langrishe, J.P.

Hon. General Secretary.—Robert Cochrane, F.S.A., M.R.I.A.

Hon. Local Secretaries.—M. M. Murphy, M.R.I.A. ; Patrick M. Egan, J.P.

Fellows.—Arthur Fitzmaurice ; Rev. Andrew V. Hogg, M.A. ; Edward Martyn, Colonel Vigors, J.P.

Members.—Rev. J. E. Archer, B.D. : George O. Carolin, J.P. ; Miss Mary Clarke ; Major O. W. Cuffe ; R. G. Daniel, J.P. ; Rev. William F. T. Falkiner, M.A., M.R.I.A. ; Mrs. Greene ; Very Rev. Dean Hare, D.D. ; Rev. Canon Hewson, B.A. ; Robert C. Laughlin ; James M'Connell ; Miss E. M. Pim ; Mrs. Shackleton ; George Shackleton ; Miss Cyril Smith ; Edmund Smithwick, J.P. ; Mrs. E. Weber Smyth ; Henry Vereker ; W. J. Wilkinson.

The Minutes of last Meeting were read and confirmed.

The following Members were elected :—

Atterbury, F., Barrister-at-Law, Comptroller of Stamps and Taxes, Custom House, Dublin, and Eyrefield, Killiney, Co. Dublin : proposed by Henry Hitchins.

Carter, Joseph S., Solicitor, Veteran Lodge, Galway : proposed by J. A. Glynn, Solicitor.

Cavanagh, James A., 62, Grafton-street, Dublin : proposed by D. J. O'Donoghue.

Felix, The Rev. John, Cilcain, Mold, N. Wales : proposed by Robert Cochrane, F.S.A., *Fellow*.

Laughlin, Robert C., Gortin, Co. Tyrone : proposed by Charles Mullin, Solicitor.

Lebane, Daniel, District Inspector, N. S., Galway : proposed by J. A. Glynn, Solicitor.

Little, Very Rev. R., P.P., Paice-An-Tobair, Quin, Co. Clare : proposed by Very Rev. Canon Conlan, P.P.

MacCarthy, Brendan, M.D., Local Government Board, Custom House, Dublin : proposed by Dr. S. A. D'Arcy.

M'Getrick, James Pinn, Government Revising Valuer, 6, Ely-place, Dublin : proposed by J. J. B. Mason.

Monteagle and Brandon, the Lord, Mount Trenchard, Foynes, Co. Limerick : proposed by Edward Martyn, *Fellow*.

Tighe, M. J., M.R.I.A.I., Hillside House, Galway : proposed by P. J. Lynch M.R.I.A.I., *Fellow*.

Vereker, Henry, 89, Upper Leeson-street, Dublin : proposed by John Morton.

Wynne, Captain Graham, Clogherwagh, Sligo : proposed by Charles C. Ormsby, M. INST. C.E.I., *Fellow*.

Zimmer, Professor Heinrich, D. PH., 2, Ludwig Kircherstrass, Berlin, W. 15 : proposed by the Rev. Maxwell H. Close, M.R.I.A., *Fellow*.

The following Paper was read, and referred to the Council for publication, viz. :—

“The King’s and Queen’s Corporation for the Linen Manufacture in Ireland” (1690–1711), by W. R. Scott, M.A., D. PHIL., *Fellow*.

Exhibits.—Mr. P. M. Egan drew the attention of members to the mace and sword, and some very ancient documents, the property of the Kilkenny Corporation. The mace was presented by the Duke of Ormonde to the Corporation in the year 1677, as the inscription on it showed. The sword was presented in the reign of James I., the time of the great Charter. Mr. Egan showed an ancient charter on vellum, which, he said, was six centuries old, granting leave to the Black Monks of the Dominican Abbey to have a water-pipe from Kenny’s Well to the Black Abbey. At that time water was precious, and perhaps there were only one or two wells in the city. The next exhibit was a very ancient book called the *Liber Primus*—a Corporation record dated 1238, written on vellum. The book was never published. The other exhibits included a deed in connexion with William Outlaw, son of the famous Kilkenny witch, and an ancient charter given by William Marshal to the city of Kilkenny.

The Meeting then terminated.

During the evening the members visited the several places of interest in the city, including the Picture Gallery at Kilkenny Castle, St. Canice’s Cathedral, and the Dominican and Franciscan Abbeys. On Wednesday they journeyed to Bagenalstown by the 7.35 a.m. train from Kilkenny, and visited the following places :—Ballymoon Castle (built by the Knights Templars), Agha Church, Nurney, Browne’s Hill, Carlow, Clogrenane Castle, Old Leighlin, Leighlin Bridge, the Rath of “Dun-reigh” (formerly a residence of the Kings of Leinster).

Agha Church (the Achadh-Finglass or Achadh Ardglass of Colgan and others) is a very early foundation, and deserves minute examination of its doorway, windows, and style of building. Near it may be seen two large granite stones with a socket in each evidently bases of crosses. Nurney was next visited, and a fine Cross, standing outside the churchyard, was examined. From Nurney the party drove to Browne’s Hill demesne, 1 mile from Carlow, where the splendid Cromlech was visited (with the permission of Wm. Browne Clayton, Esq.). Carlow was reached at 1 o’clock p.m., when luncheon was provided at the Club House Hotel.

A short drive of 2 miles brought us to Clogrenane Castle, on the west bank of the Barrow. It forms the entrance to the handsome demesne of John Rochfort, Esq. A drive of about 40 minutes brought us to the old borough of OLD LEIGHLIN, the Cathedral of St. Lazerian, and the Well and Cross of St. Molaise, or St. Lazerian, which lie about

200 yards from the west-end of the Cathedral. Some fine tombstones and the sedilia are worth notice. A drive of 20 minutes brought us to the village of LEIGHLIN BRIDGE, to see the fine Bridge over the Barrow—the Carmelite Monastery ruins and the “Black Castle.”

The party next drove to the famous Moat or Rath of “Dun-reigh,” formerly a residence of the Kings of Leinster, and now forming part of the demesne of Burgage. On the way was seen the base of a cross marking, it is said, the ecclesiastical boundary connected with Old Leighlin, and having an inscription in Latin on one side, now illegible. From Dun-reigh the party proceeded to Bagenalstown in time to catch the evening trains to Dublin and Kilkenny, calling *en route* at Holloden where Colonel and Mrs. Vigors received them most hospitably to tea.

The whole of the arrangements for the day's Excursion was made by Colonel Vigors, *Hon. Local Secretary for Co. Carlow*, whose thoughtful kindness was much appreciated by all the members of the party. The day was very fine, which added greatly to the success of the Excursion.

EVENING MEETING, *November 26, 1901.*

An Evening Meeting of the Society was held in the Society's Rooms, 6, Stephen's-green, on Tuesday, 28th November, 1901, at 8 o'clock, p.m.

DR. E. PERCEVAL WRIGHT, M.A., *President*, in the Chair.

There was a large attendance of Fellows, Members, and Visitors.

Mr. T. J. Westropp read a Paper on “Slane in Bregia, Co. Meath: its Friary and Hermitage,” illustrated by lantern slides; and Mr. P. J. O'Reilly read the concluding portion of his Paper on “The Sepulchral Leacs and Free-standing Crosses in the Dublin Half-Barony of Rathdown.” Both of these Papers were referred to the Council for publication.

The Meeting then adjourned until 28th January, 1902.

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END OF VOL. XXXI., CONSEC. SERIES.



LIST OF FELLOWS AND MEMBERS

WITH

LIST OF OFFICERS

FOR THE YEAR 1901,

AND

GENERAL RULES OF THE SOCIETY.

THE

ROYAL SOCIETY OF ANTIQUARIES OF IRELAND.

THIS Society, instituted to preserve, examine, and illustrate all Ancient Monuments of the History, Language, Arts, Manners, and Customs of the past, as connected with Ireland, was founded as THE KILKENNY ARCHÆOLOGICAL SOCIETY in 1849. Her Majesty the Queen, on December 27th, 1869, was graciously pleased to order that it be called THE ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND, and was further pleased to sanction the adoption of the title of THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND on 25th March, 1890.

The Society holds four General Meetings in each year, in Dublin and in the several Provinces of Ireland, when Papers on Historical and Archæological subjects are read, Fellows and Members elected, Objects of Antiquity exhibited, and Excursions made to places of Antiquarian interest. The Council meets monthly, at 6, St. Stephen's-green, Dublin. Evening Meetings of the Society are also held monthly in Dublin during the Winter. Honorary Provincial and Local Secretaries are appointed, whose duty it is to inform the Hon. Secretary of all Antiquarian Remains discovered in their Districts, to investigate Local History and Traditions, and to give notice of all injury likely to be inflicted on Monuments of Antiquity, and Ancient Memorials of the Dead, in order that the influence of the Society may be exerted to preserve them.

The PUBLICATIONS of the Society comprise the *Journal* and the "Extra Volume" Series. The "Antiquarian Handbook" Series was commenced in 1895, of which four sets have been published.

The *Journal*, now issued Quarterly, from the year 1849 to 1901, inclusive, forming thirty-one Volumes (royal 8vo), with more than 2000 Illustrations, contains a great mass of information on the History and Antiquities of Ireland.

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The Extra Volumes are supplied to all Fellows, on the roll at date of issue, free, and may be obtained by Members, at the prices fixed by the Council.

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1855 and 1858.—Parts I. and II. of “Social State of S.E. Counties” as below.

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	1896	Knox, Hubert Thomas, M.R.I.A. Westover House, Bilton, Bristol.
1872	1879	Langrishe, Richard, F.R.I.A.I., J.P. Dundrum House, Co. Dublin. (<i>Vice-President</i> , 1879-95.)
1892	1896	Latimer, Rev. William Thomas, B.A. The Manse, Eglish, Dungannon.
	1888	Lawrence, Rev. Charles, M.A. Lisreaghan, Lawrencetown, Co. Galway.
1891	1892	LEWIS CROSBY, Rev. Ernest H. C., B.D. 36, Rutland-square, Dublin.
	1895	Lillis, T. Barry. Janeville, Ballintemple, Cork.
1883	1896	* Linn, Richard. 229, Hereford-st., Christchurch, New Zealand.
	1889	Lynch, Patrick J., M.R.I.A.I. 8, Mallow-street, Limerick.
	1899	Macan, Arthur, M.B. 53, Merrion-square, Dublin.
1889	1893	Mac Ritchie, David, F.S.A. (Scot.) 4, Archibald-place, Edinburgh.
1864	1870	Malone, Very Rev. Sylvester, P.P., V.G., M.R.I.A. Kilrush.
	1898	* Manning, Percy, M.A., F.S.A. 6, St. Aldates, Oxford.
1891	1896	MARTYN, Edward. Tillyra Castle, Ardrahan. (<i>Vice-President</i> , 1897.)
1863	1871	Mayler, James Ennis. Harristown, Ballymitty, Co. Wexford.
	1893	McCahan, Robert. Ballycastle, Co. Antrim.
1893	1896	McCREA, Rev. Daniel F., M.R.I.A. (Rome.)
	1896	McDONNELL, Daniel, M.A., M.D. 17, Cherrymount, Crumlin-road, Belfast.
	1897	McGeeney, Very Rev. Patrick, Canon, P.P., V.F. Parochial House, Crossmaglen.
	1897	Mellon, Thomas J., Architect. Rydal Mount, Milltown, Co. Dublin.
1884	1888	MILLIGAN, Seaton Forrest, M.R.I.A. Bank Buildings, Belfast. (<i>Vice-President</i> , 1895-99.)
1889	1892	Mills, James, M.R.I.A. Public Record Office, Dublin.
1870	1871	MOLLOY, William Robert, M.R.I.A., J.P. 78, Kenilworth-square, Dublin.
1869	1888	Moran, His Eminence Cardinal, D.D., M.R.I.A. Archbishop of Sydney, New South Wales. (<i>Vice-President</i> , 1888-1896.)
1888	1895	Moran, John, M.A., LL.D., M.R.I.A. Board of National Education, Marlborough-street, Dublin.
1892	1894	Mullen, Ben. H., M.A. (Dub.), F.A.I., Curator, &c., Royal Museum. Peel Park, Salford.

DATE OF ELECTION.

MEMBER.	FELLOW.	
	1897	Murphy, J. H. Burke. The Agency, Cultra, Holywood, Co. Down.
1889	1889	MURPHY, Michael M. , M.R.I.A. Troyes Wood, Kilkenny.
1888	1890	Norman, George, M.D., F.R.M.S. 12, Brock-street, Bath.
1877	1889	O'BRIEN, William , M.A., LL.D. 4, Kildare-street, Dublin.
1897	1898	* O'Connell, Rev. Daniel, B.D. 81, Quay, Waterford.
1892	1893	O'Connell, John Robert, M.A., LL.D. 10, Mountjoy-square, Dublin.
1869	1888	O'Conor Don, The Right Hon. LL.D., M.R.I.A., H.M.L. Clonalis, Castlereagh. (<i>Vice-President</i> , 1886-97; <i>President</i> , 1897-99; <i>Honorary President</i> , 1900.)
	1897	O'Donoghue, Charles, J.P. Ballynahown Court, Athlone.
1887	1890	O'Donovan, The, M.A. (Oxon.), J.P., D.L. Liss Ard, Skibbereen. (<i>Vice-President</i> , 1890-94.)
1869	1895	O'Lavery, Rev. James, P.P., M.R.I.A. Holywood, Co. Down. (<i>Vice-President</i> , 1896-1900.)
	1891	O'Loughlin, Rev. Robert Stuart, M.A., D.D. Rectory, Lurgan.
	1890	O'NEILL, Jorge , His Excellency, <i>Comte de Tyrone</i> , (Grand Officier de la maison du Roi). Pair du Royaume, 59, Rua das Flores, Lisbon.
	1890	O'NEILL, Hon. Robert Torrens , M.A. (Oxon.), J.P., D.L., M.P. Tullymore Lodge, Ballymena, Co. Antrim.
	1895	O'REILLY, Rev. Hugh , M.R.I.A. St. Colman's Seminary, Newry.
1894	1898	O'Reilly, Patrick J. 7, North Earl-street, Dublin.
1885	1888	O'Rorke, Very Rev. Terence, D.D., M.R.I.A., P.P., Archdeacon of Achonry. Church of the Assumption, Collooney.
	1889	ORMSBY, Charles C. , M.I.C.E.I. District Engineer's Office, M.G.W. Railway, Galway.
	1899	O'Ryan, James. Market-street, Tipperary.
	1894	O'Shaughnessy, Richard, B.A., Barrister-at-Law, Commissioner of Public Works. 3, Wilton-place, Dublin.
	1889	OWEN, Edward . India Office, Whitehall, London, S.W.
	1875	Palmer, Charles Colley, J.P., D.L. Rahan, Edenderry.
1867	1888	Perceval, John James. Slaney View, Wexford.
	1892	Perceval-Maxwell, Robert, J.P., D.L. Finnebrogue, Downpatrick.
	1873	Phené, John S., LL.D., F.S.A., F.G.S. 5, Carlton-terrace, Oakley-street, London, S.W.
	1888	Plunkett, George Noble, Count, F.S.A., M.R.I.A., Barrister-at-Law. 26, Upper Fitzwilliam-street, Dublin.
	1896	Plunkett, Countess. 26, Upper Fitzwilliam-street, Dublin.
1889	1890	Polson, Thomas R. J., M.R.I.A. Wellington-place, Enniskillen.
1889	1893	Pope, Peter A. New Ross.
	1872	Prichard, Rev. Hugh, M.A., F.S.A. (Scot.) Dinam, Gaerwen, Anglesey.
1894	1894	Robinson, Andrew, C.E., Board of Works. 116, St. Laurence-road, Clontarf.
	1894	Robinson, Rev. Stanford F. H., M.A. 17, Lower Leeson-street.
1880	1888	Rushe, Denis Carolan, B.A., Solicitor. Far-Meehul, Monaghan.

DATE OF ELECTION.

