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# THE JOURNAL

OF THE

## ROYAL SOCIETY OF ANTIQUARIES OF IRELAND

FORMERLY

The Royal Historical and Archæological Association  
OF IRELAND

FOUNDED AS

The Kilkenny Archæological Society

VOL. II.—FIFTH SERIES.

VOL. XXII.—CONSECUTIVE SERIES



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1892

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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.

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WITH the steady and rapid growth of the Society in the last few years are many signs of awakened interest in Irish Antiquities and History. This is evidenced in the activity of the two newly-risen local Societies which our Society may justly claim as daughters. But still more in the great increase in the number of Papers submitted to the parent Society for publication. At the same time the enlarged number of Members has placed at the disposal of the Council additional funds available for printing. They have therefore felt justified in so far enlarging the size of the Quarterly Parts of the *Journal* that the four parts issued in the year are now sufficient to form a separate volume. The *Journal* for the year 1892, is therefore now presented to the Members as the second volume of the Fifth Series. It is the twenty-second volume of the Society's *Journal*, numbering consecutively from the beginning in 1849, forty-four years ago.

The form of the publication has at the same time been changed. Originally the *Journal* was in form a record of the meetings of the Society. The Papers read were then printed as matter incidental to the business of the meeting, only a few of the longest Papers having distinct titles. This plan was open to several objections. It is undesirable that an important



communication should be inserted without an independent title and in a form which gave an appearance of incompleteness. Difficulties, too, in the preparation of illustrations, and other delays, rendered it impossible to publish within a reasonable time all the Papers presented at a given meeting. It soon became therefore the custom to detach the Papers from the report of the particular meeting at which they were read and to print them separately afterwards. This practice once established, the "Proceedings" gradually shrank to a formal report of the meeting. As the Papers now form much the most important part of the *Journal*, the Council have thought it best to give them the foremost places in its pages; and to print the "Proceedings," or report of the meetings, at the end of each number.

But though relegated to a position of comparative obscurity the "Proceedings" still include much matter of general interest. The Report of the Council presented at the January Meeting (page 91) contains an important *résumé* of the Society's work and position. The reports of the Excursions to Kilkenny and neighbourhood, Kells, Co. Meath, and Belfast and district, give interesting accounts of the places visited, which supply a *souvenir* to those who took part in the meetings, and much information to those who could not join them. At the Belfast Meeting a very excellent feature was introduced in the opening Address given as Chairman by the Rev. George R. Buick, M.R.I.A., one of the Vice-Presidents for Ulster. This Address (printed at pp. 317-9), includes a short but admirable sketch of the advances made in archæological studies. It vindicates with patriotic pride the share which our Society has taken in the work, and with inspiring enthusiasm calls

for new workers, and wisely points out the lines of antiquarian work most needing help.

The volume is especially rich in studies of early and mediæval churches and religious life. Earliest in time is Dr. Stokes's sketch of S. Fechin's Religious Settlement at Fore, Co. Westmeath, which draws a spirited picture of early monastic life. The origin, history, and present remains of the Religious Settlement in Co. Carlow, called after its founder and patron, S. Mullins, is fully described by Rev. J. F. M. French. Mr. Romilly Allen presents new studies, admirably illustrated, of the strangely interesting early religious settlement on the Skellig; of the Romanesque Church of Kilmalkedar; and of the later Religious House of Muckcross. Mr. Wakeman's sketches of Ante-Norman Churches in Co. Dublin are valuable records of some very interesting remains.

Of Norman Churches the foremost place may be given to the Paper on Graignamanagh Abbey. In this Mr. Cochrane has added to Mr. O'Leary's account one of the most exhaustive descriptions of an Irish Abbey yet published in our *Journal*.

Rev. A. L. Elliott's History of the Abbey of S. Thomas, from its princely foundation to its extinction in all but the name surviving in an obscure alley, is excellent, and might with advantage be taken as a model by other writers of Irish monastic history. In connexion with the same Abbey of S. Thomas, a very curious light is thrown on the inner life of a mediæval monastery in Mr. Berry's erudite Paper on Signs used by the Victorine Canons.

On pre-historic archæology there are, as usual, many Papers. Rev. L. Hassé, whose contributions are ever

welcome, describes the discovery of Pagan Burials at Monasterboice (p. 145) and with the aid of Mr. Cochrane, supplies a much needed plan of that very early Christian site.

Our northern Members are, as usual, foremost in this branch of study. Mr. Knowles gives an account, rendered very valuable by his great experience, of recent Finds in Co. Antrim, while Mr. Patterson (p. 154) makes the reader feel thoroughly at home in the task of collecting Worked Flints in the slob at the opposite side of Belfast Lough. Canon Baillie, too, describes the finding of Cists in Donegal County.

Dr. Frazer furnishes a good account of Early Jet Beads, some of which have been found in Ireland. Rev. J. F. M. French describes two curiously-formed Stones found at Lough Gur, one of which he suggests may have been one of the champion's hand-stones of the bardic tales.

Lord Walter FitzGerald has given an account with a drawing of the Holed-stone at Castledermot, showing that previous writers have been strangely mistaken as to the character of the markings upon it. His Paper has drawn from Mr. Mac Ritchie a description of a number of similar "holed-stones" in England and Scotland. Lord Walter's Paper also describes the Round Tower at Castledermot.

Nor are our Papers in this branch confined to home studies. Dr. Healy has given a most interesting account of an antiquarian ramble in Brittany, which, too, incidentally throws light on the character of some of our own Rude Stone Monuments. This Paper was originally given to the Society as a lecture illustrated by lantern views of photographs taken during the tour.



For Ogham students Mr. Romilly Allen offers very carefully prepared readings of several stones (pp. 165-70, 256-61, 276).

In the department of Irish Art, Rev. D. Murphy has done excellent service in the illustration of shrines of early Irish workmanship; comparing the shrine found not long since in Lough Erne with others remarkably similar in form and ornamentation existing in Scotland and Denmark. He has also in his "Shrine of S. Caillin" figured an excellent example of a later period of ecclesiastical art.

Mr. Westropp's illustration of the Irish Romanesque Arch in Killaloe Cathedral is a really important contribution to the study of Irish art in stone work. This elaborate and beautiful doorway has not hitherto been adequately represented. The pencil of the same indefatigable artist has also drawn for us the mediæval wood carvings still remaining in Limerick Cathedral.

Mr. Mills's Paper on the Estates of the Earl of Norfolk in the thirteenth century affords much information on the internal state of the country at a period as yet very little known.

Other illustrations of the condition of the people a few hundred years ago are afforded by Dr. Frazer's Paper on a Wooden Vessel probably used for carrying milk, with a drawing by Mr. A. Williams, R.H.A.; and in Rev. J. O'Laverty's account of the making and use of Bog-butter. Isaac Butler's Journey to Lough Derg (pp. 13-24, 126-36), in the middle of the last century, contains many points of much interest in the description of places, and still more of the manners of the people among whom he passed.

Mr. Burtchaell's Paper on the Fitz Gerald, Barons of

Burnchurch, is a most exhaustive treatment of a hitherto obscure family history. It affords, too, some light on the history of the country from the twelfth to the seventeenth century. Miss Hickson's Papers on "Old Place Names and Surnames" (pp. 137, 389), in addition to many genealogical particulars, include some interesting topographical details and name derivations. Mr. Berry's note on the name "Scorchvillein" (p. 178) should be noticed as a correction of a common but obvious error about a prominent figure in our thirteenth century history.

Mr. Colman's "Graveyards of Great Island," and his account of "Spike Island," will be read with interest as illustrating well-known places whose history is very obscure. Colonel Vigors has contributed a series of excerpts from the Corporation Books of New Ross of the seventeenth century.

Among Papers of a miscellaneous character perhaps the most interesting is Mr. Day's Notice of part of his collection of "Posey" Rings. Their quaint Elizabethan English and the purity and dignity of the sentiments they breathe are alike charming.

Mr. Milligan's Paper on Examples of Extreme Longevity will arouse the interest of all. Miss Hickson's word of warning (p. 207) should not be forgotten in some such cases. Dr. Frazer's Musical Sounds in Hunting (p. 156) records a document on a very curious and little known subject.

The last of the Papers in the volume is one which must prove of the greatest value to all who are interested in the architectural antiquities of Ireland. Mr. Cochrane has the most thorough knowledge of all that relates to the "Ancient Monuments Protection Acts." His

Paper on the subject supplies a mass of information, the want of which has long been felt. The spread of this knowledge, it may be hoped, may still further stimulate interest in our remaining Antiquities and prove a guide to those who can take an active part in protecting them.

Under the head of "Miscellanea" there are gathered in each Part a large number of shorter communications sent in by Members. A few of these have been already noticed, but the volume includes many others. Witness the fact pointed out by Rev. J. O'Lavery (p. 432), apparently so strangely overlooked, that the name Brugh still survives at New Grange in the very slightly altered form of Bro. In these pages an opportunity is offered to our Fellows and Members to record permanently antiquarian finds of any kind, survivals of primitive customs, and unrecorded scraps of our fast dying Folklore; and generally short notes on matters of importance which can be dealt with briefly, from those who may not have opportunity to prepare more formal Papers.





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THE JOURNAL  
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THE ROYAL SOCIETY OF ANTIQUARIES  
OF IRELAND,  
FOR THE YEAR 1892.

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PAPERS AND PROCEEDINGS—PART I. FIRST QUARTER, 1892.

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Papers.

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ST. FECHIN OF FORE AND HIS MONASTERY.

By REV. G. T. STOKES, D.D., MEMBER OF COUNCIL.

I HAVE undertaken to give the Society a sketch of St. Fechin of Fore and the existing remains of his monastery in the county of Westmeath, because it seems to me that this sketch will effect two purposes—(1) it will show the exceeding value of a great work far too much neglected by Irish students of their own past history, I mean Colgan's "Acts of the Ancient Irish Saints"; and then—(2) because it will show the vast importance of going and seeing personally the places where these ancient worthies lived and the remains of their buildings which have survived the wreck of ages. Now first let me tell who Colgan was. He was an Irishman, a Franciscan monk, who lived at Louvain, in the middle of the seventeenth century, about the time of Charles I. But though he lived in Belgium, he had spent all his early life in Ireland, for he was born in the county Donegal, and knew this country thoroughly, so thoroughly in fact that his testimony is even still of the greatest value concerning the geographical details, the names and places and traditions of this island about the year 1600. Let us reflect on the importance of this fact. Here we have a native scholar acquainted with all the literature of this country who lived before vast quantities thereof had perished, and who stood at a point of time when Ireland was practically in exactly the same condition as it was five hundred years before, as far as the social conditions of the country

were concerned.<sup>1</sup> The sixteenth century had indeed swept over the land and nominally dissolved the monasteries and the monastic bodies, but still here and there, even in the neighbourhood of great English fortresses like Athlone, the monasteries remained and were inhabited, so that scholars still worked in the Franciscan monastery at Athlone and produced there the translation of the Chronicle of Clonmacnois now in T.C.D., and at the monastery of Donegal the Four Masters were engaged in their great task of preserving in the folios of their vast tomes the ancient annals of this country. Colgan had a wonderful store of literary material at his command, as we shall see from his account of St. Fechin.<sup>2</sup> Now let me begin by telling you the story of this ancient Irish worthy. Fechin of Fore was a native of the county Sligo, and was born some time about the year 600.

Some sceptic may, however, here come forward and demand, how do you know that any such man ever existed? Is not his life and career only a piece of that Irish romance of which you are always boasting, bearing no comparison at all as to truth and reality with the solid facts of which English history is composed? Some such calm assumptions we at times hear from our English friends, and sometimes too from certain Irish friends, who in this respect are often more English than the English themselves. Well, we can produce most satisfactory testimony on this point. St. Fechin's existence and career and history are as certain as the existence of Bede or Augustine of Canterbury. Let me give a few authorities. Let us begin with Archbishop Ussher. He prints in the sixth volume of his works, as edited by Elrington, p. 477, an ancient catalogue of Irish saints extending from the year 433, and ending with 664.<sup>3</sup> This ancient catalogue divided the Irish saints into three orders: the first which came with St. Patrick or belonged to his time; the second which belonged to the time of St. Columba, St. Jarleth of Tuam, and St. Kieran of Clonmacnois, or broadly the sixth-century saints; and lastly the third order, which belonged to the seventh century, including among them Ultan of Ardbraccan, who was a bishop, and Fechin of Fore, Aileran of Clonard, St. Cronan, and many others who were presbyters. Ussher does not find the

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<sup>1</sup> See for an account of Colgan, Ware's "Writers of Ireland." O'Donovan, in his account of the parish of Omev, in the Galway Ordnance Survey Letters, points out that Colgan was not as well acquainted with the geography of the extreme West as with that of other parts of Ireland.

<sup>2</sup> See Archdeacon O'Rourke's "History of Ballysadare," pp. 425 to 469, for a long account of St. Fechin. He identifies the places, churches, and even rocks mentioned in our saint's life with that accuracy which local knowledge alone imparts. On p. 427 he shows that the very spot in which he was born is still shown, and called St. Fechin's Bed. He says that St. Fechin belonged to the O'Hara family. The whole neighbourhood is full of St. Fechin and his memorials, wells, churches, crosses, &c.

<sup>3</sup> The references in Ussher about St. Fechin are vol. vi., pp. 511, 537, 600. See a note *infra*, which shows that Fore and St. Fechin's Monastery were known in Germany and Switzerland in A.D. 800. It is very wonderful how modern manuscript discoveries confirm ancient Irish tradition; see, for instance, Zimmer's *Glossæ Hibernicæ*, p. xxvi., for a notice of Clonmacnois in the eighth or ninth century, and that in a MS. now at Carlsruhe.



slightest difficulty then in accepting the real existence of St. Fechin as proved by this ancient catalogue which in Ussher's time was at least five hundred years old.

Next let us take up Giraldus Cambrensis, a writer who visited Ireland and inspected its antiquities in the reign of Henry II., as the appointed friend and guardian of the young Prince John. And here I may remark that it is scarcely creditable to us that so few Irishmen or even Irish students of archæology have read or even possess the works of Giraldus Cambrensis on Ireland, seeing that they can be had in English in Bohn's series for the sum of 5s. Giraldus Cambrensis gives us express testimony concerning the existence and history of St. Fechin telling us in the 52nd Chapter of the second distinction of his *Topography of Ireland*, concerning the mill of St. Fechin which he made at Fore with his own hands, the churches which were sacred to the saint, the prohibition against women entering either the churches or the mill, and the punishment which overtook several of the soldiers of Hugh de Lacy, who having encamped at Fore for the night dared to disregard the laws of the saint and the reverence due to him. This evidence of Giraldus Cambrensis then is twelfth-century testimony showing that when the English came here St. Fechin was a well-known historical character, with his churches and his religious establishment. Now let us take up Colgan, and examine the two lives which he gives us. The first was written about the year 1400 by Augustine Mac Graidin, a celebrated writer of All Saints' Island monastery in Lough Ree, about ten miles from Athlone, and just at the mouth of the river Inny, where it discharges into the Shannon.

All Saints' Island is a beautiful spot, and possesses most interesting remains of Mac Graidin's monastery, and it was with great regret indeed I found that we were obliged on our excursion to Lough Ree, in the summer of 1890, to turn back without visiting it. Believe one who has tried it, you cannot find a more interesting spot than this ancient monastery where five hundred years ago Augustine Mac Graidin wrote the life of St. Fechin which Colgan has reprinted for us. Mac Graidin himself, too, forms a most interesting personality. He was a diligent student and a copious writer, some remains and manuscripts of whom still survive in Trinity College among the Ussher MSS. What a pity some member of our society does not take up his history and literary remains and distinguish himself by producing a monograph on the subject.<sup>1</sup> Augustine Mac Graidin doubtless

<sup>1</sup> Dr. Reeves in his paper on the "*Codex Kilkenniensis*," a MS. now in Marsh's Library, read before the Royal Irish Academy, January 25, 1875, and published in the Proceedings of that Society, shows that the MS. volume classed E, 3, 11, in Trinity College collection of Manuscripts, once belonged to Augustine Mac Graidin's monastery. It is almost identical with the "*Codex Kilkenniensis*" so called, and gives us a good idea of the monastic literature, style of writing, &c., current in the monasteries of Lough Ree, at that time. The Codex E, 3, 11 has the name of James Dillon written in it. All Saints' Island is situated in Dillon's country. The family of Dillon got possession of this district of ancient Meath after the Norman invasion. The name of Dillon still prevails there.



felt a local interest in Fechin as a Meath or Westmeath saint. Fechin's monastery of Fore stands beside the river Glere, which river, according to legend, has a miraculous connexion with the monastery, as I shall hereafter show. The Glere falls into the Inny, and the waters of the Inny are within sight of the monastery of All Saints.<sup>1</sup> But Colgan gives us still more ancient testimony than Mac Graidin. He tells us he had a number of ancient lives of the saint in the Irish language. One of these he had derived from a monastery founded by St. Fechin himself in an island off the Galway coast, and these Lives had originally been composed by St. Aileran of Clonard, or at any rate by some other contemporary of our saint. Out of these ancient Irish Manuscripts Colgan composed what is called the second Life of St. Fechin. It is, however, only Colgan's extracts in Latin out of the Celtic Manuscripts. If these ancient Irish lives still exist among the Franciscan records, either here or in Rome or among the Manuscripts of the Bollandists in Brussels, they would form if published a very precious record of religious life in Ireland more than 1300 years ago.<sup>2</sup> And then to crown the matter of our somewhat prolonged investigation, we have the express statement of the "Annals of the Four Masters," that St. Fechin died in the great plague which swept over Ireland in the years 664 and 665, carrying off many of its most distinguished and most learned sons. I trust now that you can see we have even contemporary evidence of the life and work of St. Fechin just as good and sound as that which men have for the lives and work of English or Welsh saints of the same period.

Now let me give you a brief sketch of his life. St. Fechin was born in the south-western division of the county Sligo, that portion which now forms the diocese of Achonry, about the year 600. He came, like St. Columba, of a distinguished chieftain's family, and from an early period devoted himself to an ascetic and anchorite life. He soon became a founder of religious establishments which extended all over the central districts of Ireland. He founded the Abbey of Ballysadare in Sligo, which was called Termon Fechin, and he or some of his disciples founded the monastery of Termon Fechin, near Drogheda, which from the thirteenth to the seventeenth centuries became the favourite residence of the Primates of Armagh.<sup>3</sup> He established island monasteries on islets lining the Galway coast, where he was the first man to preach the Gospel, and baptize the inhabitants, showing us, as his earliest Lives do, that Paganism prevailed in the

<sup>1</sup> Sir H. Piers, "History of Westmeath" in Vallancey's *Collectanea*, gives us many particulars about the Glere and Inny; see also "The Angler in Ireland," an interesting account of the Westmeath lakes, published 70 years ago. It is a rare book, but a copy will be found in Marsh's Library. I gave an account of it in the Christmas number of the *Daily Express*, for 1891.

<sup>2</sup> In the *Revue Celtique* for July, 1891, there is a translation of a Celtic Life of St. Fechin, substantially the same as Colgan's narratives; but it cannot have been his original authority.

<sup>3</sup> See Ussher's Works, vol. i. 74; vi. 537; xi. 423, Elrington's Edition, for notices of Termon Fechin.

extreme west of this country, even after St. Columba had converted the Highlanders of Scotland. These monasteries continued in the islands of Ardoilen and Immagia till the time of Colgan, and from them Colgan obtained the most ancient manuscripts connected with our saint's life.<sup>1</sup> His labours seem to have dealt principally with a district of country extending from Dublin to Galway, or rather to Cong and Clifden, or broadly speaking the district now served by the Midland Great Western Railway.<sup>2</sup> A careful study of his Lives is most interesting, as throwing light upon the social condition of this central portion of Ireland in the seventh century. We find him at Gort, for instance, in Galway, and Lough Cutra, a lake now included in Lord Gough's demesne. We find him again and again at Naas, in the county Kildare. We get again and again glimpses of the social life of the common people as well as of the chiefs; and we have most interesting information about the residence of the King of Leinster, near Naas, and about the rath of Naas, and the great cross which down to the seventeenth century used to mark the site of its church and sanctuary.<sup>3</sup> We find him again at Poula-phouca, or else at the Salmon Leap, concerning which an interesting story is told, illustrating the intense devotion of St. Fechin,<sup>4</sup> and then above all we find him at Fore, in Westmeath, where the very buildings he erected 1200 years ago can still be seen.

And now let me bestow the remainder of the time at my disposal in telling you what can be seen at Fore, which will, I trust, be found sufficiently attractive as to lead to a future visit on the part of our Society in its corporate capacity.

Fore is situated about midway between Mullingar and Kells or

<sup>1</sup> These islands are now thus called, Ardoilen, High Island, and Immagea, Omev; O'Donovan gives a long account of them in his Galway Ordnance Survey Letters, when treating of the parish of Omev, pp. 73-92. Petrie visited High Island in 1820, and gives a long account of St. Fechin's Monastery in his Essay on the Ecclesiastical Architecture of Ireland, commonly called his "Round Towers," pp. 421-424. He describes Fechin's Monastery as containing one of the most perfect anchorite establishments remaining in Europe. The island is very inaccessible, which accounts perhaps for the perfect state of the ruins. Mr. Wakeman has given me an account of them which agrees with Petrie's description. He was obliged to spend a night on the island, as his boat was blown away. There are numerous beehive cells, covered ways, a cashel, crosses, a holy well, and the lake which supplied St. Fechin's mill, all remaining as he left them. The Church of St. Fechin, on High Island, is 11 feet 10 inches by 10 feet 8 inches; the doorway is 4 feet 5 inches high, and 1 foot 10 inches wide. A drawing of it by Mr. Wakeman can be seen in the Petrie collection in the R.I.A., vol. iv. pl. iii. The island was the retreat of a body of hermits till the year 1017, as Colgan observes in his notes on St. Fechin's Lives; cf. Four Masters, A.D., 1017. See, for more about him, O'Flaherty's "West Connaught," ed. Hardiman, p. 114; "Four Masters," A.D. 1362, note, ed. O'Donovan; see also Duffus Hardy's "Catalogue of Documents" (Rolls Series), vol. i., pp. 260, 261, for a notice of the documents bearing on our saint, and a list of those who have written about him as given in Colgan's AA. SS., p. 144.

<sup>2</sup> See Wilde's "Lough Corrib," p. 162.

<sup>3</sup> See Colgan's AA. SS., p. 136, ch. xxxii., and notes 20, 21, 22, on pp. 141, 142. Speaking of Naas he mentions "Magna illa crux lapidea, quae videtur esse, quae hodie in foro, oppidique medio jacet."

<sup>4</sup> See Colgan's AA. SS., p. 138, ch. xxxviii.



Oldcastle, that is some ten or twelve miles from either place. St. Fechin seems to have fixed upon it in the course of his missionary labours along the central line of Ireland, which he chose as his special field of labour. It was, according to Dr. John O'Donovan, called long before Fechin's time Gleann Fobhair, or, as he interprets it, the Glen of the Streams, from the wonderful subterranean river which, bursting full upon the view at the foot of the hill where Fore stands, is miraculously accounted for in the Lives of St. Fechin. Ussher indeed in his "Antiquities" gives quite a different explanation of the name Fore, which he interprets as meaning "the town of the books," paralleling it with Kirjath-Sepher in the 15th of Joshua. But O'Donovan says that this derivation, which is the common one, referring to the multitude of monks who studied there under St. Fechin, is quite mistaken, and due simply to Ussher's ignorance of Irish.<sup>1</sup> But into this quarrel I will not enter, for I have learned by experience that no battles are so severe and dangerous, and nowhere are such deadly wounds given and received as in those contests where Celts or Celtic students meet their equals. From any such encounters it is my earnest wish to be for ever delivered. Fore lies in a valley between two of the loftiest hills in Westmeath. The hill on the east is called the Ben of Fore, and rises to the height of 710 feet, while the hill on the west is very little its inferior.<sup>2</sup> Now let us take the existing remains in order. On the western hill stands first of all the ancient anchorite cell. The anchorites were an order of ascetics who were originally derived from Syria and the east. They lived a thoroughly solitary life, though other monks or ascetics, and even large communities, might live in close proximity to them.<sup>3</sup> Thus in the later middle ages there was an anchorite often mentioned in the State Papers who lived close to Christ Church Cathedral. There was the anchorite at St. Doulough's, and there was

<sup>1</sup> See O'Donovan's letter on Fore in his Westmeath Ordnance Survey Letters. His view is that Fore is merely a corruption of Tobar or well: cf. Ussher, vi. 538. The earliest notice of Fore as a monastery which I have found is contained in the Life of St. Fintan, or Findan, an Irishman, the patron saint of Reichenau, in Switzerland. He lived A.D. 800. His Life was published by Goldast, in 1606, in his great collection called *Rerum Alamannicarum Scriptores*, p. 318. Fintan mentions a monk of Fore to whom Fintan had told the visions God granted to him at Reichenau (cf. chap. viii. of the Life). The Life contains sentences in Irish which prove the writer to have been an Irishman; cf. Reeves' "Adamnan," preface, p. xxiii. The first chapter of St. Fintan's Life gives an interesting life picture of the actual proceedings of the Danes in Ireland.

<sup>2</sup> Ben, according to Dr. Joyce, means horn, and is applied to any steep or pointed hills: see "Irish Names," vol. i., p. 382. Ben Edar has been since Ptolemy's time the Celtic name of Howth.

<sup>3</sup> Thus the second life of Fechin, given by Colgan, chap. xlv., tells us "Tantus extitit vir sanctus solitudinis et anachoreticæ vitæ amator, ut nihil ipsi dulcius videretur, quam vitam solitariam ab omnibus hominum etiam monachorum consortiis subtractam, nunc in speluncis, nunc in saxeis reclusoriis, et aliquando desertis montibus agere. Unde in reclusorio nunc Fovarensi, nunc in Immacensibus diversis delitescens deliciebatur." This passage shows that he inhabited the beehive cells on Ardoilen, and that in all probability the original of the hermit's cell at Fore was beehive in shape. In its present form it was rebuilt in 1680. St. Fintan's Life, mentioned above, shows the keen desire of the Irish monks for a solitary life even in Switzerland.



till 1680 an anchorite, the last of the order in Western Europe, I suppose, who lived at Fore, and inhabited the cell which you can still see in a perfect state on the side of the lofty hill, at whose base the town of Fore now stands. There is a book far too little known called Sir Henry Piers's "History of Westmeath," in which that worthy baronet describes this anchorite, and his doings and mode of life as he was to be seen in the year 1680. His name, that is the name of the man whom Sir H. Piers saw, was Patrick Biglin, as is stated upon a monument erected to his memory, which is still in the adjoining chapel which was used by the anchorite as his private oratory. This anchorite cell is very interesting, as it represents for us the nearest approach ever seen in Western Europe, to that wonderful pillar upon which St. Simon Stylites spent so many years, and is thus the direct descendant of ancient Syrian monasticism, modified by the demands and requirements of our western climate. Those who are interested in this subject of anchorites, their cells and their mode of life, will find much more on this point in Dr. Reeves's "Memoir on St. Doulough's," or in ch. ix. of my own "Celtic Church." Now, my idea is this, that this anchorite cell represents the original residence of St. Fechin. He, too, was an anchorite, as his Lives expressly inform us,<sup>1</sup> and led a life of strictness and severity which would fully equal anything we read of Eastern asceticism. But then, too, he was abbot, or head of a large college or monastery of monks. There is an ancient hymn sung in his honour which tells us in monastic rhyme :—

"De hinc fuit monachorum  
Dux et pater trecentorum  
Quos instruxit lege morum  
Murus contra Vitia."<sup>2</sup>

That is that St. Fechan had an assembly of three hundred disciples whom he taught in the way of religion and virtue. Now my theory is, that he placed his monastic or anchorite cell high up on the side of the hill, in order that he might be able to overlook all the huts or cells of the monastery which were placed lower down round the church, just as we find in St. Columba's Life, written by Adamnan, that St. Columba's cell at Iona was placed higher than all the rest in order that he might be able to overlook the conduct and conversation of all his disciples, and be able at the same time to attend to his own duties, his prayers and his studies, and his manuscript labours, without any undue interruption.<sup>3</sup>

The next point of interest at Fore is St. Fechin's Church. There were till sixty years ago the ruins of three churches at Fore, just as in Sir Henry Piers's time about 1680. These churches were called first the

<sup>1</sup> See note (3), p. 6, above.

<sup>2</sup> Three ancient Latin hymns on St. Fechin will be found in Colgan, pp. 132, 133. From these Ussher took his extracts given in his "Antiquities."

<sup>3</sup> See Reeves's edition of Adamnan's "Life of Columba," pp. 357-364, and my own "Ireland and the Celtic Church," p. 117.

Church of the Blessed Virgin at the south gate, the ruins of which are still to be seen close by the handsome new Roman Catholic church. There was another church levelled to the ground about 1830, called Tempull Fionan, outside the Castlepollard gate, and then there is still the ruins of St. Fechin's Church, a few hundred feet directly below the anchorite cell. This church is a very remarkable one. Dr. Petrie in his Essay upon the Round Towers waxes enthusiastic about one special feature of it, its cyclopean doorway. He fixed the date of the church as the first half of the seventh century, and then tells us that the eminent traveller, Edward Dodwell, whose magnificent works on the Cyclopean architecture of Greece, published seventy years ago, are far too little known, had told him that the doorway of Fore was as striking and as perfectly Cyclopean as any that he had seen in Greece, at Tyrrys, Argos, or elsewhere.<sup>1</sup>

The special feature of this doorway is the lintel which is one enormous mass of stone six feet long, two feet high, and three feet thick. The story told in Sir H. Piers's day is the same which I heard from an ancient inhabitant of Fore last October, that this lintel was placed in position by the miraculous action of St. Fechin himself. The workmen had been labouring for hours striving to raise it, but their labour was all in vain. St. Fechin told them to go home to breakfast, and then betook himself to prayer. After some time spent in devotion, the saint took the stone in his arms, and without any difficulty placed it in its required position to the astonishment of the labourers when they returned. But it is not only the doorway of this church which excites astonishment. The church itself is all through composed of the most gigantic stones, which I am sorry to say do not excite the reverence or respect of the inhabitants, for the worthy parish priest told me with indignation that very lately he found that some of these stones had been removed by a contractor, and used for the purpose of building a wall round the adjoining graveyard, which the poor law guardians were erecting. He hoped, however, to have them duly restored. The question naturally arises, how were such vast stones moved into position in a rude age when there were no mechanical appliances such as we now possess; appliances which even now would be severely tested were they called upon to perform a similar task. I think, however, that on my visit I discovered the solution of this question. The Church of St. Fechin is situated at the base of a lofty hill 700 feet high. The top of it is one mass of rock. The workmen had simply to quarry the stones, and then set them rolling, when, as I proved by an example, they would

<sup>1</sup> The Church of St. Fechin, on Ardoilen Island, seems also to be marked by the Cyclopean character of its stones, as it appears in Mr. Wakeman's drawing above referred to. I cannot imagine how the Cyclopean stones were got into position at High Island, unless quarried on the spot. Mr. Wakeman has written a long account of Ardoilen Island in Duffy's *Hibernian Magazine*, under the title of "An Uninhabited Island."



simply tumble down by the force of gravity to the desired position. On the top of the hill there can, in fact, be seen the ancient quarries used 1300 years ago by St. Fechin and his fellow-workers. Another most interesting point about this lintel is the cross which is engraved upon it. Petrie describes it thus:—"On the lintel is a projecting tablet, in the centre of which is sculptured in relief a plain cross within a circle." Now, this cross is deserving of the most careful notice in connexion with the Cyclopean nature of the architecture. There is a most valuable work written by a distinguished French scholar and traveller, a copy of which—the only copy in Dublin—lies on this table. Its title is De Vogüé "On the Architecture of Central Syria." This work describes the churches, houses, and temples of an unknown district of Syria, north-east of Antioch, which was thoroughly explored more than thirty years ago at the expense of the French Government. Here it is in Central Syria that we find the original type of these Cyclopean Celtic churches, and here in De Vogüé's book you can see literally dozens of examples of exactly the same kind of cross in a circle carved upon stone lintels, in precisely the same manner as St. Fechin carved his cross in the first half of the seventh century.<sup>1</sup> St. Fechin's Church, then, is most interesting, from the point of view of comparative architecture and history, shedding light upon the origins of Celtic art and Celtic Christianity.

Again, the monastery of St. Fechin was doubtless situated round the Church of St. Fechin. But not a trace of it now remains, and that for a very simple reason. The ancient Celtic monks lived, like the ancient Syrian and Egyptian monks, each in a separate cell, which was composed not of stone, but like cabins erected in bogs to this day, of wattles and clay. I do not remember a single case, at Clonmacnois (St. Kieran's), Glendalough (St. Kevin's), or Incheleraun (St. Diernat's), or at any other really ancient Celtic monastery, where remains of the original monastery exist, save where there are a few beehive huts, as at Innismurray in Donegal Bay.<sup>2</sup> But the site of the mill of the monastery is still shown, side by side with one of the natural wonders of Fore, which legend connects with St. Fechin's miraculous powers. Lough Lene,

<sup>1</sup> There is a similar cross on the lintel of St. Fechin's Church at High Island, but it is carved upon the under side of it, not in front. Another similar cross is carved on the rocks of Dalkey Island, and is depicted in the last number of this *Journal* for 1891, on plate facing p. 701.

<sup>2</sup> There is a distinction to be borne in mind between the monasteries on the western coast where the beehive stone huts were an absolute necessity, if the wind was not to sweep them away, and other ancient Celtic monasteries. The inhabitants of Achill still build their cabins in this beehive shape, as I have myself seen. In the interior of Ireland there were no such storms as on the west coast, and there were vast crowds of monks, and they needed numerous residences, and such as could be more easily raised. A couple of active men can still raise a warm and comfortable house of "scraws," or turf, and a few branches in the course of a day. We have, therefore, abundant beehive huts in the west, but none, so far as I know, in the interior of Ireland.



one of the Westmeath lakes, is a mile distant from Fore, and is separated from it by the lofty hills on which the church and anchorites' cell are built. St. Fechin is said originally to have built a mill suited for a water-mill on the present site. His chief carpenter, however, scoffed at the saint for erecting a mill where there was no stream to drive it. It is at all times, however, a dangerous thing to make jokes upon distinguished men, as the carpenter found to his cost. St. Fechin, stirred to action by the carpenter's sneer, resorted to the lake, took his staff, flung it into the lake, which forthwith drove it against the side of the hill, which the staff at once pierced, cutting its way through the stone cliffs, drawing the waters of the lake after it, and coming out a mile distant at the exact point where the mill had been erected. And now came the punishment of the millwright. He had gone to sleep in the mill when the saint departed to the lake. The wondrous staff, however, brought such a volume of water along with it that the mill was filled, and the sleeping millwright drowned, in punishment of his scoffing incredulity. St. Fechin relaxed however, and when he had given him this severe lesson, miraculously restored him to life;<sup>1</sup> and now if anyone doubts the story told in Colgan, he can go and see the river Gloré rushing in full flood straight out of the cliff, hurrying off to join the Inny, and thence the Shannon. John O'Donovan, however, with true nineteenth-century scepticism, thinks that this wondrous stream existed, and the name of Fore, or Valley of Streams, as he interprets it, ages before St. Fechin lived at all. Time would fail me to tell of the mounds or moats of Fore, erected, as some say, by Cromwell, or as others say by Queen Elizabeth's soldiers to battle the town. But, alas! for such theories formed from modern ideas. The moats are quite too distant, being half a mile or so from the walls, for the ordnance of that period to have had any effect, or even to reach at all the works at which they would have been aimed. The cannon of the seventeenth century could not tell with any effect beyond the distance of 100 yards or thereabouts. Then there are the miraculous wells of Fore, and the gates and fortifications of Fore. The gates are still perfect, and O'Donovan, according to his long letter on Fore, traced the fortifications on the side of the hill in the year 1837, as I myself did in October, 1891. Then there were no less than fourteen crosses erected round Fore, a considerable number of which still exist, or their sites and bases are still shown. And then lastly, there is the thirteenth-century monastery, either of the Benedictines or Cistercians, built by the Nugents after the Anglo-Norman Conquest.<sup>2</sup>

<sup>1</sup> See Colgan's "First Life," chaps. xiv., xv., in AA. SS., t. i., p. 131.

<sup>2</sup> I see that Dean Cogan and Archdeacon O'Rorke both attribute the building of this monastery to Walter de Lacy, who dedicated it to St. Taurin and St. Fechin, and gave it to the Benedictines of Evreux in Normandy. A list of the Priors from St. Fechin's time down to 1169 will be found appended to his Life in Colgan. It is evident, however, that the Anglo-Normans at once put an end to Celtic abbots, as we find in

This is a fine specimen of Norman architecture, and embodies very different notions, and a very different state of civilization from St. Fechin's Church. It is very clear that the English builders wanted to have nothing to say or do with St. Fechin, save on one point, and that was, his lands and tithes and possessions, of which they completely possessed themselves. They built their monastery at quite the opposite side of the town from that where his monastery stood. They cleared out the ancient Celtic monks, and scoffed at their ancient history. Augustine MacGraidin tells us in his *Life of St. Fechin* a curious story which illustrates the bitter hostility with which the new invaders regarded the ancient Celtic saints. You will find the story in the 18th chapter of Colgan's first *Life*. I give you a literal translation of it:—"It happened in the territory of St. Fechin, after the invasion of Ireland by the English, that a certain Englishman was vicar of St. Fechin's Church. This man, detesting the Irish people, was accustomed to abuse St. Fechin, the patron of his church, with special contumely. But on a certain day when he entered the Church of St. Fechin, and knelt before the altar, a tall cleric approached to him. His body was emaciated, his appearance terrible, his face red with anger. The unknown rushed at the vicar as at a blasphemer, and struck him violently upon the chest with the staff he held in his hand. The vicar, astonished by his appearance, and sick on account of the intolerable blow, at once returned home, declaring that his assailant was St. Fechin whom he had abused and derided. As soon as he got to his house he took to his bed, and died in three days."<sup>1</sup> And St. Fechin, you will observe, did not revive the blaspheming

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Mr. Gilbert's edition of the "Register of St. Thomas's Abbey" (Rolls Series), p. 146, that the Prior of Fore signed deeds as a witness, together with a number of other Norman dignitaries in the year 1219. See also p. 349, where his signature appears to the decree about the possession of the body of Hugh de Lacy in 1205.

<sup>1</sup> St. Fechin, according to the "Four Masters," was a dangerous saint to his enemies. They tell us, for instance, that a Leinster king led an army in 1061 into Meath, and burned our saint's churches at Fore. St. Fechin met him on his return face to face and slew him. In the time of Primate Colton, St. Fechin retained his fame in the northern province; see Reeves's "Colton Visitation." The Irish saints in general received very slight notice in Anglo-Norman books of ritual. There seems to have been, however, a popular memorial of them, though not recognised in the public calendar. See Mr. James Mills's "Account Roll of Holy Trinity," p. 8. The *Lives* of St. Fechin, printed by Colgan, are very rich in the social history of Ireland in Celtic times. I just note one or two points. In the second *Life*, ch. xiv., we see a whole family devoting themselves and their descendants for all time as the villsins or serfs of Fechin's Monastery. In chap. xxiii. we have a leper and leprosy, and the King of Meath dwelling in a crannog, or island fortress, in Lough Lene. These *Lives* give indications where investigations might be made for antiquities; while again we have repeated notices of the use of timber houses, of guest houses in monasteries, the organization of the ancient Celtic orders, the lines of the ancient roads, the intercourse between learned men, the influence exercised by the Irish saints on kings, and in public life, the internal wars and jealousies between rival chiefs, which have ever been the bane of Ireland. There are many curious coincidences between St. Fechin's *Lives* and that of St. Columba by Adamnan. Dr. Reeves notices several of them, as about wolves, stags, and bulls giving milk. They both expressly refer to a monastery called Snamhluthair which Dr. Reeves identified with Slanore in the county Cavan, otherwise unknown. (See Reeves's edition of Adamnan's "Life of St. Columba," pp. 172-174,



Englishman, which ought to be a warning to all, not only Englishmen, but Irishmen who scoff at their own country, its history, its scenery, or its antiquities; and with this healthful, useful, and timely lesson, I shall now conclude a Paper which has been unduly prolonged, but which will, I hope, lead many to make a personal acquaintance with a district of Ireland far too much neglected.

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and compare Colgan's second Life, ch. xxx.) These are interesting proofs of the ancient character of Fechin's second Life, which expressly declares that St. Fechin was a contemporary of Adamnan. The monastery of Fore seems originally to have exercised jurisdiction over a wide area. In Sir John Davis's account of the condition of the Church in Cavan in the time of James I., he states that the monastery of Fore owned the tithes of fourteen parishes in Cavan and Westmeath. Now, as we learn from the Book of Fenagh and other examples, the ancient Celtic abbots claimed offerings from a large district round their monasteries. My idea is that the English commuted these demands into a fixed payment of tithes, which were accordingly bestowed upon the adjoining monastery in lieu of the previous vague claims of the abbots. Thus it was that the monastery of Granard, in Longford, became possessed of the tithes of all the parishes along the Shannon side till Clonmacnois district was reached, because the Abbot of Granard originally claimed offerings from all the district of Teffia, comprising these parishes: cf. "Ireland and the Celtic Church," p. 83. Granard, indeed, seems to have had a kind of supremacy as far as Birr down to the seventeenth century. I have lately noticed, in an old history of Parsonstown, called a "Picture of Birr," in R.I.A., a charter or grant of Charles I. which mentions a head-rent out of the King's County amounting to £200 a-year, payable to Granard Castle. Granard Castle probably got the tithes belonging to Granard Monastery, as Athlone Castle got the property of the Athlone abbey. I may perhaps here add a thought which has struck me about the beehive stone huts of the West. Their narrow funnel-like entrances have often puzzled investigators. Why, they have asked, did not the anchorites make proper doors? The answer, however, is not far to seek. They made these entrances as some protection against the wind, and to cut off draughts in some degree. I heard a lecture the other day by Dr. Nansen descriptive of Iceland. He showed that the entrances into the houses used in winter in that country are of exactly the same kind as we find in our own beehive cells. Anyone who will look at the Plate in our last Quarterly Number showing the beehive cells on the Skelligs will see how needful was some such precaution.



A JOURNEY TO LOUGH DERGH.<sup>1</sup>

By ISAAC BUTLER.

*(Copied from the Original MS. by the late AUSTIN COOPER, Esq., F.S.A.)*

LEAVING the City of Dublin we proceeded thro' Stonybater to Castleknock so called as being seated on a hill, at a small distance from the great road. This Ancient Castle was built by Sir Hugh Tyrell, Governor of Trim A.D. 1174. It was fortified with large ramparts, parapets & a deep Fosse, y<sup>e</sup> Lands were given to him by Sir Hugh de Lacy, for his Service in the Wars. From y<sup>e</sup> Eminence appears a delightfull prospect of y<sup>e</sup> City of Dublin & it's large (Harbour,) a noble tract of Mountains in y<sup>e</sup> South, & on y<sup>e</sup> North & West a curious level well cultivated Country, abounding in Vilages, hamlets & Groves, & numbers of Gentlemens & Citizens Country Seats &c. A.D. 1316 E. Bruce, Brother to the K: of Scots, with the Earl of Murray & a numerous Army laid Siege to y<sup>e</sup> Castle & took it making the Baron therein prisoner. Bruce lay here for some time & afterwards proceeded into Munster. This Castle with the Lands thereto belonging thro' failure of Heirs Male in A.D. 1370 devolved by the Females into another Family, who have let it fall to ruin, little thereof remaining but part of y<sup>e</sup> Court Walls & y<sup>e</sup> great Tower on y<sup>e</sup> East Side, in w<sup>ch</sup> (it is said) was a Window wherein a lighted Candle being placed in a stormy Night could not be extinguished by y<sup>e</sup> Wind. The town is seated near one 4<sup>th</sup> of a mile to y<sup>e</sup> North East from the Castle, & is at present but mean. The Church has been considerable, y<sup>e</sup>

<sup>1</sup>[This description of a "Journey from Dublin to the Shores of Lough Dergh" appears worth being preserved. It took place soon after the year 1740, for it will be observed that that date is mentioned in the manuscript, being a period of "great frost," which the author considered had caused the disturbance of some marly deposit, producing a milky colouration in the waters of a "holy well called Davogh Patrick." Dr. Maule is mentioned as Bishop of Meath. He held the See from 1744 to 1758. We find several incidental remarks of interest recorded in our traveller's account of his journeyings. His description of the universal prevalence of home manufacture in whiskey in certain localities deserves to be noticed; also his statement of the manner in which it was consumed, and its effects upon the health of the people. The arbitrary magisterial proceedings in favour of the preservation of gold-finchcs at Dunshaughlin are worthy of remark. Likewise several of his passing observations about local customs, and the social condition of the peasantry at the time of his journeying along the northern roads about 150 years ago. It is a matter of regret that the copying of monumental inscriptions was not carried out with sufficient carefulness, but it appeared preferable to preserve unchanged the spelling of the entire manuscript, and especially of the different inscriptions which are presented verbatim with literal correctness. It will not be difficult to detect and rectify many errors Mr. Butler fell into of an obvious character. I have to acknowledge my obligations to A. D. Cooper, Esq., of Baldoyle, for permitting the publication of this communication, copied, as already stated, by A. Cooper, Esq., his grandfather, from the original manuscript.—W. FRAZER, F.R.C.S.I. The notes signed G. T. S. have been added by Dr. Stokes. The other notes are those of Mr. Butler, the author of the tour, or of Mr. Cooper, the transcriber.]

Chancel was large consisting of two arched Isles, at present out of Use & uncovered, y<sup>e</sup> great West Isle is in good repair & in decent Order has a large Congregation on Sabbath days. There was here antiently a Cell & a Manual priory. Y<sup>e</sup> is one of the Prebends of St. Patrick's Cathedral Dublin. In y<sup>e</sup> Body of y<sup>e</sup> Church is a large Chest, wherein are deposited y<sup>e</sup> plate, Vestments &c. on w<sup>ch</sup> is y<sup>e</sup> following Inscription :—

This Chest made for y<sup>e</sup> Use of Castleknock  
Church, Richard Sharpless & James Dunn  
Church Wardens 1675.

On a Grave Stone near the Altar in y<sup>e</sup> Church is y<sup>e</sup> Inscription :—

Here lye the Bodys of William Proby of  
Damestown Esquire of Elizabeth his Wife  
Of Anne, & Atalanta his Daughters, of Elizabeth  
And Sarah, Daughters of his Second Son Thomas,  
Of Anne Wife of his third Son William, of  
Robert Nicholas, Son of Elinor daughter of Thomas  
his Second Son, of Elenor daughter of Elenor aforesd,  
Of William Eldest Son of Charles Eldest Son of  
William aforesaid, Anno . . . . . <sup>1</sup>

In the Neighbourhood of Castleknock (w<sup>ch</sup> gives name to the Barony) are good quarries of Limestone & in great plenty. A pit was lately opened for Lead oar in w<sup>ch</sup> was found yellow & brown Okar superior to any imported, y<sup>e</sup> oar not answering Expectation y<sup>e</sup> pit is since closed up.

From hence we proceeded to Blanchard'stown, a small Vilage, leaving Abbot'stown (y<sup>e</sup> sejour of Admiral Rowley when here) on our right, & by the Continuance of a good road to Curduff,<sup>2</sup> whose curious Groves on y<sup>e</sup> Winding Meanders of the River Tolekan form an agreeable prospect. from hence to Malahidert, at present a small Vilage, w<sup>ch</sup> antiently was a Guild, one of the prebends of St. Patrick's Dublin. The Church at present in ruins is situated on a hill & dedicated to y<sup>e</sup> Virgin Mary, from y<sup>e</sup> appears a most extensive & delightfull prospect into y<sup>e</sup> County of Meath & Dublin, in it was committed a most barbarous & infamous action by some of y<sup>e</sup> neighbouring Inhabitants in Sep<sup>r</sup>. 1690, a Company of Col<sup>l</sup>. Foulkes men in their march to Dublin by stormy rainy weather,

<sup>1</sup> [The family of Proby was seated at Damestown, three miles beyond Castleknock, on the right, till the end of the last century at least : see Wilson's "Postchaise Companion," ed. 1786, p. 67. In Colonel Vigers' "Memorials of the Dead" for 1890, p. 167, a Captain William Proby appears as presenting a chalice to St. Michan's church, which he sent out of Spain. This may have been early in the 17th century.]

<sup>2</sup> [This place, otherwise Corduff, must be distinguished from Corduff, near Lusk. Prior to 1690 it was the property of a Thomas Warren, who took the losing side and forfeited it. See Dalton's "County Dublin," p. 564. It was, however, the seat of a Mr. Warren in 1786—"Postchaise Companion," p. 67. So the family would seem to have recovered their property. Corduff is now the seat of Mr. M. Butterly.—G. T. S.]



retreated into y<sup>e</sup> Church for Shelter, but were all of them murdered in cold Blood before y<sup>e</sup> morning, some of these Wretches were afterwards executed in Thomas Street Dublin, amongst y<sup>m</sup> Pat: Moore, And: Cannon, Ph. Strong, Jh<sup>n</sup> Cummin &c. others made their Escapes. About midway ascending to y<sup>e</sup> Church is an excellent Well, it is carefully walled & several large Trees about it.<sup>1</sup> Here on 8<sup>th</sup> Sep<sup>r</sup>. a great patron is kept with a vast Concourse of all Sexes & Ages from many miles, upwards of eighty Tents are pitched here furnished with all kinds of Liquors & provisions for y<sup>e</sup> Reception & Refreshment of y<sup>e</sup> Company. From hence thro' a fine Corn Country well cultivated on all Sides to

Clonee, a small Vilage with a good Stone Bridge over y<sup>e</sup> Tolekan, w<sup>ch</sup> is reported to have the best Trouts in Leinster, y<sup>a</sup> place is in Meath near  $\frac{1}{2}$  a mile to Westward of y<sup>e</sup> Mearings of y<sup>e</sup> 2 Counties. Dunboyn a mile West of Clonee is a parish town & Capital of y<sup>e</sup> Barony, w<sup>ch</sup> bears y<sup>e</sup> same Name, it is pleasantly situated in y<sup>e</sup> County of Meath,<sup>2</sup> & has several good Houses in particular Captain Dillon, has a neat Stone House. Colonel Hamilton a noble House with curious Avenues in a genteel Taste. Mr. Lindsey of Lazershill has a neat well wooded Retreat, here is a yearly Fair for Cattle, & a Weekly Market. The Church is on y<sup>e</sup> West Side of y<sup>e</sup> town, it is dedicated to S<sup>t</sup> Peter & S<sup>t</sup> Paul, y<sup>e</sup> Chancell is at present only in Use y<sup>e</sup> body of the Church is in Ruins with the Steeple at y<sup>e</sup> End, y<sup>a</sup> is a Vicarage subordinate to the Deanery of Ratoath.<sup>3</sup> Here was buried Hugh Brady Bishop of Meath 1583. On a Grave stone in y<sup>e</sup> Church:—

Here lyeth the body of Edward Ford  
Of Woodpark esq<sup>r</sup>. who deceased may  
the 17<sup>th</sup> being holy Thursday in the Year<sup>4</sup>  
of our Lord 1705 and of his Age 63.

<sup>1</sup> [Dalton, p. 581, describes this well, which was dedicated to the B. V. M., as still existing under the shade of two very ancient ash trees, and as producing very fine water. It was in just the same state in 1786, as we learn from the "Postchaise Companion," col. 68:—"Near Mulhuddert churchyard is a very handsome well, supplied with a remarkably fine spring of water, and dedicated to the Virgin Mary, whose statue in miniature is set up in a niche of the building, in form of a small house round the well."—G. T. S.]

<sup>2</sup> [The Country was called in y<sup>e</sup> early ages Hyniellia or y<sup>e</sup> Territory of Neill, from Neill the Great whose four Sons planted y<sup>m</sup>selves in y<sup>e</sup> Country, which being divided among them their posterity, were called y<sup>e</sup> South Neills, as those who moved into Ulster were called y<sup>e</sup> North Neils. Flaherty's Ogygia, p. 400].

<sup>3</sup> [The Church of Dunboyne was, in ancient times, impropriate in the Augustinian Priory of St. Mary at Mullingar. The Prior was rector of Dunboyne parish, and besides owned considerable property in Dunboyne parish. His ecclesiastical profits out of the church were locally called "The door of St. Peter's Church in Dunboyn." Bishop Dopping, in his "Meath Visitation Book," now in Marsh's Library, incorrectly says that it was impropriate in the Dominican Friary of Mullingar, which was quite distinct from the Augustinian Priory. The Dominicans did, however, own some land in Dunboyne parish. The vicarage in Dopping's time, (1693) was worth £60 per annum. The rectory impropriate in Sir Lawrence Parsons was worth £250 per annum. In 1693 the Rev. Thomas Hawly was vicar. The church was then in the same state as at the date of our tour fifty years later. The chancel was in repair; the body of the church in ruin since 1641.—G. T. S.]

<sup>4</sup> [That is Ascension Day.]



Near y<sup>e</sup> former on a Grave Stone also :—

Here lyeth the body of Walter Burton  
Of Woodpark esq<sup>r</sup>. who deceased May  
the 17<sup>th</sup> being holy Thursday in the Year  
Of our Lord 1731 and of his Age 56.<sup>1</sup>

On the left hand entring the Church is a curious Font of brown Marble of an Octogon Form, and y<sup>e</sup> following Letters on four of the Sides :—

SW. CEB. CW. 1579

Passing from hence into y<sup>e</sup> great Turnpike road we left the Pace a noted Inn on our right, & another on y<sup>e</sup> division road to Trim on our left & y<sup>e</sup> Vilage of Rathbegan on our right, from the Bog of y<sup>e</sup> place y<sup>e</sup> Tolekan takes it's Spring, from whence passing to Clonee, Malahidert, Corduff, Finglass, Glassneevin & Drumconerath it enters y<sup>e</sup> Sea at Ballybought bridge.

Dunshaghlín<sup>2</sup> 13 miles from Dublin takes it's name from S<sup>t</sup> Sechnal, who erected a Bishoprick here. He was called by y<sup>e</sup> Irish Shachlin, afterwards y<sup>e</sup> town was called Dun or Domnach Shachlin, w<sup>ch</sup> according to Arch Bishop Usher signifies y<sup>e</sup> Church of Shachlin. The Church & Steeple are in good Repair, but y<sup>e</sup> Chancell in Ruins in which with some Difficulty we discovered a Grave Stone in Memory of the Rev<sup>d</sup> D<sup>r</sup> Webb with y<sup>e</sup> Inscription :—<sup>3</sup>

Rev<sup>da</sup> Noah Webb STB  
Decanus Leighnin<sup>a</sup> nec Non Vicaris  
Dunshaghlín<sup>a</sup> Hic una cum numerosa  
de prole tumulatus Jacet . . . . .  
Obit 7<sup>mo</sup> Aug<sup>ti</sup> Ann. Dom. . . . 1696  
Ætat sue 58  
Henricus Filius Primogen<sup>tu</sup> posuit  
Ad defti incom— Multa desudet  
Paucis uti totis Viribus ad Ecclæ &  
Patriæ Bonvinse contulit

y<sup>e</sup> Town is a  $\frac{1}{2}$  of a Mile in Length with several good Houses & some neat Inns. there is a Well s<sup>d</sup> to be purgative dedicated to S<sup>t</sup> Sechnall &

<sup>1</sup> [Woodpark would seem to have often changed its owners in the last century. In the "Postchaise Companion" for 1786 it is thus described :—"About a quarter of a mile on this side the Black Bull Inn on the left, is Woodpark, the seat of Mrs. Shields."—G. T. S.]

<sup>2</sup> Y<sup>e</sup> Neighbourhood of y<sup>e</sup> town is remarkable for breeding y<sup>e</sup> greatest Quantities of Goldfinches & are supposed to be the best Songsters of their Kind in the Kingdom, Noah Webb Esq<sup>r</sup>. & Justice of y<sup>e</sup> peace has made it penal for any one to take these Birds without his Leave & such as are convicted are publicly whipt thro' y<sup>e</sup> town.

<sup>3</sup> [The chancel, according to Dopping, was ruined in 1641. The vicar in 1693 was Noah Webb, the inscription on whose tombstone our tourist copied. "He resided on his benefice, and preached constantly." In a list of his clergy, with their characters, Bishop Dopping describes him as "resident and deserving." He served two large unions, comprising the parishes of Dunshaughlin, Trevet, Rathangan, Kilbrue, and Rathfeigh. In the Act of Attainder of the Irish gentry, passed by King James II., he is called Ezechiel Webb : see King's "State of Irish Protestants," Appendix, p. 4. According to Erck's "Ecclesiastical Register, p. 26, Noah Webb was appointed Vicar of Ratoath by Dr. Dudley Loftus in 1675. In 1786 there was a considerable private school kept there by a Rev. Dr. French."—"Postchaise Companion," col. 68.—G. T. S.]

covered over with several large Trees, upon an Infusion of Galls it exhibited a pale Yellow, y<sup>e</sup> Solution of Tartar changed it into a fair blue & y<sup>e</sup> of Logwood into a florid purple. From hence crossing the Lands w<sup>ch</sup> are a low rich Soil between a light Clay & Loam, producing great Quantities of all Kinds of Grain & excellent pasturage we came to y<sup>e</sup> antient Town of Trevet North of Dunchachlin. Trevet in the Barony of Skrine was antiently a considerable town & Collony of English it is situated on a rising Ground environed by a fertile Corn Country, at present it is an obscure Village not above six poor Cottages & a good Farm House. The Church dedicated to S<sup>t</sup> Patrick has been very considerable at present in Ruins, it was built by the English at their first Entrance into Meath under Sir Hugh de Lacy.<sup>1</sup> In the Body of the Church have been interred a great Number of Noble psons, as appears from y<sup>e</sup> Fragments of their once beautifull Tombs & Monuments, there are some modern ones, y<sup>e</sup> remains of one to y<sup>e</sup> Memory of Sir Tho<sup>s</sup>. Cusack & Family y<sup>e</sup> Tomb was large & beautified with various Sculptures upon y<sup>e</sup> Cover is raised in bass relief y<sup>e</sup> Effigies of Sir Thomas Cusack & Dame Cusack his Wife both in a praying posture with Six Children behind each of y<sup>m</sup> with their Hands in a praying posture all in bass relief. Upon another large Stone belonging to y<sup>e</sup> s<sup>d</sup> Tomb y<sup>e</sup> figure of a Skeleton with bow & Arrow, a Woman in a mourning posture & the following Inscription in some places very difficult to read:—

Sub hoc Lapido quod A mea Filio Johane Cusaco  
 Fabrigatū Politum Excu-p Tumquæ fuit Ego Thomas Cusaco  
 Monumento Humor A<sup>o</sup> 1574 pro cuius Fidelis Anima Orate Fidelis  
 Vis Hocce Thomas quem Tegit Saxum petis  
 Ambram Alloquere Genvinum Aquila prodet Caput.  
 Me Virtus Genuit Fovit Pietas Honor Avæit  
 Extulit Ars Abu Fama Proraget Anus.  
 Jura Tuli Prorex Me Dilme Clara Beavit.  
 Stemmata Darciadum Stirpe Matilda Sata  
 Jura Tuli index me Lex me jura Bearunt  
 Jura rudes animos Cudere Docta ABii  
 fama pos<sup>l</sup>, Abiit sed puic Nun quid super quæris Manet  
 Audi Loquentis verba quin Audi sonos  
 An. Tho. CS Gesta Libris, Astris, Virtus, Mea Gloria Famæ  
 Hæret Humo Corpus Noment et ipso polo  
 Ipse polo Mea prole Sedo Renovatur Imago  
 quam Gignis Sacro sera Matilda Toro  
 Cui Sedeat Anima Cognoscere plura Meorum  
 quid Muro inspiciat fixa Tabella refert  
 Hoc Lusiterit y—Mbivm ipsius † H<sup>o</sup>Æ Ex filio et HÆREDE  
 Prognatus Jacobus Cusaco<sup>2</sup>

<sup>1</sup> [Dopping says that both church and chancel were ruined in 1641. The parish was inappropriate like so many other Meath parishes in St. Thomas's Abbey, Dublin; see Mr. Gilbert's edition of St. Thomas's "Register," in the Rolls Series. Hence the large patronage formerly enjoyed by the Crown in Meath.—G. T. S.]

<sup>2</sup> [This was the tomb of Sir Thomas Cusack, Lord Chancellor of Ireland in the time



On a Grave Stone within y<sup>e</sup> Church near y<sup>e</sup> North Wall. The Arms  
3 Escalops, y<sup>e</sup> Crest a Sword in Hand :—

This Tomb was erected by  
M<sup>r</sup> Robert Jealous, March y<sup>e</sup> 25<sup>th</sup>  
1725. Where Under lieth his  
Father and Mother Edmond  
Jealous & Mary Woods with  
One Child & his Wifes Mary  
Pettit & Erinlli Holms where  
He designs to be interred him-  
-self, where many of his Ancestors  
hath been interred these five  
Hundred Years Past.

On a raised Tomb with a Coat of Arms, y<sup>e</sup> Crest a Lion passant on a  
Dragon :—

This Tomb was erected by M<sup>r</sup>  
John Fitz Patrick of Gerard's Town June  
y<sup>e</sup> 22d. Anno Domini 1726 . . .  
Here lyeth the Body of M<sup>r</sup> Laurence  
Fitz Patrick who departed this Life  
the 23d of February 1722 in y<sup>e</sup> 61 Year  
Of his Age, likewise the body of M<sup>rs</sup>  
Mary Fitz Patrick alias Nugent his  
Wife who departed this Life y<sup>e</sup> 26th  
day of April 1725 in the 59th  
Year of her Age.

From Trevet we took y<sup>e</sup> Short way over the Fields w<sup>ch</sup> are covered  
with Corn & Pasture into the Turnpike Road w<sup>ch</sup> leads to Killeen,  
antiently a Town of Note reduced at present to a few Cabbins. The  
Castle is a large stately quadrangular Building, erected by Sir Hugh de  
Lacy A.D. 1180 & was a long time y<sup>e</sup> Habitation of the Plunkets Earls of  
Fingal who lived from their Arrival with Strongbow. S<sup>r</sup> Christopher  
Plunket was Deputy of Ireland A.D. 1432 w<sup>ch</sup> Title (almost defaced) is to  
be seen upon his Tomb in S<sup>t</sup> Mary's Church a small distance from y<sup>e</sup>  
Castle North West. This Church was a great Ornament to y<sup>e</sup> Town, it  
was of Gothic Structure, with 2 Towers at y<sup>e</sup> West End, y<sup>e</sup> East Window  
was of curious Workmsp with beautifull Cavings &c. large & high. The  
Floor of y<sup>e</sup> Church consists of a Number of curious insculped Tombs

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of Henry VIII. and Queen Mary. His daughters intermarried with some of the best  
families in Ireland. See Lodge's "Peerage," vol. iv., p. 236, ed. 1754, where a  
monument is described then existing in the Church of Carbery, county Kildare,  
erected in 1705 by Henry Colley, Esq., in memory of his ancestors, who were descended  
in the female line from this same Sir Thomas Cusack. A correct reading of the above  
inscription is published in vol. i., 6th Series (1891), p. 486 of this *Journal*.—G. T. S.]



Monuments & Grave Stones, some very antient w<sup>ch</sup> time has rendered almost unintelligible. Round the Margin of a Grave Stone :—

Here under lieth the Body . . . Esquire  
Of Robart Cusack of Gerardstown and Towey  
Cusack in Connaght and . . . . .  
Margaret Plunket his Wife and his former Wife Margaret  
Porter, and the Body of his . . . . .  
Son and Heiair James Cusack Anno Domini 1620

On the Tomb the Cusack's Arms almost defaced. Near the South Entrance within y<sup>e</sup> Church on a large Grave Stone y<sup>e</sup> Passion of Christ is beautifully performed in Bass relief, tho' pretty much defaced with this Inscription :—

Here lieth the Bodi of John Quatermas  
And his Bedfellow Ellenre ne-hor Oft; this<sup>1</sup>  
Chu: Porch:  
And Leaft. ANAN  
FEL: FORTO . . . .  
R PAIER THE: S—  
AM: TOWHOS  
SoLs: God Be  
MERCIFVLL  
1507

AD

At y<sup>e</sup> East End of a large Tomb, whereon is the Figure of a Knight in complete Armour, in haut relief is y<sup>e</sup> following Line in, as I apprehend, Irish Characters [*characters unintelligible*].

There are several large Grave Stones & Covers of elevated Tombs, with y<sup>e</sup> Figures of Mitred Bishops, some whereof had been inlaid with curious brass Work, others with Scriptural pieces but greatly defaced by time. This Church was a Vicarage subordinate to y<sup>e</sup> Dean of Skreen. In y<sup>e</sup> Chancell on y<sup>e</sup> right of the Altar are 2 Monuments fixed in y<sup>e</sup> Wall with particular Coats of Arms & an Inscription under each as follows :—

(1)

Festina Lente

S<sup>r</sup> Nicholas Plunket 3<sup>d</sup> Son to  
Christopher Lord Baron of Killeen  
& Jane Dillon his Lady, Daughter  
to James Dillon Lord Baron of Kill-  
keney West, afterwards Earl of  
Roscomon died the 25th day of  
December, A.D. 1680  
And of his Age  
the 79<sup>th</sup>

(2)

Dieux en tout

This monument was erected  
for him by S<sup>r</sup> Valentine Browne  
of Ross in the County of Kierry  
Bart. & Dame Jane his Wife  
Sole Daughter & Heire of the said  
S<sup>r</sup> Nicholas Plunket & was  
finished in the Month of  
October 1681.

<sup>1</sup> [This should apparently read : "who roft this."]

The Plunket's original Name was Plugnet they came into England with y<sup>e</sup> Danes & settled here in Strongbow's time. They have enjoyed Honours for several Ages, in 1486 Broughton Plunket Lord of Killeen, 1493 Edmund Plunket Baron & Lord in Parliament, 1549 John Plunket Baron of Killeen, 1682 Luke Plunket Earl of Fingal. The Lands in y<sup>e</sup> Neighborhood are a very rich Soil, affording Plenty of grain with good Pasture & Meadows. A small Distance Westward from Killeen is finely situated y<sup>e</sup> antient house & Church of Dunsany, at present in miserable ruins,<sup>1</sup> y<sup>e</sup> Church was a noble large pile 120 foot in Length by 24 in breadth, it's great arched Windows in y<sup>e</sup> Gothic Taste are visible proofs of it's Antient Splendor. In y<sup>e</sup> center of y<sup>e</sup> Chancell (w<sup>ch</sup> is seperated from y<sup>e</sup> body of y<sup>e</sup> Church by a large well turned Arch) is a noble raised Tomb of gray marble embelished on y<sup>e</sup> Sides with several Coats of Arms; upon y<sup>e</sup> Cover in haut relief is a Knight in Armour & his Lady on his right in y<sup>e</sup> proper Dress of y<sup>e</sup> Age they lived in, but no Inscription, they are supposed to be y<sup>e</sup> Founders of y<sup>e</sup> Church. In y<sup>e</sup> East Wall is fixt a large black Marble with y<sup>e</sup> Arms of y<sup>e</sup> ONeil Viz<sup>t</sup>. :—

3 Mullets

2 Lyons passant guardant & a bloody hand between y<sup>m</sup>

1 Mullet proper below y<sup>m</sup>

y<sup>e</sup> Crest an extended Arm, armed with a Sword; with y<sup>e</sup> Inscription below y<sup>m</sup> :—

Here lyeth the Body of S<sup>r</sup>  
 Bryan ONeille Bart one of the  
 Justices of the King's Bench in the Reign  
 of King James the 2<sup>d</sup> and died the 17<sup>th</sup> of October  
 1697, And the Body of Dame Mary his Wife  
 Sister to the Lord Dunsany, and the  
 Body of Dame Mary ONeille als Baggot  
 Who died March the 1<sup>st</sup> 1714 who was  
 Wife to S<sup>r</sup> Henry ONeille the s<sup>d</sup> S<sup>r</sup> Bryan's  
 Son who erected this Tomb Anno  
 Domini 1706

Near the West Window is a curious Octagon Font of Green marble, with y<sup>e</sup> Figures of y<sup>e</sup> 12 Apostles in bass Relief on y<sup>e</sup> Sides. There is also on y<sup>e</sup> pedestal y<sup>e</sup> Effigies of 4 Men having a Coat of Arms on their right hand & each of y<sup>m</sup> fronting y<sup>e</sup> 4 cardinal points of heaven. A few y<sup>d</sup>s South of y<sup>e</sup> Church is a large Danish Rath, from whose Summit is

<sup>1</sup> [It is no wonder it should have been in ruins when its owner is thus described by Bishop Pococke, in his "Tour in Ireland," p. 177: Dublin, 1891. "Near Kileen Castle I saw Dunsany, where Lord Dunsany lives, a Roman Catholic lord of about £200 a-year."—G. T. S.]



discovered a beautifull cultivated Country, y<sup>e</sup> Church was a Rectory subordinate to y<sup>e</sup> Deanery of Skryne.

From hence bending our Course Northward we came into y<sup>e</sup> great Turnpike Road w<sup>ch</sup> leads to Tarah antiently called Temoria, 17 mile North West from Dublin; it is an hill of easy Ascent near y<sup>e</sup> Center of Meath, upon it's Summit is a plain extending North & South upwards of 100 y<sup>d</sup>s by 30 in breadth. On y<sup>e</sup> place y<sup>e</sup> Monarchs of Ireland had their palace or principal Seat Royal & there kept their Grand Conventions. Historians says y<sup>t</sup> Cormuck M<sup>c</sup>Art y<sup>e</sup> 109 Monarch of Ireland built his great Hall upon y<sup>e</sup> plain & y<sup>t</sup> it was 300 feet in length & 50 in breadth y<sup>t</sup> it had 14 great doors & 1150 waiters daily at his Table. This Hill is encompassed by a spacious plain & is so advantageously situated y<sup>t</sup> from it's Summit, 'tis possible in clear weather to distinguish more than 12 Counties & for a prospect to the Boundaries of y<sup>e</sup> Horizon few places can produce y<sup>e</sup> like, in y<sup>e</sup> Village are 2 tolerable Inns. The Church dedicated to S<sup>t</sup> Patrick is on y<sup>e</sup> North Side of y<sup>e</sup> Hill, y<sup>e</sup> Body of y<sup>e</sup> Church is unroofed, y<sup>e</sup> Chancell only being in use, y<sup>e</sup> steeple at y<sup>e</sup> West end is low & square & open, a worried Bullock made a Shift to go up y<sup>e</sup> Stone Steps to y<sup>e</sup> first loft & fell into the waste part of the Church where he expired on the Spot.<sup>1</sup> In y<sup>e</sup> Chancell on a black marble is this Inscription:—

Here lyeth the body of Robert  
Galbraeth late of Rivers Town  
in the County of Meath Esq<sup>r</sup>  
who departed this Life Novemb<sup>r</sup>  
the 2<sup>d</sup> Anno 1712 aged 56 Years  
Here also lyeth the body of his  
Mother M<sup>rs</sup> Margaret Nisbit who  
Departed this Life December  
the 28 An<sup>o</sup> 1712 Aged 86 Years

On y<sup>e</sup> North Side of y<sup>e</sup> Hill in a Bottom y<sup>e</sup> Earl of Meath has a large modern Seat, there is a fine Avenue from the Road to y<sup>e</sup> House w<sup>ch</sup> with y<sup>e</sup> Rookery forms an agreeable prospect.<sup>2</sup> From y<sup>e</sup> Summit of this Hill y<sup>e</sup> Mountain Taltan can be easily discerned, where y<sup>e</sup> Taltanian Sports have been much celebrated by y<sup>e</sup> Irish Historians. they consisted of Warrilike Exercises, they were held yearly at y<sup>e</sup> Mountain for 15 days before & 15 days after y<sup>e</sup> 1<sup>st</sup> of Aug<sup>t</sup>. Lugaidh Lam-Fadha 12<sup>th</sup> King of Ireland who began to A.M. 2,764 first instituted y<sup>m</sup>. This Country is well inhabited both by rich Farmers & Numbers of Gentlemen who have beautifull Seats

<sup>1</sup> [This church of Tara, according to John O'Donovan, in the Meath Ordnance Survey Letters, was situated on the site of St. Adamnan's portion and cross, and inside an ancient pagan fort.—G. T. S.]

<sup>2</sup> [This, according to Pococke, *l. c.* p. 177, was an ancient building, "a large house and said to have been round a court. They say it was built by Stopford, Secretary to Oliver Cromwell, and ancestor to the Stopfords of this county." In the bishop's time it was occupied by Mr. Brabazon, brother and heir of the Earl of Meath. In 1786 it was called New Hall, the seat of the Hon. William Brabazon.—G. T. S.]



in several parts thereof, great Quantities of Marl are found in divers parts of y<sup>e</sup> Country with w<sup>ch</sup> to good purpose they manure their Lands. Near y<sup>e</sup> great Road on y<sup>e</sup> Side of y<sup>e</sup> Hill was found a Vein of excellent Oere, both Yellow & Brown as good as any imported. Two Miles North of Tarah, is y<sup>e</sup> Vilage of Skreen, formerly known by y<sup>e</sup> Name of Scrinum Sancti Columbani, it was given by S<sup>r</sup> Hugh de Lacy to Adam de Feipo, & præterea feudum unius militis circa Duvelinum, scil. Clantorht & Santres &c.

Francis Feipo founded an Augustin Monastery here in y<sup>e</sup> Reign of Edw. 3<sup>d</sup>. The Church dedicated to Columb-cille, is delightfully situated on y<sup>e</sup> Summit of the Hill (above y<sup>e</sup> town) y<sup>e</sup> Chancell only is in Repair y<sup>e</sup> other part is uncovered, at y<sup>e</sup> West end a Steeple; over y<sup>e</sup> Entrance of y<sup>e</sup> Church is a much time defaced Bust of y<sup>e</sup> Saint.<sup>1</sup> this is a Rural Deanery belonging to the Bp̄ of Meath, it has eleven Vicarages & 4 Rectories. From y<sup>e</sup> Church appears a delightfull prospect to y<sup>e</sup> North & North East. in clear Weather y<sup>e</sup> Mountains of y<sup>e</sup> County of Armagh those of Dundalk & Carlingford may be easily seen, with a prospect of y<sup>e</sup> Sea near Drogheda. In y<sup>e</sup> burial Ground of y<sup>a</sup> antient Church may be seen y<sup>e</sup> Fragments of Tombs, Grave Stones some of y<sup>m</sup> very antique. In y<sup>e</sup> Church near y<sup>e</sup> Altar, on a large Grave Stone:—

## D O M

Hoc MonuMENTum GuÆTERo  
MARWARde BARoni A Scrin  
MARGARetÆ PLuNKet PrimÆ SuÆ  
Coniugi Ac MatildÆ DARcey Mari  
GeNER A Delvin Minor Natu  
Filius at IeNeta MARWARD HEÆres  
et Vnica Natu PoSVERunt EcclesiÆ  
Ornamento hic VERO sepultus  
MEMoriæ PerpetuÆ  
Iohanes Cusack Fuisdem GVA<sup>ERT</sup>  
ex MATRE Germanus FraTER sculpsi  
Manu Propria Anno Domi. 1611.<sup>2</sup>

<sup>1</sup> [The Ordnance Survey Letters of 1837 in the Meath volumes describe this bust as then at the head of a grave. The writer describes a cross in the N.-E. of Skreen Churchyard, and another inscribed cross 6 feet long, formerly in the S.-E. of the walls of the old church, that is the church in use in 1751. At the top this cross is formed into the shape of a human head, with three figures standing at the foot. S.-W. of the churchyard is a quern reputed to have been used by St. Columba. This latter cross in 1837 had been taken down and placed at the head of a grave.—G. T. S.]

<sup>2</sup> [The Marwards were titular barons of Screen down to the seventeenth century. This monument was erected to a Walter Marward, baron of Skreen, about 1500. See Lodge's "Peerage," vol. iv., p. 51, ed. 1750. This Walter Marward seems to have been married to Margaret Plunket, daughter of Lord Dunsany, and afterwards to a Matilda Darcy. Lodge and this monument differ in little, but the Latin is very badly copied. I wonder if the monument still exists. The Feipo family are also said to have been barons of Skreen. A pedigree of the Feipo family, showing how the lands of Skreen passed, in the fifteenth century, into the hands of the Marwards, will be found in Mr. Gilbert's "Chartularies of St. Mary's Abbey," ii. 23: cf. Orpen's "Song of Dermot and the Earl," p. 314.—G. T. S.]

From hence turning to y<sup>e</sup> left we came into y<sup>e</sup> great Turnpike Road, passing by Ardsallagh, on y<sup>e</sup> west Bank of y<sup>e</sup> Boyne, y<sup>e</sup> beautifull Seat of M<sup>r</sup> Ludlow y<sup>e</sup> House is lofty & well designed with a fine Firr Grove w<sup>ch</sup> almost encompass y<sup>e</sup> House here are delightfull Gardens, & curious subterraneous Grottos.<sup>1</sup>—Kilcarne 21 miles from Dublin here is a stately strong Stone Bridge of 5 Arches over y<sup>e</sup> Boyne.<sup>2</sup> A Mile of good Road brought us to Navan, y<sup>e</sup> Capital of y<sup>e</sup> Barony & is a Borough & sends 2 Members to Parl<sup>t</sup>., it is situated on a rising Ground near the Conflux of y<sup>e</sup> Boyne & Blackwater, y<sup>e</sup> Town is compact & tolerably well built, in y<sup>e</sup> great Street y<sup>e</sup> Market house a low mean building. A large weekly Market here on Wednesdays with 4 Fairs in y<sup>e</sup> Year it was formerly noted for one of y<sup>e</sup> best Markets in Leinster, for Cattle & Grain y<sup>e</sup> Dublin Butchers had this for their Common Market before Smithfield was built. The Church lately rebuilt is low, without a Steeple & on y<sup>e</sup> left entering y<sup>e</sup> town.<sup>3</sup> On y<sup>e</sup> South Side of the Black near it's Conflux with the Boyne, was a famous Abbey; on y<sup>e</sup> Scite of w<sup>ch</sup> y<sup>e</sup> present Horse Barracks are built. In y<sup>e</sup> Abbey burial Ground are Remains of some Old Tombs & Figures in Haut Relief. Upon y<sup>e</sup> Cover of a large tomb is the following :—

Here lyeth the Body of Phinehas Eckersley  
Of Bective in the County of Meath Son of  
Roger Eckersley of Balreask Gent: who depa-  
rtd this Life June the third 90 in the 26th Year  
Of his Age, Also the Body of Phinehas Eckersley  
this Son born the 1st of July 90 after his Fathers  
Death, who departed the 12th of the s<sup>d</sup> Month  
This Tomb Stone was ordered by his Reliet the  
Daughter of Richard Janns of Black Castle  
Esq<sup>t</sup> in Memory of her said Husband Roger.

Sir Hugh de Lacy walled y<sup>e</sup> town & gave it y<sup>e</sup> Lands belonging thereto, with those of Ardbracan unto Joceline Son of Gilbert de Nangle, y<sup>e</sup> Borough gives Title of Baron to y<sup>e</sup> Right Honourable James Darcey.

<sup>1</sup> [The family of Ludlow had obtained by 1786 the title of Earl Ludlow.—G. T. S.]

<sup>2</sup> [In 1786 Kilcarne was the residence of the Barry family, who had owned it for more than a century : see below for inscriptions belonging to them.—G. T. S.]

<sup>3</sup> [In Dopping's "Visitation Book" there is a long account of the old church of Navan, and the numerous monuments of the Wakely and other families which he had seen. Bishop Dopping restored the nave of the church in the year 1683, the pulpit, sedilia, and other ornaments being added in 1685, at the expense of the parishioners. The church was reopened Dec. 19th, 1685, according to a form ordered by the Convocation of Dublin. The most notable monuments recorded by Dopping are one of an abbot of the monastery of Navan in the graveyard, and in the church one to the Manning family, dated 1616. An inscription on the pulpit by one R. Smyth, who erected it in 1490; one in a side chapel to Maw or Man, the founder of it; one to John Wakely and his wife Catherine Rawson, dated September 2nd, 1590. The Wakely family were lay rectors of Navan in Elizabeth's reign, holding the abbey property. Yet their monument has a prayer for the dead upon it.—G. T. S.]

On y<sup>e</sup> East Bank of y<sup>e</sup> Boyne opposite to Navan are y<sup>e</sup> Ruins of the great House of Athlomney, tis reported y<sup>t</sup> one of y<sup>e</sup> Families of y<sup>e</sup> Maguires was living in it when O: Cromwell took Drogheda & to prevent Oliver from getting any Shelter or Subsistence there, set y<sup>t</sup> Stately Fabrick on Fire w<sup>ch</sup> consumed all y<sup>e</sup> curious Apartments w<sup>ch</sup> were s<sup>d</sup> to be very rich & costly. A small Distance to y<sup>e</sup> Westward of y<sup>e</sup> house are y<sup>e</sup> Ruins of a large Church with y<sup>e</sup> Remains of several Tombs & Grave Stones on one may be read y<sup>e</sup> Inscription :—

Hoc Monumentum est erectum in veri  
Bonæ Vite Boni Gulielmi Gough Memo  
riam.

Et Ejus Sponsæ Matronæ spectassimæ  
Anno CHÈevers quæ hic tumulatur et  
Utr

usque Posteris Anno Domini

1692

Tatu—Disce quis hac lapidum Submole Viator  
Conditur et Cælum Scandere posce Deum

This was a Vicarage in y<sup>e</sup> Deanery of Skrine.

(*To be continued.*)



## THE ABBEY OF ST. THOMAS THE MARTYR, NEAR DUBLIN.

By REV. ANTHONY L. ELLIOTT, M.A., RECTOR OF ST. CATHERINE'S,  
DUBLIN.

**I**N the year of grace 1170, the citizens of Dublin "rammed up their gates against the world;" but they rammed them up in vain, for soon the English flag floated from the Castle, and wafted a message not only of victory but of change of dynasty.

One of the earliest monuments of the new influence soon rose in the western suburb of the little city—rose to flourish as an English institution, and to be struck down by an English hand. The only local traces of it to-day are to be found in the street nomenclature of the Liberties, Thomas-street, Thomas-court, and Thomas-court Bawn.

The nucleus of the Abbey seems to have been a church of St. Thomas, founded in 1177 by William FitzAldelm, "dapifer" or sewer, as well as kinsman, of Henry II., whom that King sent over to Ireland as his deputy. "This FitzAldelm," writes Giraldus Cambrensis,<sup>1</sup> who was a contemporary of his, "was large and corpulent both in stature and shape, but of a reasonable height. He was a pleasant and courtly man, but whatever honours he paid to anyone were always mingled with guile. There was no end of his craftiness—there was poison in the honey, and a snake in the grass. To outward appearance he was liberal and courteous, but within there was more aloes than honey." He was the ancestor of the Clanrickarde family, and of most of the other Burkes and De Burghs of Ireland.

The foundation stone of the Abbey was laid in the presence of St. Laurence O'Toole, Archbishop of Dublin. It was dedicated to Thomas à Becket, Archbishop of Canterbury, who had been murdered in his own cathedral but a few years before,<sup>2</sup> and who had just recently been canonized;<sup>3</sup> and it was devoted to the use of the Order known as the Canons of the Congregation of St. Victor,<sup>4</sup> an order which had come into existence in 1113, in the revival of the monastic system.

Here let it be said—and it is said without political bias—that the character of the Abbey as a power in Ireland was not only un-Irish but anti-Irish. Without taking cognizance of the religious life of the community or the spiritual influences which actuated individual lives, but viewing it as a factor in things historical, we see in it an ecclesiastical

<sup>1</sup> "Conquest" (Bohn's Ed.), p. 276.

<sup>2</sup> December 29th, 1170.

<sup>3</sup> 1172.

<sup>4</sup> See *Ordinum Religiosorum in ecclesia militanti Catalogus*, by Philip Bonannus (1733).

fort of English power, under the direct control of the King, and nourished by him as a useful agent in the affairs of State.

It was endowed largely by those whom Ireland regarded as her enemies. William FitzAldelm will ever be remembered as he who transferred from the essentially Irish Armagh to the far from Irish Dublin the sacred relics known as the "Staff of Jesus" and the *Superaltare marmoreum sancti Patricii*.<sup>1</sup> When he died in 1205, the feeling with which he was regarded is expressed in the record of the event in the "Annals of Lough Cé:" "William Burk, destroyer of all Erin, of nobility, and chieftainship, *mortuus est*."<sup>2</sup> Another of its benefactors, Hugh de Lacy, is spoken of in the "Annals of Ulster" as "the profaner and destroyer of the sanctuaries and churches of Ireland."<sup>3</sup>

The Abbey was a special object of royal favour. When, in 1251, "The abbot having provided at Bristol a quantity of stone to build their church, the mayor and bailiffs of that town seized the same to repair the Castle of Bristol," it was the King (Henry III.) who caused it to be promptly restored.<sup>4</sup> It was the King who was invited to lay the foundation stone of the new church. It was the King (Edward I.) who, in 1289, gave the abbot twenty oak trees of the forest of Glencree to reconstruct certain buildings of the Abbey "lately burned down by misfortune."<sup>5</sup>

It was governed on a thoroughly Erastian principle. Its highest office was in the gift of the King: even its prior could not be raised to be its abbot without the royal assent.<sup>6</sup> It was the King who commanded such feasts as those of St. Thomas the Martyr and St. Edward to be kept in its church.<sup>7</sup> It was the King's power which issued such a "Hue and Cry" as this—"Cause to be arrested brother Roger Corbaly, late Canon of the House of St. Thomas the Martyr by Dublin. He left his house and religion without licence of the Abbot and convent, and carried away with him a great sum of money of the same convent."<sup>8</sup> There was a chamber in the abbey called "The King's Chamber," where one scene at least was enacted which showed the King's power dominating things religious as well as political.<sup>9</sup>

The names of the Canons which appear in the *Obits* of Christ Church

<sup>1</sup> Dr. Todd's Introduction to the "Obits of Christ Church," pp. xxii. and xvi. At p. xx. the latter relic is described as "a portable altar or slab of marble, to be laid on an unconsecrated altar whenever it was necessary to consecrate in a journey, or when access to a consecrated place could not be obtained."

<sup>2</sup> "Annals of Loch Cé," vol. i., p. 235.

<sup>3</sup> "Annals of the Four Masters," vol. iii., p. 73.

<sup>4</sup> Archdall's "Monasticon," edited by Bishop Moran: cf. "Calendar of Documents relating to Ireland" (1251), No. 3107.

<sup>5</sup> *Ibid.*

<sup>6</sup> "State Papers" (1223 and 1252). See also Gilbert's "Register," pp. xi. and xii.

<sup>7</sup> *Ibid.* (1240). See also "Register," p. xvii.

<sup>8</sup> Pat. Roll., 3 & 4 Ed. II.

<sup>9</sup> See note on p. 34.



Cathedral,<sup>1</sup> in some ancient deeds preserved in St. Catherine's Parish Church,<sup>2</sup> and in the valuable "Martyrology" of the Abbey,<sup>3</sup> as well as the names of its abbots<sup>4</sup> which have been rescued from oblivion and given to us in Archdall's "Monasticon" and Gilbert's "Register of the Abbey of St. Thomas," show a decided preponderance of the English element. It was painfully representative of the spirit which imbued the "Statutes of Kilkenny," passed in 1367, and confirmed by Act of Parliament in 1495,<sup>5</sup> two of whose enactments read as follows:—"xiii. It is ordained that no Irishman of the nations of the Irish be admitted into any collegiate or cathedral church by permission, collation, or presentation of any person, nor to any benefice of Holy Church amongst the English of the land. . . . xiv. It is ordained and established that no religious house which is situate among the English [be it exempt or not] shall henceforth receive any Irish to their profession."<sup>6</sup> This principle was rife in Thomas Court.<sup>7</sup> Indeed, in the "Monasticon" [edited by Bishop Moran] it is specially noted, under the date of 1380, that "it was enacted by Parliament that no mere Irishman should be permitted to make his profession in this Abbey." The only lady who figures in the living scenes of its history was English of the English, Basilia FitzGilbert, who, for the spiritual welfare of her father, the Earl of Pembroke; of her brother, Earl Richard, better known as Strongbow; and of her two husbands, Reimund and Geoffroi FitzRobert, Anglo-Norman seneschal of Leinster, gave large grants to the Church of St. Thomas at Dublin, which she describes as the place "where she serves as a nun, and in which she desires to be interred."<sup>8</sup>

It was scarcely a step in the direction of toleration when, in "1474,

<sup>1</sup> John Walche, William Lymryck, Henry Prout, Thomas Harrold, Adam Rath, John Schyrborn, Richard Simcok, Robert Staunton (Prior), John Row, William Byssett, John Whyt, John Steele, Richard Fostere (Abbot).

<sup>2</sup> John Mole, John Ingol, William Ersdekyn, William Fowler, John Curning, Chaplains; and William Fyng, Clerk.

<sup>3</sup> Thomas Penkyr, Henry of Grenoch, and John of Grenoch.

<sup>4</sup> Simon (1174 ?); Simon (1200-1228); Stephen Tyrrell (1221 ?); Edward (1224 ?); Adam (1229-1230); Nicholas (1230-1233); Henry (1240); Nicholas (1246); Warin (1247 ?-1267); Nicholas (1285); William de Walshe (1287); Ralph de Wildeshire (1291-1303 ?); John le Tanner (1300 ?); Thomas (1309); Ralph le Windsor (1311-1317); Nicholas Whyterell (1321); Stephen Tyrrell (1326); William de Cloncurry (1329); Nicholas Alleyn (1329); Nicholas (1353); John Walsh (1354-1364); Thomas Scurlock (1364-1391); John Sergeant (1392); Richard Tutbury (1395); John Shirburne (1397); Nicholas O'Beagh (1397); John (1417); Nicholas Talbot (1420); John Whiting (1420-1428); Richard (1431-1447); Thomas Fitzgerald (1448); Richard (1450); William (1456); Richard Fostere (1466-1476); John Purcell (1478-1486); Walter Walsh (1505-1512); William Brent (1515); Thomas Mey (1522-1526); Thomas Holder (1526); Brant; James Cotterel (1529); Henry Duffe (1534-1539). Even the Act of 1465 (5 Ed. IV. 3), which imposed English surnames on the native Irish, will scarcely account for the Anglican tone of these names read as a whole.

<sup>5</sup> 10 Henry VII. 8.

<sup>6</sup> Translated and edited by James Hardiman, M.R.I.A.

<sup>7</sup> Gilbert's "Register," p. xiv.; and "National Manuscripts," I. 113.

<sup>8</sup> See an interesting notice of her by Professor Stokes in his "Ireland and the Anglo-Norman Church," p. 173.



an Act was passed reciting that Richard, Abbot of St. Thomas's; Walter, Abbot of St. Mary's; and William, Prior of All Saints', Dublin, having much land within the quarters of the Irish enemies, they were by the said Act permitted to send victuals to the said Irish, to let, to farm, and sell the profits of their lands to them, and to intercommon, treat, and be conversant with them, as well in war as in peace, and that they might be godfathers to the said Irish without offence or breach of law."<sup>1</sup>

The property and power of the Abbey increased with enormous rapidity. In 1178 there "was given from the king a carucate of land called Dunower (Donore) with mill and meadow, &c., for the health of the souls of his father and mother and ancestors, his own, and his son's." Two years later it was given several churches and estates in Lismore, Dungarvan, and Cork,<sup>2</sup> besides a considerable property in Bray, and two carucates of land adjoining the Abbey. One of its many important possessions was Kilruddery, near Bray. It is carefully defined in an ancient deed<sup>3</sup> as being bounded, as it is to-day, by the King's highway called "le Windgates." It originally belonged to Dieremicus, son of Macgillemaholmoc, who granted the lands to Richard de la Felda,<sup>3</sup> who, in turn, granted them to the Abbey.<sup>3</sup> In 1256 they were farmed by the Abbey to Radulf de Nottingham on the condition<sup>3</sup> that he was not to let them to "religious men," the Abbot wisely objecting to a rival institution being established on the property of the Abbey itself. In 1185 it was enriched in a different way, by a toll of beer, payable to Prince John out of the taverns of Dublin—an inheritance rich in litigation; and ten years later in a different way again, by being awarded the head of Hugh de Lacy, whose remains some years after his murder<sup>4</sup> were divided between the Abbey of St. Thomas and Bective Abbey, in the county Meath; the Irish wife of Hugh de Lacy, Rose O'Connor, daughter of the King of Connaught, having been already interred in the Cemetery of Thomas Court.<sup>5</sup> In 1200 it obtained possession of the lands, whose ownership it

<sup>1</sup> Archdall's "Monasticon" (edited by Bishop Moran), quoting Harris's "Collect": cf. the following:—"The Abbots of the Monasteries of St. Mary and St. Thomas, and the Prior of the House of All Saints, Dublin, obtained an Act of Parliament to enable them to deal with their lands in districts ruled by Irish enemies of the King of England" ("Charts. of St. Mary's Abbey," edited by Gilbert, vol. ii., p. xix., 14 Edward IV.).

<sup>2</sup> Among the Cork grants were the Church of St. Ruisen, on Inispiac (Spike Island); and, in 1270, St. Nicholas's Chapel in the city of Cork, on the condition that the Abbey should pay yearly to St. Finbar's Church 5 *nummi Anglie*, and one pound of wax. St. Ruisen, of Spike Island memory, "was the same person as Ross, son of Tricem, who is alleged to have taken part in the compilation of the *Senchus Mor* in St. Patrick's time.—'Mart. Donegal,' April 7th." (See "Monasticon.")

<sup>3</sup> "Register of St. Thomas's Abbey," edited by Gilbert, pp. 4, 149, 150, 275. The name is written in the "Register" as Kilrethery, Kilrithtran, Kilrotheri, Kilrothere, Kilrutheri, Kylrodri, Kilrudderi.

<sup>4</sup> By O'Meyey of Tefia, at Durrough, in 1186. A notice in the "Charts. of St. Mary's Abbey" (vol. ii., p. 307), in reference to this allotment of De Lacy's remains, reads like a burial registry:—"Caput vero ejusdem Hugonis positum est in Monasterio Sancti Thome, Dublin."

<sup>5</sup> See "Chartæ, Privilegia et Immunitates," p. 17, quoted in Stokes's "Ireland and

had disputed with the city authorities, and also a lot of ground at the Bridge of Dublin. Gifts of churches continued to flow in; indeed, its patronage was so extensive that it had its own form of presentation drawn up, so as to suit not only different parishes but different dioceses.<sup>1</sup> In 1287 the Abbey of St. Catherine's, near the Salmon Leap, was annexed to it. In 1315 the Churches of St. Catherine and St. James were found to belong to it, the Church of St. James having been granted as early as 1196. It may be noted in passing that a striking commentary on this system of absorption of Dublin parish churches by monasteries is found in the "Ecclesiastical Taxation in 1303-6." There is scarcely a Dublin parish church mentioned, while the three chief cœnobitic institutions of the city are set down as follows:—Priory of Holy Trinity, £182 19s. 8½d.; Abbey of St. Mary, £26 8s. 0d.; Abbey of St. Thomas, £80 2s. 1d. Testimony to the abbey's importance of a different kind and of an earlier date is found in its seal, which Cardinal Moran, who is the possessor of a copy of it, and who describes it minutely,<sup>2</sup> assigns to the early part of the thirteenth century.

In 1305 King Edward I. confirmed to the Abbey a grant of power to hold a Court<sup>3</sup>—a privilege which it had exercised from the time of King John, but on which the city had dared to infringe. Thenceforward the Abbot exercised judicial functions, and held a Court for

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A. N. Ch.," p. 167. Cf. the allusion to his wife in a grant of Adam de Hereford (1180):—"All that lot of ground which Earl John had given him between the Church of St. Thomas and the city, near the cross which had been erected for the soul of the wife of Hugh de Lacie ("Monasticon")."

<sup>1</sup> "Register," p. 4.

<sup>2</sup> "The seal of St. Thomas's Abbey, an imperfect copy of which is in the possession of the editor, was 3½ inches in diameter. The legend, as far as is preserved, reads, 'SIGILLUM COMMUNE \* \* SANC. \* \* '—the rest is broken off. On the front, or obverse of the seal, is a triple gabled canopy, the centre one being the highest, with a gablet, and base of a tower behind. The under parts of the canopy are trefoiled with small quatrefoils in the spandrels. A pillar at each side of the seal supports the gabled canopy. The figure of St. Thomas of Canterbury, in pontifical vestments, with the crozier in his right hand, stands under the central canopy; beside his head is a scroll, with the legend, 'Ses Thomas.' Under the side canopies are the kneeling figures of Benedictine monks, two at each side, with their hands joined in prayer, and looking up to the centre figure. On the reverse, or counter seal, the remains of the legend reads ' \* \* \* us Sci Thom. Dublinie.' In the exergue the same style of triple canopy, with trefoiled arches beneath, and tabernacle work above the centre gable, but all of plainer design than that on the obverse, is represented. Under the canopy at the right is a draped altar; behind which is seen the cross-bearer Grim, holding out the cross, and the sword of one of the Knights striking his arm, which, with the cross, appears falling down. St. Thomas kneels before the altar, with joined hands, and mitred head bowed down. The four Knights, Reginald Fitz Urse, William Tracey, Hugh de Morville, and Richard Brito, stand in admirable perspective opposite the kneeling Archbishop. Fitz Urse, the second figure to the left, bears a shield charged with a bear rampant; and the Knight next the Archbishop carries a long peaked shield, barry of ten; his sword appears to cut off the top of the head of the prelate, which was actually done by Richard Brito. The device on the shield may be found to be his armorial bearings. The Knights are helmeted, and clothed in chain armour. The style of the shield is quite artistic, and well executed. The letters are Lombardic, and the workmanship appears to be of the early part of the thirteenth century." (Note in "Monasticon," edited by Bishop Moran, vol. ii., p. 56).

<sup>3</sup> Cf. note on p. 32.



the district, which became so important as to call into existence the familiar title of the Abbey, *Thomas Court*. Connected with this privilege was the *right of sanctuary* which obtained in the Abbey,<sup>1</sup> and connected with it more closely still was the office of Coroner,<sup>1</sup> as well as the manifold privileges of the Liberty (*i.e.* the district exempt from the jurisdiction of the Mayor),<sup>1</sup> of Thomas Court and Donore. A sketch of this district is given in a Patent of 1583:—"The Liberties extend eastward to a post within the house where John Healie lately dwelled, westwards, round about the church [St. Catherine's] within the manor, and southwards as far as Donore"—a sketch of the boundaries whose outline has been filled up with a full list of the streets which comprise the Liberties by an Official Report in the year 1836.<sup>2</sup>

The distinctions of the Abbey in the social and political world move on in proud procession. One of its Abbots, Thomas Scurlock, became, in 1366, Deputy Lord Chancellor, and in 1375 Lord Treasurer of Ireland; another, Thomas FitzGerald, became, in 1448, Lord Chancellor of the Kingdom. The Abbey itself was honoured by the Court of the King being held there in 1201; while in 1524 it was the scene of a great feast given by Gerald, Earl of Kildare, to the nobility and other magnates of Ireland. Its Abbot was an *ex officio* Baron of Parliament. In short, all along the centuries honours of one kind or another were showered upon it almost incessantly.

One of the evils attendant on property is litigation. And Thomas Court was no exception to the rule. Perhaps the exercise in law, as it discharged judicial functions in its court, sharpened the legal faculties. At all events, it had its law suits with other abbeys, with the city, and even with the king. Some of its latest energies were expended in asserting its legal rights. But, in parenthesis, let it be said, that the religious efforts of a religious institution are not to be measured by the documents from which its history is compiled. The records of any Church organization, like the records of the Christian Church at large, are occupied with its troubles and difficulties and failings, rather than with the quiet influence it wielded as its machinery worked on at the task for which it was established. We are not to adjudge that the worthies of Thomas Court were wont to devote their energies to interne-cine strife, because we read that in 1392 a most unseemly row took place there.<sup>3</sup> It was during the rule of the Abbot John Sergeant; some of the canons, led by Richard Totterby, one of their number, conspired, with one William FitzHugh, a goldsmith, to drag out, with the assistance of a mob, the abbot and his party and to kill them. Totterby's genius for intrigue and sensitiveness of conscience were in inverse ratio. He bribed

<sup>1</sup> Cf. note on p. 40.

<sup>2</sup> Appendix to the First Report of the Commissioners (Municipal Corporations, Ireland), 1836.

<sup>3</sup> "Monasticon."



the Mayor of the city, John Maureward, and John Drake, a merchant, to aid him. Their price was 40 marks. And to obtain this, the conventual rebels stole the abbot's cross and chalices and other effects to the value of 100 marks, and pledged them with FitzHugh. The mayor, true to his bargain, rang the city bell and prepared for the attack.<sup>1</sup> But the Castle authorities intervened, and the power of the Lord Deputy saved the abbot's life. In spite of this, however, there was an attempt made to burn the abbey, the windows were broken, and divers clerks<sup>2</sup> were rescued from the king's officers. The Mayor and his party killed one man, and took possession of certain temporalities of the abbey, to wit, a lance, a halbert, a portiforium, a pair of leg-harness, an iron headpiece, and a bow and twenty arrows; while John Gerrard broke into the abbey, confined the abbot and canons, and took four coats of mail, value 20s. each, and twenty blankets, value 5s. each. But we are not to regard such a revolt as characteristic of the life of Thomas Court in olden times. A kindly, as well as an obedient, spirit seems to have marked it. And that the fraternity enjoyed their innocent pleasures in common is still to be seen at Kilruddery, their resort for health and recreation near Bray, where remain their fish-ponds and bowling-green and sylvan theatre;<sup>3</sup> and where till lately were to be seen their labyrinth and their fanciful pieces of ornamental water, cut in the shapes of the aces of hearts and clubs and spades and diamonds.

We return to the historical fact that some of the latest energies of the abbey were expended in asserting its legal rights. The abbot, Thomas Holder, lodged a bill of complaint against the Mayor and bailiffs of the city, on August 1st, 1524, before the Commissioners of Henry VIII. The gravamen of the charge was concerning their cherished right of "Tol-boll"—"that ys to say, of every brew of ale or methé to be solde in Dublin one measure callit the Tolboll (conteyning in hitself a gallon and a dimidium) of the best ale and methé, and as mych of the secound." It was agreed to leave the matter to the arbitration of four merchants of Dublin (Nicholas Quaytrot, William Talbot, Walter Eustace, and Cristofer Ussher). The award was characterized by common sense and compromise. The Tolboll was to be rendered to the abbey by every brewer who brewed to the amount of not less than sixteen bushels at a brew, while petty brewers were discharged from all liability of Tolboll; and the abbey was to acknowledge a responsibility of £300 "of leffel mony of Irland," while the Mayor of the city and his successors were to pay the abbot and convent "ten syllinges of laffull mony of Irland" yearly.<sup>4</sup>

<sup>1</sup> In fact it is stated in the "Monasticon" that "the said Mayor and John Drake received the money knowing of the theft; that the Mayor and bailiffs rang the city bell, and with William Fitz Hugh, and others of the citizens armed, did, with intent and malice aforethought, attack the Abbey."

<sup>2</sup> *Inter alios*—Thomas Sergeant, Simon de la Valle, Walter Foil, John Derpatrick, Henry Fitz Williams, Patrick Wyse, and William Rower.

<sup>3</sup> Alluded to by Sir Walter Scott in a note to *St. Ronan's Well*.

<sup>4</sup> "Calendar of Ancient Documents of Dublin," edited by Gilbert, pp. 173-183.

In 1527 there was a decree on several claims, viz. "A certain custom callyt Tolboll; a bote to fish upon the watyr of the citie; the ordirryng of the watyr that comys fro Doddyr unto the sayd cittie; the jurisdiction of all the howsis in Seynt Thomas-strett, that the foresayd abbot pretends to be of his glebe, except one franke house leyng by Seynt Katerine ys Church style; the ordirryng and rydyng of the fraunches in everywher about Seynt Thomas Court; the coronership of all wheres within the fraunches; forty shillings yerly that the Balliffes for the time beyng was wont to be allowyd by the foresaid abbot and convent for ther good payment of twenty markes due unto them by the kynge's noble progenitores graunts; and also a certayn corn that the keeper of the watyr of the said cittie was accustomed to levy and percevv of, and apon all the foresayd abbot's myllis yerly."<sup>1</sup> The award is given in full. "Furst"—this was a "large order"—"do award and jüge that the sayd parties shall remyt and forgev vnto others all maner of rancores and displesures dependyng betwix them concernyng anny poynt of the premissis fro the begynyng of the world unto the date hereof."<sup>2</sup> Then follow the items:—(i.) The "city fathers" were to control the water, and the abbey was to help them to bring it to Dublin—as well to the abbey mills as to the city—the abbot paying the keeper of the water eight bushels of corn yearly: (ii.) The former award regarding the Tolboll was confirmed: (iii.) The convent might have a boat on the Liffey; but they were not to sell the salmon caught, or to set their boat for division of profits: (iv.) Due notice being given by the Mayor and other civic authorities, the abbey was to facilitate their riding of the franchises—the overplus of the party, however, being bound to go by the highway: (v.) The abbey was to have jurisdiction within the abbey, in the carucate of Donore, and in what they claimed as glebe<sup>4</sup>: (vi.) Certain moneys were to be paid annually to the abbey, and "the sayd abbot and convent, and their

<sup>1</sup> "Calendar of Ancient Documents of Dublin," edited by Gilbert, pp. 183, 184.

<sup>2</sup> *Ibid.*, p. 185.

<sup>3</sup> *Ibid.*, pp. 185–189.

<sup>4</sup> It may be of interest to compare with this certain reminiscences of about these times, culled from the "Calendar of Patent Rolls," Elizabeth, p. 59. Deposition of Peter Kell, in Chancery, February 7th, 1578:—"That the house of Thomas Courte, with all the lodgings within the walls, and the fore-street houses in Thomas-street, were, as long as he remembers, places privileged, and without the correction of the city. He had friends in the Abbey in Abbot Duff's time, and was often 'using' the house; and remembers that upon the killing of a man in Abbot Duff's time, a little before the casting of the house, there was a gallows set up at the wood side, and two persons were hanged there who murdered Richard Marten and another, whose name he cannot remember; and the queste that went upon their deaths was called within Thomas Court, and they were judged there, and hanged after the suppression by Sir William Brabazon; and at that time Barnabe King was Seneschall of the Court of the Glebe. He knows not what privileges the house had before its dissolution, but he remembers that persons who committed great faults fled to the Abbey and there remained, and none could take them away." In the same suit Sir John Plunkett, Knight, Chief Justice of the Chief Bench, deposed, "That he attended upon his master, the Chancellor Fitzsimons, of St. Patrick's, with his strollers singing 'ballads' in the Abbot Brant's (next but one before Abbot Duff) chamber."



successors for ever, say yerly every tyme of the payment of the sayd mony, and especially in Die Animarum in their chapter-house. 'De Profundis' over and above the 'De Profundis' that they are bound to say otherwise by ther order or constitucionis, for the sowlys of our Soverayn Lord the Kynge's noble progenitores, and for the sowlys of the mayres, balliffes, cittesentes, and commenys of the cittie of Dublin, and their successors for ever."

These covenants, with spiritualities on the one side and temporalities on the other, were of no unfrequent occurrence in the history of the abbey. One of them may be quoted here—less perhaps because of what it contains, than because of the interesting place in which it is found. Three of the persons mentioned in it are known to history, viz. William Chever, who was second Justice of the King's Bench in 1425;<sup>1</sup> Walter Champfleur, or Champfleury, a visitator of the Cistercian Order in Ireland, and described as a prudent and learned man, who having succeeded Handcock in the Abbacy of St. Mary's, ruled there from 1467 to 1497,<sup>1</sup> and who took part, with Gerald Earl of Kildare, in the movement in Ireland in favour of Lambert Simnel—receiving, however, with those associated with him, a royal pardon, which is entered on the Patent Rolls of Henry VII.;<sup>2</sup> and John Purcell, the Abbot of St. Thomas's, who with his brother Champfleur of St. Mary's, both took part in the rebellion and tasted the royal prerogative of mercy. This deed may be translated as follows:—  
 "Be it remembered that a covenant was made on the 6th day of July, 1478, between John the Abbot of the Convent of the Monastery of St. Thomas the Martyr near Dublin of the one part: and Walter the Abbot of the Blessed Virgin Mary's, near Dublin, Philip Bermengham, and James Aylmer, of the other part. It bears witness that the said John and the Convent of the said Monastery of St. Thomas, for a certain sum

<sup>1</sup> "Charts. of St. Mary's Abbey," edited by Gilbert, vol. ii., p. xvi.

<sup>2</sup> May 25, 1488. Anent this pardon may be given a description of the public reconciliation of the disaffected which took place in St. Thomas' Abbey in July of the same year. It is taken from "The Voyage of Sir Richard Edgecombe," sent by King Henry VII. into Ireland in 1488, to take new Oaths of Allegiance from the nobility and others, who had declared for (the then Pretender) Lambert Simnel (*Hibernica*, Dublin, 1770). "12 [July]. Item. The Erle of Kildare came to a place of Canons without the walls of Dublyn called St. Thomas Court, with the number of two hundred horses." On Sunday, July 20th, the Earl and Council offered to be sworn "upon the Holy Sacrament" that afternoon to be the King's true liegemen. "Whereunto the seyd Sir Richard would in no wise agree for many causes, but would have them to be sworn on the Forenoon; and that a chaplain of his own should consecrate the same Host, on which the seyd Erle and Lordes should be sworn; and so differred the taking of their Oaths unto the next Daye." "21 Item. The seyd Sir Richard at the Desire of the seyd Erle went to the Monastry of St. Thomas the Martyr, where the Lords and Council were assemblid, and ther in a great chambir called the King's Chambir, the seyd Sir Richard took Homage, first of the seyd Erle, and after that of other Lordes, whose names be written hereafter in the Boke; and this done, the said Erle went into a chambir, wher the seyd Sir Richard's chaplain was at Masse; and in the Masse time the said Erle was shriven and assoiled from the curse that he stood in by the virtue of the Pope's Bull; and before the Agnus of the seyd Masse, the Hoste divided into thre partes, the Priest turned him from the Altar, holding the said thre partes of the Host upon the Patten, and ther in the presence of many persons, the seyd Erle



of money given for the repair of the Church of the said Monastery of St. Thomas, shall admit to all their suffrages the souls of those that follow, viz. William Chever, Elizabeth Holywode, Alicia Trevers, Walter Chever, Elizabeth Welles, John Chever, and William Chever, and of all their offspring present and future. Moreover, the aforesaid John the Abbot and the Convent and all their successors of the said Monastery of St. Thomas shall celebrate obsequies every year, with ringing bells and certain [? wax] candles lighted, for the said souls on the Saturday next following the Feast of St. Dunstan, bishop, viz. a Placebo and Dirige solemnly, with mass on the morrow, while endless ages last. Given in the day and year above said."

This deed is written on no common skin of parchment, but on a page of the "Martyrology" of the Abbey. This volume—one of the few surviving relics of the conventual days of Thomas Court—is preserved in the Library of Trinity College, Dublin. For the genuineness of its pedigree there is both internal and external evidence. Here and there through the "Calendar" are written *obits* recording names connected elsewhere with the history of the abbey, while names of a similar class are scribbled at the close of the book, and engrossed at the foot of one of the pages of the "Calendar" (that for the month of May) is the deed above given, so binding it on the conscience of the convent. And in the Catalogue of MSS. in the T.C.D. Library the book is described as "Hic codex membr. olim fuit Abbatix S. Thomæ juxta Dublin," while Archbishop Ussher, in a MS. note on the volume,<sup>1</sup> thus begins his description:—"In libro MS. (fol.) olim pertinente ad monasterium beati Thomæ martyris juxta Dublin: contenta." As a specimen of the art of penmanship the book stands high—the engrosser's minute, firm handwriting being admirable ;

holding his right Hand ovir the Holy Host, made his solemn Ooth of Ligeance unto our Sovereign Lord King Henry the 7th, in souch manner as was afor Devised; and in likewise the Bushoppes and Lordes, as appearith hereaftir made like Ooth; and that done, and the Masse endid, the seyd Erle, with the seyd Sir Richard, Bishops and Lordes, went into the Church of the seyd Monastery, and in the choir therof the Archbishop of Dublyn began *Te Deum*, and the choir with the organs sung it up solemnly; and at that tyme all the Bells in the Church rung." "*Memorandum.* The twenty-first day of July, the third yere of our Sovereign Lord King Henry VII., Gerald, Erle of Kildare, made as well his homage as his Fealty and Ooth of Ligeance before Sir Richard Edgecombe, Knight, sufficiently authorized therunto by our said Sovereign Lord, in a chambir called the King's Chambir, within the Monastery of St. Thomas the Martyr beside Dublyn." The same day and in the same place the following made their homage and fealty, "super sacramentum," Walter, Archbishop of Dublin; John, Bishop of Meath; Edmond, Bishop of Kildare; Roland Eustace, "Threasorer of Irlaund, and Lord of Portlester;" Robert Preston, Viset. Gormanstown; John, Abbot of St. Thomas the Martyr's; Walter, Abbot of St. Mary's; James, Prior of Holmpatrick; James Fleming, Baron of Slane; Nicholas, Lord Howth; Christopher Barnewell, Lord of Trimleston; Sir John Plunket, Lord of Dunsane; Philip Bermingham, Chief Justice; Christopher Bellew of Bellewstown; Patrick Bermingham, of Baldungan; John, late Archbishop of Dublin (*i. e.* John Walton, who, being blind, resigned the see of Dublin in 1484).

<sup>1</sup> See MSS. E. 3, 16, p. 117.

<sup>2</sup> Dr. Todd, in his Introduction to the "Christ Church Obits," plainly styles it "The Martyrology of the Monastery of St. Thomas the Martyr."

and both the vellum and the ink are in perfect preservation. The contents, as analyzed by Ussher, are as follows:—1. A Calendar (but only for a little more than the first half of the year) with rules interspersed, and notes written in roughly recording the deaths of those who were well known in the abbey; e.g. Margeria de Grenoc, the mother of brother John of Grenoch, who died in 1247; brother Thomas Penkyr, a former prior; brother Henry of Grenoch; besides some other entries, including the original Latin of the deed already quoted. 2. Tables of different Calendars, described in verse with glosses in the margin; based on the table of Denis and Bede. 3. The art of [making] a Calendar with an account [or division of time], in verse with glosses. 4. A form of prayer to be used by the brothers in the morning, in connexion with the use of the Martyrology and Necrologium. 5. Concerning the art of finding the changes of the moon. 6. The martyrology.

This MS. gives us a valuable insight into the old conventual life, with its system, its possible connexion with certain anchorites,<sup>1</sup> its tastes, and its kindly commemoration of some who had lived and laboured among them, and its business-like obligations to remember others in their prayers who had stipulated for such commemoration when they gave sums of money to the monastery—some bargaining that their *obits* should be observed perpetually, and some that they should be observed for a given term of years.<sup>2</sup> It is hallowed by sacred memories. Connected with the inner life of the fraternity, it was the inmate of a home secluded from the din of the half-civilized world outside.<sup>3</sup>

The calm was soon to be broken by such a storm as penetrated every sanctuary of the kind.<sup>4</sup> The Æolus of that storm was King Henry VIII.—one of whom no Catholic, Protestant or Roman, has reason to be proud.

<sup>1</sup> See p. 90 of this "Martyrology." Possibly it is this volume that is referred to in the Irish portion of "English, Scotch, and Irish Historical Libraries," by William Nicholson, Bishop of Carlisle. (London, 1736.)

<sup>2</sup> Cf. Introduction to "Christ Church Obits," p. xxxi. :—"Sometimes there was the stipulation that the obit was to be observed only for a limited time. Thus the following entry occurs at the 14 Kal. Aug. in the 'Calendar of the Martyrology of the Abbey of St. Thomas,' just mentioned: where the obit is agreed to for twenty years only, in consideration of a legacy of ten marks of English money: 'Orate pro animabus Johannis Raynolds, patris matrisque ejus, qui obiit xix<sup>o</sup> die Julii, et contulit nobis decem marcas Anglicane monete, cuius obitus solemniter observabitur per abbatem et suum conventum termino viginti annorum.'"

<sup>3</sup> The little item of war-news that, in 1350, the mountain sept of the Harolds submitted to the English Government, speaks volumes of that guerilla warfare which harried and wasted the suburbs of Dublin; so also those which tell us that, in 1492, the Earl of Ormond, in arms against Henry VII., encamped with a large body of Irish at Thomas Court wood; and that in 1531 Thomas Fitz Gerald, the eldest son of the Earl of Kildare, repulsed in his attack on the Castle at Sheep-street, removed at once to Thomas-street, and attempted to enter the city by Newgate (within a stone's-throw of the Abbey), demolishing the partitions of the houses on either side of the street, to make covered passages by which his horse and foot could advance with impunity.

<sup>4</sup> The latest notice we have of Thomas Court, before its suppression, is in the *Repertorium Viride* (1530), where Archbishop Alan, speaking of St. Catherine's Parish, says:—"Within whose limits are situated the dominical lands of the Monastery of



Monasteries were the most pronounced representatives of a system that opposed him, and he would brook no opposition. Monasteries were rich, and he loved to have possessions to bestow on those who proved themselves faithful servants of the Crown. The deduction was simple: monasteries must be suppressed.

We are not concerned with the fate of other abbeys; but the following item from the Patent Roll under the date of July 25th of the 31st year of Henry's reign (1539) is a fair sample of what was taking place all over his kingdom:—"Surrender of the Monastery or House of St. Thomas the Martyr, commonly called 'St. Thomas is Courte,' of the Order of St. Augustin, by Henry Duffe, abbot, with the consent of the convent, and of 4 castles or forts, 50 messuages, 4 mills, 1 carrucate of land, 16 acres of meadow, 8 orchards, 30 acres of wood, 2 gardens, 12 acres of pasture, and 20s. rent in Dublin; the manors, lordships, and cells of St. Katherine and Kilrodry, the castle and lands of Kilrodry, Cromling and Kilmanagh, the churches of St. Katherine and St. James near Dublin." And so on and on.

The "*consent* of the convent," as it is politely styled, was bought, and the price was paid in pensions and offices.

If the extract from the Patent Roll just given tells what King Henry was doing with one hand, the following *fiant* issued three days later tells how his other hand was occupied. "Warrant by commission for a pension to Sir Henry Duff, late Abbot of St. Thomas Court by Dublin of £42; Sir James Cottrell, late Abbot,<sup>1</sup> a pension of £10 (in confirmation of a grant from the convent); to Sir John Brace, prior, a pension of 53s. 4d., and to be curate of the Church of St. Katherine by Dublin; to Sir John Butler, his "con-brother," a pension of 40s., to be curate of St. James's by Dublin, and to have his orchard within the precinct of Thomas Court; issuing from the Parsonages of Grenoke, &c.;<sup>2</sup> and to

St. Thomas, with the wood and mill, and of the whole barony itself"; and where he thus describes the Abbey:—"ABBATHIA S. THOMÆ Canicorum ordinis Victorienſium ex fundatione Henrici Regis Angliæ Secundi, qui primus Dominum Hiberniæ se scripsit. Super una Carruc' Terræ [Donore] pro anima Galfredi Plantagenet Comitiss Andegavensis et Matilda Imperatricis (Patris et Matris sui) mediante Willo Aldelmi Dapifero suo, præsentibus Galfredo de Constantine, Waltero de Ridelford, et Johanne de Clahulla, cum aliis quam plurimis, Autoritate H. Cardinalis et Laurentii Archiepi Dublin, tempore ultimi Conquestus. Ecce in ordine prima ecclia."

<sup>1</sup> Resigned before Duff's appointment. The following note may be given from Lewis's "Top. Dict.":—"Leixlip was "granted to the Abbey of St. Thomas Court, Dublin; and by an Inquisition of 1604, it appears that Thomas Cottrel, the last Abbot of that house, was seized of the manor of Leixlip, and the right of a flagon of ale out of every brewery in the town." Anent this connexion of the two places, it may be noted that Adam de Hereford, one of the early grantors to the Abbey, was, doubtless, identical with Adam Fitz Hereford, to whom Leixlip was granted; and that in a deed of 1296, preserved in St. Catherine's Parish Church, one Richard, son of Augustus of the Salmon Leap, is the grantee of a certain property, "with its buildings and appurtenances, in Saint Thomas-street"; and in another of the St. Catherine's deeds (1309) there is a certain tenement spoken of as being "in suburbio Dubliniensi in Vico Sancti Thome in parochia Sancte Katherine," and as being meared by land formerly belonging to Richard of the Salmon Leap.

<sup>2</sup> Grenock not only belonged to the Abbey, but seems to have been the birth-place of several of the fraternity. (See above).



Patrick Clyncher, "clerc of the organs, a pension of £5, 28th July xxxi."

The Abbey of St. Thomas the Martyr was robbed of its greatness, not by any agent of King Henry, but by the king himself. Its very dedication would have added to the certainty and utterness of its downfall. Henry VIII. hated the name of Thomas à Becket. Greed and hate went together when, with one hand, he swept into his own treasures the jewels offered at the shrine of the murdered archbishop at Canterbury, and with the other scattered, if he did not burn, the martyr's bones.<sup>1</sup>

There were no bones worth scattering at Thomas Court; but there were possessions richer than the precious stones of Canterbury, and they were swept into the private treasures of the king. As he might have drawn forth from those treasures an à Becket jewel, so he drew forth, by a Royal Patent, the fabric and lands of Thomas Court, and gave them to Sir William Brabazon.<sup>2</sup>

Of the after history of the "House" itself we know but little. It was thoroughly secularized. State letters and official documents were dated from it from 1561 (eight or nine years after the death of Brabazon, and probably while his heir was still a minor);<sup>3</sup> and these continued to issue from its walls for at least fourteen years.<sup>4</sup> Then there came a considerable period during which it was the residence of the Brabazon

<sup>1</sup> Lord Herbert of Cherbury's "Henry VIII."

<sup>2</sup> In 1534 William Brabazon, gentleman, was granted the offices of Under Treasurer and Receiver-General, to hold for life (Pat. Roll). In 1536 Sir William Brabazon, Knight, was made Vice-Treasurer of the Kingdom of Ireland (A. Crossley's "Peerage"). In 1543, '46, and '49, he was one of the Lords Justices of the country (*Ibid.*). "To this Lord Justice new seals were sent because of the alteration of the King's style from LORD to KING of Ireland, and the old seals were sent back to England." In 1547 "The Castle of Athlone was likewise prepared and garrisoned, by special orders from England, and the Vice-Treasurer, Brabazon, had the care and management thereof, and performed it effectually, in spite of the great opposition he met with from Dominick O'Kelly and other great men of Connaught." In 1549 Sir Wm. Brabazon was elected Lord Justice by the Council in accordance with the law enacted in 1541 to meet such an emergency as had occurred. His vigorous rule ended only with his death on July 7th, 1552, the occasion being a 'hosting' he had made against Hugh O'Neil and the Scots in Ulster. Dying at Knockfergus (see inscription on his monument given in A. Crossley's "Peerage"), his body was sent by ship to Dublin, where it was interred in the Cathedral of the Holy Trinity (Ware), and his heart was sent to the young King, Edward VI., "in token of his loyalty and truth towards him" ("The Four Masters"), and was eventually "interred in the monument of his ancestors" (Ware and Crossley). The entry of his death in the "Obits of Christ's Church" is interesting in more ways than one:—"Obijt Wyllielmus Brabson miles et subthezaurus domini regis in Hybernia cuius anime propicietur deus Amen. Anno domini M° d° liij, et anno regis Edwardi sexti sexto."

<sup>3</sup> Cf. Pat. Roll. of 1559:—"Conveyance whereby Christopher Blunt grants to Edward Rouse the Abbey called St. Thomas Court, near Dublin, and all its possessions: 7 gardens; 8 orchards; a malt mill; the wood mill; the double mills; several parcels of land; the wood of Thomas Court, containing 40 acres; Rathland, 60 acres arable; Machynesland, 60 acres arable; the wood of Gillen; a meadow lying against the wood mill, containing 5 acres at the back of the Garron stable; a parcel of land called the Pipes, containing 7 acres; and several yearly rents issuing out of houses and tenements parcel of the possessions of the Monastery: to hold during the minority of the heir of Sir William Brabazon at a rent of £120 a-year.—Jan. 28th, 1° Mary."

<sup>4</sup> These were written by Sir W. Fitz Wylliams, a Lord Justice, and others: the last being from Sir J. Symcott, dated July 24th, 1575.

family, as appears from private letters, and from the wills of the first Lord Brabazon and the first and second Earls of Meath. In spite of the loss of its ecclesiastical glory, the building seems to have remained for some time a leading feature in the west Dublin landscape. In a description of the city in 1607 the following note occurs:—"In the south [correctly west] quarter of the city stand two gates, Ormond's Gate and New Gate (which is their common house of correction). These lead unto the longest suburbe of all, called Saint *Thomas-street*, and a magnificent abbey of the same name called *Thomas Court*, founded and endowed in times past with very ample revenues by King Henry the Second, for the expiation of the murder of Thomas, Archbishop of Canterbury."<sup>1</sup> Almost our only other authority is Speed's map of Dublin as it stood in 1610. On it "St. Thoms-Court" is conspicuous, lying nearly midway between "St. Cathren's Church" and the western end of the "Come," as nearly as possible where Meath Market opens (or opened) into Earl-street. This map represents Thomas Court as consisting of a great gateway, with roofed houses abutting on its western wall; bounded on the city side by part of a wall which runs from Thomas-street (half-way between St. Catherine's Church and Meath-street of to-day) to the western end of the Coombe, where it terminates in a gateway<sup>2</sup> spanning a road which still exists, and which is now known as Pimlico. To the S.-W. of the house of Thomas Court lie two other gates, nearer to what had been the monastery, and from the more western of these an irregular line of wall runs northward till it ends in another gateway, which, if it were still standing, would span the unhandsome thoroughfare which we call Thomas-Court, just at St. Catherine's School-house.

In connexion with this sketch of Thomas Court which Speed's map affords, it is interesting to read of a "Lord Mayor's Show" which passed through its grounds in 1603. In riding the franchise in that year, the mayor "rode alongst throughe the Coumbe, near the houses, through Washame's Gate<sup>3</sup> to the Myll pound on the south side of the small gate at the west end of the Coumbe, leading into Thomas Courte, over the pound, at the east end of the meddow just against the myddest thereof, called the Abbot's Meddowe, there wear plancks putt over by Sir Edward Brabson's people for the maior and his company to passe, over which the maior and swoord berrer, with many others of the company, rode through the meddowe, and in the midst of that meddowe was a great ould hathorne bonding the franchises which was lately cutt, but the roote and stock left."<sup>4</sup>

<sup>1</sup> Holland's translation (1637) of Camden's "*Brittania*" (1607).

<sup>2</sup> Possibly this gateway represents the "Stone Tower" near this spot mentioned in the Inquisition of 14 Jas. I.

<sup>3</sup> Cf. the gate mentioned in an Inquisition in the reign of Richard II.:—"In the west part of Dublin, passing from the Cathedral of St. Patrick's through the Coombe and the pool of the House of St. Thomas the Martyr, leaving the *south gate of the Monastery of Witeschan*, and the Conelan, towards the north, on the left hand" (Arch's "*Monasticon*," edited by Bishop Moran, II., p. 20).

<sup>4</sup> "Calendar of Ancient Documents of Dublin," edited by Gilbert, vol. I., p. 194.



A few years later (1624), in the will of the same Sir Edward, then Lord Brabazon of Ardee, in which he leaves a life use of Thomas Court to his widow, the house and gardens and offices, &c., as well as four closes or woods, are described as lying on the north of the lane of Donoure. This will gives us a glimpse into the bed-rooms and into the "great dyning chamber" of the baron; the same rooms, doubtless, as we get a glimpse of in the will of this Sir Edward's grandson, Edward the second Earl (in 1674), as he speaks of "my best feather bedds," "my blue flowered velvett bedd," and my "blacke velvett bed," and "my forrest work hangings of tapestry now at Thomas Court in Ireland." No doubt it was in the garden of Thomas Court that, by means of his will, signed with a trembling hand on August 2nd, 1651, William the first Earl of Meath lets us see him carried to and fro by the two men to whom he left £1 each for their sad task.

In this same Thomas Court, while used as a manor house by the Brabazon family, there seems to have been erected an extraordinary trophy as a commemoration of triumph in hand-to-hand combat. There being a feud between a Colonel O'Cullen and one of the Brabazons, apparently William, afterwards the first Earl of Meath, who has just been seen carried to and fro in the garden of Thomas Court, they settled the matter on the 24th of July, 1603, by a battle between the opposing factions, each led on to the attack by its chief. After several encounters "O'Cullen was slain with a launce by Brabanzon, and himself was desperately wounded; the said O'Cullen's confederates were dispersed, so that the said Brabanzon took possession of all his real estate, for which exploit afterwards their ensign was put up in Thomas Court Hall, belonging to the family of Brabanzon, the effigies of himself and O'Cullen carved as big as the Life in wood, all in compleat armour on Horseback just as they were at the said time, and in the posture they fought."<sup>1</sup>

In the next maps of Dublin, after Speed's (*i. e.* Brooking's of 1728, and Rocques of 1757), not a vestige of the old monasterial precincts is to be found save the name "Thomas Court," as of the site of a building, written in Brooking's map across the Thomas Court Bawn of to-day. The few strokes with which Speed represented its remains in 1610, show the fraying which was soon to end the thread of the history of Thomas Court.

One meagre strand of that thread stretched itself, with ever decreasing interest and importance, until it reached almost to the present time. It was the privilege which gave the title "Court" to the abbey of St. Thomas. Its origin has been touched upon already. The exempt jurisdiction, known in recent years as "The Earl of Meath's Liberties," and in earlier times as "The Liberty of Thomas Court and Donore, was a privilege conferred upon the abbey by King John.<sup>2</sup> We have seen that

<sup>1</sup> Crossley's "Peerage."

<sup>2</sup> "Hist. and Mun. Docs., Ireland" (1172-1320), p. 212.

this right was confirmed by Edward I., and that in 1583 the limits of the jurisdiction were defined, and that the sketch then given has its outline filled up with a full list of the streets which comprise the Liberty by an Official Report of the year 1836.<sup>1</sup>

After the dissolution of the monasteries had taken place, all the rights of this Liberty, which had belonged to St. Thomas', and had been appropriated by the King, were made over by a royal grant to the ancestor of the Earls of Meath as lord of the manor. And through succeeding generations the inhabitants of the western suburbs of Dublin, if they had depicted a figure of Justice with bandaged eyes, and with sword and scales in hand, would have capped the figure with the coronet of an earl, just as their forefathers would have capped it with an abbot's mitre. And as a visible token of the earl's relation to the jurisdiction, his coat of arms and crest, carved in wood,<sup>2</sup> was a conspicuous feature in the court-house.

The Commissioners of 1836 reported that there were five manorial jurisdictions or liberties in Dublin:—(1) St. Sepulchre's. (2) The Liberty or Manor of Thomas Court and Donore. (3) The Liberty of the Dean of St. Patrick's. (4) The Manor of Glasnevin or Grangegorman; and (5) The Manor of Kilmainham.

In that year the Liberty of Thomas Court was found to be nominally divided into four wards:—Upper Coombe Ward, Lower Coombe Ward, Thomas Court Ward, and Pimlico Ward. Some years before Donore had been made into a separate barony.<sup>3</sup> But the two divisions of the Liberty enjoyed the same privileges, though even in 1836 most of these privileges had fallen into disuse.

The following are extracts from the Report of that date:—"The officers of that liberty are: a Seneschal, a Registrar, a Marshal, and a

<sup>1</sup> The Liberty of Thomas Court and Donore "comprises the greater part of St. Catherine's Parish and the entire of St. Luke's, including, within its limits, upwards of 40 streets and lanes of the city of Dublin, as built upon, and about 22,000 of its poorest inhabitants. The following streets and parts of streets are stated by the Marshal to be within the Manor of Thomas Court:—Thomas Court, from the courthouse to St. Catherine's Church; Thomas-street, south side, from Thomas-court to Meath-street; Meath-street; Hanbury-lane; Earl-street (South); Cole-alley; Elbow-lane; Engine-alley; Crostick-alley; Flag-alley; Coombe (north side), Ashe-street to Pimlico; Pimlico; John-street; Summer-street; Braithwaite-street; Tripoli, near Courthouse; Marrowbone-lane, as far as Donore boundary; Taylor's-lane; School-street; Crane-street to boundary stream; Coleman's-brook; Rainsford-street, from Thomas-court to Portland-street; Portland-street; Bond-street; Grand Canal Harbour. And the following streets and lanes and parts of such in the Manor of Donore:—Coombe (south side), from a certain boundary on Cross Puddle to Ardee-street; Skinner's-alley; Fordham's-alley; Brabazon-street; Brabazon-row; Ardee-street; Newmarket; Mill-lane; Ward's-hill; Newmarket; Mill-street; Mill-lane; Sweeny's-lane; Tanner's-row; Black Pitts; Chamber-street; Ormond-street; Weaver's-square; Brown-street; Love-lane; Cork-street, from Ardee-street to Dipping Bridge (boundary); Parnell-place (boundary); Harold's Cross (ditto), part Earl of Meath, part Archbishop of Dublin." —[Appendix to the First Report of the Commissioners (Municipal Corporations (Ireland)), 1836.]

<sup>2</sup> Now at Kilruddery.

<sup>3</sup> 13 & 14 George III. 34, § 2.



Weighmaster." "There is a court-house belonging to the Liberty. Lord Meath has recently expended £200 upon it; it is convenient and in good repair." "The markets within the Liberty are not of the same importance as in St. Sepulchre's. Meath Market, in Hanbury-lane, is the only flesh market of any extent." "There is a grant of a fair to be held at Donore (Rot. Pat., 26 Car. II., p. 4, m. 6 and 7), and of tolls of a former patent of Elizabeth. But the fair is not held, nor are the tolls collected. Lord Meath has, under his patent, a right to hold a market on Tuesdays and Fridays, and four fair days in the year. None are held."

This is the history of an institution which gave a peculiar greatness to the Abbey of St. Thomas, even in the height of its dignity and power, and struck terror into the hearts of many a Dublin evil doer of medieval and post-Reformation times. The only survival of it in brick and stone is the court-house of the Liberty. Either by the irony of fate, or by the happy chance of a successive buildings marking the ancient site of where the Abbot held his court, the little court-house of to-day<sup>1</sup> stands in Thomas-court Bawn, just where Brooking wrote upon his map the historical name of "Thomas Court." It is a meagre monument of monasterial might.

With such an environment as this mean little structure, and a few street-name labels at the corners of unromantic highways, the "De profundis" cry of the Abbey is certainly not "Si monumentum quæris, circumspice." It is only in the retrospect of history that the greatness of its power can be gauged, and a true judgment formed of the waxing and waning of the glory of the Abbey of St. Thomas the Martyr.

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<sup>1</sup> The only contact of the present edifice with things ecclesiastical seems to have been in 1760, when it was fitted up as a place of worship for the parishioners of St. Catherine's during the rebuilding of their parish church; and in 1786, when, on the first Sunday in February of that year, the premier Sunday School of Ireland—St. Catherine's—began its life within the walls of the little courthouse. (See *Freeman's Journal*, February 20th, 1786.)

## ON TWO RARE STONE IMPLEMENTS FOUND AT LOUGH GUR, COUNTY LIMERICK.

By REV. J. F. M. FFRENCH, M.R.I.A., FELLOW,  
HON. LOCAL SECRETARY, CO. WICKLOW.

THE stone implements which I bring under the notice of the Meeting were found in the neighbourhood of "the Crannogued Waters" of Lough Gur, in the county of Limerick, and form a portion of the collection of one of our Members, Mr. R. Fogarty, of Limerick, to whose kindness I am indebted for permission to exhibit them.

The object which I will first describe is a heart-shaped implement made of basalt, or melaphyre, and bears a high polish. It is six inches long, and four and a-half inches wide, and tapers from either side to a blunt rounded point. It is flat on one side, and at the other it is of a flattened oval shape, and has a hole worked into it about half an inch in depth. It has also at one edge a surface slightly flattened, to which I shall hereafter have occasion to refer. I have not seen any implement exactly similar to it in shape in our museums, although I have seen a rough specimen somewhat like it in the Museum of the Royal Irish Academy. The question will now naturally arise, is this a new and heretofore undiscovered type of stone implement? and in answering this inquiry the antiquarian can derive great help from the geologist. With this object in view I submitted this specimen to that well-known and skilled geologist and antiquarian, Mr. G. H. Kinahan, M.R.I.A., who tells me that on the beaches of Clare Island and other beaches in that neighbourhood, I might pick up nearly the counterpart of this specimen, and that even the hollow, which we will call the thumb-hole, is principally due to the weathering out of a soft concretion characteristic of this kind of rock. At the same time he agrees with me in believing that the hole was artificially deepened; so that I think we may safely conclude that this stone is one of those which our late General Secretary, the Rev. James Graves, would have described as an adapted stone—a stone that proceeded in its present form, not from the workshop of man, but from the workshop of nature. When the primitive inhabitants of this country had to provide themselves with implements which could be made use of to procure food and clothing, to construct habitations, and which would be useful as weapons to protect them from the attacks of their enemies, in the absence of, or owing to the scarcity of metal, they freely made use of the substance that came most readily to hand, which was stone, and in some instances they found stones which had either been splintered off from the native rock, or which had been worn down by the



action of water well adapted to the uses to which they wished to apply them, and requiring very slight modification on their part. This heart-shaped implement is doubtless one of these adapted stones, which the intelligence and ingenuity of the earlier inhabitants of the country led them to make use of for an economic purpose. I say one of the adapted stones, for sea and river stones, made use of as implements, and adapted for that purpose, have been frequently found on the sites of primitive habitations, and natural stones are sometimes even still made use of by the peasantry. Mr. Kinahan tells me he has known them to employ pieces of rock that have splintered up into suitable fragments as rollers or smoothers of potato or turnip drills. They punch a hole at one end of the stone, and to it attach a rope by means of which it can be dragged along the ground. It would be an interesting subject to inquire how many of our stone implements may have derived their present shape from natural forms; for instance, "Wilde" tells us that upon reviewing flint flakes and rudely formed weapons and tools, he found that many arrow-shaped portions were thrown off by the natural fracture. If you take this stone in your hand, place your thumb on the hollow, put your index finger on the flattened portion of the side, and then spread your fingers out at the back, you will at once feel that you have in your hand a most formidable weapon, which could be used either for offence or defence, or for helping to skin an animal killed in the chase, and breaking it up for food. So formidable is this weapon, that a friend of mine, a gentleman who, I must say, is of a most peaceable and amiable disposition, when he first grasped this stone in his hand, was unable to repress a feeling of exultation at what he described as the neat idea his ancestors had of the best contrivances for leaving their mark on the skulls of their enemies, and I think such an expression of opinion from such a source implies strong presumptive evidence of the purpose for which this stone implement was intended. I sent a photograph of this stone to Dr. John Evans, the President of the Society of Antiquaries, and it is only fair to mention that he suggested a much more prosaic and commonplace use for it. His idea is that it may have been used at an early period, as "the bearing of the upright spindle of a mill," and even should that be the case, it would be a very interesting relic of antiquity.

The second object which I have to describe is not of such an unusual type, and yet it is not without features of interest. It might be described in a rough and ready way as a celt with a cutting edge at either end; but my contention is that it is not, properly speaking, a celt, and that objects such as these have not as yet been properly classified. Lewellynn Jewitt describes a stone celt as a more or less flat blade of stone approaching a uniform shape, not unlike that of a mussel shell. He says the sides are more or less straight, and one end is broader than the other, the lower, or broad, or cutting end, is slightly convex, and rubbed down to a sharp cutting edge. He further states that the manner in which

celts were used appears to have been by fixing them into wooden or bone handles, but some, he says, were undoubtedly made for holding in the hand.

Taking the foregoing as a fair general description of celts, it will be easily seen that this stone object does not answer to it. It is a fine specimen of a polished stone implement, and made of that favourite quality of rock out of which many, if not most, of the best specimens of Irish celts were manufactured, "felstone or petro-silex," this specimen being of grayish-green colour. In shape it is a flattened ovoid ten inches long, and about two inches thick, and four inches wide. It tapers slightly at one end, and may be described as ground down to a cutting edge, not only at both ends, but all around its circumference. The labour that was bestowed on this specimen must have been very great, and the skill of the constructor not inconsiderable to produce such an even formation and such a smooth surface in hard petro-silex; but I think the members will agree with me that this implement could neither be hafted nor used with any degree of comfort by holding it in the hand. I produce an ordinary celt found in a railway cutting in the county Kildare. I have had it roughly hafted by inserting it in a club-shaped handle. It could also have been hafted by twisting around it a "withy," and if it was not hafted it could have been used in the hand. In it you see a "celtis" or chisel-shaped implement, in outline, quite unlike the specimen I produce for description to-day, and which I would call, not a celt, but a casting-stone, a specimen of the warrior's stone that is so often mentioned in the annals of early Irish warfare.

Dr. Sullivan, in his Introduction to O'Curry's "Manners and Customs," tells us that "stones were employed as weapons of war by the ancient Irish in five ways: first, as unfashioned missiles, which were thrown from the hand; secondly, as specially-fashioned stones, one of which was kept in the hollow of the shield, and hurled from the hand on certain occasions; this was the 'lia lamha laich,' or champion's hand-stone; thirdly, as javelins and arrows; fourthly, as axes and hammers; and fifthly, as sling-stones." Let us now try to obtain some idea of what these specially fashioned stones, classed by Dr. Sullivan as the second variety, were like. The information on this subject, to be found in Mr. O'Curry's Lectures, will provide us with most valuable aid in forming an opinion on the subject. From his writings we learn that these stones were "half-flat," or partially flattened stones, narrow stones, stones that would kill, choice weapons for success, precious and valuable stones, stones that were carried in the hollow of the shield, and cast with a swift, rotatory motion, stones that could be thrown with such force that they could pass through an adversary's head (and consequently they could not have been hafted), and lastly, they are called missive stones. I submit that the stone I have now placed before the Meeting fairly answers to that description.

In an account of a battle fought near Limerick against the Danes,



about A.D. 920, and quoted in Wilde's "Catalogue," we are told: "Their youths, and their champions, and their proud, haughty veterans came to the front of the battle to cast their stones." As fighting stones were made use of in that neighbourhood at so late a period, the county Limerick would not be an unlikely place in which to find a specimen of the warrior's casting stone.

I believe that the stone that I now place before the Meeting will answer to the description given of the Casting Stone in Ancient Irish Manuscripts, and that it is one of a class of stones (of which there may have been other varieties, such as the perforated stones) which were used on special occasions to strike down notable enemies.

We know that great proficiency can be attained in casting weapons of warfare; and I am told that even at the present day a Tipperary man can cast an unfashioned missile of stone from the hand with a skill and precision that is by no means to be despised.

## RECENTLY DISCOVERED FINDS IN THE CO. ANTRIM.

By WILLIAM JAMES KNOWLES, M.R.I.A., FELLOW,  
HON. LOCAL SECRETARY, CO. ANTRIM.

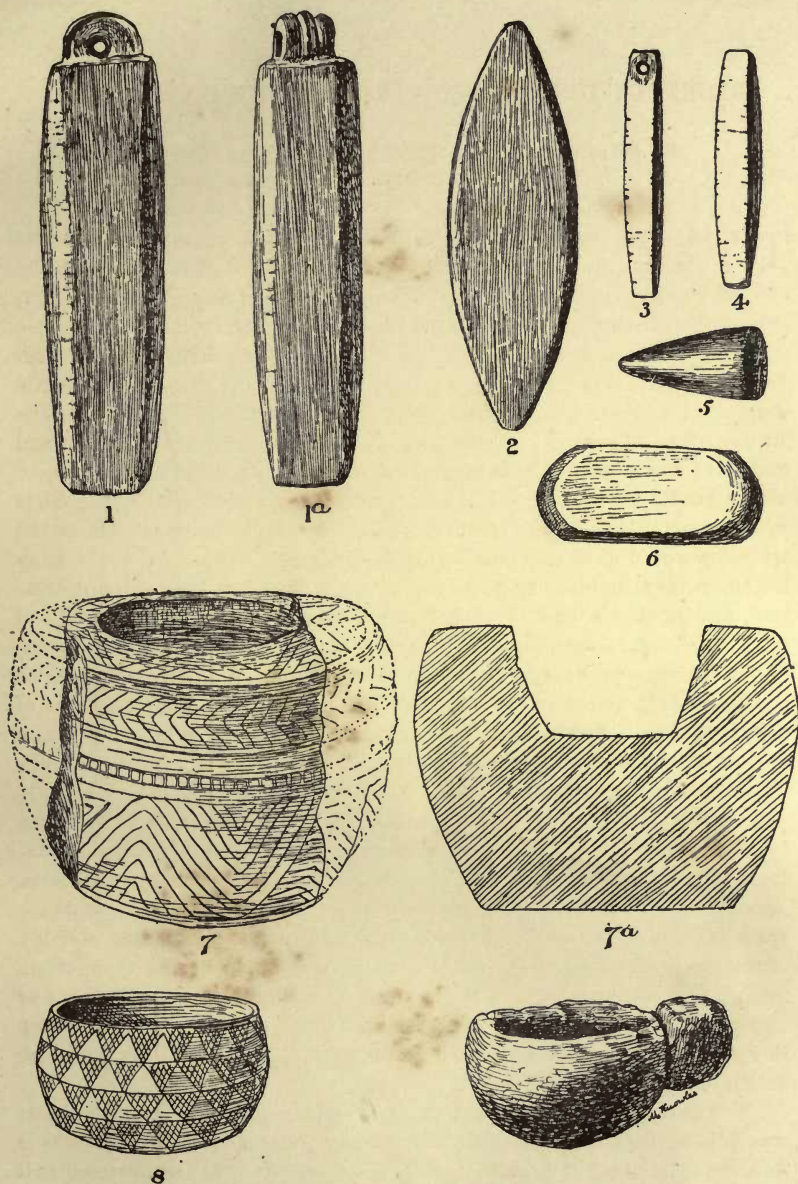
THE following report of "finds" of antiquities in my district was originally intended to appear under the head of *Miscellanea*, at the end of the *Journal*, but as illustrations have been supplied, it is considered better that it should have a place among the ordinary Papers:—

1. The first object I have to describe is a stone drinking cup, with handle, which was found in September, 1890, by a labourer, while digging in a field, about a mile from Newtowncrommelin, and near the Bush water. The bowl of the cup is  $2\frac{1}{4}$  inches broad at the top and stands  $1\frac{3}{4}$  inches high. It is made of soapstone, and is the smallest object of the kind I have seen. If it belongs to the class of cups and goblets which were placed beside most of the public wells in pagan times the traveller would have required to fill it repeatedly before he could allay his thirst, as it holds only a quarter of a glass. It is in good preservation, and is shown half size on Plate I., fig. 9. I have another cup of same type, but larger, being  $4\frac{3}{4}$  inches broad and  $2\frac{1}{4}$  high, which was found at Connor. Such objects are not of common occurrence. Similar cups have been found in the Brochs of Scotland, which are structures of the Iron Age. For further information concerning these interesting objects see Wilde's "Catalogue" R.I.A., pp. 113, 114, and Anderson's "Scotland in Pagan Times" (Iron Age), p. 218.

2. I recently procured another small cup without handle, which was found in a field near the head of Glenarm Deer Park, while planting potatoes. It is made of moderately hard whitish stone, and is ornamented with parallel bands which are divided into triangular spaces, and each alternate space is filled in with crossed lines. It is  $2\frac{1}{2}$  inches wide across the top of the bowl and nearly  $1\frac{1}{2}$  inches high. The depth inside is  $\frac{1}{4}$  of an inch. It is nearly perfect, the lip being only slightly chipped in one or two places. The artist, however, mistaking my instructions, has drawn it without showing those slight defects in the lip. It is shown half size on Plate I., fig. 8.

3. There was found at Glenhead, near where the last described object was got, another vessel, if it may be so described, of whitish stone. It is imperfect, having lost a piece from each side. It is shown restored half size on Plate I., fig. 7; dotted lines indicating the restored portions. The cavity is very small for the size of the body, which will be seen more plainly by the section, fig. 7a, on same plate; the breadth across the





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top is 4 inches, and the height  $2\frac{1}{2}$  inches. The space in the centre is  $2\frac{1}{2}$  inches wide and one inch deep. It is not easy to guess the purpose this object could have served, as the lip is so thick that it could scarcely have been used as a cup, and the cavity is so small that it is not likely to have served as an urn. It was not found in association with any other object, but was turned up in a field which was being cultivated for the first time. In size and shape it appears to me somewhat like the smallest of three objects found by Canon Greenwell, D.C.L., F.R.S., in a barrow on Folkton Wold, Yorkshire, and described and figured in vol. lii., of *Archæologia*. The English objects are of chalk, and solid, with lid-like tops. They are highly ornamented in relief, and in one panel of each is a representation of the human face, bearing "a strong resemblance to the so called owl-head, on many of the vases found by Schliemann at Hissarlik." It is only the outward solid appearance that strikes me in mentioning a resemblance between the Glenhead and English objects. They may have nothing in common. Canon Greenwell considers the specimens found by him to belong to the Bronze Age.

4. I have also to report the finding of a whetstone, which was discovered on removing a large stone in a field belonging to Mr. Dickey of Killcreen, near Ballymena. It is  $5\frac{1}{2}$  inches long by  $1\frac{1}{4}$  inches broad in the widest part, being nearly square in section. The part at the top where the hole is bored has been cut down on each side so as to have a smaller thickness to bore through, and the part surrounding the hole has been carved into three bands by way of ornament. It has, in common with a great many so-called whetstones, irregularly raised and sunk markings along the sides and corners. The marks are not sharply cut, and I could imagine them being made by cords passing tightly in a backward and forward manner over the stone, with, perhaps, the aid of dust and gritty matter. I have seen similar marks on polished stone hatchets, which I believed had been produced by the friction of withe handles, but this may not be the correct explanation. The marks on the whetstones, in some cases, are seen very plainly at a glance, but when the marks are faint they can be seen easily by looking along the stone in the direction of the light. Two views of the object I have described are given, see figs. 1 and 1a., Plate I.; and two other whetstones having similar markings are shown as figs. 3 and 4 in same Plate.