MEMBER.	FELLOW.	
	1898	SAUNDERSON , Rev. Robert de Bedick, M.A. (Dubl.). 46, Bellevue-road, Ramsgate.
	1891	Scott, William Robert, M.A. (Dubl.), D. PHIL. 4, Murray- place, St. Andrews, N.B., and Lisnamallard, Omagh.
	1896	Shaw, Sir Frederick W., Bart., J.P., D.L. Bushy Park, Terenure.
	1892	Sheehan, Most Rev. Richard Alphonsus, D.D., Bishop of Water- ford and Lismore. Bishop's House, John's Hill, Waterford. (<i>Vice-President</i> , 1896-99.)
	1892	Smiley, Hugh Houston, J.P. Drumalis, Larne.
	1889	SMITH-BARRY , The Right Hon. Arthur H., J.P., D.L., M.P. Fota Island, Cork, and Carlton Club, London. (<i>Vice- President</i> , 1897-1900.)
1875	1875	* Smith, Joseph, M.R.I.A. The Limes, Latchford, Warring- ton.
	1873	Smith, Worthington G., F.L.S., M.A.I. 121, High-street, Dunstable, Beds.
	1894	Stevenson, George A., Commissioner of Public Works, Custom House, Dublin.
1890	1890	Stoney, Rev. Robert Baker, M.A., D.D., Canon. Holy Trinity Rectory, Killiney, Co. Dublin.
1885	1888	Stubbs, Major-General Francis William, J.P. 2, Clarence- terrace, St. Luke's, Cork.
1890	1900	STUBBS , William Cotter, M.A., Barrister-at-Law. 28, Hatch- street, Dublin. (<i>Hon. Treasurer</i> , 1900.)
1892	1893	Swan, Joseph Percival. 22, Charleville-road, N.C.R., Dublin.
	1898	* Tallon, Daniel. 136, Leinster-road, Rathmines.
	1900	Tate-Stoate, Rev. W. M., M.A., M.R.I.A. Kemerton, near Tewkesbury, Gloucestershire.
1892	1892	* Taylor, Rev. John Wallace, LL.D. Errigal Glebe, Emyvale.
	1893	Tenison, Charles Mac Carthy, M.R.I.A. Barrister-at-Law, J.P. Hobart, Tasmania.
	1892	Tighe, Edward Kenrick Bunbury, J.P., D.L. Woodstock, Inistioige.
1865	1888	Trench, Thomas F. Cooke, M.R.I.A., J.P., D.L. Millicent, Sallins. (<i>Vice-President</i> , 1901.)
	1894	Thynne, Sir Henry, M.A., LL.D., C.B. Plantation, Donnybrook.
	1893	* Uniacke, R. G. Fitz Gerald, B.A. (Oxon.). Hazlitt House, Addison-road, Kensington, W.
1896	1899	Upton, Henry Arthur Shuckburgh, J.P. Coolatore, Moate, Co. Westmeath.
1885	1888	Vigers, Colonel Philip Doyne, J.P. Holloden, Bagenalstown. (<i>Vice-President</i> , 1895-99.)
1884	1890	Vinycumb, John, M.R.I.A. Riverside, Holywood, Co. Down.
1874	1888	WARD , Francis Davis, M.R.I.A., J.P. Ivy Dene, Malone Park, Belfast.
	1891	Ward, John, F.S.A., J.P. Lenox Vale, Belfast
1890	1897	Warren, the Rev. Thomas. Belmont, 29, Gipsey Hill, London, S.E.
1871	1871	Watson, Thomas. Ship Quay Gate, Londonderry.

DATE OF ELECTION.

MEMBER.	FELLOW.	
1890	1898	Westropp, Ralph Hugh, B.A. Springfort, Patrick's Well, Co. Limerick.
1886	1893	WESTROPP, Thomas Johnson , M.A., M.R.I.A. 115, Strand-road, Sandymount, Dublin.
	1892	Wigham, John R., M.R.I.A., J.P. Albany House, Monks-town.
	1894	WILSON, William W. , M.R.I.A., M. Inst. C.E. Ardganagh, Ball's-bridge.
	1896	Windle, Bertram C. A., M.A., M.D., D.Sc. (Dubl.), F.R.S., Dean of the Medical Faculty, Mason College, Birmingham.
1889	1890	WOOLLCOMBE, Robert Lloyd , M.A., LL.D. (Dubl.); LL.D. (Royal Univ.); F.I.Inst., F.S.S., M.R.I.A., Barrister-at-Law. 14, Waterloo-road, Dublin.
1887	1887	WRIGHT, Edward Perceval , M.D., M.A. (Dubl.); M.A. (Oxon.); M.R.I.A., F.L.S., F.R.C.S.I., J.P., Professor of Botany. 5, Trinity College, Dublin. (<i>Vice-President</i> , 1898; <i>President</i> , 1900.)
1891	1891	Young, Robert Magill, B.A., C.E., M.R.I.A., J.P. Rathvarna, Antrim-road, Belfast. * (<i>Vice-President</i> , 1898.)

HONORARY FELLOWS.

Elected 1891	D'Arbois de Jubainville, H., Editor of <i>Revue Celtique</i> . 84, Boulevard Mont Parnasse, Paris.
1891	Right Hon. Lord Avebury, D.C.L., LL.D., F.R.S., M.P. High Elms, Farnborough, Kent.
1891	Munro, Robert, M.A., M.D. (Hon. M.R.I.A.), Secretary of the Society of Antiquaries of Scotland. 48, Manor-place, Edinburgh.
1891	Pigorini, Professor Luigi, Director of the Museo Preistorico-Etnografico Kircheriano, Rome.
1891	Rhys, John, M.A., Professor of Celtic, Principal of Jesus College, Oxford.

Life Fellows,	..	..	..	..	..	..	44
Honorary Fellows,	..	..	..	..	..	..	5
Annual Fellows,	..	..	..	..	..	..	140
Total 31st December, 1901,	..	..	..	..	..	..	189

MEMBERS OF THE SOCIETY.

(Revised 31st December, 1901.)

An asterisk [*] preceding a name denotes that the Subscription for 1901 was unpaid on 31st December, 1901.

The Names of those who have paid the Life Composition, and are Life Members, are printed in heavy-faced type. (See Rules 4, 8, and 9, page 39.)

Elected	
1893	Abbott, Rev. Canon, M.A. The Rectory, Tullow, Co. Carlow.
1896	* Acheson, John, J.P. Dunavon, Portadown.
1898	Adams, Rev. William Alexander, B.A. The Manse, Antrim.
1901	Adams, Walton. Reading, England.
1890	Agnew, Rev. J. Tweedie. 18, Claremount-street, Belfast.
1892	* Alcorn, James Gunning, Barrister-at-Law, J.P. 2, Kildare-place, Dublin.
1887	Alexander, Thomas John, M.A., LL.D. 1, Bellevue Park, Military-rd., Cork.
1900	Allen, C. F., 2 Newtown-villas, Rathfarnham.
1899	Allen, Mrs. W. J. Liniwinny, Lurgan.
1890	Allingham, Hugh, M.R.I.A. The Mall, Ballyshannon, Co. Donegal.
1894	Allworthy, Edward. Ardgreenan, Cavehill-road, Belfast.
1898	Allworthy, Samuel William, M.A., M.D. The Manor House, Antrim-road, Belfast.
1891	Alment, Rev. William F., B.D. Drakestown Rectory, Navan.
1890	Alton, J. Poë (Fellow, Inst. of Bankers). Elim, Grosvenor-road, Dublin.
1894	Anderson, William, J.P. Glenarvon, Merriem, Co. Dublin.
1891	Andrews, James Thomas, M.A., Barrister-at-Law. 36, St. Stephen's-green, Dublin.
1896	Annaly, The Lady. Holdenby House, Northamptonshire.
1897	Archdall, Right Rev. Mervyn, D.D., Bishop of Killaloe, &c. Claresford, Killaloe.
1891	Archer, Rev. James Edward, B.D. 4, Hillside-terrace, Glen-road, Belfast.
1890	Archer, Mrs. St. Mary's Rectory, Drogheda.
1894	Ardagh, Rev. Arthur W., M.A. The Vicarage, Finglas.
1868	Ardilaun, Rt. Hon. Lord, M.A., M.R.I.A. St. Anne's, Clontarf.
1900	Armstrong, Geo. Temple, Solicitor. 35 Victoria-street, Belfast.
1863	Ashbourne, Right Hon. Lord, LL.D. 12, Merriem-square, Dublin.
1896	* Ashby, Newton B., United States Consul. 6, Sandycove, Kingstown.
1880	Atkins, W. Ringrose. 39, South Mall, Cork.
1890	Atkinson, Rev. E. Dupre, LL.B. (Cantab.). Donaghcloney, Waringstown.
1901	Atterbury, H., Barrister-at-Law, Comptroller of Stamps and Taxes, Custom House, Dublin. Eyrefield, Killiney, Co. Dublin.
1894	Babington, Rev. Richard, M.A. Rectory, Moville.
1895	Badham, Miss. St. Margaret's Hall, Mespil-road, Dublin.
1890	Baile, Robert, M.A. Ranelagh School, Athlone.
1893	Bailey, William F., M.A., Barrister-at-Law. 62, Harcourt-street, Dublin.
1894	Baillie, Major John R., J.P. Strabane, Co. Tyrone.
1890	Baillie, Very Rev. Richard Æ., M.A., Dean of Raphoe. Glendooen, Letterkenny.
1897	Bain, Major Andrew, R.E., D.I., R.I.C. Newcastle West, Co. Limerick.
1897	Baker, Samuel. The Knowle, Howth.
1898	Ball, H. Houston. South Lawn, Bishop's Stortford.

Elected

- 1885 Ballard, Rev. John Woods. 21, South-parade, Ballynafeigh, Belfast.
 1888 Ballantine, Joseph, J.P. Strand, Londonderry.
 1890 Banim, Miss Mary. Greenfield, Dalkey.
 1890 * Bardon, Patrick. Corastown, Killucan.
 1901 Barnes, Montgomery F. Ballyglass, Mullingar.
 1896 Barr, John, *Tyrone Constitution*. Omagh.
 1893 Barrett, John, B.A. Mount Massey House, Macroom.
 1889 Barrington, Sir Charles Burton, Bart., M.A. (Dubl.), J.P., D.L. Glenstal Castle, Co. Limerick.
 1868 **BARRINGTON-WARD, Mark James**, M.A., S.C.L. (Oxon.), F.R.G.S., F.L.S. Thorneloe Lodge, Worcester.
 1890 Barry, Rev. Michael, P.P. Ballylanders, Knocklong, Co. Limerick.
 1877 Barry, James Grene, D.L. Sandville House, Ballynnty, Co. Limerick.
 1894 Battley, Colonel D'Oyly, J.P. Belvedere Hall, Bray, Co. Wicklow.
 1901 Bayley, William J. 26, Donore-terrace, South Circular-road, Dublin.
 1891 Beardwood, Right Rev. J. Camillus, Abbot of Mount St. Joseph, Roscrea.
 1898 Beater, George Palmer. Minore, St. Kevin's Park, Upper Rathmines.
 1883 **BEATTY, Samuel**, M.A., M.B., M.Ch. Craigatin, Pitlochrie, N.B.
 1888 Beaumont, Thos., M.D., Dep. Surg.-Gen. Palmerston House, Palmerston Park, Upper Rathmines.
 1892 Beazley, Rev. James, P.P. Tuosist, Kenmare.
 1891 Beere, D. M., M. INST. C.E. G. P. O., Melbourne, Victoria.
 1893 Begley, Rev. John, C.C. St. Munchins, Co. Limerick.
 1898 Bell, Thomas William, M.A., Barrister-at-Law. 2, Herbert-street, Dublin.
 1890 Bennett, Joseph Henry. Blair Castle, Cork.
 1889 **BERESFORD, Denis R. Pack**, J.P., D.L. Fenagh House, Bagenalstown.
 1884 Beresford, George De La Poer, J.P., D.L. Ovenden, Sundridge, Seven-oaks.
 1895 Beresford, Rev. Canon, M.A. Inistioge Rectory, Co. Kilkenny.
 1895 Bergin, William, M.A., Professor of Natural Philosophy. Queen's College, Cork.
 1897 Bermingham, Patrick Thomas. Glengariff House, Adelaide-road, Kingstown.
 1888 Bernard, Walter, F.R.C.P. 14, Queen-street, Derry.
 1897 Bestick, Robert. 5, Frankfort-avenue, Rathgar.
 1890 Bewley, Joseph. 8, Angelsea-street, Dublin.
 1901 Bewley, Dr. K. T. 26, Lower Baggot-street, Dublin.
 1901 Bewley, Mrs. S. Knapton House, Kingstown.
 1897 Biddulph, Lieut.-Col., Middleton W., J.P. Rathrobin, Tullamore, King's Co.
 1896 Bigger, Frederic Charles. Ardrie, Antrim-road, Belfast.
 1900 Black, John H. George's-street, Dungannon.
 1901 Black, Joseph. Inland Revenue Office, Sligo.
 1896 Blake, Mrs. Temple Hill, Blackrock, Co. Dublin.
 1900 Bleakley, John T. Avenue-road, Lurgan.
 1893 Bolton, Charles Perceval, J.P. Brook Lodge, Halfway House, Waterford.
 1899 Bolton, Miss Anna. Rathenny, Cloughjordan.
 1894 Bouchier, Henry James, C.I., R.I.C. Melbrooke, Clonmel.
 1889 * Bourke, Rev. John Hamilton, M.A. The Parade, Kilkenny.
 1889 Bowen, Henry Cole, M.A., J.P., Barrister-at-Law. Bowen's Court, Mallow.
 1858 Bowers, Thomas. Clonenny House, Piltown.
 1895 Bowman, Davys. Holyrood, Malone-road, Belfast.
 1894 Boyd, J. St. Clair, M.D. Chateworth, Belfast.
 1889 Braddell, Octavius H. Sarnia, Eglinton-road, Donnybrook.
 1889 Brady, Rev. John Westropp, M.A. Rectory, Slane, Co. Meath.
 1891 Bray, John B. Cassin. St. Germain's, Terenure-road, Dublin.
 1889 Brennan, James, R.H.A., M.R.I.A., School of Art. Leinster House, Kildare-street, Dublin.
 1883 Brennan, Rev. Samuel Arthur, B.A. Knocknacarry, Co. Antrim.
 1892 Brereton, Fleet-Surgeon R. W. St. Nicholas' Rectory, Carrickfergus.
 1888 Brett, Henry Charles, B.E. 19, Wellington-road, Dublin.

B

- Elected
- 1891 Bridge, William, M.A., Solicitor. Roserea.
- 1892 Brien, Mrs. C. H. 4, Palmerston Park, Upper Rathmines.
- 1895 Briscoe, Algernon Fetherstonhaugh, J.P. Curristown, Killucan.
- 1891 **BRODIGAN, Mrs.** Piltown House, Drogheda.
- 1893 Brophy, Michael M. 48, Gordon-square, London, W.C.
- 1888 Brophy, Nicholas A. 6, Alphonsus-terrace, Limerick.
- 1894 Brown, Miss. 66, Highfield-road, Rathgar.
- 1900 Browne, Charles R., M.D., M.R.I.A. 66, Harecourt-street, Dublin.
- 1892 Browne, Geo. Burrows. Beechville, Knockbreda Park, Belfast.
- 1884 * Browne, James J. F., C.E., Architect. 23, Glentworth-street, Limerick.
- 1890 * Browne, Very Rev. R. L., O.S.F. Franciscan Convent, 4, Merchant's-quay, Dublin.
- 1891 Brownlow, Rev. Duncan John, M.A. Donoghpatrick Rectory, Navan.
- 1894 Brunskill, Rev. K. C., M.A. Carrickmore, Co. Tyrone.
- 1866 Brunskill, Rev. North Richardson, M.A. Kenure Vicarage, Rush.
- 1896 Buckley, James. 154, Portsdowne-road, London, W.
- 1888 Buckley, Michael J. C. Montmorenci, Youghal, Co. Cork.
- 1890 Budds, William Frederick, J.P. Courtstown, Tullaroan, Freshford.
- 1884 Buggy, Michael, Solicitor. Parliament-street, Kilkenny.
- 1890 * Burgess, Rev. Henry W., M.A., LL.D. 20, Alma-road, Monkstown.
- 1890 Burgess, John, J.P. Oldcourt, Athlone.
- 1895 Burke, John, J.P., Consul for Mexico and Uruguay. Corporation-street, Belfast.
- 1894 Burke, E. W. Sandy Mount, Abbeyleix.
- 1897 Burke, Rev. Thomas, P.P. Kinvara, Co. Galway.
- 1897 Burke, Rev. W. P. 33, Catherine-street, Waterford.
- 1901 Burkitt, James Parsons, A.M. Instr. C.E. County Surveyor's Office, Enniskillen.
- 1899 Burnard, Robert, F.S.A. 3, Hillsborough, Plymouth.
- 1892 Burnett, William. Dean's Grange, Monkstown.
- 1891 Burnett, Rev. Richard A., M.A. Rectory, Graignamanagh, Co. Kilkenny.
- 1898 Butler, William F., M.A., F.R.U.I., Professor of Modern Languages. Mount Verdon House, Cork.
- 1897 * Byrne, Miss. 19, Main-street, Blackrock.
- 1891 Cadie de la Champignonnerie, M. Edward, F.R.U.I. 76B, Upper Leeson-street, Dublin.
- 1894 Caffrey, James. 3, Brighton-terrace, Brighton-road, Rathgar, Dublin.
- 1896 Caldwell, Charles Sproule, Solicitor. Castle-street, Londonderry.
- 1896 Callary, Very Rev. Philip, P.P., V.F. St. Brigid's, Tullamore, King's County.
- 1897 Campbell, A. Albert, Solicitor. 6, Lawrence-street, Belfast.
- 1891 Campbell, Rev. Joseph W. R., M.A. 44, Harcourt-street, Dublin.
- 1890 * Campbell, Rev. Richard S. D., M.A., D.D. The Rectory, Athlone.
- 1890 Campbell, Rev. William W., M.A., R.N. Maplebury, Monkstown.
- 1895 Campbell, William Marshall. Royal Ulster Works, Belfast.
- 1898 * Carden, Lady. Templemore Abbey, Templemore.
- 1893 * Carey, William, Solicitor. 47, Grosvenor-square, Dublin.
- 1895 Carlisle, David. Howe Avenue, Passaic, New Jersey, U.S.A.
- 1893 Carmody, Rev. William P., B.A. Connor Rectory, Ballymena.
- 1899 Carmody, Rev. Samuel, B.A. Tinahely, Co. Wicklow.
- 1900 Carmody, Rev. James, P.P. St. Colman's, Milltown, Co. Kerry.
- 1895 * Carney, Thomas. Hibernian Bank, Drogheda.
- 1894 Carolan, John, J.P. 77, North King-street, Dublin.
- 1900 Carolin, Geo. O., J.P. Iveragh, Shelbourne-road, Dublin.
- 1893 Carre, Fenwick, F.R.C.S.I. Letterkenny.
- 1888 Carrigan, Rev. William, C.C. Durrow, Queen's County.
- 1893 Carrigan, William, B.L., Solicitor. 18, Herbert-street, Dublin.
- 1889 * Carroll, Anthony R., Solicitor. 47, North Great George's-street, Dublin.