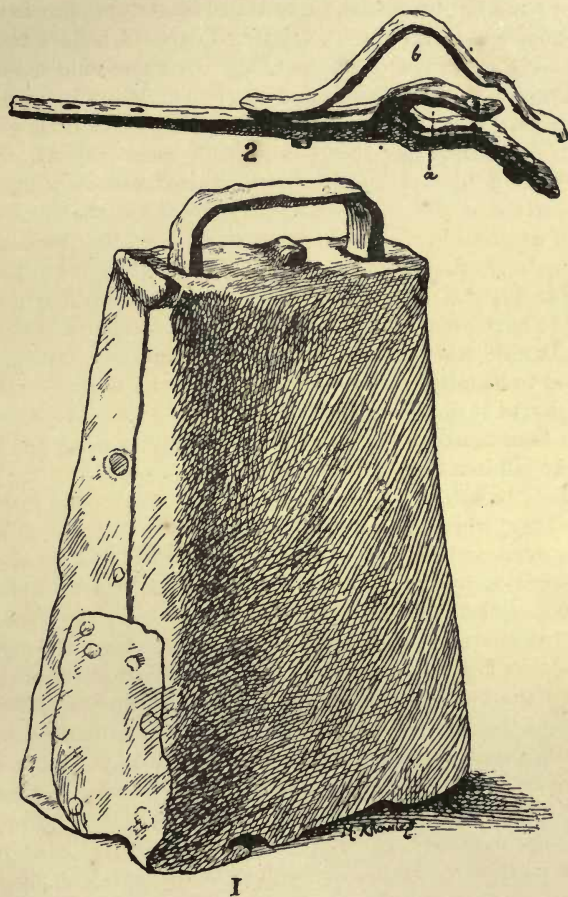
Whetstones are of various shapes, and I have therefore figured some others which are of uncommon types. Fig. 2 shows a specimen that is shuttle-shaped; and fig. 5, one that is a regular cone. I have seen several of this type. Some are square in section and of the same thickness throughout; others, though square in section, are thick in the centre and get gradually smaller towards the ends. Some of those with neatly squared sides have a hole at one end, but a great many, I believe the larger number, have no holes. The majority of them are made of the hardest quartzite, and the sides are often polished and glistening. One

of those instruments, so neatly squared and polished, looks finished and complete, and as if it were not intended for any further use. Sir Wm. Wilde considers some of the so-called whetstones to be "touch-stones," for testing the purity of gold. See "Catalogue," R.I.A., p. 89.

I consider the name "whetstone" is not a suitable one:—(1) Because quartzite does not make a good sharpening stone, sandstone being much superior; and (2) because these so-called whetstones are never hollowed in the middle as in the case of ordinary hones. I believe they were used in polishing instead of in sharpening. In examining a series such as I possess myself, the process of development is easily seen. First, we have the natural quartzite pebble with the sides a little ground down. Then we will find specimens more and more rubbed, till we come to one like fig. 6, with the sides well squared, but showing the original rough surface at the ends; and lastly, we have the slender specimens squared at the ends as well as at the sides. In Nilsson's *Primitive Inhabitants of Scandinavia*, edited by Lubbock, we see whetstones figured in Plate II., some of which have marks on the corners, but these appear to have been made intentionally. In *Reliquiæ Aquitanicæ*, page 186, a Danish whetstone is figured with similar markings, which are supposed to be tally marks. The marks on the Irish specimens which I have referred to do not appear to me to have been made intentionally but to have been caused in some way by the method of using the instruments.

5. An old iron brazed bell was found by me about two years ago among a lot of old broken pots and pans in the yard of a house, in the village of Cullybackey, which at the time had just been vacated. I at once came to the conclusion that it was an ecclesiastical bell, and I was strengthened in this opinion by knowing that there once existed an old church near the village called Kilmackevit. The church has long since been demolished, but the font is known to be built in the wall of a dwelling-house which stands near the site of the old church. As the former owner, and father of the late occupier, of the house and yard where the bell was found, was the principal man of the village in his lifetime, and noted for his intelligence, I considered that he was just such a person as would secure and keep an old relic, and therefore I believed I had found the bell of the church. However, in a short time afterwards I had the opportunity of explaining the matter to the last owner of the premises in question, and stated my belief as to its age and character; but she replied that I was mistaken, and that it was only a cow-bell which her father had brought from America. If I were convinced of the truth of this statement I would not trouble you with any report on the subject, but I am still doubtful. I have no reason to doubt the truthfulness of the lady. I am only doubtful that there may be some mistake; and as I know that many of the Fellows and Members of the Society must have a special knowledge on this branch of antiquities, I introduce the subject in the hope of obtaining further information. The bell (see Plate II., fig. 1) is 6 inches





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high (7 to top of handle), and nearly 5 inches broad at the mouth. It has been neatly patched at one end by riveting on of a small piece of sheet iron, and it has been rebrazed once or twice—some pieces of surface showing nothing but brass. My own opinion is, that an ecclesiastical bell being looked on as a sacred object, would be repaired and rebrazed as this one has been, but that in the case of a cow-bell such trouble would scarcely be taken. I look on the pieced side of St. Patrick's Bell in the Royal Irish Academy as being the result of patching, and it has been rebrazed until it now appears as if almost entirely brass. The Cullybackey specimen, however, has a clapper; and this circumstance is, I am told, rather against its ecclesiastical character, as clappers are seldom found with old bells. I may say the clapper in this case appears to me to be in better preservation than the bell, and might be more recent. There was a fixture of iron attached to the handle at the time I found it, but as it was loose it became detached. It is shown on Plate II. (see fig. 2). The space at *a* fitted into the handle of the bell, and the larger space *b* above it could have passed over a pole, and the bell could thus have been suspended. The other end of this iron appliance has rivet holes, to which a handle could have been attached. Whether all this arrangement was necessary in a cow-bell, or whether it ever existed in the case of a church bell, are questions which, perhaps, some Fellow or Member can answer.

There was a tradition respecting the founding of the old Church of Kilmackevit, which a man now dead told me he had frequently heard from an old woman of the village, which I may give, though I believe it is an old story retold with variations at different times and places. It was to the effect, that when this church was being consecrated, the bishop was constantly interrupted by an old Druid. When the bishop prayed for blessings, the Druid called down curses; and at last the bishop became so irritated, that he got up and shook his fist at the Druid's nose, saying, "A bishop should be no smiter, but smell that, Macaffee." This Church of Kilmackevit is not recorded in Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," but I supplied some of the above information to Father O'Laverty, M.R.I.A., and he notices it in the third volume of his "Down and Connor, Ancient and Modern," p. 384.

6. I have also to report the gratifying intelligence that, as far as this district is concerned, the manufacture of forged flint implements seems to be stopped. The trade may, however, revive, as the forger is still alive. There is also a large quantity of the spurious implements in the possession of some unwary retailing collectors, which may get into circulation again when suspicion is lulled. Therefore it is still necessary for those who collect antiquities to be on their guard.

# ACCOUNTS OF THE EARL OF NORFOLK'S ESTATES IN IRELAND, 1279-1294.

By JAMES MILLS, M.R.I.A.

**R**OGER BIGOD, Earl of Norfolk, Earl Marshal of England, was one of the foremost of the English nobles under Edward I. His independent opposition to the unconstitutional demands of that sovereign are well-known matters of history. He was the last earl of his race; and, on his death in 1306, his vast estates passed to the Crown. Either then, or on the occasion of a temporary seizure of his possessions during his life, there were transferred to the king's exchequer from the earl's repositories a collection of several hundred little rolls of accounts of the receivers and bailiffs of his numerous lordships and manors, extending from about the seventh to the twenty-second year of King Edward's reign. Happily these rolls have escaped the ravages of time and the utilitarian clearings out by old officials, and are still preserved in the London Record Office almost in as good condition as when, 600 years ago, their various items were carefully examined and cautiously passed by the earl's treasurers.

The earl had inherited through his grandmother, the eldest daughter of William, Earl Marshal, beside many manors in England, the lordship of Catherlagh or Carlow, being a fifth part of the great lordship of Leinster which had been acquired by Strongbow. Nearly 100 of these rolls relate to this Irish estate. Of these, so far as I am aware, no use has yet been made by Irish students. Mr. Sweetman overlooked them when preparing his "Calendar of Documents relating to Ireland," though they have been briefly referred to by Professor Thorold Rogers in his "Work and Wages."

Having come upon these accounts when looking for other matter in the London Record Office, I was fortunately able to direct to them the attention of Mr. Philip Hore, who was working near. That indefatigable collector soon after set to work on them with such energy, that he has made almost a complete copy, omitting repetitions which did not supply new facts. Mr. Hore thus added to his great collection of material for the history of the county of Wexford; the fruits of many years of his own labour superadded to the life-work of his father, that distinguished Irish antiquarian, the late Mr. Herbert Hore, forming a mass of material for local history as yet rarely approached in Ireland. I venture to express a hope that Mr. Hore may soon meet with sufficient encouragement to enable him to make public his work.

For the purpose of this Paper I am indebted to Mr. Hore for the generous loan of his beautiful MS. of the accounts.



The Earl of Norfolk, with his vast English estates, placed, by his office of Hereditary Earl Marshal, at the head of the English baronage, was necessarily an absentee from his Irish property. His visits were few and short. But in the thorough organization of their government the estates seem to have suffered little from his absence. Indeed, one of the few references to his visits deals only with the lawlessness of his followers. In 1281 the provost of the manor of Fothered had to expend fourpence in the purchase of four keys for the doors of the hall, the chamber, the pantry, and the buttery, to replace those lost by the earl's men.

The chief of the administration was a seneschal of knightly rank, who received the liberal salary of £100 a-year—nearly one-seventh of the whole income of the lordship under his care, and exactly one-fifth of the sum then, and for several centuries later, given to the king's chief governor of Ireland. The seneschal was at once the head of the executive and the president of the court of the lordship, which was possessed of the most ample powers.

The chief fiscal officer was the treasurer, who was responsible for the collection of the revenue of the lordship, the safe-keeping of the treasure, and its due disbursement. The treasurer held in the Castle of Carlow a mimic court of exchequer, where the receivers, serjeants, and provosts rendered their accounts. Here, too, in imitation of the king's exchequer, he seems to have used judicial powers in connexion with the collection of the revenue, as may be seen from the receipts for "profits of the exchequer." The collection from the more distant manors, situated in county Wexford, was facilitated by having a receiver at Old Ross, to whom the neighbouring provosts could make payments. Advantage was taken, too, of a great annual fair at New Ross to give facilities for receiving money from debtors. During the continuance of this fair a temporary exchequer court was opened in the town; and a *tapetum*—a carpet or tablecloth—was bought, on which were to be drawn the chess-board-like lines used in the mediæval system of accounting, and which is supposed to have given the name of exchequer. This *tapetum* cost 2s. each year.

Next in rank to the treasurer were two lawyers—*narratores comitis*—the earl's attorney-general and prosecutor, who may also have assisted the seneschal in conducting the courts. Another of the household held the office of sheriff, and presided over the county court. There were also hundred courts held in the principal manors.

The principal executive officers under the seneschal, representing the military and police organizations, were the constables of castles, five in number (salary, each £5 a-year, or, if a knight, £10).

A clerk attended the seneschal, and another the treasurer.

The execution of the processes of the court were carried out by a chief serjeant, who received no salary, being paid by fees charged on the execution of writs, &c. The chief serjeant even paid a considerable fixed rent (£13 6s. 8d.) for permission to execute his office. These duties

were, in the later accounts, divided among five district serjeants, wh united to pay the rent.

The lowest office bearers were the provosts of burghs and manors. These were probably elective. They may have been, for military and police purposes, under the command of the constables; but all rendered their accounts to the treasurer.

An auditor from England paid a visit (usually once a-year) on behalf of the earl, to audit the accounts of the treasurer. His examination was (at least sometimes) not confined to the accounts, but included a tour of inspection of the manors, with directions as to their management. The earl's control was also kept up by frequent messengers, whose presence is recorded in the accounts by the payment of their expenses, usually 2*d.* a-day while in Ireland, and 6*s.* 8*d.* for the passage-money back to England.

Following the practice of the time, the principal officials were furnished with a livery out of the funds of the estate. The purchases of cloth and fur for this purpose are given with much detail in each year's accounts. These dresses were usually supplied twice a-year, at Christmas and Whit Sunday, forming winter and summer changes. For this purpose the principal officers were divided into two classes. The first included the seneschal, treasurer, chief law officer, and any others who might be knights: the second class consisted of the second law officer, the sheriff, and the constables of castles, not being knights. A different kind of cloth was used for the robes of each class; and the cloth was changed at each occasion of delivery. The distinction between the classes was made by the fur. The robes of the first class, for winter, were lined or trimmed with fur of stranling<sup>1</sup> and squirrel, usually with hoods of minever; the summer hoods being lined with fine linen. Those of the second class had cheaper fur, usually lambskin in winter, without any in summer. The materials most frequently bought are burell, burnet, bluett, cloth de viride, russet, raye, and camelet.

The clothing of the earl's wards also appears in the accounts. One received annually 6 ells of russet, costing 8*s.*; another had 4 ells of bluett, at 18*d.* an ell.

The centre of government was the castle of Carlow. The repairs to it form frequent items of expenditure. The roof of the great hall adjoining the castle in which the courts were held was a source of frequent trouble, needing constant repair. It was roofed with wooden shingles. As many as 2500 were used at one time; 12,000, at another time, were made in the wood of Dunlekny, at a cost of 8*s.* a 1000. The shingles were bored, and fastened by nails to the roof. Timber, boards, and laths were, from time to time, brought from Dunlekny, Tullow, and Athy, for repair of the hall and other portions of the castle, the kitchen and prison

<sup>1</sup> The fur of the squirrel between Michaelmas and Winter.—*Gloss. Liber Custumarum.*



being specially named. Notwithstanding these constant repairs, when, twenty years later, the earl's possessions passed to the Crown, the castle and hall were in such bad repair that no value could be given to them (Sweetman, Cal. 1306, p. 173).

The exchequer house was one of the buildings of the castle, 130 boards being brought from Tullow on one occasion for its repair. It was probably one of the towers, the lower part of which formed the treasurer's office and court, while the upper floor preserved the treasure of money and records. 1*d.* was once expended on the repair of the steps (*gradus*) of the exchequer. Here, no doubt, was preserved the chest (bought for 4*s.* 6½*d.*) to contain the rolls of assizes and county courts.

The income of the lordship averaged about £750 a-year. One of the largest sources of revenue was the profits of the lordship court, held before the seneschal or someone nominated by him, consisting of fees and amercements imposed on offenders and litigants. They were necessarily fluctuating, but produced frequently over £200 in the year. The other sources of income, which were generally more certain in amount, can be seen in the example account which I append.

Money rents for land were not large, except at Old Ros, where many free tenants paid in money. In general the principal tenants seem to have held by military service alone. But there was an observable tendency to let for rent the land which from time to time fell into the lord's hands.

Except in the manor of Fennagh, in county Carlow, the Earl had few betagh tenants, or original Irish tenants, on his demesne lands. There, however, they were in some number, and their money rent amounted to from £5 to £20 yearly. There were of course the usual feudal sources of income, as reliefs and wardships, also composition for military service, escheats for felony, deodands, &c.

The profits of the demesne farms were considerable. The mills, which in most cases were the property of the lord, yielded large returns. The common oven in some towns was also his possession. The right of ferrying over the Barrow at certain points was his also.

Aids, too, for special purposes, were sometimes levied as in the case of that raised for the strengthening of the Castle of Fennagh which is stated to be granted by the whole county. It produced £85 2*s.* 5½*d.*, of which £83 10*s.* 5*d.* were spent on that castle.

The cost of management of the estate averaged about £250 a-year, including the seneschal's salary of £100. The bulk of the remainder was transmitted to the earl in England; or, more frequently, paid into the Dublin exchequer on his account, to the Italian banker merchants from whom he may have had advances of money, or to Dublin, Waterford, or New Ross merchants who had furnished him with corn, victual, or ale in Wales. The amount of the balances allowed to remain in the treasurer's hands are noteworthy. In the last account which treasurer Thomas Wade furnished he closed with the enormous balance of £1363 in hand.

The principal place of trade was, of course, Rospont or New Ross. Here were usually bought the cloth, groceries, iron, and other imported goods needed at Carlow. But the cloth was sometimes bought at Kilkenny, and many things were brought from Dublin, even so heavy an article as lead being carried thus far. An annual fair at New Ross seems to have been of great importance, a special exchequer court being opened during its continuance to facilitate the earl's debtors who wished to take advantage of that time to discharge their liabilities. A special police force of watchmen was organized during the time of this fair at a cost of 10s.

Carlow, too, must have been a considerable town. It had been incorporated by a former lord. The burgesses paid a rent of £8 11s. 6d., from which it would seem that there were no fewer than 171 free burgesses in the town, the charter having imposed a rent of 12d. from each burgeage. In addition some cottagers paid collectively a rent of 4s. 6d., and six horse shoes. The town was governed by an annually elected provost, and justice was administered by its own hundred court, for the profits arising from which the provost had to account to the earl's treasurer. The prise of ale brought to the lord 40s. a-year.

The other principal burgh towns were the town of the Castle of Fothered, where were 80 burgesses paying a rent of 1s. each, and 29 cottagers paying together 13s. 11d., and 14 geese; a smith's work shop paid 4 horse-shoes. In 1281, the town having fallen into disgrace, all the burgesses united to pay a fine of £6 13s. 4d. to obtain the restoration of their common liberties, which had been forfeited to the earl for certain offences not specified.

On the county Wexford portion of the estate, besides New Ros, was the burgh of Old Ros, with a burgh rent of 58s. 10d., and 5s. for prise of ale; and the town of Island, with a rent of 110s. 4d., assize of ale of 53s. 4d., and 13s. 4d., from the common town oven. The last-named town was the only part of the earl's possessions which was not thriving. In 1286 "almost no tenant remained in the town." In 1289 "the town was almost waste." The beginning of this decline occurred about the same time as the destruction of its mill by an inroad of the sea. Possibly portion of the town was in the same way destroyed. Its right of ferry over the estuary of the Barrow was at the same time interfered with by the proprietors at the other side.

The receipts from ferries over the Barrow indicate the existence of many traders. The need of bridges at Carlow, over the Barrow and Burren was much felt, and pressure was put upon the townsmen to build or perhaps rebuild them. For their neglect fines were imposed on the community of the burgh of Carlow.<sup>1</sup> The river Barrow was also a means

<sup>1</sup> As the history of Carlow bridge has been already dealt with in our *Journal* (1869, p. 162), it may be interesting to add the entries referring to it: "£4 de eadem villa (Catherlagh) quia amercia fuit quia pontes non erunt constructi ultra Barowe & Macburin" (Account of Provost of Carlow, 1286). "20s. de communitate ville pro ponte non reparato" (*Ibid.* 1288).



of carriage of heavy goods, such as millstones and timber to Carlow. The general mode of conveyance of goods was, of course, by pack horse. No better evidence of the orderly state of the country can be found than the facility with which valuable goods, such as cloth, iron, and especially money, could be sent from place to place. Money was frequently sent in very large sums, without any indication that it was considered a work of very great danger. Thus on one occasion £140, value for, perhaps, two thousand of modern money, had to go from Carlow to Ross. A pack horse was hired for 1s., and the bags with their thousands of silver coins, 140 lbs. (troy) weight, packed on his back. The treasurer's clerk and two other retainers of the castle, with 5 footmen were sufficient escort for this very large sum.

£200 were intrusted to a certain man to carry into England, presumably to the earl. His expenses were placed at only 26s., and his payment for a work of so much danger and responsibility 20s.

On yet another occasion a sum of £200 had to be paid on account of the earl to the exchequer at Dublin. Sir W. Cadel and two of the clerks took charge of the money; their expenses for the journey and stay in Dublin amounting to 18s. 4d. A special addition to their expenses is characteristic. The counting of £200 in the coin of those days was a work of some labour, and accordingly Sir William took upon him to give the exchequer clerks a breakfast on the occasion at a cost of 16½d., which, perhaps, may have helped to keep them in good humour, and less disposed to object to clipped or doubtful coins.

The earl sometimes received the profits of his Irish estates in goods. Wheat and ale were frequently sent from Dublin to him in Wales, in large quantities, paid for by his Irish treasurer. On one occasion even armour made in Ireland was so sent.

Among minor industries noticed are the production of millstones, and slates for roofing, near Ross. A vitrearius or le verrur was a burgher of New Ross; but whether a glass maker or glass worker does not appear. The following trade surnames also occur among the provosts of New Ross: Wimpler (a maker of wimples or ladies' veils), Goldsmith, Napper (a maker of linen cloth), and Gaunter (glove maker). At Carlow we find the Tanner, the Fisherman (*Piscator*), the Baker, the Tailor, the Chapman.

The acquiescence of the Irish chiefs in the earl's rule was secured by a monetary recognition of their position. Art, the chief of the M'Murghs, received a salary of £13 6s. 8d. Moriardagh, another of the family, had a smaller fee of 33s. 4d. Maurice O'Lorcán's position was recognised by being named keeper of the wood of Fennagh, with a salary of 6d., afterwards 1s., a-week. A gift of 66s. 8d. was also on one occasion made to Maurice O'Byrne. As a result there is only one occasion of difficulties with the Irish of the district, when for a time the O'Byrnes and O'Nolans took up arms, but seem to have been put down with very little difficulty.

The power of the earl's government is further illustrated by another instance. Tho. M'Murgh was arrested on a writ from the king's court, and had to be sent to Dublin. This could be done with a guard of only six men hired for the purpose; a fair evidence that there was little danger of organized effort to rescue him.

The evidence as to relations of the landlord with the betaghs, the Irish occupiers remaining on the lord's lands, is very slight. The payment of money rents by them is only accounted for on one manor, Fennagh, in county Carlow. But their existence is alluded to on others, where they are described as performing services of various kinds, but not implying any severity of condition, and apparently unaccompanied by any money rent. At Old Ross they are found helping in the threshing, reaping, stacking corn, and carriage of hurdles from the wood for use in the castle. The provost there charged himself with "4 crannocs of oats received of the chattels of Ad. O'Brien, a deceased betagh of the earl, taken by desire of the seneschal, because he had not a son nor anyone who could take his place after him." From the taking of the chattel property, only, it may be assumed that the seneschal recognised that the betagh's interest in his land was not personal, but in common with his sept.

The accounts of the provosts of the manors show the state and value of farm produce. Oats was the largest crop, followed by wheat and rye. Garden cultivation is found in several places. The gardens were fenced with thorns planted round them. The chief garden product was apples, for which there was a ready sale. Leeks and herbs were also sold.

The profits of live stock on these manor farms were also considerable. The stock at Old Ross in 1280 included 505 sheep, 316 lambs; 221 sheep and 42 lambs were sold during the year, the sheep from 8*d.* to 1*s.*; the lambs at 4*d.* Beside sheep, the stock in the following year included 8 farm horses, 29 cows, 5 pigs, 9 swans, 11 peacocks and hens. Large quantities of cheese were sold from some of these farms. The milk was obtained not only from cows but from sheep. The milk of 12 ewes was considered equal to that of one cow, which was valued at 2*s.* a year.

As is still largely done in the south of Ireland sea sand was extensively used for manure. It was taken from the banks in the tidal estuary of the river Barrow. The expense of carriage made it a costly process. At Old Ros the cost of manuring with sand was as much as 8*s.* an acre.

The practice of burning land was also followed to a considerable extent. Unlike most of the farming in the Anglo-Norman colony, which generally followed the farming systems in use in England, this practice of burning land is mentioned as "*more patrie*," after the manner of the country. The cost is put down at 16*d.* an acre, while the spreading of the burned soil cost 3*d.* or 4*d.* an acre more.<sup>1</sup>

<sup>1</sup> This practice is thus referred to in a description of Co. Wexford in the seventeenth century: "They have one very destructive way of manuring their lands over the whole county, called Beltinmore, which is done by burning ye sodd in heaps after the first plowing, and then spreading them over the land; it brings the tenant some small



The following articles were in use in the manor farm at Old Ros in 1287: 5 brass pots, a vessel for washing, an old pan, a tripod, an iron bound cart, 6 pairs of irons for ploughs, a cord for a wagon, 2 cords for carts, 4 iron dung forks, 2 forks for sheaves, an iron trace for a cart, 2 locks; in the dairy a new tub and an old one, 5 moulds for cheese.

The wages of the farm workmen were very similar to those in similar positions half a century later on the farms under the Priory of the Holy Trinity, Dublin. Ploughholders received 5*s.* a-year; ploughdrivers, carters, shepherds, 4*s.*; provosts of manors, 4*s.* to 6*s.* In addition, each received 4*d.* a-week as an allowance for food. Occasional farm labourers, harrowers, extra ploughmen and others had generally 1*d.* a-day. Sometimes only  $\frac{1}{2}$ *d.* a-day; but in this case probably with board. Ditchers got  $1\frac{1}{2}$ *d.*; thatchers,  $1\frac{1}{2}$ *d.* or 1*d.*; man making a causeway,  $1\frac{1}{2}$ *d.* a-day. Carpenters were much better paid, usually at 4*d.*, in one case, 5*d.* a-day; assistants, 2*d.* or  $1\frac{1}{2}$ *d.*; Irish carpenters, 3*d.*; ferrymen, 2*d.* or  $1\frac{1}{2}$ *d.*

18 acres of meadow cost 7*s.* 6*d.* (or 5*d.* an acre) for mowing; the making and putting into cocks, 6*s.*; carrying into farmyard, 4*s.* 9*d.* Hay on foot sold for 16*d.*, 20*d.*, and 2*s.* an acre.

Among matters of interest incidentally mentioned is the school at New Ross. The house in which it had been held was in 1282 used to store hay in.

Accounts for 1286 apologise for the small produce of corn, as caused by the dryness of the season. This fact does not appear to be noticed by the annalists of Ireland. But it is interesting to note that Stow's Chronicle ascribes to this year "an exceeding hot summer, so that men died thereof."

The occurrence once, and once only, of the purchase of a cord to hang a robber; and the very few references to thefts among the carefully compiled accounts of stock on some of the manors, imply that such lawlessness was rare, and that the extreme penalty of the law was not frequent.

The name Shakespear is met as that of the master of the ship in which the earl took passage back to England; Elias Sakespere being paid 53*s.* 4*d.* for the *transfretatio* of the lord earl.

I append a translation of one of the accounts (made from Mr. Hore's careful transcript of the Rolls), which will supply matter for a fuller discussion of many points which I have but slightly touched, and enable the student to examine others which I have not noticed.

[ACCOUNT, *etc.*]

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profit for two or three yeares after, but for twelve or eighteen yeares again (unless very well manured with dung or sand) neither yeildes tollerable corne or grasse." *Journal*, 1859, p. 466.

## ACCOUNT OF THE TREASURER OF CARLOW, 1283.

*View of the Account of Thomas Wade, Treasurer of Catherlagh, from the morrow of S. Michael, in the 10th year of King Edward to the Feast of S. Michael in the 11th year.*

He renders account of £281 11s. 9½d. balance from last preceding account.

Rents of  
Assize.

He renders account of 20s. of the rent of John Sweyn and Roger Kayrdif, for their holding beyond the water, opposite the castle, at the terms of Easter and S. Michael, by equal portions. And of 13s. 4d. of Thomas Wade, for rent of the Rochan, at the same terms. And of 6d. for the holding of Culgad, in place of one sparrowhawk, at the feast of S. Michael. And of 4s. of the rent of John Bigod, for Taghmolin, for a year. Sum, 37s. 10d.

Advoca-  
tions.<sup>1</sup>

He renders account of 12d. of Ivor O'Scannyl, to have protection (*pro advocacione habenda*) for the year. And of 6d. of Gillecrist Mac Kaddy for same, for the year. Sum, 2s. 6d.

Farms

He renders account of 15s. of the farm of the Great Moor, which Thomas Wade holds, for the year. And of 18s. of the farm of arable land in same place, for the year. And of 55s. of the farm of 55A. of land in Bilerath, by the hands of Ralph Wade. And of £13 6s. 8d. of Thomas le Norreis, for the farm of the mills and oven of the town of Catherlagh for the year. And of 18s. of Vincent the fisherman for the farm of the fishery of the water of same town, for the year. And of £9 6s. 8d. of Peter Multon, for the farm of the mill of the Castle of Fothered, for the year. And of £33 6s. 8d. of William de Seuerene, for the farm of the mills of New Ros, for the year.

Serjeancy.

And of £13 6s. 8d. of the farm of the chief serjeancy of the county of Catherlagh, for the year, at the aforesaid terms. Sum, £78 12s. 8d.

Catherlagh.

And of 40s. received of John Hamond, provost of the burgh of Catherlagh, without tally. And of 60s. of Adam Mercator,<sup>2</sup> provost of same town, for his first half-year 11° Edw. And of 24s. 9d. received of John Magor, keeper of the meadow of Katherlagh, by 2 tallies, of which 15s. was without tally.

Fothered.<sup>3</sup>

And of £16 11s. received of Robert son of Roger, provost of the burgh of Fothered, by 3 tallies.

<sup>1</sup> Advocatio ordinarily means advowson. The earl possessed the advowsons of the churches of Carlow, Old Ross, and Kylscallan, which are included and valued among his possessions (Sweetman, Cal., 1306-7, pp. 180-1). As the small payments here occur yearly, this sense seems not to apply. Du Cange gives it the meanings of "Protectio"; "Pensitatio pro tutamento"; which appears a more probable meaning here.

<sup>2</sup> This name appears in another account in the form Adam the Chapman.

<sup>3</sup> This name is now preserved in that of the barony of Forth, county Carlow. The site of the town is uncertain.



And of £40 5s. received of David de Bonham, provost of Balisax, Balisax.<sup>1</sup> by 3 tallies. And of £10 of same David to discharge part of the seneschal's fee. And of 100s. for entry to certain land which Thomas de la Hull holds to farm. And of 117s. 8d. of same David, in wool sold and given to Robert the Clerk, to make provision for the earl going towards Wales, without tally. And of 40s. received of same David, without tally, as he acknowledged upon the account. And of 6s. 8d. received of same David, which was given to Robert the Clerk to make return of writs at Dublin. Sum, £103 19s. 6½d.

And of £35 15s. 1d. received of Roger the Clerk, provost of Rospont, Rospont.<sup>2</sup> for first half of year 11<sup>o</sup>, by 5 tallies.

And of 100s. received of Griffin, provost of the Island, of rent of same Island.<sup>3</sup> burgh, by 3 tallies (of which 1 tally was found). And of 33s. 4d. of the farm of the mill of same town, by the hands of Thomas Slyme, farmer of the same mill, by one tally, which the same Thomas has with him.

And of 58s. 10d. received of Thomas Imeen, provost of Old Ros, by Old Ros. 1 tally. And of 40s. received of David Trillec, provost of the manor of Old Ros, of the heriot of Richard juvenis, by 1 tally; and of 6s. in the 10<sup>th</sup> year of Edward. And of £140 17s. 7½d. received of the rent of the barony of Old Ros, as well of free tenants as of farmers of the mill there; and of the rent of the farmers of Island, as appears in the account of same Thomas Wade, collector of the aforesaid rent this year. And of £4 14s. 11½d. of the farmers of Island that they may hold their farm as before they were accustomed to hold it.

And of 79s. 0½d. of the rent of the custodian of Tullaghduffan for the whole year, which is in ward of the earl by the death of Thomas le Hore. Sum, £161 9s. 9½d.

And of £21 12s. 10d. received of the betaghs of Finfagh, for the Finfagh.<sup>4</sup> year, as appears by the roll of receipts.

He renders account of £7 3s. received of John le Especer and Philip Wool sold. Benter, for 54 stones of wool of the manor of Old Ros sold, to wit, for a sack 10 marks.

And of 63s. 6d. received of same for 20 stones of wool sold to them from the manor of the Castle of Fothered, price of the sack as above. Sum, £10 6s. 6d.

And of 100s. received of Matthew Borard, of certain services which he Services. withheld, whereof he has certain terms per annum to pay them until they are fully paid.

He renders account of £140 9s. of pleas and perquisites of assizes, Pleas and profits. pleas of accused persons, and pleas of the crown, for the year, held before W. Cadel. And of £20 13s. received of pleas and perquisites of the

<sup>1</sup> Ballysax, county Kildare.

<sup>2</sup> New Ross, county Wexford.

<sup>3</sup> Great Island, in the parish of Kilmokea, county Wexford, at the confluence of the Barrow and Suir. It is not now an island, the eastern channel having silted up.

<sup>4</sup> Fennagh, county Carlow.

county court held this year before Reg. Lyuet. And of 13s. 4d. of the amercement of Chyne, son of Montus, at the Exchequer, before the Treasurer. Sum, £160 15s. 4d.

Sum total of Receipts with arrears £879 5s. 10½d.

Expenses.

In expenses of Thomas Wade and Richard his clerk going to Ros for collecting the rent and preparing victual for the Earl, on many occasions, as appears by particulars 53s. 8½d. In expenses of same Thomas Wade going to Dublin to prepare victuals of the lord Earl, and accounting there with Philip the Clerk for 4 days, 6s. In expenses of Richard the Clerk going to Dublin with £19 to pay to Philip the Clerk, who was there, for 5 days, 2s. In expenses of Arderne, messenger of the lord Earl, who came with his letters, from the Monday next after the feast of S. Urban to the octave of the apostles Peter and Paul, for 6 weeks and 2 days, 6s. 8d., by 1 tally. In expenses of William de Weston, pleader of the earl, for carrying out divers business of the earl at Dublin, at different times, 6s. 2d. In expenses of Ralph Wade and Robert the Clerk, carrying £200 of the lord Earl into Wales, and in their expenses returning, 76s. 8d.

In 3 ells of canvas bought for making bags for placing the Earl's treasure in, and transmitting it to Wales, 7½d. In a certain horse hired to carry the Earl's treasure to Dowsky 4d. In parchment for making rolls, and preparing inquisitions of the county and other things, for the year, 6s. 8d. In expenses of Robert the Clerk going to Dublin for a plea of the earl 6s. 8d.; for returning writs 5s. 6½d. Sum £8 5s. 6½d.

Repairs of  
the Castle.

In boards, joists (*gistis*), bought for repairing the kitchen which is in a certain tower, as appears by particulars, 3s. 5d. In a certain mason hired repairing the wall of said kitchen in part, 3s. 9d. In a certain man hired to break stone in the quarry 2s. 3d. In the wages of the same and of a carpenter being about the said work 6s. 11d. In repairing the old hall for 6 days 4s. 1d. In 700 nails bought for repairing the castle of Catherlagh, with canvas for putting the same nails in 2s. 0½d. In making anew 36 perches of palisade about the old hall, at task 26s., for a perch 9d. In digging the same 36 perches and levelling beneath where the palisade was to be constructed 18d. Sum 50s. 11½d.

Robes for  
Christmas.

In 61 ells of burnet bought for the use of the seneschal and other knights, the treasurer, and Elyas de Ybestan £12 1s. In 1½ pieces of cloth of burell bought for the use of William de Weston (*John son of William, David de Pembrok, struck out because no writ*) Henry Talun sheriff, Ralph Wade constable of Catherlagh, Thomas de Clene constable of Fothered, and Ralph de Lunt constable of Old Ros, £7 10s. In 6 furs of stradling<sup>1</sup> for the use of the knights, 60s. Also in 6 furs of scurell for use of the same 33s. Also in 6 furs for the hoods of the knights bought, of minever, 27s.; price of each 4s. 6d. In 5 furs bought for use of the valetti 8s. 6d. Given to Robert the Clerk for his robe and fur 22s. 9d. Sum £27 2s. 3d.

<sup>1</sup> Elsewhere written stranling: see p. 52.



In 2 pieces of cloth bought for the robes of the aforesaid knights and others of their class £9 13s. 4d. In fine linen (*sindon*) bought for lining of same 22s. 6d. In the robe of Robert the Clerk 17s. 6d. In one piece of striped cloth bought for robes of William de Weston, Reg. Liuet, Ralph Wade, and Thomas de Clene 73s. 4d. In furs of Robert the Clerk and Ralph 5s. Given to William Kaddel junior, constable of Finfagh, for his robe, in money, 20s. by writ of the Earl. Also given to Ralph le Lund constable of Old Ros, for his robe, in money, 20s. And be it remembered that Gaylard Amabin had 1 robe of a remnant of the robes which remained in the wardrobe of the Earl, by writ of the Earl. Sum £17 11s. 8d.

Robes for summer.

In the fee given to sir W. Kadel seneschal, for the whole year, £100, Fees by his letters patent. In the fee of Reg. de Liuet sheriff, for a year, £10. In the fee of Ralph Wade constable of Catherlagh 100s. In the fee of Robert the Clerk for same time 100s. In the fee of sir Richard le Rus and William Cadel constable of Finfagh for a whole year £10. In the fee of Thomas de Clene bailiff of Fothered and Balisax 100s. for a year. In the fee of Ralph le Lund constable of Old Ros, by letter of the seneschal 100s. In the fee of Tatheg O Lorkan for a year 52s. And in the fee of Richard the clerk of the treasurer for said time 20s. In the fee of Elyas de Ybestan pleader (*narrator*) of the Earl for a year 100s. by writ of the Earl. Sum £148 12s.

In expenses of sir W. Kadel seneschal going to Dublin on two occasions to answer concerning a certain novel disseisin made at Finnur 72s. 3d. In 4 iron headpieces made and sent for the use of the lord Earl in Wales 10s. by command of the seneschal. In gift of the Earl to W. Cadel junior for his passage by writ of the seneschal 40s. (*struck out*). In gift of the lord Earl to Walter de Bonecul 17s. to discharge his wages; by letter of the Earl. Also delivered of the gift of the lord Earl to Hugh Talun, by the same letter, 10s. Given to Tatheg O Lorkan of the gift of the Earl, by his letter, 40s. Given to David Stakepol for discharging a debt of Sir P. de Boclond 16s. 4d. by letter of the Earl. Paid to Marcha the goldsmith of Dublin 60s. by the same letter, for discharging the armour of sir Philip de Boclond. And in passage money of a horse of sir P. de B. 10s. 7d. Given to James and Lappus Lumbard for discharging a debt of the Earl when he was in Ireland, which is not contained in the writing. Sum £13 6s. 2d.

Extern expenses.

Given to Thomas de Hampton for two tuns of ale taken to the use of the lord Earl at Rothlan<sup>1</sup> in Wales 56s. 8d. by letter patent of the Earl.

Given to the wardrobe of the lord Earl by Ralph Wade and Robert the Clerk sent to Abreconewe<sup>2</sup> in Wales £200, whereof Philip the Clerk accounts.

<sup>1</sup> Rhyddlan, near Rhyl, in Flintshire, the headquarters of the king during his war against the Welsh, in which the earl was actively engaged.

<sup>2</sup> Conway, in Wales.

Paid to John Turel of Waterford for wheat and oats bought in Wales £20 11s. 7½*d* by letter patent of the Earl. Given to Gyt Cokerel for corn taken from him, and other victuals, at Abreconewey, bought from him £52 7s. (whereof £20 are for 1 horse) by letter patent of the Earl, which he has with him, and a letter close of command, which the same Thomas Wade treasurer has with him.

Given to Henry le Mareschal burgess of Dublin, for wheat and oats bought from him to the use of the Earl at Abreconewey £25 5s. 6*d*. by letter patent of the Earl. And of all the aforesaid, Philip the Clerk has accounted. Sum £301 0s. 9½*d*.

Given to David de Trillec provost of Old Ros with approval of Ralph de Lund constable of the same place £9 3s. 9*d*. by 2 tallies for Baliconwr.<sup>1</sup> Given to same David 17s. 4*d*. Given to same to the use of Baliconwr 13s. 4*d*. by letter of Seneschal. Given to same 41s. 0½*d*. by 1 tally, to buy wheat for seed against winter. Sum £12 15s. 5½*d*.

In constructing one new mill at Finfagh at task, by letters of the Seneschal and by tally against him £4. In iron, copper and other things bought for the same mill 9s. by tally, and all by letters of the Earl. Sum £4 9s. 0*d*.

Given to William de Wyhte of Catherlagh, keeper of the meadow of the lord Earl at Catherlagh in the time of mowing 35s. 4*d*.

Sum total of the expenses with payments £536 19s. 1¾*d*. and he owes £342 6s. 8½*d*.

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<sup>1</sup> One of the farms attached to the manor of Old Ross.



## ON POSEY RINGS.

BY ROBERT DAY, F.S.A., M.R.I.A., VICE-PRESIDENT.

I HAVE already upon two<sup>1</sup> occasions contributed lists of Rings in my collection having mottoes or poseys engraved upon them, and as I am told that the quaint devices and Old World sentences upon these have proved of interest, I have pleasure in still further adding a description of those that I have since acquired, picked up here and there from time to time, in Scotland, the south of England, and the greater part in Ireland: in some cases saved from the melting pot, in others purchased from the dealers, who in this age when private collectors are becoming more and more numerous, and when wealth is increasing, are asking prices four and five times in excess of those that ruled when I invested in my first posey. These I have placed in alphabetical order, continuing the numbers from where they ceased in the January part of 1886.<sup>2</sup> Another motive in publishing these is the hope that the custom would be revived of again engraving a motto upon the wedding ring, in which there is ample room to record the initials, date of marriage, and a fitting motto; for without the first two the ring in time is lost, its history is forgotten, and what would otherwise become a link of historical interest in the annals of the family is gone for ever.

Among the privately printed opuscula issued to the members of "The Sette of Odd Volumes," is a reprint of "Love's Garland" by the Alchemist of ye sette, Mr. James Roberts Brown, F.R.G.S. This most dainty and charming little volume contains, in addition to the poseys in the old book, many more of those in private collections, that of Dr. John Evans, President of the Society of Antiquaries, heading the list, it being the largest and most important in the kingdom. The title-page of "Love's Garland" is as quaint as the contents of the volume namely, "Poseys on Rings, handkerchiefs and gloves, and such pretty tokens as lovers send their Loves." The book is extremely rare, and Mr. Brown has done our literature upon this subject a service in reproducing it in fac-simile, at his own charges, for the literary club of which he is one of the past-Presidents.

No.

- 127. A loving wife, a happy life.
- 128. As you yous me, you shall finde me.
- 129. × BE × TRV × IN × HARTE ×
- 130. Content is a treasure.

<sup>1</sup> Vol. iv., 1883.<sup>2</sup> Vol. vii., No. 65, 4th Series.

- No.
131. Conseal consent confirm content.
  132. Constant ile be my dear to thee.
  133. Direct our waies Lord all our dayes, 1521.
  134. Feare God onely.
  135. Fear God loue me.
  136. God alone had made us one.
  137. God above send peace and love.
  138. God hath sent my ♡ content.
  139. God hath mee sent my hart's content.
  140. God joynd for ever our ♡ and hands together.
  141. God Knit this Knot unty it not.
  142. Godly love will not remove.
  143. God's decree fulfild have we.
  144. God's prouidence is our inheritance.
  145. \*HONOR . GOD . IN . EVERI . PLASE.
  146. Hartes × content × can × not × repent.\*
  147. Hearts content cannot repent.
  148. I joy to find a constant mind.
  149. If God say so, who dares say No?
  150. In thy sight is my delight.
  151. Let vertue still direct thy will, H.D.
  152. Live in Love and constant prove.
  153. Loue as I or else I dye.
  154. Love is the bond of peace.
  155. Love's delight is to unite.
  156. My loue to the shall endles be.
  157. No Riches like content.
  158. No Frinde to Faith.
  159. Not the vallew but my love.
  160. Not the val but my loue.
  161. ✕ Once myne and ever thine.
  162. Rather dye then faith deny.
  163. Time will trye reallyty.
  164. This and my hart.
  165. The gift is small but love is all.
  166. True love will constant prove.
  167. To Christ and thee I joynd would be.
  168. Vertue and love is from above.
  169. ✕ Two soules one hart till death depart.
  170. Witt, wealth, and Buety, all doth well,  
But constant love doth far excell.

Some of these rings deserve more than a mere recital, and do not occur so far as I have been able to ascertain in kindred collections, take



for example No. 131, which for its play upon words is very original. "Conseal Consent Confirm Content." This was, doubtless, a pre-nuptial love token where the consent was assured, but concealed from unfriendly eyes. Or No. 149 with its decisive query, embodying an assured answer for, "If God say so, who dares say No?" Again, Nos. 158 and 162 bring us back to the time when the martyr's fires cast their lurid glare and blighting shadow upon our land, and the martyr's motto is enshrined within the circle of the rings, "Rather dye than faith deny," and "Kepe faith til death." The contraction in No. 158 would be misleading but that we know the complete sentence would have been "No Friend to (be compared with) faith," and not as a cursory reader would imagine that the wearer was an enemy to that faith which leads to salvation.

The great majority of our old Posey-rings are remarkable for their purity of thought and expression. I have never met with a single example bearing a sentiment other than one in which Constancy, Love, Faith, Virtue, Peace, Content, were not the points of the compass to which the old ring wearer directed his course and steered his way. What can be finer than the pious wish contained in the dated motto on No. 133, "Direct our waies Lord all our dayes." On No. 128 we find an Elizabethan proverb—"As you yous me you shall finde me." This quaint motto is illustrated in an interesting way by a letter of Sir Walter Raleigh, dated July 26th, 1584, where he writes,<sup>1</sup> "If you shall at any time have occasion to use mee you shall finde mee," proving that this form of expression was in use at this particular time, and that the ring carries us back to the sixteenth century.

The motto on No. 170 is unpublished, and adds another to the comparatively small number of these double-line posey rings that are known.

I recently acquired a Royalist memorial of the Stuarts. A silver gilt oval box, with a tortoise-shell cover in which is set a silver medallion of the martyred King surrounded with the star and garter. Within this box another of silver, heart shaped, engraved on both sides with a heart pierced by two arrows, a winged heart, and the posey—

"I live and die  
In loyaltie."

And inside this a little portraiture of the King in chased silver, having all the character about it of the work of Roettier, Briot, or Rawlins.

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<sup>1</sup> Proceedings, Society of Antiquaries, London, No. XII., p. 423, 1889.

## THE ROUND TOWER OF CASTLEDERMOT.

By LORD WALTER FITZGERALD, J.P., M.R.I.A., FELLOW.

THE ancient name of Castledermot was "Disert Diarmada," which in time became corrupted to "Tristle Diarmada," both names meaning St. Dermot's Hermitage. Shortly after the coming of the Normans into Ireland the name underwent a third change and was called, as it is at present, Castle Dermot, probably from a castle built there by Hugh de Lacy in 1182; though the old names for long afterwards were also in use. The ancient name of the district round was Hy Muireadhaigh, or O'Murethy. In or about the year 800 a monastery was founded here by St. Dermot, grandson of Aedh Roin, King of Ulster. His death is thus noticed in the "Annals of the Four Masters":—

"The age of Christ 823, Diarmaid, grandson of Aedh Roin, who was an anchorite, and a distinguished doctor, died."

While in the Martyrology of Donegal his festival is recorded under the 21st of June:—

"Diarmaid, grandson of Aedh Roin, Bishop of Disert Diarmada in Leinster. He is of the race of Fiatach Finn, Monarch of Erin."

One more entry from the "Annals of the Four Masters" will be quoted:—

"The age of Christ 919. Cairbre, son of Fearadhach, head of the piety of Leinster, successor of Diarmaid, grandson of Aedh Roin, Airchinneach of Tigh-Mochua (now Timahoe, in the Queen's County), and an anchorite, died, after a good life, at a very advanced age." (His festival was on the 6th of March.—"Martyrology of Donegal.")

To this Abbot Cairbre, or Carpreus, tradition assigns the erection of the Round Tower.

The Round Tower, from the top of its embrasured parapet to the ground level, is  $66\frac{1}{2}$  feet, while the plinth is another  $1\frac{1}{2}$  feet under ground. The wall at the base is  $3\frac{1}{2}$  feet thick; and the internal diameter is 8 feet. It is impossible to take the external circumference, as, in addition to an ancient passage connecting it to the church, there is a very thick stem of ivy on the east side, which even in a print of 1792 is shown as covering the Tower to its summit; of recent years it has been partially stripped off to show the ancient mason work.

The tower stands on the north side of the present church, which is much smaller than it used to be, as is shown by a beautiful Irish-Romanesque doorway, standing *in situ* some distance from the west end (*vide* Grose's "Antiquities of Ireland," vol. ii., p. 43). The passage connecting the tower with the church is a narrow, high-pointed, arched one, 8 feet in length.

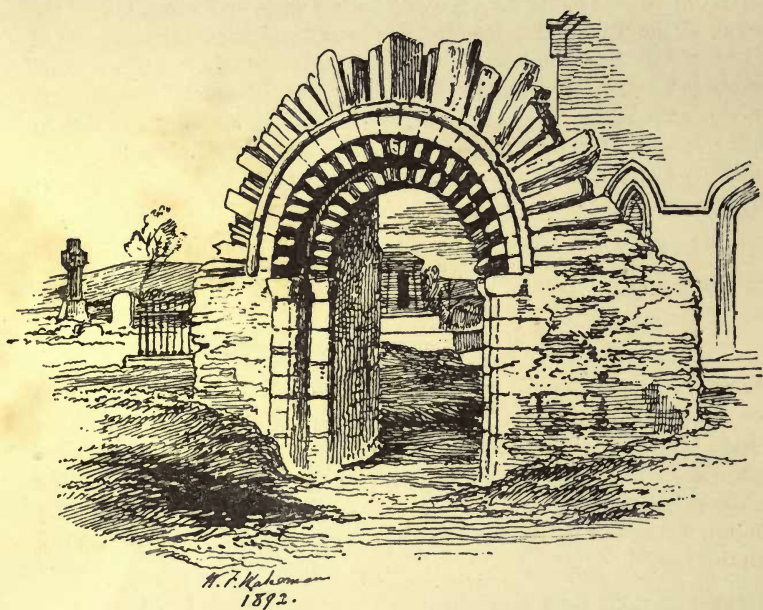




*H. F. Wakeman.  
1892.*

THE ROUND TOWER OF CASTLEDERMOT

(From the West).



THE WESTERN DOORWAY OF THE OLD CHURCH OF CASTLEDERMOT  
(Standing *in situ*).



The masonry consists of roundish granite boulders, built into the wall in the same condition as they were picked off the land; between them are stuck spawlds of quarry-stone, imbedded in mortar. The base is hollow; and the doorway is all but on the ground level. The original conical stone roof is gone; and the tower is now topped by an embrasured parapet built on a couple of offsets.

The doorway is a couple of steps above the level of the ground; it is square-headed (Plate III.); the lintel, jambs, and sill are all of dressed large blocks of granite; it faces the south, and has inclined sides. Both Lord Dunraven's grand work on "Irish Architecture," and Miss Stokes's "Early Christian Architecture," make a great error in stating that "the doorway of the Round Tower does not correspond with the masonry of the rest of the building, as it is arched and moulded." They were probably led astray by Seward's "Topographia Hibernica," which says it is semicircular and adorned with a chevron moulding, confusing it with the ancient Romanesque western doorway of the old church, which, as mentioned above, is still standing *in situ* (Plate II.).

The measurements are as follows:—

In height,	. . . . .	7 ft. 6 in.
In width {	at the top, . . . . .	1 ft. 10 in.
	at the bottom, . . . . .	2 ft. 4 in.
In depth,	. . . . .	3 ft. 6 in.

From the top of the sill stone to the plinth is  $3\frac{1}{2}$  feet; there are no traces of door-hangings or bolt sockets. A portion of the jambs on either side have been hacked away, tradition says, by order of a former parson, so as to enable him to admit his pony, which was stabled inside; but the more likely reason was to allow the bell to be passed in when it was hung in the top storey during the last century. This bell bears the following inscription:—

THE : UNION : OF : CASTLEDERMOT : C : L : FOUNDER : 1735.

Six feet above the lintel of the door springs a flat arched stone floor, built of flattish granite boulders, the entrance through which was on one side nearly over the door below. It too has suffered, as some of the granite boulders have been torn out and are lying on the floor; like the sides of the doorway, it was probably enlarged for the passage of the bell. In this floor there are a couple of holes close to one another, about 8 in. square, pierced through it; they strike one as being intended for bell-ropes, but are not of modern make. Both the floor and the pointed arch of the connecting passage still bear traces in the mortar of the impression of the wattle basket-work used in their construction.<sup>1</sup>

<sup>1</sup> The stone floor, in Mr. Wakeman's opinion, is not coeval with the round tower, but was added (as well as the covered passage) at the time when the church, to which the Irish-Romanesque doorway belonged, was built (*i. e.* the 11th or 12th century).

Five modern wooden lofts and ladders enable one to reach the roof, which is a flat lead one; the old stone floor is not made use of, as the ladder from the floor below goes straight through the aperture to the loft above. There are no traces of any of the upper original floor supports; so the floors were probably fixed by means of joist holes now built up.

There are four large windows to the top storey, facing the cardinal points; they are round-headed, the arch being formed by wedges of green flag quarry-stone, and so may be of more recent date than the rest of the tower, as besides not being in keeping with the doorway or the two intermediate windows, they are within a very short distance of the lintel of the little window below, as is shown in Plate I. Their jambs are of roughly-dressed granite boulders of small size. They measure:—

In height,	. . . . .	6 ft. 3 in.
In width,	. . . . .	2 ft.
In depth,	. . . . .	3 ft.

There appear to be only two intermediate small windows, both square-headed (Plate III.). The upper one is now built up on the inside, but as far as can be ascertained it was 2 ft. 3 in. in height, and 1 ft. 2 in. in width; it faces the S.E.

The lower window faces the S., and measures internally:—

In height,	. . . . .	1 ft. 10 in.
In width, {	at top, . . . . .	9½ in.
	at bottom, . . . . .	11 in.
In depth,	. . . . .	3 ft. 2 in.

The sides of both windows incline; and lintel, jambs, and sill are all of dressed granite.

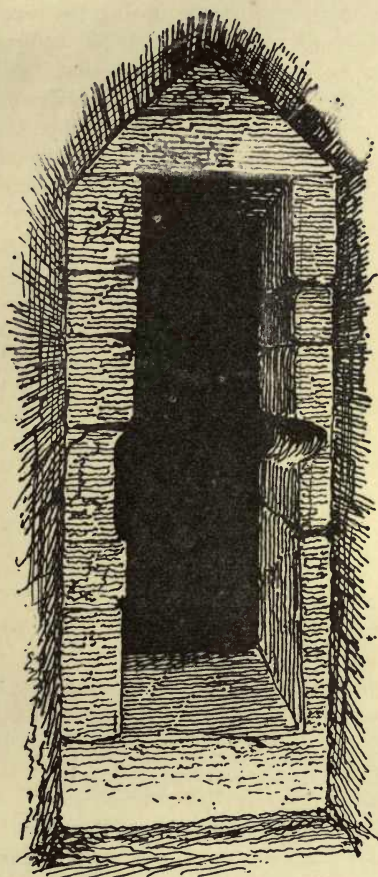
The base of the tower is pierced on the W. side by a narrow loop-hole, which has every appearance of having been broken through in recent times.

Views of the round tower are to be found in Grose's "Antiquities of Ireland," vol. ii., and Seward's "Topographia Hibernica," which is the same plate as is given in "The Anthologia Hibernica Magazine" for 1793, vol. ii. The tower is represented with a peaked roof, bearing a weathercock within the parapet, and covered with ivy. Also in vol. iii. of Cromwell's "Excursions through Ireland.

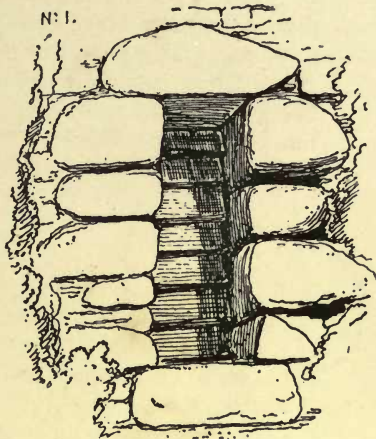
#### THE HOLESTONE OF CASTLEDERMOT.

This holestone stands at the head of a modern grave (belonging to a family named Abbott) on the south-east side of the churchyard; it is locally called "the swearing stone," though the use it was formerly put to is now forgotten.

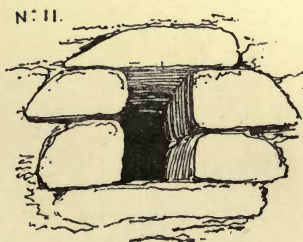




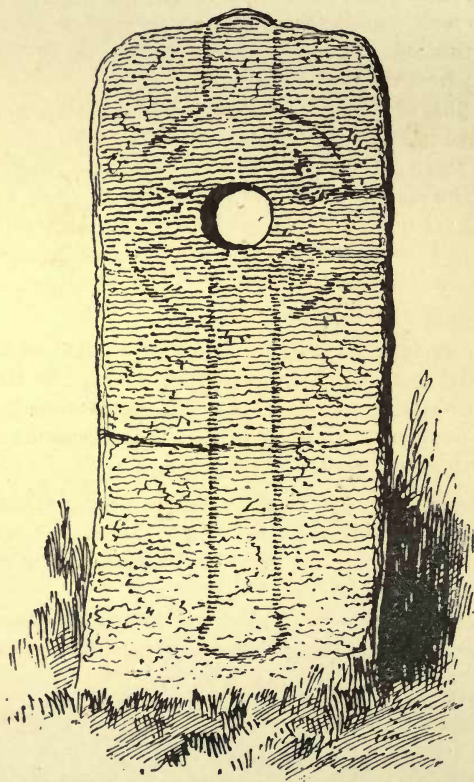
EXTERIOR VIEW OF THE DOORWAY  
OF THE ROUND TOWER.



THE SOUTH-EAST WINDOW.



THE SOUTH WINDOW.



THE HOLESTONE IN THE CHURCHYARD AT CASTLEDERMOT.



It is of granite, a class of stone which abounds in the district.

In the beginning of 1889 as the stone had, in course of years, become greatly sunk in the ground I had it raised and found that just about half of it alone had been above ground. Before replacing it, I had a bed of cement made for it to prevent its again sinking, and at present only 6 inches of it are hid from view.

The full length of the stone is 3 ft. ; its width 1 ft. 2 in. ; and its thickness,  $5\frac{1}{2}$  in. The hole, as is shown in Plate IV., is at the junction of the arms of a ringed cross, and is 5 inches in diameter.

The back or west side of the stone is plain ; there is a peculiar vein in the granite on this side which runs down the middle of the stone (projecting from it) from the top to the bottom.

Vol. vi., p. 235, of General Vallancey's "Collectanea de rebus Hibernicis" (published in Dublin in 1804), is illustrated with a drawing of what is meant to be this very stone ; it is introduced in a chapter on Ogham inscriptions. The picture shows the stone with 7 scores, 4 on one and 3 on the other side of the hole. These scores are in reality part of the cross as will be seen in Plate IV., but by Vallancey's work they are made out to be a portion of an Ogham inscription. The letterpress in connexion with the drawing is as follows :—

"This stone stands near the church of Castledermot on the south-east side. It is about 2 ft. high, and perforated with a hole through which you might thrust your arm. It is at present almost covered with nettles, and serves as a headstone for some person who lies beneath. *The inscription is probably buried in part.*"

It seems extraordinary that the cross, which is easily distinguishable on the stone now, should, nearly a century ago (when one would think it should be clearer still), be, by gross carelessness, mistaken for Ogham scores.

Unfortunately, too, this very untruthful picture has been copied into well-known works of recent date. Among others, I have seen it in—

The *Gentleman's Magazine* for 1864.

Marcus Keane's misleading work on "The Towers and Temples of Ancient Ireland," p. 339.

J. B. Waring's "Stone Monuments, Tumuli, and Ornaments of Remote Ages."

The *Dublin Penny Journal*, vol. i., p. 341 (of 1832).

And lastly in our own *Journal*, at p. 79., vol. viii., 4th Series, where Colonel Wood-Martin introduces it into his articles on "The Rude Stone Monuments in Sligo," and consequently it re-appears in the Annual Volume for 1888 under that name.

## CARVINGS IN ST. MARY'S CATHEDRAL, LIMERICK.

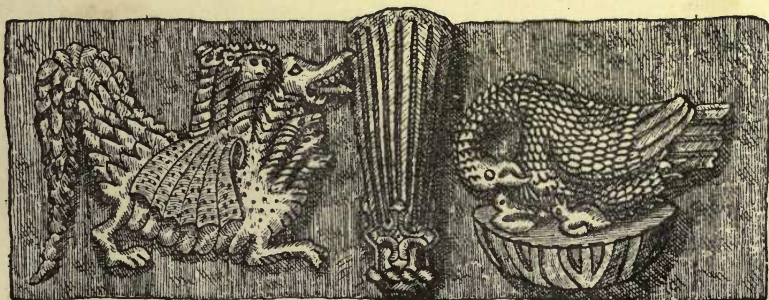
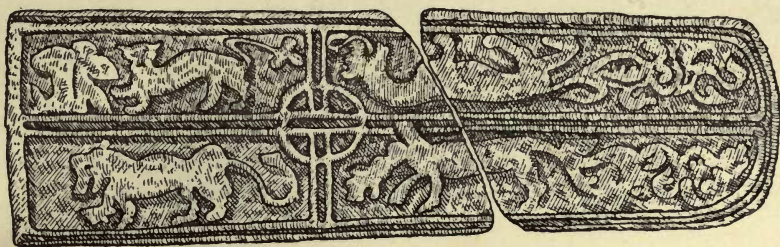
BY THOMAS JOHNSON WESTROPP, M.A.

ST. MARY'S CATHEDRAL, LIMERICK, standing, as it does, with all the additions of later ages to its existing original fabric, while its sister churches at Cork, Waterford, and Emly have been swept from the earth, has attracted much attention from many able writers. Still, as is so often the case in Irish antiquities, its minutiae have generally been passed over with mere casual mention, and without illustration. Yet, such is the interest of its carved slabs and seats, that its gleanings excel the full vintage of many churches on which elaborate articles have been written. I therefore venture to add another account towards the completer description of that venerable building which raises its heavy yet impressive mass over the houses of the old Danish town.

Round its side lay that ancient trading centre whose merchants were known to the saga men of the far North. Here the conquering O'Briens copied their great fort with the rampart stones of the distant Grianon Aileach, and laid the basis of that vendetta that only ended when O'Donnell ravaged county Clare "in revenge of Aileach" at the dawn of the seventeenth century. Here stood the palace that succeeded the ill-fated Kincora, and excelled the mighty Aileach in its best days, and which was given to the Church by Donaldmore O'Brien, the last King of Munster (1168-1194),<sup>1</sup> about the time of the Norman invasion; and here, soon after, rose the great cathedral of the Virgin, in which the oldest extant memorial is the tombstone, called by some (despite its small size) "the coffin-lid" of the founder—that warlike descendant of Brian Boru, the alternate ally and bitter foe of the ill-starred Ruadri O'Connor, the ravager of Kerry to Mount Brandon, the successful opponent of Strongbow, the founder of so many of our abbeys and cathedrals. The monument is figured from a rubbing and careful sketch; it displays an ordinary Celtic cross, its bands interlacing within a circle. In each of the quarters so divided is a fantastic lion, the tails of those nearest the foot developing into elaborate foliage. The slab is nearly 5 feet long, and 20 to 17 inches broad, and is broken across at a point 2' 9" from the head. It used to lie exposed to the tread of the congregation, directly beneath the belfry; but was removed, and its head placed against the west wall of the "Jebb

<sup>1</sup> Donaldmore (Domnall, son of Turlough, King of Munster) succeeded his brother, 1168: defeated Earl Strongbow at Thurles, 1174; burned Limerick to prevent the Normans holding it, 1175; defeated the Leinster English near Killaloe, and then at Thurles, 1192; died, 1194; founded abbeys at Corcomroe, Killone, Inchicronan, Canon's Island, Limerick, Clare (Forgy), Cashel, and Holycross.





O'BRIEN.



ARTHUR.



GALWEY.



GALWEY.

[Faint title or header line]

[Faint paragraph of text]

[Faint paragraph of text]

[Faint paragraph of text]

[Faint paragraph of text]

[Faint paragraph of text]

[Faint paragraph of text]



Chapel," where, half concealed by matting and Sunday-school benches, it rests in a place unworthy of the mighty old hero it commemorates.<sup>1</sup>

High up in the north wall of the chancel is a small slab of dark stone, on which is dimly seen a shield, carved with a chevron between three lions. Overhead is the name DONOH.<sup>2</sup> It records, apparently, an extensive reconstruction of the choir by Donat O'Brien, Bishop of Limerick, who is stated by Ware (perhaps only from his name) to have been a scion of the royal house of Thomond, and to have succeeded Brietius the contemporary of Donaldmore. Donat established regular masses in honour of the Virgin, and appointed prebendaries in the cathedral, of which he enlarged the choir, and which owed much to his regulations and additions.

The "Black Book"<sup>3</sup> contains the following documents relating to this active prelate:—No. cxix. *Ordinatio Donāti Epī super divino officio in eccl̃a Lyṁ.* p. 103 *Carta Willm̃ de Burgo Donato Epō Lyṁ de terra Lesnanermadda.* No. xxx. *Prohibitio Dñi Johis Regis Angl̃ de castris non edific̃ in tr̃is D. Epī Lym* "Sciatis me recepissee venerabilem in Christo p̃rem meum D. Lymer̃ Ep̃m devotum ac fidelem meum in p̃tectionem . . . pro honore et amore meo et negotiis meis laboravit." A later charter confirms the lands formerly confirmed by John to Donātus; and the "Ordinatio prebendal̃" of Eustace, Bishop of Limerick, alludes to the regulations of his predecessor, Donat. Part of the see of Iniscatha, or Scatterry, was united to Limerick in his time. The date of his death is fixed by King John's letter to Meyler Fitz Henry, then Lord Justice, to procure Geoffrey to be elected Bishop of Limerick, 5th December, 1207.<sup>4</sup>

The north and south external buttresses of the chancel display respectively shields with a chevron between three scallops and a chevron between three clarions;<sup>5</sup> above the latter the name JOHANNIS ARTUR runs in a narrow band. The Arthur MSS.<sup>6</sup> state that *Thomas* Arthur (bailiff of the city, 1407–1409; and mayor 1421–1426) and his wife Johannah, daughter and heiress of David Muryagh, senator (Alderman) of Cork, re-edified "the elaborate façade of the choir," putting their respective arms over the north and south doors, "not through a spirit of vainglory, but in order that others hereafter should imitate the memorials of their piety." This would agree very well with the carvings, only for the Christian names. Perhaps the slabs were removed from the doors to the buttresses, and some name above the genitive "Johannis" cut away.

Set in the wall of the south transept, directly beneath the Westropp window, are three armorial slabs belonging to the beautiful and elaborate

<sup>1</sup> Plate I., No. 1.

<sup>2</sup> *Ibid.*, No. 4.

<sup>3</sup> Now at Maynooth, copy in T. C. D., MSS. F. 1. 15. See a fac-simile of a page in "National MSS. of Ireland," Part III., No. L.

<sup>4</sup> "Cal. State Papers, Ireland."

<sup>5</sup> Plate I., No. 5.

<sup>6</sup> Lenihan's "History of Limerick," pp. 367, 368, 571, 572.

Galwey tomb. The central shield in the tympanum, over the cinquefoil-headed arch of the tomb, has the letters "S. R. B." (*Sepulchrum Ricardi Bultingfort*), and the arms of that charitable alderman, a fess engrailed, and a label of five points. To the right, higher up the wall, is the tablet of his grandson Edmund Galwey, "S. E. G.," and the arms of Galwey, a cross and a bend over it, impaling for Arture a chevron between three clarions, quaintly described by Dyneley as "Irish brogues."<sup>1</sup> To the left is the tablet of Geoffrey Galwey, "S. G. G.," and the arms of Galwey, impaling for Stritch a double-headed eagle.<sup>2</sup> Bultingfort was many times Mayor of Limerick (1357 to 1390). His will was proved in Limerick the Sunday after the feast of St. Peter ad Vincula, 1406. Geoffrey Galwey died, as appears from his epitaph, on January 4th, 1445. His will was proved eight days later, both of these documents having been enrolled in the Patent Rolls of 1558.

Over the central crocket of the same tomb is a much later slab<sup>3</sup> with the chained cat and arms of Galwey (*De Burgho of Galway*) quartering 2 Stritch, 3 Bultingfort, a fess wavy with 3 plates, over it a label of 3 points—and 4, for Galwey, Baal's Bridge, Limerick, of 3 arches with a tower at each end, said to have been added to the arms of John Galwey for his valiant defence of the bridge against the O'Briens in 1361. Under it are these lines:—

" Lumina quæ, lector!  
Tua cernunt hisce Johanni  
Muris sculpta sacris  
Quadrat insignia Galwey."

In the first pillar from the south door projects a stone, apparently the top of a destroyed monument of sixteenth or seventeenth century.<sup>4</sup> To the left is a figure, probably intended for our Saviour, as it holds a book in its left hand, and with its right thrusts the foot of a cross into the jaws of a stunted goat-headed dragon, beside which two oval loops open out into foliage. In the centre is the crucifixion, the *Maries* standing on either side; strange wing-like foliage spreads above and below the cross. To the right St. Michael with a pleased smile thrusts an enormous sword into the crowned head of Satan, grovelling like a huge crab under the Archangel's feet, the border being of the same conventional foliage.

The last of the slabs here described is set over the door of the Sexten vault.<sup>5</sup> In the middle is apparently a corbel, probably for a double arch, to the right of which is a pelican; the young lie dead in the nest, and it pours its blood over them to revive them, as the type of Christ. To the left, as the type of Antichrist, is carved the great seven-headed dragon, each head crowned and the middle one far exceeding the others in size and ferocity.

<sup>1</sup> *Journal* of R. H. A. A. I., vol. v., New Series.

<sup>2</sup> Plate I., 6. The names are derived from the grievously defaced black letter epitaph.

<sup>3</sup> Plate I., No. 7.

<sup>4</sup> *Ibid.*, No. 2.

<sup>5</sup> *Ibid.*, No. 3.



The pelican is here also used as the crest of the Stacpoles. Dyphna, daughter of Bartholomew Stacpole, the Recorder of Limerick, 1651, married Edmond Pery, whose mother was Susannah Sexten. The Stacpoles seem to have taken their name from the place on the south coast of Pembroke, called after the bay behind the Stack Rock.<sup>1</sup> Giraldus Cambrensis tells a most circumstantial story<sup>2</sup> about the demon steward of Elidore Stacpole, one of the Welsh family. The Irish branch is of great antiquity, and Walter Stacpole's name is on the 1190 roll of Dublin citizens.<sup>3</sup> Elias Stacpole was Provost of Cork, 1249, and Richard and Simon Stacpole were on a jury which in 1282 found damages against the representatives of Conor na Siudaine, King of Thomond, who had wasted Corcomroe.<sup>4</sup> From 1460 to 1653 the Stacpoles figure constantly in the records of Limerick. In the latter year Bartholomew, who appears prominently in the history of Ireton's siege, was transplanted to Enagh or Stacpole's Court, whose picturesque ivied ruins stand among the lakes near Kilkishen. At the same time his cousin, Clement Stacpole, was transplanted to Ibricane,<sup>5</sup> and became ancestor of the existing families of Edenvale and Liverpool.

Our *Journal* contains an extraordinary account of an outrage on Dr. John Stackbole, whom Sir Thomas Bathe dragged from sanctuary in Navan Church, Meath, in 1460, and cut out his tongue, for which crime Bathe was tried before parliament and his Louth estates confiscated.

The most curious feature in the cathedral is certainly the double row of black oak misereres lining the arcade of the central aisle, and probably dating from some of the restorations in the fifteenth century, possibly that of circa 1490. They measure, from arm to arm, 26 inches; height of seat, 17 inches; total height, 3 feet 5 inches; depth of seat, 13 inches; width, 22½ inches; turning on round pivots, with square projections running up semicircular side grooves. They are all executed in dark oak, the sides in one piece; the top ridge is cut out of a single solid piece of timber, and projects as far as the arms, which last are decorated with small bosses.

Beginning along the third arch of the north arcade of the nave and going eastward, the seats are thus decorated: 1, vacant; 2, a bird, its head and the front of the seat broken off; 3, a wild boar; 4, a two-

<sup>1</sup> Fenton's "Historical Tours, Pembrokeshire," 418.

<sup>2</sup> "Topography of Wales."—"In the province of Pembroke another instance occurred about the same time of a spirit appearing in the house of Elidore de Stakepole . . . under the form of a red-haired young man who called himself Simon." He held office for forty days, never slept in the house, or uttered a religious word, but attended carefully to his duties, and fed the labourers with the best of everything—a curious piece of folk-lore.

<sup>3</sup> Gilbert's "Municipal Records," vol. i.

<sup>4</sup> "Cal. State Papers, Ireland."

<sup>5</sup> "Transplanters' Certificates, 1653."—"Bartholomew Stacpole, aged 34, of indifferent tall stature, flaxen hair"; his children James, Arthur; "Diphna, dau. of said Barth.", aged 8, and Christian.—"Clement Stacpole, aged 26, flaxen hair, loe stature; Ellis (McMahon) his wife, black hair, tall stature."

legged one-horned goat or ibex, with floriated tail; 5, a griffin, closely resembling those on the misereres of Gloucester Cathedral; 6, an animal like an antelope sitting with plumed tail and a collar ornamented with trefoils; 7, sphynx; 8, angel; 9, head resembling portraits of King Henry IV.; 10, a dragon biting at its tail—the next seven seats are modern—18, “antelopes” having their necks entwined like those on the font of Oughtmâma, county Clare, but less spirited; 19, swan; 20, broken—only one leaf remains; 21, seat modern—the figures have sprays of foliage on either side.<sup>1</sup> The bosses thus occur on east arms of the seats 1 to 3, plain; 4 to 10, and 19 and 20, leaves; 18, a talbot’s head.

Passing to the south side from the transept arch towards the west, the carvings are: 1, modern seat, end and back old (boss, a lion’s head); 2, griffin, like 5 north (leaf);<sup>2</sup> 3, eagle (swan, head worn off); 4, a spirited and beautiful carving representing the lion of Judah in deadly conflict with the dragon (a human head); 5, half of back ridge old, seat modern—five modern stalls; 11, half of back ridge old (boss, a leaf); 12, dragon with twisted tail (lion’s head); 13, “antelope” looking back at its floriated tail (human head); 14, like 4 supra, (leaf); 15, like 9 north, but greatly worn (human head); 16, sphynx (ape’s head); 17, “antelope” sitting with plumed tail (lion’s head); 18, cockatrice holding its tail (leaf); 19 and 20, seats and backs modern, arms and ridge old (19 leaf, and 20 plain knob). These, as far as I can find out, are the only carvings in the building (as apart from architectural details), whether of figures or shields, which are older than the end of the reign of Queen Elizabeth.

#### APPENDIX.

##### THE FOUNDER OF ST. MARY’S CATHEDRAL, LIMERICK.

Domnall, or Donaldmore O’Brien (younger son of Torlough, the grandson of Torlough, monarch of Ireland, the grandson of Brian Boru), was called to the throne of Munster, on the death of his elder brother Mortough, who was slain at Dunnasciath, in 1168, by the garrison of Conor O’Brien, “and with him fell seven sons of chiefs.”

Roderick O’Conor, the Ardrigh, promptly avenged the crime, deputing Ua Fealan, prince of Deisi Mumhan, to put the slayers to death, and exacting an eric of three score cows from the culprits;<sup>3</sup> Donald, however, showed little love for O’Conor, and awaited his opportunity of recovering the hostages of the Dalgais, and revolting from the king in the confusion that ensued when Earl Richard FitzGilbert de Clare, “the Strongbow,” started on his career of aggression.

Roderick accordingly brought a fleet down the Shannon, while the

<sup>1</sup> I omit these in Plate II. for want of space. <sup>2</sup> The bosses are given in brackets.

<sup>3</sup> “Annals of Ulster.”





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people of West Connaught overran Thomond, destroying the wooden bridge of Killaloe,<sup>1</sup> and the O'Kellys of Hy-many invaded Ormond; in this war Lorcan Ahern was slain by the M'Namaras, of Hy-caisin, and Dermot O'Quin, chief of Clan Iffernain, fell before the O'Shaghnessys, of Slieve Eachty.

Not long afterwards King Donald joined the Ardrioh in his abortive attack on Dublin, and camped for some time at Kilmainham. He then adopted another policy, and after his retreat sent a messenger to Strongbow, urging him to unite against their common enemy, Donald of Ossory. The Ossorian came to the English camp, his safety being warranted by Strongbow, Donaldmore, and Maurice de Prendergast, despite of which he found on his arrival that the Irish chief was striving to procure his execution as a traitor; Strongbow was inclined to yield, but Prendergast, though an enemy of the Prince of Ossory, swore by his sword that Donald should leave the camp in safety, and having gained his point, Prendergast escorted the threatened chief home, slaying nine or ten of the O'Briens whom he found plundering Ossory.<sup>2</sup>

Meanwhile, "the people of the son of the empress" were so spreading their power that King Henry (half fearing that an independent Norman kingdom was springing up in Ireland) came thither in 1172 to receive the fealty both of his nobles and the Irish. When he reached the river Suir<sup>3</sup> the first to meet him was Donaldmore, who asked for peace and offered tribute, for O'Brien was only too ready to make promises and oaths, but had little intention of performing them. Henry placed a governor in Limerick, and we hear nothing more noteworthy of Donaldmore till 1174, when Earl Richard was induced by Henry, in the absence of Raymond Fitzgerald "Le Gros," to go on a raid against O'Brien to Cashes. For this purpose the earl sent to Dublin for a force of Ostmen (Galls) with whom he marched into Ely O'Fogarty, as far as Thurles (Durlus). Roderick O'Conor hearing of this raid sent an army against the foreigners, which effected a junction with Donaldmore and the forces of the Dalgais and Connacians, and being further reinforced by the Siol Muredaigh, led by Conor Maonmaigh (the king of Ireland's son), attacked the English, whom (according to Giraldus) they surprised at early dawn. A desperate and long-contested battle ensued in which fell four knights and 700 of the Normans and Ostmen, and Strongbow retreated to Waterford (Port Lairg ) in disgust.<sup>4</sup> Donaldmore signalized his victory in the usual way.

<sup>1</sup> This bridge figures in "The Wars of the Gael and the Gall" as the place where Maelmordha, in his angry flight from Kincora, struck down the page sent with a message of peace from King Brian.

<sup>2</sup> "Regan" and Giraldus "Hib. Expugn."

<sup>3</sup> "Hib. Expugn." B. I., ch. 31. Dowling, in his "Annals," gives the classic sentence—"Reges Southwest Hibernice venerunt ad Henricum II. Donvaldus, Rex Limerici, in Cashes."

<sup>4</sup> Ann. 4 M.; Ann. Lagen., T.C.D., p. 357; Ann. Inisf., T.C.D. The Ann. Ulton only say: "Donald O'Brien and Conor Moimoy fought against Fitz Empress": Giraldus ("Hib. Exp." II. ch. 3). The 400 slain were evidently the Norsemen alone.

He slew Donald, son of the Prince of Ossory, and the son of O'Connor of Corcomroe. At Castleconnell, on the Shannon, where he had a residence, he blinded Dermot and Mahon O'Brien (his own cousin and grand-nephew)<sup>1</sup> as he had blinded his own brother, Brian Blathma, the year after his accession. He finally ravaged the lands of the Eoghanachs in Cork and Kerry (though two attempts were made to capture Limerick in his absence), till the whole district to Mount Brandon on the farthest coast of the Atlantic was laid waste.<sup>2</sup> These feuds lasted for two years, 1174-1176.

The English considered Donaldmore's revolt too serious to be neglected, so in the October after the battle of Thurles, Raymond Fitzgerald, with Norman and Ossorian troops, appeared before Limerick, on the deep rapid "Abbey river."<sup>3</sup> There the English halted in dismay; Raymond's nephew David put spurs to his horse and plunged into the water. The bottom was of loose rocks and the current rapid; but by wading obliquely up the stream, he got across, accompanied by a single soldier (who was drowned on his return). Then Meyler (a dark, stern looking muscular knight), anxious to emulate his relative, spurred his horse across. The garrison was on the alert and met him with showers of darts and stones. He went on, fearlessly receiving the missiles on his helmet and shield, but still the army held back. Raymond, hearing their shouts, rode forward and saw Meyler unsupported on the farther bank. "Men," cried he, "I know your bravery; the daring of our friends has found a ford; let us follow this brave youth; we must not let him perish before our eyes." Stirred by his words all followed him; only one horseman and one foot soldier were drowned. The enemy retired into the town, the ramparts were stormed, and a vast prey taken by the English.<sup>4</sup>

Next spring Donaldmore blockaded Limerick, its stores being nearly exhausted after the winter. Raymond with 580 English and an Irish force under O'Kinsellagh and the Prince of Ossory (burning to avenge the death of his son and O'Brien's endeavours to procure his own execution) hastened to relieve the city. As they approached Cashel they learned that Donaldmore had raised the siege and entrenched himself in a pass, felling trees and cutting up the road. Donald of Ossory, seeing that the English were disheartened, cried out to them to advance and the Irish axes would second their English swords. Meyler also encouraged them, so they dashed like a wave over the barricade and slew numbers of the flying Dalgais. This was on the Tuesday after Easter 1175, and men noticed that Cork, Limerick, Waterford, Wexford, and Dublin had been taken on Tuesdays. Raymond hurried on to Limerick without further fighting, and

<sup>1</sup> Ann. Lagen., 1174.

<sup>2</sup> Ann. Innisfallen, T.C.D.

<sup>3</sup> Regan.

<sup>4</sup> Giraldus, Hib. Exp., B. II. c. viii. Clyn, "*Limericum ab anglicis occupatur.*" Dowling says, "*Lymeric iterum capta per Redmundum de la Grace, die Martis.*" See also Ann. Lagen., "*Iniscatha ransacked by the English that were in Limerick.*"



soon afterwards O'Connor and O'Brien, in a conference on an Island in Lough Derg, gave hostages and swore fidelity.<sup>1</sup> At this time Raymond received a letter from his wife Basilia (Strongbow's sister):—"The great jaw tooth which troubled me so much has fallen out." He rightly supposed that this referred to Strongbow's death and prepared to leave for Dublin. None of his men would take the command of the city, so, setting the wolf to guard the fold, he appointed Donaldmore as Governor, swearing him to hold it faithfully for the King. Donald cannot be accused of much premeditation in his perjury, for he only waited till the last Norman soldier had crossed the wooden bridge which he then broke down and set fire to the city in four places. Raymond and his men looked on in horror but could do nothing, so they marched to Dublin to the postponed funeral of the great Earl in Christ Church. Philip de Braosa with an army, the very scum of Wales, marched to the river bank before Limerick, but when the inhabitants set the place on fire, he fled away, thus fulfilling the alleged prophecy of Columba,<sup>2</sup> that the foreigners should twice lose and thrice take Limerick and never lose it again.

In 1185 John, Earl of Morton (afterwards King), was repelled by Donaldmore, in whose territory he was plundering. Soon afterwards O'Brien consistently joined the English, as an excuse for plundering Connaught, which led Cathal O'Connor, son of Conor Maonmaigh, to attack Killaloe, burn its territories, and carry off its valuables, of which in 1189 he offered Donaldmore the choice of ten articles, but O'Brien only accepted a golden cup of his grandfather, Dermot.

Donaldmore's last war took place in 1192; the English of Leinster invaded Thomond, but the Dalgais defeated them on the plain of Magh Thoir-dhealbhaigh, near Killaloe, and followed them to their old fighting ground of Thurles, inflicting a crushing defeat. The spirited old warrior lived for two years more, and died in 1194;<sup>3</sup> and little question can arise but that the brown old stone once under the belfry of St. Mary's actually covered his remains. By his wife, Urlacan, daughter of Dermot, King of Leinster, he left issue (with six other sons), his successors, Mortough and Donough Cairbreach, Kings of Thomond, and Mor, wife of Cathal Croiddearg O'Connor.

More noteworthy than his endless raids, or even his victories over the dreaded Normans, are his churches. Limerick, Cashel, Clare, Suir, Inchicronan, the exquisite Cistercian houses of Corcomroe, Holycross, and, perhaps, Kilcooley, and the lonely island monastery, "Il-launacanna" (whose lofty tower is conspicuous over all the estuary of the Fergus), owe their origin to him. Three of his charters have reached us, the only original being that to Holycross Abbey now

<sup>1</sup> Hib. Exp. B. II., c. 12 and 13. Dowling, "Rex Conatie et Donaldus Rex Thomonie renovarunt homagium."

<sup>2</sup> "Hib. Exp." B. II. c. 16.

<sup>3</sup> Ann. Inisf. T.C.D. The "Four Masters" add: "He was a beaming lamp in peace and war, and the brilliant star of hospitality and valour of the men of Munster."

in Kilkenny Castle. Donaldmore's two best known grants, though usually spoken of as foundation-charters, are merely confirmations of lands. The first is to the Cathedral of St. Mary, Limerick,<sup>1</sup> and Britius the Bishop, and his successors, granting Immungram, &c., and witnessed by Matthew, Archbishop of Cashel, and Ruadri Ua Gradei. The second is to the monks of Holycross Abbey<sup>2</sup> and to the Virgin and St. Benedict (Gregory being abbot), granting Cealluactair and many other lands, and witnessed by Christian, Bishop of Lismore, the legate; M., Archbishop of Cashel; B., Bishop of Limerick; Donall mac Meiceochach, Ruadri Ua Gradei, Gillapatric Ua Sdealan, Diarmait Ua Neill, Ragnall M'Meicconmara, and Scanlan M'Meic Gorman, this being the only original document of Donaldmore that has reached us. The third charter, as less accessible to scholars, is here transcribed *in extenso*; it having been preserved in an exemplification, made by Thady, Bishop of Killaloe, on July 18th, 1461 (third of his consecration), executed by the notary, Eugene O Heoganayn, and attested by Donat M'Grath, Vicar of Killoffin, and others.

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FOUNDATION CHARTER OF FORGY ABBEY, CO. CLARE.

"Notum sit omnibus tam presentibus quam futuris qui christiana professione censentur quod Ego Donaldus Magnus O'Brien divini muneris largitate Rex Limericensis, Abatiam in honorem beatorum Apostellorum Petri & Pauli apud Kimony pro salute anime mee & animarum antecessorum & successorum meorum fundavi; et in eadem Abbatia regulares canonicos, secundum regulam B. Augustini & ordinem Deo devote & laudabiliter servientes, constitui, ad quorum sustentationem & usum terras & possessiones & rectorias futuris temporibus omnino pro futuris in puram & perpetuam eleemosinam donavi. Quare volo & firmiter precipio qatenus Donatus Abbas & predicti sicut felicitis recordationis Lucius papa in pœnitentiam & redemptionem peccatorum meorum salubriter instituit, cujus pia exhortatione & autoritate predictum Donatum iidem canonici Abbatem sibi prefecerunt prefatam ecclesiam B. Petri & Pauli cum terris & aliis possessionibus suis quas ei donavi sive cum voluntate mea alii donaverunt, liberam & absolutam ab omni exactione & servitio seculari, pacifice, honorifice, libere & quiete habeant & teneant, sicut melius & plenius regulares canonici largitione Regum & donatione principum ecclesiam suam & Abbatiam debent habere. Has autem terras prenominate ecclesiæ & Donato Abbati & canonicis ejusdem ecclesiæ & successoribus eorum canonice viventibus cum pertinentiis omnibus & libertatibus suis donavi & appositione sigilli mei confirmavi scilicet locum

<sup>1</sup> Published in Mr. M. Lenihan's "History of Limerick," p. 541; original in "Liber Niger of Limerick."

<sup>2</sup> Published in fac-simile in Mr. J. T. Gilbert's "National Manuscripts of Ireland," Part II., Plate LXII.; and in Rev. D. Murphy's "Triumphalia" of Holycross.



in quo sita est ipsa Abatia, viz. Kimony cum pertinenciis suis, Balliannagain cum pertinenciis suis, Ballyvekeary cum omnibus pertinenciis suis, Durynierekin (1) cum omnibus suis piscariis & piscaturis, Inisketty (2) cum &c., Kelloniam (3) cum &c., Cnoc Inis Cormick cum &c., Killbreakin (4) cum &c., Insula St. Cronani (5) cum (*blank*) Argonicam, Dromora cum &c., ecclesia St. Trinitatis quod dicitur Killkerily (6) in episcopatu Limeric cum &c. Domum St. Petri juxta Imolacum cum &c., Kiltheana (7) cum &c., in episcopatu Fenborensi unacum Rectoriis 2 Kandridarum (8) in feudo laico a termino Athdacara (9) usque ad Saltum congoluni (10) quas predictas terras & beneficia prefate ecclesie sicut predixi cum omnibus pertinenciis suis in campis & nemoribus in pratis & pascuis in stagnis & fluminibus in piscariis & piscaturis in viis & semitis in venationibus in forestis et ceteris libertatibus suis consuetis donavi & sigilli mei impressione roboravi. Datum apud Limeric in festo Apostellorum P. et P. An. Domini 1189 His testibus presentibus, viz. M. Cassel, archiepiscopo, A. Laon, A. Fenbor, B. Limeric. episcopis, M. M'Mahona, C. O'Conchur et multis aliis."

<sup>1</sup> Places in this Charter—(1) Doora, east of Ennis, and in sight of Clare Abbey, a venerable church remains there. (2) Scatterry (Inis Catha), at the mouth of the Shannon. (3) Probably Killone, where Donaldmore had founded an Augustinian convent (see our *Journal*, 1891, 2nd Quarter). (4) Kilbreakin, near Doora. (5) Inchicronan, the site of another Augustinian Abbey, founded by the same king; it embodies the east window of an older church. (6) Possibly Kilmurrily, in the Deanery of Rathkeale (Jasper White's Manuscript, 1658). (7) Probably Killeany, between Slieve Elva and Lisdoonvarna. (8) Perhaps "Kahericlareen"—Claureen, west of Ennis. (9) Either Magh Adhar, or perhaps "Athdacara"—the epithet of Clare Castle in the Annals. (10) Loop Head, "Cuchullin's Leap."

I have to thank Mr. James Mills for his careful editing and expansion of the very corrupt copy of this Charter in MSS. T.C.D., F. 1. 15.

## Miscellanea.

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**Report of Mr. P. J. Lynch, M.R.I.A.I., Hon. Provincial Secretary, North Munster.**—Having heard of the discovery of some human remains at Ardconail, which is about a mile north of Ardfert, county Kerry, I wrote to the Hon. Secretary for North Kerry, Rev. D. O'Donoghue, P.P., for some particulars. In reply I received an interesting description of the locality as follows :—

“Mr. B. McElligott, a farmer in that neighbourhood, was employed with some workmen in widening the old road which passes near the gallaun. In the course of his work, within about 3 feet of the rut of the old road, and about 2 feet below the surface, he found some small and thin flags of limestone, on removing which he found they covered a grave or tomb lined at the sides with flags of the same kind as those covering it. The grave was about 2 feet wide, and as far as he examined it about 2 feet long, lying east and west. He did not then open it to the full length, for he soon found large bones, evidently human remains, one of which he found to be a *tibia*. He returned it to the grave and closed up the whole carefully again. When I saw the place a few days later, and got the surface and the covering stones removed, I found only a few small pieces of a human skull and fragments of what may have been a *tibia*, very small and decayed, mixed with a brownish earth evidently the residuum of the decayed bones and some of the surface soil thrown in by some persons who had rifled the place the previous day.

The grave lay within about 80 yards of the conspicuous gallaun or pillar stone which crowns the highest point of the limestone ridge that runs east and west for some miles through the plains of Clanmaurice. The townland around the gallaun is known as Ardconnel (the height of Conal), and I have no doubt that this Ardconnel is the very ancient Ardconail mentioned in the “Book of Rights” as the site of one of the Portaibh or Royal seats of the Kings of Cashel. This pillar stone, which is a very remarkable one, visible from every point of the compass for many miles, consists of a block of whinstone, 8 feet high over the present surface, about 3 feet broad, and 15 inches thick, must have been brought from the cliffs near Kerry Head, about 9 miles distant, where stones of that kind are found in large quantities. This may have been the monumental stone of the illustrious chief Conal, whose name is thus preserved by the townland designation, but of whose name and fame history and legend are silent. The gallaun is surrounded by a shallow trench and embankment forming a circle about 40 yards in diameter. Within about 13 perches west of the gallaun on the same ridge are the remains of what



must have been a large and strong Cashel or Cahir, called Cahirfert, and farther west again on the tableland forming the top or back of the ridge there are remains of an ancient burial ground where probably the early church of Killeacle which gives name to the adjoining townland had been, but of any buildings there are no vestiges at present. I believe that the ground about the gallaun for some perches in all directions was an old Pagan aenagh or cemetery, where as usual public assemblies, games, &c., were held periodically. Hence in the "Book of Rights" we have, as translated by O'Donovan, "Ardchonail—the meeting place of hosts." O'Donovan does not identify the place, but as the name is given in the stanza of the ancient poem in Leabhar-na-gCeart, which enumerates other such Portaibh or Royal seats that were certainly in or near this district, I am pretty sure that this was really the ancient "Meeting place of hosts," honoured by an occasional sojourn of our provincial kings. Here is the stanza as translated by O'Donovan :—

"Cathair Meathais, Teamhair Subha  
Air-Bile the great wealthy, red,  
Aenagh-M-Bearrain the beautiful Mogh Caille  
Ard-Chonail, the meeting place of hosts."

Whether this place was a Royal residence, a local tradition tells that it was the place first chosen by St. Brendan and his monks as the site of his earliest monastery in this district, but when the brethren were laying down the lines for cells, enclosures, &c., according to the written plan of the saint which one of them had placed beside him on the ground, a bird suddenly flew past bearing away in its beak the paper on which the plan was traced towards Ardfert, about a mile distant on the south, where it dropped the paper on the "high ground" or "ard," where Ardfert now stands, and that this was accepted as an indication of the will of heaven that the new monastery should be founded there and not on the ground first chosen.

Hence, as the story has it, St. Brendan was led to make his earliest foundation at Ardfert. The spot where the ancient grave was opened lies to the east of the gallaun, about 40 feet outside the circle that surrounds it, and is probably on the outer verge of the ancient aenagh or Pagan cemetery.

I afterwards visited the place. The gallaun and cahir-ferta are marked on Ordnance Sheet No. 20, at the junctions of the townlands of Dinneens, Lerrig' South, Killeacle, and Ard-Connel. I opened further into the bank by the roadside than had been done before, and found it to be a rudely constructed *cist*, 18 inches wide and 18 inches deep, covered with rough and rather small flag limestones at about 2 feet under surface.

It is about 4 feet 6 inches long, a little off the direction of north and south. Off the southern end there is a cavity in towards the gallaun or

east and west, but at the time I had no means of exploring further into the hill.

In my opinion there is a cist running east and west from end of present one, and this is the direction of the original interments, and that recently discovered was constructed, when making the road, to receive the remains found in some original cists disturbed at that time. The grounds for this supposition are—first, its direction nearly north and south, and being different from the presumed continuation which runs east and west; next, the careless way in which I found the covering stones, and their small size, and because on examination I found it to contain the remains of at least three bodies; the bones were mixed with clay, and lying about without any regard to relative positions. In *tibia* and *femur* I noticed the remains of at least two adult males. I handed a few bones taken from the *cist* to Dr. Fogerty, of Limerick, who kindly sent me the following notes:—"The human bones sent by you consist of the right half of a lower jaw, which I believe belonged to an adult male, probably between thirty and forty years of age (the teeth are all well formed); a portion of a right superior maxilla of a child of not more than five years of age, and a lumbar vertebra of an adult. In all the bones there is no trace of animal matter, nothing remaining but the earthy salts; they are exceedingly friable, and very slight exposure to the weather would soon disintegrate them. They show no signs of calcination. It is impossible to say their age, but I do not think they are as old as Pagan times. The remains of the child would, I think, negative the hypothesis that they came from a battle-field, and favour the idea of the place being an old burial ground."—W. A. FOGERTY, M.A., M.D.

With the kind assistance of the Hon. Local Secretary I hope to have a rough masonry protection built over the *cist* to prevent future road improvers desecrating it.—P. J. LYNCH.

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**Kilelton Church, &c.**—In my Report in 1889, No. 79, I promised a further examination of this interesting locality, so fortunately brought to light by Miss Hickson. I have had some of the accumulations about the old church removed, and some breaches filled in so as to render an examination much easier than before. "Cloghnacrusha," referred to by Miss Hickson in the same Number, I found broken, but it is practicable to set it up again in a cement base. The tumulus, with its oblong and circular chambers, we proceeded to explore, when the occupier of the farm refused to allow us to proceed. A few weeks after, through the kindly interference of Rev. T. O'Sullivan, P.P., he consented to permit us to examine those chambers, &c., and I am sure the result will prove interesting.



Towards defraying expenses I have received the following subscriptions:—

	£	s.	d.
R. S. A. Ireland, - - -	1	0	0
Most Rev. Dr. Coffey, Bishop of Kerry, -	1	0	0
Robert Fogerty, c.e., Architect, Church Representative Body, - - -	1	0	0
Rev. T. O'Sullivan, P.P., - - -	1	0	0
Rev. D. O'Donoghue, P.P., Hon. Local Sec.,	0	10	0
P. J. Lynch, Hon. Prov. Sec., North Munster, - - -	1	0	0
W. Gillespie, Esq., <i>per</i> Mr. Cochrane, -	1	0	0
Miss Hickson, - - - - -	0	5	0
	<hr/> £6 15 0		

I regret to say that when we again visited the place to complete our examination, the owner of the field (a farmer named Knightly) withdrew from his promise, and would not permit us to make any clearing. After some persuasion he allowed the stone with the incised cross to be set up and cramped.

The return of the entire expenses, furnished by Mr. John B. Healy, Tralee, is £7 6s.; but he has agreed to accept the amount subscribed as payment in full.—P. J. LYNCH.

**County Kildare Archæological Society.**—It does not often, and indeed in the nature of things it cannot often, fall to our lot to have to chronicle the birth of a Local Archæological Society. It is therefore with the more pleasure that we announce the formation of such a Society in and for the County of Kildare. Societies having a more or less limited area have their special functions, being able to investigate with a degree of minuteness, and to watch with an amount of care, objects which can be but very perfunctorily dealt with by a Society whose operations extend over the whole of Ireland. The justice of this observation is well exemplified by the Papers read at the Meeting of the Kildare Society in Naas on the 20th January to an appreciative audience. They were—

“The Ford of Ae.” “Some Historical Notes on the Town of Athy,” by the Most Rev. H. Comerford, Coadjutor Bishop of Kildare and Leighlin.

“Description of the Round Towers of the County Kildare, their Origin and Use,” by Lord Walter Fitz Gerald.

“Notes, Antiquarian and Historical, on the Parish of Clane,” by the Rev. Canon Sherlock.

“The Eustaces of Kildare,” by the Rev. Denis Murphy, s.j.

Without exception these Papers were full of interesting matter, and

some of them have placed upon record facts and circumstances which might easily have been lost in the course of another generation. The objects of the Society include the publication of a journal, and a summer excursion, which will at once add zest to its proceedings, and by bringing the various antiquarian objects in the county under the eye of its inhabitants, make them personally acquainted with these, and more anxious for their preservation and elucidation. The first "meet of the Kildares," if we may be allowed to borrow a phrase, was at Killashee, where, under Major Moore's guidance, the members inspected the curious caves dug, like rabbit burrows, out of the cohesive sand, by forgotten hands for an unknown purpose; also the church, which is of the very earliest date. From thence they returned to Naas, where St. David's Church and Castle were visited, also the lofty rath and the sites of various conventual establishments. After luncheon they drove to the ruins of the magnificent residence built for himself by the unfortunate Earl of Strafford at Jigginstown (might not the Society profitably use its influence to restore the ancient spelling of Sigginstown?), Papers being read by various members at the various places visited. Athy is to be the scene of their next excursion.

The Society is largely indebted for its successful formation and start on its useful career to the zeal and energy of the Earl of Mayo, who, in conjunction with that well-known archæologist, Mr. Arthur Vicars, F.S.A., acts as secretary, the more dignified but less laborious post of president being occupied by the Duke of Leinster, who has spared no pains to make this venture a success.

We wish all prosperity to the County Kildare Archæological Society, and shall hail as an important outcome of our own labours the formation of other kindred associations.



## Notices of Books.

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[NOTE.—Those marked \* are by Members of the Society.]

\* *An Account of the Anglo-Norman Family of Devereux of Balmagir, Co. Wexford.* By Gabriel O'C. Redmond, M.D., Cappoquin, Co. Waterford. (Dublin: Office of *The Irish Builder*, Mabbot-street. 1891.)

\* *An Historical Memoir of the Family of Poher, Poer, or Power, with an account of the Barony of Le Power and Coroghmore, Co. Waterford.* By Gabriel O'C. Redmond, M.D., M.R.S.A.I., Cappoquin, Co. Waterford. (Dublin: Office of *The Irish Builder*, Mabbot-street. 1891.)

DR. REDMOND has compiled two very interesting genealogical records, tracing the history of two of the first Anglo-Norman families settled in Ireland. The early portion of most of the Anglo-Norman pedigrees is very obscure, and often impossible to reconcile with chronology. From the various Calendars of Documents relating to Ireland, the Patent and Close Rolls, &c., a certain amount of authentic information can be gleaned concerning these families; and Dr. Redmond appears to have made an intelligent use of these materials. The founder of the Wexford family was Philip Devereux, one of the companions of Strongbow, in 1170, who is said to have become possessed of the Manor of Balmagir, which continued in the possession of his descendants until their lands were forfeited in the Cromwellian confiscations. The senior line is traced to the period of the Revolution, when the estates being lost, like many others, the family disappeared. A junior branch, seated at Carrigmenan in the same county, is also traced to its extinction in the middle of the present century. The book is illustrated with engravings of the arms of Devereux, Viscount Hereford, and of those of Sir Nicholas Devereux, Knight, of Balmagir and Adamstown, as represented on the slab which surmounted the entrance gate to the courtyard of Adamstown Castle 1556, the inscription on which has been the subject of some controversy in the pages of the *Journal* (vol. viii., 4th Ser., 1888, p. 408, &c.). The arms on the slab, however, do not correspond with the description of the armorial bearings of Devereux of Balmagir given on the same page.

The family of Poer, or Power, gave, as is well known, their name to the county Waterford, which was known for several centuries as "Poers' Country." Robert de Poher received a grant of the country from Henry II., whom he accompanied to Ireland in 1172. The senior line of his descendants, known as the Barons of Donoyale, or Dunhill, can be clearly

traced down to the year 1661. It is probable that the male line was continued by the family of Power of Clashmore to the present century, when it became extinct. The early descents of the junior branches are in a state of hopeless confusion, which the ingenuity of Dr. Redmond has failed to disentangle. The house of Coroghmore cannot be traced with certainty beyond the commencement of the fifteenth century. This branch eventually became the most important. The claim of the heiress of this branch of the family to the Barony of Le Poer and Curraghmore, which, strange to say, was allowed by the Irish House of Lords in 1769, is fully discussed, and its untenable nature clearly demonstrated. The present male representative of the family appears to be Edmond de Poher de la Poer, of Gurteen, a Life Member of the Royal Society of Antiquaries, and who would seem entitled to the peerage created in 1535. A full account is given of the proceedings against Alice Kyteler for witchcraft, by Richard de Ledrede, Bishop of Ossory, in which he encountered the determined opposition of Arnold de Poer, then Seneschal of the Liberty of Kilkenny. The well-known ghost story of the Beresford family is also told at length. There are brief notices of several minor branches of the family. A somewhat fuller account might have been given of the line of Kilbolane, now represented by the Earl of Clancarty.

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\* *Holiday Haunts on the West Coast of Clare, Ireland.* By H. B. H. (Limerick: G. McKern & Sons, Printers & Publishers, 113, George-street. 1891.)

VISITORS to the county Clare will find this little book a useful guide, although the plan might have been better arranged. Starting from Kilkee, the traveller is brought south to Loop Head, thence by Kilrush to Limerick. The various places of interest along the route are described. Kilkee is again taken as the starting point, and a tour mapped out northwards, ending at Corcomroe Abbey. It contains illustrations from photographs of the cliffs of Moher and Lisdoonvarna.

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*History of Sligo, County and Town, from the Close of the Revolution of 1688 to the Present Time.* With Illustrations from original Drawings and Plans. By W. G. Wood-Martin, Colonel, Sligo Artillery. (Dublin: Hodges, Figgis, & Co. 1892.) Being the third volume of *The History of Sligo*.

THIS, the third and concluding volume, completes Colonel Wood-Martin's "History of the City and County of Sligo," which he has succeeded in bringing to a successful issue in a satisfactory manner. Besides the three volumes of the work itself, he has written a separate



publication, the "Rude Stone Monuments of Sligo" (published by the Royal Historical and Archæological Association of Ireland as one of their extra volumes), that is indispensable for the completion of local Sligo history, as it preserves descriptions of the numerous and important megalithic remains, such as cairns and cromlechs, &c., still to be found scattered in such profusion in the district of Carrowmore and elsewhere throughout the county, with illustrations that preserve their present appearance; a useful addition to verbal descriptions, considering the barbaric destruction so many similar monuments, here as well as elsewhere throughout Ireland, have suffered from within even recent times.

The first volume of the present series, that of the "History of Sligo," commenced with giving accounts of its legendary history, commencing with the earliest ages; followed by a detail of its historic records up to the termination of the reign of Queen Elizabeth. In the second volume Colonel Wood-Martin continued his description from the accession of James the First until the termination of the Stuart dynasty, and the defeat of James the Second; whilst the present third volume completes his history, commencing with the Revolution of 1688, and carrying on its details down to the present day. By this systematic mode of treating the history of a county he has produced one of the most complete and satisfactory works of its kind that has yet appeared; and all who feel interested in Sligo and its fluctuating fortune will feel that he is deserving of their thanks for his prolonged and successful investigations. A series of similar publications, treating in an equally exhaustive manner upon the different counties of Ireland, would constitute works for future reference of the utmost value to the historian desirous of understanding the difficult problems of Irish history and social life; but we fear that such good fortune is one of those things rather to be hoped for than expected.

There is no doubt that a few specially-favoured localities have obtained historians of ability, who wrote histories of more than average merit. For instance, Galway possessed in Hardiman a person of exceptional descriptive power. Londonderry has, in the Ordnance Survey of that county, a work that deserves to be more appreciated than its commercial value would indicate; and Cork, Kerry, and Waterford had in Dr. Smith a sound and discriminating writer, whose works still retain their place in the estimation of the public. But these latter volumes are becoming to some extent obsolete, and require to be re-edited, and their information brought down to the present day. It was, therefore, a matter of congratulation to observe that, through the liberality of one esteemed Fellow of the Society, Robert Day, J.P., M.R.I.A., there is in process of being published, in a serial form, within the pages of the new "Journal" of the Cork Archæological and Historical Society, a reprint of Dr. Smith's history of that county, annotated and enriched with explanatory and illustrative notes taken from the Croker and Caulfield

manuscripts, which, we understand, are preserved in the library of Mr. Day. In due course let us hope that both notes and text will appear as a separate and complete county history of Cork.

The account which Colonel Wood-Martin gives of Sligo in this volume is, for convenience, considered under separate chapters or sub-divisions. The first of these is occupied with the details of its military history and organization, which, embracing the sensational period of the Irish Volunteer movement, and the descent of the French troops at Killala, has received such adequate treatment as might be expected from the author. A section devoted to local political history, and its fluctuating fortunes, follows; this will prove less attractive to many than other portions of the history. Then comes sad records of pestilences, famine, and wide-spread emigration; the histories of epidemics of cholera and of fever, distinguished by their virulence and terrible mortality; and of the potato blight, with all its disastrous results; each, in their time, constituting pages of local history of the saddest kind. An account of the buildings, public institutions, houses, and roads, suffice to form a separate chapter, followed by another containing much topical information about the history of the borough of Sligo, its provosts and burgesses, and their curious methods of maintaining the government of the town, and of consolidating all executive power within their own limited circle of friends and relations. The banking and currency of former days receive consideration, and the details are worth studying. Those local copper tokens, issued in the seventeenth century in Sligo as well as elsewhere over Ireland and England, by traders, to meet the deficiencies of coinage and the demands of trade by providing a mode of exchange for small sums, such as a penny or less, are figured and described; they are now of much value, from the names and trades of those who issued them being preserved through their inscriptions. In this way every separate feature of the county history receives from Colonel Wood-Martin due consideration in its turn.

The geology of Sligo, from its recent raised beaches to the Curlew Mountains, composed of Old Red Sandstone, and Benbulbin, with its outlying hills of Carboniferous limestone, rich in fossils, obtains full notice; and the moving bog, which, in 1831, gave way between Geevagh and Bloomfield, overwhelming many meadows and much arable land; also those destructive sands, in motion with every storm, that have already accomplished widespread damage in certain districts. The climate and rainfall, flora and fauna, follow; and, after these, a section of more interest to the members of our Society, treating of local customs and manners, legendary stories, and a store of topical folklore—records of sacred wells and fish, cursing-stones, cures for diseases in man and cattle, all of which are recorded not a day too soon, for their memory is fast vanishing from the land.

The Appendix (at page 452) contains the names of each parish, with



its townlands, in tabulated form ; giving, in the first instance, the distinctive appellation employed in the maps of the Ordnance Survey, accompanied by its present name in Irish ; and this is followed by an explanation of the meaning implied by this important and often characteristic term ; a feature in itself sufficient to render the present work one of considerable worth. Another noticeable addition is a catalogue of the numerous birds that visit or abide in the county Sligo : of this, it is sufficient to state that it is contributed by one of the best ornithologists in Ireland, R. Warren, Esq. From this brief summary of Colonel Wood-Martin's work, it is evident he has spared no trouble to produce a county history of exceptional importance in all respects.

It proceeds from the Press of Dublin University ; and Mr. Weldrick has, in the details of publication and style of execution, printed a volume that reflects credit on Dublin and its workmen.

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[*N.B.—Notices of other Works are unavoidably held over.*]

## Proceedings.

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THE ANNUAL GENERAL MEETING of the Society was held on Tuesday, 12th January, 1892, in the Lecture Theatre, Royal Dublin Society's House, Kildare-street, Dublin, at 4 o'clock, p.m.:

THOMAS DREW, R.H.A., F.R.I.B.A., Vice-President, in the Chair.

The following Fellows and Members signed the Attendance-book :—

W. F. Wakeman; Denis Murphy, S.J., M.R.I.A.; Rev. R. B. Stoney, D.D.; J. G. Robertson; E. Perceval Wright, M.D.; P. King Joyce, B.A.; Rev. G. Otway Woodward, M.A.; Lord Walter Fitz Gerald, J.P., M.R.I.A.; Geo. Dames Burtchaell, M.A., M.R.I.A., Secretary; Richard Bravin; Rev. T. A. Mac Murrough-Murphy, M.A.; Col. G. Fox Grant, J.P.; Rev. William F. Alment; Austin Damer Cooper, J.P.; Rev. James Adams; James Mills, M.R.I.A.; H. F. Berry, M.A.; J. J. Law Breen; William C. Stubbs, M.A., B.L.; Rev. Wm. O'N. Lindesay, M.A.; James Brenan, R.H.A.; Rev. Rowland Scriven, M.A., M.R.I.A.; Anthony R. Carroll, Solr.; T. W. Lewis, M.D.; J. B. Cassin Bray; James T. Andrews, M.A., B.L.; Joseph H. Moore, M.A., M. INST. C.E.I.; P. Kenny; Rev. John William Stubbs, D.D.; Rev. Geo. T. Stokes, D.D., M.R.I.A.; Joseph Bewley; Bedell Stanford, B.A.; Mrs. C. M. B. Stoker, George Coffey, B.E., B.L., M.R.I.A.; Sadleir Stoney, M.A., B.L.; Rev. D. Mullan, M.A.; Very Rev. J. Canon Monahan, D.D., V.G.; Pierce L. Nolan, B.A.; P. F. Sutherland; Thomas Meehan; and Robert Cochrane, *Hon. Secretary*.

The Chairman said Mr. Cochrane had received a letter from the President, Lord James Butler, D.L., in which he stated that owing to the state of his health he could not trust himself to venture out in such severe weather, and he apologized for his non-attendance. The Chairman also alluded to the loss which archæology had sustained by the death of the Bishop of Down, the Rev. Dr. Reeves, one of the Vice-Presidents of the Society. He was a most versatile scholar, and many of them had, in consequence of his demise, lost a warm and attached friend.

The Minutes of the last Meeting were then read and confirmed.

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

### FELLOWS.

John R. Wigham, M.R.I.A., J.P., Albany House, Monkstown : proposed by Robert Cochrane, *Fellow, Hon. General Secretary*.

James F. Johnston, Curator of the Art Gallery and Museum, Belfast : proposed by Seaton F. Milligan, *Fellow, Hon. Provincial Secretary for Ulster*.

### MEMBERS.

R. Fiennes Hibbert, J.P., Woodpark, Scariff : proposed by John Hill, *Fellow*.

Mrs. Shackleton, Anna Liffey House, Lucan; Mrs. Wigham, Albany House, Monkstown; Bellingham A. Somerville, D.I., R.I.C. (retired list), Friar's Hill House, Wicklow : proposed by Robert Cochrane, *Fellow, Hon. General Secretary*.



Alfred Joseph Fetherstonhaugh, M.A., Idrone House, Templeogue, Co. Dublin : proposed by J. J. Digges La Touche, LL.D., *Fellow*.

Joseph P. Swan, Crown and Hanaper Office, and 58, Lower Dominick-street, Dublin : proposed by G. D. Burtchaell, *Fellow*.

John W. Johnston, Deputy Clerk of the Peace, Monaghan : proposed by D. Carolin Rushe, *Fellow*, *Hon. Local Secretary for Co. Monaghan*.

Luke L. Macassey, M.I.C.E., 7, Chichester-street, Belfast ; David L. Lowry, 25, Donegall-place, Belfast : proposed by R. M. Young, *Fellow*, *Hon. Local Secretary for Belfast*.

Rev. Lewis Arthur Pooler, M.A., Minor Canon, Lake Cottage, Ballydugan, Downpatrick : proposed by Rev. H. W. Lett, M.A., *Hon. Provincial Secretary for Ulster*.

Rev. Paul Dunny, C.C., Clonégall, Co. Carlow : proposed by Samuel Guilbride.

Captain Richard Arthur Hartley, Reenafurraha, Sneem, Co. Kerry : proposed by Rev. George M'Cutchan, M.A.

Matthew Tobias, Solicitor, Cozy Lodge, Sandymount : proposed by John Cooke.

Emra Holmes, F.R.H.S., Eden-terrace, Limerick : proposed by Rev. Francis Meredith, M.A.

Henry Hitchins, Belmont, Dundrum, Co. Dublin : proposed by H. F. Berry.

Patrick A. Meehan, Maryborough ; Robert P. Atkinson, Portarlinton : proposed by B. J. P. Mahony, M.R.C.V.S., *Hon. Local Secretary for Queen's Co.*

Rev. John Wallace Taylor, LL.D., Errigal Glebe, Emyvale, Co. Monaghan ; Charles J. M'Mullen, Campsie, Omagh ; William Irwin, Manager, Tramway Co., Castlederg ; William J. FitzGerald, Solicitor, Mallow, Co. Cork : proposed by Charles Mullin.

Hon. William H. Upton, Judge of the Superior Courts, Walla Walla, Washington, U.S. ; proposed by Rev. Thomas Warren.

Miss Honor Brooke, 11, Herbert-street, Dublin : proposed by E. R. M'C. Dix, *Hon. Local Secretary for North Co. Dublin*.

Rev. Albert H. Maturin, M.A., Rectory, Maghera : proposed by Rev. Robert Cunningham.

William Ridgeway, M.A. (Dubl. & Cantab.), Professor of Greek, Queen's College, Cork, Fen Ditton, Cambridge ; Rev. John Paterson Smyth, B.D., LL.B. (Dubl.), Christ Church Vicarage, Kingstown : proposed by Rev. H. J. Lawlor.

Archibald V. Montgomery, Solicitor, 39, Fleet-street, Dublin : proposed by Miss Tisdall.

Rev. William F. Fitz Gerald, M.A., Parsonstown, King's Co. ; W. H. Lipscombe, Paymaster-General's Office and Church-road, Malahide, Co. Dublin : proposed by Rev. Professor Stokes, D.D.

F. J. Beckley, Secretary's Office, G.P.O., London : proposed by M. Edward Conway.

Rev. Daniel Harrington, President, St. Michael's College, Listowel : proposed by Rev. D. O'Donoghue, P.P., *Hon. Local Secretary for North Kerry*.

T. P. Le Fanu, B.A. (Cantab.), 5, Brookfield-terrace, Donnybrook : proposed by James Mills.

Rev. William Fearon, B.A., The Manse, Kells ; Benjamin Macabe, Church-street, Kells : proposed by Rev. John Healy, LL.D., *Hon. Local Secretary for North Meath*.

Richard M. Hill, D.I., R.I.C., Killarney ; H. Edwards, Manager, National Bank, Dingle : proposed by P. J. Lynch, *Fellow*, *Hon. Provincial Secretary for Munster*.

Miss Kathleen L. King, 52, Lansdowne-road, Dublin : proposed by Deputy-Surgeon-General King, *Fellow*.

Thomas Greene, LL.B., J.P., Millbrook, Mageney, Co. Kildare : proposed by Lord Walter Fitz Gerald, *Fellow*.

The Report of the Council for the year 1891 was read by the Secretary, and on the motion of the Chairman, seconded by Rev. Denis Murphy, S.J., was unanimously adopted:—

#### REPORT OF THE COUNCIL FOR 1891.

The Council are glad to be able to report the continued progress of the Society during the year 1891. The Roll now contains the names of 161 Fellows, and 907 Members, making together 1068, an increase of 166 names on the list of the preceding year.

Having regard to the increased number of Fellows and Members, the death-rate of the year has been unusually small, but the Society has sustained a severe loss in the removal of some of its oldest and most esteemed Members. Two Fellows and fourteen Members have passed away. By the death of Canon Grainger the Society has lost one of its most active supporters, who was most regular in his attendance at the meetings. Elected a Member in 1870, and a Fellow in 1886, Canon Grainger was successively Hon. Provincial Secretary and Vice-President for Ulster. His valuable and extensive collection of antiquities was well known. Shortly before his death he presented it to the city of Belfast, as was recorded at the time in the pages of the *Journal*.

The Rev. Charles Alexander Vignoles, son of our first President, was, with the exception of our present President, the senior Member of the Society, which he joined in the first year of its existence, and became a Fellow on the institution of that rank in 1870. While Rector of Clonmacnois he took an active part in promoting the action of the Society in preserving the venerable ruins of that place, and in protecting them from wanton destruction. From 1880 to 1890 he was a Member of the General Committee.

Mr. John Browne, M.R.I.A., elected a Member in 1878, was Hon. Local Secretary for South Co. Londonderry, and contributed a Paper, published in the *Journal*, on "British War Medals."

During the year, on the recommendation of the Council, Honorary Fellowships were conferred on the following, in consideration of their distinguished services in the advancement of Archæological Science:—Professor John Rhys, M.A., Jesus College, Oxford, President of the Cambrian Archæological Association; Robert Munro, M.A., M.D., Secretary of the Society of Antiquaries of Scotland; Professor Sven Söderberg, PH.D., Director of the Museum of Antiquities, University of Lund, Sweden; Professor Luigi Pigorini, Director of the Museo Kircheriano, Rome; Right Hon. Sir John Lubbock, Bart., D.C.L., LL.D., F.R.S., M.P.; Dr. W. J. Hoffman (Member, 1890), Professor of Ethnology, Smithsonian Institute, Washington, U.S.A.; H. d'Arbois de Jubainville, Editor of *Revue Celtique*; John T. Gilbert, F.S.A., M.R.I.A., and Margaret Stokes, Hon. M.R.I.A. Fifteen new Fellows were elected, and three Members were advanced to Fellowships. The number of new Members elected was 261. Of these, one was subsequently advanced to a Fellowship, one declined election, two, the Council regret to report, have died, and fifteen have been struck off the list for non-payment of their entrance fees and subscription within the time prescribed by the Rules.

The resignations of 2 Fellows and 33 Members have been accepted. The number of those whose names were struck off for non-payment of the arrears due by them amounts to 50. Those so struck off may become eligible for re-election on discharging the debt due by them to the Society at the time of striking off their names. The amount due by each will be found in the list annexed.

Five General Meetings, instead of six, were held during the year. On the occasion of the March meeting in Dublin, the Society were hospitably entertained by the Right Hon. the Lord Mayor (Alderman J. M. Meade) at the Mansion House. The Meeting at Killarney in August was held in conjunction with the Cambrian Archæological Association, in accordance with the resolution passed at the September meeting, 1890, and proved in every respect successful. Full details of the excursions in connexion with these Meetings have been published in the *Journal*. In addition to the excursions upon the programme for the year one was organized in July through North County Dublin, and was satisfactorily carried out under the superintendence of the Hon. Local Secretaries.

The Account Roll of the Priory of the Holy Trinity, Dublin, 1337-1346, with the Middle English Moral Play, "The Pride of Life," from the original in the Christ Church Collection in the Public Record Office, Dublin, edited, with translation, notes, and introduction, by Mr. James Mills, M.R.I.A., has been issued to the Fellows as an extra volume. It was resolved to publish the Paper read by Mr. Mills at the last Annual General Meeting, on "House Keeping in Mediæval Dublin," as an introduction to the volume; that Paper has, consequently, not been printed in the *Journal*. The work of compiling an Index to the first twenty volumes of the *Journal* (1849-89) is still proceeding.

In consequence of the inconveniences which it was found arose from the number of General Meetings being fixed at six, it has been deemed expedient to have the number of Stated Meetings reduced to four, giving power to the Council to make arrangements for holding additional Meetings, when such can conveniently be done. In accordance with notice given at the last General Meeting, a motion to carry the changes necessary in the Rules into effect will be made at this meeting.



The Council regret to report that they have lost the services of one of their most active colleagues. In consequence of removing to London the Rev. Mr. Hassé was obliged to resign his seat. In accordance with the provisions of Law 17, Mr. W. R. Molloy, M.R.I.A., *Fellow*, has been co-opted to fill the vacancy.

The Council held eleven Meetings during the year, it being decided not to hold a Meeting in August in consequence of the absence of most of the Members from Dublin. The attendances of the Members of Council at the Meetings were as follow :—Lord James Wandesforde Butler, President, 3 ; Mr. Burtchaell, 11 ; Mr. Cochrane, 10 ; Rev. D. Murphy, 10 ; Dr. La Touche, 9 ; Mr. Mills, 9 ; Dr. Frazer, 8 ; Dr. Wright, 7 ; Mr. Franklin, 6 ; Rev. Dr. Stokes, 5 ; Dr. King, 5 ; Rev. Mr. Hassé (resigned August 25), 4 ; Colonel Vigors, 4 ; Mr. Molloy (co-opted, September 23), 3 ; Mr. Malcolmson, 0.

The three Senior Members who retire by rotation are—Rev. Dr. Stokes, Dr. Wright, and Mr. Franklin. Mr. Malcolmson has forfeited his seat by non-attendance. For the four vacancies thus created, the Council recommend the three retiring Members for re-election, with the addition of Lord Walter Fitz Gerald, M.R.I.A., *Fellow*. As no other candidates have been proposed, it will not be necessary to proceed to a ballot.

Two Vice-Presidents go out of office in accordance with Law 16—The O'Donovan, Vice-President for Munster, and Most Rev. Dr. Healy, Coadjutor-Bishop of Clonfert, Vice-President for Connaught ; both are eligible, and are recommended, for re-election. To fill the office of Vice-President for Ulster, vacant by the lamented death of Canon Grainger, the Council recommend Rev. George Raphael Buick, M.A., M.R.I.A., *Fellow*, 1888, *Member*, 1882, for election.

In accordance with the resolution passed at the last Annual General Meeting, the Council prepared an Address to present to Mr. Cochrane, the Hon. General Secretary and Treasurer. The Address was presented at the General Meeting in November. A copy has been forwarded to each Fellow and Member for the purpose of procuring autographs, that the same may be added to the Address, which is to be illuminated in Album form.

The Council have heard with much satisfaction of the intended introduction during the next session of Parliament of a Bill to extend the provisions of the "Ancient Monuments Protection Act" of 1882.

### Names removed from the Roll of Fellows and Members :—

#### *Died* (16) :—

FELLOWS (2)—Rev. Canon Grainger, D.D., M.R.I.A., F.R.G.S.I., *Vice-President for Ulster*, 1886 ; *Member*, 1870 ; Rev. Charles Alexander Vignoles, M.A., *Fellow*, 1870 ; *Member*, 1850.

MEMBERS (14)—John Browne, M.R.I.A., *Hon. Local Secretary for South Londonderry*, 1878 ; Patrick Butler, 1889 ; Rev. Canon Connor, M.A., 1889 ; Rev. T. J. Flannery, P.P., 1891 ; Rev. J. W. Hardman, LL.D., 1890 ; Ambrose Hayes, 1889 ; Sir John Pope Hennessy, K.C.M.G., M.P., 1883 ; Rev. Francis Hopkins, 1891 ; E. J. Hudson, 1890 ; Richard Nugent, M.R.I.A., 1857 ; M. R. O'Connor, M.D., 1888 ; William O'Kelly, 1876 ; James H. Owen, R.H.A., 1889 ; Rev. Canon Tombe, B.D., 1889.

#### *Resigned* (35) :—

FELLOWS (2)—Right Hon. Viscount Mountgarrett, *Fellow*, 1888 ; *Member*, 1855 ; Colonel W. G. Wood-Martin, *Fellow*, 1882.

MEMBERS (33)—Rev. John Casey, P.P., 1890 ; Rev. W. M. Foley, B.D., 1889 ; Chas. Galwey, C.E., 1880 ; M. Glover, 1889 ; J. P. Graves, 1885 ; Rev. H. Hanna, D.D., 1890 ; Rev. L. Weld-Hartstonge, M.A., 1889 ; N. J. Hobart, M.D., 1878 ; Geo. A. Horneck, 1889 ; Rev. Clarke H. Irwin, 1891 ; D. Kerwick, 1889 ; G. A. Leech, B.A., 1889 ; S. M. Lemon (Michigan, U.S.), 1889 ; C. A. L'Estrange, J.P., 1887 ; C. E. Mac Gillivray, 1890 ; Rev. F. M'Carthy, P.P., 1890 ; H. M'Elroy, 1889 ; A. W. K. Miller, 1875 ; Surgeon Captain Hickman Morgan, 1888 ; The Countess of Mount Cashell, 1889 ; W. M. Nolan, 1889 ; Hon. T. J. O'Brien (Michigan, U.S.A.), 1889 ; Rev. John O'Brien, P.P., 1888 ; Rev. M. C. O'Connor, C.C., 1886 ; Rev. P. O'Connor, P.P., 1890 ; Right Hon. Lord O'Neill, 1883 ; Mrs. Parsons, 1890 ; J. H. Pentland, B.A., B.E., 1888 ; W. J. Robinson, A.M.I.C.E., 1888 ; Rev. W. B. Stillman, M.A., 1890 ; Rev. J. Tanner, LL.B., 1890 ; Rev. Joseph H. Willey, 1885 ; Joseph Wright, F.R.G.S., 1887.

The following, being upwards of two years in arrear, have been struck off the List (50):—

Elected						£	s.	d.
1887	Battersby, T. S. F.,	..	..	..	1889-1891	1	10	0
*1890	Beers, W. H.,	..	..	..	1890, 1891	1	10	0
1889	Cleere, W. K.,	..	..	..	1890, 1891	1	0	0
1889	Collins, R.,	..	..	..	1890, 1891	1	0	0
*1890	Costelloe, H., M.D.,	..	..	..	1890, 1891	1	0	0
*1889	Counihan, J., J.P.,	..	..	..	1889-1891	1	10	0
1868	Cullinane, Very Rev. Canon,	..	..	..	1890, 1891	1	0	0
1888	Deacon, Rev. Geo.,	..	..	..	1890, 1891	1	0	0
1889	Donovan, Rev. E. S.,	..	..	..	1890, 1891	1	0	0
1889	Doran, James,	..	..	..	1890, 1891	1	0	0
1889	Doran, Peter, Michigan, (U.S.A.),	..	..	..	1890, 1891	1	0	0
1890	Douglas, Mrs. E.,	..	..	..	1890, 1891	1	0	0
1865	Doyle, Rev. James, C.C.,	..	..	..	1890, 1891	1	0	0
*1889	Emerson, Rev. Canon,	..	..	..	1889-1891	1	10	0
1887	Ellis, Wm. E.,	..	..	..	1889-1891	1	10	0
1889	Fair, Rev. C., Michigan (U.S.A.),	..	..	..	1890, 1891	1	0	0
*1889	Fitz Gerald, Patrick, T.C.,	..	..	..	1889-1891	1	10	0
1889	Fogarty, J.,	..	..	..	1890, 1891	1	0	0
*1890	Gallagher, Joseph, M.D.,	..	..	..	1890, 1891	1	0	0
1889	Garland, James, L.R.C.S.I.,	..	..	..	1890, 1891	1	0	0
1889	Gifford, J.,	..	..	..	1890, 1891	1	0	0
*1889	Hawe, Martin,	..	..	..	1889-1891	1	10	0
1886	Hogan, M. A.,	..	..	..	1889-1891	1	10	0
1889	Kenny, N.,	..	..	..	1890, 1891	1	0	0
1889	Mac Donnell, J. de C.,	..	..	..	1890, 1891	1	0	0
*1890	M'Creery, J.,	..	..	..	1890, 1891	1	10	0
1889	M'Donough, P. J.,	..	..	..	1890, 1891	1	0	0
1887	M'Neilly, R. B.,	..	..	..	1890, 1891	1	0	0
1890	Myers, L.,	..	..	..	1890, 1891	1	0	0
*1889	Nelson, R. M.,	..	..	..	1890, 1891	1	10	0
*1890	O'Connell, D., T.C.,	..	..	..	1890, 1891	1	10	0
*1889	O'Donnell, W. J.,	..	..	..	1890, 1891	1	10	0
1889	O'Keeffe, F. A., M.P.,	..	..	..	1890, 1891	1	10	0
1889	O'Neill, W.,	..	..	..	1890, 1891	1	0	0
1889	Pearson, D. C.,	..	..	..	1890, 1891	1	0	0
1889	Quinn, M.,	..	..	..	1890, 1891	1	0	0
1890	Roche, Miss M.,	..	..	..	1890, 1891	1	0	0
*1889	Rowan, Alderman P.,	..	..	..	1889-1891	1	10	0
1889	Sands, Mrs.,	..	..	..	1890, 1891	1	0	0
*1889	Saunders, M. J.,	..	..	..	1889-1891	1	10	0
*1890	Scott, Rev. J. R.,	..	..	..	1890, 1891	1	10	0
1889	Shanahan, Rev. D.,	..	..	..	1890, 1891	1	0	0
1889	Shields, W. A.,	..	..	..	1890, 1891	1	0	0
1888	Spaight, Colonel G. C.,	..	..	..	1890, 1891	1	0	0
*1889	Sweeney, J.,	..	..	..	1889-1891	1	10	0
1887	Taylor, G.,	..	..	..	1889-1891	1	10	0
*1890	Teevan, F. J., M.D.,	..	..	..	1890, 1891	1	10	0
1889	Wade, J., T.C.,	..	..	..	1890, 1891	1	0	0
*1890	Ward, J. S., M.D.,	..	..	..	1890, 1891	1	10	0
*1890	Whayman, H. W.,	..	..	..	1890, 1891	1	10	0
Total,						£60	10	0

Those marked thus (\*) have never paid any Subscription to the Society while receiving the *Journal*. The figures immediately before each name denote the year of election.



The following (1), elected in 1891, declined election :—

Rev. Canon Carmichael, LL.D.

The following (15), elected in 1891, were struck off the List in consequence of non-payment of Entrance Fee and Subscription :—

Rev. W. Jordan, M.A., Berridale, New South Wales; Rev. J. E. O'Malley, Adm., Westland-row; Miss Jessie M. M'Cleverty, Toowoomba, Queensland; Sir Robert Herron, J.P., Larkfield, Kimmage; William Casey, Mitchelstown; R. J. O'Reilly, Ballina; John Hodges, 16, Westmoreland-street, Dublin; James Boyle, Solicitor, Ballybofey; James Johnston, Solicitor, Belfast; Andrew Devereux, Solicitor, Dublin; Rev. James Gallagher, Adm., Inver, Donegal; Rev. James Cassidy, c.c., Donegal; Rev. P. J. Carroll, St. Munchin's College, Limerick; George Raymond, Tralee; John Ellard, Solicitor, Limerick.

The Fellows and Members are distributed as follows :—

County.	Fellows.	Members.	Total.	County.	Fellows.	Members.	Total.
Dublin, . . . . .	32	215	247	<i>Brought forward,</i>			
Cork, . . . . .	10	64	74	Sligo, . . . . .	2	9	11
Kilkenny, . . . . .	7	66	73	Carlow, . . . . .	2	7	9
Antrim, . . . . .	12	56	68	Westmeath, . . . . .	2	7	9
Limerick, . . . . .	4	51	55	Queen's Co., . . . . .	3	5	8
Kerry, . . . . .	—	40	40	Mayo, . . . . .	2	5	7
Tipperary, . . . . .	1	34	35	King's Co., . . . . .	—	7	7
Down, . . . . .	7	21	28	Wicklow, . . . . .	—	7	7
Derry, . . . . .	3	24	27	Cavan, . . . . .	1	5	6
Waterford, . . . . .	2	25	27	Leitrim, . . . . .	—	3	3
Tyrone, . . . . .	3	20	23	Longford, . . . . .	—	2	2
Wexford, . . . . .	6	14	20				
Roscommon, . . . . .	4	16	20		122	812	934
Meath, . . . . .	—	18	18				
Clare, . . . . .	3	13	16				
Galway, . . . . .	2	14	16				
Armagh, . . . . .	2	13	15	Country.	Fellows.	Members.	Total.
Donegal, . . . . .	—	14	14	England, . . . . .	24	63	87
Kildare, . . . . .	3	10	13	Scotland, . . . . .	4	7	11
Louth, . . . . .	4	8	12	Europe (rest of), . . . . .	5	4	9
Monaghan, . . . . .	4	8	12	Asia, . . . . .	1	4	5
Fermanagh, . . . . .	1	11	12	America, . . . . .	2	13	15
				Australasia, . . . . .	3	4	7
	110	755	865		161	907	1068

The Hon. Secretary read the following Report from Mr. Julian G. Wandesford Butler, Hon. Curator of the Photographic Collection of the Royal Society of Antiquaries, Ireland :—

“ TO THE PRESIDENT AND MEMBERS ROYAL SOCIETY OF ANTIQUARIES OF IRELAND.

“ GENTLEMEN—

“ I have much pleasure in submitting my first report of the Society's Photographic collection recently formed.

“ The scheme of forming a Photographic collection in connexion with our Society was suggested to me during the past year by the frequent applications I received from members anxious to procure copies of photographs of many of the antiquities of Ireland which I have taken on the Society's recent excursion, as well as on private excursions of my own, to various places and objects of antiquarian interest throughout the country.

“ It occurred to me therefore, that the establishment of an antiquarian photographic collection in connexion with the Society (somewhat similar to our Museum at Kilkenny) would be a useful acquisition to enable the Society to possess photographs of the principal antiquities throughout Ireland, as well as to permit of any members desirous of doing so, of procuring photographs or lantern slides of any particular object

they might desire and might otherwise be unable to procure. With this object I laid the proposal before our Hon. Secretary, Mr. Cochrane, who heartily concurred in my suggestion, and the matter, having been duly submitted to the Council for consideration, and having merited their approval, I set about making the necessary arrangements for carrying the matter into operation without delay.

"To form the nucleus of a general photographic collection, I have had much pleasure in presenting the Society with my own collection of nearly 200 negatives of many of the most interesting antiquarian remains throughout Ireland which I have been gathering together for several years past. I trust this will induce others of our Society, who may happen to be amateur photographers like myself, to assist the establishment of our collection by presenting the Society with negatives of any object of antiquity which they may possess, so that our collection may be a thoroughly representative one in all respects.

"I have assumed the position of curator of the photographic department, and will take charge of the Society's general photographic collection in all its branches, and its welfare and promotion shall have my most careful attention in every way. I have arranged that the Society's negatives shall be placed in the hands of Mr. David Whyte, of Inverness, for printing and general photographic purposes. Mr. Whyte is a professional of many years' standing, and holds probably the highest position in Scotland for his work, both as regards portraiture and general photography; and in making the selection I feel satisfied that work of the special nature of our antiquarian objects could not have been placed in hands which would do it better justice; and I think it will be generally agreed that this is a most important matter, in view of the position we occupy as the Royal Society of Antiquaries of Ireland. Mr. Whyte has kindly undertaken to print all copies of photographs for members of the Society in the best possible manner, at very reasonable charges, as well as to do photographic work of all kinds in connexion with same by the newest processes.

"A general catalogue of the Photographic collection will be published in the quarterly issue of the *Journal*, and members will thus be enabled to obtain copies of any photograph they may desire, as well as lantern slides, made to order from any of the Society's negatives. The catalogue will be added to from time to time, according as any new views are obtained, and it is hoped that in the course of a few years the Society's collection will include a photograph of every object of antiquarian interest throughout the country. This end can only be attained, however, by the co-operation of the members in presenting negatives to the collection; as my time and resources preclude my taking more than a limited number of fresh views each summer.

"It is also arranged that a series of albums shall be compiled with a print of each negative in the Society's collection for members' reference, such albums to be placed under care of the Hon. Secretary in Dublin, and on view at the various meetings both in Dublin and the provinces. A set of lantern slides is also being put together from the principal negatives among the collection for use at the various evening meetings, as well as for loan to any member requiring same on application.

"These enumerate the various objects of the photographic collection which I have arranged for the Society's use, and I trust that our members will approve of the undertaking and endeavour to forward its interests in such ways as they can.

"I have much pleasure to lay upon the table at this meeting the first of the series of photographic albums, containing prints from Mr. Whyte's studio of all the negatives taken on the Society's extensive excursion to Killarney and West Kerry last summer. I was so fortunate as to obtain a number of excellent views of the wonderful remains on the Skelligs, which excited so much interest among members of the Cambrian Association who accompanied us, as well as of Holycross Abbey, the Rock of Cashel, &c., &c., and numerous other places visited; and these I trust will be appreciated by the meeting, and deemed worthy of the Royal Society of Antiquaries' photographic collection.

"Regretting my inability to be present on the occasion, and trusting my report will give satisfaction in my absence,

"I remain, Gentlemen,

"Yours truly,

"JULIAN WANDESFORD BUTLER,

"Curator, Photographic Dept., R.S.A.I.

"119, PRINCES-STREET, EDINBURGH,

"9th January, 1892."



The Report was unanimously adopted, and a cordial vote of thanks accorded to Mr. Butler for his successful exertions in establishing a Photographic Collection for the Society.

The following were elected Members of Council :—

Rev. Professor Stokes, D.D., M.R.I.A.  
 Ed. Perceval Wright, M.A., M.D., SEC. R.I.A., *Fellow*.  
 Frederick Franklin, F.R.I.A.I.  
 Lord Walter FitzGerald, M.R.I.A., *Fellow*.

The following were elected Vice-Presidents of the Society :—

The O'Donovan, M.A. (Oxon.), J.P., for Munster.  
 Most Rev. John Healy, D.D., LL.D., Coadjutor Bishop of Clonfert, for Connaught.  
 Rev. George Raphael Buick, M.A., M.R.I.A., for Ulster.

John G. Robertson and John Cooke, B.A., were elected Auditors of the Treasurer's Accounts for 1891.

The following Amendment to the General Rules, of which notice had been given, was adopted :—

“That Laws 23, 24, and 28 be amended so as to read as follows :—

23. ‘The Society shall meet four times at least in each year on such days as the Council shall ascertain to be the most convenient, when Papers on Historical and Archæological subjects shall be read and discussed, and Objects of Antiquarian Interest exhibited.’
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. A List of such Meetings shall be forwarded to each Fellow and Member.’
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 Resolutions dealing with the General Rules formerly made are hereby repealed.’”

The Rev. Dr. Stokes, M.R.I.A., read a Paper on “St. Fechan of Fore and his Monastery,” which was referred to the Council for publication.

The following Resolution was proposed by the Rev. Professor Stokes, seconded by the Rev. Father Murphy, S.J., and carried unanimously, with every manifestation of regret :—

“That this General Meeting of the Royal Society of Antiquaries of Ireland has heard with the greatest regret of the death of the Right Rev. Wm. Reeves, D.D., Bishop of Down and Connor and Dromore, Fellow and Vice-President, eminent as he was above most living Irishmen in the special department of studies to the development and promotion of which this Society is devoted. That this Society recognises the obligations under which his labours have placed antiquarian and historical students in the production of the numerous works which proceeded from his pen, enriching our literature with the ripe fruits of his varied scholarship. That this Society feels bound to express its sense of the deceased Prelate's kindly courtesy and readiness to assist those who sought the help of his vast learning, and is glad to have experienced in its own meetings the benefits which that learning could impart. That the Hon. Secretary be directed to convey to his family this Society's estimation of the late Bishop, and to express the sincere sympathy of all the members thereof in the loss his family has sustained, which is not theirs alone, but that of the world of archæology and literature at large.”

## EVENING MEETING.

An Evening Meeting was held at 8 o'clock in the Lecture Theatre, Royal Dublin Society's House, THOMAS DREW, R.H.A., F.R.I.B.A., in the Chair.

The following Papers were read and referred to the Council for Publication :—

"The Use of Signs in the Ancient Monasteries, with special reference to a Code used by the Victorine Canons at St. Thomas's Abbey, Dublin," by Henry F. Berry, M.A.

"Norman Churches in the County Dublin," by W. F. Wakeman, *Hon. Fellow*.

"Accounts of an Estate in Ireland in the 13th Century," by James Mills, M.R.I.A.

"The Shrine of St. Caillin," by Rev. Denis Murphy, S.J., M.R.I.A., *Fellow*.

The remaining Papers, as under, were taken as read, and referred to the Council for publication, and the Chairman declared the business of the Meeting concluded :—

"On Sickles of Bronze and Iron and allied Implements," by W. Frazer, F.R.C.S.I., M.R.I.A.

"Account of the discovery of two Stone Graves in the Co. Donegal," by Rev. Canon Baillie, M.A.

"Notes on the Round Tower and Holestone of Castledermot," by Lord Walter Fitz Gerald, M.R.I.A., *Fellow*.

"The Baptism of our Lord, as represented on stone crosses at Kells and Monasterboice," by Rev. John Healy, LL.D., *Hon. Local Sec., Meath*.



EXCURSION, WEDNESDAY, 13th *January*.

THE KING'S INNS.

The Society visited the King's Inns, Henrietta-street, at 12 o'clock, noon, where they were afforded an opportunity of inspecting this interesting structure. The Dining Hall is adorned with portraits of former eminent members of the Inns, the oldest being those of Primate Boyle, Lord Chancellor, 1665-1685, and Sir William Domville, Attorney-General, 1660-1686.

An Irish Inn of Court was first established in Dublin in the reign of Edward I.; it was called Collett's Inn, and was situated outside the city walls, where Exchequer-street and South Great George's-street are now built. The Superior Courts of Justice were held there, and the first-named street derives its name from the Court of Exchequer. The Irish of Wicklow having plundered the Exchequer and burned the Records, the Courts were removed within the walls. In the reign of Edward III. Chief Baron Preston assigned his residence, which occupied the site of the present City Hall and part of Parliament-street, for an Inn of Court, and for two centuries Preston's Inn continued the home of the legal profession. In 1542 Henry VIII. granted to the "professors of the law" the dissolved monastery of the Dominicans, or Black Friars, on the north side of the Liffey, where the Four Courts now stand, and from that time the legal college was known as the King's Inns. Sir Arthur Chichester, Lord Deputy, became a member of the Inns in 1607, and a more regular order for the government of the Society was established. The Parliament summoned by James II. met there in 1689. After the Revolution the Inns gradually ceased to be frequented by lawyers; and in the middle of George II.'s reign commons were no longer held in the Hall. The site of the Inns was acquired by the Government for building the Four Courts, and for some years the Society had no fixed local habitation. A Charter granted to the Society by the Crown was confirmed by Act of Parliament in 1782, but the Charter was afterwards relinquished by the Society and the Act of Parliament repealed. In 1793 the practice of holding commons was resumed in the Tennis Court in Townsend-street. A lease of the present site was obtained in 1793 by the Benchers (the name by which the governing body has been known since the restoration of the Society by Sir Arthur Chichester in 1607), but the first stone was not laid till 1st August, 1800. A Library was founded in 1787 by the purchase of the books of Mr. Justice Robinson, who died in that year. The present Library building was erected in 1829, and an addition was commenced in 1891.

## PUBLIC RECORD OFFICE.

After leaving the King's Inns the Society visited the Public Record Office, where they were received by Mr. J. O. Overend, Assistant Deputy-Keeper in the absence of Dr. La Touche, Fellow of the Society, Deputy-Keeper of the Records, who exhibited some of the documents under his care relating to the time of Cromwell and the forfeitures following 1641 and 1688.

The following are a few of the more interesting of the documents kindly placed before the Members for their inspection :—

1. Proclamations relating to the Rebellion of 1641.
2. Treaties of Peace and Surrender of Garrisons during the Cromwellian War.
3. Certificates or Debentures of amount due to Cromwellian Soldiers.
4. Examination of Delinquent Proprietors.
5. Lists of Forfeiting Proprietors.
6. Decrees, &c., of Commonwealth Court of Claims.
7. Transplanters' Certificates, with some Personal Particulars of Persons who were to remove to Connaught.
8. Proceedings before Transplantation Court at Mallow.
9. Down Survey of Lands forfeited after the Cromwellian Wars. Prepared under the direction of Doctor (afterwards Sir William) Petty.
10. Book of Survey and Distribution.
11. Transmisses of Acts of Settlement and Explanation (with autograph of Charles II.).
12. Decree of Court of Claims under Act of Settlement.
13. Enrolments of Grants of Land under Act of Settlement.
14. Proclamation of King James II. against the invading Prince of Orange.
15. Proclamation by William and Mary after victory at the Boyne.
16. Maps of Williamite Forfeitures.
17. Trustees of Forfeited Estates (1689). Entries of Claims.
18. Trustees of Forfeited Estates (1689). Hearings before Court of Trustees.
19. Trustees of Forfeited Estates (1689). Decrees on Claims.
20. Trustees of Forfeited Estates. Forfeited Lands sold by Auction, with entries of the Purchasers (1701).
21. Enrolments of Conveyances from Trustees of Forfeited Estates to the Purchasers (1702).



THE JOURNAL  
OF  
THE ROYAL SOCIETY OF ANTIQUARIES  
OF IRELAND,  
FOR THE YEAR 1892.

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PAPERS AND PROCEEDINGS—PART II. SECOND QUARTER, 1892.

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Papers.

ANTE-NORMAN CHURCHES IN THE COUNTY OF DUBLIN.

By W. F. WAKEMAN, Hon. Fellow.

IN a Paper which I had the honour, somewhat recently, of reading before a meeting of this Society, reference was made to certain clearly-marked changes in the style of not a few of our churches, which had been effected to suit the taste and feeling of new possessors of the several structures pointed to. The observations then made it is not now necessary to recall; but I may be permitted, on the present occasion, to adduce some further illustrations, all referring to churches or *cellæ* which still remain in the immediate vicinity of Dublin, each and all of which form admirable subjects for students who would read in existing monuments the story of ecclesiastical architecture as it prevailed in Ireland from primitive times down to the period of the establishment of an Anglo-Norman power in certain districts of that country.

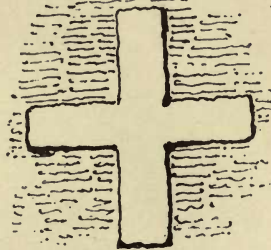
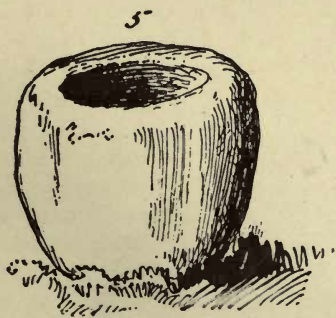
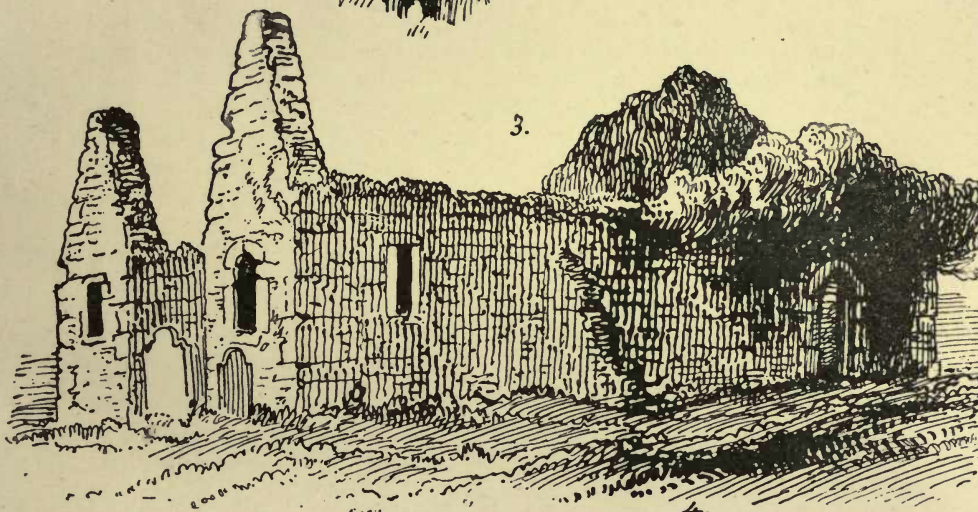
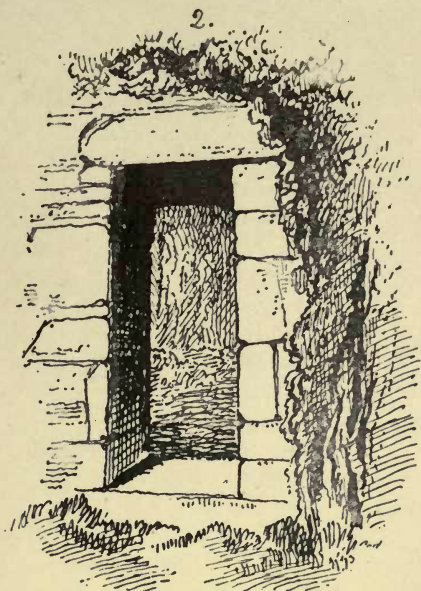
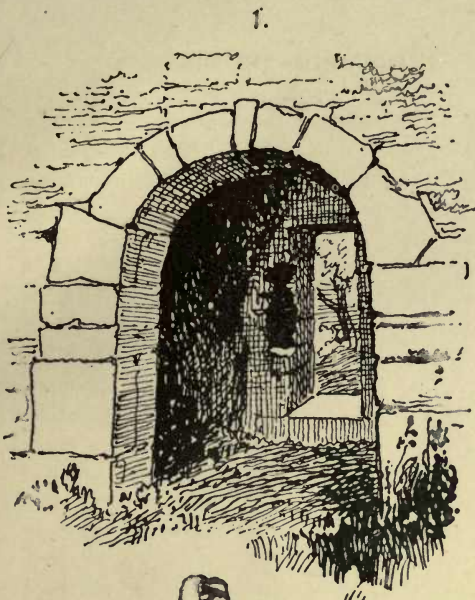
Of these venerable remains, the Church of Killiney must be considered in many respects the most valuable. The site, though closely environed by remains of pagan days, is possessed of extremely early Christian associations. The name of Killiney, as explained by Dr. Joyce, refers to certain daughters of Lenin, a notable person of royal descent who flourished towards the close of the sixth or in the earlier part of the seventh century. These were five in number; and although we are not permitted to know anything further concerning them, they rank amongst

the saintly women of Ireland. The name of the place was anciently written Cill-Ingen, or Cill-Ingen-Leinin; *i. e.* "The Church of Lenin's Daughters." Whether the oldest portion of the remaining church can be supposed to belong to their time, *viz.* the seventh century, or to be of their foundation, I shall not attempt to discuss; but, at any rate, at Killiney, we possess a *teampull* which exhibits all the architectural characteristics of an age which closely followed on the period of the advent of Christianity to Erin. Petrie—and not without reason—although unaware of some important points in evidence of extreme antiquity which the main structure presents, pronounced his opinion that it belonged to the sixth or seventh century. The original work consists of a simple nave and choir, connected by a semi-circularly headed arch. It should be observed that the choir or chancel is a feature extremely rare in connexion with very old Irish churches; but that it occasionally occurs is evident to all who have paid attention to the style of our pre-Norman temples. At Killiney, the nave and choir are certainly coeval; and in each will be found opes similar to those which occur in the round towers, and in churches of a primitive type. The original doorway occupies a position in the centre of the west gable (see fig. 2, Plate I.). It is flat-headed, a splendid example of its class, measuring 6 feet 1 inch in height, by 2 feet in breadth at the top, and 2 feet 4 inches at the bottom. In one respect this doorway is highly remarkable, presenting, as it does, what Bishop Graves would style a "Greek cross" carved in relief upon the under side of its lintel (see fig. 4, Plate I.). Only one other instance of the kind, as far as I know, can be pointed to, although, as at Fore, in the county Westmeath, Inismurray, county Sligo, and elsewhere, the sacred emblem may be seen carved over the opening on the exterior face of the wall.