- Elected
 1890 Carroll, William, C.E., M.R.I.A.I. 12, Rue de l'Equerre, Bruger, Belgium.
 1901 Carter, Joseph S., Solicitor. Veteran Lodge, Galway.
 1897 Caruth, Norman C., Solicitor. Flixton-place, Ballymena.
 1895 Casson, George W., J.P. 25, Clyde-road, Dublin.
 1893 Castle Stuart, Right Hon. the Earl of, J.P., D.L. Drum Manor, Cookstown ; Stuart Hall, Stewartstown, Co. Tyrone.
 1901 Cavanagh, James A. 62, Grafton-street, Dublin.
 1894 Chambers, Sir R. Newman. 15, Queen-street, Londonderry.
 1895 Christie, Robert William, F.I.B. 21, Elgin-road, Dublin.
 1896 Clark, Miss Jane. The Villas, Kilrea, Co. Londonderry.
 1889 Clarke, Mrs. Athgoe Park, Hazelhatch.
 1900 Clarke, Miss Mary. Belmont, Lifford, Co. Donegal.
 1890 Clements, Henry John Beresford, J.P., D.L. Lough Rynn, Leitrim.
 1892 Clements, William T., Sub-Inspector of National Schools. 6, Bellevue Park, Stranmillis-road, Belfast.
 1874 Clonbrock, Right Hon. Lord, B.A. (Oxon.), H.M.L. (*Vice-President*, 1885-1896.) Clonbrock, Aghasragh.
 1892 Coates, William Trelford, J.P. 7, Fountain-street, Belfast.
 1893 Coddington, Lieut.-Colonel John N., J.P., D.L. Oldbridge, Drogheda.
 1885 Coffey, Most Rev. John, D.D., Bishop of Kerry. The Palace, Killarney.
 1900 Colahan, Rev. Richard Fallon, C.C. The Presbytery, Herbert-road, Bray.
 1898 Coleman, Rev. Ambrose, O.P. St. Malachy's, Dundalk.
 1888 Coleman, James. Custom-house, Southampton.
 1893 Colgan, Nathaniel, M.R.I.A. 15, Breffni-terrace, Sandycove, Co. Dublin
 1895 * Colgan, Rev. P., P.P. Menlogh, Ballinasloe.
 1894 Colles, Alexander. 3, Elgin-road, Dublin.
 1891 Collins, E. Tenison, Barrister-at-Law. St. Edmunds, The Burrow, Howth.
 1898 Collis, Rev. Maurice H. Fitzgerald, B.D. The Vicarage, Antrim.
 1897 Commins, John. Desart N. S., Cuffe's Grange, Kilkenny.
 1897 **CONAN, Alexander.** Mount Alverno, Dalkey.
 1898 * Concannon, Thomas. Livermore, Alameda Co., California, U.S.A.
 1876 Condon, Very Rev. C. H., Provincial, O.P. St. Saviour's, Dublin.
 1893 Condon, Frederick William, L.R.C.P.I., &c. Ballyshannon.
 1894 * Condon, James E. S., LL.D., Barrister-at-Law. 8, Upper Leeson-street, Dublin.
 1892 Conlan, Very Rev. Robert F., P.P., Canon. St. Michan's, Dublin.
 1889 Connellan, Major James H., J.P., D.L. Coolmore, Thomastown
 1898 Conyngham, O'Meara. Gresham Hotel, Sackville-street, Dublin.
 1896 Cookman, William, M.D., J.P. Kiltrea House, Enniscorthy.
 1893 Cooper, Anderson, J.P. Weston, Queenstown.
 1898 * Cooper, Mark Bloxham, Barrister-at-Law. 95, Haddington-road, Dublin.
 1900 Cooper, Joseph Ed. Hibernian Bank, Swinford.
 1894 Coote, Rev. Maxwell H., M.A. Ross, Tullamore.
 1894 **CORBALLIS, Richard J., M.A., J.P.** Rosemount, Roebuck, Clonskeagh.
 1899 Corcoran, Miss, The Chestnuts, Mulgrave-road, Sutton, Surrey.
 1896 Corcoran, P. Abbey Gate-street, Galway.
 1896 * Corish, Rev. John, C.C. Ballymore, Killinick, Co. Wexford.
 1894 Cosgrave, E. Mac Dowel, M.D. 5, Gardiner's-row, Dublin.
 1890 Cosgrave, Henry Alexander, M.A. 67, Pembroke-road, Dublin.
 1899 Costello, Thomas Bodkin, M.D. Bishop-street, Tuam.
 1892 Costigan, William. Great Victoria-street, Belfast.
 1890 Coulter, Rev. George W. S., M.A. 9, Upper Garville-avenue, Rathgar.
 1895 Courtenay, Henry. Hughenden, Grosvenor-road, Rathgar.
 1892 **COWAN, P. Chalmers, B.Sc., M. INST. C.E.** Local Government Board, Dublin.
 1891 Cowell, Very Rev. George Young, M.A., Dean of Kildare. Kildare.
 1889 **COX, Michael Francis, M.D., F.R.C.P.I., M.R.I.A.** 45, Stephen's-green, Dublin.
 1896 * Coyne, James Aloysius, B.A., District Inspector of National Schools. Tralee.

Elected	
1894	Craig, Ven. Graham, M.A., Archdeacon of Meath. St. Catherine's, Tullamore.
1900	Craig, William Alexander, M.R.I.A., Fellow Inst. Bankers. Frascati, Blackrock, Co. Dublin.
1898	Cranny, John J., M.D. 17, Merrion-square, Dublin.
1896	Crawford, Robert T. Estate Office, Ballinrobe.
1892	Creagh, Arthur Gethin, J.P. Carrahane, Quin, Co. Clare.
1890	Creaghe, Philip Crampton, M.R.I.A. Hugomont, Ballymena.
1895	Cromie, Edward Stuart, District Inspector of Schools. 12, St. John's Mall, Parsonstown.
1893	Crone, John S., L.R.C.P.I. Kensal Lodge, Kensal Rise, London, N.W.
1898	Crooke, T. Evans Beamish, J.P. Lettercollum, Timoleague.
1898	Crookshank, Captain Richard R. G. 1, Sloperton, Kingstown.
1891	Crossley, Frederick W. 118, Grafton-street, Dublin.
1892	Crothwait, Thos. P. Sherard, B.A., M.Instr. C.E. 37, Marlborough-road, Donnybrook.
1882	Cuffe, Major Otway Wheeler. Woodlands, Waterford.
1896	Cullen, T. W., Manager, National Bank. Dingle.
1894	* Culverwell, Edward Parnall, M.A., F.T.C.D. The Hut, Howth.
1895	Cummins, Rev. Martin, P.P. Clare Galway, Co. Galway.
1901	Cunningham, Charles M., D.D.S., L.D.S. Rostellan, Malone-road, Botanic Gardens, Belfast.
1895	Cunningham, Miss Mary E. Glencairn, Belfast.
1897	Cunningham, Miss S. C. Glencairn, Belfast.
1890	Cunningham, Rev. Robert, B.A. Ballyrashane, Coleraine.
1891	Cunningham, Samuel. Fernhill, Belfast.
1892	Cussen, J. S., B.A., D.I.N.S. Cork.
1899	Cuthbert, David. Ballinskelligs, Co. Kerry.
1889	Dallow, Very Rev. Canon Wilfrid. Upton Hall, Upton, Birkenhead.
1891	Dalton, John P., M.A., D.I.N.S. Green Park, Limerick.
1898	DALY, Rev. Patrick, C.C. The Palace, Mullingar.
1897	Daniell, Robert G., J.P. Newforest, Co. Westmeath.
1895	D'Arcy, S. A., L.R.C.P.I., L.R.C.S.I. Rosslea, Co. Fermanagh.
1892	Dargan, Thomas. 11, Fitzwilliam-avenue, Ormeau-road, Belfast.
1899	Darley, Arthur. 15, Pembroke-road, Dublin.
1899	Darley, Henry Warren. 15, Pembroke-road, Dublin.
1900	DAVIDS, Miss Rosa. Greenhall, High Blantyre, N.B.
1891	DAVIDSON, Rev. Henry W., M.A. Abington Rectory, Murroe, Limerick.
1890	Davy, Rev. Humphry, M.A. Kimmage Lodge, Terenure.
1895	Dawkins, Professor W. Boyd-, F.S.A., F.K.S., F.G.S., &c. Woodhurst, Fallowfield, Manchester.
1895	Dawson, Joseph Francis, Inspector. Munster and Leinster Bank, Dame-street, Dublin.
1883	Dawson, Very Rev. Abraham, M.A., Dean of Dromore. Seagoe Rectory, Portadown.
1868	Deady, James P. Hibernian Bank, Navan.
1893	Deane, Mrs. J. William. Longraigue, Foulksmill, Co. Wexford.
1894	Delany, Rt. Rev. John Carthage, Lord Abbot of Mount Melleray, Cappoquin.
1864	DE LA POER, Edmond, J.P., D.L. Gurteen, Glensheelan, Clonmel.
1889	Denny, Francis Mac Gillycuddy. Denny-street, Tralee.
1884	Denvir, Patrick J. 14, Trafalgar-terrace, Monkstown, Co. Dublin.
1890	D'Evelyn, Alexander, M.D. (Dubl.). Ballymena, Co. Antrim.
1895	Devenish-Meares, Major-General W. L., J.P., D.L. Meares Court, Ballinacargy, Co. Westmeath.
1896	Diamond, Rev. Patrick J. Port Stanley, Falkland Islands.
1899	Dickenson, Col. Wykeham Corry. Earlsfort Mansions, Dublin.
1893	Dickinson, James A. 8, Crosthwaite Park, Kingstown.
1891	Dickson, Rev. William A. Fahan Rectory, Londonderry.
1892	Dillon, Sir John Fox, Bart., J.P., D.L. Lismullen, Navan.
1897	Dixon, Henry, Jun. 12, Cabra-road, Dublin.
1899	Doherty, Rev. William, C.C. St. Columba's Presbytery, Derry.

- Elected
1901 Domville, Major Herbert W., J.P. (High Sheriff of Dublin). Loughlins-town House, Co. Dublin.
1890 Donegan, Lieutenant-Colonel James H., J.P. Alexandra-place, Cork.
1887 Donovan, St. John Henry, J.P. Seafield, Spa, Tralee.
1898 Doran, George Augustus, J.P., University-road, Belfast.
1890 Doran-Falkiner, Rev. T. 4, Marine-terrace, Bray.
1889 Dorey, Matthew. 8, St. Anne's-terrace, Berkeley-road, Dublin.
1891 Dougherty, James B., M.A., Assistant Under-Secretary, Dublin Castle.
1887 Douglas, M. C. Burren-street, Carlow.
1889 Dowd, Rev. James, M.A. 7, Swansea-terrace, Limerick.
1897 Dowling, Jeremiah, sen., M.D. Nelson-street, Tipperary.
1894 Downes, Thomas. Norton, Skibbereen.
1899 Doyle, Edward. Charleville Lodge, Cabra, Dublin.
1896 Doyle, Rev. Luke, P.P. St. Mary's, Tagoat, Wexford.
1897 Doyle, M. J. N.S., Windgap, Co. Kilkenny.
1898 Dreaper, Richard H., Physician and Surgeon. Mossley, near Manchester.
1894 Drew, Lady. Gortnadrew, Alma-road, Monkstown, Co. Dublin.
1893 * Drought, Rev. Anthony, M.A. Kilmessan Rectory, Navan.
1890 * Dugan, Charles Winston, M.A. Oxmantown Mall, Parsonstown.
1885 Duke, Robert Alexander, J.P., D.L. Newpark, Ballymote.
1891 Duncan, George. 82, Ranelagh-road, Dublin.
1900 Duncan, Rev. George, B.A. The Manse, Ballycairn, Lisburn, Co. Down.
1899 Duncan, James Dalrymple, F.S.A., F.S.A. (Scot.), Meiklewood, Stirling, N.B.
1893 * Dunn, Michael J., B.A., Barrister-at-Law. 42, Upper Mount-st., Dublin.
1892 Dunn, Valentine. 3, Raglan-road, Dublin.
1900 Dunne, Rev. E., C.C. Presbytery, Rathmines.
1893 * Dunne, Robert H. Plunkett, J.P. Brittas, Clonaslie, Queen's Co.
1901 Dunseath, David. Sea Cliff, Bangor, Co. Down.
1872 Durham, Dean and Chapter of, *per* C. Rowlandson. The College, Durham.
1890 Dwan, Rev. John J., Adm. The Presbytery, Thurles.

1882 Egan, Patrick M., J.P. High-street, Kilkenny.
1887 Elcock, Charles. Curator, Museum, Royal-avenue, Belfast.
1890 Elliott, Rev. Anthony L., M.A. Killiney Glebe, Co. Dublin.
1892 Elliott, Charles. 223, Amhurst-road, Stoke-Newington, London, N. E.
1894 * Ennis, Edward H., Barrister-at-Law. 41, Fitzwilliam-place, Dublin.
1895 Ennis, Michael Andrew, J.P. Ardrudh, Wexford.
1896 Entwistle, Peter. Free Public Museums, Liverpool.
1884 Erne, Right Hon. the Countess of, care of Rev. J. H. Steele, Crom Castle, Belturbet.
1890 Esmonde, Sir Thomas Henry Grattan, Bart., M.P. Ballynastragh, Gorey.
1899 Evans, Mrs. 87, Eccleston-square, London, S.W.; Merville, Co. Donegal.
1894 Everard, Rev. John, C.C. SS. Peter and Paul, Clonmel.
1893 Everard, Lieut.-Col. Nugent Talbot, J.P., D.L. Randlestown, Navan.

1890 Fahey, Very Rev. Jerome, P.P., V.G. St. Colman's, Gort.
1889 * Fahy, Rev. John G. Rectory, Waterville, Co. Kerry.
1895 Fair, Richard B. Rosetta House, Rosetta Park, Belfast.
1896 Falkiner, C. Litton, M.A., M.R.I.A., Barrister-at-Law. 9, Upper Merrion-street, Dublin.
1888 Falkiner, Rev. William F. T., M.A., M.R.I.A. Killucan Rectory, Co. Westmeath.
1893 * Fallon, Owen, D.I.R.I.C. Ardara, Co. Donegal.
1897 Faren, William. Mount Charles, Belfast.
1891 Fawcett, George. Monte Video, Roscrea.
1892 Fegan, William John, Solicitor. Market Square, Cavan.
1901 Felix, Rev. John. Cilcain, Mold, North Wales.
1893 Fennell, William J., M.R.I.A.I. Wellington-place, Belfast.
1887 Fennessy, Edward. Ardscradaun House, Kilkenny.