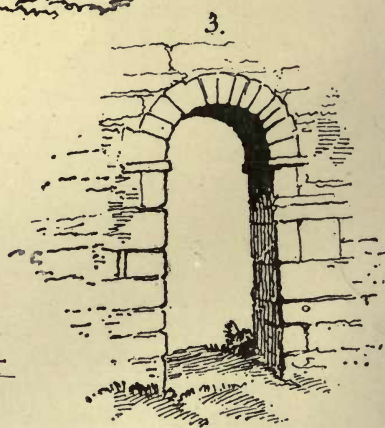
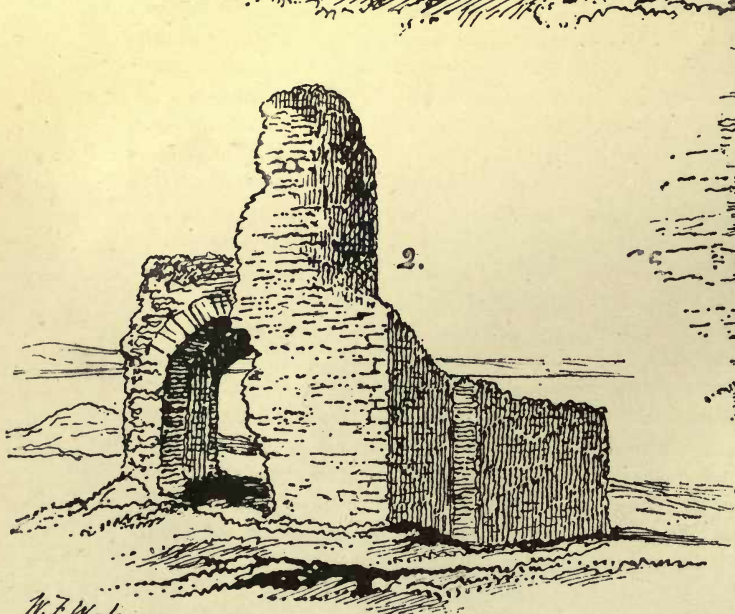
A cross of the St. Andrew type occurs on the nether side of the lintel of Our Lady's Church, Glendalough, a structure which there is reason to believe was erected by St. Kevin himself, and in which, according to tradition, he was buried. In Comte Melchior de Vogüe's beautifully illustrated work on the "Architecture of Central Syria" (a copy of which may be seen in our National Library) will be found engravings of a considerable number of crosses, which occur carved on the lintel-stones over the doorways, or on the friezes of churches and monastic buildings of that country. These crosses are wonderfully like those which we find similarly placed upon portions of several of our earlier, if not earliest, Irish churches.

Dr. Graves has remarked that, as the Syrian buildings in which these crosses appear were erected in the fourth, fifth, and sixth centuries, it is probable that their form may have been introduced from the East by some of the pilgrim monks who visited Ireland in the very early period of the history of Christianity. The question of the origin of these peculiar symbols has not yet been definitely decided; but, as Dr. Graves has





W. F. Newman  
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W. F. Wakeman  
1892.



expressed his intention of following up a subject which he has made almost his own, we may hope ere long to have the mystery unveiled.

The choir arch (see fig. 1, Plate I.) is the next important feature to be noticed. It is perfectly Roman in design, except that, as with all our early buildings, the jambs incline from the ground upwards. The width, at the springing of the curve, is 4 feet 7 inches; that at the base, 4 feet 10½ inches. The space from floor to top of the arch is but 6½ feet. Of the church windows, but one (that in the eastern gable) remains in a state of perfect preservation. This characteristic ope is square-headed both within and without; is widely splayed; and, like the side lights, presents inclined sides.

So far for the original church, which, I should add, measures upon the interior 35 feet in extreme length; in breadth, the nave is 12½ feet; the chancel, 9 feet 6 inches.

At a period long subsequent to the original foundation, an addition, the style of which it will be well to compare with that of the building just described, was made on the northern side (see fig. 3, Plate I.). This—a kind of aisle—is connected with the primitive structure by openings broken through the north side wall. Its doorway (which appears in the accompanying etching) offers a striking contrast to that in the original west gable; and its eastern window is equally different from that in the ancient chancel, being larger, semi-circularly headed, and chamfered upon the exterior.

Some forty years, or so, ago, Killiney Church stood amongst fields, on a most delightfully picturesque slope, with scarcely a house to be seen by a person looking round from the ancient cemetery. It was approached from the main road by a rude “*boreen*,” on the left-hand side of which was a carn, station, or altar (like those one sometimes meets with in the south or west) by the side of which stood a hoary thorn-tree, which must have been several centuries old. Both tree and carn were considered by ancient people in the neighbourhood to be very sacred. They have long disappeared before the march of “improvements,” as has also the original “*Mur*,” or well-marked earthen Rath, by which the venerable cemetery was environed. Instead of this we find a hideous stone wall, built in the style usually adopted by the taste and feeling of Poor Law Guardians, who all over the country are destroying every trace of the picturesque which remained with our ancient parish churches.

I next present a sketch (see fig. 1, Plate II.) of the interior of the ancient parish church of Dalkey town, or village. This structure is of very early foundation, though but a fragmentary portion of the original fabric can at present be identified. I allude to part of the north wall of the church, at its eastern angle, where may be observed some primitive masonry, and a round-headed window, in a truly Irish style. It has been already remarked that when, after the arrival and settlement of the Anglo-Normans in Ireland, it was considered necessary to enlarge an old Irish

church, the usual practice was to attach a chancel to it. Here, however, it would seem that a nave had been built at the western end of a primitive *teampull* and the latter made to suit the purpose of a chancel. Dalkey Church, as it now stands, may be considered a fine typical example of the kind of building usually constructed by the early English wherever they held sway in Ireland. No doubt it has from time to time been considerably remodelled. Some of its windows are late perpendicular, dating, probably, from the fourteenth or fifteenth century. The original of the accompanying etching was made by me many years ago. At present the choir arch and other features of the building are scarcely traceable, owing to the growth of ivy. It is a very mistaken notion that ivy adds in any way to the picturesqueness of an ancient edifice, or that the structure is less likely to suffer from the effects of weather when thus enveloped. It is a fact that the greater number of our ivy-clad abbey churches and other architectural relics of bygone days are rendered useless to the student in proportion to the luxuriance of the green in which they are concealed. So far from being a protection to the venerable walls ivy is known to be their chief destroyer. Its tendency is to grow *through* as well as over the masonry; once entered it acts like a wedge, displacing the stones and admitting water, and ultimately bursting a wall which, but for its insidious advances, might yet, for centuries to come, withstand the accidents of time.

The little church on Ireland's Eye, Howth, is one of very great interest, architecturally and historically speaking. The late Dr. Petrie, in his essay on the "Round Towers of Ireland," expresses his opinion that its erection may, with every appearance of certainty, be referred to the middle of the seventh century, when the three sons of Nesson, Dichuill, Munissa, and Neslug, flourished and gave name to the island which was for ages known as Inis Mac-Nesson. In plan this cell was originally a simple oblong quadrangle. At some time unknown a chancel, so constructed as to contain a *cloichteach*, or round tower belfry, was added. Similar towers are absent at Killashee, in the Co. Kildare, at Glendalough, Co. Wicklow, and at Ferns, Co. Wexford. They are all undoubtedly later than the round towers proper, but the idea is the same in each and all.

Islands on the county Dublin coast appear invariably to have possessed churches. On Holm Patrick, formerly called Inis Patrick, off Skerries, are the remains of a most ancient *cill*, which are perhaps nearly as old as the time of St. Patrick. We read that the Saint in his journey northward, when short of provisions, touched on this island, and even sojourned there for a while. No doubt the visit was commemorated by the erection of the building referred to, which is as old in character as any structure of its class to be found elsewhere in Ireland. Its square-headed doorway, constructed without mortar, is exactly like some found in the oratories of Kerry. Thus it would seem the student need not travel for examples of our earliest Christian structures. We possess







W.F. Wakeman.  
1892.



them at home, very nearly at hand; but, as the poet has observed with too much truth, "That which we have we prize not at its worth."

As remarked by the Very Rev. Canon O'Hanlon in his invaluable work, entitled "Lives of the Irish Saints," this little island was at an early period the seat of a Bishopric. St. Mochonna, Doconna, or Connan, held its rule some time previous to the eighth century, and would seem to have been there interred. He is said to have been venerated on the 13th of January. "His remains," writes Canon O'Hanlon, "appear to have been preserved in a rich shrine, one of the earliest to attract the cupidity of the Danes when they landed on the Irish shores towards the close of the eighth century." The date of this outrage is variously assigned to A.D. 793, 794, 797, and 798. Then they burned Inis-Patrick, and with other plunder, carried away the shrine of St. Dachonna.

It will, doubtless, be a matter of surprise to not a few readers of this *Journal* to learn that within a distance of about four miles from Dublin Castle stands an ancient church which has hitherto almost entirely escaped antiquarian notice. Dalton, in his history of the county, barely refers to it, and then only in a manner which appears to avoid all description of architectural detail. This structure is situated within a thickly sown graveyard lying at a little distance from the village of Palmerstown, almost opposite Knockmaroon, on the verge of the Phoenix Park, but on the opposite side of the Liffey. The church is, in plan, like many hundreds to be found elsewhere in Ireland, consisting of a nave and chancel, the former measuring 29 feet in length, by 16 feet 6 inches in breadth. The chancel is 14 feet 9 inches long, by 10 feet 6 inches. All these measurements are internal. The walls average 2 feet 11 inches in thickness, and are well constructed, the stones being large and well set, and presenting the appearance of early work.

The choir arch is sustained by imposts, plain and square, in every respect similar to those of the doorway of O'Ruarc's tower at Clonmacnois. Of its general appearance the accompanying etching (fig. 1, Plate III.) will afford a very correct idea. At the springing of the arch the breadth is 5 feet 10 inches; at the base 6 feet 4 inches. It thus appears that the jambs, which are in height 6 feet 2 inches, incline very considerably. The original doorway still exists in the centre of the western gable, but is at present almost hidden by ivy, which has spread over the outer face of the wall since the original of the etching here presented (see fig. 2, Plate III.) was made by me, some thirty years ago. Upon the interior the ope is still visible; it is 2 feet 9 inches in breadth at the top, and 3 feet 8 inches in height above the present level of the ground. As usual, we find that this early doorway has been stopped up with solid masonry. A large gap in the south side wall no doubt indicates the position of its successor. From this fractured portion of the wall, as I was lately informed on the spot, much building material was removed, some sixteen years ago, to be utilized in the abominable wall

by which the graveyard is surrounded. The Poor Law Guardians who, to preserve the privacy of the cemetery, thus robbed the venerable pile of a large portion of its masonry, did not leave any access to the ruin or to the tombs. There is not even a stile, and the key of the gate is kept in the possession of a P. L. G. named Walker, who resides in Chapelizod, nearly two miles off. The sketch showing the choir arch also gives a view of the original eastern window of the chancel. This ope, it will be seen, was originally round-headed. It has been half built up, and is now topped by a flat nondescript arch of, probably, sixteenth century date. A similar light, of which a sketch (see fig. 3, Plate III.) is here given, occurs in the south side wall of the nave. There can be no question that from time to time a considerable portion of the church had been added to and modernized, but it does not require a very practised eye to detect the changes, amongst which a large window in the western gable, and a bell turret, with a single flat-headed aperture, are conspicuous.

Within the cemetery, to the north side of the church, until about eight years ago, stood, in hoary decay, one of the oldest yew trees then remaining in Ireland. Its roots were unfortunately undermined by grave-diggers, and during a violent storm of wind and rain it was prostrated, furnishing to the neighbouring villagers, for some time, an ample supply of firewood. This interesting relic of a long past was quite hollow, and of considerable girth. It resembled very much the celebrated yew of St. Kevin, which, in the memory of many still comparatively young, cast its shadow over many of the princely and saintly graves of the cathedral cemetery of Glendalough, county Wicklow. The latter, there is every reason to believe, had been planted by St. Kevin himself some thirteen hundred years ago. The yew would appear to have plentifully flourished in Ireland in the olden time. In names of places it is continually referred to, as in *Killynure*, "the wood of the yew," near Enniskillen; *Terenure*, the country or district of the yew, near Dublin; *Oughnanure*, or the field of the yew, county Galway; *Aghadoe* (Aghadh-ua-eó), near Killarney, the field of the two yews, &c.

It is much to be regretted that the original name of Palmerstown appears to be hopelessly lost. Possibly from this tree the place derives its present title. We all know that the yew furnishes the emblematic *palm* which on Palm Sunday is used to decorate the altars of the Catholic churches in Ireland. It is also worn in the hats or bonnets of the peasantry in honour of the event which that festival commemorates. It seems more than likely that for many generations this tree supplied the people of the district in which it stood with the leafy symbol referred to; and that it has given name to the place from which the noble family of Temple derive their title.



ON THE USE OF SIGNS IN THE ANCIENT MONASTERIES,  
WITH SPECIAL REFERENCE TO A CODE USED BY THE  
VICTORINE CANONS AT ST. THOMAS'S ABBEY, DUBLIN.

By HENRY F. BERRY, M.A.

THE fact that a regular system of manual signs had been constructed for use in the ancient Religious Houses, and that any necessary communications between the inmates must have been carried on by means of this system, appears to have been more or less lost sight of. The discovery of such a code in a MS. which had been among the possessions of the Abbey of St. Thomas, near this city, was the cause of some surprise, but supposing that the subject must be a familiar one to ecclesiastics, I applied to some among their ranks for enlightenment, only to find that nearly all whom it was my privilege to consult—some of them members of religious communities here and on the Continent—were quite unaware that such signs had ever been in use in the cloister.

The Very Rev. Reginald Walsh, O.P., of St. Mary's, Tallaght, was the first who communicated any information on the subject; and I am much indebted to him, to Rev. Dr. Esser, formerly of Maynooth College, now Professor in Freiburg University, and to several learned foreign ecclesiastics who became interested in the subject, and kindly supplied valuable information and references.

The interest taken in the matter by those to whom it has been mentioned, and the fact that by the discovery of this code of signs in a volume which had been in daily use in a Dublin Monastic House in the Middle Ages, some additional light is shed on the cloister life of the Canons of St. Victor, who more than seven hundred years ago first formed a congregation near the walls of Dublin, must plead my excuse for bringing a subject so unusual before the Society.

The volume in question, which dates back to about the middle of the thirteenth century, had at one time been in the collection of Archbishop Ussher, and is now in the Library of Trinity College, where it is classed B. 3. 5. among the MSS., and it is endorsed "*Regulæ S. Augustini*," while in the Catalogue of the MSS. the book is called "*Ceremoniale Romanum continens sequentia*," &c. Ware speaks of it as the Registry of the Monastery of St. Thomas, near Dublin, while Dr. Todd, who made considerable use of the volume in his *Introduction to the Obits and Martyrology of Christ Church*, published by the Irish Archæological Society in 1844, styles it the *Martyrology of St. Thomas's Abbey*. Each of these titles describes a distinct portion of the MS., which was held in much veneration, and which, in addition, contains some of the writings of

Hugh of St. Victor's and a Rule of the Anchoretical Life, with an Epistle of one Robert a Presbyter to Hugh the Anchoret, which Ware conjectures to have been written about the time of Henry III. The Martyrology in a Religious House was also known as the *Liber Vitæ*, and it, the Necrology or Obituary, and the Regula were generally found included in the same volume, inasmuch as they were connected with each other in services in Chapter. Hence this code of signs seems to possess a very special sanction and importance, incorporated, as it is, in a volume so venerable and venerated, which, from its nature and contents, must have exercised a powerful and hallowed influence on the daily life of the Community. I have examined the ancient but well-preserved book with some care, and hope, at a future time, to be permitted to describe its contents in detail—a task which has not heretofore been discharged.

The Abbey of St. Thomas the Martyr, Dublin, was founded in 1177 for Canons of the Congregation of St. Victor, and it was the first House founded and endowed in Ireland for members of that distinguished Congregation; but six such Houses existed in this country in the Middle Ages, and the annexed list, compiled from Ware's "*Antiquities*," furnishes particulars of them:—

PLACES AND TITLES OF DEDICATION.	FOUNDERS AND TIMES.	GRANTEES AND ASSIGNEES.
St. Thomas, near Dublin.	King Henry II., 1177, .	Part to W. Brabazon; part to R. St. Leger.
Co. Dublin: Salmon Leap, P. of St. Catherine.	Warrisius de Peche, 1219,	United to St. Thomas in 1323.
Co. Kildare: Scala Cœli, or S. Wolstan's P.	Adam de Hereford and Richard, 1st Prior, about 1205.	John Allen, Cust. Rot.
Co. Meath: Newtown, near Trim, P. of SS. Peter and Paul.	Simon Rochfort, Bishop of Meath, about 1206.	
Co. Wexford: Iniscorthy, P. of St. John Evan., Cell to St. Thomas, Dublin.	Girald de Prendergast and John St. John, Bishop of Ferns about 1240.	Thomas, Earl of Ormond; Ass., Nich. White.
Co. Waterford, near Waterford, P. of St. Catherine.	Ostmen, endowed by Elias Fitz Norman, 1210.	Earl of Thomond.
Co. Cork: Fermoy Bridge, <i>alias</i> Ballindroghed: P. of B.V.M.	Alex. Fitz Hugh Roch, 13th century.	

The mistake is frequently made of speaking of the *Order* of S. Victor, but there was no such Order, and the original House of S. Victor in Paris was one of Canons Regular of the Order of S. Augustine, which was founded by Louis le Gros, about 1113, in honour of S. Victor, who had suffered martyrdom at Marseilles under Maximin. It stood near the walls of the city, at a place anciently called "*Cella Vetus*," where had lived a recluse named Basilia.



The introduction to Geuden's "Life of St. Norbert" clearly explains the term "Canon Regular"; and as the understanding it is of some importance in connexion with the subject, a condensation of his remarks will be useful. Canons were those of the clergy—clerici—who renounced property, and professed the three evangelical counsels: like the Apostles, they gave themselves continually to prayer and the ministry of the Word. The monks, on the contrary, were those of the laity who renounced all they possessed, and excelled in piety among the faithful; it was only afterwards that, by a special concession of the Pope, the monks were allowed to become priests and to perform clerical functions.

The Clerici Canonici led in the beginning a community life, and observed the three religious vows; and those who did so were named Canonici Regulares—Canons Regular—to distinguish them from others, who, later on, performing the clerical duties of canons, possessed property and did not live in community, who were called Secular Canons. A Canon Regular must be a cleric, a religious by profession of his three vows, and attached to a particular church; and these three elements distinguish him from a monk, who is not necessarily, but by privilege, a cleric, and who is not attached to a particular church, but only to his order.

The religious orders are divided into contemplative, active, and mixed. The manner of life of the Apostles, a compendium of which is given in Acts vi. 4, given to prayer (contemplative) and the ministry of the Word (active), is that of the Canons Regular, who thus belong to the mixed order; and the Divine office, sung publicly in the name of the Church, and the pastoral care of souls constitute the duties of Canons Regular.

Such, then, were the Religious of the Congregation of St. Victor in Paris, and their community was early celebrated for science and profound learning. Among the earliest inmates of the House were Adam, Hugh, and Richard; and you will remember that some of the sacred Latin poems composed by the first-named—"the most fertile and greatest of the Latin hymnologists of the Middle Ages"—occupy many pages of Archbishop Trench's "Sacred Latin Poetry," and that distinguished critic says of him "that he shared to the full in the theological culture of the school to which he belonged; the aim of that illustrious school of theology, above all in its two foremost representatives, Hugh and his scholar, Richard of St. Victor's—the first called in his own day *Lingua Augustini*, *alter Augustinus*, and both of them contemporaries of Adam of St. Victor's—was to unite and harmoniously to reconcile the scholastic and mystic tendencies, the light and the warmth, which had appeared more in opposition in Abelard and Bernard. Nor would it be easy to exaggerate the impulses for good which went forth from this institution during the twelfth and thirteenth centuries upon the whole Church." The quaint epitaph on an Abbot of St. Victor, buried in 1383, which is quoted by the Count de Montalembert in the "Monks of the West"—"Hic

jacet in tumba simplex fidelisque columba"—strikes, no doubt, the keynote of the character of many of its members.

The statutes and constitutions observed in this Congregation are preserved in manuscript in the Bibliothèque Nationale, Paris, in the *Liber Ordinis Sancti Victoris Parisiensis*, and a catalogue of its contents and of the MSS. of the Abbey is to be found in the Library of the British Museum. In his "*Histoire des Ordres Monastiques Religieux et Militaires*," in the chapter on the Canons Regular of St. Victor, Pierre Helyot, during the course of some remarks on the strictness of their discipline, informs us: "Ils gardoient un silence si estroit, qu'ils ne parloient que par signes, que leur coustume estoit de ne point accorder a leur Abbés ni la crosse, ni la mitre, et qu'il ne leur estoit pas permis de frequenter les cours des princes." Helyot adds, that during the English wars the troubles of the kingdom hindered the holding of Provincial Chapters, as ordered by Benedict XII., and a great relaxation of discipline was introduced into all the religious houses, with the exception of that of S. Victor, which ever maintained the exact observance of its rules and constitutions. In passing, it may be mentioned that in Helyot's work will be found some curious old plates of Victorine Canons, "En habit de Ville"; "en habit de Chœur l'été"; "en habit de Chœur l'Hiver"; "en ancien habillement avec le surplis sur le rochet"; "avec l'aumuce sur la teste"; and of a frere convers, or lay brother, in his peculiar dress.

As some of the signs later on have reference to the garb of the canons, Helyot's account of their original dress,<sup>1</sup> that in use at the end of the eleventh or beginning of the twelfth century, at which period Canons took the name of Regular, and placed themselves under the protection of St. Augustine, may be of interest. It consisted of a rochet, which reached the toes, and an amess (Italian *mozetta*), which was worn on the shoulders in the form of a mantle; over both was a black cloak,<sup>2</sup> to which was attached a hood for covering the head.

This short notice of the parent House of St. Victor in Paris, and of the Canons Regular who occupied it, will have given some idea of the nature and character of the foundation, which within about sixty years after the date of the original, was planted in the western suburbs of our city, and which, known as the Abbey of St. Thomas the Martyr, exercised here in its day, so far as we can judge, all those influences for good that

<sup>1</sup> "Cet habillement consistoit en tout tems et tous lieux en une Aube qui descendoit jusqu'aux talons, et une aumuce qu'ils portoient sur les espaules en forme de manteau, ils avoient encore pardessus l'aumuce et l'aube une chape noir à laquelle estoit attaché un capuce dont ils se couvroient la tête."

<sup>2</sup> The long "chape" was only in its origin a capuce, or capuchon, covering the head—properly a "coqueluchon," cucullio, or cucullus, from the Greek *κυκλος*; for the capuce, covering the head, formed in effect a *circle* round the face (Helyot).

The Augustinian Canons were commonly called Black Canons, because their habit was a long black cassock, and a black cloak and hood over a white rochet (Hook's "Church Dictionary").



such an Institution was capable of, continuing in unimpaired dignity and usefulness until the dissolution.

We have seen that its inmates, as Victorine Canons, were subject to the strictest discipline, and the silence imposed in the cloister was so rigid that they were only permitted to communicate by signs. Kenelm Digby in his "*Mores Catholici, or Ages of Faith*" points out that Pythagoras required, as one of the first tests from his disciples, the "*εχεμυθεῖν*," i.e. to preserve in silence what he taught them, for he laid more stress on being able to keep silence than on being able to talk. The antiquity of the discipline of silence among Christians, he adds, has been often shown. "*Extra Psalmos silentium est*," says St. Jerome in his Epistle to Marcella, when speaking of a Christian community. At Nitria, in early times, it was a rule that no one should speak till after Sext; and from Compline till the "*Pretiosa in conspectu Domini*" at Prime, silence was obligatory in every religious house. To all orders without exception the rule of silence in certain places and at certain times of day was and is quite common, and though used and interpreted in its most literal sense by the Benedictines, Cluniacs, and Cistercians, still the use of signs for words cannot be said to have been universal, and for centuries such a custom has fallen into desuetude, save in the case of the Trappist monasteries. I have been favoured, by permission of the Abbot, with a communication from Mount Melleray, which says that a code of signs not only still exists and lingers, but is in full force and constant use in every Trappist house all over the world; these signs have been handed down and improved on, from (it is believed among them) the time of De Rancé, and we know that his austere reform of the Cistercian order was established in the monasteries of La Trappe about 1662. I have learned from a Premonstratensian Canon that "*Les Reglemens des Religieux de Chœur de la Congregation de la Trappe*," a work of about the year 1834 (Paris, Bethune et Plon), contains a system of signs, but I have been unable to obtain the volume.

Many thought the use of such signs might prove a far greater distraction than a short word or two uttered in a low tone, and one of our earliest authorities, Haeftenus, in the chapter "*De Silentio*" of his great work "*Monasticæ Disquisitiones*," treats of the question "*num signorum usus probandus ne voce silentium violetur?*" The advocacy—nay the imposition—of the use of signs can be clearly traced to St. Benedict; witness his rule: "*Summum fiat silentium ad mensam, ut nullius muscitatio vel vox, nisi solius legentis, audiat. Quæ vero necessaria sunt comedentibus et bibentibus sic sibi invicem ministrent Fratres, ut nullus indigeat petere aliquid. Si quid tamen opus fuerit, sonitu cujuscunque signi potius petatur quam voce.*" Edmund Martene, the Benedictine, in his "*De Antiquis Monachorum Ritibus*," under the heading "*De locutione per signa*," remarks that nothing expressed more clearly how much the religious life of the ancient monks, and especially of the Benedictines, consisted in silence, than the rule of conversing by signs introduced and

everywhere received among them; and having noticed the approval of this "*pia consuetudo per signa loquendi*" by Pachomius, to whom, indeed, he assigns its origin, by Cassianus, and by Nicephorus, he sums up by stating that their lawgiver, Benedict, laid down that anything wanted at table must be asked for "*sonitu cujuscunque signi*" rather than by the sound of the voice, as quoted above.

Additional light is thrown on this custom of using signs, as it obtained among the Cluniacs, in the Life of St. Odo, in which the author, Johannes (Monachus), tells us that whenever there was pressing necessity for asking anything, so often divers signs for obtaining what was required were made in turn, which (he thought) grammarians were wont to call signs of the fingers and eyes; and to such an extent did the exercise of that rule prevail among them, that were they deprived of the use of the tongue, these signs would amply suffice to signify everything necessary. The signs, he adds, were the rule not only under Odo, but also under the abbots, his successors, and not only were they in use among the Cluniacs, but also among the Cistercians and other monks.

Udalricus, in the "*Antiquiores Consuetudines Cluniacensis Monasterii*," when speaking of the training of a novice, lays down that it is absolutely necessary he should diligently learn these signs, by means whereof he, though silent, may be said to speak, after a fashion, because when he shall have joined the Convent, he will be very seldom permitted to speak; and the places in which it was handed down from the Fathers that perpetual silence should be observed, were the Church, the Dormitory, the Refectory, and the Kitchen. In each of these, as well by day as night, if even one word is spoken in anyone's hearing, the offender shall not easily obtain pardon without judgment, and should even one antiphon or responsory be said without a book, and should anyone not look on the book at the moment he utters the words contained in it, in this he shall be deemed to have clearly infringed the rule of silence. In this connexion, Martene adds from the ancient rule, "*cum autem fratres didicerint, etiam in locis predictis, volumus ut omnino abstineant ab omni loquela*."

Leo Marsicanus, Cardinal Bishop of Ostia, who flourished about 1106, wrote a Treatise on the Signs made by the hand in place of speech, which were in use among the regular monks; and a "*Catechismus Novitiorum et eorum Magistri*" (Mussiponti, 1623) contains a treatise on silence, in which are noted the rules for preserving silence taught to a novice: under Rule 14 the author gives in verses an *Ars indicandi*, "*Ex Schefflariensi in Bavaria Cœnobio*," which begins:—

"Si quis adhuc artem signandi non bene novit,  
Me legat, et lecto signet sibi carmine multa,  
Index appositus oculo, visuque levato,  
Dat tibi Christum."

The Venerable Bede, too, wrote a treatise "*De loquela per gestum*



digitorum," or, "De indigitatione," in which he teaches how to make signs with the fingers for all the numbers and for all the letters of the alphabet.

Other ancient writers treated of this subject of signs, and sufficient has been quoted to show that their use was the fixed rule in many of the early religious houses; one remarkable exception may be noted, for it is strange that in the "Nova Collectio statutorum ordinis Cartusien-sis" (St. Bruno's order), published in Paris in 1782, while the ancient Rule contained in its pages descends to the minutest particulars of monastic life, and though one of the chapters is headed "De Silentio," there is no mention of signs; the monks are merely enjoined to speak in an undertone during silence time, if communication be necessary.

We have seen that so important was a competent knowledge of the codes or systems considered, that infinite pains seem to have been bestowed in each monastery on the instruction of the Novices, so that on the expiration of their novitiate, they might have mastered these involved and intricate substitutes for language. How it has come to pass that there no longer lingers in the monasteries even a tradition of the use of such signs imposed by their ancient constitutions, and that, save in the Trappist houses, they are unheard of, it is difficult to say; but they probably became too burdensome and wearisome, and in practice may have been found to be a greater distraction than a short word uttered in a low tone ("breviter et submisse").

At this distance of time, it is interesting to be able to record how the use of signs during dinner in the Refectory, attracted the unfavourable notice of a distinguished historian of the twelfth century. In the "Anglia Sacra" we find that Giraldus Cambrensis, in giving an account of his dining on one occasion with the Prior of Canterbury, criticised the number of dishes, and the too frequent sending of dishes from the Prior to the attending monks and from them to the lower tables, while at the same time he took occasion to censure the *superfluous* use of signs which he observed.

In an ancient MS. belonging to St. Paul's Cathedral, written about the middle of the fifteenth century, is to be found a table of signs used during the hours of silence by the inmates of the monastery of Syon, near Isleworth. The signs, which number over a hundred, are printed in Aungier's History and Antiquities of that house; they are couched in the quaint English of Chaucer's time, and though most of them (strange to say) signify objects quite distinct from those enumerated in the Victorine code at foot, whenever any seem identical I have added them for purposes of illustration.

In the Appendix to Mr. Aungier's book, among additions made to the Rule of St. Saviour and the Rule of St. Augustine, which he has taken from the Arundel MS., No. 146 (British Museum), occur some statutes enacted with reference to the signs, which are not without interest:—

"The places wherein silence is streytly to be kept; In the chirche,

quyer, freytour, cloyster, dortour, and in the howse of secret nede, silence is ever to be kept.

"When anythyng is to be asked or spoken, notyfyed or charged in time or places of strayte silence, this schal be done by sygnes, and not by wordes, yf it may not be expressed with any usual sygne.

"If it may not be so expressed, nor the place chaunged where it fallethe, than it may be expressed in a styлле voyce and fewe words as is seyde before.

"Of sygnes used in stede of speche. Also they shall have warnes in alwayse that they speke not withe ther fyngers whan they schewe anythyng, that is, that they exercise not inordinate sygne of unstableness, for how be it that sygnes be necessarily ordeyned for to exclude occasion of ydel wayne superflue and unprofitable speche, yet it is never leful to use them witheoute some reson and profitable nede, for oft tyme more hurtethe an evel sygne than an evel worde, and more offence it may be to God."

Two English authors (one of them avowedly hostile to the monastic system) whose works have been published within the last fifty years, have noticed the use of signs in the ancient monasteries. The Rev. S. R. Maitland, in "The Dark Ages"—a series of Essays to illustrate the state of Religion and Literature from the ninth to the twelfth centuries—when writing of Nicholas, St. Bernard's Secretary, who had quoted Horace in a letter to the Count of Champagne about 1170, remarks it as singular to find Horace quoted as a "wise man" by one who, according to the customs of Clugny, under which he was brought up, could never have asked for the poet's works without a most significant, though somewhat comic expression of contempt for the author. To preserve silence, Maitland says, the monks communicated by signs, by which they were taught to express almost anything they could wish to say: of course, there was a sign for a book, and the general sign being made, another was added to distinguish the sort of book wanted, and for a work written by a heathen the monk was to scratch his ear like a dog, "*Pro signo libri secularis, quem aliquis paganus fecit adde ut aurem tangas digito, sicut canis cum pede pruriens solet, quia nec immerito infideles tali animanti comparantur.*"

The other author, Rev. J. D. Fosbroke, in his *British Monachism*, notices the fact that these signs were not optional, but transmitted from antiquity, they were taught like the alphabet; he adds that their use was prohibited when silence was commanded, and this on the authority of the satirist Nigell de Wireker, who, in his *Monita Moralia*, says:—

"Si jubet ut taceas, statuâ taciturnior esto,  
Nec redimas *signis* verba negata tibi."

Fosbroke says that notwithstanding this, the monks perpetually made unnecessary signs in the choir, refectory, &c., but fails to give his authority,



unless it be the observation of Cambrensis, already quoted, which is noticed in his work: he does the Monastic Orders the justice to add, however, that the use of the signs admirably contributed to the preservation of order.

The latest writer who has mentioned the sign system is Dom. Adam Hamilton, who, in the October number of the "Dublin Review," writing on Benedictine Government from the sixth to the eleventh centuries, says that twenty chapters of the Constitutions were allotted to the manual signs at Cluny and Hirschau, and that the minute description of these signs affords ample information of a monk's life in those days. The variety of fish at table is considerable, and special mention is made of signs for sturgeon, salmon, trout, carp, herring, mullet—roots and vegetables still more varied; but he adds that nothing approaches the minute and reverent detail with which, in both these great abbeys, even the smallest things are registered that concern divine worship and the service of the altar.

I append a copy of the Code of Signs, the contracted Latin of the original being expanded, and a translation added. From Du Cange's work there can be no doubt that the transcript in the MS. of St. Thomas's Abbey was made from that contained in the *Liber Ordinis* of the House of St. Victor at Paris. The Benedictine system as found in the pages of Hergot and that of the Cluniacs in Martene's work, embrace a vastly greater number of signs, and deal with subjects and matters far beyond the scope of the comparatively limited one compiled for use in the Victorine houses, the directions in which last appear to me, in many instances, more concise and apposite, and the signs framed or selected, many of them, with a view to greater simplicity and directness: possibly, from the rigid discipline that formed so marked a characteristic of the Canons of St. Victor in the earlier history of their Congregation, this might have been expected; and I take it that their code dealt only with the simplest and most necessary articles of table use, everyday wearing apparel, the monastic office-bearers, the services of the Church, the vestments in constant use, with the addition of some signs of a miscellaneous character. As far as the signs which deal with the services in the church are concerned, those for the missal, gospel, responsory, antiphon, psalter, are sufficiently plain, but a short explanation may be necessary in a couple of instances. The Sequence was a hymn of peculiar structure sung on certain festivals at High Mass after the Gradual, Versus, Tractus, and Allelujah. It owes its name to its position in the Mass, in which it appears as the continuation or sequence of the long series of verses and antiphons interposed between the epistle and gospel; and this Sequence was introduced into the liturgy about the ninth century.

The word "neuma" used in the direction for the sign of the antiphonary, was a form of Ligature (as musicians say) sung at the end of certain plain chant melodies to an inarticulate vowel-like sound, quite

unconnected with the verbal text. The use of the neuma can be traced back to a very remote antiquity—certainly quite as far as the age of St. Augustine (350–430). Since then it has been constantly employed in the offices of the Church, more especially at High Mass on festivals, in connexion with the Allelujah of the Gradual from which it takes its tone.

The Hymnary is indicated by the sign expressive of what is *first*, and this because “*primo*” is the first word in the book, the opening hymn being “*Primo dierum omnium quo mundus extat conditus.*”

Coming to the signs concerning food, &c., there are found signified only a couple of kinds of bread, beans, millet, pottage, eels, lamprey, salmon, trout, cheese, cheesecakes, fruit, milk, honey, wine, water, vinegar, garlic, mustard. Here is no mention of beef, mutton, fat capons, geese, ducks, the ales and the many delicacies which are so frequently to be met with in the Account Roll of the neighbouring Aroasian Canons of the Monastery of the Holy Trinity, a very interesting *résumé* of which was communicated to our Society by Mr. Mills, and which has just appeared as one of our Annuaries, under his able editorship.

The Victorines, as testified by their sign system, subsisted on very simple fare; and a bowl, dish, glass, and knife are the only table requisites enumerated. Under the head of garments are named the cappa or cloak, tunic, upper tunic, mantle, shirt, stockings, drawers, girdle; while for the dormitory a coverlet and pillow alone are mentioned; and it may not be without significance that there is no sign for a bed in the list. Several Constitutions enact that the monks should not sleep without clothing, and the shirt and drawers, for which signs are supplied, were in constant use in the dormitory. That any of the garments of the Community that needed mending were regularly repaired is certain, from the very expressive sign given for needle and thread. A pen and tablets alone are named for work of a literary character, so that it might be concluded that such was not contemplated by the framers of this particular code; but if the very beautiful volume from which I have transcribed this sign system had been engrossed in the Scriptorium of St. Thomas's Abbey, the labour bestowed on it, and the beauty of the caligraphy, reflect infinite credit on the conscientiousness and skill of the copyists.

As a matter of course, there is a sign for blood-letting—this important operation of “*Minutio*” being performed at regular intervals on all the inmates of mediæval monasteries. In the Congregation of St. Victor the Brethren were bled five times a year—in September, before Advent, before Lent, after Easter, and at Pentecost—which bleeding lasted three days, and this period was passed in the Infirmary.

The sign of washing the feet brings before us one of the clauses of the Benedictine Rule. The monks served weekly and by turns at the kitchen and table, and they were named Hebdomadaries of the kitchen. Upon resigning the duties of a week, the Rule provided that both the Brother leaving and the one who commenced a new week were to wash the feet



of the others. On Maundy Thursday (*Dies Mandati*) the Abbot and Brethren fulfilled literally the command of the Gospel by washing one another's feet, and then the feet of the poor.

Some attention to the signs will amply repay one, as in addition to learning what things were in most frequent use, and the subjects that had the greatest amount of attention paid them in the old religious houses, it is most interesting to note the point in any particular object which was seized on for expressing it more clearly by sign, and the reasons added, here and there, as explanations, are generally forcible and always quaint. Thus, the "Allelujah" is denoted by lifting the hand and the tops of the fingers bent, and moving them as if to fly, *on account of the angels*, because it is the angel's song.

The book from which readings were made at Nocturns, in addition to the signals for a book and a lection, was to be expressed by placing the hand on the cheek: this volume then would have required three signs made in rapid succession, and the connexion between the position of the hand resting on the cheek during sleep and the book read near the approach of bed-time is sufficiently obvious. The same idea underlies the sign for a pillow, which was made by lifting the hand bent and moving as if to fly (possibly because the mind flew away to dreamland), and then placing it on the cheek, "*sicut dormiens solet*." If a Psalter were wanted, he who required it, having made the sign of a book, placed the hollow of the hand on the head, on account of the similitude of a kingly crown, because King David wrote the Psalms.

If the Prior were to be mentioned, one feigned with thumb and forefinger to sound the small bell. The reason of this was that near the Prior's seat in the refectory was placed a small bell called the "*scilla*," which he struck with a single blow when dinner was finished: hence, any who sat at the Prior's table was said "*ad scillam sedere*." The sign for an Abbot was totally different, and was expressed by grasping the hair hanging over the ear with two fingers. The Chamberlain was denoted by imitating the counting of money, and the Cellarer by holding a key, and as if turning it fixed in the lock. The Almoner's office was marked by drawing the hand from the right shoulder to the left side, as the strap of a wallet is usually carried by beggars—quite sufficiently expressive!

A fellow-countryman or blood relation was to be expressed by holding the hand against the face and placing the middle finger on the nose, "*on account of the blood which sometimes flows therefrom*," quaintly adds the direction. But the oddest sign one meets is that for anything good or agreeable; the self-satisfaction expressed by placing the thumb on one cheek and the other fingers on the other and making them gently sink on the chin, "*in mento blande collabi*," is quite dramatic! Time would fail me to go through these most interesting signs, but a few of those connected with the table are worthy of notice. For bread, make a circle with both thumbs and the two next fingers; and the Code in use in Syon Monastery puts it, "Make with thy two thombes and two

forefingers a rounde compas, and if thou wole have white, make the sign thereof: and if brown, toche thy cowlle sleeve."

If millet were required, a circuit was to be made with the finger, because it is stirred with a spoon in a pot; but one of the most expressive signs was that for a fish, which, in the Syon system, reads thus, "Wagge thy hand displaied sidelynges, in manner of a fish's taille."

The slippery nature of the eel is the point relied on in the sign for that fish, which was made by shutting up each hand as one who tries to hold an eel slipping away. The sign for salmon in the Victorine list is sufficiently reasonable, but as an instance of how far-fetched and (in a sense) unmeaning the signs occasionally were, that given in the system in use among the Cluniacs may be quoted: the general sign of a fish having been made, place the fist with thumbs erect beneath the chin, by which pride is signified, because the proud and rich especially use this fish. To express vinegar, the throat was to be rubbed with the finger, because vinegar is felt in the throat. Among the fruits, having made the general sign, cherries were indicated by placing the hand on the cheek under the eye, because this expressed the colour of red. In interpreting the subjoined signs, it may be necessary to explain that the *general* sign for each particular sub-head must first be made, inasmuch as the direction for it is seldom expressed, though always to be understood.

If what are here set down may be taken as embracing most of what the founders considered necessary in their Houses, it must be conceded that the Canons of the Congregation of St. Victor, when established in our midst, led the simplest of lives; and it is evident from the small number of subjects dealt with in the Code of Signs that their mutual communications must have been of a limited character, and that absolute silence, disturbed but by the infrequent "*sonitus signi*" (as it is so strangely expressed in the Rule of St. Benedict) was preserved in the cloisters trodden by their feet.

#### TEXT AND TRANSLATION OF THE CODE OF SIGNS.

DE SIGNIS QUARUNDAM RERUM.	OF SIGNS OF CERTAIN THINGS.
<i>De his que ad Divinum maxime pertinent officium.</i>	<i>Of those that specially appertain to the Divine office.</i>
Pro signo generali libri, extende manum et move sicut folium moveri solet.	For the general sign of a book, extend the hand, and move it as the leaf [of a book] is usually turned.
	Boke = Wagge and meve thy right hande in manere as thou shoulde turne the leves of a boke.—(Syon Signs.)
Pro signo Missalis, <sup>1</sup> generali signo pre-misso, hoc adde ut facias signum Crucis.	For the sign of a Missal, having first made the general sign, add the sign of the Cross.
Pro signo textus Evangelii, <sup>2</sup> hoc adde ut in fronte facias signum Crucis.	For the sign of the text of the Gospel, in addition, make the sign of the Cross on the forehead.

<sup>1</sup> and <sup>2</sup> These two signs are practically identical; but in the Benedictine Code, that for the Missal is, "Adde ut manum dextram extentam inter medium pollicis et indicis alterius manus quasi ferrum limando trahas."



Pro signo Lectionis,<sup>1</sup> manui vel pectori digitum impinge, et paululum attractum ita fac resilire quasi<sup>2</sup> qui ceram a candela legentis super folium labefactam labore unguium expungeret.

Pro signo Responsorii, articulo indicis pollicem suppone, et ita fac eum resilire.

Pro signo Antiphonæ, vel versus Responsorii, articulo minimi digiti pollicem subpone, et ita fac resilire.

Pro signo Allelujah, leva manum et summitates digitorum inflexas, quasi ad volandum move propter angelos quia eorum cantus dicitur.

Pro signo Sequencie,<sup>3</sup> leva manum inclinatam et a pectore eam amovendo invertite ita ut quod prius erat sursum sit deorsum.

Pro signo Tractus,<sup>4</sup> trahere manum per ventrem de deorsum quod longum significat, et contra os applica manum quod cantum significat.

Pro signo libri in quo legitur ad nocturnos, premisso generali signo libri et lectionis, adde ut manum ponas ad maxillam.

Pro signo Antiphonarii, premisso signo libri, adde ut pollicem inflectas propter incurvationes notularum neumas,<sup>5</sup> que sunt ita inflexe.

Pro signo Regule, adde ut capillum super aurem pendentem cum duobus digitis apprehendas.

Pro signo Hymnarii, adde ut pollicem et digitum ei proximum proferas, summitatibus eorum junctis, *quod presens tempus primum est.*<sup>6</sup>

Pro signo Psalterii, adde ut cavam

For the sign of a Lection, press the finger to the hand or breast, and when drawn along a little, make it fillip as one who, by means of his nails, might try to remove wax fallen from the candle of a reader upon the leaf [of a book].

For the sign of the Responsory, place the thumb beneath the joint of the forefinger, and so make it fillip.

For the sign of the Antiphon, or of a Responsory Versicle, place the thumb beneath the joint of the little finger, and so make it fillip.

For the sign of Allelujah, raise the hand and the tops of the fingers bent; move as if to fly, on account of the angels, because it is called their song.

For the sign of Sequence, raise the hand bent, and in moving it from the breast, invert it so that what was first upward may be downward.

For the sign of Tract, draw the hand over the stomach from below, which signifies long, and place the hand against the mouth, which signifies singing.

For the sign of the Book which is read at Nocturns, having first made the general sign of a book and of a lection, in addition place the hand on the cheek.

For the sign of the Antiphonary, having first made the sign of a book, in addition bend the thumb, on account of the curves of the notes—the “neumæ,” which are so bent.

For the sign of the Rule, add that you grasp the hair hanging over the ear with two fingers.

For the sign of the Hymnary, in addition, bring forward the thumb and the finger next it, their tips being joined, [by] which the present time [or] what is first is signified.

For the sign of the Psalter, in addition

<sup>1</sup> Excerpta ex SS. Patribus, quia non cantantur sed leguntur tantum.

<sup>2</sup> “Quasi qui folium codicis evertit,” in the Benedictine Code.

<sup>3</sup> “Pro signo prosæ quam quidam Sequentiam Vocant.”—Ben. Code.

The Rituals call the prayer which is sung in the Mass before the Gospel on the Greater Festivals “Prosa seu Sequentia.”

<sup>4</sup> Verses of Scripture sung after the Gradual, “tractim” (i.e.) without break or interruption of other voices, as in the Responsory and Antiphons.

<sup>5</sup> Propter neumas quæ sunt ita inflexe.”—(Cluniac Code.)

Neuma = productio cantus in finali littera Antiphonæ. Pneuma, quod alias jubulum dicitur, est cantus species, quo non voces sed vocum toni longius cantando diducuntur et protrahuntur: quod quia cum respirationis difficultate fit, ideo pneuma appellatum est. Neumæ: preterea in musica dicuntur notæ, quas musicales dicimus.—(Du Cange.)

<sup>6</sup> The Text here seems corrupt, and no doubt should read as follows:—

“Quo presens tempus vel quod primum est significatur. Hoc signum ad Hymnarium inventum est, pro occasione hujus solius versus, quo Hymnarius ita incipit Primo dierum.”—(Martene.) “Primo dierum omnium quo mundus extat conditus” is the first hymn in the Hymnary.

manum ponas in capite propter similitudinem corone quam Rex portare solet.<sup>1</sup>

*De hiis que ad victum pertinent.*

Pro signo panis,<sup>2</sup> fac circulum cum utroque pollice et hiis duobus digitis qui sequuntur.

Pro signo panis qui aqua coquitur, adde ut interiora unius manus super exteriora alterius ponas et ita superiorem manum quasi unguendo vel imbuendo, circumferas.

Pro signo panis qui vulgariter turta<sup>3</sup> appellatur, adde ut crucem per medium palme facias, quia hic panis sic dividi solet.

Pro signo dimidii panis,<sup>4</sup> unius manus pollicem cum sequenti digito inflecte quasi dimidium facias circulum.

Pro signo fabarum, primo pollicis articulo sequentis digiti summitatem suppone et ita fac pollicem eminere.

Pro signo milii, fac gyrum cum digito quia sic movetur cum cocleari in olla.

Pro signo pulmenti oleribus confecti, trahere digitum super alterum digitum quasi qui coquendas incidat herbas.

Pro signo generali piscium, simula cum manu motionem caudæ piscis in aqua.

Pro signo sepiarum<sup>5</sup> divide omnes digitos ab invicem et ita eos commove.

Pro signo anguille, concludere utramque manum, quasi qui tenet et premit anguillam labentem.

Pro signo lamprede,<sup>6</sup> simula cum digito

place the hollowed hand on the head, on account of the similitude of a crown which a King usually wears.

*Of those which appertain to food.*

For the sign of bread, make a circle with both thumbs and the two next fingers.

Brede=Make with thy two thombes and two forefingers a rounde compas, and if thou wole have white, make the sign thereof; and if brown, touche thy cowlle sleeve.—(Syon Signs.)

For the sign of bread which is made with water, in addition, place the inside of one hand upon the outside of the other, and move the upper hand round as in mixing or moistening.

For the sign of bread, which is commonly called "turta," in addition make a cross through the middle of the palm, because this bread is wont to be so divided.

For the sign of half a loaf, bend the thumb of one hand with the finger next it, as though you would make a half circle.

For the sign of beans, place beneath the first joint of the thumb the top of the next finger, and so cause the thumb to stand out.

For the sign of millet, make a circuit with the finger, because it is so stirred with a spoon in a pot.

For the sign of pottage cooked with herbs, draw one finger over another, as one does who cuts up herbs for cooking.

For the general sign of fish, imitate with the hand the motion of a fish's tail in the water.

Fysse = wagge thy hand displaied sidelynges in manere of a fish taille. —(Syon Signs.)

For the sign of cuttle fish, divide all the fingers one from another, and so move them together.

For the sign of an eel, shut up each hand as one who holds and presses an eel slipping away.

For the sign of a lamprey, simulate

<sup>1</sup> The Benedictine Code adds, "quia David auctor psalmorum Rex erat."

<sup>2</sup> Udalricus, in the Antiq. Consuet. Cluniac. Monast., gives the following reason for this sign:—"Pro eo quod solet esse rotundus."

<sup>3</sup> "Panis Siligineus," as the Benedictine and Cluniac Codes have it, was bread made of the finest white flour, and it was usually divided "per quadrum": hence the reason of the cross.

<sup>4</sup> This sign does not occur in either the Benedictine or Cluniac Codes.

<sup>5</sup> Udalricus gives a reason for this sign, "quia et sepiæ ita multiplices esse videntur."

<sup>6</sup> In the Benedictine Code, this is the sign for "Muræna alias lampreda"; and in one of the Dictionaries consulted, it is called "a lamprey," a seven eye, which will account for the punctures under the eyes being utilized in the construction of an appropriate sign.



[in] maxilla punctos quos lampreda subtus oculos habet.

Pro signo salmonis,<sup>1</sup> adde ut de pollice et indice circulum faciens oculo dextro circumponas.

Pro signo lucii,<sup>2</sup> adde ut cum manu superficiem nasi complanes, quia hic piscis longum habet rostrum.

Pro signo tructe,<sup>3</sup> adde ut de supercilio ad supercilium [digitum] trahas, quod est signum femine, quia tructa femineo genere pronuntiatur.

Pro signo crispellarum,<sup>4</sup> cum pugno accipe crines quasi volens eos facere crispas.

Pro signo casei, utramque manum conjunge per obliquum, quasi qui caseum premit.

Pro signo fladonum, premissio signo panis et casei, unius manus omnes digitos inflecte et ita manum cavam in superficie alterius manus pone.

Pro signo ruffellarum<sup>5</sup> (vel russellarum) premissio signo panis, simula cum duobus digitis involutiones que in eis facte sunt.

Pro signo lactis,<sup>6</sup> minimum digitum labiis inpinge, pro eo quod sugit infans.

Pro signo mellis, paulisper linguam fac apparere, et digitos applica quasi lambere velis.

Pro signo vini, digitum inflecte et ita labiis adjunge.

Pro signo aque, omnes digitos conjunge et per obliquum move.

Pro signo aceti, frica cum digito guttur, quia in gutture acetum sentitur.

Pro signo pomorum, maxime piri vel mali, pollicem cum aliis digitis concludere.

with the finger on the cheek the hollows that a lamprey has under the eyes.

For the sign of salmon, in addition, making a circle with the thumb and forefinger, place them round the right eye.

For the sign of a pike, in addition stroke the surface of the nose with the hand, because this fish has a long snout.

For the sign of a trout, in addition draw the finger from brow to brow, which is the sign of a woman, because the trout is pronounced to be feminine.

For the sign of crisps, take hold of the locks of hair with the hand, as if wanting to make them curled.

For the sign of cheese, join both hands obliquely, as one who presses cheese.

For the sign of cheese cakes, having first made the sign of bread and of cheese, bend all the fingers of one hand, and so place the hollowed hand on the surface of the other.

For the sign of rusks, having first made the sign of bread, imitate with two fingers the twistings which are made in them.

For the sign of milk, press the little finger with the lips, because an infant sucks milk.

For the sign of honey, make the tongue appear for a little, and apply the fingers as though you wanted to lick them.

For the sign of wine, bend the finger, and so apply it to the lips.

For the sign of drink, bowe thy right forefinger, and put it on thy nedere lyppe.—(Syon Signis.)

For the sign of water, join together all the fingers, and move them obliquely.

For the sign of vinegar, rub the throat with the finger, because vinegar is felt in the throat.

For the sign of fruit, especially the pear or apple, inclose the thumb within the other fingers.

<sup>1</sup> Udalricus bestows an alias on the salmon, and calls it "struthio"; and the sign for the salmon or struthio in the Cluniac Code is so different from that of the Victorines, and so strange seems the reason assigned for it, that I quote it at length: "Premisso signo generali, hoc adde ut pugnum erecto pollice supponas mento, quo superbia significatur, quia superbi maxime et divites tales pisces solent habere."

<sup>2</sup> In the Benedictine Code the sign is the same, but among the Cluniacs the speed of this fish was the point utilized in constructing a suitable one: "Hoc adde ut cum manu signum facias celeritatis; quia lucius celerius quam alius piscis natat."—(Udalricus.)

<sup>3</sup> The Benedictine Code, after giving the sign, adds "Dicitur etiam signum femine, propter ligaturas que in tali loco labentur a feminis."

<sup>4</sup> "Vel ut alii dicunt frigidularum."—(Ben. Code.) Country people in Normandy called them "crespes," and they were made with a few eggs mixed with meal and fried in a pan.

<sup>5</sup> "Vel ut Teutonici loquuntur, cratonum."—(Consuet. Cluniac.) Crato seems to have been identical with flado.

<sup>6</sup> The sign in use in Syon Monastery for milk was, "Draw thy left little finger in manere of milking."

Pro signo cerasorum,<sup>1</sup> adde ut digitum subtus oculum ponas.

Pro signo porri crudi, pollicem et digitum ei proximum simul conjunctos extende.

Pro signo allii seu rafe, extende digitum contra buccam paululum apertam, propter odorem qui sentitur ex illis.

Pro signo sinapis,<sup>2</sup> articulo anteriori minimi digiti pollicem suppones.

Pro signo ciphe,<sup>3</sup> tres digitos aliquantum inflecte et sursum tene.

Pro signo scutelle, manum latius extende.

Pro signo juste, inclina manum cavam deorsum.

Pro signo phyle vitree, premisso signo cippi, adde ut duos digitos circa oculum ponas.

Pro signo cappe,<sup>4</sup> tene horam ejus cum tribus digitis (i. e.) minimo et duobus sequentibus.

Pro signo superpellicii, cum eisdem digitis manicam ejus tene.

Pro signo mantelli seu pellium, horam eorum tene.

Pro signo [pellicii]<sup>5</sup> omnes unius manus digitos expande, et ita in pectore positos contrahe, quasi lanam constringit.

Pro signo camisie, manicam ejus tene.

Pro signo femoralium, adde ut manum in femore de deorsum [trahas] quasi se femoralibus vestit.

Pro signo caligarum, tene et signum femoralium adde.

Pro signo coopertorii, fac idem signum quod est pellicii et adde ut manum in

For the sign of cherries, in addition place a finger under the eye.

For the sign of a raw leek, extend the thumb and finger next to it joined together.

For the sign of garlic or radish, extend the finger across the mouth a little opened, on account of the savour which is perceived from them.

For the sign of mustard, place the thumb beneath the first joint of the little finger.

For the sign of a bowl, bend three fingers a little and hold them up.

For the sign of a dish, extend the hand more widely.

For the sign of "justa" (or due allowance of wine), incline the hollowed hand downwards.

For the sign of a glass beaker, having first made the sign of a bowl, in addition, place two fingers round the eye.

For the sign of the cloak, hold its edge with three fingers (that is), with the little finger and the two next.

For the sign of an upper tunic, hold its sleeve with the same fingers.

For the sign of the mantle or furs, hold the edge of them.

For the sign of the tunic, expand all the fingers of one hand, and contract them placed on the breast, as one does who gathers up wool.

For the sign of a shirt, hold the sleeve of it.

For the sign of drawers, in addition draw the hand on the thigh from below, as one who puts on drawers.

For the sign of stockings, hold one and add the sign of drawers.

For the sign of a coverlet, make the sign of a tunic, and in addition draw

<sup>1</sup> The Benedictine Code brings out more clearly the idea underlying this sign—"digitum in gena pone, quod rubeum semper colorem exprimit."

<sup>2</sup> In the Benedictine Code, "pugnum dextrum in alterius summitate circumfer, quasi molantem simulas," in which the imitating one grinding mustard seed makes it clearer. The sign in the Table used in the Syon Monastery is quite different—"Holde thy nose in the uppers parte of thy right fiste and rubbe it."

<sup>3</sup> "Ciphi, quem *justitiam* vocamus."—(Bened. Code.) See the sign for "justa," lower down. *Justitia* is explained as "poculum vinarium, quantum cuique sufficit continens potum." Udalricus, after "ciphi," adds, "qui capit quotidianam vini mensuram"; and in making the sign, according to the Bened. and Cluniac Codes, the entire hand is used, which seems more appropriate in imitating the holding up a bowl; the sign of the scyphus in our list, for which three fingers only are required, is that used in the others for the patera or goblet, which would be filled from the scyphus.

In a letter of Peter the Venerable exhorting his monastic friends to study and write, he tells them that when weary of these occupations, they are to vary them by other employments, among others, by hollowing out vessels for wine, such as are called "*justitie*."

<sup>4</sup> "Quod a Gallis monachis cucula dicitur, nos capam vocamus."—(Du Cange.)

<sup>5</sup> Pellicium is translated "pilch" in Fosbroke's "British Monachism," who says it was a kind of petticoat—a garment made of skins or furs.



brachio de deorsum trahas quasi qui se coopertorio tegit.

Pro signo capitalis<sup>1</sup> seu pulvinaris, leva manum et summitates digitorum inflexas quasi ad volandum move, postea pone ad maxillam sicut dormiens solet.

Pro signo corrigie, digitum digito circumfer, et de utroque latere confer digitos utriusque manus quasi qui se corrigia cingit.

Pro signo metalli cum pugno pugnum duriter percutit.

Pro signo cultelli, trahe manum per medium palme.

Pro signo vagine cultelli, summitatem unius manus in altera manu deponere quasi cultellum mittens in vagina.

Pro signo acus, signo metalli premissis, simula quasi in una manu acum teneat et filum in altera et mittere velis filum per foramen acus.

Pro signo grafi, premissis signo metalli, extenso pollice cum indice simula scribentem.

Pro signo tabularum, manus ambas complica et ita disjunge quasi aperiens tabulas.

Pro signo pectinis, tres digitos per capillos trahe quasi qui se pectit.

Pro signo Angeli, fac idem signum quod pro allelujah.

Pro signo Apostoli, trahe dexteram deorsum de dextro latere in sinistrum et iterum de sinistro in dextrum pro pallio quo archiepiscopi utuntur quod signum episcopi.

Pro signo Martyris, impone dexteram cervici, quasi aliquid incidere velis.

Pro signo Confessoris, si episcopus est, fac idem signum quod pro apostolo; si abbas sit, fac signum regule scilicet capillum comprehendendo.

Pro signo Sacre Virginis, fac signum femine.

Pro signo Festivitatibus, fac primo signum lectionis et profer omnes digitos utriusque manus.

Pro signo Abbatis, capillum super aurem pendentem cum duobus digitis apprehende.

Pro signo Monachi, cum manu tene capillum.

Pro signo Clerici, digitum circumfer auri.

the hand on the arm from below, as one who covers himself with a coverlet.

For the sign of a bolster or pillow, lift the hand and the tops of the fingers bent, move as if to fly, afterwards place on the cheek as one is accustomed to do when sleeping.

For the sign of the girdle, bring round finger to finger, and from each side bring together the fingers of each hand as one who ties a girdle round him.

For the sign of metal, strike the fist roughly with the fist.

For the sign of a knife, draw the hand across the middle of the palm.

For the sign of the sheath of a knife, place the top of one hand in the other hand, as if putting a knife into a sheath.

For the sign of a needle, having first made the sign of metal, feign as though you held the needle in one hand and the thread in the other, and that you wanted to put the thread through the eye of the needle.

For the sign of the stylus, having first made the sign of metal, with the extended thumb and forefinger imitate one who writes.

For the sign of tablets, fold both hands together, and separate them as if opening tablets.

For the sign of a comb, draw three fingers through the hair, as one who combs it.

For the sign of an Angel, make the same sign as for allelujah.

For the sign of an Apostle, draw the right hand downwards from the right side to the left, and again from the left to the right, for the "pallium" which archbishops use; which is also the sign of a Bishop.

For the sign of a Martyr, place the right hand on the neck, as though you wanted to cut something.

For the sign of a Confessor if he be a bishop, make the same sign as for an apostle; if an abbot, make the sign of the Rule, namely, by taking hold of the hair.

For the sign of a Holy Virgin, make the sign for a woman.

For the sign of a Festival, first make the sign of a lection, and bring forward all the fingers of each hand.

For the sign of an Abbot, grasp the hair hanging over the ear with two fingers.

For the sign of a Monk, hold the hair with the hand.

For the sign of a Cleric, bring the finger round the ear.

<sup>1</sup> "Quod vulgariter cussinum appellatur."—(Bened. Code.) In the Table of Signs used in the Syon Monastery, that for a bed is very similar to this—"make the sign of an howse, and put thy right hande under thy cheke, and close thyne een."

Pro signo Canonici Regularis,<sup>1</sup> cum pollice et indice simula volentem cum lingua camisie, pectus suum firmare.

Pro signo Laici, mentum tene cum dextera.

Pro signo Prioris, simula cum pollice et indice scillam<sup>2</sup> pulsare.

Pro signo majoris [Prioris], adde ut manum extendas, quod semper aliquid magnum significat.

Pro signo minoris [Prioris], extende minimum digitum, quod semper parvum significat.

Pro signo Custodis Ecclesie, cum manu simula manum pulsare campanam.

Pro signo Armarii<sup>3</sup> et Precentoris, interiori superficiem manus leva et move quasi innuens ut equaliter cantetur.

Pro signo Magistri Noviciorum, trahe manum obliquam per capillos contra frontem quod est signum Novitii et digitum pollicis proximum pone subtus oculum quod est signum videndi.

Pro signo Camerarii simula denarios numerare.

Pro signo Cellarii, [simula] in manu clavem tenere et quasi sere infixam evertere.

Pro signo Ortolani, digitum inflecte [et attrahe] sicut qui rastrum de terra trahit.

Pro signo Eleemosinarii,<sup>4</sup> trahe manum de dextro humero in sinistram latus, sic enim pera solet a pauperibus portari.

Pro signo Infirmarii, pone manum contra pectus, et adde signum videndi.

Pro signo Refectorarii, fac idem signum refectionis.

Pro signo Granatarii,<sup>5</sup> simula cum ambobus manibus connexis, quasi alieni vasi velis annonam infundere.<sup>6</sup>

For the sign of a Canon Regular, with the thumb and forefinger imitate one wishing to bind his breast with the lap of the shirt.

For the sign of the Laity, hold the chin with the right hand.

For the sign of a Prior, feign with the thumb and forefinger to sound the small bell.

For the sign of the greater [Prior] in addition extend the hand which always signifies anything great.

For the sign of the Sub-[Prior], extend the little finger, which always signifies what is little.

For the sign of the Sacrist, with the hand imitate a hand ringing a bell.

For the sign of the Librarian and Chantor, lift the inner surface of the hand, and move as if giving the sign to sing together.

"Chaunter = Make the sign of a priest, with the sign after of singing."—(Syon Table of Signs.)

For the sign of Master of Novices, draw the hand obliquely through the hair over the forehead, which is the sign of a Novice, and place the finger next the thumb under the eye, which is the sign of seeing.

For the sign of the Chamberlain, imitate the counting of money.

For the sign of the Cellarer [imitate] one holding a key in his hand, and as if turning it when fixed in the lock.

For the sign of the Gardener, bend the finger [and draw it to you] as one who draws a rake along the ground.

For the sign of the Almoner, draw the hand from the right shoulder to the left side, as the strap of a wallet is usually carried by beggars.

For the sign of the Infirmarer, place the hand against the breast, and add the sign of seeing.

For the sign of the Refectonier, make the sign of refection.

For the sign of the Keeper of the Garners, with both hands joined, feign as though you wanted to pour corn into a vessel.

<sup>1</sup> Duc digitum tuum circum aurem et post inclina manum dextram apertam versus terram, ac si dimitteres cadere manum super pellicium versus terram."—(Martene.)

<sup>2</sup> Near the seat of the Prior was placed a small bell; hence he who sat at the Prior's Table was said "ad scillam sedere."

<sup>3</sup> "Hora cenandi expleta, a Priore secundum morem uno ictu scilla percussa est."—(Du Cange.)

<sup>4</sup> "Qui in Ecclesiis et Monasteriis Cantor vel Precentor dicitur, cui librorum presertim Ecclesiasticorum cura incumbit."

<sup>5</sup> "Qui recepit pauperes," adds the Bened. Code.

<sup>6</sup> His office was to receive all the wheat and barley that came, and give account what malt was used weekly, &c.—(Davies.)

<sup>6</sup> "Ad metiendum," added in the Benedictine Code.



Pro signo senis, trahe manum directam per capillos contra aurem.

Pro signo pueri, admove minimum digiti labiis.

Pro signo compatriote vel consanguinei tene manum contra faciem et medium digitum naso impone propter sanguinem qui inde fluere solet.

Pro signo loquendi, contra os tene manum et ita eam move.

Pro signo tacendi, super os clausum digitum pone.

Pro signo audiendi, pone digitum contra aurem.

Pro signo nesciendi, cum digito terge labia.

Pro signo osculandi, indicem labiis appone.

Pro signo vestiendi, cum pollice et digito sequente vestem in pectore apprehendens et trahe deorsum.

Pro signo exeundi, trahe sursum.

Pro signo comedendi, com pollice et indice simula comedentem.

Pro signo bibendi, digitum inflexum labiis admove.

Pro signo annuendi, leva manum moderate et move non inversam sed ut exterior superficies sit sursum.

Pro signo negandi, summitatem medii digiti pollicis suppone et ita fac resilire.

Pro signo minuendi, cum pollice et medio digito percute in brachio quasi qui minuit.

Pro signo videndi, digitum pollicis proximum pone subtus oculum.

Pro signo lavandi pedes, ambarum manuum interiora ad invicem converte et ita superioris manus summitates paululum move.<sup>1</sup>

Pro signo boni, pone pollicem in maxilla et alios digitos in alia et fac eos in mento blande collabi.

Pro signo mali, digitis in facie sparsim positis simula unguem avis aliquid lacerando attrahentis.

Pro signo cujusque rei que jam facta sit, tene manum equaliter contra pectus ut interior pars manus sit sursum versa et ita eam adhuc plus a pectore sursum move.

For the sign of an old man, draw the hand straight through the hair over the ear.

For the sign of a youth, move the little finger to the lips.

For the sign of a fellow-countryman or blood relation, hold the hand against the face, and place the middle finger on the nose, on account of the blood which sometimes flows from it.

For the sign of speaking, hold the hand against the mouth, and so move it.

For the sign of silence, place a finger upon the closed mouth.

For the sign of hearing, place a finger over the ear.

For the sign of not knowing, wipe the lips with the finger.

For the sign of kissing, place the first finger on the lips.

For the sign of robing, catching the robe with the thumb and next finger on the breast, draw it downwards.

For the sign of disrobing, draw it upwards.

For the sign of eating, with the thumb and forefinger imitate one eating,

For the sign of drinking, move the finger bent to the lips.

For the sign of assent, lift the hand moderately, and move it not inverted, but so that the outer surface may be upwards.

For the sign of negation, place the tip of the middle finger under the thumb, and so make it fillip.

"Move esely thy fyngers of thy right hande flattlynges and fro the, and it serveth for nay."—(Syon Table of Signs.)

For the sign of blood-letting, strike on the arm with the thumb and middle finger, as one who lets blood.

For the sign of seeing, place the finger next the thumb under the eye.

For the sign of washing the feet, turn the inner parts of both hands to one another, and so move the tips [of the fingers] of the upper hand a little.

For the sign of good, place the thumb on one cheek and the other fingers on the other, and make them gently sink on the chin.

For the sign of evil, having placed the fingers spread out on the face, imitate the claw of a bird drawing something to it in tearing it in pieces.

For the sign of anything which has already been done, hold the hand equally against the breast, so that the inner part of the hand may be turned up, and so move it upwards still more from the breast.

<sup>1</sup> In the Benedictine Code, the latter part of the direction runs—"Et paululum frica, quasi lavantem simules."

## A JOURNEY TO LOUGH DERG.

By ISAAC BUTLER.

*(Copied from the Original MS. by the late AUSTIN COOPER, Esq., F.S.A.)**[Continued from page 24.]*

A MILE North East from hence are y<sup>e</sup> Ruins of y<sup>e</sup> Antient Church of Kilkervan it was a large stately Gothic Edifice y<sup>e</sup> East Window was lofty adorned with curious fret Work, in y<sup>e</sup> West end is a noble large Font of Gray Marble with our Savior & his 12 Apostles in haut relief on the Pedestal well wrought. There have been several Tombs & Grave Stones but most of them demolished, one near the Altar has y<sup>s</sup> Inscription under a Coat of Arms :—

Here lyeth the Body of Humphry Barry of  
Killcarne Gent: who departed this Life  
the 17<sup>th</sup> day of March 83 also Susan Forester  
his Wife who departed this Life the 18th  
day of March 91 this monument was  
erected by their Son Richard Barry in Memory of  
his beloved Father & Mother—1692

This Church was a Vicarage in y<sup>e</sup> Deanery of Duleek & Diocese of Meath. At a distance from hence not exceeding a Mile northward on a rising Bank are y<sup>e</sup> Ruins of y<sup>e</sup> antient Castle of Dunnæ also that of Ardmulcan Church & Steeple a Rectory in Duleek Deanery. On y<sup>e</sup> North Side of y<sup>e</sup> Church is a large Danish Rath a great Ornament to y<sup>e</sup> Place. A Mile North West from Navan on y<sup>e</sup> Bank of y<sup>e</sup> Blackwater are y<sup>e</sup> Ruins of y<sup>e</sup> antient Church of Donamore it is an Original being a low rude Building y<sup>e</sup> Steeple at y<sup>e</sup> West end of a circular Form 93 foot high, the Covering pyramidal with four Windows under it opposite to y<sup>e</sup> four points of Heaven, y<sup>e</sup> Door for Entrance 6 feet above y<sup>e</sup> Surface of y<sup>e</sup> Earth, y<sup>s</sup> is a Vicarage under y<sup>e</sup> Deanery of Slane.<sup>1</sup> The Vilage is mean, near it in y<sup>e</sup> Center of y<sup>e</sup> Road is an Antient Heathen Monument of Seven great Stones in a circular form & about 2 foot  $\frac{1}{2}$  above y<sup>e</sup> Earth. Near

<sup>1</sup> [There is a long description of this parish of Donamore in Dopping's "Visitation Book," with a list of the rectors from 1560 to 1641. He also describes the Church of Dunmowe dedicated to St. Katherine. This is evidently a church belonging to the well-known ancient castle on the banks of the Boyne, which our tourist calls Dunnæ. Thomas Benson, the incumbent of Navan, held Donamore in 1694. Like so many other churches in this neighbourhood, Donamore Church is dedicated to St. Patrick.—G. T. S.]



2 miles North West on y<sup>e</sup> Bank of y<sup>e</sup> Blackwater, lies pleasantly situated, y<sup>e</sup> antient town of Donagh Patrick, from whence is a good prospect of a delightfull Country in a wholesome air, y<sup>e</sup> place is greatly reduced, y<sup>e</sup> Church was a curious large Gothic Pile dedicated to St. Patrick;<sup>1</sup> at y<sup>e</sup> East End is a large Grave Stone with y<sup>e</sup> following Coat, y<sup>e</sup> Crest a Pelican:—



Coll: Mathias Everardrd departed  
this Life, 12th day of March  
171 $\frac{1}{2}$  And by his Will directed  
his Brother Christopher  
Everard of Randelstown Esq<sup>r</sup>  
to lay this tomb stone in the  
Roome of an Old one that was  
defaced in this Church of  
Donagh Patrick by time, where  
Many of their Ancestors are  
interred, for the said Christopher  
And his Posterity.

Requiescant in Pace.