Elected	
1896	Fenton, Mrs. St. Peter's Vicarage, 90, Westbourne-road, Birkenhead.
1898	Fenton, Rev. Charles E. O'Connor, M.A. Parish Church Vicarage, Sheffield.
1898	Fenton, Rev. Cornelius O'Connor, M.A. 105, Botanic-road, Liverpool.
1898	Fenton, Rev. S. L. O'Connor, M.A., Vicar of St. George's. Newcastle, Staffordshire.
1898	Fetherstonhaugh, Albany, B.A., Solicitor. 17, Eccles-street, Dublin.
1897	* Field, Miss. 6, Main-street, Blackrock, Co. Dublin.
1891	* Fielding, Patrick J. D., F.C.S. 8, St. Joseph's-place, Cork.
1894	Fisher, Rev. John Whyte, M.A., Canon. The Rectory, Mountrath, Queen's County.
1890	Fitz Gibbon, Gerald, M. Inst. C.E. Cawood, Apperley Bridge, Leeds.
1892	Fitz Patrick, P., D.I.N.S. Rathkeale.
1898	Fitz Patrick, S. A. O. Glenpool, Terenure.
1899	Fitz Simon, D. O'Connell. Moreen, Dundrum.
1868	Fitzsimons, John Bingham, M.D. 14, St. Owen-street, Hereford.
1896	* Flanagan, James. Model School, Inchicore, Dublin.
1891	Fleming, Hervey de Montmorency, J.P. Barragheore, Goresbridge.
1895	Fleming, James, Jun. Kilmory, Skelmorlie, Scotland.
1899	Fleming, Miss H. S. G. Pallisade House, Omagh.
1889	Fleming, Very Rev. Horace Townsend, M.A. The Deanery, Cloyne.
1893	Flood, Rev. James. 52, Sterling-place, Brooklyn, New York, U.S.A.
1899	* Flood, William H. Grattan. Enniscorthy.
1894	Flynn, Very Rev. Patrick F., P.P. St. Anne's Presbytery, Waterford.
1901	Fogerty, George J., M.D., R.N. 67, George-street, Limerick.
1884	* Fogerty, Robert, C.E., Architect. Limerick.
1896	Foley, J. M. Galwey, C.I., R.I.C. Ennis.
1877	Forster, Sir Robert, Bart., D.L. 63, Fitzwilliam-square, Dublin.
1893	Fortescue, Hon. Dudley F., J.P., D.L. 9, Hertford-street, Mayfair, London, W.
1891	Foster, Rev. Frederick, M.A. Ballymacelligott Glebe, Tralee.
1888	Franklin, Frederick, F.R.I.A.I. Westbourne House, Terenure.
1899	Fraser, William, Solicitor. Downshire-road, Newry.
1897	Frazer, Henry. Lambeg N.S., Lisburn.
1897	Frewen, William, Solicitor. Nelson-street, Tipperary.
1889	* Frizelle, Joseph. Sligo.
1898	Fry, Matthew W. J., M.A., F.T.C.D. Trinity College, Dublin.
1891	* Furlong, Nicholas, L.R.C.P.I., L.R.C.S.I., M.R.I.A. Lymington, Enniscorthy.
1891	Gallagher, William, Solicitor. English-street, Armagh.
1894	Gamble, Major G. F. Mount Jerome, Harold's-cross, Dublin.
1896	Galt-Gamble, T. E., D.I., R.I.C. 6, The Crescent, Lucan, Co. Dublin.
1890	Geoghegan, Michael. P. W. Hotel, Athlone.
1891	Geoghegan, Thomas F. 2, Essex-quay, Dublin.
1894	Geoghegan, William P. Rockfield, Blackrock.
1890	George, William E. Downside, Stoke Bishop, Clifton.
1895	Gerish, W. Blythe. Ivy Lodge, Bishop's Stortford, Herts.
1893	Gerrard, Rev. William J. The Rectory, Rathangan, Co. Kildare.
1899	Gibson, Henry, J.P. Ardnardeen, Clontarf.
1897	Gibson, Rev. Thomas B., M.A. The Rectory, Ferns.
1892	Gilfoyle, Anthony Thomas, M.A., J.P., D.L. Carrowcullen House, Skreen, Co. Sligo.
1892	* Gill, R. P., A.M. Inst. C.E. Fatheen, Nenagh.
1900	Gillespie, Ed. Acheson. Glensilla, Leopardstown-road, Stillorgan.
1887	Gillespie, James, Surgeon. The Diamond, Clones.
1901	Gilligan, Rev. Laurence, P.P. Shinrone, Co. Tipperary.
1891	Gleeson, Gerald W. M. Gurthallougha, Borrisokane.

Elected	
1894	Gleeson, Paul. Kilcolman, Glenageary, Co. Dublin.
1897	* Gleeson, Michael, Crown Solicitor. Nenagh.
1885	* Glenny, James Swanzy, J.P. Altnaveigh House, Newry.
1899	Gloster, Arthur B., B.A. Education Office, Marlborough-street, Dublin.
1898	* Glover, Edward, M. Inst. C.E., President, Inst. C. E. I. 19, Prince Patrick-terrace, North Circular-road, Dublin.
1901	Glynn, Joseph A., B.A., Solicitor. Beech House, Tuam, Co. Galway.
1891	Glynn, Thomas. Meelick Villa, 87, Aden Grove, Clissold Park, London, N.
1897	Glynn, William, J.P. Kilrush.
1897	Godden, George. Phoenix Park, Dublin.
1890	Goff, Rev. Edward, B.A. Kentstown Rectory, Navan.
1897	Goldsmith, Rev. E. J., M.A. 1, De Vesci-place, Monkstown.
1894	Goodwin, Singleton, B.A., M. Inst. C.E. Tralee.
1901	Gordon, Mrs., F.R.S.S., M.S.A. 26, Rabbislaw-terrace, Aberdeen ; Auchintoul, Aboyne, N.B.
1897	Gore, John. 52, Rutland-square, Dublin.
1900	Gore, Mrs. Derrymore, O'Callaghan's Mills, Co. Clare.
1899	Gorman, James. General Valuation Office, Ely-place, Dublin.
1901	Gorman, Major Lawrence. 37, Brighton-road, Rathgar.
1852	Gorman, Venerable Wm. Chas., M.A., Archdeacon of Ossory. Rectory, Thomastown, Co. Kilkenny.
1891	Gosselin, Rev. J. H. Prescott, B.A. Muff Parsonage, Londonderry.
1891	* Gough, Joseph. 88, Grosvenor-square, Rathmines.
1894	Gray, Robert, F.R.C.P.I., J.P. 4, Charlemont-place, Arnagh.
1896	GRAYDON, Thomas W., M.D. La Fayette Circle, Clifton, Cincinnati, Ohio, U.S.A.
1897	Greaves, Miss. 12, Rathgar-road, Dublin.
1900	Green, T. Geo., H., M.R.I.A. Lisnagar, Temple Gardens, Palmerston Park, Dublin.
1895	Greene, Mrs. J. Monte Vista, Ferns.
1896	Greene, Mrs. T. Millbrook, Mageney.
1897	Greer, Thomas MacGregor, Solicitor. Ballymoney.
1891	Grierson, Rev. Frederick J., B.A. St. Bride's, Oldcastle, Co. Meath.
1901	Griffen, Mrs. C. M. New-street, Carrick-on-Suir.
1899	Griffith, John E., F.L.S., F.R.A.S. Bryn Dynas, Bangor, N. Wales.
1899	Griffith, Miss Lucy E. Arianfryn, Barmouth, N. Wales.
1885	Grubb, J. Ernest. Carrick-on-Suir.
1890	Guilbride, Francis, J.P. Newtownbarry, Co. Wexford.
1895	Guinness, Howard R. Chesterfield, Blackrock.
1899	* Hackett, T. Kirkwood. General Valuation Office, Ely-place, Dublin.
1891	HADDON, Alfred Cort, M.A., F.R.S., F.Z.S. Inisfail, Hill's-road, Cambridge.
1892	Hade, Arthur, C.E. Carlow.
1895	Hales, Mrs. Arthur. 13, Clarinda Park, E., Kingstown, Co. Dublin ; and Belvidere, Sydenham, London, S.E.
1899	Hall, Ernest Frederick. The Lodge, Westport.
1893	Hall, Thomas. Derrynure House, Baillieborough.
1889	Hamilton, Everard, B.A. 30, South Frederick-street, Dublin.
1900	Hamilton, Rev. James, M.A. Mayne Rectory, Coole, Co. Westmeath.
1894	Hamilton, Mrs. Alfred. 14, Leeson-park, Dublin.
1889	Hanan, Rev. Denis, D.D. The Rectory, Tipperary.
1891	Handy, Rev. Leslie Alexander, M.A. Skryne Rectory, Tara, Co. Meath.
1896	Hannon, P. J. Clifton House, Loughrea.
1899	Harding, Rev. Charles William, M.A., Canon. Willowfield Parsonage, Belfast.
1893	* Hardy, William J., LL.B., Barrister-at-Law, D.I.R.I.C. Cnoc na Grena, Ballymena.
1890	Harman, Miss Marion. Barrowmount, Goresbridge.
1899	Harington, A. H., M.A. Moorock, Ballycumber, King's Co.

- Elected
- 1889 Harris, Henry B., J.P. Millview, Ennis.
- 1892 Harrison, Charles William. 178, Great Brunswick-street, Dublin.
- 1890 * Hart, Henry Chichester, B.A., M.R.I.A., F.L.S., J.P. Carrabeagh, Port-salon, Letterkenny.
- 1897 Hartigan, P. Castleconnell, Limerick.
- 1895 * Hartley, Rev. Frederic J., B.A., B.A.I. William-street House, Kilkenny.
- 1891 Harty, Spencer, M. Instr. C.E.I. City Hall, Dublin.
- 1893 Hastings, Samuel. Church-street, Downpatrick.
- 1891 Hayes, Rev. Francis Carlile, M.A. Rectory, Raheny.
- 1898 Hayes, James. Church-street, Ennis.
- 1889 Hayes, Rev. William A., M.A. The Rectory, Omagh.
- 1895 Hayes, Thomas, C.I., R.I.C. 2, Eden-terrace, Limerick.
- 1891 * Headen, W. P., B.A. (Lond.), D.I.N.S. 32, Cabra-parade, Phibs-borough.
- 1891 Healy, George, J.P. Glaslyn, Clontarf.
- 1888 Healy, Rev. John, L.L.D., Canon. St. Columba's, Kells, Co. Meath.
- 1869 Healy, Rev. William, P.P. Johnstown, Co. Kilkenny.
- 1895 Healy, William, J.P. Donard View, Downpatrick.
- 1899 Heathcote, Miss Beatrice. Beechwood, Totton, Southampton.
- 1897 **HEMPHILL, Rev. Samuel, D.D., M.R.I.A.** Birr Rectory, Parsonstown.
- 1897 * Henderson, William A. Belclare, Leinster-road, West, Dublin.
- 1897 Hennessy, Bryan. 21, South-street, New Ross.
- 1894 * Henry, James, M.D. Swanpark, Monaghan.
- 1901 **HENSER, Rev. Herman J.** Overbrook, Pa., U.S.A.
- 1892 Heron, James, B.E., J.P. Tullyvery House, Killyleagh, Co. Down.
- 1894 Heron, James Mathers, M.D. Downpatrick.
- 1889 Hewat, S. M. F., M.A. (Cantab.) Rathlee, Ballina.
- 1887 Hewson, Rev. Edward F., B.A., Canon. Rectory, Gowran, Co. Kilkenny.
- 1892 Hibbert, Robert Fiennes, J.P. Woodpark, Scariff.
- 1890 Higgins, Rev. Michael, Adm. Queenstown.
- 1889 Higinbotham, Granby. 46, Wellington Park, Belfast.
- 1878 Hill, William H., B.E., F.R.I.B.A. Audley House, Cork.
- 1898 * Hillyard, Rev. Henry J., B.A. Charleville, Co. Cork.
- 1871 Hinch, William A. 22, Elm Grove, Ranelagh, Dublin.
- 1899 Hingston, George, Collector of H. M. Customs. Custom House, Dublin.
- 1892 Hitchins, Henry. 2, Crosthwaite Park, S., Kingstown.
- 1893 Hoare, Most Rev. Joseph, D.D., Bishop of Ardagh and Clonmacnois. St. Mel's, Longford.
- 1896 Hobson, C. J. 139, 141, West 125th-street, New York, U.S.A.
- 1900 Hobson, Rev. Ed. W., M.A. Rectory, Portadown.
- 1890 Hodgson, Rev. William, M.A. 32, Holford-square, London, W.C.
- 1891 Hogan, Rev. Henry, B.D., Canon. All Saints' Vicarage, Phibsborough-road, Dublin.
- 1890 Hogg, Jonathan, D.L. 12, Cope-street, Dublin.
- 1898 * Hogg, Miss. Craigmore, Blackrock, Co. Dublin.
- 1894 Hoguet, Mrs. Henry L. Hotel d'Jena, Avenue d'Jena, Paris.
- 1895 Holding, T. H. Hazeldean, Fulham Park Gardens, London, S.W.
- 1901 Holland, Mrs. Marian. Oakland-avenue, Bloomfield, near Belfast.
- 1898 Holmes, Mrs. 38, Haddington-road, Dublin.
- 1889 Horan, John, M.E., M. Instr. C.E., County Surveyor. 8, Victoria-terrace, Limerick.
- 1893 Hore, Philip Herbert, M.R.I.A. 41, Bath-road, Bedford Park, London, W.
- 1899 Horner, John, Chelsea. Antrim-road, Belfast.
- 1896 * Houston, Rev. J. D. Craig, B.D. HydePark Manse, Belfast.
- 1895 Huband, Rev. Hugo R., M.A. (Cantab.). Killiskey Rectory, Ashford, Co. Wicklow.
- 1895 Hughes, Benjamin. *Independent Office*, Wexford.
- 1895 Hughes, Miss Helen. 34, Brighton-road, Rathgar, Dublin.
- 1900 Hughes, Wm. C.E. Ahenny, Carrick-on-Suir.
- 1895 Humphreys, Rev. John, B.A. The Manse, Tullamore.
- 1889 Hunt, Edmund Langley. 67, Pembroke-road, Dublin; and 81, George-st., Limerick.
- 1901 Hunter, Samuel C. Norcroft, Ballyholme, Bangor, Co. Down.

Elected

- 1890 Hunter, Thomas. Post Office, Glenarm.
 1890 Hurley, Rev. Patrick, P.P. Inchigeela, Co. Cork.
 1858 Hyde, Henry Barry, F.S.S. 5, Eaton Rise, Ealing, London, W.
 1899 Hynes, Miss. 7, Leeson Park-avenue, Dublin.
 1900 Hynes, Rev. John, B.D. St. Mary's, Sligo.
- 1896 Ireland, William. 44, Arthur-street, Belfast.
 1893 Irvine, Charles E. R. A. Lisgoole Abbey, Enniskillen.
 1898 Irvine, Captain William Henry (late The Buffs). Vallombrosa, Bray.
 1893 Irwin, Rev. Alexander, M.A. 6, Cathedral-terrace, Armagh.
 1891 Isaac, Very Rev. Abraham, B.A., Dean of Ardferit. Kilgobbin Rectory.
 Camp, R.S.O., Co. Kerry.
- 1896 * Jackson, J. F. S. Holmdale, Seafield-road, Dollymount.
 1890 Jeffares, Rev. Danby, M.A. Lusk, Co. Dublin.
 1889 Jennings, Ignatius R. B., C.I.R.I.C. Elysium, Waterford.
 1895 Jephson-Norreys, Mrs. Atherton. The Castle, Mallow.
 1901 Johnston, Professor Swift Paine, M.A. 6, Trinity College, Dublin.
 1900 Joly, Miss Anna M. 5, Upper Ely-place, Dublin.
 1894 Jones, Bryan John. 1st Leinster Regiment, Limawilly, Dundalk.
 1895 Jones, Rev. David, M.A., Canon of Bangor Cathedral. Llandegai,
 N. Wales.
 1892 Jordan, Rev. William, M.A. St. Augustine's Moreland, Melbourne,
 Australia.
 1865 Joyce, Patrick Weston, LL.D., M.R.I.A. Lyre-na-Grena, Leinster-road,
 Rathmines.
- 1896 Kavanagh, Very Rev. Michael, D.D., P.P., V.F. New Ross.
 1891 Keane, Lady. Cappoquin House, Cappoquin.
 1893 Keane, Marcus, J.P. Beech Park, Ennis.
 1891 Keane, Miss Frances. Glenshelane, Cappoquin.
 1900 Keatinge, Charles T. 50 Lower Beechwood-avenue, Ranelagh, Dublin.
 1895 Keatinge, Rev. P. A., O.S.F. Franciscan Convent, Waterford.
 1898 Keelan, Patrick. 13, Greville-street, Mullingar.
 1889 Keene, Charles Haines, M.A. 19, Stephen's-green, and University Club,
 Dublin.
 1889 Keene, Most Rev. James Bennett, D.D., Bishop of Meath. Navan.
 1897 Keith, James, B.A., Inspector of Schools. The Mall, Westport.
 1888 Kelly, Edmund Walsh. Bella Vista, Tramore.
 1891 Kelly, Francis James, J.P. Weston, Duleek.
 1885 Kelly, Ignatius S. Provincial Bank House, Cork.
 1899 Kelly, Rev. James, C.C. Doonpark, Claddaduff, Clifden, Co. Galway.
 1890 Kelly, Very Rev. James J., P.P., V.F. St. Peter's, Athlone.
 1896 Kelly, Rev. John, C.C. Dalkey.
 1898 Kelly, Dr. Joseph Dillon, J.P. 31, Earl-street, Mullingar.
 1891 Kelly, Richard J., Barrister-at-Law, J.P. 21, Great Charles-street,
 Dublin.
 1891 Kelly, Thomas Aliaga. 64, Upper Leeson-street, Dublin.
 1899 * Kelly, Thomas J. 41, Kildare-street, Dublin.
 1900 Kempson, Fredk. Robertson, F.R.I.B.A., J.P. Roath House, Cardiff.
 Athenæum Club, London.
- 1893 Kennan, Williams R. Arcachon, Gironde, France.
 1898 Kennedy, Rev. Thomas Waring. Camolin, Ferns.
 1899 Kenny, Thomas Canice. 5, Brightonvale, Monkstown, Co. Dublin.
 1895 Kenny, Thomas Hugh. 55, George-street, Limerick.
 1893 * Kenny, William F., M.A., Barrister-at-Law. 69, Fitzwilliam-square,
 Dublin.
 1896 Kernode, P. M. C., F.S.A. (Scot.). Cool-ny-Freeney, Ramsey, Isle of
 Man.

Elected

- 1894 Kernan, George. 50, Dame-street, Dublin.
 1891 Kernan, Rev. Richard Arthurs, B.D., Canon. The Rectory, Hillsborough.
 1899 * Kerr, Miss. 15, Clarence-avenue, Londonderry.
 1889 Kerr, Rev. Wm. John B. Pitstone Vicarage, Tring.
 1898 Kerrigan, Dr. Owen P. 35, Greville-street, Mullingar; and Castletown
 Geoghegan, Co. Westmeath.
 1897 Kiernan, Mrs. Leitrim Lodge, Dalkey.
 1897 Kiernan, Thomas. Leitrim Lodge, Dalkey.
 1865 **KIMBERLEY, Rt. Hon. the Earl of, K.G.** Kimberley House, Wymond-
 ham, Norfolk.
 1890 King, Lucas White, LL.D., F.S.A., M.R.I.A., C.S.I. Kangra, Punjab,
 India.
 1890 King-Edwards, William, J.P. Dartans House, Castlederg.
 1899 Kinloch, Mrs. Kilfane House, Thomastown.
 1895 Kinnear, Ernest A. Ballyheigue Castle, Co. Kerry.
 1885 Kirkpatrick, Robert. 1, Queen's-square, Strathbungo, Glasgow.
 1900 Knox, Francis Blake, L.R.C.P.I., L.R.C.S.I. 10 Summerhill, Kingstown.
 1895 Knox, Miss K. Ennis, Co. Clare.
 1899 Knox, Mrs. Godfrey. Avoca-terrace, Blackrock, Co. Dublin.

 1895 Laffan, P. M., L.R.C.P.I. Belper Hill, Tara, Co. Meath.
 1890 Laffan, Thomas, M.D. Cashel.
 1900 Lambert, Bertrand F. Powerstown House, Goresbridge, Co. Kilkenny.
 1890 Langan, Rev. Thomas, D.D. St. Mary's, Athlone.
 1897 Langrishe, Mrs. Knocktopher Abbey, Co. Kilkenny.
 1895 Latimer, John. 11, Denny-street, Tralee.
 1901 La Touche, James Digges. 53, Raglan-road, Dublin.
 1901 Laughlin, Robert C. Gertin, Co. Tyrone.
 1900 Lawless, Rev. Nicholas, C.C. Kileurry, Dundalk.
 1891 Lawlor, Rev. Hugh Jackson, M.A., D.D. Trinity College, Dublin.
 1899 Lawlor, Rev. Thomas, P.P. Killorglin.
 1891 Lawson, Thomas Dillon. Bank of Ireland, Galway.
 1901 Lebane, Daniel, District Inspector N. S., Galway.
 1890 Lecky, Rev. Alexander Gourley, B.A. Feddyglass, Raphoe.
 1893 Ledger, Rev. William Cripps, M.A. The Rectory, Lisnaskea.
 1895 Ledger, Z. J. 27, George-street, Limerick.
 1900 Ledoux, Rev. Llewelyn, P.T., M.A., B.D. St. Peter's Rectory, Drogheda.
 1889 Lee, Rev. Timothy, C.C. St. John's, Limerick.
 1894 Leeson-Marshall, M. R., Barrister-at-Law. 6, King's Bench Walk, Temple,
 London, E.C.
 1892 Le Fanu, Thomas Philip, B.A. (Cantab.). Chief Secretary's Office, Dublin
 Castle.
 1890 Leonard, John. Lisahally, Londonderry.
 1892 Leonard, Mrs. T. Warrenstown, Dunsany, Co. Meath.
 1891 Lepper, Francis Robert, Director, Ulster Banking Co., Belfast.
 1897 L'Estrange, Rev. A. G. Conna, Co. Cork.
 1895 * Lett, B. A. W., J.P. Ballyvergan, Adamstown, Co. Wexford.
 1880 Lett, Rev. Henry Wm., M.A., M.R.I.A., Canon. Aghaderg Glebe, Lough-
 brickland.
 1883 Lewis, Professor Bunnell, M.A., F.S.A. Queen's College, Cork.
 1884 Lewis, Thomas White, M.D. Kingscliffe, Wansford, Northamptonshire.
 1868 Librarian. Public Library, Armagh.
 1869 Librarian. Belfast Library, Linen Hall, Belfast.
 1891 Librarian. Belfast Free Public Library, Belfast.
 1891 Librarian. Free Public Library, Liverpool.
 1890 Librarian. Public Library, Boston, U. S.
 1890 Librarian. Detroit Public Library, Michigan, U. S., c/o B. F. Stevens,
 4, Trafalgar-square, London.
 1890 Librarian. Astor Library, New York, U.S., c/o B. F. Stevens, 4, Trafalgar-
 square, London.
 1868 Librarian. King's Inns Library, Henrietta-street, Dublin.
 1888 Librarian. Library of Advocates, Edinburgh.

- Elected
 1894 Librarian. Limerick Protestant Young Men's Association. 97, George-street, Limerick.
 1900 Librarian. Marsh's Library, St. Patrick's, Dublin.
 1899 Librarian. Natural History and Philosophical Society, Armagh.
 1882 Librarian. Public Library, Melbourne, *per* Agent-General for Victoria. 15, Victoria-street, Westminster, S.W.
 1864 Librarian. Queen's College, Belfast.
 1868 Librarian. Queen's College, Cork.
 1888 Librarian. Queen's College, Galway.
 1874 Librarian. Berlin Royal Library, *per* Messrs. Asher & Co., 13, Bedford-st., Covent Garden, London.
 1899 Librarian. St. Patrick's College, Maynooth.
 1869 Librarian. Board of Education, South Kensington, London, S.W.
 1901 Librarian. Reform Club, Pall Mall, London, S.W.
 1890 Lindesay, Rev. William O'Neill, M.A. Alla, Claudy, Co. Derry.
 1892 Lindsay, Dr. David Moore, L.R.C.P.I., &c. 373, East Temple, Salt Lake City, Utah, U.S.A.
 1892 Lindsay, James A., M.D., M.Ch. 13, College-square, E., Belfast.
 1896 Lindsay, Rev. Samuel, B.A. Prospect House, Dungannon.
 1892 Lipscomb, W. H. Church-road, Malahide.
 1901 Little, Very Rev. R., P.P. Pairc-an-Tobair, Quin, Co. Clare.
 1891 Livingstone, Rev. Robert George, M.A. Brinkworth Rectory, Chippenham, Wilts.
 1889 Lloyd, William. 1, Pery-square, Limerick.
 1894 Long, Mrs. 16, Appian-way, Dublin.
 1898 Longfield, Robert O. 19, Harcourt-street, Dublin.
 1888 Longfield, Thomas H., F.S.A., M.R.I.A. Science and Art Museum, Leinster House, Dublin.
 1893 Longford, Right Hon. The Dowager Countess of. 24, Bruton-street, London, W.
 1893 Lopdell, John. Stamer Park, Ennis.
 1887 Lough, Thomas, M.P. 49, Ashley Gardens, London, S.W.
 1863 * Loughnan, Henry James, Barrister-at-Law. 39, Belvidere-place, Dublin.
 1896 Lovegrove, E. W., M.A., M.R.I.A. The Schoolhouse, Old Glee, Grimsby.
 1896 Lowe, William Ross Lewin. Middlewych, St. Albans, Herts.
 1889 * Lowndes, Thomas F., D.I.R.I.C. Woodford, Co. Galway.
 1898 * Lowry, Henry. 71, Great George's-street, Belfast.
 1899 Lowry, Thomas. 2, Clarinda Park, East, Kingstown.
 1897 Lucas, Rev. Frederick John, D.D. 2, Cliff-terrace, Kingstown.
 1868 Lunham, Colonel Thomas Ainslie, M.A., M.R.I.A., J.P. Ardfallen, Douglas, Cork.
 1894 Lyle, Rev. Thomas, M.A. Dalriada, Howth-road, Dublin.
 1896 * Lynam, F. J., County Surveyor. Omagh.
 1893 **LYNCH, J. J.** Towanda, Pa., U.S.A.
 1893 * Lynch, Patrick. Inland Revenue Office, Athy.
 1888 Lynch, Rev. Patrick. St. Wilfrid's, Hulme, Manchester.
 1891 Lyster, Rev. H. Cameron, B.D. Rectory, Enniscorthy.

 1895 Macalister, R. Alexander Stewart, M.A. Torrisdale, Cambridge.
 1890 Macauley, Joseph, J.P., Solicitor. Donegall Chambers, Royal-avenue, Belfast.
 1892 Mac Cartan, Very Rev. Owen, P.P., V.G. Larne.
 1900 Mac Clancy, James. Milltown Malbay, Co. Clare.
 1900 Mac Corkell, The Rev. Joseph. The Manse, Moville.
 1899 Mac Enerny, Rev. Francis, C.C. Westland-row, Dublin.
 1891 Mac Gillycuddy, Captain John, J.P. Ballinagroun, Annascaul, Co. Kerry.
 1893 Mac Ilwaine, Robert. Secretary's Office, Downpatrick.
 1891 * Mack, Rev. A. William Bradshaw, B.A. St. Finian's, Swords.
 1892 Mackenzie, John, C.E. Scottish Provident Buildings, Belfast.

Elected

- 1892 Mac Mahon-Creagh, Mrs. Dangan, Kilkishen, Co. Clare.
 1894 Macmillan, Rev. John, M.A. 76, South Parade, Belfast.
 1890 Mac Mullan, Very Rev. Alexander, P.P., V.G. Ballymena.
 1894 Macnamara, George Unthank, L.R.C.S.I. Bankley House, Corofin.
 1892 * Mac Neill, John Gordon Swift, M.A. (Oxon.), Q.C., M.P. 14, Blackhall-street, Dublin.
 1894 Maconachie, Rev. James H., B.A. 20, Cliftonville-avenue, Belfast.
 1852 Macray, Rev. Wm. Dunn, M.A., F.S.A. Ducklington, Witney, Oxon.
 1891 Mac William, Rev. John W. A. Glenada, Newcastle, Co. Down.
 1895 M'Aleer, H. K. X. L. Bar, Sixmilecross, Co. Tyrone.
 1892 M'Alister, James, B.A., D.I.N.S. 4, St Andrew's-terrace, Waterford.
 1887 M'Arthur, Alexander, J.P. Knox's-street, Sligo.
 1894 M'Bride, Francis, J.P. 39, Grovesnor-square, Rathmines.
 1894 M'Bride, Joseph M. Harbour Office, Westport.
 1893 M'Burney, James. Loughconolly, N.S., Broughshane.
 1899 M'Cann, James. Simmionscourt Castle, Donnybrook.
 1888 M'Carte, James. 51, St. George's Hill, Everton, Liverpool.
 1901 Mac Carthy, Brendan, M.D. Local Government Board, Custom House, Dublin.
 1898 * M'Carthy, Charles. 41, Paul-street, Cork.
 1892 M'Carthy, Samuel Trant, J.P. Srugrena, Cahirciveen.
 1890 M'Clintock, Rev. Francis G. Le Poer, M.A. (Cantab.), Canon. Drumcar Rectory, Dunleer.
 1899 M'Clintock, Miss Gertrude. Kilwarlin House, Hillsborough.
 1897 M'Connell, James. 48, Lower Sackville-street, Dublin.
 1899 M'Connell, John, J.P. College-green House, Belfast; Rathmona, Donaghadee.
 1897 M'Cormick, William, M.A. Ardnaree, Monkstown, Co. Dublin.
 1891 M'Cormick, H. M'Neile. Oranmore, Craigavad, Belfast.
 1892 M'Creery, Alexander John. John-street, Kilkenny.
 1884 M'Crum, Robert G., J.P. Milford, Armagh.
 1896 M'Cully, Rev. William J., B.A. The Manse, Carlingford.
 1887 M'Cutchan, Rev. George, M.A. Rectory, Kenmare.
 1897 * M'Donnell, Mrs. 68. Rathgar-road, Dublin.
 1895 M'Elhatton, Rev. John, C.C. Strabane.
 1892 M'Enery, D. T., M.A., D.I.N.S. The Terrace, Ennis.
 1890 M'Enery, M. J., B.A. Public Record Office, Dublin.
 1893 M'Entire, Alexander Knox, Barrister-at-Law., J.P. 75, Merrion-square, Dublin.
 1901 M'Fadden, Bernard. Secretary, County Council Office, Lifford, Co. Donegal.
 1890 M'Fadden, Right Rev. Monsignor Hugh, P.P., V.G. Parochial House, Donegal.
 1892 M'Gee, Rev. Samuel Russell, M.A. The Rectory, Dunlavin.
 1891 M'Gee, William, J.P. 18, Nassau-street, Dublin.
 1901 M'Getrick, James Finn, Government Revising Valuer. 6, Ely-place, Dublin.
 1896 M'Glone, Rev. Michael, P.P. Rosslea, Clones.
 1901 M'Grath, Rev. Joseph B., C.C. St. Mary's, Haddington-road, Dublin.
 1891 M'Inerney, Very Rev. John, P.P., V.G. Killaloe, Co. Clare.
 1898 M'Kean, Rev. William. The Manse, Strandtown, Belfast.
 1892 M'Kee, Robert, M.A. Harlesden College, Bramshill-road, London, N.W.
 1893 M'Keefry, Rev. Joseph, C.C., M.R.I.A. Waterside, Derry.
 1895 M'Kenna, Rev. James E., C.C., M.R.I.A. St. Michael's Presbytery, Enniskillen.
 1882 M'Kenna, Very Rev. James, P.P., Canon. Osier Hill, Brookeborough.
 1890 M'Knight, John P. Temple Gardens, Palmerston Park, Dublin.
 1894 * M'Larney, Rev. Robert, B.A., Canon. Banagher, King's Co.
 1900 M'Mahon, Rev. John, P.P. Clare Castle, Co. Clare.
 1890 M'Manus, Very Rev. Canon, P.P. St. Catherine's, Meath-street, Dublin.
 1890 M'Neill, Charles. Hazelbrook, Malahide.
 1895 M'Redmond, Most Rev. Thomas J., D.D., Bishop of Killaloe. Bishop's House, Ashline, Ennis.