In y<sup>e</sup> Chancell close to y<sup>e</sup> Wall is a large brown Marble Grave Stone,

<sup>1</sup> [The present rector of Donaghpatrick suggests that it is not the church of Donaghpatrick which is here described, but a chapel now in ruins in Mr. Everard's demesne. Donaghpatrick, like many other parishes in the neighbourhood, was appropriated to the Priory of Kilmainham. The parish is described by Bishop Stearne, who knew it well, because he had been for many years Vicar of Trim about 1690. He tells us it had a chapel attached called St. Katharine's of Orystown. This chapel had no chancel, and only a small graveyard. He also describes a church of Teltown dedicated to St. Barnabas, just beyond Donaghpatrick. All the Kilmainham impropriations in this neighbourhood were in Stearne's time possessed by Sir John Alexander. The incumbent in 1694 was a Mr. Edward Roberts. He held no less than five churches, including the distant Nobber. All the churches were out of repair. Stearne, when vicar of Trim, published his well-known treatise, "De Visitatione Infirmorum," which he printed in Dublin in that troublous time. Stearne's father was at the same time beneficed in Meath. Stearne not only published in Latin for the use of the clergy: when he was bishop he conducted all his ordination examinations in the Latin tongue, as P. Skelton tells us in his life, written by Brady.—G. T. S.]

Whereon is in raised Work y<sup>e</sup> History of y<sup>e</sup> Crucifixion & on y<sup>e</sup> Edges of y<sup>e</sup> stone with some difficulty may be read y<sup>e</sup> Inscription :—

Orate pro Animabus  
 Patricii Plunket de  
 Gibiston qui obit 1<sup>o</sup>  
 Novembr: A: D: 1575 et  
 Elizabeth Barnevall quam  
 Sibi prim V———bi  
 Uxor oc 7<sup>m</sup> qui obit  
 14 Augustii 1550 et Margar<sup>ta</sup>  
 nlen-G quam de 777 de  
 Dinu ——— quæ de Vita de  
 Augravit ——— 1588  
 Æp<sup>us</sup> AND<sup>i</sup> V Plunket<sup>1</sup>  
 Heredes \* \* \* \* \*

y<sup>e</sup> Church is a Vicarage under Deanery of Kells, y<sup>e</sup> part of Meath is well cultivated mostly under Corn, from y<sup>e</sup> Village is a fine prospect of the neighboring Plains covered with Hagards & Barns. Half a Mile West of Navan is a great Dean's Rath encompassed with 2 Fosses, it is a large high Mount with Parapets. Ardbreacan antiently Tibrudultan, 2 Miles West of Navan has been considerable in former Ages, it appears by an Irish Mss, y<sup>e</sup> A: D: 1134 Sitricus Prince of the Deans at Dublin spoiled Ardbreacan, in 1136 Dermot King of Leinster burnt it, King John kept his Court A: D: 1208. This town from a rich flourishing place, is at present a poor mean Village, by it's Situation it is capable of vast Improvements. The Land is blest with a fertile Soil for grain & pasturage, in y<sup>e</sup> neighborhood is one of y<sup>e</sup> best Lime Stone Quarries in y<sup>e</sup> Kingdom, it is cut into Tomb Stones, Chimney-pieces &c bearing a polish equal to y<sup>e</sup> best Marble, it is a curious grey Color. The Church dedicated to S<sup>t</sup> Oultan is a modern Erection on y<sup>e</sup> Foundation of y<sup>e</sup> antient one, which was large & beautifull as appears from some of it's antient venerable remains in y<sup>e</sup> Chancell.<sup>2</sup> From y<sup>e</sup> Number of y<sup>e</sup> Fragments of Tombs & Grave Stone it was a great burial place for persons of Distinction & Merit but Time & bad Usage have rendered y<sup>m</sup> unintelligible. Here was a large noble Abbey. In y<sup>e</sup> Diocese is neither Dean nor Chapter, nor Cathedral, nor OEconomy it was divided into 11 rural Deaneries w<sup>ch</sup> were so many Sees before y<sup>e</sup> Arrival of y<sup>e</sup> English. The Antient Mansion house falling into Decay, was taken down by Bp Price, who laid the Foundation of a magnificent Structure y<sup>e</sup> 2 Wings are finished in y<sup>e</sup> Augustine Taste & it is expected that y<sup>e</sup> present Bp Maule will finish the Body.<sup>3</sup> The Inhabi-

<sup>1</sup> [Patrick Plunket's second wife was Margaret Fleming, and his eldest son Alexander.—Lodge's "Peerage," ed. Archdall, vol. vi., p. 189.]

<sup>2</sup> [Bishop Dopping gives a long account of Ardbreacan on p. 44 of his "Visitation Book." He restored the church, erected sedilia and reopened it with an office just then lately published by the Irish Convocation.—G. T. S.]

<sup>3</sup> [Price was bishop from 1734–44. He was afterwards Archbishop of Cashel, where he unhappily distinguished himself by pulling down the cathedral roof. Maule was



tants are badly supplied with Water, there being but one Spring (dedicated to S<sup>t</sup> Oultán) in y<sup>e</sup> town a small distance South West from y<sup>e</sup> Church. Bending our Course Northerly at 2 miles distance we came to the Castle of Liscarton a noble large Fabrick of fine hewn Stone at present in decay. A small distance from y<sup>e</sup> Castle are y<sup>e</sup> Ruins of a neat small Church of hewn Stone but lined with Brick, there was a beautifull Window both in y<sup>e</sup> East & West, y<sup>a</sup> was a Vicarage belonging to the Deanery of Trim.

On y<sup>e</sup> right of y<sup>e</sup> Road are y<sup>e</sup> Ruins of Castle Martin y<sup>e</sup> Habitation of Adam de Ruport A. D. 1182 one of y<sup>e</sup> Adventurers with Strongbow. Kells or Kenlis 29 miles from Dublin is pleasantly situated on a rising Ground not far from y<sup>e</sup> banks of y<sup>e</sup> Blackwater, it forms an agreeable prospect for 2 miles in a gradual Ascent to y<sup>e</sup> town, it was formerly larger & walled with Gates & Towers by y<sup>e</sup> English soon after their Arrival & was esteemed amongst the Cities of y<sup>e</sup> first Rank in Ireland & was y<sup>e</sup> Key of those parts of Meath against y<sup>e</sup> Incursions of y<sup>e</sup> Ulster men. The Castle built by y<sup>e</sup> English in 1178 is in y<sup>e</sup> market place, on y<sup>e</sup> right entring y<sup>e</sup> Main Street,<sup>1</sup> w<sup>ch</sup> had some fashionable houses in it. Opposite to the Castle is a large Cross of one entire Stone erect, adorned with several Figures in Bass relief with Irish Inscriptions<sup>2</sup> altogether unintelligible, of great Antiquity. The Church<sup>3</sup> dedicated to S<sup>t</sup> Cenan, is in y<sup>e</sup> West part of y<sup>e</sup> Town, it was large with a square Steeple in y<sup>e</sup> Center, at present y<sup>e</sup> Chancell is in Use, y<sup>e</sup> West Isle being uncovered. Over y<sup>e</sup> North on a Marble Plate:—

This Windowe  
was builde bi Ri  
chard floudi of  
Kenlis Merchean  
nt the 12 of Juli  
1578 whose Soule  
God take to his  
Merci.

---

bishop from 1744–58. Ardbraccan was finished by Bishop Maxwell. Bishop Evans left with other bequests to the diocese the sum of £1000 to build a new house at Ardbraccan. This was in 1723.—G. T. S.]

<sup>1</sup> [O'Donovan in his letter about Kells in the Ordnance Survey Letters says there was not a trace of this castle left in 1836, some eighty years after this tour was made.—G. T. S.]

<sup>2</sup> This cross  
was erected  
—t the char  
ge of Robert  
—lfe of Gall  
—irstowne es-  
—ing soverai-  
—e of the corp  
oration of Kel  
ls anno dom<sup>i</sup>  
1688

<sup>3</sup> The Church has been rebuilt & is one the handsomest for the size in Ireland—the old steeple still remains & is handsomely ornamented to match the Chu. in the Gothic taste & terminated by a neat & lofty spire.

On y<sup>e</sup> South West Corner on a Plate of Black Marble over 3 large Crosses :—

IHS<sup>A</sup> DN<sup>I</sup> 1519  
 RAN<sup>D</sup>AL BARLO  
 ARCHDEACON OF  
 MEATH CPOFF<sup>s</sup><sub>AA</sub>

On y<sup>e</sup> right entring y<sup>e</sup> Church Door is in very bad cut Characters, are y<sup>e</sup> following Lines scarce legible :—

The Bodie of this Tomb being in utter ruyn & Decaie was reedi-  
 -fied in An<sup>o</sup> Doni 1578 11 Elizabeth XX throghe the dilige  
 ce & Care of the revnde father in God hugh Brady Byshop of Meat  
 He & S<sup>r</sup> Thoe Gar— Archdiaco of the same & Dean of Christ Church  
 in Dublin both of her Majestie is prive Counsaile & S<sup>r</sup> Henry Sidney  
 Knight of the Noble Ordire being then Lord Deputie &c the said.

In y<sup>e</sup> burying Ground on y<sup>e</sup> Cover of a large raised Tomb y<sup>e</sup> :—

Hic infra sitæ sunt exuvie  
 Viri vere Reverendi  
 Iacobi Morecraft S T P  
 Archidiaconi Midensis  
 Doci Probi Pii  
 Qui per Viginti quinque Annorum Spaticum  
 Gregi Constatur incumbens  
 Fideliter invigilavit  
 Ædes hasce Deo sacras  
 Impensis partim propriis  
 Ab aliis partim erogatis  
 Autores redidit et excornavit  
 Obiit  
 die Aprilis nona  
 Anno Dom. 1723  
 Ætatis Suæ 54

On y<sup>e</sup> South Side of y<sup>e</sup> Churchyard is a Round Tower 99 feet in Height it has under y<sup>e</sup> roofed Cap<sup>2</sup> w<sup>ch</sup> ends in a point 4 Windows each opposite to y<sup>e</sup> Cardinal &c. Here was a famous Abbey. Anno 1152 a Synod was held here. Kells was esteemed for y<sup>e</sup> Birth place of several holy persons as S<sup>t</sup>. Kennan &c. it gives title of Viscount to y<sup>e</sup> Earl of Cholmondeley, is a Borough & returns 2 members to Parliament S<sup>r</sup>. Tho<sup>s</sup>. Taylor has a noble dwelling on y<sup>e</sup> left entring y<sup>e</sup> Town but makes no Figure being

<sup>1</sup> [Randall Barlow was Archdeacon of Meath 1613–1633. With other preferments he held the Precentorship of Ossory from 1615, and the Deanery of Christ Church, Dublin, from 1618. He was afterwards Archbishop of Tuam.]

<sup>2</sup> Now fallen off—1784—



blinded by walls & trees. Here are 4 yearly Fairs. This being y<sup>e</sup> last Town on y<sup>e</sup> Side of y<sup>e</sup> County of Meath I shall conclude with this remark. That y<sup>e</sup> Inhabitants were always esteemed a warlike hardy People witness their many Conflicts with y<sup>e</sup> Deans, their routing & destroying y<sup>e</sup> Armies of Reginal & Broader 2 Danish Kings & often having y<sup>e</sup> Balance of Power in y<sup>e</sup> Kingdom, East Meath is a curious flatt Country, well cultivated with a fertile Soil abounding in all y<sup>e</sup> necessities of Life & esteemed one of y<sup>e</sup> richest in Grain of all Kinds in y<sup>e</sup> Kingdom not to mention their Sheep & black Cattle well known to Smithfield Dublin, y<sup>e</sup> Country was divided into 2 Counties y<sup>e</sup> 34 Henry 8.

A Mile from Kells we passed over a Stone bridge of 3 Arches thro which flows y<sup>e</sup> Blkw<sup>r</sup> from Lough Ramour, y<sup>e</sup> Country appears open & waste with few houses. 3 miles more westerley brought us to y<sup>e</sup> Boundaries of y<sup>e</sup> Province of Leinster & Ulster & into y<sup>e</sup> County of Cavan, not far from hence near Lough Vanch was a fine Convent. The Country is here very rude & desolate, a large Bog on our right & on y<sup>e</sup> left Lough Ramor, w<sup>ch</sup> is s<sup>d</sup> to be 4 miles in length & one in breadth, plentifully stored with Wild Foul & Fish. A small Island a Pistol Shot from shore had a good dwelling house on it, with large Gardens well laid out belonging to Col. Woodward of Kells who on y<sup>e</sup> 28<sup>th</sup> of May 1726 y<sup>e</sup> Birth day of his late Majesty invited several Gentlemen in y<sup>e</sup> Neighborhood to a friendly Collation, where having several pieces of Cannon firing, one of y<sup>m</sup> burst & tore the Col<sup>l</sup> in pieces, since which time y<sup>e</sup> House has lain waste & is falling into Ruin.<sup>1</sup>

Virginia, entering y<sup>e</sup> County on y<sup>e</sup> Side (in y<sup>e</sup> Barony of Castle Raghen) is on y<sup>e</sup> North Bank of Lough Ramor, upon y<sup>e</sup> Elbow thereof which trends southerly, a poor despicable place not affording a Tolerable Inn. here is a good Stone Bridge of 3 Arches over a River w<sup>ch</sup> enters Lough Ramor. From hence thro a rude barren Country of craggy Rocks with Mountains covered with bogs & heath, y<sup>e</sup> Road up & down hill, with a few scattered miserable Cabbins, to Bally James Doough, or Black James'stown, here is a Barrack for a Company of Foot, 2 Inns about 12 houses, a rivulet with a Stone bridge divides y<sup>e</sup> town, there is annually a Fair here 18 Oct<sup>r</sup>. for black Cattle s<sup>d</sup> to be y<sup>e</sup> greatest in y<sup>e</sup> Kingdom. Forwards y<sup>e</sup> Country puts on a better Countenance, y<sup>e</sup> Husbandman's Labour is here apparent from y<sup>e</sup> great Increase of Tillage, having plenty of small Barley, Bear & Oates, there appear no Copses Woods &c., y<sup>e</sup> lands here are generally divided & inclosed either by a dry ditch or dead Stone Wall.<sup>2</sup>

<sup>1</sup> [Joseph Woodward, of Drumbarragh in Co. Meath, was one of the attainted in the celebrated Act of James II.: see King's "State of Irish Protestants," App. p. 4. Drumbarragh was changed during the last century into Fort Frederick, its present designation: see Gregory Greendrake's "Angling Excursions in Ireland," p. 276, for some other stories about this island.—G. T. S.]

<sup>2</sup> [In 1750 a good part of Ireland must have been unenclosed, as Dean Swift describes Tipperary in a letter contained in Barrett's Essay on the early life of Swift, and as Molyneux describes Connaught in 1709, in his time.—G. T. S.]

Crosskeys a convenient good Inn 44 miles from Dublin is commodiously situated, by a River, Mill & Bog.

Cavan computed 49 Miles from Dublin is between Hills & cannot be perceived untill one enters therein, y<sup>e</sup> great Street aranges North & South, above one 4<sup>th</sup> of a Mile: wherein are several good Inns also y<sup>e</sup> County Goal & Session House a large Stone Building, y<sup>e</sup> Church is small & near y<sup>e</sup> bridge, the River, a branch of Lough Earne, is called from y<sup>e</sup> Irish derivation y<sup>e</sup> Milkriver, there goes a merry tale of a man who travelling from hence into Fermanagh where being charged for his milk told his Hostess y<sup>t</sup> if she was were he came from, she should have as much as cou<sup>d</sup> drink & fill her Churns without payment.

Here was formerly a strong Castle but was demolished by y<sup>e</sup> Earl of Kildare A: D: 1514. Here was also a large & beautifull Franciscan Monastery. Cavan gives Title to Earl of y<sup>e</sup> Lambert Family, is a Borough, has 4 annual Fairs & a market on Tuesday.

From hence to Belturbet are counted 7 miles of troublesome road from y<sup>e</sup> Number of Hills or Brays, y<sup>e</sup> Lands are well laid out & cultivated with Grain. about midway we passed over Butler's bridge of 5 strong Stone Arches over a branch of Lough Earne, here a Corn, a tucking & a Paper Mill all set a going under one Roof & by one Wheel. From hence y<sup>e</sup> road becomes agreeable, on our left y<sup>e</sup> gentle Streams of Loughearne & on y<sup>e</sup> right y<sup>e</sup> rising Hills and Loughs at y<sup>e</sup> Intervals covered with wild Fowl of all Kinds produce a most entertaining Prospect. Belturbet is pleasantly situated upon y<sup>e</sup> bank of Loughearne. Entiring y<sup>e</sup> mean Street, y<sup>e</sup> town arranges in a strait Line w<sup>ch</sup> with y<sup>e</sup> Market House Church & Steeple form a pleasant prospect. The Barracks are neatly built at y<sup>e</sup> North Entrance of y<sup>e</sup> town & have y<sup>e</sup> Lough in front. The Church is at y<sup>e</sup> South end on a rising Ground from whence appears a beautifull prospect of y<sup>e</sup> Country & Lough. At y<sup>e</sup> North End of y<sup>e</sup> bridge Lord Lanesborough has a House, a large quadrangular Building y<sup>e</sup> Gardens behind y<sup>e</sup> house are well laid out on y<sup>e</sup> banks of y<sup>e</sup> Lough. The Bridge of 5 Arches is in y<sup>e</sup> West Street, here are several Boats & Lighters, which take in Goods & Passengers for Eniskillen & several parts of y<sup>e</sup> Country, y<sup>e</sup> town is a Borough & a Rectory & Vicarage in Kilmore diocess. No Roman Catholic is allowed to live on y<sup>e</sup> East Side of y<sup>e</sup> bridge. Here are 4 Yearly Fairs.

Two miles brought us to Aghalan bridge & Vilage, the bridge divides y<sup>e</sup> Counties of Cavan & Fermanagh, a Mile from hence we had a large Lough 2 miles in Length plentifully stored with Fowl. This Country from y<sup>e</sup> great Variety of Plantations in such good Order makes y<sup>e</sup> whole appear like a continued or delightfull Garden.

At Callyhill John Ennery esq<sup>r</sup>. has a Seat it lies at a small distance on y<sup>e</sup> left of y<sup>e</sup> great road, in a fine sporting Country, brush Woods abound in y<sup>e</sup> part. There are neither Inns nor Alehouses on y<sup>e</sup> road, yet almost every house have for public Sale, Aquavitæ or Whiskey, which is greatly



esteemed by y<sup>e</sup> Inhabitants, as a wholesome balsamic Diuretic they take it here in common at & before their Meals. To make it the more agreeable they fill an Iron pot, with y<sup>e</sup> Spirit, putting Sugar, mint & butter & when it hath seethd for some time, they fill their square Cans which they call Meathers & thus drink out y<sup>m</sup> to each other. What is surprizing they will drink it to Intoxication & are never sick after it, neith doth impair their healths, An Irish Doctor took upon him 300 Years since to give y<sup>e</sup> following ludicrous Virtues of Aquavitæ. 1 It dryeth y<sup>e</sup> breakings out on y<sup>e</sup> Hands. 2 Killeth Fleshworms. 3 cureth y<sup>e</sup> scald of y<sup>e</sup> Head. 4 keeps back Old Age. 5 stengthens Youth. 6 helpeth digestion. 7 putteth plegm. 8 casts off melancholy. 9 enlightneth y<sup>e</sup> heart. 10 quickneth y<sup>e</sup> mind & Spirits. 11 cureth y<sup>e</sup> Dropsie. 12 healeth y<sup>e</sup> stranguary. 13 expelleth y<sup>e</sup> gravel. 14 wastes y<sup>e</sup> stone. 15 breaketh wind marvelously. 16 keepeth y<sup>e</sup> head from gidiness, &c.

A house or 2 forms y<sup>e</sup> Village of Stragownagh which is remarkable for 2 Yearly Horse Fairs.

Kinawly formerly a town of good Account at present consists of one house, y<sup>e</sup> Remains of a Foot barrac & y<sup>e</sup> ruins of a large Church, y<sup>e</sup> was a Vicarage in y<sup>e</sup> Diocess of Kilmore. The Country here appears rude & thin of Inhabitants, however it is in many places cultivated. The famous nitro-sulphurios Spa of Swadlingbar is in y<sup>e</sup> Neighborhood, much frequented by persons of Quality, here is a good Inn & several houses for y<sup>e</sup> Reception of y<sup>e</sup> Water drinkers.<sup>1</sup> it is delightfully situated in a fine Sporting Country, y<sup>e</sup> great Mountain Benaghlin of a prodigious height & flat Top, 2 miles North West & y<sup>e</sup> of Gallaheen South East a mile or better from Swadlingbar form an agreeable rural prospect.

Florence court 3 miles northerly from y<sup>e</sup> former is y<sup>e</sup> Seat of y<sup>e</sup> Rev<sup>d</sup>. M<sup>r</sup>. Loyd; y<sup>e</sup> house Gardens & Groves are well designed & laid out in beauteous Forms; here is a Spa but not much frequented.

The road from hence for 4 miles in full of hills to Eniskillen 75 miles

<sup>1</sup> [Very few people now know that Swanlinbar was in the last century the Harrogate of Ireland. In the "Postchaise Companion" for 1786 the following description is given of it:—"About a mile from Swanlinbar on the right, is the celebrated spa, the waters of which are excellent for scurvy, nerves, low spirits and bad appetite. They are to be drank as the stomach can bear them, preparing first with gentle physic. You go to bed at ten without supper. In the morning you appear at the well at six, drink till nine, taking constant exercise, and breakfast a little after ten. At one you return to the well, and drink two or three glassees, returning home at three, to be dressed for dinner at four. There is no particular regimen necessary, but to be temperate in wine, and to drink as little Chinese tea as possible. Your chambers are 8s. 1d., or 11s. 4d. a week. At Mr. Castle's ordinary you have a most excellent table. Breakfast at 8d., dinner 1s. 7d., lady's wine 6d., the gentlemen pay the remainder of the wine bill. Your horse's hay 10d. per night, grass 6d. per do., oats 10d. per peck. Servant's lodging 2s. 8d. per week, board 7s. 7d. per do., evening tea 6d. Washing very cheap and good. The post from Dublin comes on Monday, Thursday, Saturday at one in forenoon. Goes out Sunday, Thursday and Friday at ten at night." There is an interesting notice of Swanlinbar, its Spa, and fashionable attendance in the correspondence of Knox and Jebb. Jebb's first curacy was at Swanlinbar; and he tells us that there was a great concourse of good families to the wells in 1799-1800. When did the fashion die out? Could the wells be revived?—G. T. S.]

North west from Dublin, y<sup>e</sup> town is an Island in y<sup>e</sup> narrow part of Lough-earne which connects y<sup>e</sup> upper & Lower Loughs into one. The town is joined to y<sup>e</sup> main Land by 2 strong Stone bridges on y<sup>e</sup> North & South Sides, y<sup>e</sup> latter was fortified with a square Tower, Gates & a Drawbridge. likewise a small regular Fort of four bastions w<sup>ch</sup> command y<sup>e</sup> Entrance, at present demolished from y<sup>e</sup> to y<sup>e</sup> North bridge better than y<sup>e</sup> 4<sup>th</sup> of a mile is laid out in a Street of good houses mostly of Stone. The Church is near y<sup>e</sup> Center, large with cross Isles, a Steeple & Spire, y<sup>e</sup> Barracks are opposite y<sup>e</sup> Church on y<sup>e</sup> Bank of y<sup>e</sup> Lough, y<sup>e</sup> Sessions house & Goal a modern large stone Building are near y<sup>e</sup> North bridge. Here is a great Thursday market & 2 yearly Fairs. This town is a Borough.

A Mile east of y<sup>e</sup> town near y<sup>e</sup> banks of y<sup>e</sup> Lough was St. Mary's Abbey at Lisgavil. At Dam-inis otherwise Dovenish Island in y<sup>e</sup> Lough was a famous Abbey of curious Gothic Workmanship, at y<sup>e</sup> East End of y<sup>e</sup> Abbey withinside, about 8 foot high is an Ancient Inscription in Church text hand, y<sup>e</sup> Letters & Stops are all raised as follows.—which in modern Characters is thus :—

Matheus ODubagan hoc opus fecit  
Bartholemeo OFlannagan priori de Daminis  
A: D: 1449.

East of y<sup>e</sup> Abbey is a beautifull round Steeple 69 feet high, of hewn Stone within & without, & y<sup>e</sup> roof of y<sup>e</sup> same in form of a Cone finish in one large Stone in form of a Bell, 4 Windows at y<sup>e</sup> top opposite y<sup>e</sup> Cardinal points with a man's Face over each, next to y<sup>e</sup> Steeple is St. Molaise's house of hewn Stone & vaulted w<sup>ch</sup> ends in a point, near this house is his Bed in y<sup>e</sup> Shape of a Stone Coffin, where he used to pray. y<sup>e</sup> Natives say y<sup>t</sup> pains or Aches in y<sup>e</sup> back are relieved by lying in y<sup>e</sup> bed, vix credo. The Church y<sup>e</sup> most Easterly building was large & beautifull with a noble carved Window over y<sup>e</sup> Altar, y<sup>e</sup> Inscriptions were many but all erased and destroyed.

At Bell Con in y<sup>e</sup> Neighborhood on y<sup>e</sup> road to Sligo is a famous Well called Davagh Patrick, or y<sup>e</sup> holy Well it is found by repeated Experience to be y<sup>e</sup> best Cold Bath in y<sup>e</sup> Kingdom, having received Numbers in nervous & paralytic Disorders, & is coming into great request, it is exceeding transparent & so intensely cold y<sup>t</sup> it throws one into a shaking Fit by putting one's hand into it, it exhibits a Stream y<sup>t</sup> turns 2 mills at 150 Yards from y<sup>e</sup> Spring.<sup>1</sup> In April & May succeeding y<sup>e</sup> great Frost in 1740 happened an Accident y<sup>t</sup> gave Birth to a Miracle at y<sup>e</sup> Spring but they could not ascribe y<sup>e</sup> Saint without it was St. Patrick; y<sup>e</sup> water was changed into y<sup>e</sup> Color of Milk & as it was of a fine self nature it quickly gained y<sup>e</sup> repute of being milk by y<sup>e</sup> Vulgar who flockt from all parts to

<sup>1</sup> [The above is the very description of this well found in the "Postchaise Companion," p. 74, the compiler of which would seem to have used our tour. The well of Bel Con was still famous in 1786.—G. T. S.]



see it they could not be convinced to y<sup>e</sup> Contrary untill it ceased, it continued 7 Weeks.

Father OMulloy thus accounted for it, y<sup>t</sup> y<sup>e</sup> ajacent lands were full of marly bottoms, y<sup>t</sup> y<sup>e</sup> Spring having it's Channel thro those beds of Marl, upon y<sup>e</sup> breaking of y<sup>e</sup> Frost, y<sup>e</sup> marl was loosened & fell into y<sup>e</sup> Spring and gave it y<sup>e</sup> tincture w<sup>ch</sup> subsiding it returned to it's usual Transparency & then y<sup>e</sup> Wonder ceased.

From Eniskillen to Bally-Cassidy are reckoned 4 miles of bad road mostly brays, y<sup>e</sup> is a mean Vilage, here is a Stone bridge of 3 Arches over a deep River w<sup>ch</sup> falls into Lough Earne. A Mile to y<sup>e</sup> right of y<sup>e</sup> place are y<sup>e</sup> Daughters, a number of subterraneous Caves, y<sup>e</sup> curious Works of Nature, y<sup>e</sup> first Entrance is by a Cave 25 feet high, y<sup>e</sup> roof is a Rock composed of various pieces of irregular Order, y<sup>e</sup> leads into another of y<sup>e</sup> same form but not so lofty, & from thence continued into a Multitude of Chambers & Meanders, where they terminate has not yet been discovered a small rivulet passing thro these unknown recesses discharges itself at y<sup>e</sup> Entrance of y<sup>e</sup> wonderful Grotto.

The Lands in y<sup>e</sup> Neighbourhood, are well cultivated & fenced, y<sup>e</sup> Roads are good but troublesome from y<sup>e</sup> Number of Hills, 2 miles from y<sup>e</sup> former are y<sup>e</sup> ruins of Yellow church (on y<sup>e</sup> road side) from whence so called unknown ; it is of rude Sculpture & built like a Barn, several fabulous Stories are related of y<sup>e</sup> Church, one Instance is sufficient. The Founder (unknown to y<sup>e</sup> day) being advertised in a Vision to erect a Church in a place named, he not regarding what y<sup>e</sup> Vision informed him of builds it a considerable distance from y<sup>e</sup> place where he should, when finished & consecrated, it was by Angels in one night taken up & laid where it now stands.

From hence to Lisnaridh, y<sup>e</sup> Country is well cultivated fenced & covered with Copses, small Woods &c. thro whose Intervals we had delightfull prospects of Loughearne & y<sup>e</sup> Islands w<sup>ch</sup> are covered with Copses, Cattle, Sheep, Goats & y<sup>e</sup> ruins of Old Churches & Steeples, here we may behold a broken & interrupted Scene, made up of an infinite Variety of inequalities & Shadowings y<sup>t</sup> naturally arise from an agreeable mixture of Hills, Groves, Vallies & Islands.

This Town is the Capital of y<sup>e</sup> Barony (w<sup>ch</sup> bears y<sup>e</sup> Name) & here y<sup>e</sup> Seneschal has his Court : y<sup>e</sup> Country seems to be well inhabited but few Houses to be seen, being covered with Copses, Trees & high Hedges : y<sup>e</sup> Inhabitants are well made strong & robust & all have y<sup>e</sup> Scotch Accent : their Food mean in y<sup>e</sup> general being Oat Bread & Meal, potatoes & great Eaters of Bread & Butter, which they wash down with their Aquavitæ. A small Vilage called Cash seated in a miry Bottom, with a River & Bridge scarce 12 houses in it, 3 of w<sup>ch</sup> carry on a great Trade in y<sup>e</sup> distilling of Whiskey, y<sup>e</sup> Spirit is carried about y<sup>e</sup> Country where they have a great call for it. Custom has so far prevailed here y<sup>t</sup> they prefer y<sup>e</sup> Spirit before any Malt Liquor ; You may walk miles before you can

get any of y<sup>e</sup> latter except it be in a Gentleman's or great Farmer's House.

We had here again a noble prospect of Loughearne w<sup>ch</sup> is upwards of 3 Leagues wide & bounded on y<sup>e</sup> opposite Shoar by a vast high Mountain pretty much resembling y<sup>e</sup> Hill of Howth; we also could perceive several Islands at a great Distance. In one of these Islands S<sup>t</sup>. Henry Spotteswood had a fine Seat, with Gardens Orchard, a Village with a Church & Steeple; w<sup>ch</sup> was an earthly Paradise, for privacy & Quietness, furnished with all Kinds of provisions, with great Variety of delightfull pastime of Pleasure, such as fishing, fowling hunting y<sup>e</sup> Otter & Game of all Kinds.

There is an Island near y<sup>e</sup> North Shore of y<sup>e</sup> Lough which is called y<sup>e</sup> Bow Island, 3 miles long & near one & a  $\frac{1}{2}$  wide; on which are several Vilages, whose Inhabitants as is s<sup>d</sup> seldom come on Shoar but live in y<sup>e</sup> silent Retreat marry amongst each other & are blest with all y<sup>e</sup> common Necessaries of Life.

This Lough, which is called y<sup>e</sup> broad Lough to distinguish it from y<sup>e</sup> part which is between Eniskillen & Belturbet abounds in Fish & Fowl of all Kinds, which might turn to great Advantage to y<sup>e</sup> Natives did Industry prevail. In a stormy Gale y<sup>e</sup> Lough resembles a Sea, by y<sup>e</sup> working of y<sup>e</sup> Waves, which come on Shoar equal to those of y<sup>e</sup> wide Ocean.

Petigo a parish Town in y<sup>e</sup> County of Donegal, y<sup>e</sup> River & Bridge divide y<sup>e</sup> County & Fermanagh, y<sup>e</sup> Church is in good Repair as is y<sup>e</sup> Glebe House adjoining it; the Village is small yet there is a large Congregation on Sundays at y<sup>e</sup> Church, an apparent Demonstration y<sup>t</sup> y<sup>e</sup> Country is well inhabited.

A Mile South East from y<sup>e</sup>, near y<sup>e</sup> East Bank of a small River is a noble Nitro Sulphurious Spa, reputed a grand Antiscorbutic a good purger of watry Humours & a speedy remedy for y<sup>e</sup> Cholic, Numbers resort hither who meet with Success in those Disorders. The Water is limpid of a whitish Cast, but intollerably fetid, in Smell & Taste not much unlike rotten Eggs mixed with y<sup>e</sup> washing of a foul Gun barrel, y<sup>e</sup> Sides of y<sup>e</sup> Well are covered with a white Crustation, some blades of Grass found in y<sup>e</sup> Well were tinged with a Copper Colour. By an Infusion of Galls it was changed into a thick muddy blackish Whey Colour, it left a great Sediment on y<sup>e</sup> Sides & Bottom of y<sup>e</sup> Glass & seemd to dissolve y<sup>e</sup> scraping of y<sup>e</sup> Galls: y<sup>e</sup> Infusion of Logwood turned it into a deep purple, a Silver Sixpence in 15 minutes was changed into a deep Yellow inclining to black & continued so for several Days, several psons send for y<sup>e</sup> Water.

Three miles North from Petigoe, encompassed with high barren Mountains of difficult Ascent, Lough-Derg is seated in y<sup>e</sup> Valley, in y<sup>e</sup> parish of Temple Carne, Barony of Tirhu & County of Donegal in Latitude 54 Degrees 10 min. North, it is almost 3 Miles long & 2 broad, there are several Islands in it, y<sup>e</sup> most remarkable is on y<sup>e</sup> South East Side of y<sup>e</sup> Lough within a short Mile of y<sup>e</sup> main Land & is called S<sup>t</sup>. Patrick's Purgatory.



# OLD PLACE NAMES AND SURNAMES.

By MISS HICKSON, HON. LOCAL SECRETARY, SOUTH KERRY.

(Continued from page 685, Vol. I., Fifth Series, 1891.)

“The chief value of the science of geographical etymology consists in the aid which it is able to give us in the determination of obscure ethnological questions” (*Words and Places*, by Rev. Isaac Taylor, p. 6).

THE above passage from the pen of a learned archæologist and philologist applies to place names, but investigations into the history of surnames are, of course, still more valuable in determining ethnological questions. To make them so, however, we must wholly discard all racial prejudices and partialities, and an implicit faith in the statements, traditional or written, of English or Irish genealogists. To do this is often a very difficult task, and almost always an unpopular one; but the study of historical genealogy and ethnology is one thing, the popular art of pedigree making is another. The Irish bards and chroniclers of early times no doubt afford us a great deal of trustworthy information about the genealogy of the old Irish tribes and the early English colonists, just as Cambrensis and Camden, and Archdall and Collins, and their successors did, and do, but not unmixed with misstatements and exaggerations to please the vanity of their patrons and friends. In a note to his translation of the *Annals of Loch-Cé*, the late W. M. Hennessy, Assistant-Deputy Keeper of the Records, and M.R.I.A., quotes the words of an old Irish chronicler freely admitting this tendency on the part of his predecessors and contemporaries. But indeed no such admission is necessary in either an English or an Irish writer; our common sense and a knowledge of human nature are quite sufficient to assure us that in all ages and countries such a tendency is inevitable in genealogical writers. The object of these papers being mainly, if not altogether, ethnological, with the view of proving the admixture of different or kindred races in Ireland, I shall have only to refer to genealogy incidentally in a few cases, and I cannot undertake to give anything in the nature of a detailed family history or connected pedigree at all.

Mr. Ferguson, whose valuable little book on the Northmen in Cumberland and Westmoreland, I have already quoted, is certainly rather enthusiastic in the following passage:—

“Might we even go on to ask—but here we tread on tender ground—whether O’Connell was more than half an Irishman? Konall seems to have been a usual name

amongst the Norsemen; there are six of the name mentioned in the *Landnámabók* or list of the original settlers in Iceland. One of these certainly was from Ireland, but he appears to have been most probably one of the Norsemen who had settled there, as both his wife and son have Scandinavian names. All the other Konalls in the list seem, from the names of their parents, to have been pure Norsemen. Moreover, the name itself appears in form to be Scandinavian, and to have a clear etymon in the Old Norse *Konr*, a noble illustrious person, a king and *allr* all—all-king, an appropriate title for the King of all Ireland. The name Connell is by no means an uncommon one in the north of England, where it might be most naturally supposed to be derived from the Danes or Norsemen." (*Northmen in Cumberland and Westmoreland*, pp. 4-5).

Those ingenious speculations of Mr. Ferguson's on the origin of the O'Connell name are, I suppose, proved idle by the following grant calendered by Mr. Sweetman—

"The King to his Justiciary of Ireland. Grant to Donell Conell of enjoyment of English law and liberty. Dover, Sept. 15th, 1215. (*Close*, 17 *John*, p. 1, m. 22).

An English Record Agent has sent me the Latin original of this grant, and the following translation of it:—

"The King to his Justiciary of Ireland. Know ye that we have granted and will that the bearer of these presents, Donell Conell, shall have henceforth the English law and liberty. In witness whereof we send you, etc. Witness ourself at Dover, 15th day of September, the seventeenth year of our reign.

If this Dovenellus or Donnel Conell had been an Ostman or Dane settled in Ireland, the grant would certainly have mentioned the fact. From its words, "*lator Dovenellus Connel*" we must suppose that he, the bearer of it, was with King John at Dover in the second last year of his reign, and that it was the reward of services done to the Crown in Ireland, perhaps in both islands. The *Annals of Innisfallen* give us a terrible picture of South Munster, or *Deasmumhan* (Desmond) as it was called in 1211-19, when the fierce strifes among the old Irish resulted in a large increase of power and territory to the English:

"A.D. 1211, John, King of England, came with a large fleet and a numerous army into Ireland, and landed at Waterford, whither Donogh Cairbreach, son of Donell Mor O'Brien, came to wait on him, and there bought the lordship and demesne of Carrigogunnell from him.



"A.D. 1215, the English were assisting them (the Mac Carthys) on both sides, whereupon in the course of this war they, the English, extended their possessions all over *Deasmumhan*, even to the sea-shore, and seized many territories and gained great strength therein, which they fortified with castles and forts against the Irish. A castle was built at Dun-na-mbar by Carew and another at Arduillighe (Ardtully). He also built a castle on the borders of the river Kenmare and another at Ceapa-na-coise (Cappanacushy)."

Dr. Joyce tells us that Carrigogunnell is not, as is popularly supposed, a corruption of the Irish for the Rock of the Candle, but that it is a corruption of Carraig-O-gCoinnell, which, he adds, "means simply the Rock of the O'Connells, who were, no doubt, the original owners." It is most probable that Donell Conell who obtained the English liberty in 1215 had accompanied King John to England on his return there after the sale of Carraig-O-gCoinnell to Donnel Cairbreach O'Brien.

In the long lists of nobles, knights, and gentlemen who accompanied King John to Ireland in 1210, or who waited upon him while there, and who most of them, from later records of the thirteenth and fourteenth centuries, appear to have settled in Ireland, it is curious to find many old English names still surviving amongst us, and popularly supposed to have been unknown in the island until 1579-1700. Thus we find Hugh De Staunton, Richard De Furnell, Robert De Sutton, Godfrey De Rupe Forte (Rochfort), Godfrey St. Leger, John De Camera (Chambers), Wygan De Mara, and Thomas De Mareey (Morrissey). In December, 1204, Roger Waspail and Margaret, his wife, gave four marks that they may have a writ of *mort d'ancestor* against Robert De Staunton, touching half a knight's fee in Sacfithnet (*sic*), and in 1229 a royal mandate was issued to Richard De Burgh to deliver to Adam De Staunton the fee of Du'megan. The family have ever since existed in Connaught, and in later times in Limerick and Clare. Their name constantly appears in State Papers between 1200 and 1600. A branch of the old stock is said to have assumed the Irish patronymic of MacEvilly. The Furnell name appears constantly in old Limerick records. The Suttons, or De Suttons, were in Tipperary and Kildare in 1278-1300. In the latter year Gilbert De Sutton was sheriff of Kildare. Sir Gilbert Sutton, knight, was juror on a Wexford Inquisition of 1296. De Rupeforte in fifty years, of course, became Rochefort and Rocheford. David and Thomas De Rochford had lands in Kilkenny in 1279, and William and Milo De Rocheford had lands from William De Mohun in Leix in 1282. Henry De Rochfort sheriff, is mentioned in a Kildare record of 1292. Thomas De St. Leger, Archdeacon of Meath, was Bishop-elect of that See in 1285, and William De St. Leger had lands in Kilkenny in 1279. Another William De St.

Leger, or perhaps the same, was one of the magnates or notables of Ireland in 1301-2, to whom the King addressed letters respecting assistance for his wars in Scotland. Robert De Mara was taken prisoner in Carrickfergus Castle, with several other knights and gentlemen, in 1210-12; and in 1284 "Thomas De La Cornere puts in his place James De Mari, Thomas Maunsel, or John De Westok, against Roger Waspayl, of a plea of land" (*Coram Rege*, Ed. 1, Rot. 20). The name of Waspayl, according to Mr. Sweetman, survives in Westpalstown, in Dublin county. Roger Waspayl was Seneschal of Ulster in 1224. In 1251 he, or a namesake of his, had a grant of free warren in his demesne lands of Radguel (Rathkeale?), in the county of Limerick. It is an apparently German name, and Roger's lands lay in a district which in later times received a number of German settlers, whose descendants are long since for the most part blended with the general population of the county. Lower and other good etymologists agree that the De Camera name became Chambers or Chamberlain, as Le Usher became Usher or Ussher. Thomas Fitz Adam, knight, and Bartholomew De Camera, the King's clerk, were appointed justices itinerant in Ireland in 1221. A Walter De Dovedale, whose name appears in Louth in 1280, was probably the ancestor of the Dowdalls, so numerous in that county and in Westmeath in after times, from whence they spread southward into Limerick, Cork, and Kerry, in the sixteenth and seventeenth centuries. The De Marecy name, which appears amongst those of knights summoned to meet John at Duleek, may be the original of the present name of Morrissy and a corruption of the old English one, written between 1172 and 1300, indifferently De Monte Marisco, De Marisco, De Mariscis, De Mareis, Morres, and Moris. The old Irish annalists call Geoffrey De Marisco, twice justiciary or Chief Governor of Ireland in the thirteenth century, Geoffrey Morres, but in the State Papers relating to Ireland, calendared by Mr. Sweetman, he is always called by the former name, or Geoffrey De Mariscis. He was the uncle of Strongbow,<sup>1</sup> and the brother of Hervey De Monte Marisco, of whom Giraldus Cambrensis gives a very unfavourable account, but perhaps not a quite trustworthy one. John Comyn, Archbishop of Dublin, buried, according to Archdall, in Christ Church in 1212, was the maternal uncle of Hervey and Geoffrey. In the same year the latter was appointed justiciary. A few months later he was ordered to confirm John De Clahul in the possession of the lands of Habonferlon, and Kery Lacher (Offeriba and Kerry Luachra), granted to him by Meyler Fitz Henry, the former justiciary. In 1221 Geoffrey was deprived of office through the complaints of some of the Anglo-Irish magnates, lay and clerical, but he was reappointed in 1226, and had a grant of a yearly fair from the Feast of St. James, 25th of July, for six days following in his Manor of Adare, and a similar grant in his Manor of Awney.

<sup>1</sup> Modern historians say he was Strongbow's nephew, but Hooker's translation of "Giraldus Cambrensis" says he was the Earl's uncle, which seems unlikely.



He is said by Fitz Gerald and M'Gregor to have founded the Commandery of Knights Hospitallers near the latter place, and they notice the walls of its ancient church in 1826, and a statue of a knight, supposed to be his, in a niche on the north side of the high altar. He also founded the abbey of De Bello Loco or Killagh, near Killorglin, in Kerry. He was so great an abbey and castle builder that it seems certain he was the first Anglo-Irish founder of the monastic building, and castle at Adare, although Archdall ascribes the erection of the oldest of the former to the Earl of Kildare, who succeeded him in possession of that manor. In fact Geoffrey De Marisco's connexion with Adare seems to have been quite overlooked by antiquaries and historians, although he, as well as his descendants and kinsmen, probably resided there near his great foundation of Knights Hospitallers at Awney. For this reason I give some details of it here. From an Inquisition taken in 1278, it appears that he had also lands in Tipperary, which he exchanged with William De Prendergast for lands in Connello, including a *tuath* called *Macaveni*, which the late W. M. Hennessy, M.R.I.A., believed to be the present Mayne, or Mahoonagh, or Castle Mahon, as it is sometimes called, near Newcastle. Ruined castles or abbeys in or near Adare, or Newcastle, the architecture of which appears to be of the early part of the thirteenth century, may be safely said to have been erected by this great Anglo-Irish magnate, his kinsmen, and followers. He is said to have built the Castle of the Island in Kerry (Castleisland), which afterwards passed to the Desmond Geraldines, some writers say through his heiress, by her marriage with Thomas, father of John of Callan. But this is very unlikely, for he had at least three sons, as appears by the State Papers, William, Walter, and Thomas. After being highly favoured by John and Henry III. and twice justiciary, he was excommunicated by the Bishop of Limerick and the Bishop of Lismore, and outlawed, and his son William is said to have ended his days as a pirate on the west coast of England. His nephews, Richard De Marisco, Walter Fitz Jordan, and John Travers, were charged with aiding his treasons, but seem to have been ultimately cleared, and his brother, Robert De Marisco, died possessed of immense estates in Ireland, which, on the death of his son, unmarried, passed to his heiress, Christiana, who ultimately exchanged them with King Henry III. for a grant of lands in England, and an annuity. By an Inquisition taken in 1280, it was found that Robert De Marisco or De Mariseis' heiress, had "lands in Kerry called Surrys," which Sir Maurice FitzMaurice (FitzGerald) and Emelina, his wife, had purchased from her for a thousand marks, in exchange for lands near Dublin, which, at her death, were "to revert to the said Sir Maurice and his heirs." Surrys seems to be a corruption of an earlier corruption, Ossuerus, *recte* O'Sheas' territory in Iveragh or Corcaguiny, in Kerry. The names of a John de Marisco, Roger De Marisco, Jordan De Marisco, father probably of the above-mentioned Fitz Jordan,

and ancestors of the Jordans (who, however, are said by some writers to derive from the Burkes), and Gilbert De Marisco, are found in the State Papers of the fourteenth and fifteenth centuries. Mr. J. G. Hewson, of Hollywood, Adare, who has such a thorough knowledge of the antiquities of that interesting place, informs me that he is of opinion that the oldest part of Adare Castle was built by Geoffrey De Marisco. He adds: "I think that the chancel of the old parish church and the religious house of St. James, of Adare, some remains of the masonry of which (but no architectural features) are certainly included in the present Franciscan Friary, founded by the Earl of Kildare, also date from De Marisco's time, but I do not think there is any evidence to show when or how Adare passed from the De Mariscos to the Fitz Gerald's." The records calendared by Messrs. Sweetman and Handcock, however, afford some evidence on both points, though not as full or accurate as one would wish. In 1226 Geoffrey De Marisco was in possession of the manors of Adare and Awney (*Cal.*, vol. i., p. 214). Nine years later he was excommunicated by the Bishops of Limerick and Lismore. The cause of this seems to have been chiefly the offence of his son William, who was charged, with other gentlemen from Ireland, with having killed, "at the King's Gates at Westminster," Henry Clement, or Clements, a clerk or chaplain of Maurice Fitz Gerald, Justiciary of Ireland, in 1235, sent over with messages to the King. Probably the messages contained complaints of the justiciary against De Marisco and his friends. William De Marisco was imprisoned for this offence in England, and his Irish lands declared forfeited, but his father retained his, and the King's favour, for a time. Finally, however, in or about 1244, he was outlawed, and his lands were taken up by the King, who, in 1246, ordered Maurice Fitz Gerald, the justiciary, to restore to the Church of Emly the lands De Marisco had held of the Bishop of that See (*Ibid.*, p. 421).

In June, 1278, Alienor, "who was the wife of John De Verdon, claimed dower out of Grene (Bally Grenan in Coshma, or Grenane, in Small barony Limerick?), Adare, Alekath (Athlacca), and Gremoth (Croom), in Ireland." Under the date November, 1299, Mr. Sweetman calendars an Inspecimus of a charter of confirmation which the King before he came to the throne made to Maurice Fitz Gerald and Agnes De Valence, his wife, of a charter of Sir John De Verdon, whereby he grants to the said Maurice and Agnes in free marriage of her, all the lands and tenements of Crommath, Adare, Castle Robert, Atletageth, Grene, and Wrigedi (Uregare), "which the said John had of the gift of the said Maurice in Munster to hold to Maurice and Agnes and the heirs of their bodies" (*Pat. Ed. 1., memb. 1.*). The Crommath here is certainly the Gremoth of Alienor De Verdon's claim in 1278, and both are corruptions of the Irish *Cruim* or Croom. These and other records in the Calendar make it certain that Adare passed to the Geraldines some time between 1236 and 1266. They certainly did not possess the place in 1226, and any remains of



ecclesiastical or secular buildings that exist there which are of that date, or prior to it, must have been erected by De Marisco or his followers.

To return to my proper theme. The county of Kerry is supposed to be peopled by a true Celtic race, yet an immense number of old English names are found in its towns, villages, and remote rural districts.<sup>1</sup> Some of these names are very rare in England at the present day. The townland of Keelgarrylander, near Killorglin, preserves the name of the old English family of Landre, or De Landre, one of whom erected a priory in South Wales in the twelfth or fourteenth century. William, Margaret, Adam, and Andrew De Landre are mentioned in the Exchequer Records relating to Kerry in 1285. The name as Lander, or Landers, still exists in the neighbourhood of Killorglin, and in other parts of Kerry. It is also found in Limerick and Cork. The Prendevilles, also, are rather numerous in Kerry. Between 1200 and 1600 the name is found in old records relating to the county as Frendevyle, Pronyville, Pronible, and later on, Prendeville. By an inquisition taken at Killarney in 1638, Richard Prendeville was found "seised in fee of Killinganane and of the Short Castle, a stone house in the town of Tralee, and of another stone house with two gardens in the same town, adjacent to the Short Castle, and of the lands of Gortunvoher, Gortafadda, Gortnahynygrour, and Gortoola, all of which he demised to William Trant FitzEdmund, of Dinglein-Cuishe, whose son and heir is Garret Trant." The Trants are even more numerous than the Prendevilles in Kerry at the present day. Besides these we have in our glens, villages, towns, and mountain districts, Lacys, Hubbards, Cliffords, Coureys, Stacks, Nagles (De Angulos), Flemings, Howards, Goldings, Mannings, Downeys (Daunays), Whetstones, Ryles, Cantillons, with numbers, of course, of Burkes, FitzGerald, and FitzMaurices. Making all due allowance for the fact that many of the old Irish did in the thirteenth and fourteenth centuries under pressure of law, assume English names (this was not often done in Desmond's Palatinate of Kerry, where such laws had little or no force), we have no reason whatever to suppose that any of the above-mentioned Kerry families do not descend from English colonists who came here between 1172 and 1700. Needless to say, however, the present families bearing those

<sup>1</sup> "The Prestita Roll contains an army list, as it were, of the King's knights who were with him in Ireland, but the names are so numerous that it has been thought expedient merely to give selections from them, though all the names had been copied by the Editor. It is curious that among those names are to be found several existing in Ireland at the present day, such as Mara, Staunton, Darcy, Butler, Rochfort (Rupeforte), Savage (Salvagus), Barnwall, Barry, Clery, FitzSimon, and others, but this is a point that must be left to genealogists" (Preface by H. S. Sweetman, B.L., M.R.I.A., to *Calendar of Documents relating to Ireland, preserved in her Majesty's Public Record Office, London, 1171-1251*, p. xvii). It is greatly to be desired that the full lists of those names should be published, and that the sixth volume of this Calendar, containing the Documents after 1307, should soon appear, and be printed on the same plan as that adopted for the first five. It is impossible to exaggerate the value of those Calendars between 1172 and 1307, to students of history and historical genealogy and ethnology. The MSS. between 1307 and 1500 must be quite as valuable, especially the Inquisitions and grants of lands, Exchequer Records, &c.

names have plenty of the old Irish blood in their veins, and most probably Danish, Welsh, Scotch, Spanish, Flemish, and French and German blood. A close and long study of Kerry local and family history, for nearly fifty years, in traditions, manuscripts in private collections, and in public offices and public libraries, convinces me that in very few parts of Ireland is our Irish race of modern times so thoroughly mixed as in this my native county. The Cantillons, still tolerably numerous both in Cork and Kerry, are proved by the Irish State Papers to be of the old De Cantelupe stock, of which was the last Saint of English name canonized before the changes of religion in England in Henry the Eighth's reign. This St. Thomas' (De Cantilupe's) shrine still stands in Hereford Cathedral. The history of the family between 1200 and 1691 in Kerry is curious, and I shall have more to say about it hereafter, and about their ancient estate of Ballyheigue or Heystone (*Háa-Steinn*, old Norse for high rock or boulder) as it is called, in the fifteenth and sixteenth century records.

*(To be continued.)*



## AN URN-BURIAL ON THE SITE OF MONASTERBOICE, CO. LOUTH.

BY REV. LEONARD HASSÉ, M.R.I.A., FELLOW.

THE following narrative of the discovery of an urn-burial on the site of Monasterboice was given to me by Mr. Patrick Traynor, the well-known antiquarian bookseller and publisher, of Essex-quay, Dublin. The subject is one of considerable interest, and the particulars are fortunately precise. Mr. Traynor writes as follows:—

“January, 25th, 1891.” The small green stone celt and fragment of an ancient Irish sepulchral urn, which you purchased from me, were found in my presence in a cist which was discovered inside the smaller chapel at Monasterboice, in the County of Louth, on Whit Monday, 1878, whilst two men were making a grave for the body of a child of some particular friend or neighbour of old Thomas Brady, the very obliging and intelligent caretaker of the ruins and burial-grounds there. During the excavation of the grave, the men came upon strata of almost flat stones, which on examination proved to be the original slates which were used to cover the roof of the small church. They were formed out of the local stone, and were of a kind of pentagon

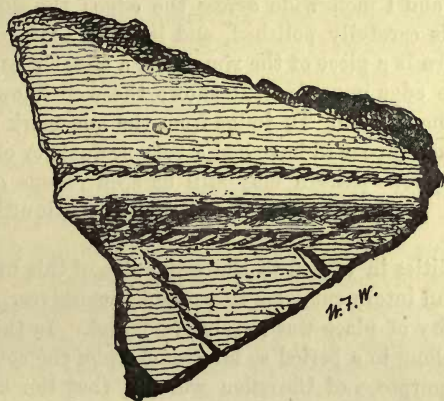


Fig 1.

form, somewhat thick, or humpy in the centre, and not at all unlike the convex back of an oyster shell. When the men passed through the strata of slates, etc. (which was about two feet from the surface), they dug about two feet and a-half more, when they came upon a rather large flag-stone, from off which they cleared all the clay, etc. This stone was about 2 or 3 feet long, and about 18 inches wide, but of an irregular oblong outline. To induce them to remove this stone, I suggested to the men that there might be some gold or silver vessels, or perhaps coins secreted under it, and I advised them to be very careful in removing it, as if they let it fall in on whatever was beneath, it might get crushed or destroyed. They did their best to remove it carefully, but in clearing the earth on the south side, they made too much space; their weight and motion caused the stone to slide towards the space, and the cist collapsed. When the covering stone was removed, we found that it contained a clay urn which was crushed into fragments, and these fragments were quite unctuous and soapy to the feel of the fingers and thumb. I lifted two of the largest portions, one of which you now possess (fig. 1); the other dried and went into dust in my

pocket before I returned to Dublin. We also found the small green stone celt (fig. 2) in the same cist. I am certain it was originally outside of the urn; its smaller end

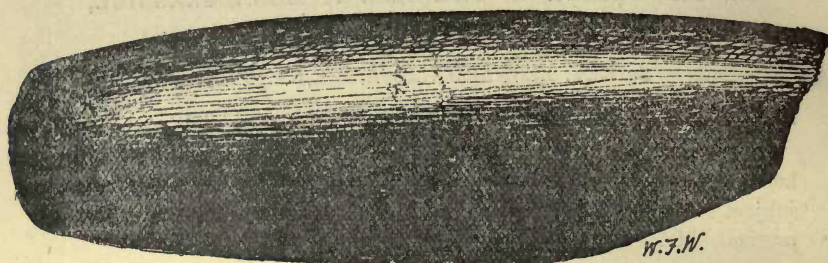


Fig. 2.

got pinched off by the side stone and the covering stone closing in on each other, when the upright or side and end stones collapsed. The broken portion has been lost since the period I first obtained it."

Such are the facts of this interesting find. The small stone celt is  $4\frac{1}{2}$  inches long, and 1 inch wide across the edge; the sides are rounded, and the whole is carefully polished, and in very good condition. The portion of the urn is a piece of the rim, with a slightly concave bevelling from the outside edge inwards. It shows the well-known rope pattern in a very clear impression. To judge from the one mark on the surface, the urn would not appear to have had a very profuse, or close ornamentation. The same rope pattern may still be seen on one of the crosses of Monasterboice. (Wakeman, Handbook of Irish Antiquities, first edition, p. 91.)

Two possibilities in regard to the connexion of this urn-burial with a place of Christian interment seem to present themselves. It may appear as if the identity of place was purely accidental. In this case the urn-burial would belong to a period so far remote from the conversion of this locality to the purposes of Christian worship, that the knowledge of its existence had been entirely lost. Under these circumstances, no further instruction could be derived from the fact of this burial by cremation occurring on the site of a Christian cemetery.

This view might at first sight appear the most natural explanation. But there are certain considerations which speak against it. In the first place, the case is apparently not an isolated one. Stone cists, similarly constructed to that described, with skeleton remains, occur on the sites of many early Christian establishments in Ireland, but urn-burials have also been found, as I am informed, in some of these localities. It is further improbable that in a well settled part of the country an object like a burial mound would be unnoticed, or be misinterpreted. The fact that subsequent settlers in various parts of Great Britain have interred their dead on the burial sites of an earlier population, shows



that these places were recognized or continued to be known as such.<sup>1</sup>

If, then, the coincidence of locality is not fortuitous, the other possibility is, that the urn-burial was of so recent a date before the existence of a Christian settlement at Monasterboice, that the fact of its being there became the reason for consecrating the place to the use of the Christian Church.

Something may be said in favour of this view. It is well known that the sites of our early ecclesiastical foundations were frequently the duns or raths of Pagan Irish chieftains, who on their acceptance of the Christian faith placed the little consecrated building that was now erected under their immediate protection, and themselves often became the servants of the church. If, as seems to have been generally the case, the place of interment in Pagan times was in proximity to the dwelling-place of the living, and not at a remote distance from it, the continued use of the chieftain's cemetery as a Christian burial place would follow as naturally as the conversion of the dun or rath into the seat of the governing abbot.<sup>2</sup> When once the burial place of the chieftain's family had been consecrated to Christian use, it would not in the sequel be likely to be disturbed, and hence the difficulty of verifying the fact of an early Pagan cemetery being underneath, or contiguous to the Christian graveyard, will as a rule continue to confront us. It will probably only be owing to accidental circumstances, such as Mr. Traynor's communication, if evidence of the fact every now and again turns up.

On the other hand an objection may be felt to this view on the ground of the occurrence of the stone celt at a period so close to the introduction of Christianity. The objection must be noted, but the weight which attaches to it is still uncertain. We do not really know when urn-burial ceased either in Great Britain or Ireland. Nor do we know how long the old custom may have survived of placing bronze, and finally stone

<sup>1</sup> Some difficulty might be felt in reference to the depth at which the urn-burial was found. It is of importance to notice on this point that the report of the Commissioners of Public Works (Ireland), 1877, Appendix E, p. 69, expressly states:—"The graveyard has been partially levelled, especially the spaces within the churches." Further, if the cist was erected in the first instance on the natural surface (as is often the case), or at a slight elevation from it, and the urn was entombed within, I can very well imagine that a part of the mound may have been levelled, when the space was enclosed within the walls of the original ecclesiastical building. The supposition, that the urn-burial might be a case of the wilful desecration of a Christian sanctuary on the part of marauding Danes of the eighth or ninth century is hardly tenable; neither the stone celt, nor the ornamentation of the urn is suggestive of the Viking age.

<sup>2</sup> A case in point seems actually to be on record. When St. Patrick sought from Daire at Armagh, a site on which to construct a building for religious purposes, the chieftain made him an offer of a rath, "where the *Da Ferta* (or two graves) are." Dr. Todd remarks to this passage:—"The place had probably the name *ferta*, 'graves,' before its consecration to Christianity" ("St. Patrick, Dublin," 1864, p. 476). This would be quite in keeping with what we know of the uses for public gatherings to which places of interment in primitive times were put. It is, however, right to state that in Dr. Whitley Stokes' edition of the Tripartite Life the text of the passage in question shows a different reading.

weapons along with the ashes of the dead. These adjuncts of burial passed, no doubt, from the first stage of a religious observance to that of a superstitious rite before becoming extinct.

Long before the actual introduction of the Christian faith the knowledge of its approach and the influence which it must have had in advance in preparing men's minds for its coming must have made themselves felt. The old Pagan deities and the old Pagan beliefs must have been tottering in men's thoughts long before they fell. So I can imagine that in regard to the burial of their dead, there may have been a superstitious feeling which led people, while continuing to believe that the departed spirits needed the same provision for daily life as on earth, to furnish them with the old weapons of stone or bronze, and distinctly to eschew the newer materials of iron which the Christian people of distant lands employed. The departed forefathers had certainly used the former, and so it was safer, and perhaps more agreeable to the spirits themselves, to supply them with the ancestral weapons. Such hallowed considerations weigh with men's feelings when reason or direct positive teaching fails them, and this was the position in which to some degree in Great Britain, and still more in Ireland, the original population must have found itself immediately before the introduction of Christianity.

It is frequently stated, and evidently correctly,<sup>1</sup> that no recollection of cremation having subsisted in Ireland in pre-historic times is found in the early legends which have been preserved to us. The question of how far back the memory of those legends really reaches is a very difficult one, and has not yet been determined. Ecclesiastical knowledge was apparently much more distinct. Rev. F. E. Warren in *The Academy*, vol. xxxi., page 311; and Dr. Whitley Stokes in *The Tripartite Life*, page cxxi, have drawn attention to what is an unmistakable reference to cremation in Wasserscheleben's *Die Irische Kanonensammlung* (2te Auflage, Leipzig, 1885). The passage, lib. xlv., cap. 20, p. 179, runs thus: "a. *Sinodus Hibernensis*: Basilion graece, rex latine, hinc et basilica, regalis, quia in primis temporibus reges tantum sepeliebantur in ea, nomen sortita est; nam ceteri homines sive igni, sive acervo lapidum conditi sunt." To render the words of the first clause intelligible, it will be well to transcribe the editor's quotation from an ecclesiastical source: *basilion Graecorum rex erat*. Now, though the explanation of the word *basilica* is of course erroneous, yet the place, which this passage has found in a collection of Irish Canons, can surely only be owing to its containing a recognition of the right of interment within the church building on the part of the local chieftain. One is again tempted to go back further, and to infer that, in the first instance, the chieftain

<sup>1</sup> Dr. Joyce was kind enough to point out to me that in Dr. Sullivan's introduction to O'Curry's *Manners and Customs*, vol. i., p. cccxx, the expression "and his *Cluiche Cainteoh* was ignited" is misleading. The phrase means "the funeral game was celebrated," but the words "was celebrated" contain an element that may originally have applied to the rite of lighting something.



who adopted the faith desired interment there, because his ancestors had been deposited there before him. Christian churches over the graves of the departed dead had for a long time been no new thing. However this may be, the second part of the passage seems clearly to show that cremation continued as one of the forms of burial up to the very time of the introduction of Christianity into Ireland, and this is the point which is relevant to the present inquiry.

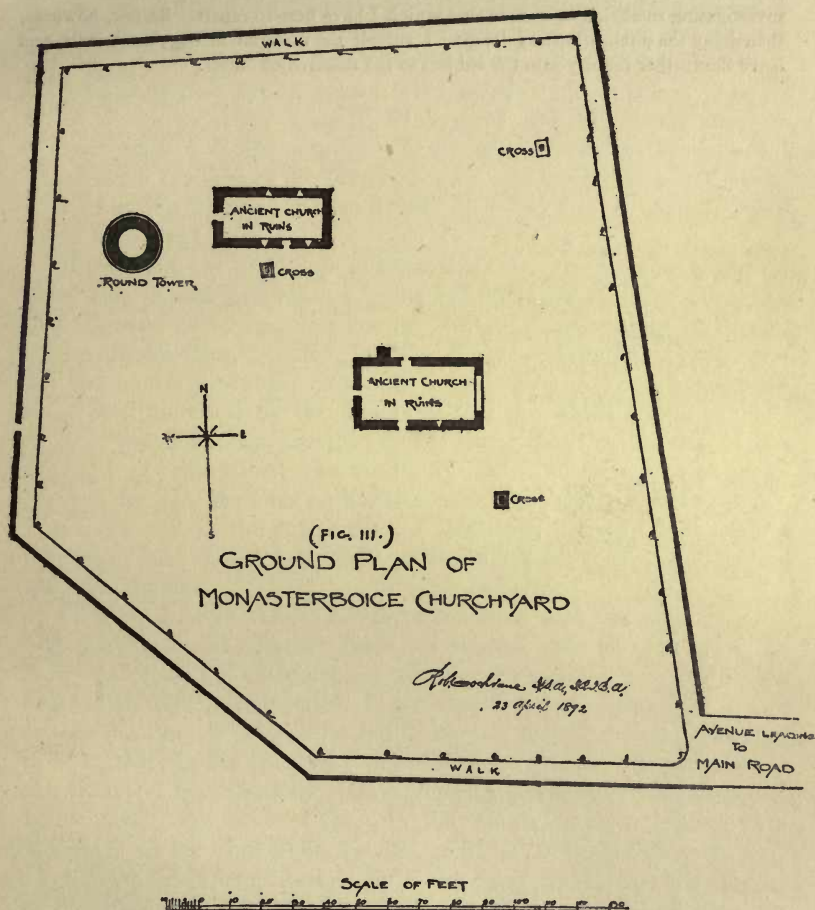


Fig. 3.

It only remains to say that the smaller chapel on the plan of Monasterboice,<sup>1</sup> fig. 3, though apparently the later of the two buildings

<sup>1</sup> I am indebted to the kindness of Mr. Cochrane for the plan of Monasterboice, which accompanies this Paper. Strange to say, a ground plan of this historic site, as far as I am aware, has not yet been published.

now standing (Wakeman, *loc. cit.*, page 107), evidently represents the site of the earlier ecclesiastical structure. Apart from other reasons, its position near to the round tower is of itself almost sufficient evidence on this point.

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NOTE.—The issue of this Paper has been unavoidably delayed owing to a change of residence to England during the past year. The same cause has prevented me from investigating some similar cases to that which I have here to report. Rather, however, than delay the publication any longer, I submit the material in its present form, and leave the further inquiry into the subject to the research of others.



## THE SHRINE OF ST. CAILLIN OF FENAGH.

BY REV. DENIS MURPHY, S.J., M.R.I.A., FELLOW.

I BEG leave to call the attention of our members this evening to the shrine which is now exhibited. For some months past, through the kindness of the owner, the Most Rev. Dr. Croke, it has been deposited in the Museum. Unfortunately it is not to remain there always; and as it may be asked for by the owner at any moment, I thought it well to give the members a closer view of it this evening. A drawing is about to be made of it through the kindness of Mr. Brennan, R.H.A., for the Museum and for the *Journal* of our Society. I hope it will be a souvenir of what you will see of it to-night.

Our shrines are so few in number that their very rarity almost of itself adds to their great value. You will find a list of those of one, and that the more numerous, class known to exist in this country, in Petrie's "Irish Inscriptions," edited by Miss Stokes. When that work was written, twelve years ago, only nine were known of. The number has since been increased by the finding of this one which I now exhibit.<sup>1</sup> Another was found last spring in Lough Erne; it is the property of Mr. Plunkett, of Enniskillen, who has kindly lent it to allow it to be photographed by the Museum authorities, and from what I know of Mr. Plunkett's zeal for the public good, I don't think one need be much of a prophet to foretell that he intends to deposit it for good and all in the National Museum.

Shrines, I need hardly say in presence of such an auditory as is here present, are of different kinds and shapes. We have them of the form of a house, the sides sloping inwards, with gables, and a ridge, the latter often highly ornamented, as we should expect, seeing that it first catches the eye; sometimes the roof is hipped, as in the shrine belonging to Lord Emly in the Museum. Sometimes the shrines are triangular, as the shrine of St. Manchain, the original of which is in the chapel of Boher, three miles south of Clara, in the King's County; then we have the shrine of the hand of St. Patrick, and that of St. Lachtan, the first described in great detail in the *Ulster Journal of Archaeology*; the other is in the Museum. Then we have the semicircular-headed shrines, for example that of St. Patrick's Bell, one of the finest examples to be found of

<sup>1</sup> O'Curry mentions it, but in doing so he falls into a strange error. Having spoken at some length of the well-known shrines, he says, "there are others too; the chief of those is St. Maedog's Shrine, which belonged to the O'Rorkes of Breffney, but was lately in possession of the Most Rev. Dr. Slattery, Archbishop of Cashel." Having had occasion to go to Thurles, I made inquiry about the shrine in the Archbishop's possession, and I found there what you now see before you.

Celtic art, whether the design is taken into consideration, or the manner in which it is carried out. Lastly, we have the flat shrine, used to hold a book of some kind either written by the Saint, or his Life written by perhaps one of his disciples—such is the shrine which I now exhibit.

As a work of art it cannot be compared with several of the shrines in the collection of the Academy. Indeed, it has but little of purely Irish ornamentation. At the top is a figure of Christ crucified. The four panels on the upper surface contain each four figures, each panel being an exact counterpart of the others; a narrow band acts as a sort of frame for them. On this there is some beautiful ornamental scrollwork. This, the lettering, and the bosses on the clamps on the corners are of niello; stones, mostly cornelian and spar, are set at intervals along this line. In the centre there is a piece of spar much larger than the others. A six-leaved flower, a thing wholly foreign to pure Irish art, runs round the edge. On the back we have the usual incised crosses, such as one sees in the Cathach and other shrines in the Museum.

Round the edge of the upper and lower surface there is an Irish inscription in capitals, partly Irish in form, partly Gothic, those on the upper surface being only half the size of those on the lower. It begins at the left hand of the figure below, runs round the edge of that surface, and is continued at the back; it faces inwards :—

OIRAID : DON : MFIR : DO CVMDAIGH : AN : MINNSA : CAIL

LIN : ADHON : BRIAN : MAC : EOGAIN :

BVAIRC : AGVS : MAIRGREITE : INGIN

HBRIAN : AGVS : DO : BI : AOIS : AN

TIGEARNA : AN : TAN :

SOIN : SE : BLIANA

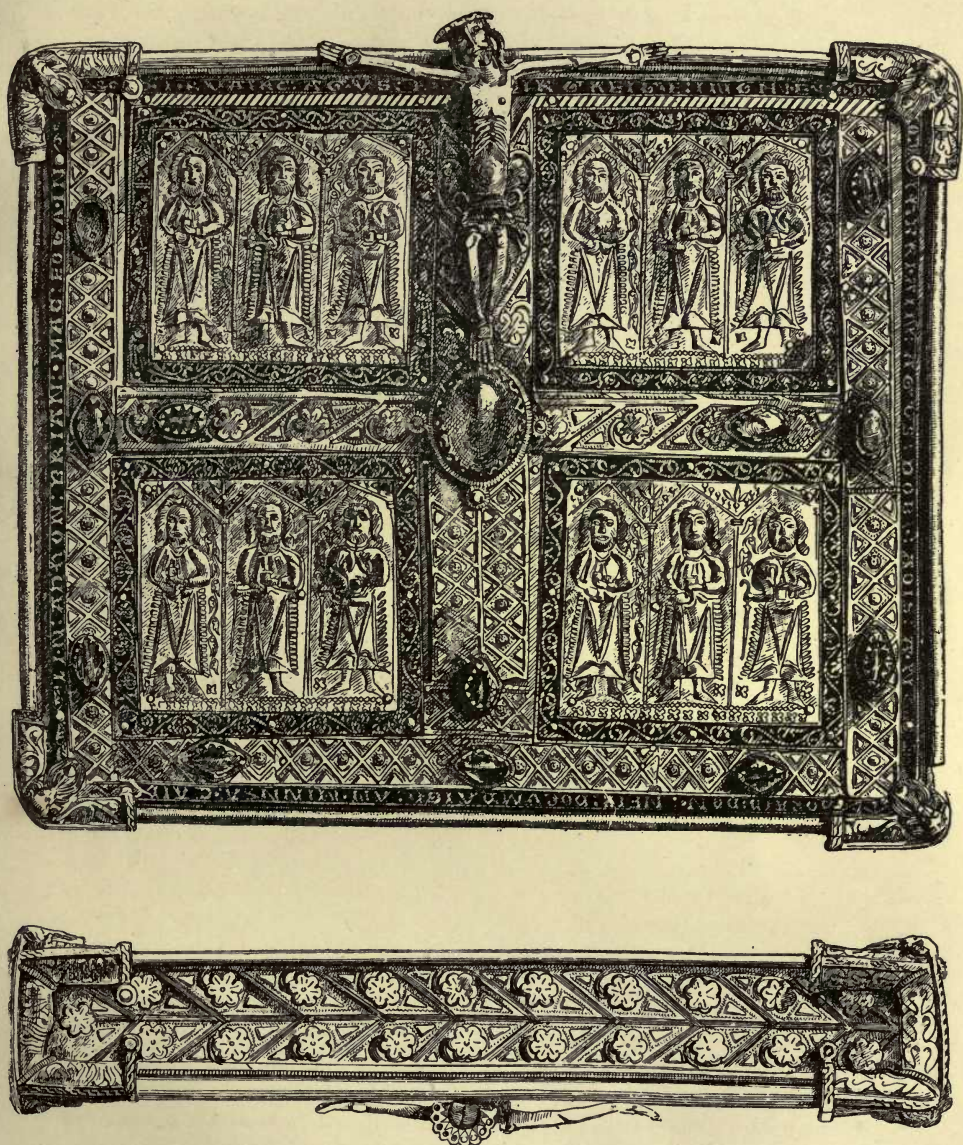
DEC : AR : XX : AR : M : AR

CCCCC : AIB : A : MARIA.

“Pray for the man who covered the shrine of Caillin, that is, Brian, son of Owen Ruark, and for Margaret, daughter of O’Brien, and the year of our Lord then was mccccxxvi. A Hail Mary for their souls.”

The plates of the upper and lower surfaces are made in separate pieces, the parts being held together securely by solid clamps fixed on with long brass nails. Inside there is a lining of oak, evidently intended to hold a book, or it may be relics. We find in the “Life of Caillin” that he brought with him from Rome numerous “relics to increase the honour and respect and right of sanctuary of his fair church of Fenagh. The relics which he brought were the relics of the Apostles, of Martin, and Stephen the Martyr, and Laurence. These are the relics which he ordered later to be covered and enclosed in a shrine.” So his Life. If it contained





SHRINE OF ST. CAILIN.





his Life, it was not that ancient one in the British Museum, nor that in the Royal Irish Academy, for both, as I have taken the trouble to ascertain, are far too large to fit into a shrine of this size.

Now as to the maker of the shrine, or rather the person who had it made, there is no difficulty in determining who he was. The O'Rorkes, long after the Anglo-Norman invasion, ruled as independent princes in Breffny O'Rourke, the present county of Leitrim. The Lord Deputy Sidney, who made a tour of Ireland, north and south, during his viceroyalty, says he found O'Rourke to be the proudest Irishman living, and in the "Life of Red Hugh O'Donnell," which I am now putting through the Press, written by Lughaidh O'Clery about 1620, there is a marginal note: "O'Donnell never appointed the O'Rourke." Looking into that great repository of family lore (Archdall's "Peerage of Ireland," vol. ii., p. 24), we find that Margaret O'Brien, eldest daughter of Turlough Donn O'Brien, who was inaugurated King of Thomond in 1498, married Brian, chief of Breffny O'Rourke. You can see his castle still standing at Dromahaire. His death is recorded by "The Four Masters" as having taken place in 1562. "O'Rourke (Brian Ballagh, son of Owen), the senior of Sil Feargna, and of the race of Aedh Finn, a man whose supporters, fosterers, adherents, and tributaries extended from the Caladh, in the territory of Hymany, to the fertile salmon-full Drowes, and from Granard in Teffia, to the strand of Eothuile in Tireragh, who had the best collection of poems, and who of all his tribe had bestowed the greatest number of presents for poetical eulogies, died." "The Four Masters" make no mention of his wife's death.

Just opposite the castle of the O'Rourkes are the ruins of the ancient Franciscan Convent of Crevelea. This, Father Meehan tells us, was the burial-place of the O'Rourkes, and there Brian son of Owen, and Margaret, are sleeping their last sleep. May God rest their souls.

# ON A NEWLY DISCOVERED SITE FOR WORKED FLINTS IN THE COUNTY OF DOWN.

By W. H. PATTERSON, M.R.I.A.

CLOSE to Sydenham Station, on the Belfast and Bangor Railway, a low-lying tract of land juts out into the sea: the ground is alluvial, is covered with short grass, and, towards the sea-margin, is in some places not more than one or two feet above high-water level.

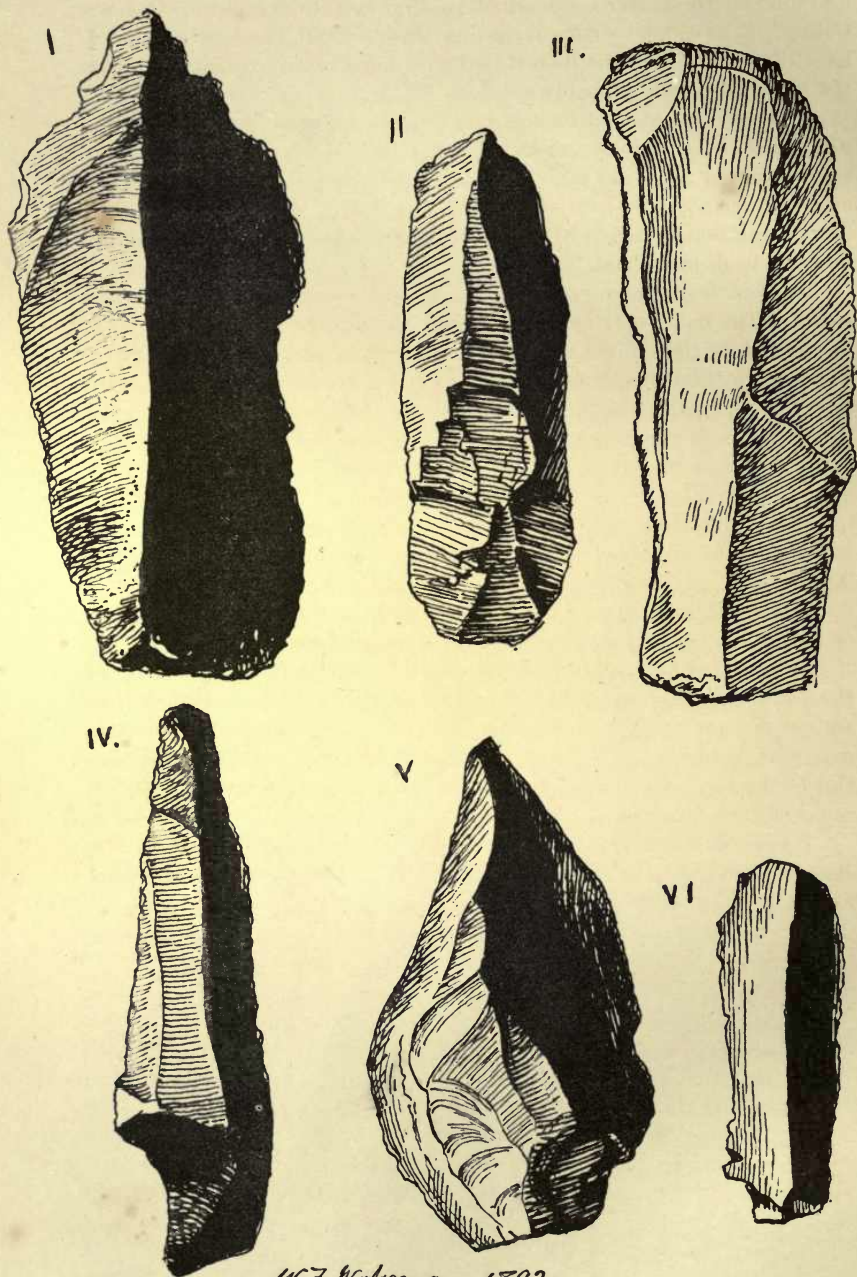
At the eastern extremity of this tract the water is extremely shallow; and, even at half-tide, a wide extent of sandy and muddy fore-shore is laid bare. It is upon this fore-shore, at distances between twenty and eighty yards from the land, that flint flakes have been found in large numbers. It is clear that, in spite of the flat beach and shallow water, the sea is encroaching upon the land at this place, removing the fine silty sand, and leaving on the beach the gravel, flints, and other heavy matters which were upon the surface of the soil, or were incorporated with it.

In the summer of 1891, while walking round this beach, my attention was attracted to several patches of a black or dark-blue colour, lying upon the sand. On closer examination these patches were found to consist of flints, which had taken a black stain from the decomposing seaweed or other organic matter, always present in abundance at this place. A very few of the flints had retained their original grey colour; but almost all were of a very fine glossy bluish black; they had perfectly sharp edges, and were quite unrolled, thereby forming a marked contrast to the much rolled flint flakes found in such numbers on the Hollywood Kinnegar, about a mile east of this site.

Well-formed flakes were in great abundance. Of these I brought away about 200: most of these showed no subsequent workmanship; some two or three only had been chipped a little around the bulb end, probably for fitting them into some kind of handle. I found several very typical cores, from which numerous flakes had been struck, also some pick-like objects, but which may merely have been cores, and a rounded, much-chipped flint, which seemed to have been used as a hammer-stone: small chips and fragments of flint were in great numbers. I also found what may have been the disturbed remains of a hearth—three or four flat and discoloured stones lying close together in a semicircle; no other stones—neither so large, nor anything like them—were observed in their neighbourhood. Flakes were lying plentifully around the supposed hearth, and, near it, I also picked up three pieces of bone; these were bones of some large animal, and had been split longitudinally—probably for the purpose of extracting the marrow. Here two large teeth were







*W. F. Wakeman. 1892.*

WORKED FLINTS FOUND IN THE COUNTY OF DOWNS.



also found; these were submitted to Professor Cunningham, Queen's College, Belfast, who writes regarding them:—"Of the two grinders I have little doubt that the largest is the premolar of an ox, and the lesser the molar of a deer, probably red deer."

On a subsequent visit to this spot, some more bones, one of which was a jaw bone, were found, and all of these Dr. Cunningham identifies as being bones of red deer: while he considers two smaller bones to be those of a wild boar. This is the first instance, I have met with, of worked flints being found along with the bones of large animals, such as could be used for food, in Ireland.

Diligent search was made for flint scrapers or axes; but none were found. The flakes measured from  $\frac{3}{4}$  inch to  $3\frac{1}{2}$  inches in length.

As to how these flints and other objects came into their present place, it is evident that at a time when the land extended further to seaward than it now does, it was the site of a village of flint-working people; and it must have been a desirable site with regard to food supplies. The sandy flats which are laid bare at low water, and which extend for miles at this part of the county Down coast, bore, and still bear, enormous quantities of edible shellfish. Oysters seem to be exhausted; but the gathering here of mussels and wilks (periwinkles) still forms an industry. As this spot was close to the estuary of Conn's Water and the Lagan, it must have formed a good fishing station at a time when the waters of Belfast Bay swarmed with salmon, grey mullet, &c.

The supply of flint was, doubtless, obtained from the chalk *debris* of the county Antrim hills, just opposite, and distant across the shallow waters of the bay some two or three miles. The flints, bones, hearth, &c., have evidently settled down upon the places we now find them, as the land which bore them or contained them has been worn down and removed by tidal action.

The illustrations upon accompanying Plate have been drawn by Mr. Wakeman from specimens forwarded to him (I. to VI.), and are full-sized representations of six of the flakes found here.

# ON THE MUSICAL SOUNDS EMPLOYED IN HUNTING GAME IN THE YEAR 1676. (FROM A MANUSCRIPT.)

By WILLIAM FRAZER, F.R.C.S.I., M.R.I.A., FELLOW.

I OBTAINED a large sheet of parchment some years since which had written on it the musical notation of a variety of hunting sounds in use in the year 1676. It contains a call to bring the company together in the morning, the notes to uncouple the hounds, different "recheats" for hunting game, the sounds proper to celebrate the death of the hare, fox, buck, or stag, those that commemorated the fall of a stag royal, and so on, finishing up with a special farewell, musically given, as the hunters separated for their homes. So far as I can ascertain no similar collection of these bugle calls has been published, although I instituted diligent search in several directions and made special inquiry from the most skilled musicians in Ireland. It therefore seemed that the subject might be deserving of notice, and ought to be placed on record.

In the earlier days of hunting, in Anglo-Saxon times, and under the Norman kings, a simple form of horn was employed, made from the hollowed horn of the cow, whence, indeed, the name of the instrument is derived. The transition from this to a short bugle made of metal was easy. In subsequent ages the art of venery demanded from its votaries a familiarity with certain musical sounds considered appropriate and indispensable for the proper hunting of game. This reached its culmination in the reign of Louis XIV., and the state ceremonial of the French Court, at which period the hunting horn attained exceptional dimensions, several feet of copper tubing requiring to be wound round in successive circular coils, and carried across the body of the hunter and over his shoulder, whose special duty it was to make the forest re-echo with the musical sounds denoting each stage of the important Royal hunt.

During the reign of Charles II. a similar elaborate system was practised in England, and I suppose here also. The large bugle horn, with its circular coils, was in use up to the end of last century, as numerous drawings of the hunter and hunting field demonstrate, though I suspect several of these drawings were produced by artists who never witnessed a hunt, heard the dogs in full cry after game or fox, or knew the sound of a hunting horn from a bagpipes. Still, down to the rather modern days of Napoleon III., the same description of hunting horn was employed by the Imperial chasseurs in the forest of Versailles, and notes similar to those blown by the attendants of Louis XIV. continued to be practised in the state huntings of the last French emperor.

I believe we do well to place on record those musical efforts,









which are now almost forgotten save by the antiquary or historian. In the present aspects of modern society we can hardly hope or expect any traditional knowledge of them to be preserved beyond a dim and imperfect record ; it is therefore desirable to transcribe such a full notation as here shown into the pages of our proceedings.

The accompanying representation of these musical calls, or notes, is copied carefully from the parchment sheet, and reduced on a scale of one-fourth the size of the manuscript. The two verses, written in Irish characters, appear somewhat difficult to understand, as certain letters are almost illegible. I have submitted the verses to some learned authorities, and prefer giving the most probable rendering of these characters, leaving my readers to supply whatever explanation they consider most appropriate.

I owe the following communication to the kindness of Rev. T. Olden, Mallow :—

“ ‘ So coṛnað Ríḡ Saxon ap loḉta  
 Oón Comaṛle cūn peapaṁ na  
 Taḷḷta Pāpaṛnaig a ccompaig.  
 . . . . .

“ There is no such word as Pāpaṛnaig (Fasarnaig), or *assarnig*, which seemed to be the reading.

“ There is an old word, epaṛpenib, or epaṛtaib, which would mean ‘the wounded,’ and possibly may be the one intended. But the word is so indistinct, that it is very hard to make anything of it.”

NOTES ON THE ANTIQUITIES IN CO. KERRY VISITED BY THE ROYAL  
SOCIETY OF ANTIQUARIES OF IRELAND AND THE CAMBRIAN  
ARCHÆOLOGICAL ASSOCIATION, AUGUST, 1891.

By J. ROMILLY ALLEN, F.S.A. (Scot.), FELLOW.

PART I.

INNISFALLEN.

THE island called Innisfallen is situated about three miles west of Killarney, in a straight line, in the middle of the Lower Lake, near its northern end. The island is little more than a quarter of a mile long, and at the north-east extremity are the ruins of the monastery founded by St. Finan the Leper, and of a beautiful little Hiberno-Romanesque church. Here, in the delightful seclusion that the place affords, were compiled the "Annals of Innisfallen," which Eugene O'Curry places second only to the "Annals of Tighearnach," in order of time and importance, amongst the historic mss. of this class in the Irish language. Tighearnach died in A.D. 1088. The "Annals of Innisfallen" were composed *circa* A.D. 1215; but there is good reason to suppose they were commenced two centuries earlier by Maelsuthain O'Cearbhaill (or Maelsoohan O'Carroll), who is styled "Chief Doctor of the Western World" in the entry in the "Annals of the Four Masters" recording his death in A.D. 1009.

A curious note in the "Book of Armagh" (fol. 16bb), written by Maelsuthain's own hand, in A.D. 1002, in the presence of King Brian Boroimhé,<sup>1</sup> lends colour to the belief that this monarch of Ireland was educated under the care of Maelsuthain. Eugene O'Curry says that "there has always existed in the south of Ireland a tradition that the 'Annals of Innisfallen' were originally composed by Maelsuthain. Taking into account the acknowledged learning of O'Carroll, the character of his mind, his own station, and the opportunities offered him by his association with the chief monarch of Erin, there is certainly no improbability in connecting him with the composition of these 'Annals'; and, for my own part, I have no doubt that he was the original projector of them, or that he enlarged the more meagre outlines of the ecclesiastical events kept in the Monastery of Innisfallen, as probably in most others, into a general historical work."<sup>2</sup>

No genuine manuscript copy of the "Annals of Innisfallen" is now to be found in Ireland; but there is one on vellum, of quarto size, in the Bodleian Library at Oxford, of which Dr. C. O'Connor gives the following description:—"It contains 57 leaves, of which the three first are considerably damaged, and the fourth partly obliterated. Some leaves are also missing at the beginning. In its present state it first treats of Abraham and the patriarchs down to the sixth, where the title is, 'Hic incipit Regnum Græcorum.' At the end of this leaf another chapter begins thus, 'Hic incipit Sexta Ætas Mundi.' The leaves follow in due order from fol. 9 to the end of fol. 36; but unfortunately there are several blanks after this. On the 40th

<sup>1</sup> See Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," p. 653, and fac-simile of entry at the end of the book.

<sup>2</sup> *Ibid.*, p. 79.



leaf two lines occur in Ogam characters, which have thus been deciphered: 'Nemo honoratur sine nummo, nullus amatur.' The latter part of this valuable ms., from fol. 36, where the division of each page into three columns ceases, and where a leaf is missing, appears to be written in a more recent hand; so that from inspection it might be argued that the real original ended with the year 1130, and that the remainder was added by different Abbots of Innisfallen."

Innes, who made the catalogue of the Duke of Chandos' library, gives the following particulars about the ms. when it was in that collection: "In the same Chandos library are the 'Annals' of Innisfallen and Tighernach. These, indeed, want some leaves at the beginning and elsewhere, and begin only about the time of Alexander the Great; but till St. Patrick's time they treat chiefly of the history of the world. The 'Annals of Innisfallen,' in the same library, contain a short account of the history of the world till the year 430, where the author properly begins (at fol. 9) a chronicle of Ireland thus, 'Laogairé Mac Neil regnavit annis xxiv,' and thenceforward it contains a short chronicle of Innisfallen to 1318. These three chronicles, the Saltair of Cashel, Tighernach, and Innisfallen, are written in the Irish language intermixed with Latin. They were formerly collected, with many other valuable mss. relating to Ireland, by Sir J. Ware, and came first to the Earl of Clarendon, and then to the Duke of Chandos." The text of the "Annals of Innisfallen" was published in 1814 by Dr. C. O'Connor in his "*Rerum Hibernicarum Scriptores Veteres*."

The ruins of the ancient Monastery founded by St. Finan stand near the landing-place, deeply embosomed in the luxuriant foliage which constitutes the chief beauty of the island. The remains are entirely devoid of features of architectural interest, and the arches over the doorways are of the rudest possible description.<sup>1</sup>

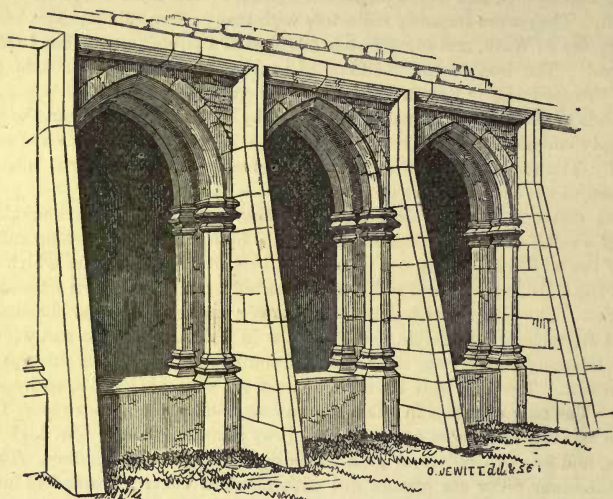
A short distance from the Monastery, on the north side, is a remarkably good example of a small Hiberno-Romanesque church, built of pink sandstone sufficiently scarred by the weather to bring out those variations of surface-texture which are the delight of the artist, and yet not sufficiently decayed to have lost all its interest for the archaeologist. The plan of the building consists of a single rectangular chamber, 16 ft. long by 11 ft. wide, inside, having walls 2 ft. 9 in. thick. The east and west gable-walls are tolerably perfect, but the north and south walls are hardly more than 4 ft. high at present. The east wall is built right on the edge of the low, rocky shore of the Lake. The only openings in the walls now remaining are a doorway at the west end, and a window at the east end. The doorway is round-headed, 6 ft. high by 2 ft. 6 in. wide, and has two orders of arch-mouldings and a hood-moulding. The arch-stones of the inner order are ornamented with moulded chevrons carved in low relief on the flat, vertical face. The arch-stones of the outer order are ridged like the roof of a house, on both faces, so as to form a zigzag-moulding in two directions. The hood-moulding is ornamented with grotesque beasts' heads, which are seldom, if ever, found in this position in Anglo-Romanesque architecture. The inner order of the jamb is a continuation of the arch, like an architrave round the opening, but is unornamented. The outer order of the jamb has a round column carved on the angle, in imitation of a detached nook-shaft, but more deeply cut in than is usual in Irish work of the period. The east window is round-headed, deeply splayed on the jambs, and having a round arch on the inside, and a square step, and then a roll-moulding on the outside. The window is 5 ft. 6 in. high on the inside, up to the springing of the arch, and 2 ft. 6 in. wide across the splay.

<sup>1</sup> The late Mr. M. H. Bloxam, in his "*Principles of Gothic Ecclesiastical Architecture*" (eleventh ed., vol. i., p. 38), illustrates one of the doorways, and gives his opinion that the ruins "appear, from their rudeness and peculiarity of construction, to have been those of the original structure founded by St. Finan in the sixth century, and are the earliest monastic remains he has met with." We are unable to agree with Mr. Bloxam's views as to the extreme age of the ruins on Innisfallen.

## MUCKROSS.

The ruins of Muckross Abbey, or more correctly speaking, of the Friary of Irrelagh, are situated within the demesne of Mr. Herbert, on the east side of the Lower Lake, three miles south of Killarney, and one mile north of the modern house of Muckross. It must be borne in mind that the Friary churches, which abound in Ireland, are always mis-called abbeys; and if we follow the custom of the natives, it is only for the sake of convenience. An excellent illustrated account of Muckross Abbey, by the late Mr. (afterwards Sir) J. H. Parker, will be found in the *Gentleman's Magazine* for 1864, Part I., p. 418, from which the illustrations here given have been borrowed, with the permission of Messrs. Parker of Oxford.

Mr. Parker says of the architecture of the Irish abbeys: "What may fairly be called the Irish style of the fifteenth century, evidently made out of the French, English, and Italian styles of the two previous centuries; but worked out in so singular a manner, with mouldings and details peculiar to Ireland, that it is quite entitled to rank as the national Irish style."



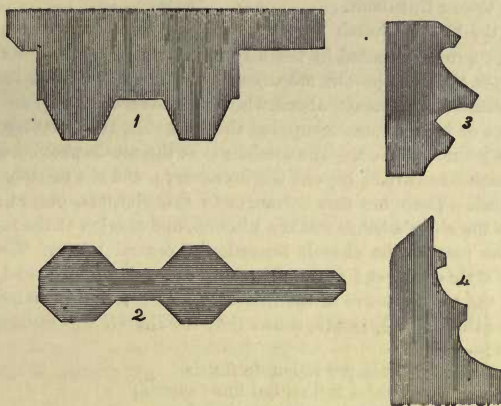
Cloisters, Muckross Abbey.

Muckross is of the same type as most of the other Franciscan abbeys of Ireland, of which examples were subsequently seen during the Meetings at Quin, Askeaton, and Adare, all possessing the same peculiarities in the details of the cloisters, the central towers, and the tracery of the windows. The cloisters are arranged round a square quadrangle; but instead of having a penthouse-roof covering the ambulatory (as in the English cathedrals), there is an upper story containing the conventual offices. A very foreign look is given to the cloisters by the rows of small pointed arches springing from double columns. The walls of the upper story rise perpendicularly above the arcading on all four sides of the quadrangle, shutting out the light to a great extent, and forming a sort of deep, square well. The smallness of the apertures between the columns of the arcading increases the gloom to such an extent that even when the mid-day sun is at its brightest, the cloisters are shrouded in semi-darkness.

At Muckross some beautiful effects of colour are produced by the green tinge given to such rays of light as are able to pierce through the branches of a gigantic yew-tree that almost entirely fills up the quadrangle.

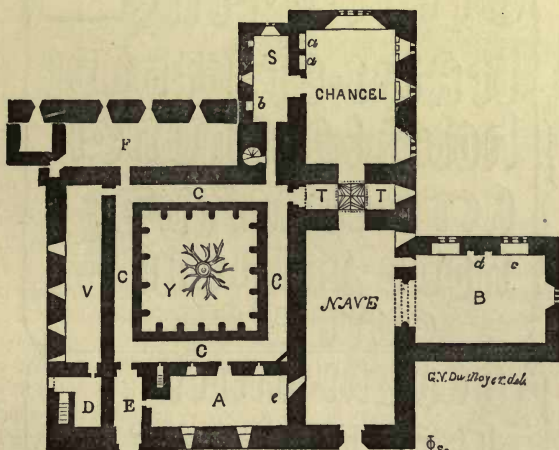


The central towers of the Irish Franciscan abbeys did not form part of the original design of the building, but were inserted at a later period. There being no piers provided for the support of a tower in the original design, massive cross-walls were built for the purpose within the area of the church, leaving only a narrow opening of great height in the centre, instead of a wide chancel-arch. The architectural effect of the



Details of Cloisters, Muckross Abbey.

exterior is thus improved, but only at the expense of ruining the interior. The towers are generally rectangular, and not square. Their proportions are bad, and the details poor. The castellated parapet, made in several steps, and the flat, projecting stones that take the place of gargoyles, or ornamental spouts for throwing off the water from



Ground-plan of Muckross Abbey.

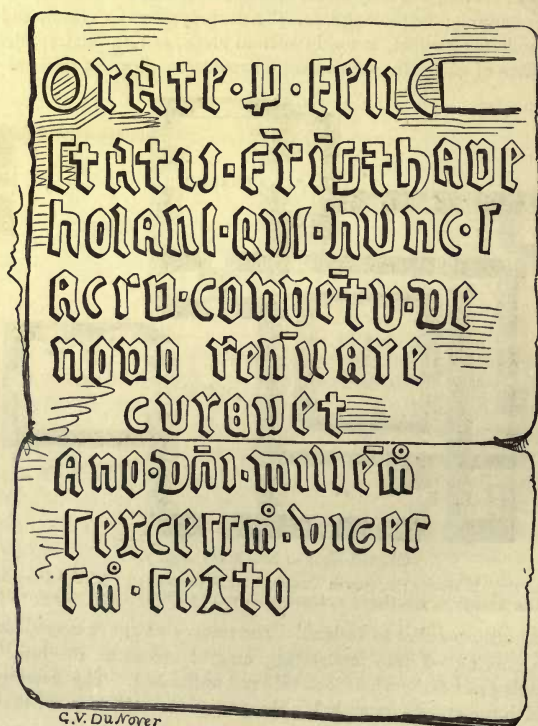
A, Abbot, or Prior's House; B, South Transept; C, Cloisters; D, Kitchen; E, Entrance;  
F, Dormitory; S, Sacristy; T, Central Tower; V, Refectory; Y, Yew-tree.

the roof, are features peculiar to Ireland. The tracery of the window consists of vertical mullions curving off into intersecting arcs of circles at the tops. The entire absence of cusping makes the whole look bald and unfinished. The dressings are of hard limestone, which preserves a remarkably sharp edge for centuries, so that any lack of beauty in the details becomes very apparent.

The foundation of Muckross Abbey is ascribed by the "Annals of the Four Masters" to the McCarthys in 1440, on the site of a much older establishment, and it remained in the possession of the Franciscan Order until the advent of Cromwell. The church became the chief burial-place of the McCarthys, the O'Sullivans, the McGillacuddies, and the O'Donoghues. In the chancel is the tombstone of McCarthy Mor, created Earl of Clancarty by Queen Elizabeth.

The plan of the Friary Church of Muckross consists of a nave and chancel of the same width, with a tower inserted in the way previously described, between the two, and a south transept. The cloisters are situated on the north side of the nave, and are surrounded by vaulted apartments, above which on the second story, are the conventual offices; the abbot or prior's house occupying the west side, the refectory the north side, and the dormitory the east side. The kitchen is at the north-west corner; the garde-robe is at the north-east corner, beyond the dormitory; and the sacristy is on the north side of the chancel. There are two entrances to the cloisters, one at the north-west corner, between the abbot's house and the kitchen, and another at the south-east corner leading from the part of the church beneath the central tower. The chancel is in imitation of the style of the end of the thirteenth century, the nave and transept of the fourteenth, and the central tower of the fifteenth. An inscription on a tablet built into the north wall of the chancel, inside, shows that the church was restored in 1626. It reads as follows:—

"Orate pro felicitate fratris  
Thadei Nolani qui hunc sacrum  
Conventum de novo renovare  
Curavit anno domini millesimo  
Sexcentesimo vicessimo sexto."



G. V. DuRoyer

Inscription, Muckross Abbey.



## AGHADOE CATHEDRAL AND CASTLE.

The Cathedral of Aghadoe, or Achad-dá-éo (the Field of the Two Yews), is situated three miles west of Killarney, on high ground, 405 feet above sea-level, from which, perhaps, a better general idea of the magnificence of the lake and mountain scenery of the district can be got than from any other point of vantage in the neighbourhood. The ground slopes up the whole way from the north shore of the Lower Lake to the Cathedral, a distance of about a mile. No one who has visited any considerable number of ancient ecclesiastical buildings can fail to have been struck by the care which the monks took in selecting sites where feelings of religious devotion might be intensified by the contemplation of all that is beautiful in nature. Sometimes the church stands beside a brawling stream, amidst the sylvan scenery of some secluded glen; or it is found by the banks of the broad river flowing through the rich meadows of the plain; or, as at Aghadoe, the charm lies in the extent of the landscape to be seen from an elevation, with its ever-changing effects of light and shade and variations of colour. The ecclesiastical remains at Aghadoe consist of the ruins of the Cathedral and the stump of a round tower, besides which are the mouldering walls of an old castle on the grassy hill-side sloping down towards the Lake.

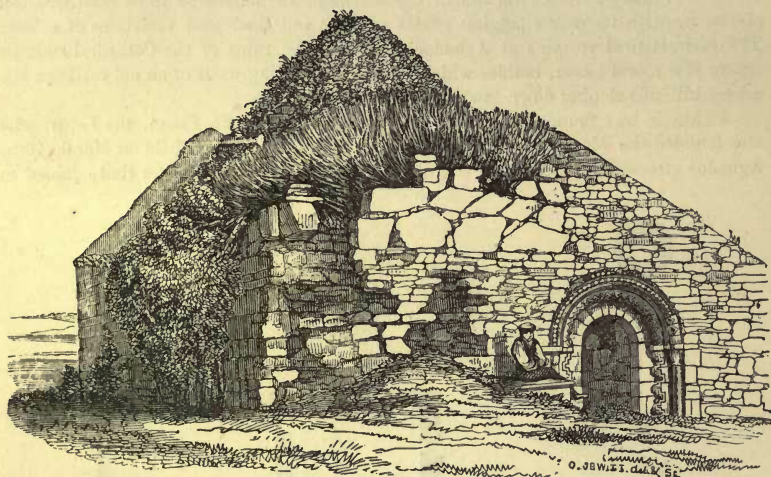
A church was founded here at a very early period by St. Finan, the Leper, who also founded the Monastery of Innisfallen, and whose festival is held on March 16th. Aghadoe afterwards became the site of a bishopric which was in later times joined to



Ground-plan of Aghadoe Cathedral.

that of Ardferd. The earliest historical notice of the place is in the "Annals of Innisfallen," under the year A.D. 992, and there is a subsequent entry, under A.D. 1044, where a stone church is specifically mentioned. Careful descriptions of the architectural features of the Cathedral and other buildings will be found amongst Mr. J. H. Parker's articles in the *Gentleman's Magazine* (1864, pt. i., page 411) already referred to, and in Lord Dunraven's "Notes on Irish Architecture" (vol. ii., pp. 35 and 115). Lord Dunraven considers Aghadoe to be the least interesting of the cathedral churches he met with in Ireland. The plan consists of two chambers of equal width separated from each other by a cross wall, not bonded in with side-walls and not having a chancel-arch, and which Mr. Parker suggests was "probably erected when at some time a residence for the priest was needed." The western chamber, which we may call the nave for the sake of convenience, is 36 ft. 2 in. long by 23 ft. 6 in. wide inside, and the eastern chamber or chancel is 44 ft. 9 in. long by 23 ft. 7 in. wide inside, the walls being 3 ft. thick. The oldest part of the church is at the north-west corner, as shown by the large blocks of stone forming the masonry of the gable wall, which is quite different from that of the rest of the building. There is a single round-headed window in the north wall of the nave, three or four inches

wide on the outside, with inclined jambs, and deeply splayed on the inside; and there is a similar window in the south wall opposite. This part of the building must therefore be of the early Hiberno-Romanesque period, and is perhaps all that now remains of the stone church A.D. 1044 referred to in the "Annals of Innisfallen." The church was subsequently lengthened in the thirteenth century, as the double lancets in the east gable are of that date. These lancets are 9 ft. 6 in. high and 6 in. wide, splayed on the inside. There is a curious bit of detail on each side of the splays between the windows, at the top, consisting of a human head and an ornament<sup>1</sup> carved in relief. These double east windows are very characteristic of Irish architecture. In England the lancets are either single or in groups of three. The openings in the cross wall between the nave and chancel consist of a doorway on the north side, and a round-headed window splayed on the side facing west, on the south side.



Western Gable and Doorway, Aghadoe Cathedral.

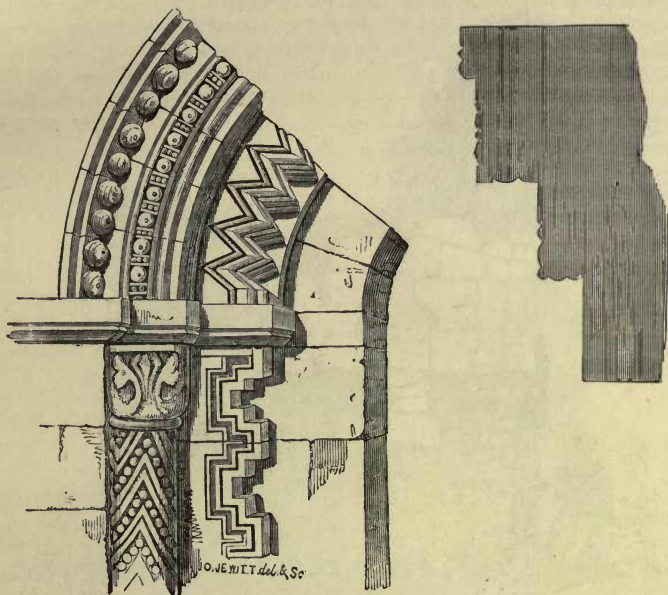
The chief interest of Aghadoe Cathedral is concentrated in the highly-enriched round-headed Hiberno-Romanesque portal at the west-end of the nave, which has unfortunately, however, been partially pulled down and rebuilt, many of the arch-stones having been misplaced. The aperture of the doorway is 5 ft. 3 in. high by 2 ft. 7 in. wide at the springing of the arch, and 2 ft. 9 in. wide at the bottom.

In its present state the doorway has three orders of arch-mouldings, one recessed behind the other, and a hood-moulding round the outside. The inner moulding is plain; the second is ornamented with moulded chevrons; and the third has a pelleted band on the face, each pellet being separated from the next one by a cross-bar having smaller pellets. The hood-moulding is decorated with projecting knobs or balls. Six of the arch-stones exhibit two separate kinds of chevron mouldings quite different from those forming the rest of the arch. A drawing, in the Library of the Royal Irish Academy, made by Dr. Petrie about 1840, shows these extra arch-stones forming a ring within the hood-moulding, as if there had originally been more than three orders of arch-mouldings. Either this must have been the case, or the stones must have been

<sup>1</sup> This ornament is a square ring looped at the corners, and is quite incorrectly drawn in Lord Dunraven's book.



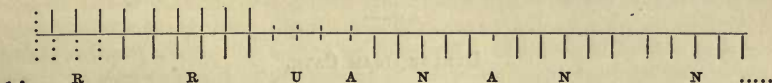
taken from some other part of the building. In the outer angles of the jambs is a nook-shaft on each side ornamented with chevrons and rows of pellets. The middle order of the jamb has a most beautiful step-pattern carved upon it, resembling the designs found on the enamelled bosses of the early Celtic metal-work.



Details of Western Doorway, Aghadoe Cathedral.

There is a stone bearing an Ogam inscription built into the south wall of the chancel of Aghadoe Cathedral. It was found by Mr. Pelham in the north-west corner of the building, and is described in the "Vallancey Collections" (vol. v., p. 193); in Windele's "Cork and Killarney" (p. 337); by Lady Chatterton, in "Rambles in the South of Ireland" (vol. i., p. 231); and by Rolt Brash, in "Ogam Monuments" (p. 226). Mr. Brash says that the stone "is at present to be seen in the garden of Lord Headley's residence near Killarney." It is a rudely-shaped pillar 5 ft. 6 in. long, by 10 in. wide in the middle and 8 in. at the ends, by 6 in. thick, inscribed on one angle thus:—

2 ft. 10 in.



In the churchyard are some late tombstones with Scripture subjects carved upon them in an extremely barbarous style. The most curious one represents the Crucifixion, with an angel presenting a chalice to the Blessed Virgin to receive the blood and water flowing from the wound.

The stump of the Round Tower is situated at the north-west corner of the churchyard, close to the road, and is about thirty yards from the west end of the Cathedral. It is 7 feet in diameter inside, the walls being 4 feet thick, built of large stones laid in

courses of uneven thickness with sloping beds (not ashlar masonry, as stated by Lord Dunraven). When Dr. Petrie first saw the tower it was more than twenty feet high, and had a doorway twelve feet above the ground. (For illustrations, see Lord Dunraven's "Notes on Irish Architecture," vol. ii., p. 35; and *Gentleman's Magazine* for 1864, pt. i., p. 411.)



Round Tower, Aghadoe

The Castle or Military Tower is situated outside the churchyard, a little way down the hill to the south. It is a circular Norman keep of the thirteenth century, 21 ft. diameter inside, having walls about 6 ft. thick, rudely built of rounded water-worn boulders. A staircase in the thickness of the wall leads to the first floor, and there are indications of a second floor above. The doorway is on the east side, on a level with the ground. The tower stands within a square intrenchment, having projecting bastions on the south side. (See Lord Dunraven's "Notes," vol. ii., p. 35; and *Gentleman's Magazine* for 1864, pt. i., p. 416.)

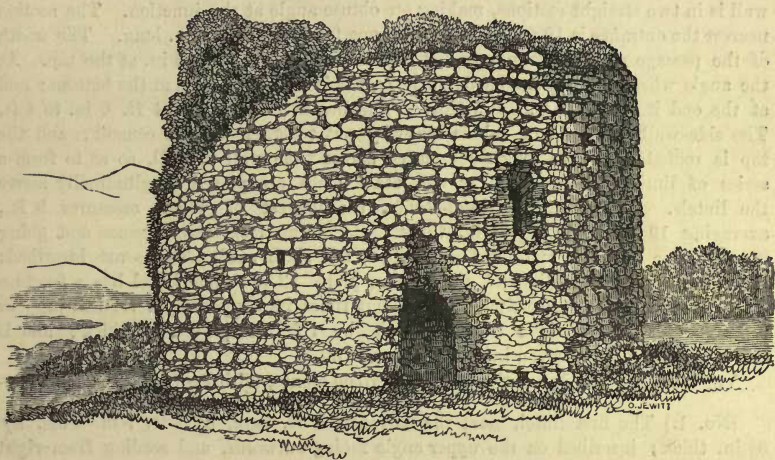
#### DUNLOE OGAM CAVE.

The celebrated Dunloe Ogam Cave is situated on a sandy knoll one mile south of Beaufort Bridge, and not quite half a mile west of Dunloe Castle. It is close to the west bank of the river Loe, about half a mile south of its junction with the river Laune. Beaufort Bridge is six miles west of Killarney, and crosses over the river Laune some two miles below the point where it leaves the north-west corner of Lough Leane. The road from Killarney to Beaufort Bridge goes in a westerly direction parallel to the north shore of Lough Leane, and it is here that the excursionist turns southward to go through the Gap of Dunloe.



The cave was discovered in 1838 by some workmen engaged in the construction of a sunk fence in the demesne of Dunloe. Mr. Abell, of Cork, visited the place shortly after, and made copies of such inscriptions as were visible. Since that time it has been frequently examined by almost every ogam scholar of repute. The result of Mr. Windle's visits is given in his "Notices of Cork and Killarney" (p. 346); of Mr. Rolt Brash's visit in 1869, in his "Ogam Monuments" (p. 231). It has also been described by Sir S. Ferguson in his "Ogam Inscriptions" (p. 107); and in the "Journal of the Royal Society of Antiquaries of Ireland," by Mr. G. M. Atkinson (New Series, vol. v. p. 523); by Prof. Rhys (4th Series, vol. vi., p. 313); and by the Right Rev. Charles Graves, D.D. (4th Series, vol. vii., p. 606).

The Dunloe Ogam Cave belongs to a class of artificial souterrains usually found within the fortified areas of the Irish raths, and which were probably cellars, beneath structures above ground, intended for the storage of food or objects of value.<sup>1</sup> Similar underground structures are found in Cornwall,<sup>2</sup> and also in Scotland,<sup>3</sup> where



Military Tower, Aghadoe.

they are called "eirde" (*i.e.* earth) houses or "weems" (caves). The rath caves of Ireland have supplied the largest collections of ogam monuments, the most notable instances being as follows:—Ballynock, Co. Cork, 15; Drumlogan, Co. Waterford, 9; Dunloe, Co. Kerry, 7; Ballyhank, 6; Rockfield, 6; Monataggart, 4; Whitefield, 4; Aghacarrihle, 3; Aghalisky, 3; Roovesmore, 3. Sir S. Ferguson<sup>4</sup> rightly conjectures that the fact of the rath-caves yielding such large groups of inscribed stones may be accounted for by supposing that the roofing-stones of the caves were taken from a neighbouring "killean," or ancient burial-ground. The builders of the rath-caves would be sorely tempted by the sight of so many long stones exactly suited to their requirements to let their laziness get the better of their feelings of reverence for the memorials of the dead, and not waste time in going farther afield for their building materials, but take what Providence had placed ready at hand.

<sup>1</sup> See R. Brash's "Ogam Monuments," p. 103.

<sup>2</sup> Borlase's "Nenia Cornubiæ," Blight's "Week at the Land's End."

<sup>3</sup> Dr. J. Anderson's "Scotland in Pagan Times," and numerous papers in the "Proc. Soc. Ant. Scot." by Sir Arthur Mitchell and others.

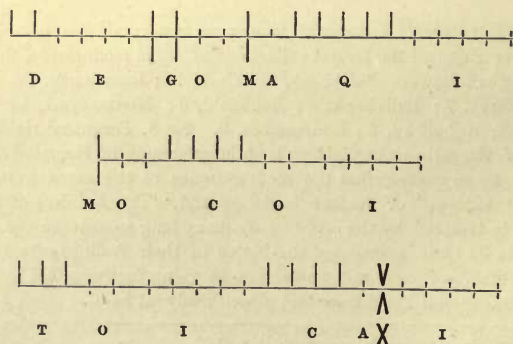
<sup>4</sup> "Ogam Inscriptions," p. 27.

A parallel might be drawn between the protective colours of animals which are evolved by the laws of the survival of the fittest and the various causes which have prevented ancient monuments from being destroyed, on account of their special adaptability to new uses undreamt of by the original erectors. An amusing case in point is that of an ogam-inscribed stone found in the townland of Deelish, Co. Cork, and now in the British Museum, which was kept, not on account of any value attached to it as a relic of antiquity, but because it resembled a coffin in shape!<sup>1</sup>

The entrance to the Dunloe Ogam Cave is close to the hedge of the field in which it is situated, and some modern steps have been made there for the convenience of visitors. On the occasion of the visit of the Irish and Welsh archaeologists, the inscriptions on the upper surfaces of the roofing slabs were exposed to view by the removal of the sandy soil to a depth of three or four feet. The cave consists of an underground passage, the first portion of which next the entrance goes in a southerly direction, and the second bends towards the east. The side-wall on the west, or left hand looking inwards, is curved throughout its whole length, whereas the opposite wall is in two straight sections, making an obtuse angle at the junction. The section nearest the entrance is 10 ft. long, and the one further in 8 ft. 6 in. long. The width of the passage at the entrance is 7 ft. at the bottom, and 6 ft. 3 in. at the top. At the angle where the passage bends to the east it is 4 ft. 6 in. wide at the bottom; and at the end it is only 3 ft. 3 in. wide. The height ranges from 4 ft. 6 in. to 4 ft. The side-walls are built of rubble masonry put together without cement; and the top is roofed over with long slabs placed across from wall to wall, so as to form a series of lintels. Near the far end other slabs are placed longitudinally above the lintels. There are 9 lintel-stones, the longest of which measures 9 ft., averaging 10 to 12 in. by 8 in. thick. Beginning from the entrance and going inwards, the first two and the fourth, fifth, and sixth roofing-stones are inscribed; the third, seventh, eighth, and ninth being plain. The second lintel has a fracture in the middle, which necessitated in ancient times its support by a vertical prop or pillar. This support is 4 ft. 6 in. high, by 1 ft. wide, by 4 in. thick; and is also inscribed, making seven inscribed stones in all.

The following is a description of the inscribed stones, with Prof. Rhys' readings:—

(No. 1.) The first lintel, next the entrance, 9 ft. long, by 1 ft. 7 in. wide, by 8½ in. thick; inscribed on the upper angle facing outwards, and reading from right to left, thus:



(No. 2.) The second lintel from the entrance, 7 ft. 9 in. long, by 1 ft. 5 in.

<sup>1</sup> Brash, p. 122.



wide, by 6 in. thick, inscribed on the upper angle facing inwards, and reading from left to right, thus:<sup>1</sup>

M A Q I R I T E A S

M A Q I M A Q I

D D U M I L E A S

and on the upper angle facing outwards, and reading from left to right—

M U C O I

T O I C A C I

(No. 3.) The fourth lintel from the entrance; inscribed on the lower angle facing outwards, and reading from left to right, thus:

M A Q I T T A L

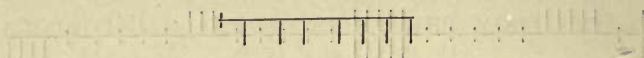
M A Q I V O R G O S

M A Q I M U C O I

T O I C A C

<sup>1</sup> With regard to Ddumileas and Riteas, Prof. Rhys writes to the writer as follows: 'These seem to be genitives feminine, and the *cas* appears to be a form of the *ias* of such genitives as *Dovvinias*: in fact, one such, at least, occurs in both forms, namely *Gosocteas* and *Gossuettias*. *Dovvinias* is represented in the Book of the Dun Cow, fol. 54<sup>a</sup>, by the accusative *Duibind*, genitive *Duibni*; so the declension is that of the *i* stems given by Stokes at p. 18 of his "Celtic Declension."

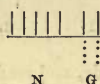
(No. 4.) The fifth lintel from the entrance; inscribed on the upper angle, facing outwards—



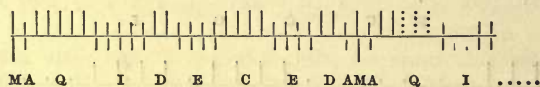
(No. 5.) The sixth lintel from the entrance; inscribed on the lower angle facing inwards,



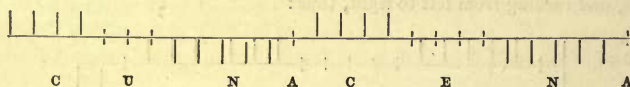
and on the upper angle facing inwards,



(No. 6.) A longitudinal stone above the fifth and sixth lintels,



(No. 7.) The vertical pillar supporting the second lintel, 5 ft. 1 in. long, by 1 ft. wide, by 4 or 5 in. thick; inscribed on the left-hand angle facing outwards, and reading from top downwards, thus:





# EXTRACTS FROM THE BOOKS OF THE OLD CORPORATION OF ROSS, CO. WEXFORD.

By COLONEL PHILIP D. VIGORS, FELLOW.

THE Records of the Old Corporation of Ross are contained in three volumes. They were repaired and re-bound about twenty years since by Mr. Caldwell of Dublin. The first volume was in a most dilapidated state—half its title-page was gone, and several errors occurred in the paging. Pages 10 and 40 were wanting.

Volume I. commences 3rd August, 1658, and ends 23rd March, 1687.

Volume II. commences 5th March, 1687, and ends 29th June, 1732.

(In this Volume 28th February, 1710, is put at page 225, between 21st and 28th July, 1710.)

Volume III. commences 29th June, 1732, and ends 29th September, 1841.

## EXTRACTS.

1658. SEPTEMBER 24.

Y<sup>t</sup> Mr Nathaniell Quarme should be admitted to erect and inclose a porch at the dore of Cap<sup>t</sup> Sampson Towgood's howse on the Keij of Ross, he paying one Pint of Sack to the Sover<sup>n</sup> and Burg<sup>s</sup> of this Corporation everij Michaelmas day as they walk the be—nett about the Key.

1659. MARCH 25.

Enacted y<sup>t</sup> those gentlemen y<sup>t</sup> shall disburse the £10 in money for procuring the delivery of the wrightings belonging to the Corporation y<sup>t</sup> now remain in the custody and possession of Lew<sup>tt</sup> Coll John Puckle shall be repaid out of the first money that shall be payable to the s<sup>d</sup> Corporation out of any [of] the profits or revenues belonging to the s<sup>d</sup> Corporation. And if £5 be accepted for present payment, and bond to be given for the other £5 . . . . .

The sums of money are freely lent by the said persons to supply the Co<sup>s</sup> present want of money, and to be employed as in the above Act is mentioned.

	£	s.	d.
Mr Tho <sup>s</sup> Pitt, .. .. .	..	..	02 : 00 : 00
Mr William Whiting, .. .. .	..	..	01 : 00 : 00
Mr Walt Davis, .. .. .	..	..	01 : 00 : 00
Mr Richard Whiting, .. .. .	..	..	01 : 00 : 00
Mr Edward Davis, .. .. .	..	..	00 : 10 : 00
Mr Roger Drake, .. .. .	..	..	01 : 00 : 00
Mr Eusebius Cotton, .. .. .	..	..	01 : 00 : 00
Mr Francis Allen, .. .. .	..	..	02 : 00 : 00
Mr Richard Whitson, .. .. .	..	..	00 : 10 : 00

In all, .. 10 : 00 : 00

And at the same Assembly Mr Roger Drake was desired to wright to Mr John Davis, one of the clerks of His Highness' Counsell, for a copie of the late Petion and remonstrance which have of late been preferred to the Lord Lieut<sup>t</sup> and Counsell against this Corporation, and is to be paid what charge he shall be at in obtaining the same.

1659. APRIL 8.

That a Bill of Complaint [be] exhibited in the Court of Chancery against Leu<sup>t</sup> Coll. John Puckle.

1660. JUNE 5.

A receipt from Tho<sup>s</sup> Pitt Sov<sup>n</sup> for a trunk of papers and wrightings from Leu<sup>t</sup> Coll. John Puckle by Coll. Tho<sup>s</sup> Scott, but not including the great Charter of King James & other wrightings lately in Coll. Puckle's custody.

1660. SEPTEMBER (?).

"Enacted by the Sov<sup>n</sup> and Burgesses" y<sup>t</sup> the inhabitants of this Towne cleane every person before his respective holdinges & the suffer no hogges or swine to rainge about the Towne upon paine every person so off . . . do forfeit 12d. ster. to the Constable to see this law put into execution.

1661. APRIL 19.

It was ordered and agreed that noe return of the Sheriff's summons for jurors out of this Towne to appeare at the next Quarter Sessions for this county be made by the Bayliffs of this Towne, but that they will unanimously stand to and mayntayn the privileges of their Charter, and will save the Bailiffs harmlesse in everything which may or shall happen for want of any such return.

7 MARCH. 14 CHARLES II.

[It was ordered that in order to maintain the liberties, etc., & to prevent future troubles and 'scourges' exacted from the inhabitants by appearance at Assizes & Sessions out of the liberties of the Town, £5 should be forthwith levied to be applied by the following persons or the major part of them, viz.]

Lieut. Walter Davys, Thom. Mason, W<sup>m</sup> Willman.  
Edward Hartley }  
William Taylor } *Bailiffs*.  
Lieut. John Bishop, Sargt. John Bishop.  
John Jenneys, Henry Rock.  
John Eustace.  
John Toby, *Regr.*

Tho<sup>s</sup> Ashley.  
Richard Harris.  
Nathaniel Quarne.  
Marcus Browne.  
Phillip Kennedy.

1662. JUNE 30.

[Eusebius Cottan, Armiger, elected Sovereign. His arms emblazoned as sable, a chevron argent, between 3 wolves heads erased of the last, langued gules—a martlet for difference.]

1662. OCT. 3.

[A chest for containing and better securing of the Charters, books, and writings of the Corporation—ordered.]



1663. JUNE 30.

Upon solemn debate whether the Irish Papists of the said Corporation should be admitted to the franchises and freedom of the same. It was then ordered—that it should be referred to John Povey, Esq., Recorder of the said Towne to give his opinion thereon. . . .

Ordered and agreed upon that if any inhabitant of the Towne or libtys of Ross shall from henceforth sett or lett any house or chamber to any flarriner or alien w<sup>th</sup>out the consent of the Suffraine for the time being and his Counsell, shall forfeit for every such fault the sune of thirteen shillings and fower pence stir. It was likewise ordered and agreed upon that if any alien or stranger should graze his catle on y<sup>e</sup> Comons of said Towne shall pay for every Colpe cow, or the price of a Colpe or cow, or sheepe, so grazing as aforesaid, the sum of sixpence p. Quart<sup>r</sup>. Item, that noe Baker or Bakers shall heate or cause to be hett any oven or ovens w<sup>th</sup>in the said Towne or Libtys in any tyme or hower of the day or night hereafter, but as herein is set forth (that is to say) from the 29<sup>th</sup> of September until the 25<sup>th</sup> of March, beginning every morning at the hower of seven of the clock; and soe continueing until the hower of nine of the Clock at night and noe longer.

Item, any person or persons who shall not henceforth have the streete swept and made cleane before their dore or dores on every Lord's day shall, for every such nucens or offence forfeit fower pence ster. "Item, that if any pson or psons shall on y<sup>e</sup> Sabath day duringe divine service be found tipleinge or gaming, such p<sup>son</sup> or p<sup>sons</sup> so offendinge shall for every such offence pay five shillings ster."

Eusebius Cotton, Suffraine.

Edward Davis.

William Whitning.

Thomas Pitt.

Richard Whitson.

Walter Davis.

Richard Whitninge. John Bishop.

1663. SEP. 29.

[Richard Whitson, Esq., sworn in Sovereign.

His arms are emblazoned thus :—

Sable, a melon branch erased, with two leaves, all ppr. fruited or, striped gules.]

1663. JAN. 15.

[1900 acres of the Commons on which £12 to be applotted by the following jury :—

Henry Haughton, Gent.

Walter Davis, Gent.

Thomas Nevell, jun<sup>r</sup>, Mercht.

William Wellman, Maulster.

Barnaby Webb, Mercht.

Marcus Browne, Mercht.

Richard Harrys, Mercht.

Edmund Sutton, Yeoman.

William Sallmon, jun<sup>r</sup>, Smith.

Edward Shenem, Glover.

Edward Hartley, Chandler.

Philip Farrell, Taylor.

This money was "to be levied towards the clearing and putting out of charge (for arrears of quit rent 21 Nov<sup>r</sup> 1664) the Commons of the Town, out of his Majesty's Court of Exchequer, being one thousand nine hundred acres and odd perches."']

MARCH 11.

[Counsellor John Osborne, sworne Recorder.]

1663. OCT. 19.

[Richard Whitson, Esq.; Sovereign. Agreement to warrant and defend him against all persons whatsoever "in his present capacity for ever" for all "that he shall act, doe, or cause to be acted or done," on behalf of said Corporation.

Ordered that £20 should be levied on the Towne for fire and candlelight for the guard and for repairing and "making upp" the comon Goale of the Towne.]

12 MARCH, 1663; and again 23 JULY, 1664.

[Vertue Lastley's Petition to the Judges of Assizes.

That Petr, about a fortnight before Michaelmas last year, did receive into his custody 4 small children of Mr Ezekill Harsnet, late Minister of Ross, one of which was within five weeks after disposed of to the L<sup>d</sup> Bishop of Loughlin and Fearnas, and that the other three remain upon the premises of the Sovereign and Burgesses, and that Petr was to be paid half a crown a week apiece while he should keep them; that he is a very poor man, and is unable to keep these poor orphants, as he has not been paid.]

"Let the Church Wardens & Overseers of the poor take care that these ch<sup>n</sup> be provided for, and the person that keeps them satisfied."

JOHN POVEY.

1664. NOV. 4.

[Ordered] "That noe p<sup>son</sup> or p<sup>sons</sup> whatsoever shall from henceforth erect or build any thatched cabin or cabins within the bodie of this Corporation. And likewise that all such thatched cabin or cabins as are now standing within the boddie of the said Town be before the first day of May next ensueing taken down and carried away."

NOV. 26.

"That Mr Bayliffe Reniver doe provide such sufficient locks and keys as shall be necessary for the severall chests and trunks appointed for the keeping and securing of all Charters, Books, Parchants, & all other Wrighteings belonging to the s<sup>d</sup> Corporation: and that what monies he disburses for the same be allowed him upon Account."

1664. DECEMBER 23.

[Ordered that the Town Clerk shall not practise as an attorney in the Corporation Court.]

1664. FEB. 14.

[Letter to the Corporation from the Earl of Ossory, Lord Lieut<sup>nt</sup>, recommending Roger Brabant as Town Clerk.]

FEB. 22.

[Reply to same from Walter Davis, Depy. Sov<sup>rn</sup>.]

[Roger Brabant was admitted and sworn 29 Sep. 1665.]

## LETTER FROM THE LORD LIEUTENANT.

1664.

After our hearty commendacons, We considering it fitt that provision of fire and candlelight should be made for all ye guards in all ye garrisons in this Kingdome do hereby earnestly recomend it unto you to take effectual ord<sup>r</sup> that necessary provision of fire and candle be made for ye Guards both foote & horse in that Towne, wherein we doubt not of y<sup>r</sup> ready compliance considering that for y<sup>e</sup> safety of y<sup>e</sup> inhabitants of that place & of y<sup>e</sup> country thereabouts garisons are settled there, w<sup>ch</sup> being well and constantly paid will be of advantage to them. And so we bid you heartily farewell ffrom his Ma<sup>ties</sup> Castle of Dublin the 16<sup>th</sup> of January, 1664.

Y<sup>r</sup> very loving friend,

OSSORY.



## FOR HIS MATIES SERVICE.

"To our well beloved the Sovereigne of y<sup>e</sup> Towne of Rosse in y<sup>e</sup> County of Wexford, for the tyme being.

Ross."

1666. JULY 21.

A letter unto John Osborne, Esq<sup>re</sup>, Recorder, concerning putting in clayme for the right belonging to the Corporation as also S<sup>t</sup> Mary's Church & the Hospitall.

Hon<sup>d</sup> S<sup>r</sup>,

Ross, July 21<sup>th</sup>, 1666.

We lately received a letter from M<sup>r</sup> Dormer signifying to us it was my Lord of Angleseyes pleasure we should clayme what of right belongs to this Corporation as alsoe S<sup>t</sup> Maries Church & Hospitall, which letter we received the 18<sup>th</sup> of this Instant, we being streightened as to tyme we could not digest our business into such a method as desired for w<sup>th</sup> we desire your excuse w<sup>thout</sup> any further apology, & at present have only sent you an abstract of sev<sup>all</sup> rents reserved payable to the Church and Corporation, as alsoe the certificate lately taken out signifying what comons we have, of this we shall desire you to advise w<sup>th</sup> M<sup>r</sup> Dormer, and if you and he can frame a clayme w<sup>thout</sup> further trouble, wee desire you will doe soe, and get the Court to receive the same; Wee desire you will both appologize for us that we did not before this put in our clayme, but the mayne reason was we were soe vexed and tormented by the 49 men for enquiring after our rights the last year by sumons before the Lord Lieften<sup>t</sup> and Counsell, as that we durst not preced till now (encouraged by the Lord aforementioned) Wee desire that our present Minister, Doctor Thomas Tonge, may have a house according to the proviso in the last Act, and that you and M<sup>r</sup> Dormer will move the Court in that his concerne; wee doe assure you he is much streightened as to a convenient habitation. S<sup>r</sup> we recomend all those our concernes to you<sup>r</sup> and M<sup>r</sup> Dormer's care; and doe assure you wee are truly sensible of this as well as former troubles put on you, and shall not be unmindeful to gratify you for y<sup>r</sup> care and paynes. Wee shall add no more psent but that wee are,

Esteemed S<sup>r</sup>,

Y<sup>r</sup> affectionate frendes,

Nathaniel Quarne, Nath. Steevens, Nath. Cooper, W<sup>m</sup> Wilman, John Winckworth, Richard Whitson (Sov<sup>n</sup>), John Rawkins, Eusebias Cotton, John Eustace, John Cuffe.

## A LETTER TO MICHAEL DORMER, ESQ., CONCERNING THE SAME.

Hon<sup>d</sup> S<sup>r</sup>

Wee received y<sup>rs</sup> dated the 14<sup>th</sup> instant, signifying the R<sup>t</sup> Hon<sup>ble</sup> Arthur Erle of Angleseyes pleasure for us to say what wee can for the Revenues belonging to S<sup>t</sup> Maryes Church this Borough & y<sup>e</sup> Hospitall thereunto belonging. Wee know you are able to say as much as all us: however, wee have sent up at psent what wee can to M<sup>r</sup> Osborne and are desirous you will ioyn<sup>e</sup> w<sup>th</sup> him in this our concerne, and doe assure you wee will liberally gratify you for your paynes; pray let us heare from you by the next post of this matter w<sup>th</sup> what progresse you have made therein. We shall add nought else, but y<sup>t</sup> we are,

Respected S<sup>r</sup>,

Y<sup>e</sup> affectionate ffrends to serve you,

NATHANILL QUARNE.

[Same signatures as above.]

1666. AUG. 2.

It being then put to the question who should be Solliciator for the Corporaton in their business in the Court of Claymes concerning their rents, etc., It was by generall consent ordered that Mr Nathaniell Quarne should be appointed for that employment, and that he carry w<sup>th</sup> him the leases belonging to the Church and the leases belonging to the Corporation unexpired & expired, together with the Rent Roll and King Richard's Patent for the Chiefe Rents belonging to this Corporation.

1666. JAN. 12.

[The Assembly "considered it convenient" to proceed in getting out the renewal of the Charter & nominated Capt. John Winckworth to treat with some fit person for the management of the business.]

. . . . .

1667. SEP. 28.

Upon the question then propounded whether the Sovraigne elect were to be sworn on Michaelmas day (though falling on Sunday), It was by the unanimous and mutual consent & assent of the sayd Assembly Resolved and agreed upon that the Souraine elect ought to be sworn on Michaelmas day and noe other, and Ordered that the Souraine elect for the insueing year be sworne accordingly.

*(To be continued.)*



## Miscellanea.

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**Further Cases of Remarkable Longevity.**—The *Journal* of the Royal Society of Antiquaries (Ireland) noted last year the deaths of three persons, aged respectively 102, 107, 107. The remark made upon these deaths was that these ages appeared both unreal and unusual. Since then the following cases of longevity have occurred: most of them are connected with the county of Kerry, which shows that Kerry must be an exceptionally healthy district, or else that great ages are not so uncommon as is generally supposed:—The first is John Byrne, of Constable-hill, Hacketstown, who died 3rd January, 1891, aged 105 years. He was hale and hearty, and enjoyed his pipe to the last. About the same date died Felix O'Neil, aged 106, in the town of Limerick. On May the 13th Mrs. Kate Griffin died at Boullicullane, Farranfore, aged 110. This old woman smoked and snuffed to the hour of her death, and only three weeks before her death she had walked three miles without any help excepting her stick. Mrs. Griffin lived formerly at Farmer's-bridge, near Tralee, but lately had kept house for her granddaughter. In November a still more aged person, a woman named Murphy, died at Aghadoe, near Killarney, aged 115. Mrs. Murphy retained all her faculties to the last. In the same month an American paper states that on the 5th of that month John Connor, born in the county Kerry, Ireland, died at Yorkville aged 106. The same paper notes the death of Samuel Chipman aged 102, the oldest Freemason in Halifax, Nova Scotia. Our seventh case is that of Margaret Irwin, who died in the same month in the Tralee workhouse hospital. She had lived all her life in Brogue-lane, and was said to be past 100. On the 16th December Mrs. Stretton died in Tralee Almshouse. The parish register has an entry of her birth which shows she was over 108 years. In the same week Margaret Moriarty died at Barrow—also in Kerry—aged 107 years. On the 3rd of January, 1892, Mr. Kavanagh died at Brandon aged 102 years. On the 5th of February Sara Winthorpe Hackett died at St. James's Rectory, Bray, and on the 13th Sir Provo Wallis at Funtington, Chichester, both aged 101. On the 21st January Nicholas Sandes died at Rork-street, Tralee, aged 103. "Old Sandes" worked at his trade as tinman to the last. Lastly, this month of March a man named O'Neil died at Ballyroe aged 108 years. The two oldest lives are those of women, and it is worthy of note that all excepting two were persons in the poorer classes, so that they must have worked hard and suffered many hardships. Moreover, it is pleasant to be able to record that, although long past the age when

they could have supported themselves, only two out of these thirteen aged individuals were reduced to the dreaded fate of ending their lives in the workhouse.—A. M. ROWAN.

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**Fowke Family.**—A certain Fowke (known by family tradition as Dr. Fowke, though as his medical degree has not been traced, he may have been but an apothecary) was killed in county Cork, probably in or near the city, and in a civil disturbance, about 1689. A record of the fact is said to exist in print, but has hitherto eluded search. The deceased's son, Randall Fowke, arrived in India 11th July, 1711, entered the East India Company's service, became second in council at Fort St. George, and died 2nd October, 1745, aged 72 years. Randall as a Christian name in the Fowke family is unique, and suggests that it was the maiden name of his mother. If the conjecture be accurate particulars as to the father of Randall and his progenitors may exist in pedigrees of the Randall family. Whilst the Foulke family of Youghal, Tallow, &c., bore for crest an Indian goat's head erased argent, the crest of Randall's branch of the Fowke family was a dexter arm embowed, habited vert, cuffed argent, holding in the hand proper an arrow, point downwards, or, barbed and flighted of the second. This latter was likewise the crest of Robert Foulke of Mallow, whose daughter Elizabeth married John Conroy, in pedigrees of which family also mention of Randall's father may possibly occur. Any information sent for *Journal* will be appreciated.—F. R. FOWKE.

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**The Epithet "Scorchvillein."**—Referring to Professor Stokes's "Ireland and the Anglo-Norman Church" (2nd ed., p. 264 and note) and the author's notice of the story related by Ware and other historians as to the origin of the name Scorchvillein, which was applied to Archbishop Henry de Londres, it is remarkable that the same term was applied to another troublesome Churchman, who flourished about the middle of the 12th century, quite fifty years prior to Archbishop Henry's episcopate. Maitland in his "Dark Ages" says, that in 1141 Henry, Bishop of Winchester, committed the care of the monastery of Hyde to Hugo Schorchevelyne, or Schorchevyleyn, a monk of Clugni, whom he made abbot, and who, in Stevens's addition to Dugdale's "Monasticon," is stated to have been one Hugh de Lens. The editor of the Register of Hyde Abbey (Rolls Series), in his introduction, speaks of the rule of Hugh de Lens (1142-1151) as having excited so much discontent, that a deputation of monks went to Rome to make complaint, and from other sources he would appear to have dispersed thirty out of forty of the monks, laid hands on church treasures, stripped ten copies of the Gospels of their costly covering, and to have been much accused and appealed against. That so many years before the time of Henry de



Londres another restless churchman should have been known as Scorch-villain would seem to imply that possibly the epithet was applied in those days to men of this violent character, and I would suggest its derivation from *Escorchevel*—flay or skin the calf—which in Godefroy's dictionary is explained as "sorte de vent violent." In Champagne it was commonly called "vent d'escorcheville," and Godefroy quotes the phrase "or vient le vent de bise or vient le vent d'Escorchevel."—H. F. BERRY.

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Mr. Elliott Stock announces for early publication a volume on "The Folk Speech of Devonshire" by Mrs. Sarah Hewett. It will give in a classified form the words, rhymes, sayings, and proverbs prevalent throughout the county, and also some local stories of the district taken down from oral narration.

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**Throwing the Dart, an Ancient Custom of Cork Harbour.**—As the ancient triennial civic ceremony known as "Throwing the Dart," which was duly performed off the mouth of Cork Harbour by the Mayor of Cork on the 28th of August, 1890, has not, I believe, been before referred to in the pages of this *Journal*, the following gleanings will furnish some information and may help to elicit more respecting this time-honoured custom, which is said to date from the days of the Danes. The ceremony, according to a local newspaper, was carried out as follows on the above date:—"Accompanied by a party of guests representing all classes and creeds, the Mayor of Cork proceeded in the Harbour Commissioners' steamer to the mouth of the harbour. On the limits of his jurisdiction being reached, viz. a line between Poor<sup>1</sup> Head and Cork Head, the Mayor robed, and a procession, including members of the Corporation, consuls of foreign nations, and members of Parliament, was formed on board the steamboat. The Mayor then led the way bearing in his hand the dart. This was a shaft made of mahogany about two yards long, adorned with bronzed feathers, and finished with a bronzed barbed head, which was weighted with shot. On its neck were etched the words: 'Daniel Horgan, Alderman, Mayor of Cork, 1890,' and on the tip of the feathers were sham-rocks engraved with the Cork arms. When close to the steamer's bow the Mayor made a short speech suited to the occasion, and then mounting the vessel's prow, amidst the loud cheers of all present, he cast the dart into the sea." Such has been the curious and oft-repeated method by which the Mayors, in accordance with a clause in their city charter, show their jurisdiction over the port and harbour once every three years between the two headlands named. But although generally believed to be of Danish origin, the earliest record of the observance of this custom of

<sup>1</sup> *Poor Head*, so called from the Anglo-Norman Poores, or Poers, after whom the Poore aisle in Cloyne Cathedral is named.

throwing the dart, to be found amongst the archives of the Cork Corporation, is stated to be the following, viz. :—"May, 30, 1759. Ordered that Mr. Mayor do provide an entertainment at Blackrock Castle on the first of August next, and that the expenses thereof be paid out of the revenues of this Corporation; and it is ordered that the Mayor and the other proper officers of the Corporation do go in their boats to the harbour's mouth and other parts of the channel and river, to assert their ancient right to the government thereof; and that the Mayor and other officers do land at convenient places in the said harbour, and proceed to high-water mark in evidence of the right of jurisdiction granted by charter to the Corporation in all creeks and strands within the harbour as far as high-water mark." Other old Corporation orders still extant testify that the Mayor was at that time, as now, admiral of the port, and that he was in the habit of holding an Admiralty Court at Blackrock Castle, after he and the Corporation had, by various observances, maintained and kept alive their right to old municipal privileges.

The Blackrock Castle here mentioned is not, it should be observed, the present pretty little building which forms such a conspicuous picturesque feature on the river Lee, but an older structure built on the same site by Lord Mountjoy in the reign of James I., which was destroyed by fire in 1727, since which occurrence, we are told, the "Throwing of the Dart" has superseded the Admiralty Court that was held by the Mayor within its walls.

The chief interest attaching to this ceremony, from an antiquarian point of view, is, of course, its supposed Danish origin; but of this latter anything like direct proof would seem wanting.—JAMES COLEMAN.

**Spike Island** was once one of those Holy Islands the most famous representatives of which were the Skelligs, off the Kerry coast, Iona, to the west of Scotland, Lindisfarne, or Holy Island, off Northumberland, and Mont St. Michel, to the north of France.

The claim of Spike to be reckoned a Holy Island is clearly established by the subjoined extract from the late Eugene O'Curry's MSS., quoted in Cardinal Moran's edition of Archdall's "*Monasticon Hibernicum*," and, doubtless, the earliest historical record extant relating to it:—"The Irish Life of St. Mochuada, otherwise St. Carthage, Abbot of Rahen and Bishop of Lismore, contains the following passage:—'A certain time the King of Munster, namely Cathal, son of Aodh, was in the land of Cuirene afflicted with various diseases, so that he was deaf, dumb, and blind; and Mochuada came to where he was, and the King and his friends prayed to him to cure him, and he put the sign of the Cross on his eyes, and on his ears, and on his mouth, and he was cured of all diseases and blemishes. And Cathal gave extensive lands to God and to Mochuada for ever, namely, Cathal Island, and Rossbeg, and Rossmore, and Pick Island



(now Spike Island). And Mochuada sent holy brothers to build a church in Rossbeg in honour of God. And Mochuada himself commenced building a monastery in *Pick Island*, and he remained a full year in it. Mochuada then placed three of his disciples, namely, the three sons of Naiscann, *i. e.*, Bishop Goban, and Sraphan the priest, and Laisren the saint, in these churches, and it was the holy bishop of Ardomain that gave holy orders to these persons in the presence of Mochuada; and it is he that was appointed to direct and preserve them in the way of righteousness, and he left two score more of his brethren in the monastery of *Pick Island* in place of himself. And Mochuada then returned to Rahen, and that island we have mentioned, *i. e.* *Pick Island*, is a most holy place, and most holy people reside in it perpetually.'” Archdall's original work contained a similar record to the above, to which he added a note that Inispick or Inispuinc is now unknown. This was in the seventh century, from which time there is a perfect blank in the history of Spike Island down to the fifteenth century.—JAMES COLEMAN.

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**Report of the Hon. Local Secretary, North Dublin.**—Having visited last summer and autumn the principal antiquarian remains in the North Co. Dublin, I think it right to report upon the condition of some which are at present not in a very satisfactory state, and which our Society might have remedied either by influence in the proper quarter or by direct interference or assistance.

I visited, in company with another member of our Society, the Island of Skerries, called Inispatrick (St. Patrick's Island), or Church Island, on which are the remains of the undoubtedly ancient church belonging to the monastery at one time on this island. It is quite exposed and unprotected, not only to storm and rough weather, but also to the cattle which graze on the island, and appear to herd or be herded in the nave of the church, greatly to its disadvantage as well as profanation. The tufa stone at the wall angles, edge of roof, and remains of groined arches in chancel has become honeycombed like a sponge, but still holds good. A simple post and wire paling, strongly made, to keep out the cattle, and some steps taken to cleanse the inside of the church, and to replace fallen stones in the walls, would not cost much, and would help to preserve this ancient church. The *débris* inside ought to be cleared out, down to the original floor. The nave has evidently, in later days, been built up for a cattle shed, though now roofless. The island belongs to the Hamiltons of Balbriggan, but is by them let to a local farmer or grazier. Adjoining the church, on the south or south-west, is the clearly-marked site of buildings, no doubt belonging to the original monastery. The island is well worthy of a visit also from a geological point of view. Traces of lead ore appear in the quartz-rock. There are no graves in the church, and it is not easy to identify any outside it.

The ruined church of Wespalstown much needs some attention; it is so buried in elder-trees, ivy, &c., that it is hard to examine it and judge of its condition and age. Roughly pacing it as best I could, it appeared to be 60 feet long by 24 feet wide. The east and west walls are partly ruined, the four corners or angles of the wall being still strong and good. The north wall is much broken down; but near the east end is a small round arched doorway. In the south wall, more of which remains, there is a widely splayed window built up. In the south-east corner of the chancel are the remains of a piscina. I endeavoured to clear it out, it being much hidden by vegetation. A few feet from the church, on the south, and within the churchyard, is a small strip of ditch or dyke, lined with bushes and full of water, about 60 feet long or more, and parallel with the church. I could not gather its use or connexion with the church or churchyard. There also appeared in the grass beyond the gravestones, which are near the church, the foundations of either an older boundary wall or of other buildings.

Not far off on the west, at the other side of a by-road, is a curious-looking stone-roofed house, nearly ruinous, close to the road. It appears old externally, but inside it has been much patched and mended with brick. Some of the windows, of which there are several, have been built up. The ceiling, of stone-work, is arched, as is also the entrance porch on the south side. In the north wall is a large fire-place. Both the north and west walls are much covered with ivy. On the north side is a pond or well; and in the surrounding field are plainly visible foundations of other buildings. A passing labourer told me it was a farmer's house seventy years ago, and seemed to think that Wespalstown House (Mr. Connor's residence), close by, was older, stating that it was built upon arches, and had been occupied by soldiers once, as he had seen their names written on the walls.

To the north of Balbriggan, on the edge of the sea, is a moat, different from any other in this neighbourhood. The fosse or outwork surrounding the central mound has a distinctly rectangular shape, but of only three lines or sides—the rocks forming the east or open side, not needing protection as did the three sides towards the land. Each of the two corners, north and south, has a small slightly-raised mound, somewhat like the bastions on the Cromwellian camp at Sligo town.

At the Bailey, Howth, in a cutting made for the erection of cottages near the lighthouse, there have been exposed three or four old kitchen middens, or perhaps rather camp-ovens, in which charcoal and bones have been found. They were 18 or 24 inches below the surface. One of our members, Mr. H. A. Cosgrave, who reported the matter to me, has in his possession some of the fragments of bone found there.

Some of the ruined churches of the North Co. Dublin are in a very neglected condition, and sadly need the removal of ivy. In Ballyboghil, for example, one of the best examples of the Fingallians' churches,



and of which much more remains than of most of the others, the east wall is injured by the overwhelming mass of ivy upon it. All the mullions of the large chancel window have vanished. The sandstone arch itself remains, but almost buried under the ivy. If the local Board of Guardians, as the rural sanitary authorities, could be induced to pay some attention to keeping up properly the old churches in the churchyards under their control, it would be a very good thing. Also the remains of castles, &c., might be perhaps brought under the control of the Board of Works. Where this cannot be done, the private owners of lands on which are antiquarian remains might be induced by representations from our Society to take some care in preserving them.