- Elected
- 1898 M'Watters, Morgan J. Bank of Ireland, Omagh.
- 1898 M'William, William. Corlatt House, Monaghan.
- 1900 Maffett, Rev. R. S., B.A. 17 Herbert-road, Sandymount.
- 1898 Magill, Charles. 15A, Donegall-place, Belfast.
- 1900 Magill, Rev. Robert, M.A., Ph.D. The Manse, Maghera.
- 1896 Magrath, Redmond. 53, Clanbrassil-street, Dundalk.
- 1892 Mahon, George Arthur, LL.B. Local Government Board, Dublin.
- 1890 Mahon, Thomas George Staepoole, B.A. (Oxon.), J.P., D.L. Corbally, Quin, Co. Clare.
- 1890 * Mahony, Bernard P. J., M.R.C.V.S. Annefield, Maryborough.
- 1890 Mahony, Daniel, M.A., Barrister-at-Law. 8, Mount-street, Crescent, Dublin.
- 1891 Mahony, Denis M'Carthy, B.A., Barrister-at-Law. 1, Herbert-street, Dublin.
- 1898 Mahony, Rev. Henry. Cambridge House, Cambridge-road, Rathmines, Dublin.
- 1887 Mahony, J. J. Fort Villas, Queenstown.
- 1895 Mahony, Thomas Henry. Clonard, Blackrock-road, Cork.
- 1862 * Malcomson, John. 47, Pembroke-road, Dublin.
- 1899 Malone, Laurence. Innismaan, Queen's Park, Monkstown.
- 1899 Malone, Mrs. Innismaan, Queen's Park, Monkstown.
- 1891 Mangan, Richard. 5, Brighton Villas, Western-road, Cork.
- 1899 Manning, John Butler. 134, Capel-street, Dublin.
- 1889 Mannion, Very Rev. Patrick, P.P., Canon. The Presbytery, Elphin.
- 1891 Mara, Bernard S. Tullamore, King's County.
- 1895 March, Henry Colley, M.D. (Lond.), F.S.A. Portesham, Dorchester.
- 1900 Marmion, M. J. C., M.D., J.P. Scotch-street, Dungannon, Co. Tyrone.
- 1898 * Martin, Rev. Richard D'Olier, M.A. All Saints Vicarage, *via* Waterford.
- 1894 Martin, R. T. Rosemount, Artane, Co. Dublin.
- 1900 Mason, J. J. B. 6, Ely-place, Dublin; and 1, Winton-avenue, Rathgar.
- 1887 Mason, Thomas. 5, Dame-street, Dublin.
- 1879 Matthews, George. Hollymount, Maguire's-bridge, Co. Fermanagh.
- 1898 Matthews, George E. 49, Upper Sackville-street, Dublin.
- 1892 * Maturin, Rev. Albert Henry, M.A. The Rectory, Maghera, Co. Derry.
- 1889 Maunsell, William Pryce, B.A., Barrister-at-Law. 5, Martello-terrace, Kingstown.
- 1900 Maxwell, Joseph A. 63, Upper Sackville-street, Dublin.
- 1891 Mayne, Thomas. F.R.G.S.I. 9, Lord Edward-street, Dublin.
- 1893 Mayo, Right Hon. the Earl of, J.P., D.L. Palmerstown House, Straffan.
- 1893 Meade, Right Rev. William Edward, D.D., Bishop of Cork, Cloyne, and Ross. The Palace, Cork.
- 1865 Meagher, Very Rev. William, P.P., Canon. Templemore.
- 1900 Meara, Rev. J. R. Castle Ellis Glebe. Enniscorthy.
- 1893 Meegan, Right Rev. Monsignor Peter, P.P. Lisnaskea.
- 1897 Meehan, Rev. Joseph, C.C. Belhavel, Dromahaire.
- 1901 Mescal, Daniel. H. M. Patent Office, London.
- 1889 Middleton, Shireff. 73, Eccles-street, Dublin.
- 1890 Micks, William L., M.A. Local Government Board, Dublin.
- 1898 Miller, Mrs. The Manse, Armagh.
- 1900 Miller, Rev. Richard M., M.A. Monaincha, Roscrea, Co. Tipperary.
- 1901 Milliken, Joseph. 146, Anfield-road, Liverpool.
- 1891 **MILLNER, Major Joshua Kearney.** Barneageeha, Tartwilliam Park, Belfast.
- 1891 Mitchell, William M., R.H.A., F.R.I.A.I. 5, Leinster-street, Dublin.
- 1891 Moffatt, Rev. John E., M.D. 1, Palmerston Villas, Rathmines.
- 1900 Moffett, Rev. Benjamin, M.A. Rectory, Carrickmacross.
- 1898 Moloney, Maurice T. Ottawa, Illinois, U.S.A.
- 1891 Molony, Alfred. 24, Grey Coat Gardens, Westminster, S.W.
- 1897 Molony, Henry, M.D. Odellville, Ballingarry, Limerick.
- 1896 Molony, James Barry. Bindon-street, Ennis.
- 1897 Monahan, Rev. Daniel, P.P. Tubber, Moate, Co. Westmeath.

Elected

- 1893 * Monks, Thomas F., LL.D., Solicitor. 63, Dawson-street, Dublin.
 1901 Monteagle and Brandon, Right Hon. Lord. Mount Trenchard, Foynes, Co. Limerick.
- 1892 Montgomery, Archibald V., Solicitor. 12, Molesworth-street, Dublin.
 1892 Montgomery, John Wilson. The Esplanade, Bangor, Co. Down.
 1894 Mooney, Morgan. 118, Pembroke-road, Dublin.
 1897 Moony, George M. S. Enraght, J.P. The Doon, Athlone.
 1887 Moore, Rev. Courtenay, M.A., Canon. Rectory, Mitchelstown.
 1889 Moore, Rev. H. Kingsmill, M.A., Principal, Training College, Kildare-street, Dublin.
- 1893 Moore, Hugh Stuart, M.A. 7, Fitzwilliam-square, Dublin.
 1892 Moore, John Gibson, J.P. Llandaff Hall, Merion.
 1885 Moore, Joseph H., M.A., M. Inst. C.E.I. 63, Eccles-street, Dublin.
 1889 Moore, William. Castle Mahon, Blackrock, Co. Cork.
 1889 * Morgan, Arthur P., B.A. (Dubl.), D.I.N.S. 5, Richmond-terrace, Armagh.
- 1889 Morrison, Alexander Kerr. Maghera, Co. Derry.
 1899 Morrogh, Henry H. 5, Charlemont-terrace, Cork.
 1889 Morton, John. Glenville, Sydney-avenue, Blackrock.
 1889 Mullan, Rev. David, M.A. Christian Union Buildings, Lower Abbey-street, Dublin.
- 1891 Mullan, Robert A., B.A. Cairn-hill, Newry.
 1889 Mullen, Frank. Custom House, Belfast.
 1889 Mullin, Charles, Solicitor. Omagh.
 1901 Muntton, Rev. Henry J. The Manse, Compass Hill, Kinsale, Co. Cork.
 1897 * Mulqueen, John T., Inspector of Inland Revenue. Roseneath, Nairn, N.B.
- 1890 Murphy, Rev. Arthur William, P.P. Kilemlagh, Cahirciveen.
 1901 Murphy, Francis. 284, Newport-road, Cardiff.
 1900 Murphy, James Edward. Bank of Ireland, Limerick.
 1892 Murphy, Rev. James E. H., M.A., M.R.I.A., Professor of Irish, Dublin University. Rathore Rectory, Enfield, Co. Meath.
- 1889 Murphy, Very Rev. Jeremiah, D.D., P.P. Macroom.
 1900 * Murphy, James, Collector of Inland Revenue. Custom House, Cork.
 1890 * Murphy, John J. Belvedere, Tramore, Co. Waterford.
 1895 Murphy, John J., H. M. Customs. 84, Dublin-road, Belfast.
 1896 Murphy, M. L. Ballyboy, Ferns.
 1897 Murphy, Miss. 77, Ulverton-road, Dalkey.
 1889 Murray, Archibald. Portland, Limerick.
 1899 Murray, Daly, J.P. Beech Hill, Cork.
 1897 Murray, J. W. Brady, LL.B., J.P. Northampton House, Kinvara.
 1895 Murtagh, Mrs. 116, Pembroke-road, Dublin.
 1897 Musgrave, Sir James, Bart., J.P., D.L. Drumglass House, Belfast.
 1889 Myles, Rev. Edward A., M.A. Tullylish Rectory, Gilford, Co. Down.
- 1889 Nash, Lieut.-Colonel Edward, J.P. Beaufort House, Beaufort R. S. O., Kerry.
 1895 Nash, Richard G., J.P. Finnstown House, Lucan.
 1897 Nason, William H., M.A. 42, Dawson-street, Dublin.
 1896 Neeson, Rev. Arthur J., C.C. Lisburn.
 1892 Neill, Sharman D. 12, Donegall-place, Belfast.
 1890 Nelis, John. Londonderry.
 1891 Newell, P., B.A., D.I.N.S. Limerick.
 1899 Nichols, Mrs. Kilbrack, Doneraile, Co. Cork.
 1893 Nixon, James H. F., F.R.G.S., J.P. Mount Brandon, Graigueanamanagh, Co. Kilkenny.
- 1889 Nolan, Michael J., M.D. The Asylum, Downpatrick.
 1890 Nolan, Pierce L., B.A., Barrister-at-Law. 6, St. Stephen's-green, Dublin.
 1896 Nolan, William R., B.A. Brookville, Simmonscourt-avenue, Donnybrook.
 1898 Nooney, Thomas F., J.P. Earl-street, Mullingar.

Elected	
1898	O'Brien, Daniel. 2, Belfast-terrace, N. C. Road, Dublin.
1900	O'Brien, Mrs. South Hill, Limerick.
1889	O'Brien, Rev. Lucius H., M.A. The Rectory, Adare, Co. Limerick.
1871	O'Brien, Robert Vere, B.A. (Oxon.), J.P. Ballyalla, Ennis.
1901	O'Byrne, William L. Woodville, The Hill, Monkstown, Co. Dublin.
1890	O'Callaghan, Mrs. Maryfort, O'Callaghan's Mills, Limerick.
1894	* O'Callaghan, Rev. Joseph. 59, Eccles-street, Dublin.
1890	O'Callaghan-Westropp, Lieut.-Col. George, J.P. Coolreagh, Bodyke.
1901	O'Connell, Daniel, J.P., D.L. Derrynane Abbey, Waterville, Co. Kerry.
1893	* O'Connor, Charles A., M.A., Q.C. 50, Upper Mount-street, Dublin.
1897	O'Connor, M. J., Solicitor. 2, George-street, Wexford.
1890	O'Connor, Rev. T. C., M.A., Canon. Donaghmore, Baltinglass.
1895	O'Connor-Morris, Miss L. Gartnamona, Tullamore.
1890	O'Donnell, Rev. Patrick, P.P. Doon, Pallasgrea.
1892	* O'Donoghue, David J. 41, Kildare-street, Dublin.
1897	O'Duffy, John, L.D.S., R.C.S.I. 54, Rutland-square, Dublin.
1900	O'Duffy, Kevin E. 85, Harcourt-street, Dublin.
1895	* O'Halloran, Patrick M. Corofin, Co. Clare.
1856	O'Hanlon, Very Rev. John, P.P., M.R.I.A., Canon. 3, Leahy-terrace, Irishtown, Dublin.
1889	O'Hanrahan, Timothy Wm., J.P. Parliament-street, Kilkenny.
1890	O'Hara, Right Rev. John M., Monsignor, P.P., V.F. Crossmolina.
1896	O'Hennessy, Bartholomew. Kilkee.
1889	O'Keefe, Stephen M., B.A., Barrister-at-Law, J.P. Delville, Glasnevin.
1895	Oldham, Miss Edith. 33, Upper Leeson-street, Dublin.
1891	O'LEARY, Rev. Edward, P.P. Balyna, Moyvalley.
1888	O'Leary, John. 17, Temple-street, Dublin.
1892	O'LEARY, Rev. John, P.P. Kilmalchedor, Ballyferriter, Dingle.
1884	O'LEARY, Patrick. Main-street, Graiguenamanagh, Co. Kilkenny.
1870	O'Loughlen, John. 188, Burdett-road, London, E.
1896	* O'Mahony, Florence M'Carthy. Munster and Leinster Bank, Tralee.
1899	O'Malley, Arthur M. The Quay, Westport.
1894	O'Malley, Middleton Moore, J.P. Ross, Westport.
1891	O'Malley, Thomas. 29, Grosvenor-road, Rathgar, Dublin.
1891	* O'Meara, John J., Solicitor, T.C. 211, Great Brunswick-street, Dublin.
1894	O'Morchoe, The. Kerry-mount, Foxrock.
1891	O'Morchoe, Rev. Thomas A., M.A. Kilternan Rectory, Golden Ball.
1890	* O'Mulrenin, Richard J., M.A. 6, Carlisle-street, S. C. Road, Dublin.
1892	O'Neill, Rev. James, M.A. 5, College-square, E., Belfast.
1889	* O'Neill, Michael. Imperial Hotel, Kilkenny.
1863	O'Neill, Very Rev. Archdeacon, P.P., V.F. Clontarf, Dublin.
1898	* O'Reilly, Rev. Edward, Adm. The Palace, Mullingar.
1896	O'RIORDAN, Rev. John, C.C. Cloyne.
1870	Ormonde, Most Hon. the Marquis of, K.P. The Castle, Kilkenny.
1887	Orpen, Goddard H., B.A., Barrister-at-Law. Monksgrange, Enniscorthy.
1890	Orpen, Ven. Raymond d'A., M.A., Archdeacon of Ardfert. Rectory, Tralee.
1894	Orpin, John. 47, St. Stephen's-green, Dublin.
1899	Osborne, Rev. J. Denham, M.A. 4, Mountjoy-square, Dublin.
1860	O'Shee, N. Power, J.P., D.L. Garden Morris, Kilmacthomas.
1898	O'Sullivan, Michael. Inland Revenue, Enniscorthy.
1889	O'Sullivan, Right Rev. Monsignor, Archdeacon, P.P., V.G. Holy Cross, Kenmare.
1898	O'Toole, Arthur. 5, Foster-place, Dublin.
1890	Oulton, Rev. Richard C., M.A., B.D., Glynn Rectory, Glynn, Belfast.
1894	Overend, Trevor T. L., LL.B. 12, Ely-place, Dublin.
1894	Palmer, J. E. Roselawn, Ballybrack.
1900	Palmer, Miss. Dunkerrin, Kenmare, Co. Kerry.
1879	Palmer, Mrs. Carrig House, Lower Road, Cork.
1888	Panton, John. 45, St. Andrew-street, Dublin.
1890	* Parke, Robert H., LL.B., Solicitor. Monaghan.

- Elected
- 1896 Parkinson, Miss. Westbourne, Ennis.
 1899 Paterson, Thomas. Tildarg, Merrion-road, Dublin.
 1892 Patterson, Mervyn S. Tullyard, Dungannon.
 1868 Patterson, William Hugh, M.R.I.A. Garranard, Strandtown, Belfast.
 1889 Patton, Alexander, M.D. Farnham House, Finglas, Co. Dublin.
 1897 Penny, Rev. James A., M.A. (Cantab.). Wispington Vicarage, Horncastle, Lincolnshire.
 1890 Pentland, George Henry, B.A., J.P. Black Hall, Drogheda.
 1895 Perry, James, M.E. M. INST. C.E., County Surveyor. Well Park, Galway.
 1893 Peter, Miss. Cron Bryn, The Hill, Monkstown, Co. Dublin.
 1900 Peyton, Geo., LL.D. 4, Prince Arthur-terrace, Leinster-square, Rathmines.
 1890 Phelps, Ernest James. Water Park, Castleconnell.
 1888 Phillips, James J., C.E., Archt. 61, Royal-avenue, Belfast.
 1896 Piatt, Arthur Donn, Vice-Consul, U.S.A. 7, Churchill-terrace, Sandy-mount-avenue, Dublin.
 1900 Pim, Miss E. M. Newtown Park, Waterford.
 1898 Pim, Edward W., J.P. 27, High-street, Belfast.
 1894 Pim, Miss Mary E. Greenbank, Monkstown, Co. Dublin.
 1890 Plummer, Rev. Richard, D.D. Ashfield Glebe, Cootehill.
 1887 Plunkett, Thomas, M.R.I.A. Enniskillen.
 1891 Poë, Lieut.-Col. Wm. Hutcheson, C.B., J.P., D.L. Heywood, Ballinakill.
 1899 Pollock, Hugh, Barrister-at-Law. 50, Northumberland-road, Dublin.
 1892 Pounder, Festus Kelly, B.A. St. John's-terrace, Enniscorthy.
 1892 Powell, Rev. William H., D.D. Garrycloyne Rectory, Blarney.
 1897 Power, Ambrose William Bushe. Glencairn Abbey, Lismore.
 1884 Power, Rev. George Beresford, B.A. Kilfane Glebe, Thomastown.
 1876 Power, Rev. John, P.P. Kiltelly, Pallasgrean, Co. Limerick.
 1868 Power, Laurence John, J.P. Parade House, Kilkenny.
 1884 Power, Rev. Patrick. Callaghane, Waterford.
 1894 Pratt, Rev. Philip, C., R.N. Woodview Cottage, St. Anne's Hill, Co. Cork.
 1890 Preston, Captain John, R.M. The Moorings, Athlone.
 1890 Purdon, Henry Samuel, M.D. 60, Pakenham-place, Belfast.
 1894 Purefoy, Rev. Amyrald D., M.A. 3, Park-place, Island Bridge, Dublin.
 1893 Puxley, Rev. Herbert Lavallin, M.A. (Oxon.) Catton Rectory, Stamford-bridge, York.
 1890 Quan-Smith, Samuel A. Bullock Castle, Dalkey, Co. Dublin.
 1889 * Quin, James, J.P. Temple Mungret, Limerick.
 1893 Quinn, Rev. Bartholomew, P.P. Laveragh, Ballymote.
 1890 Quinn, Very Rev. Edward T., Canon, P.P. Ballybrack.
 1896 Rankin, Rev. R. B., B.A. All Saints, Newtown-Cunningham.
 1880 * Raphael, George. Galgorm House, Ballymena.
 1891 Rapmund, Rev. Joseph, C.C. St. Mary's, Clontibert, Co. Monaghan.
 1898 Redington, Miss Matilda. Kilcornan, Oranmore.
 1898 * Reid, John Gambell, Solicitor. Castleblaney.
 1891 Reynell, Miss. 22, Eccles-street, Dublin.
 1890 Rice, Mrs. Duren, near Bantry, Co. Cork.
 1881 Rice, Lieut.-Colonel Richard Justice, J.P. Bushmount, Lixnaw.
 1897 Rice, Thomas. 5, Carlisle-street, Dublin.
 1895 Richardson, Miss Anna H. Craigentemple, Portrush.
 1898 * Richey, Henry A., B.A., Barrister-at-Law, 13, Lower Pembroke-street, Dublin.
 1897 Roberts, Edward, M.A., H.M. Inspector of Schools. Plâs Maesincla, Carnarvon.
 1890 Roberts, George C., J.P. Summer Hill, Enniscorthy.
 1900 Roberts, Rev. W. R. Westropp, F.T.C.D. Clonlea, Dundrum.
 1891 * Robinson Thomas. Drogheda.

Elected

- 1897 Roche, H. J. Borodale, Enniscorthy.
 1871 Roche, Patrick J. The Maltings, New Ross.
 1900 Rochfort, William., J.P. Cahir Abbey, Cahir, Co. Tipperary.
 1892 Rock, Thomas Dennis. 62, Leadenhall-street, London, E.C.
 1892 Rogers, William E. Belfast Banking Company, Portaferry.
 1896 Roice, Bernard Herron. Churchtown House, Tagoat.
 1892 Rolleston, Thomas William, B.A. 104, Pembroke-road, Dublin.
 1896 * Rooney, Rev. Thomas J., C.C. Banbridge, Co. Down.
 1894 **ROTHERAM, Edward Crofton.** Belview, Crossakiel, Co. Meath.
 1896 * Russell, John, C.E. 16, Waring-street, Belfast.
 1890 Ryan, Very Rev. Arthur, President, St. Patrick's College, Thurles.
 1889 Ryan, Rev. James J., V.-P. St. Patrick's College, Thurles.
 1901 Ryan-Tenison, Arthur Heron. 19, Bath-road, Bedford Park, Cheswick,
 London, W.; 7, Great Charles-street, Westminster.
 1891 Ryland, Richard H., B.A., Barrister-at-Law. 9, Mount-street Crescent,
 Dublin.

 1895 Salazar, The Cavaliere Lorenzo. Director of the Bibliotheca S. Martino
 Naples.
 1889 Sankey, Lieut.-General Sir Richard H., K.C.B., M.R.I.A. 32, Grosvenor-
 place, London, S.W.
 1894 Sayers, Rev. George, Canon. The Glebe, Upper Ballinderry, Co. Antrim.
 1894 Scott, Anthony, Archt. 16, William-street, Drogheda.
 1879 Scott, Rev. Charles, M.A. St. Paul's Parsonage, Belfast.
 1892 Scott, Conway, C.E. 15, Wellington Park, Belfast.
 1900 Scott, Geo. Curraghgow, Limerick.
 1901 Scott, John Alfred, M.A., M.D., F.R.C.S.I. 36, Lr. Baggot-street, Dublin.
 1891 Scott, John William, J.P. Roslevan, Ennis.
 1892 Scott, Samuel, Inland Revenue Office. Adengorm, Campbeltown, N.B.
 1891 Scriven, Rev. Rowland, M.A. (Cantab.), M.R.I.A. Balbriggan.
 1892 * Semple, Rev. R. H., M.A. 25, Barrington-street, Limerick.
 1896 Shackleton, George. Anna Liffey House, Lucan.
 1892 Shackleton, Mrs. J. F. Anna Liffey House, Lucan.
 1895 Shaw, His Honor Judge, M.A. 69, Pembroke-road, Dublin.
 1898 Shaw, Thomas J., J.P. 58, Earl-street, Mullingar.
 1900 Shea, Wm. Askyn, J.P. 8, Westland-row; and 27, Belgrave-road, Rathmines.
 1896 Sheridan, Mrs. St. Helen's, Rathgar-road, Dublin.
 1896 Sheridan, Rev. N. T., President. St. Peter's College, Wexford.
 1898 * Sherwin, Rev. James P. 19, Mespil-road, Dublin.
 1896 Shore, The Hon. Mrs. Ballyduff, Thomastown, Co. Kilkenny.
 1901 Shuley, John. 1, Waterloo-road, Dublin.
 1894 Simmons, John, Solicitor. Gowrie, Kingstown, Co. Dublin.
 1890 Simms, James. Abercorn Arms, Strabane.
 1900 Simpson, James Knight. 2 Bedford-street, Bolton, Lancashire.
 1895 Simpson, Mrs. West Church Manse, Ballymena.
 1887 Simpson, William M. Walmer, Ballyholme-road, Bangor, Co. Down.
 1900 Sinclair, Miss F. E. Hopefield House, Belfast.
 1893 Skeffington, Joseph Bartholomew, M.A., LL.D., D.I.N.S. Waterford.
 1898 Sloan, Rev. Isaac, M.A. The Manse, Ballyreagh, Ballygawley.
 1888 Sloane, Mrs. Moy Hill, Co. Tyrone.
 1893 Small, John F., Solicitor. 37, Hill-street, Newry.
 1901 Smith, Miss Cyril. Sion Lodge, Waterford.
 1894 Smith, Rev. George Nuttall, B.A. Enniskerry.
 1898 Smith, John, B.E., M. Instr. C. E., Co. Surveyor. Ballinasloe.
 1887 * Smith, Owen. Nobber, Co. Meath.
 1890 Smith, Rev. Canon, D.D. Vicarage, Clyde-road, Dublin.
 1901 Smith, Ruthven Frederic Ruthven. Mount Cottage, Sunningdale, near Ascot.
 1893 Smith, William Joseph, J.P. 9, George-street, Waterford.
 1889 Smithwick, Edmund, J.P. Kilcrene House, Kilkenny.
 1900 Smyth, Capt. B. W., Adj. Roy. Hib. Military School. Phoenix Park.
 1893 Smyth, Edward Weber, J.P. 6, St. Stephen's-green, Dublin.
 1894 Smyth, John, M.A. Fernbank, Sligo.
 1895 Smyth, Mrs. E. Weber. 73, St. Stephen's-green, Dublin.

Elected	
1894	Smyth, Richard O'Brien, C.E., Archt. 2, Kenilworth-square, Dublin.
1895	Smyth, Robert Wolfe, J.P. Portlick Castle, Athlone.
1897	Smyth, Thomas. 2, Lower Ormond-quay, Dublin.
1892	Somerville, Bellingham Arthur. Clermont, Rathnew.
1891	Somerville-Large, Rev. William S., M.A. Carnalway Rectory, Killeullen.
1897	Spaight, Colonel William F. Union Hall, Leap, Co. Cork.
1890	* Stack, Rev. C. Maurice, M.A. Derryvullan Rectory, Tamlaght, Enniskillen.
1892	Stacpoole, Mrs. Edenvale, Ennis.
1895	Stacpoole, Miss. Edenvale, Ennis.
1893	Stanley, Rev. William Francis, P.P. St. Vincent's, Altrincham.
1890	Steede, John, LL.D., D.I.N.S. Ben Eder, Howth, Co. Dublin.
1894	Steele, Charles W. 18, Crosthwaite Park, Kingstown.
1895	Steele, Rev. William B., B.A. Levally Rectory, Enniskillen.
1892	Stephen, Miss Rosamond. Godmanchester, Huntingdon.
1891	Stephens, Pembroke Scott, Q.C. Plowden Buildings, Temple, London.
1894	Stephens, Samuel. Ardshane, Holywood, Co. Down.
1893	Stewart, Rev. Harvey, M.A. All Saints Rectory, Blackrock.
1898	Stewart, Rev. Joseph Atkinson. Killowen, Lisburn.
1893	* Stirling, William, F.R.I.A.I., C.E. 28, Molesworth-street, Dublin.
1889	Stirrup, Mark, F.G.S.L. High Thorn, Bowden, Cheshire.
1898	Stokes, Henry J., Barrister-at-Law, Ballynariagh, Howth.
1901	Stoney, Mrs. Rathlahine, Newmarket-on-Fergus, Co. Clare.
1899	Stoney, Robert Vesey. Rossturk Castle, Westport.
1900	Stourton, Miss. South Gate, Castlebellingham, Co. Louth
1895	Strangeways, William N. Lismore, 17, Queen's-avenue, Muswell Hill, London, N.
1893	Stubbs, Henry, M.A., J.P., D.L. Danby, Ballyshannon.
1887	* Sullivan, Sir Edward, Bart., B.A. 16, Comeragh-road, Kensington, London, W.
1889	Swan, Percy S. 9, Garville-avenue, Rathgar.
1879	Swanston, William. 4A, Cliftonville-avenue, Belfast.
1901	Swanzy, Rev. Henry Beddall, M.A. Ivy Lodge, Newry, Co. Down.
1889	Synnot, Nicholas J., B.A. (Lond.), Barrister-at-Law. Furness, Naas.
1890	Tarleton, Mrs. The Abbey, Killeigh, Tullamore.
1898	Tarleton, Thomas. 30, Ormond-road, Rathmines.
1890	Tate, Alexander, M. INST. C.E.I. Rantalard, Belfast.
1897	* Teague, Bernard. Scotstown, Co. Monaghan.
1894	Telford, Rev. William H. Reston Free Church Manse, Berwickshire.
1890	Tempest, William, J.P. Douglas-place, Dundalk.
1887	Ternan, Obadiah, M.D. Enniskillen.
1897	Thomas, W. J. Mullingar.
1895	Thunder, Francis P. Municipal Buildings, Cork-hill, Dublin.
1900	* Tibbs, Rev. P. Graydon, B.A. Oxmantown Mall, Birr, King's County.
1901	Tighe, M. J., M.R.I.A.I. Hillside House, Galway.
1896	Tivy, Henry L., J.P. Barnstead, Blackrock, Cork.
1893	Tohill, Rev. John, Adm. St. Peter's, Milford-street, Belfast.
1890	Toler-Aylward, Hector J. C., J.P., D.L. Shankill Castle, Whitehall, Co. Kilkenny.
1889	* Toner, Rev. Joseph. St. Lawrence, Atlantic-avenue, Pittsburg, U.S.A.
1892	TORRENS, Thomas Hughes, J.P. Edenmore, Whiteabbey, Co. Antrim.
1896	* Townsend, George C. Cordangan Manor, Tipperary.
1890	Townsend, Very Rev. William C., D.D. 1, Leeson Park, Dublin.
1895	Townshend, Thomas Courtney, B.A. (Dubl.). 23, South Frederick-street, Dublin.
1883	Trail, William A., M.A., C.E. Giant's Causeway, Bushmills.
1891	Tresilian, Richard S. 9, Upper Sackville-street, Dublin.
1899	* Trimble, Andrew, M.B., B.Ch. 2, Violet-terrace, Crumlin-road, Belfast.
1892	Truell, Henry Pomeroy, M.D., J.P., D.L. Clonmannon, Rathnew, Co. Wicklow.
1897	Tuite, James, M.P. 14, Greville-street, Mullingar.

- Elected
 1896 **Turner, Robert.** English-street, Armagh.
 1896 * **Turtle, Frederick Locke.** The Villa, Aghalee, Lurgan.
 1891 **Twigg, Rev. Thomas, D.D., Canon.** Vicarage, Swords, Co. Dublin.
 1901 **Twigg, R. W., F.S.A.** Reform Club, Pall Mall, London, S.W.
- 1893 **Ussher, Richard John, J.P.** Cappagh House, Cappagh R.S.O., Co. Waterford.
- 1900 **Vandeleur, Capt. Hector,** Lord Lieutenant of Co. Clare. Cohercon, Co. Clare.
- 1897 **Vanston, George T. B., LL.D., Barrister-at-Law.** Hildon Park, Terenure-road, Rathgar.
- 1890 **Vaughan, Joseph, J.P.** Mount View, Athlone.
 1891 **Venables, William J.** Gortalowry House, Cookstown.
 1901 **Vereker, Henry.** 89, Upper Leeson-street, Dublin.
 1889 **Vincent, Rev. Marshall Clarke, M.A. (Oxon.).** South Hill, Nenagh.
- 1899 **Wade, Thomas G.** 28, Upper Fitzwilliam-street, Dublin.
 1895 **Walby, James, Engineer.** Post Office Telegraph Department, Belfast.
 1890 **Waldron, Laurence A., M.R.I.A.** 10, Anglesea-street, Dublin.
 1892 **Walkington, Miss, M.A., LL.D.** Edenvale, Strandtown, Co. Down.
 1901 **Wall, Rev. Francis J.** St. Mary's, Haddington-road, Dublin.
 1896 **Wall, Walter Saunders, J.P.** Errislannan Manor, Clifden, Co. Galway.
 1897 **Wallace, Colonel Robert H.** Downpatrick.
 1894 **Walpole, Thomas, C.E., M. INST. N.A.** Windsor Lodge, Monkstown, Co. Dublin.
 1896 **Walsh, John Edward, M.A. (Dubl.), Barrister-at-Law, J.P.** Belville, Donnybrook.
 1890 **Walsh, Rev. James H., D.D., Canon.** 44, Upper Mount-street, Dublin.
 1891 **Walsh, Rev. Robert, D.D.** St. Mary's Rectory, Donnybrook.
 1890 **Walsh, Thomas Arnold,** Kilmallock.
 1889 **Walsh, Rev. Tobias R., P.P.** Freshford, Co. Kilkenny.
 1899 **Walsh, V. J. Hussey.** 81, Onslow Gardens, London, W.
 1898 **Walsh, Captain Walter H. Hussey-,** Leicestershire Regt. Mustapha Pacha, Barracks, Alexandria, Egypt.
- 1899 **Walshe, Richard D.** 20, Harrington-street, Dublin.
 1896 **Ward, H. Somerset.** Dunibert House, Balfron, N.B.
 1896 **Wardell, John, B.A., T.C.D.** Old Abbey, Shanagolden.
 1900 **Warnock, Frank H.** 64 Tritonville-road, Sandymount.
 1901 **Weaver, Lawrence.** 109, Victoria-street, Westminster, London, S.W.
 1884 **WEBB, Alfred.** Shelmaliel, Orwell Park, Rathgar.
 1890 **Webber, William Downes, J.P.** Mitchelstown Castle, Co. Cork.
 1896 **Webster, Henry, M. Inst. C.E., Co. Surveyor.** St. Magdalen's, Wexford.
 1898 **Webster, William, Solicitor.** 35A, Church-street, St. Helens.
 1888 **Welch, Robert.** 49, Lonsdale-street, Belfast.
 1889 **Weldrick, George.** University Press, Trinity College, Dublin.
 1895 * **Welpy, W. H., Inspector of National Schools.** 1, Devon-place, Galway.
 1901 **West, Capt. Erskine Eyre, Barrister-at-Law.** White Park, Brookborough.
 1893 **Westmeath, Right Hon. the Earl of, J.P., D.L.** Pallas, Tynagh, Loughrea.
 1895 **Westropp, Miss.** Deer Park, Clonlara, Limerick.
 1901 **Westropp, Mrs. Ralph.** St. Patrick's Well, Limerick.
 1889 **Westropp, Lieut.-Colonel William Keily, M.R.I.A., J.P.** 6, Shorncliffe-road, Folkestone.
- 1895 **Wheeler, Francis C. P.** 1, Lisgar-terrace, West Kensington, London.
 1891 **Whelan, Rev. Percy Scott, M.A., Warden,** St. Columba's College, Rathfarnham.
 1892 **White, Very Rev. George Purcell, M.A., B.D., Dean of Cashel.** Cashel.
 1887 **White, Rev. Hill Wilson, D.D., LL.D., M.R.I.A.** Wilson's Hospital Multifarnham, Co. Westmeath.
 1889 **White, James, L.R.C.P.S.E., J.P.** Kilkenny.

Elected	
1883	White, Lieut.-Colonel J. Grove, J.P. Kilbyrne, Doneraile, Co. Cork.
1889	White, John. Derrybawn, Bushey Park-road, Rathgar.
1890	White, John, M.A. (Oxon.), Q.C. 3, Paper Buildings, Temple, London.
1880	White, John Newsom, M.R.I.A., J.P. Rocklands, Waterford.
1894	White, Very Rev. P., P.P., V.G., Dean of Killaloe. Nenagh.
1896	WHITE, Rev. Patrick W., B.A. Stonebridge Manse, Clones.
1896	WHITE, Richard Blair. Ashton Park, Monkstown.
1889	White, Robert. Scotch Rath, Dalkey, Co. Dublin.
1889	White, W. Grove, LL.B., Crown Solicitor for Co. Kildare. 18, Elgin-road, Dublin.
1901	Whitfield, George. Modreeny, Cloughjordan, Co. Tipperary.
1889	Wilkinson, Arthur B. Berkeley, B.E. Drombroe, Bantry, Co. Cork.
1900	Wilkinson, W. J. Newtown Park, Trim.
1888	Willcocks, Rev. Wm. Smyth, M.A., Canon. Dunleckney Glebe, Bagenals-town.
1868	Williams, Edward Wilmot, J.P., D.L. Herringston, Dorchester.
1894	Williams, Rev. Sterling de Courcy, M.A. Durrow Rectory, Tullamore.
1874	Williams, Mrs. W. Parkside, Wimbledon.
1896	* Williams, W. D., C.E. 4, Bellevue-terrace, Waterford.
1899	* Williamson, Rev. Charles Arthur, M.A. 14, Upper Mount-street, Dublin.
1896	Willis, Rev. J. R., B.A. Moyne Rectory, Rathdrum.
1889	Willoughby, John, High-street, Kilkenny.
1893	* Wilmot, Henry, C.E. 22, Waltham-terrace, Blackrock.
1887	Wilson, James Mackay, M.A., J.P. Currygrane, Edgeworthstown.
1895	Wilson, R. H. 23, Cromwell Crescent, London, S.W.
1891	Wilson, Walter H., C.E. Belvoir Park, Newtownbreda, Belfast.
1872	Windisch, Professor Dr. Ernst, Hon. M.R.I.A. Universitäts Strasse, 15, Leipzig.
1900	Wood, Herbert. 12, Mellifont-avenue, Kingstown, Co. Dublin.
1890	Woodward, Rev. Alfred Sadleir, M.A. St. Mark's Vicarage, Ballysillan, Belfast.
1890	Woodward, Rev. George Otway, B.A. St. John's Vicarage, Hillsborough.
1887	Wright, Rev. Wm. Ball, M.A. East Acklam, Malton, Yorkshire.
1888	Wybrants, W. Geale, M.A., J.P. 55, Pembroke-road, Dublin.
1901	Wynne, Captain Graham. Clogherweigh, Sligo.
1887	* Wynne, Owen, J.P., D.L. Hazelwood, Sligo.
1896	Wyse, Captain L. W. Bonaparte, J.P. Manor of St. John, Waterford.
1900	Yale-Jones-Parry, Miss. Plas-yn-Yale, Corwen; Madryn Castle, Pwllheli.
1890	YOUNGE, Miss Katharine E. Upper Oldtown, Rathdowney.
1901	Zimmer, Heinrich, D. PHIL., Professor of Celtic Philology in the University of Berlin. Berlin W. 15, Ludwigskirch-strasse, 2.

Total number of Fellows, . . . 189 (Life and Hon. Fellows, 49.)

„ „ Members, . . . 1077 (Life Members, 27.)

Total, 31st December, 1901, 1266

N.B.—The Fellows and Members of the Society are requested to communicate to the Honorary Secretary, 6, St. Stephen's-green, Dublin, changes of address, or other corrections in the foregoing lists which may be needed.

SOCIETIES AND INSTITUTIONS WHICH RECEIVE THE QUARTERLY JOURNAL

OF THE

Royal Society of Antiquaries of Ireland

FOR 1901.

- American Antiquarian Society, Worcester, Mass., U. S. A.
 Antiquary (Editor of), 62, Paternoster-row, London.
 Architect, The (Editor of), Imperial Buildings, Ludgate Hill, London, W.C.
 Architects of Ireland : The Secretary, Royal Institute of, 20, Lincoln-place, Dublin.
 Belfast Naturalists' Field Club : The Museum, Belfast.
 Bristol and Gloucester Archæological Society : Rev. William Bazeley, M.A.,
 Librarian, The Society's Library, Eastgate, Gloucester.
 British Archæological Association : Hon. Secretary, 32, Sackville-street, Piccadilly,
 London, W.
 Byegones (Editor of) : Oswestry, England.
 Cambridge Antiquarian Society : T. D. Atkinson, Hon. Sec., St. Mary's Passage,
 Cambridge.
 Cambrian Archæological Association : c/o the Rev. Canon Trevor Owen, M.A., F.S.A.,
 Bodelwyddan Vicarage, Rhuddlan, R.S.O., N. Wales.
 Chester and North Wales Archæological and Historic Society : John Hewitt, Hon.
 Librarian, Grosvenor Museum, Chester.
 Cork Historical and Archæological Society : care of Messrs. Guy & Co., 70, Patrick-
 street, Cork.
 Dorset Natural History and Antiquarian Field Club : Rev. O. P. Cambridge,
 Bloxworth Rectory, Wareham.
 Folk Lore (Editor of), 270, Strand, London, W.C.
 Galway Archæological and Historical Society : The Secretaries, Queen's College,
 Galway.
 Glasgow Archæological Society : W. G. Black, Secretary, 88, West Regent-street,
 Glasgow.
 Historic Society of Lancashire and Cheshire : The Secretary, Royal Institution,
 Liverpool.
 His Majesty's Private Library : The Librarian, Buckingham Palace, London.
 Institution of Civil Engineers of Ireland : Hon. Secretary, 35, Dawson-street,
 Dublin.
 "Irish Builder," Editor of : R. M. Butler, Esq., Dawson Chambers, Dawson-
 street, Dublin.

Kent Archæological Society : The Hon. Secretary, Maidstone, Kent.

Kildare (County) Archæological Society : c/o Sir Arthur Vicars, Ulster, 44, Wellington-road, Dublin.

National Library of Ireland, Kildare-street, Dublin.

Numismatic Society : The Secretaries, 22, Albemarle-street, London, W.

Numismatic and Antiquarian Society of Philadelphia : S. E. Cor. Twenty-first-street and Pine-street, Philadelphia, Pennsylvania, U. S. A.

Palestine Exploration Fund (Secretary of), 38, Conduit-street, London, W.

Paris, Museum of St. Germain.

Revue de Faculté de Midi, Bordeaux.

Royal Institute of British Architects : The Librarian, 9, Conduit-street, Hanover-square, London, W.

Royal Institution of Cornwall : The Hon. Secretary, Museum, Truro, Cornwall.

Royal Irish Academy : 19, Dawson-street, Dublin.

Royal Archæological Institute of Great Britain and Ireland : A. H. Lyell, Esq., F.S.A., Hon. Secretary, 20, Hanover-square, London, W.

Société d'Archeologie de Bruxelles : 63, Rue de Palais, Bruxelles.

Société des Bollandistes, 14, Rue des Ursulines, Bruxelles.

Société Royale des Antiquaires du Nord : Messrs. Williams and Norgate, 14, Henrietta-street, Covent Garden, London.

Society of Antiquaries of London : W. H. St. John Hope, M.A., Assistant Secretary, Burlington House, London, W.

Society of Antiquaries of Scotland : Joseph Anderson, Esq., LL.D., National Museum of Antiquities, Queen-street, Edinburgh.

Society of Biblical Archæology : W. Harry Rylands, F.S.A., Secretary, 37, Great Russell-street, Bloomsbury, London, W.C.

Smithsonian Institution : Washington, D. C., U.S.A., c/o Wm. Wesley, 23, Essex-street, Strand, London.

Somersetshire Archæological and Natural History Society : William Bidgood, Taunton Castle, Taunton.

Stockholm, Academy of Antiquities.

Suffolk Institute of Archæology. The Librarian, Athenæum, Bury St. Edmunds.

Surrey Archæological Society : Hon. Secretaries, Castle Arch, Guildford.

Sussex Archæological Society : Care of Hon. Librarian, The Castle, Lewes, Sussex.

The Copyright Office, British Museum, London.

The Library, Trinity College, Dublin (5 & 6 Vict. c. 45).

The University Library, Cambridge (5 & 6 Vict. c. 45).

The Bodleian Library, Oxford (5 & 6 Vict. c. 45).

Waterford and South-East of Ireland Archæological Society : Honorary Secretary, Waterford.

Wiltshire Archæological and Natural History Society : The Secretary, Devizes.

Yorkshire Archæological Society : E. K. Clark, Esq., Hon. Librarian, 10, Park-street, Leeds.

GENERAL RULES

OF THE

Royal Society of Antiquaries of Ireland.

(As Revised at the Annual Meeting, 1898.)

OBJECTS.

1. The Society is instituted to preserve, examine, and illustrate all Ancient Monuments and Memorials of the Arts, Manners, and Customs of the past, as connected with the Antiquities, Language, and Literature of Ireland.

CONSTITUTION.

2. The Society shall consist of FELLOWS, MEMBERS, ASSOCIATES, and HONORARY FELLOWS.

3. FELLOWS shall be elected at a General Meeting of the Society, each name having been previously submitted to and approved of by the Council, with the name of a Fellow or Member as proposer. Each Fellow shall pay an Entrance Fee of £2, and an Annual Subscription of £1, or a Life Composition of £14, which includes the Entrance Fee of £2.

4. MEMBERS shall be similarly elected, on being proposed by a Fellow or Member, and shall pay an Entrance Fee of 10s. and an Annual Subscription of 10s., or a Life Composition of £7, which shall include the Entrance Fee of 10s.

5. ASSOCIATES may be elected by the Council, on being proposed by a Fellow or Member, for any single Meeting or Excursion of the Society at a Subscription to be fixed by the Council; but they shall not vote, or be entitled to any privileges of the Society except admission to such Meeting or Excursion.

6. All Fees due on joining the Society must be paid either before or within two months from the date of Election. Fellows and Members failing to pay shall be reported at the next General Meeting after the expiration of this period.

7. Any Fellow who has paid his full Annual Subscription of £1 for ten consecutive years may become a LIFE FELLOW on payment of a sum of £8.

8. Any Member who has paid his full Annual Subscription of 10s. for ten consecutive years may become a LIFE MEMBER on payment of £5.

9. Any Member who has paid his Life Composition, on being advanced to the rank of Fellow, may compound by paying a sum of £7, which sum includes the Entrance Fee for Fellowship.

10. A Member paying an Annual Subscription of 10s., on being elected to Fellowship, shall pay an admission Fee of 30s., instead of the Entrance Fee of £2 provided for in Rule 3.

11. All Subscriptions shall be payable in advance on 1st day of January in each year, or on election. The Subscriptions of Fellows and Members elected at the last Meeting of any year may be placed to their credit for the following year. A List of all Fellows and Members whose Subscriptions are two years in arrear shall be read out at the Annual General Meeting, and published in the Quarterly Journal of the Society.

12. Fellows shall be entitled to receive the Journal, and all extra publications of the Society. Members shall be entitled to receive the Journal, and may obtain the extra publications on payment of the price fixed by the Council.

13. Fellows and Members whose Subscriptions for the year have not been paid are not entitled to the Journal; and any Fellow or Member whose Subscription for the current year remains unpaid, and who receives and *retains* the Journal, shall be held liable for the payment of the full published price of 3s. for each quarterly part.

14. Fellows and Members whose Subscriptions for the current year have been paid shall alone have the right of voting at all General Meetings of the Society. Any such Fellow present at a General Meeting can call for a vote by orders, and, in that case, no resolution can be passed unless by a majority of both the Fellows and of the Members present and voting. Honorary Fellows have not the right of voting, and are not eligible for any of the Offices mentioned in Rules 15 and 16, nor can they be elected Members of Council. In cases where a ballot is called for, no Candidate for Fellowship or Membership can be admitted unless by the votes of two-thirds of the Fellows and Members present, and voting.

OFFICE-BEARERS AND COUNCIL.

15. The Officers of the Society, who must be Fellows, shall consist of a Patron-in-Chief, Patrons, President, four Vice-Presidents for each Province, a General Secretary, and a Treasurer. All Lieutenants of Counties to be *ex-officio* Patrons on election as Fellows.

16. The President and Vice-Presidents shall be elected at the Annual General Meeting in each year. The nominations for these offices must be received at the Rooms of the Society on or before the first day of December preceding the Annual General Meeting, addressed to the General Secretary, and endorsed "Nomination of Officers." Each Nomination Paper must be signed by seven or more Fellows or Members as proposers; and in the case of a Candidate who has not held such office before, his Nomination Paper must be accompanied by an intimation under his hand that he will serve in that office if elected. In case the number of persons so nominated shall exceed the number of vacancies, a printed Balloting Paper, containing the names of all such Candidates arranged in alphabetical order, distinguishing those recommended by the Council, shall be sent by post to every Fellow and Member whose name is on the Roll of the Society, directed to the address entered on the Roll, at least one week before the day of election. Each person voting shall mark with an asterisk the name of each Candidate for whom he, or she, votes. The Voter shall then return the Balloting Paper to the General Secretary, on or before the day preceding the Election, in an addressed envelope, which will be supplied; sealed, and marked *Balloting Paper*, and signed outside with the name of the Voter: the Balloting Paper itself must not be signed. In case a Voter signs the Balloting Paper, or votes for more Candidates than

the number specified thereon, such vote shall be void. The Balloting Papers shall be scrutinized on the day of election by at least two Scrutineers appointed by the Council, who shall report the result at the General Meeting held on the evening of that day. The Treasurer shall furnish the Scrutineers with a List of the Fellows and Members whose Subscriptions have been paid up to the day preceding the Election, and who are consequently qualified to vote at such Election. Those Candidates who obtain the greatest number of votes shall be declared elected, subject to the provisions of Rule 17, provided that, when there appears an equality of votes for two or more Candidates, the Candidate whose name is longest on the books of the Society, shall be declared elected. The President shall be elected for a term of three years, and the same person shall not be elected for two consecutive periods. The four senior or longest elected Vice-Presidents, one in each province, shall retire each year by rotation, and shall not be eligible for re-election at the General Meeting at which they retire. The Council may submit to the Annual General Meeting the name of a Fellow, Hon. Fellow, or Member, who will act as Hon. President, and the Meeting may adopt the name submitted, or may elect another by a majority of votes, such Hon. President to hold office for one year, and shall not be elected for two consecutive periods.

17. The management of the business of the Society shall be entrusted to a Council of Twelve, eight of whom at least must be Fellows (exclusive of the President, Vice-Presidents, Honorary General Secretary, and Treasurer, who shall be *ex-officio* Members of the Council). The Council shall meet on the last Tuesday of each month, or on such other days as they may deem necessary. Four Members of Council shall form a quorum. The three senior or longest elected Members of the Council shall retire each year by rotation, and shall not be eligible for re-election at the Annual General Meeting at which they retire. In case of a vacancy occurring for a Member of Council during the year, the Council shall at its next Meeting co-opt a Fellow or Member, to retire by rotation. A Member of Council who has failed to attend one-third of the ordinary Meetings of the Council during the year shall forfeit his seat at the next Annual General Meeting. The vacancies caused by the retirement by rotation of Members of Council shall be filled up in the manner prescribed for the election of President and Vice-Presidents in Rule 16.

18. The Council may appoint Honorary Provincial Secretaries for each Province, and Honorary Local Secretaries throughout the country, whose duties shall be defined by the Council, and they shall report to the Honorary General Secretary, at least once a year, on all Antiquarian Remains discovered in their districts, investigate Local History and Tradition, and give notice of all injury inflicted, or likely to be inflicted, on Monuments of Antiquity or Ancient Memorials of the Dead, in order that the influence of the Society may be exerted to restore or preserve them.

19. The Council may appoint Committees to take charge of particular departments of business, and shall report to the Annual General Meeting the state of the Society's Funds, and other matters which may have come before them during the preceding year. They may appoint an Hon. Curator of the Museum, and draw up such rules for its management as they may think fit. The Hon. General Secretary may, with the approval of the Council, appoint a paid Assistant Secretary; the salary to be determined by the Council.

20. The Treasurer's Accounts shall be audited by two Auditors, to be elected at the Annual General Meeting in each year, who shall present their Report at a subsequent General Meeting of the Society.

21. All property of the Society shall be vested in the Council, and shall be disposed of as they shall direct. The Museum of Antiquities cannot be disposed of without the sanction of the Society being first obtained.

22. For the purpose of carrying out the arrangements in regard to the Meetings and Excursions to be held in the respective Provinces, the Honorary Provincial Secretaries may be summoned to attend the Meetings of Council *ex-officio*. Honorary Local Secretaries of the County or Counties in which such Meetings are held shall be similarly summoned.

MEETINGS OF THE SOCIETY.

23. The Society shall meet four times in each year on such days as the Council shall ascertain to be the most convenient, when Fellows and Members shall be elected, Papers on Historical and Archaeological Subjects shall be read and discussed, and Objects of Antiquarian Interest exhibited. Excursions may be arranged where practicable.

24. The Annual General Meeting shall be held in Dublin in the month of January ; one Meeting in the year shall be held in Kilkenny ; the other Meetings to be held in such places as the Council may recommend. Notice of such General Meetings shall be forwarded to each Fellow and Member. Evening Meetings for reading and discussing Papers, and making exhibits, may be held at such times as shall be arranged by the Council.

PUBLICATIONS.

25. No Paper shall be read to the Society without the permission of the Council having previously been obtained. The Council shall determine the order in which Papers shall be read, and the time to be allowed for each. All Papers listed or Communications received shall be the property of the Society. The Council shall determine whether, and to what extent any Paper or Communication shall be published

26. All matter concerning existing religious and political differences shall be excluded from the Papers to be read and the discussions held at the Meetings of the Society.

27. The Proceedings and Papers read at the several Meetings, and where approved of by the Council, shall be printed in the form of a Journal, and supplied to all Fellows and Members not in arrear. If the funds of the Society permit, extra publications may be printed and supplied to all Fellows free, and to such Members as may subscribe specially for them.

GENERAL.

28. These Rules shall not be altered or amended except at an Annual General Meeting of the Society, and after notice given at the previous General Meeting. All By-laws and Regulations dealing with the General Rules formerly made are hereby repealed.

29. The enactment of any new Rule, or the alteration or repeal of any existing one, must be in the first instance submitted to the Council ; the proposal to be signed by seven Fellows or Members, and forwarded to the Hon. Secretary. Such proposal being made, the Council shall lay same before a General Meeting, with its opinion thereon ; and such proposal shall not be ratified unless passed by a majority of the Fellows and Members present at such General Meeting subject to the provisions of Rule 14.

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ROBERT COCHRANE, F.S.A.,

Hon. Secretary.

ST. STEPHEN'S-GREEN, DUBLIN.

31st December, 1901.

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