At or near Donabate, and on the Portraine peninsula, are several remains of castles and churches worth visiting, besides the sand dunes stretching down to Malahide Point. I had the good fortune to pick up a small water-worn flint core near the Martello Tower at Portraine, and, no doubt, a careful search would bring to light like objects.

Canon Twigg, of Swords, asked me to mention to the Society that the ancient well of St. Columba in Swords is in some danger of being appropriated quietly by some of the neighbouring cottiers for their own use, and he suggested that if by subscriptions the well could be properly protected and marked it would thus be kept for the public, and become a national memorial of, and a tribute to, this great Irish Saint. The Round Tower of Swords is excessively covered with ivy, and needs much clipping.

In coming into Swords from Ballyboghil I followed from Grace Dieu the old causeway made for the use of this famous nunnery and its pupils. It is at first a very overgrown lane, but joins later on into a by-road, in the centre of which can again and again be seen some of the small cobble stones with which the causeway was originally made.—E. R. M'C. Dix.

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I wish to call the attention of antiquaries interested in the local history of county Dublin, to the valuable collection of mediæval charters which I recently had the privilege of indexing, in the manuscript room of Trinity College, Class G, section 5. The first thirty-five are undated, but from the parties and witnesses, evidently belong to the period 1280–1330: then follow ninety deeds of the Ashburn, or Esseburne family, principally relating to Dublin city, Kilmainham, Rathcoole, and Swords, 1325–1360.

These are succeeded by the Passavaunt papers (including many relating to the Meonis family), 1360 to 1449, when they pass to the Stanishursts, and so continue to 1554.

The remainder is most miscellaneous:—one Passavaunt paper, 1382; sixteen deeds, *temp.* Eliz.; four of Charles I.; one under the Commonwealth; and one, *temp.* William III.; two Papal bulls; and a Paduan diploma.

I may also notice four ancient wills (Meonis, 1326 and 1348; Taylor, 1375; and Red, 1489) and the important deed of 1321 (No. 78) relating to the Abbey of St. Thomas. Few of the ancient city families are unrepresented, the principal sub-series being Ashe, Baldeswell, Blakeston, Callan, Chamberlayn, Clerk, Decer, Douce, Eustace de Portlester, Graunsete, Handcock, Le Jovene, Lawless, Mareschal, Mareward, Matteshall, Nottingham, Plunket, Russel, Serjeaunt, Stakepole, Talbot (1486-1539), Taylor, Walsh, and White.—THOMAS J. WESTROPP.

**Beeswax obtained near the ancient Church of Kilaspugbrone, Co. Sligo, with remarks.**—In June, 1891, I obtained a piece of beeswax, measuring about 5 inches by 4, and about 2½ inches in thickness, with the following history appended:—

“A fragment of a very large quantity of ancient beeswax found by our tenant James Crawford in Coney Island (Inchmuncligh), at the south entrance to Sligo harbour, who found it buried deep in the sandy ground at the back of the island when ploughing. Your uncle, Roger Walker, got a piece of it from me, and valued it highly. He put it with his collection of Irish antiquities, and you will prize this memorial of a place to which you were always so much attached.—June 18, 1866.—JANE E. MEREDITH.”

(Given to her daughter, Mrs. Johnston, from whom I received it.—W. F.).

Discoveries of deposits of bog-butter are far from unusual, but a find of beeswax is of such exceptional rarity as to deserve being placed on record. When I obtained the specimen now described, I ascertained with much interest by referring to Sir W. Wilde's catalogue of the Museum of the Royal Irish Academy, that the portion of beeswax mentioned as having been given to Mr. Roger Walker, in the above memorandum was still preserved in the Museum of the Academy, having passed from Mr. Walker's possession into that of the Duke of Northumberland, when he disposed of his collection of Irish Antiquities to that nobleman, who presented the beeswax with several other articles to the Irish Museum, where on making search it was shown to me. This fragment is of somewhat greater bulk than the mass which came into my possession, being about seven inches in length. The brief notice of it given in the catalogue, affords no clue to its antecedent history, and if it were not for the fortunate discovery of this second portion of wax which I possess, we could not have learned anything about the circumstances under which it was found, Sir William Wilde simply stating, “I believe it to be antique. It formed a portion of Mr. R. C. Walker's collection, and was presented by the Duke of Northumberland.”

The island on which it was discovered is named in Rev. Mr. O'Rorke's History of Sligo, on the map, Inis Mulclohy. This little island is at the mouth of the Bay of Sligo, in close proximity to the very ancient church



of Kilaspugbrone, traditionally reported to have been founded by St. Patrick himself for his disciple St. Bronus. Similar to several of the earlier ecclesiastical buildings it was placed within a Cashel or distinct enclosure "Caissel Irra," or the Western Cashel, occupying the most western point of land, from the hill of Knocknaree looking seaward over the Atlantic. The church is in ruins, but the ancient cemetery still continues to be used, though shifting billows of sand cover up many of the graves and surrounding land to a considerable depth, having destroyed cottages, and formed heaps piled high against the walls of the old building. St. Bronus, after whom this early church is named, was the possessor of St. Patrick's tooth, which fell out when he was staying at Caissel Irra. It became in subsequent years a valued relic, for which an ornamental shrine was prepared by Thomas de Birmingham, either the sixth or eighth Baron of Athenry, about the earlier or middle portion of the fourteenth century. This shrine, termed the "Fiachel Phadraic," is preserved in the Museum of the Academy. Some years since, when the shrine was opened with suitable precautions, it was ascertained to contain a small packet of linen which contained some fine dust, for to such an end even Patrick's tooth must come, it was gathered again with diligent care, and restored to its wrappers and its shrine, where it still remains.

Wax was much used in Church Service for preparing candles for altar use, and it is permissible to conjecture that during a sudden emergency such as the tumult of tribal warfare or the unexpected descent of some piratical Norse plunderers, the clerics of St. Brone's Church would have concealed their store of wax—a sacred and valuable article—on the sandy shore of the neighbouring island, Inis Mulclohy, which is easily reached at low water by wading across a shallow channel. There it lay forgotten until accidentally uncovered by a ploughman engaged in cultivating the soil.

A recent number of the "Dublin Builder" contains a Paper on the History of the "Church of St. Michael the Archangel," in this city, written, I believe, by Mr. Evans. He enumerates certain extracts from the "Annals of the Carmelite Church of Whitefriar-street," extending from the year A.D. 1278 to A.D. 1825, one of these relating to the offering of wax for altar purposes I append in illustration of this custom, which was of frequent occurrence:—"A.D. 1381, John Beck, a citizen of Dublin, bequeathed to the Friary three pounds in money, and twenty pounds in wax."—W. FRAZER, F.R.C.S.I.

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**On Rude Crosses made from Twigs, with Interlaced Straw or Rushes, used in some Country Districts.**—I was informed when inquiring about local customs that in certain remote parts of the County Donegal, and probably in other districts of the south and west of Ireland, a primitive custom was observed, that of preparing small square crosses of straw

or rush, which were suspended within the house for good luck and as a preservative against misfortune. After considerable delay and trouble I succeeded in obtaining through the medium of a friend a specimen of this simple form of cross. My informant told me they were prepared about St. Bridget's Day, either on the day itself or its eve, and that it was customary before making the crosses to hold a description of festival, the victuals being laid out upon the rushes or straw intended to be employed. This makes me think that St. Bridget's day (Feb. 1) was most probably the date, the eve itself of Candlemas day, a period of importance as the centre of the winter season, for the old rhyme says—

“ If Candlemas Day be dry and fair,  
The half of winter's to come, and mair;  
If Candlemas Day be wet and foul,  
The half of winter's gane at yule.”

When the crosses were duly prepared they were suspended usually above the door inside the dwelling-house, and sometimes over a bed or in different parts of the interior of the house. From other sources I was led to believe the old crosses were removed and broken up when replaced by the newly-made ones, but according to one informant they should be preserved until midsummer eve, and then scattered over the fields to secure their fertility. I should be glad to ascertain what amount of dependence can be placed on this assertion.

It is needless to refer to the legends of St. Bridget or her place in Irish sacred history. The preservation of her shrine for ages with its sacred fire perpetually burning at Kildare, and the great reverence paid in other localities to shrines in which fires were continuously maintained are matters of much interest in connexion with primitive pre-Christian forms of worship. I am disposed to regard the cross now exhibited as another survival of an early traditional reverence for the great visible centre of light and heat, the sun, and the smaller crosses as symbols representing the four seasons of the year. Its preparation at or about Candlemas would be appropriate to that special time when winter had just commenced to decline, and when the removal of Christmas garnishings, holly, mistletoe, &c., was scrupulously carried out in every well-regulated household.—W. FRAZER, F.R.C.S.I.

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**Report of the Local Secretary for South Kildare.**—*Kildare Cathedral*.—About the month of August, 1891, the masons who were employed in the restoration works at St. Bridget's Cathedral, Kildare, were removing (with great trouble, owing to the hardness of the mortar) the foundations of the south wall of the chancel, when about 2½ feet below the level of the ground they came upon a receptacle containing a skeleton in the very centre of the foundations. This receptacle was of a peculiar



shape; the inner side was quite straight, and the other was coffin-shaped, the broader end being to the east; it was covered over with rough flattish pieces of quarystone of the "green-flag" kind; the sides were of mortared stone-work. The skeleton was laid full length with the arms crossed on the breast, and, strange to say, with the head end in the narrow end of the receptacle; beyond the bones nothing else was discovered. Towards the east end of the same wall a second receptacle, also containing a skeleton, and of the same peculiar shape, was come upon; it differed from the other by having the broad end to the west. One of the skeletons was of large size, and was reckoned by Mr. C. F. Lloyd Cowell, surgeon, to be that of a man not under 6 feet 6 inches in height.<sup>1</sup> On hearing of the find some of the old women of the town made up their minds that this must be the skeleton of some saint, and so went and extracted the teeth from the skull to be used for the cure of toothache by rubbing one of them on the gum where the pain would be. Nothing further was found in the foundations of the north and east walls of the chancel except some ancient, glazed pavement-tiles, more or less perfect; they are square in shape and of a red colour under the glazing. Some of them had indented on them foliage and interlacing patterns; others an animal such as a boar, with oak leaves and acorns; others a dog-like animal. Tiles of almost identically the same patterns have been discovered at Great Connall Abbey, county Kildare, and at St. Patrick's Cathedral, Dublin, for information on which see Oldham's "Ancient Irish Pavement Tiles," in which illustrations are given. The Kildare tiles are now in the possession of the Dean of Kildare, who kindly showed them to me.

*The Ancient Church.*—Until last year (1891) this cross was in separate portions. First, the base, which stands a short distance from the Cathedral to the south-west; and, secondly, the shaft and part of the head which stood near the boundary-wall on the west side of the burial-ground; it has now been put together by the wish of the Duke of Leinster, so that the shaft is again sunk in the socket in the base, out of which it was displaced certainly more than a hundred and fifty years ago. Strange to say, this cross is the only ancient monument of its class to be found at the present time in this once celebrated spot. It is of granite, quite plain, and in three pieces—the head, the shaft, and the base.

*The Head* is ringed, with perforations between the ring and the arms, which are 3 feet 2 inches across; a large portion of the head is broken off and lost; it appears in the same state in a picture of the Cathedral given in Harris's edition of Sir James Ware's works, which bears the date 1738.

*The Shaft* measures 9 feet 7 inches in height, and in breadth near the

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<sup>1</sup> Some of the bones and a portion of the side of the receptacle can be seen at the present time in the nave of the Cathedral.

base 22 inches, with 12 inches of a side-face, diminishing to 16 inches by 10 inches respectively at the top.

*The Base* is square and four feet in height above the ground, near which it has a projection all round; the faces are each about four feet in breadth.

In volume i., at p. 380, of Harris's "*Ware's Antiquities*," will be found the following reference to this cross:—

"About 30 yards from the Round Tower an ancient pedestal of rough unhewn stone remains, on which formerly stood a cross, the top of which now lieth in the churchyard, but the shaft is converted to a step leading to the communion table."

While speaking of Kildare Cathedral it may be as well to point out a great error in connexion with the Round Tower. In almost every work I have seen on the Antiquities of Ireland, from Harris's "*Ware's Works*" down to publications of the last year or two, the height of the Round Tower is variously given at from 130 to 136 feet; while I, with the help of the verger, have measured it carefully, and can only make it  $105\frac{1}{2}$  feet from the top of the battlements to the plinth; this I have done more than once, thinking it strange that so many works could make so bad a blunder.

There is an ancient ashtree on the north side of the Cathedral, now quite hollow though still alive, which measures  $55\frac{1}{2}$  feet in circumference three feet from the ground.—WALTER FITZ GERALD.

The new volume of *Book Prices Current*, containing the record of Book Sales during 1891, is announced by Mr. Elliot Stock to be published immediately.

We are glad to perceive that the *Tuam Herald* is publishing each week a serial and connected history of the county of Galway—"its past, present, its places, and its people." The series is mainly written and edited by the proprietor—a member of the Society—Mr. R. J. Kelly, B.L., and is exciting much provincial interest. Some time ago a History of Tuam appeared from the same pen in the *Herald*, and the marked success of the attempt has encouraged the production of the larger history of the county of Galway. These efforts to popularize antiquarian and historical research are deserving of every encouragement, and we are glad to see that the general public appreciate the undertaking.



## Notices of Books.

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[NOTE.—Those marked \* are by Members of the Society.]

- \* *Account Roll of the Priory of Holy Trinity, Dublin, 1337-46: with The Middle English Moral Play, "The Pride of Life."* By James Mills, M.B.I.A. Published by the Royal Society of Antiquaries of Ireland.

Few more interesting works on Ireland have appeared in recent years than this publication, which the Society has presented as the Extra Volume for 1890-91. It is worthy of the enterprise and energy of the Society, creditable to its Editor, and creditable to the Dublin University Press. The introduction and notes are of exceptional interest, Mr. Mills bringing to bear upon the work ripe antiquarian knowledge, and a patient investigation acquired from long experience among the faded manuscripts of early ages. The introduction is excellent; every line is a fact; it whets the appetite, and, like Oliver, we would willingly ask for more. It exceeds in interest Mr. Hubert Hall's "Court Life under the Plantagenets," which in a sense it resembles, where we have an imaginary picture of Anstey Manor drawn from ancient records. Mr. Mills puts us at once in touch with the daily life of the Priory and its indoor and outdoor servants, the farm work at Grangegorman, with its many duties and troubles, the mending, making, brewing, baking, and all the petty details of household life in the Middle Ages. We see the floors bare even of rushes; we see the tables on trestles, and note the new one for the Prior's chamber costing 6s. 1d.; also the straw chairs, and comfortable they were too, for we used a very old one quite recently, which corroborates Mr. Mills' statement of their use in Dublin to our own time.

The daily food, as might be expected from a house of its importance, was substantial, but was certainly not up to the lavish extravagance of the tables of the nobility of the same period in England, which is shown from the cookery books of that time. Nor do the dress and appointments of the Prior, which seem only to have been those necessary for his position, at all approach Chaucer's Monk, who, when he rode, the jingling of his bridle bells sounded loud and clear; two greyhounds accompanied him; his sleeves were lined with the finest fur (gris), and his hood was fastened with a love-knot of gold under his chin.

Cook-street and Winetavern-street, as their names imply, provided food and drink, and the prices for flesh, fish, fowl and drink were practically

the same as those in England at the same period. The almost total absence of vegetables and fruit in the meals of the time is a striking fact. In lists of English dinners, decoctions of all sorts, with foreign productions such as raisins, almonds, figs, sandal wood, &c., constantly occur, and pears in syrup are frequent; but the ordinary vegetables seem never to have entered into the kitchen arrangements, onions being used but rarely, and the commonly grown beans and peas, as Mr. Mills notes, being only used for labourers and horses. The fasting season was only marked by a complete change from flesh to fish, oysters and salmon being largely used, the latter often in pasties. Few books indeed of recent years in the same compass throws such a light, with its array of facts, upon the fourteenth century as this. It shows that the rate-wages of labourers in Ireland was substantially the same as that in England, the Statute of Labourers fixing the masters at 3*d.*, on an average daily, and 1*d.* for attendants, the Priory roll showing the average to be 2*d.* with food. It shows also quite clearly, that notwithstanding the system of villeinage and the statutes regulating labour, there was a large amount of work given more or less independently to permanent staffs of labourers. The custom of food allowance was the same as that in England, and the general condition of the peasantry was evidently no better. As Mr. Mills points out, they could have but very little money for the purchase of meat, living chiefly on wheat products and pulse, their drink nothing but water, and to whom, as to the poor peasant of Piers Ploughman, "a farthing's worth of mussels and as many cockles on a fast day were a feast." It shows too that in travelling it was the custom to bring supplies of provisions, and one of the most important accounts in the rolls is that of the journey of the Prior to Balscadden, a manor near Balbriggan. Though an inn like the Tabard might supply a number of travellers with dinner, it certainly shows that in country places it was necessary to make full provision for the road. The roll shows clearly that the wheels of the farm-carts were bound with iron, and in this it differs a little from Jusserand, who seems to be corroborated in his opinion, that they were studded by heavy projecting nails by the illustrations of the Luttrell Psalter and other MSS. They would seem also to have been made with rude spokes, but it is a question whether they were so in Ireland, as block wheels were very common in the last century and even in this.

But little space is left to notice the second very important part of Mr. Mills' work, the Morality "*The Pride of Life*," the publication of which has excited considerable interest in literary circles. This treasure is written on portions of the account roll in four columns, and consists of 390 lines, being in the handwriting of two copyists. The poem may be taken as the oldest known Morality in the English language, and may be placed early in the fifteenth century. It shows the Morality in its simplest form, before the characters became mere abstract qualities, for the King of Life, the Queen, and the Bishop are real personages and not personifications,



like Health, Strength, and Mirth. The plot of the Morality shows the King boasting to be stronger than Death and challenging him to combat. The idea is similar to that of the fabliau of the three drinking companions hearing of Death's doings, going forth to seek him, and finding their death at the hands of each other, over a treasure found in a wood to which they were directed by Death himself. The prologue tells how the King would be conquered by Death, that fiends would seize his soul, but that it would be saved "through priere of oure Layde mylde." The alliteration of lines 113 to 126 such as—

"Pes now ye princes of powere so prowde,"

—and also their length, would appear to show they might be the work of a different hand.

There is no reason why the Morality should not have been acted in the Priory. Though a strong reaction had set in against the Miracle plays, and they were largely in the hands of the trade guilds at that time, yet such a presentation as the "King of Fools" was made in Beverley Church in 1391; and in 1512, Dean Colet directed the pupils of St. Paul's School to attend the Cathedral at Childermas, and hear the sermon of the Boy Bishop.

#### NOTICES OF EXTRA VOLUME R.S.A.I., 1890-91.

"This work is very important, because it presents us with the accounts of a mediæval Dublin convent, with prices of household wares, farm produce, &c., about the time of Edward III. . . . The whole work is of great importance as illustrating the social and economic condition of the agricultural classes in the fourteenth century."—*The Bookman*, February, 1892.

"It forms one of the most interesting of archæological publications, and it is most valuable as a picture of the life led by clerics in the fourteenth century."—*The Architect*, February 12th, 1892.

"This useful and valuable work is the Extra Volume of the Royal Society of Antiquaries of Ireland for 1890-1. By issuing it the Society have made a good use of their publishing funds. . . . Mr. Mills has done his work well. For those who do not care to consult the original accounts or their translation at the foot of each page, the introduction will afford a good summary of the information that can be gleaned from this roll as to Dublin life of the fourteenth century."—*The Antiquary*, March, 1892.

"The Account Roll of the Priory of the Holy Trinity, Dublin, 1337-1348, as published by the Royal Society of Antiquaries of Ireland, throws a curious and interesting light on the habits and customs of those ancient days in our classic city of Dublin. . . . In the Notes to Mr. Mills' work there is a good deal of highly interesting matter."—*Irish Times*, January 18th, 1892.

For the historian, the politician, and social economist, the student of life and manners, this work is simply invaluable. We can see from it what Dublin trade was like five hundred and fifty years ago. . . . The prices of wine, ale, beef, mutton, pork, of oxen, sheep, horses, and cows, of mustard, pepper, sugar, iron, tallow, the wages of workmen in town and country, the methods of postal communication, the rents of land, the cost of household and farm repairs, nothing, in fact, needful to give us a picture of mediæval life is wanting in the book. . . . Mr. Mills has made such reference very easy by valuable notes, a learned glossary, and an admirable index."—*Daily Express*, January 29th, 1892.

"The Council of the Royal Society of Antiquaries of Ireland has done valuable work in publishing this volume . . . every page and every entry is of value in estimating the social condition of life at that early period."—*The Evening Mail*, February 3rd, 1892.

"Interesting and valuable as are these accounts, the poem or play which has been named by Mr. Mills 'The Pride of Life' is still more so. . . . Such is a very brief outline of the principal contents of Mr. Mills' admirable contribution to the publications of the Royal Society of Antiquaries of Ireland; and it is no mean praise to say that it is, on the whole, the most interesting volume which has yet emanated from that learned body."—*The Freeman's Journal*, February 20th, 1892.

"In translation, introduction, and notes, he has testified his competency as a scholar. He has enabled us to see much of the inner life of a religious community; to form a fairly correct idea of ecclesiastical authority and influence in the fourteenth century; and to understand the conditions prevailing in this island, which were not worse than the conditions in England."—*Belfast News-Letter*, March 11th, 1892.

"In the volume before us, Mr. Mills . . . has laid Irish antiquaries under very deep obligations."—*Irish Ecclesiastical Gazette*, March 11th.

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*Journal of the Cork Historical and Archaeological Society.* Parts 1 to 3.  
(Cork: Guy and Co., Publishers.)

WE are glad to welcome this Journal, and wish it a prosperous career. There is ample room in the details of local history and archæology for this and many similar publications in our counties to rescue from oblivion passing legends; to transmit traditional stories, and above all augment the interest of the people in the past history of Ireland. One of its features is the publication of "Historical Notes of the County and City of Cork" a reissue of Smith's History, with additional notes and illustrations derived from the Croker and Caulfield Manuscripts, edited by our esteemed Vice-President, Robert Day, J.P., F.S.A., M.R.I.A. Part No. 3 contains a view of Youghal as it appeared in the year 1750.



\* *Report for the Year 1890 of the Fund for the Preservation of the Memorials of the Dead.* By Colonel P. D. Vigors, F.R.S.A.I.

IT is a sad and disgraceful fact that the memorials of the dead in Ireland are too often permitted to fall into decay, and treated with neglect unworthy of our boasted civilization. Our burial-places are allowed to become foul and overrun with weeds, and trampled upon by cattle, and repeated burials persevered in until the ground is a source of danger to the surrounding population, offensive to our sense of decency, and unbecoming to our common Christianity.

The Report published by Colonel Vigors contains valuable contributions to family history, and he has obtained the aid of numerous correspondents over almost every county, who have sent descriptions of remarkable tombs, records of church plate, and notes about the local history of parishes, &c., which deserve careful perusal. Much could be done to aid Colonel Vigors if a few of those interested in Ireland and its illustrious dead in every county were to correspond with him and add their names to the too limited list which he publishes of subscribers. The annual subscription is 5s., and the present Report contains several illustrations of tombstones and remarkable inscriptions, some with armorial bearings, &c. As an important adjunct to the special objects for which the Royal Society of Antiquaries in Ireland is intended, we can cordially recommend to our members the praiseworthy efforts of Colonel Vigors, hoping he will succeed in arousing a widespread desire to preserve the "memorials of the dead" in decent and becoming condition.

\* *The Song of Dermot and the Earl: An old French Poem from the Carew MSS.* Edited, with literal Translation, Introduction, and Notes, by Goddard Henry Orpen, M.A.

THE importance of this work may be judged from the fact that its publication has been undertaken by the Delegates of the Clarendon Press. It has long been known to historians, and was made use of by Ware, Harris, Leland, Haverty, Mr. Gilbert, Professor Stokes, and others. In 1837 Pickering published the French text, edited by F. Michel, with an introduction by Thomas Wright, which was an unsatisfactory production from the editor's want of knowledge of Irish history and topography. The want of a scholarly edition has long been felt, Harris saying, that writers of Irish history of this period must make it "the main basis of their account." Mr. Dimock, in editing the Rolls Series, says, "I have not a doubt it is far more accurately true than Giraldus's Poetical Prose." Though it has waited long to see the light in modern garb, it has at last had full justice done to it. Mr. Orpen shows himself to be in this an editor of the very first rank. He has brought to bear upon his work

sound learning, great research, and an unerring instinct which finds its way through the mazy web of Irish names and places. In a scholarly introduction Mr. Orpen describes the poem, tells its history, and discusses the question of its authorship and date. Though the source of the MS. is unknown, Mr. Orpen ingeniously accounts for it thus:—There is reason to believe that Carew got an accession of MSS. in 1617. Among his MSS. are some relating to Waterford. In that year instructions were sent to the Lord President of Munster and others to seize for the king the liberties of the city of Waterford, her charters, plate, jewels, and treasures. This was done, and they were placed “in a chest of theirs (the Corporation’s) in the Arundell Toure, where all their writings are.” The Book of Pedigrees, it appears, was copied by Carew from collections of the Earl of Thomond, and it is therefore probable that some of the Waterford documents reached him from the same source. Following up the argument, Mr. Orpen is inclined to associate the MS. with the Dominican Friary of St. Saviour’s.

In a genealogical table is shown the descendants of Nesta through her children by Gerald of Windsor, Stephen, Constable of Cardigan, and Henry I., and we see at a glance what a family party was made to acquire possessions in Ireland. Robert FitzStephen and Maurice Fitzgerald were elderly men, and all were united either by blood or marriage. William, the son of Maurice, is stated in the table to have married “Alina, daughter of Strongbow”; but the “Conquest of Ireland” (Cal. Car. MSS., 296) has it—“Also the Erle yawe Ellyn his *sustir* to Wyllam Moryces yldist sone.”

Notwithstanding the great difficulty of rendering a line-to-line interpretation, Mr. Orpen has admirably succeeded in giving a very spirited tone to the translation, which has an archaic rhythmic swing about it that breathes of the early chroniclers. Each page is enriched with valuable footnotes on grammar and text, and his volume ends with over 100 pages of notes, glossary, indexes, and map. Of the notes, which are of great value, and show wide research and great patience, we cannot speak at any length. They cover much debatable ground, and clear up for the first time many difficulties. The participation of lands is described at length in the poem, and to these passages Mr. Orpen gives particular attention in his annotations. For the first time, too, we believe he has made out the confirmations obtained from the Register of St. Thomas and the Chartulary of St. Mary’s Abbey. Among his identifications may be mentioned “Wenenath,” with Freshford, county Kilkenny; Druuesuns, with Druidston Chins, St. Bride’s Bay; Karreu with Carew Castle; Eboy with Crioeh O m-Buidhe in the barony of Ballyadams, Queen’s Co.; Emlath Began, with Emlath, near Kells, and St. Becan its ancient patron saint; and many others.

In the destruction of seventy of the Irish after one of the battles, probably at Gearran Ban, or White-Rock, at the estuary of the Barrow, the executions were considered to have been by a man; but Mr. Orpen shows



it to have been by Alice of Abervenney, who was probably a camp-follower whose lover was slain, and it was done "in order to disgrace the Irish." Another misunderstood passage was the reply of Roderic to the ambassadors sent by the Earl of Pembroke (lines 1850-8). In this he agrees with Mr. Gilbert, who used the poem to considerable purpose in describing the events of this period. He adheres to it closely, and shows the importance he attaches to it in union with Mr. Dimock and Dr. Stokes. One of the most important events described is the siege of Dublin under John le Wode and Hasculf mac Torkil. The forces were Norwegians, mail clad, and bearing red iron-mounted shields. They drew up at the Steine on the banks of the Liffey, and marching up through what is now Dame-street, they stormed St. Mary's Gate on Cork-hill. The garrison, under Miles de Cogan, advanced and were repulsed; but the besiegers were attacked in the rear by Richard de Cogan, and the garrison again advancing put them to rout with heavy loss. Hasculf, a grey-haired old man, was taken captive while trying to gain his ships on the strand; and being brought before Miles de Cogan courageously braved him, and was at once beheaded; thus ended the last of the Norse Kings of Ireland.

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*Adventures amidst the Equatorial Forests and Rivers of South America; also in the West Indies and the Wilds of Florida, to which is added Jamaica Revisited.* By Villiers Stuart, of Dromana, Author of "Egypt after the War," "Nile Gleanings," &c. With many Illustrations and Maps. (London: John Murray. Dublin: Hodges, Figgis, & Co. 1891).

OUR Members will feel interested in this record of foreign travel, written by one of the Vice-Presidents of the Royal Society of Antiquaries of Ireland, for the Province of Munster. It constitutes a most readable and instructive volume, abounding in vivid descriptions of tropical scenery observed during his excursion in Surinam, Cayenne, Demerara, Trinidad, Martinique, and Florida. The latter district possesses features of peculiar interest as he managed to penetrate lakes and rivers little known to ordinary explorers, and presents us with vivid descriptions of the places themselves and their inhabitants, some of whom, such as alligators of exceptional bulk, do not appear desirable neighbours. The second portion of the volume treats of Jamaica revisited, and it is gratifying to observe the author thinks that island has advanced considerably in every respect since his previous visit to its shores. He went as a guest of the Governor, Sir Henry Blake, to be present at the Jamaica Exhibition in 1891, when H. R. H. Prince George of Wales attended its opening, and the concluding portion of the book places on record this event and its accompanying ceremonies and festivities. The Prince's speeches on the occasion are given. They were his own composition, for as he laughingly

informed some of the visitors, his elders had their speeches written for them, but he being a younger son had to write them for himself.

A valuable chapter is that which records the author's experience of a state of things—incidents of slavery in Surinam—now happily passed away for ever.

As an Egyptologist, Mr. Villiers Stuart has, by his former works, acquired fame, and though the book now under notice is of a more general character the same thoroughness of observation and lucidity of record characterizes his latest as well as his earliest labours. The antiquarian will find some highly interesting chapters, such as that dealing with the survival of African superstitions amongst the Jamaican negroes; relics of the serpent myth, and the very curious identity of emblem and customary sacrifice with those of the typical medicine man of the early Greeks. The author says :—

“Barbarous rites are still practised of which the high priests are a class which deserves to be described. It is essential that they shall be deformed in some way. The minimum qualification is a vile squint; if the candidate for this inner brotherhood is hump-backed as well, so much the more implicit would be the faith of his disciples in the potency of his spells. His sceptre is a stick or rod, whereon is carved a serpent. He is called ‘Obeah’ man, which in the West African dialect means serpent. The whole superstition has its origin in the worship of the serpent.

“The Jamaica Government are trying to suppress it, and the rites are rendered penal, so that the sceptre and other properties of the medicine man are difficult to procure.

“All the votaries who take part in the proceedings, both male and female, are required to do so in a state of nudity, and it is rumoured in connexion with these orgies in the neighbouring republic of Hayti, that children are sacrificed.”

Their magicians will undertake to bewitch the crop of an obnoxious neighbour for a client, or safeguard those of the latter, and the author draws a parallel between this practice and the similar belief in Ireland, quoting an instance where he had “known a tenant to attribute the bad quality and deficient quantity of his butter to the spells and incantations of a malevolent old woman, and actually gave this as an unanswerable argument for reduction in his rent.”

The manner in which the book is brought out by the eminent publishing firm of Murray is all that could be desired; the illustrations are well executed and numerous, and many of them are by Messrs. Guy & Co., of Cork.



\**The Town Book of the Corporation of Belfast*, A.D. 1613-1816. With Maps and Illustrations. Edited from the Original by R. M. Young, B.A., C.E., M.R.I.A., F.R.S.A. (Belfast: Marcus Ward & Co.)

IRELAND is not very rich in local records of the last three centuries. In no respect does Ireland bear clearer proof of its unsettled state since the time of Henry VIII. than in this direction. Dublin, indeed, is rich in its records, as is natural. Dublin has been always the seat of government; and no matter how Ireland may have been distracted elsewhere, the capital has always been in the possession of a strong and vigorous power. The Corporation of Dublin, whether ancient or modern, has always been a great public body, subject to a controlling and ever-present public opinion. Its records, therefore, have always been well kept, and carefully preserved; but when we pass outside Dublin, we can only recall Cork, Limerick, Galway, and Kilkenny as places where anything like the same care has been displayed during the last four centuries. The records of Dublin are, indeed, extremely rich, as Mr. Gilbert is proving by the valuable series of works which he is publishing for the Corporation; and if our view is extended beyond the Corporation, we shall find that even more private and retired bodies, like the Guild of Merchants, possess valuable records, going back, in some cases, four hundred years and more. The Guild of Merchants, indeed, whose hall is on Merchants'-quay, possesses a record of their transactions going back to the fifteenth century, which were it in England, or belonging to an English town, would have been long since published. We are very deficient in this country in local histories. We are in fact all so busy making history, and working amid the narrow concerns of local politics, that we have no time to sit down and investigate the records of the past which has made Ireland what it is. What a light would be shed upon Irish history if in each considerable town some one person would devote himself to investigating local history, and having done so would write a series of articles on his own subject to be read before our Society, and published in this *Journal*. We welcome Mr. Young's contribution to Belfast history as proving that in Ulster, at least, there exists a nobler spirit; and that in Belfast, where the *Ulster Journal of Archaeology* once flourished, the spirit of antiquarian investigation and of scholarly interest in the centuries that have gone, still exists and brings forth fruit. "*The Town Book of Belfast*" is a contemporary record of the proceedings of the Corporation which has been often referred to by the writers of Belfast local history. Dr. Kirkpatrick, writing in 1713, quoted it, as did Henry Joy in the end of the last century, and the late George Benn in his earliest history of Belfast, published in 1823. But these writers merely gave extracts from it. Mr. Young has published the whole work, which he thus describes:—"The manuscript consists of four hundred leaves, foolscap folio, of which one hundred and thirteen are blank pages. The paper

is of excellent quality, with five separate water-marks—some foreign. A court hand is used for the earlier entries, many of which are very illegible in places, increased by the faded colour of the ink. Considerable difficulty was experienced in arranging the entries chronologically, partly because minutes had frequently been entered on blank portions of pages already written on, but mainly because the different sheets were kept loose for many years, and when subsequently discovered by the Marquis of Donegal in an old chest, were further disarranged by F. Bedford, who bound the existing volume." These were no slight difficulties to begin with; but we are obliged to say that Mr. Young has triumphantly overcome them all, and produced a work which will prove most helpful, not only to local historians, but most important for the illustration of the political, the commercial, and the civic life of Ireland at large. We can there trace, step by step, the remarkable upgrowth of Belfast from the time that it was a small village—a creek, in fact—dependent upon Carrickfergus, to the present century, when it has sprung up to its distinguished position as one of the greatest of British seaports and centres of trade and commerce.

Mr. Young does not indeed confine himself to merely reprinting the "Town Book"; he adds much original matter; and we consider these additions some of the most valuable portions of the book. Belfast is supposed, indeed, to be a mere modern town; but Mr. Young, with a true antiquary's taste, is not content to be a citizen of a city of yesterday. He goes back into the remotest antiquity, and placing a chronological list of notable local events at the forefront of his book, he tells us that in "A.M. 3506, in the fifth year of the reign of Heremon, Loch Laogh in Ultonia, now Belfast Lough, broke forth." Surely the first Lord Mayor of Belfast must feel that the Lord Mayor of Dublin, though a more ancient dignitary, cannot hold a candle to this antiquity as regards the age and celebrity of his bailiwick. We must confess, however, that Belfast does not figure much in Irish annals till we come to the times of the English invasion, when John de Curci held possession of the Castle of Belfast, which afterwards, passing into the hands of the Chichester family, became the centre round which the records of the "Town Book" gather themselves. The "Town Book" does not, indeed, deal with any mythical antiquity, but goes back merely to the days of James I. It is invaluable, however, for the illustration of Irish history during the troublous times of the seventeenth century, and the more settled though perhaps darker times of the eighteenth century; for it is a simple matter of fact that no period of Irish history is obscurer as regards the greater portion of Ireland than the earlier times of the eighteenth century. It is almost impossible, for instance, to discover the records of town life throughout the greater part of Ireland during the days of Queen Anne and George I. James I. incorporated a vast number of towns throughout Ireland, endowing them with quite an army of officials, sovereigns, vice-



sovereigns, recorders, burgesses, sergeants of the mace, &c., yet if one takes up the history of towns like Athlone, Mullingar, Carlow, Wexford, Dundalk, and tries to make out a list of the magistrates elected year by year since 1613, it will be found practically impossible to go back beyond the year 1730 when the Dublin Directory began to appear, in which the names of the elected magistrates duly appear. The town records of Ireland have largely disappeared, and that for the most part since the year 1840. If any student of antiquity will take up the reports of the Record Commission, published about 1815, he will find that almost every Irish Corporation then possessed very considerable records, going back to the time at least of King Charles II. These have now for the most part utterly disappeared. The fact is that the old corporation system devised by James I., and which flourished in Belfast as elsewhere, had become rotten and useless by the opening years of this century, and we very much fear that the records were made away with by the people who feasted and fattened on the corruption. James I. intended his system of corporations to be a source and centre of commercial life. It was turned by the patrons of the boroughs into a source of political rottenness, influence, and power. James I. intended and prescribed that the freemen of each borough should be persons who had served *bonâ fide* seven years to some local trade, and thus earned their freedom and the right of voting for representatives in Parliament. This condition was during the last century—the paradise of corruption and jobbery as it was—completely ignored; and the patrons chose as freemen members of their own families who would be sure to return parliamentary representatives subservient to themselves. It is no wonder that the old corporations were not viewed with favour by the inhabitants of the towns of Ireland when we find that sixty years ago there were only six freemen in Belfast; and when we look on p. 336 of Mr. Young's book we find that the corporation which ruled in 1842 the affairs of a town containing upwards of 70,000 inhabitants, consisted of fifteen persons, the nominees of the Marquis of Donegall. People may scoff at modern Irish Boards of Town Commissioners, but if they will take up the records of the Municipal Commission which investigated the state of our Irish towns during the thirties of this century, they will find that the reformed bodies, with all their shortcomings, have done their work and deserve well of their country when compared with the older bodies. There is no man, no matter what his politics, who would now stand for a day the state of affairs, the inefficiency, the corruption, the jobbery which went on seventy years ago in every town of Ireland.

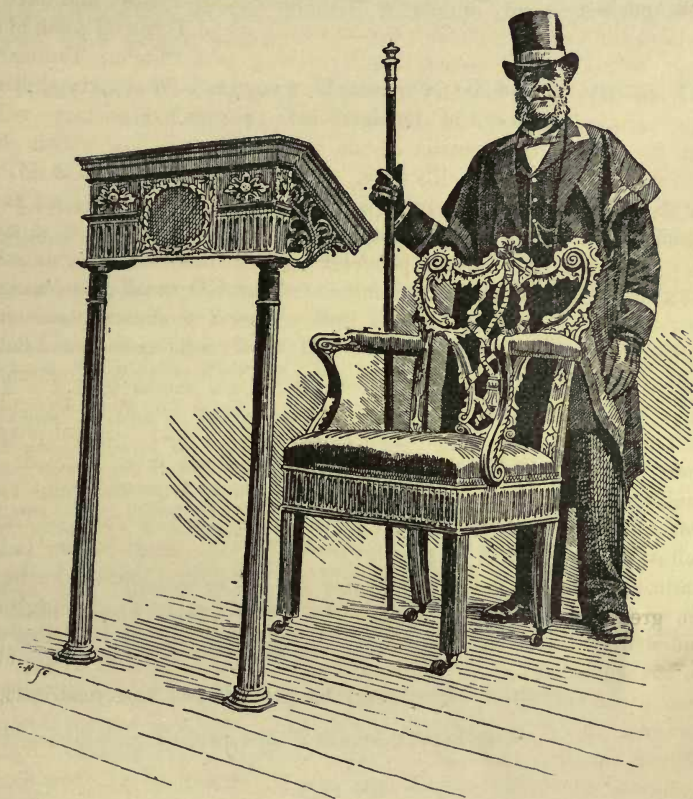
Mr. Young's book shows this and much more. The corporate system, which thus became corrupt during the last century, worked fairly well all over Ireland during the seventeenth century. The "Town Book" shows us how it worked in Belfast. Corporate and civic life was then strong in that town, and regulations were made prescribing rules upon

every subject. Dogs, for instance, were a source of trouble in Belfast 200 years ago. We therefore find, at an assembly held on April 5th, 1678, that the sovereign and burgesses ordered, "that as it had been complained that the mastive dogs belonging to the Butchers, Tanners, and other inhabitants dwelling in this corporation and the suburbs and fields thereunto belonging have Barbarously ffallen upon horses in carrs upon the street, and alsoe horses out of carrs, and have violently torn and abused them. And also that the said dogs have ffallen upon severall men and boys upon the streets and lanes of this Towne, and have pult them to the ground, and Torne their Cloathes and Torne off some of their flesh, and Eaten the same, therefore every such Butcher, Tanner, &c., shall see they be sufficiently muzzled, or pay the sum of forty shillings." The various events and changes in our national history will be seen reflected in the entries of the "Town Book." The parish church becomes a fort in Cromwell's time. The declarations of Charles II. upon his Restoration are duly recorded, and petitions set forth from local persons claiming the benefits and pardon promised by the restored monarch. On p. 166 we have a correspondence, dating from the early months of 1688, between the Lord Lieutenant and the Corporation touching the provision of a fit place for the Roman Catholic officers garrisoned in Belfast, in which Mass might be celebrated. This letter is signed Patrick, Bishop of Clogher, while on the next page we have a proclamation from Duke Schomberg restoring their ancient charter to the Belfast people.

The "Town Book" is also most important for genealogical purposes. Many families now well known in Ireland are there noticed. The families of Waring, Reynell, Dobbs, O'Hara, Joy, Rawdon, Tisdall, Porter, often there occur. Claudius Gilbert appears there as Vicar of Belfast; he was father of the celebrated Dr. Gilbert of Trinity College; while another Vicar of the same period, Dr. Tisdall, was a kinsman of the great lawyer, Right Hon. P. Tisdall, M.P. Mr. Young's local knowledge comes out admirably in the learned and careful notes which he has appended to the "Town Book." Thus, on p. 323, he gave us an account of the family of Bigger, beginning with the year 1640, and bringing the story down to the death of the well-known Joseph G. Biggar, the Nationalist M.P., who is there shown to have an honourable pedigree, which many a modern peer might well envy. Mr. Young is a most industrious collector of every scrap of local tradition. He adopts the true course if local history is to be rightly written, and gathers from old inhabitants their recollections of a vanished past. There is an old lady of 104 who several times figures in his notes as telling him stories of the last century; while his own well-known taste in matters of antiquities enables him to embellish his pages with many an illustration, which makes real and vivid the life of times that are gone for ever. We wish that Mr. Young had imitators in every town and parish throughout Ireland. The records of our towns have largely disappeared, but old



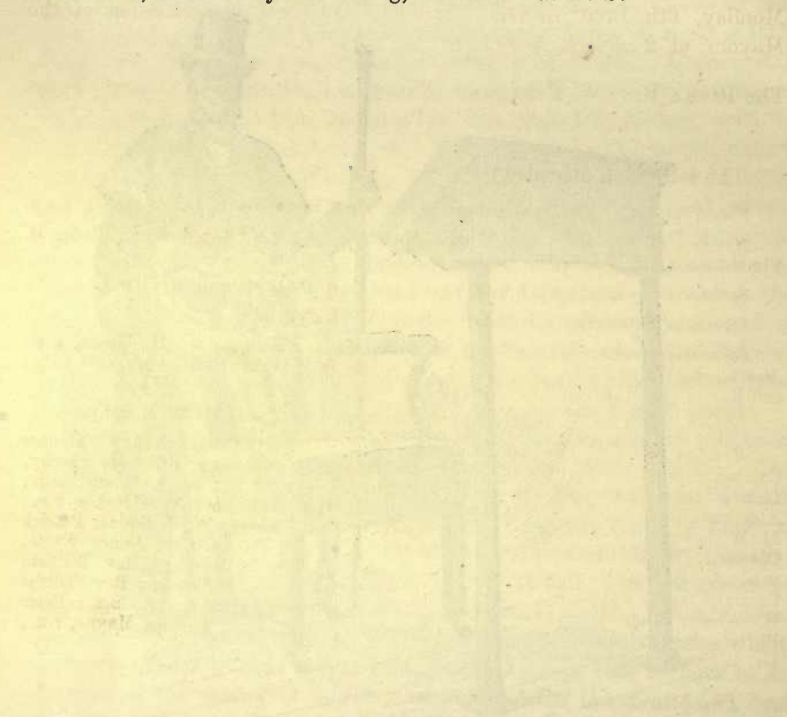
vestry books and registers remain; tombstones and monuments supply abundant materials for history; and old people still survive who can hand on traditions which if not at once garnered and stored in print will vanish for ever. This book is needless to say admirably printed and illustrated by the eminent firm of Marcus Ward & Company. It is accompanied by several maps, giving views of Belfast at various times. We have bestowed so many words of praise that we hope we may,



The Sovereign's Seat and Desk.

without offence, add one sentence of severer criticism, and that is that we would have much desired a more exhaustive index of personal names. How is it, for instance, that Joy, the founder of the *News-Letter*, is not mentioned? Thurot again commanded the French forces which captured Carrickfergus in 1760. His name and achievements figure largely in *Exshaw's Magazine* of that day, and are duly recorded in the list of notable events; but where is Thurot's name in the index? And so it is

with numberless others. Mr. Young has illustrated his pages with a number of admirably executed plates, views, vignettes, &c. On p. 53 he gives us an order, dating from Cromwellian times, for the formation of corporation pews in the parish church, adding a picture of the old Sovereign's Seat, with the present sergeant of the mace standing behind it. This seat is now, alas ! disused—standing idle in the vestry room of St. Anne's church. This sketch we reproduce as a specimen of what the Town Book, as edited by Mr. Young, contains.—G. T. S.





## Proceedings.

THE SECOND GENERAL MEETING of the Society for 1892 was held on Monday, 6th June, in the Tholsel, Kilkenny (by permission of the Mayor), at 2 o'clock, p.m.:

The RIGHT REV. W. PAKENHAM WALSH, D.D., Bishop of Ossory, Ferns and Leighlin, Vice-President, in the Chair.

The following attended:—

*Vice-Presidents*:—Richard Langrishe, J.P., and Rev. Geo. R. Buick, M.A., M.R.I.A.

*Members of Council*:—Rev. Denis Murphy, S.J., M.R.I.A.; Colonel Philip D. Vigors, J.P., and William R. Molloy, M.R.I.A.

*Secretaries*:—Robert Cochrane, F.S.A., and Geo. D. Burtchaell, M.A., M.R.I.A.

*Provincial Secretary for Leinster*:—Rev. W. Healy, P.P.

*Local Secretaries*:—Rev. Canon Hewson, M.A., *Kilkenny*; J. H. Moore, C.E., *Meath*; E. Walsh Kelly, *Waterford*; Major Otway Wheeler Cuffe, *Waterford City*; and Rev. J. F. M. French, M.R.I.A., *Wicklow*.

*Fellows*:—Patrick M. Egan; Joseph Smith, M.R.I.A.; and M. M. Murphy.

*Members*:—David H. Creighton, T.C., Hon. Curator; Patrick Kenny; Thomas Greene, LL.B., J.P.; P. Shannon; Surgeon-Major John J. Greene; Brian MacSheehy, LL.D.; James Charles; Professor H. Brougham Leech, LL.D.; S. A. Quan-Smith; Alderman Coyle; Richard Bravin; R. Barry; L. J. M'Redmond; A. M'Mahon, J.P.; M. W. Lalor; Rev. R. A. Burnett; Dr. W. H. Playfair Vickers; W. F. Budds; Patrick O'Leary; W. H. Catlin; J. P. Hartford, S.C.S.; L. J. Power, J.P.; James White, M.D.; C. J. Kenealy; John F. Smithwick, J.P.; Thos. F. Murphy; Rev. William Carrigan, C.C.; Julian G. Wandesford Butler; Rev. Canon Willcocks; Rev. Tobias R. Walsh; Michael Buggy, Solicitor; H. J. C. Toler-Aylward, J.P., D.L.; Peter Burtchaell, C.E.; Miss Harman; Miss Younge; J. V. Legge; Thomas Mayne, T.C.; Dr. O'Farrell; and a number of visitors.

The Minutes of last Meeting were read and confirmed.

The following Fellows and Members were elected:—

### FELLOWS.

Most Rev. Richard A. Sheehan, D.D., Bishop of Waterford and Lismore: proposed by Cecil C. Woods, *Fellow*.

William Frazer, F.R.C.S.I., M.R.I.A. (*Member*, 1887), Member of Council, 20, Harcourt-street, Dublin: proposed by J. J. Digges La Touche, LL.D., *Fellow*.

Emra Holmes, F.R.H.S. (*Member*, 1892), 11, Eden-terrace, Limerick; Thomas Francis Rahilly, The Square, Listowel: proposed by Robert Cochrane, *Fellow*, *Hon. General Secretary*.

Hon. William H. Upton, M.A., LL.M. (*Member*, 1892), Judge of the Superior Courts, Walla Walla, Washington, U.S.; Rev. Ernest H. C. Lewis-Crosby, B.D. (*Member*, 1891), 36, Rutland-square, Dublin; Rev. John Wallace Taylor, LL.D. (*Member*, 1892), Errigal Glebe, Emyvale: proposed by G. D. Burtchaell, *Fellow*.

Daniel Dixon, J.P., Lord Mayor of Belfast, Ballymenock House, Holywood, Co. Down : proposed by Seaton F. Milligan, *Fellow, Hon. Provincial Secretary for Ulster.*

Edward K. B. Tighe, Lieut., 3rd Grenadier Guards, Woodstock, Co. Kilkenny ; and Guards' Club, London : proposed by E. C. Hamilton, *Fellow.*

Stewart Clark, J.P., Kilnside, Paisley, and Cairndhue, Larne ; Hugh H. Smiley, J.P., Drumalis, Larne ; Charles Howden, Invermore, Larne : proposed by John Macaulay, D.L.

## MEMBERS.

Miss Rosamond Stephen, Anaverna, Ravensdale, Co. Louth : proposed by Lord James Wandesforde Butler, *President.*

Very Rev. George Purcell White, B.D., Dean of Cashel : proposed by John Davis White, *Hon. Fellow.*

Henry Thomas Daunt, J.P., Compass Hill, Kinsale ; William James Stoyte, J.P., Glendoneen, Kinsale : proposed by Robert Day, *Fellow, Vice-President.*

G. Burrows Browne, 14, Dunluce-terrace, Belfast ; William Costigan, Great Victoria-street, Belfast : proposed by Seaton F. Milligan, *Fellow, Hon. Provincial Secretary for Ulster.*

Samuel Trant M'Carthy, J.P., Srugrena, Cahirciveen : proposed by Robert Cochrane, *Fellow, Hon. General Secretary.*

William M'Elwee, M.R.I.A.I., Architect, Foyle-street, Derry ; Samuel Scott, Inland Revenue, Great James's-street, Derry ; T. B. Palmer, C.E., Stranorlar : proposed by Thomas Watson, *Fellow.*

William Handcock Pilkington, J.P., Haggard, Carbury, Co. Kildare : proposed by Charles Colley Palmer, *Fellow.*

Surgeon-Major John J. Greene, M.B. (Dubl.), A.M.S., 16, Clare-street, Dublin ; John Wilson Montgomery, Downpatrick, Co. Down ; Rev. W. Jordan, M.A., Cooma, N. S. Wales : proposed by G. D. Burtchaell, *Fellow.*

John O. Overend, Assistant-Deputy Keeper of the Records, Public Record Office, Dublin ; and 71, Rathgar-road : proposed by J. J. Digges La Touche, LL.D., *Fellow.*

James Thompson, J.P., Macedon, Belfast ; Sharman D. Neill, 12, Donegall-place, Belfast ; John Boyd, 2, Corporation-street, Belfast ; Conway Scott, C.E., Executive Sanitary Officer, City Hall, Belfast ; Thomas H. Torrens, J.P., Edenmore, White-abbey, Belfast ; Rev. James O'Neill, M.A., 5, College-square, East, Belfast ; P. C. Cowan, C.E., County Surveyor, Co. Down, College Gardens, Belfast ; John Mackenzie, Architect, 7, Donegall-square, East, Belfast ; Thomas Dargan, 2, Richmond-place, Cavehill-road, Belfast ; William T. Coates, University-square, Belfast ; Frederick William Smith, 7, Donegall-square, East, Belfast : proposed by R. M. Young, *Fellow, Hon. Local Secretary for City of Belfast.*

Christopher Smith, Inspector of National Schools, Clonmel : proposed by Rev. William Healy, P.P., *Hon. Provincial Secretary for Leinster.*

Rev. James Beazley, C.C., St. Brendan's, Ardferf : proposed by Rev. Denis O'Donoghue, P.P., *Hon. Local Secretary, North Kerry.*

R. Coplen-Langford, J.P., Kilcosgriff, Shanagolden : proposed by J. G. Barry, *Hon. Local Secretary, Limerick.*

Robert Sparrow, D.I.R.I.C., Kesh : proposed by Edward Atthill, *Hon. Local Secretary, North Fermanagh.*

William E. Rogers, Manager, Belfast Bank, Lurgan : proposed by William J. O'Neill.

Alexander John M'Creery, City Sub-Sheriff, Kilkenny : proposed by D. H. Creighton.

Mrs. Stacpoole, Edenvale, Ennis, Rev. J. W. ff. Sheppard, B.A., Tulla, Co. Clare : proposed by T. J. Westropp.

Thomas W. Rolleston, M.A., Birnam, Spencer Hill, Wimbledon : proposed by G. H. Orpen.

Mrs. Cowper, 29, Fitzwilliam-place, Dublin ; Rev. Samuel Russell M'Gee, M.A., 2, Walpole-terrace, Clontarf ; William Burnell, Dean's Grange, Monkstown ; William Mercer, Leamy School, Limerick : proposed by Rev. Professor Stokes, D.D.



William Perceval, C.E., Woodlands, Mullingar : proposed by Rev. H. W. White, LL.D., *Hon. Local Secretary, Westmeath.*

Rev. R. O. Thompson, B.A., Dunmore, Co. Waterford : proposed by Julian G. W. Butler.

Rev. Frederick W. Macran, B.A., Drogheda : proposed by John Cooke.

Thomas Dennis Rock, 62, Leadenhall-street, London, E. C. : proposed by R. Welch.

Timothy Brinn, Dock-road, Limerick : proposed by W. Ebrill.

John W. Gunnis, A.R.I.B.A., C.E., County Surveyor, Longford : proposed by J. M. Wilson, *Hon. Local Secretary, Longford.*

Rev. Robert F. Conlan, P.P., St. Michan's, Dublin : proposed by R. R. Kane, LL.D.

Rev. Charles Hunter, M.A., Ballyrashane, Coleraine : proposed by W. H. Caldwell, M.D.

Rev. Patrick Breslan, C.C., Kilglass, Co. Sligo : proposed by Rev. John M. O'Hara, P.P., *Hon. Local Secretary, North Mayo.*

Rev. Owen Mac Cartan, P.P., Antrim : proposed by Very Rev. Alexander Mac Mullen, P.P.

Mrs. James Godley, Drominchin, Carrigallen ; Charles Cecil Beresford Whyte, J.P., D.L., Hatley Manor, Carrick-on-Shannon : proposed by H. J. B. Clements, *Hon. Local Secretary, Leitrim.*

J. M. Prior-Kennedy, L.R.C.P.I., L.R.C.S.I., Earl-street, Tullamore : proposed by Mrs. Tarleton, *Hon. Local Secretary, King's Co.*

David Moore Lindsay, L.R.C.P.I., L.R.C.S.I., Heber City, Wasatch Co., Utah, U. S. : proposed by Alexander D'Evelyn, M.D.

George Arthur Mahon, LL.B., Local Government Board, Dublin : proposed by W. L. Micks.

Rev. William Thomas Latimer, B.A., The Manse, Eglish, Dungannon : proposed by Miss Brown.

Patrick J. O'Connor Glynn, 14, Breffni-terrace, Sandycove : proposed by George Healy, J.P.

Rev. William H. Powell, D.D., Rathelarin Rectory, Kilbrittain, Co. Cork : proposed by Rev. Maurice Day.

Henry Pomeroy Truell, M.D., J.P., Clonmannon, Ashford, Co. Wicklow : proposed by William M'Gee, J.P.

James Heron, J.P., Tullyveery House, Killyleagh, Co. Down ; William J. Woodside, Whitehouse, Belfast : proposed by Samuel Cunningham.

Francis James Kennedy, Frogmore, Whitehouse, Belfast ; Richard W. Leslie, M.D., M.CH., Strandtown, Belfast : proposed by Rev. S. A. Cox.

David J. O'Donoghue, 49, Little Cadogan-place, Pont-street, London, S.W. : proposed by William P. O'Neill.

Rev. Ernest Augustus Cooper, B.D., Carrowdore Rectory, Donaghadee : proposed by Rev. E. D. Atkinson.

Rev. Oliver Brighton, Skryne Glebe, Navan : proposed by Joseph H. Moore, *Hon. Local Secretary, North Meath.*

Rev. Joseph Mooney, C.C., Portarlinton : proposed by R. P. Atkinson.

#### AUDITORS' REPORT FOR THE YEAR 1891.

The Accounts of the Society for the Year 1891 were presented, with the Auditors' Report thereon, to the effect that the balance to the credit of the Society, after paying all debts due, cost of extra volume for the year, and investing £100 in 2½ per cent. Consolidated Stock, was £249 8s. 2d., and that the total amount invested in the names of the Trustees amounted to £601 3s. 10d., as against a sum of £491 19s. 5d. in the year 1890. The Accounts and Report were adopted, and ordered to be printed in the *Journal*.

# ACCOUNT OF THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND FOR 1891.

		CHARGE.		DISCHARGE.	
		£ s. d.	£ s. d.	1891. Dec. 31.	By Messrs. Ponsonby & Weldrick's Account for Printing, Binding, and Distributing Four Quarterly Issues of the <i>Journal</i> in 1891, and Miscellaneous Printing, . . .
1891.	Jan. 1.	To Balance from 1890.	£ s. d.	£ s. d.	£ s. d.
	Dec. 31.	" Subscriptions—Fellows, . . .	258 11 9	371 0 11	" W. F. Wakeman's Account, . . .
	" "	" " Members, . . .	440 18 0	559 18 0	" Drawings, Blocks, &c., to illustrate <i>Journal</i> , . . .
	" "	" Entrance Fees—Fellows, . . .	31 0 0	110 10 0	" Engravings, . . .
	" "	" " Members, . . .	110 10 0	147 10 0	" Messrs. Ponsonby & Weldrick's Printing, Binding, and Distributing "Extra Volume" for 1890-91, £59 19 11
	" "	" Life Compositions—Fellows, . . .	22 0 0	42 0 0	" Block for reproducing fac-simile of MSS. for do., £6 2 3
	" "	" " Members, . . .	42 0 0	64 0 0	" E. Manico's Account (Circulars and Postage), £3 4 4
	" "	" Receipts, Sale of Publications, . . .	29 4 7	3 15 10	" Browne & Nolan's Account, . . .
	" "	" Interest on 2½ per cent. Consols, . . .	10 3 8	0 8 0	" M. W. Lalor's (Kilkenny) Account, . . .
	" "	" Current Account, . . .	0 10 2	16 13 10	" J. M. Quinn's Account, . . .
	" "	" Donation of T. J. Westropp towards cost of Illustrating his Paper on "Carvings in St. Mary's Cathedral, Limerick," . . .	1 0 0	19 6 8	" Postages, Stationery, and Incidental Expense Account—Hon. General Secretary, and Treasurer, Hon. Curator, and Provincial Secretaries, . . .
	" "	" " Kilmallock Abbey Fund " :—	46 4 6	17 12 5	" Do. do. Assistant-Secretary and Treasurer, . . .
	" "	Deposit Receipt lodged to Account, . . .	0 11 4	21 11 6	" Expenses of Six General Meetings, . . .
	" "	Interest on do. . . . .	20 0 0	25 13 3	" Museum Account—Rent, Insurance, and Sundries, . . .
	" "	Donation of C. J. Coote, . . .	2 0 0	5 18 0	" Hon. Curator Photographic Collect. Account, . . .
	" "	" " W. Gillespie, . . .	2 0 0	50 0 0	" Assistant-Secretary and Treasurer's Salary and Bonus (one year), . . .
	" "		68 15 10	1 0 6	" Subscription to Archaeological Conference, . . .
	" "			1 10 0	" Subscriptions refunded (paid twice) Lieut.-Colonel Westropp and W. E. Kelly, . . .
	" "			7 0 0	" Life Composition remitted by Resolution of Council (Mr. Creighton), . . .
	" "			100 0 0	" Invested in 3 per cent. Consols, . . .
	" "			2 0 0	" Donation of W. Gillespie, transferred to "Kilmallock Abbey Fund," . . .
	" "			1 0 0	" Do. do. to P. J. Lynch for "Kilclinton Fund," . . .
	" "			£30 0 0	" "Kilmallock Abbey Fund" :—
	" "			38 15 10	T. A. Walsh, Contractor, . . .
	" "			68 15 10	Deposit Receipt in Provincial Bank, . . .
	" "			249 8 2	" Balance in Provincial Bank, 31st December, 1891, . . .
	" "			£1145 14 0	Total, . . .

		£ s. d.
1891.	Dec. 31.	Amount invested in 2½ per cent. Consols, . . .
"	"	Amount transferred from Post Office Savings Bank to 2½ per cent. Consols, . . .
"	"	Total Amount invested in 2½ per cent. Consols, in the names of Edward Perceval Wright and Robt. Cochrane, Trustees, . . .
		Total, . . .

(Signed) { ROBERT COCHRANE, HON. SECRETARY AND TREASURER.  
GEO. DAMES BURTCHAELL, SECRETARY AND TREASURER.

We have examined this Account, with Vouchers and Books, and find it correct, there being in the Provincial Bank to Credit of Society, £249 8s. 2d.

(Signed) JOHN COOKE, B.A., } Auditors.  
J. G. ROBERTSON, }

Adopted at a General Meeting of the Society, 6th June, 1892, and ordered to be Printed in the *Journal*.—W. P. OSSORY, V.P., Chairman.



The following Report was adopted:—

#### REPORT OF COMMITTEE ON EXTRA VOLUMES.

THE Committee recommend the publication of the MS. Book known as "Crede Mihi," in the custody of the Most Rev. Lord Plunket, Archbishop of Dublin, and written about 1275; or as an alternative the "Liber Primus," in the possession of the Corporation of Kilkenny, and written between 1350 and 1499.

The Committee recommend that the Council of the Society should make application to the Lords of the Treasury for assistance in publishing the above works, the Society sharing the cost.

They recommend that the text as printed should as far as possible represent literally the text of the manuscript, preserving the contractions of the original; and should be accompanied by a Translation on the same page as the Text.

The Committee further recommend the following MSS. for publication, and suggest that they should be issued one for each year as Extra Volumes:—

1. The Annals known as the "Annals of Clonmacnois," to be edited by Rev. Denis Murphy, S.J., M.R.I.A.
2. The Register of the Diocese of Dublin in the time of Archbishops Tregury and Walton, from MS. in Library, T.C.D., containing Wills, &c., 1467-83. To be edited by Henry F. Berry, M.A.
3. The "Journal and Accounts of Peter Lewis," 1564, from a MS. in Library, T.C.D., containing details of works undertaken for partial rebuilding of Christ Church, Dublin, including minute details of wages, food, and employment of the working classes, expressed in very quaint English. To be edited by James Mills, M.R.I.A.
4. "Repertorium Viride" of Archbishop Alan, being an account of the Churches of the Diocese of Dublin about 1530. To be edited by Rev. G. T. Stokes, D.D., Professor of Ecclesiastical History, Dublin University.

The foregoing recommended publications to be independent of the Index to the first twenty volumes of the Society's publications, now in preparation by G. D. Burtchaell, M.R.I.A.

The Committee suggest to the Council the advisability of advertising in the *Journal* of the Society their intentions as to future publications.

#### BELFAST MEETING.

The Secretary reported that, in deference to the wishes of a number of Members residing in Belfast who intimated that the date of the Meeting of the British Association had been changed to the same week as that fixed for the Belfast Meeting, it had been decided by the Council to alter the date of Meeting from 2nd August to 16th of that month.

The change was approved of.

#### ROYAL ARCHEOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.

The Secretary intimated that the Council had invited this body to hold its Annual Meeting for 1893 in Dublin.

The action of the Council in sending the invitation was approved of.

#### VICE-PRESIDENT FOR ULSTER.

The Secretary stated that owing to the lamented death of Right Rev. Dr. Reeves, Bishop of Down, there was a vacancy for a Vice-President for Ulster, which, according to the General Rules of the Society No. 15, should be filled at that Meeting, and that the Council recommended Mr. Lavens M. Ewart, J.P., M.R.I.A. On the motion of Rev. D. Murphy, S.J., seconded by Colonel Vigors, Mr. Ewart was elected Vice-President for Ulster.

## YEARLY MEETINGS IN KILKENNY.

The Secretary mentioned that the Council had under consideration the propriety of fixing Whit Monday in each year as the date of the Kilkenny Meeting, and before deciding wished to have the opinion of Local Members on the subject. After some discussion it was unanimously resolved that the Kilkenny Meeting be held on Whit-Monday in each year.

## EXHIBITS.

The following objects were exhibited :—

By COLONEL VIGORS, *Fellow*.—Stone Celt (clay slate) from the “black acre” Whitewall, county Kilkenny, picked up some few months since by Mr. Toler-Aylward, *Member*, when walking behind his ploughman. It was pointed out that the end and one side are sharpened, and that there are very curious markings on the back, markings so closely resembling the Ogham character that it is not at all certain that they are not such.

A finely polished Greenstone Celt from Clonmore Castle, county Carlow, belonging to the Hon. E. S. Stopford of Borris.

By DR. FRAZER.—A Primitive Noggin, or Milk Vessel, of Yew Wood, and several ancient and rare Jet Beads.

By REV. CANON HEWSON.—A Cannon Ball found at Lamogue, on the road to Carrick-on-Suir, supposed to have belonged to Cromwell's army.

By R. LANGRISH, J.P.—A Carved Powder Horn of the sixteenth century.

## DONATIONS.

The Hon. Curator announced the following Donations :—

From Most Rev. Dr. Healy, Bishop of Clonfert, *Vice-President*, his book, “Ancient Irish Schools and Scholars.” From Miss Margaret Stokes, *Hon. Fellow*, her book, “Six Months in the Apennines, or a Pilgrimage in search of vestiges of Irish Saints in Italy.” From Mrs. Greenwood, Dominga, Goresbridge, Coins (Silver) : a Rose Penny; a Rose Groat (Ed. IV.); two or three Tudor coins; an Austrian coin, 1752 (Maria Theresa); a Spanish coin, 1710 (Charles III.), copper, bronze, &c.; a James II. halfpenny; and several trade tokens (chiefly English of eighteenth century). Full size drawing of “The Burgate Monument,” Kilmallock, by Robert Cochrane, F.S.A., F.R.I.B.A., *Hon. Sec.* Proceedings, Royal Dublin Society, December, 1890; February and June, 1891 (from the Society). Transactions (Scientific), Royal Dublin Society, November, 1890; February and June, 1891 (from the Society). Proceedings, Society of Antiquaries of Scotland, 1890 and 1891 (from the Society). *Irish Builder* for 1891-2 (from the editor). Numismatic Chronicle, Parts III. and IV. (from the Society). Song: “The Last Glimpse of Erin” (from Edward Counsel). Journal of British Archaeological Association, Vol. XLVI. (from the Association). Gloucestershire Notes and Queries, October, 1890, and July, 1890 (from Rev. B. H. Blacker). Transactions, London and Middlesex Archaeological Society, Part XXI. Leeds Philosophical Society Annual Report, 1889-90, and 1890-91. St. Albans Architectural and Archaeological Society, Transactions, 1889. Proceedings, Oxford Architectural and Historical Society. Somersetshire Archaeological and Natural History Society, Proceedings, 1890. Wiltshire Archaeological and Natural History Magazine, July and November, 1890; June, 1891; and December, 1891; No. LXXV. Proceedings, Society of Antiquaries of London, 1891-2. Report, Manchester Museum, 1889-90. Scottish Notes and Queries, Vol. I., No. 4. *Archæologia Cambrensis*, 1892. Yorkshire Archaeological and Topographical Journal, Parts XLIII. and XLIV. Journal of Proceedings of the Royal Institute of British Architects, 1891-92 (from the Institute). Suffolk Institute of Archaeology, Vol. VII., Parts I. and II. (from the Society). Bibliography of the Iroquoian Languages (from Smithsonian Institution, Washington, U.S.A.). Sussex Archaeological Society Journal (from the Society). Kildare Archaeological Association Journal (from the Society). Transactions of the Royal Irish Academy, to complete the Society's set (from the Academy). Reports of the Glasgow Archaeological Society for 1888 (from the Society). Journal of the Anthropological Institute, 1891 (from the Institute). Publication of the Geological Survey of Canada, 1890-91 (from the Director). Proceedings of the Institution of Civil Engineers of Ireland, 1890-91 (from the Institute). Publications



La Société Royale des Antiquaires du Nord, 1891 (from the Society). Proceedings of the Society of Biblical Archaeology, 1891 (from the Society). Publications and Exchanges of the Smithsonian Institution, 1890-91, Washington, U.S.A. (from the Institution). Folk Lore Journal for 1891 (from the Society). Manchester Journal of Decorative Art for 1891 (from the Editor). Transactions of the London and Middlesex Archaeological Society, New Series, vol. i., Part 1. (from the Society). Journal of the Royal Institution of Cornwall (from the Society).

Professor Sven Söderberg, recently elected Honorary Fellow of the Society, wrote as follows:—

"I write in order to express my deeply-felt gratitude for the distinction conferred upon me. It is in itself a great honour to be a Fellow of a large and renowned Society; but in this case it gives me the more pleasure, as it comes from Ireland—a country which I have learned to know and love during two prolonged visits. It is a well-known fact that the Scandinavian nations, during a long period, had a very lively intercourse with Ireland, and that their culture was, to a vast extent, impressed by Irish civilization. We must, in order to understand our own history during that period, study the history and civilization of Ireland. I am, therefore, very glad to be in touch with Irish scholars interested in Archaeology, and am sure that I shall derive great advantage for my own studies from this connexion.

"I remain, with great respect,

"Your obedient servant,

"SVEN SÖDERBERG.

"LUND IN SWEDEN, 5th of April, 1892."

Dr. Frazer's Paper on "Jet Beads" found in Ireland was read by the Secretary: and Mr. David H. Creighton, Hon. Curator, read a Paper, "Notes on the Museum," both of which were referred to the Council for publication.

Mr. P. M. Egan proposed, and Rev. Denis Murphy seconded, the following resolution, which was adopted:—

"That the attention of the Council of the Society be devoted towards obtaining from Parliament aid for opening a Public Museum in Kilkenny, and that our present Museum form a nucleus, which may be best promoted by obtaining an extension of the Lubbock Act of 1882."

The Chairman intimated the adjournment of the Meeting, and that the various places of interest in the city would be visited.

#### — EVENING MEETING.

The Members of the Society dined together at the Club House Hotel, Right Rev. Dr. W. PAKENHAM WALSH in the Chair, and afterwards Rev. DENIS MURPHY.

Mr George D. Burtchaell read his Paper on "The Geraldines of County Kilkenny," which, with the following Papers, were referred to the Council for publication:—

"The History of Navan," by Joseph H. Moore, M. INST. C.E.I., *Hon. Local Secretary, North Meath.*

"Killaloe: its Ancient Palaces and Cathedral," by T. J. Westropp, M.A.

"Notes made Thirty Years ago by the late Archdeacon Rowan, D.D., concerning 'Vita Sancti Brendani,'" by Miss M. A. Rowan.

"Further Cases of Remarkable Longevity," by Seaton F. Milligan, M.R.I.A., *Fellow, Hon. Provincial Secretary for Ulster.*

"Holed Stones," by David Mac Ritchie, F.S.A. (Scot.).

## EXCURSION, WHIT-TUESDAY, 7th June.

The Excursion was to Ullard, Graigue, and St. Mullins; leaving Kilkenny by train at 7.45 a.m., arriving at Bagenalstown, at 8.12; and awaiting there the down-train, which arrived at 9.38.

## ULLARD.

Bagenalstown was left by train at 9.42, and Borris Station (on the Ballywilliam branch line) reached at 9.58. Pair-horse carriages were in waiting to convey the party to the ruins of the little ancient Church at Ullard, about two miles distant, where a church and monastery were founded by Saint Fiachra in the latter half of the sixth century. There remains a beautiful Hiberno-Romanesque doorway, a very ancient stone cross, with carved figures, and a holy well. A Paper upon Ullard was read at the spot by Colonel Vigors, *Fellow*, and the ruins were shown by Mr. O'Leary, of Graigue, *Member*.

## GRAIGUE-NA-MANAGH.

From Ullard, the party drove along the right bank of the Barrow, passing the ruined Castle of Cloghasty, formerly belonging to the O'Ryan's, about three miles to Graigue-na-Managh (the Grange of the Monks); and, after luncheon, viewed the beautiful ruins of the Cistercian Abbey, De Valle Salvatoris, called by ancient records the "Abbey of Duiske (*i.e.* of the waters or rivers), because built at the confluence of the Blackwater and the Barrow. The abbey lands were granted by Dermot O'Ryan, prince of Idrome; and (some time between A.D. 1162 and 1177) the grant was confirmed by Dermot M'Murrough, King of Leinster, in the presence of St. Laurence O'Toole, Archbishop of Dublin. The Charter has been reproduced in fac-simile by Mr. Gilbert. There is a cross-legged effigy of a knight in armour, described by the Rev. James Graves in a Paper on "The Cross-legged Effigies of the County Kilkenny" (*Journal*, 1852), and assigned by him to the early or middle part of the thirteenth century. The name of the knight or of his family has never been ascertained or, so far as is known, even suggested. There is also a monument to Edward Butler, first Viscount Galmoy, who took a prominent part in the Confederation of Kilkenny, and of his wife, Anne Butler, daughter to the second Lord Mountgarrett. There is an inscribed silver chalice, presented to the church at Graigue by this lady in 1636, and the plinth of a memorial cross erected by her in memory of her father, also inscribed. The church is used for divine service; but the octagonal tower has fallen down, and the site of a great part of the monastic buildings is now occupied by the dwelling-houses of the town. Their positions, however, have been identified with great pains by Mr. Patrick O'Leary, of Graigue, Member of the Society, who has succeeded in drawing a ground plan of the whole, and kindly showed the ruins and read a Paper.



On the Carlow bank of the river, opposite Graigue, stands the ruined Castle of Tinnehinch, built by a branch of the Butlers in the sixteenth century. There is also a ruined church, but neither have any noteworthy architectural features.

#### THE LUNCHEON.

At Graigue-na-Managh the Incumbent of the parish, the Rev. Richard A. Burnett, Member of the Society, most hospitably supplied luncheon in a spacious marquee erected on the grounds attached to his residence. After the repast the Rev. George R. Buick, M.A., Vice-President, returned thanks on behalf of the Society to Mr. Burnett for his great kindness; and Rev. Mr. Burnett proposed success and prosperity to the Royal Society of Antiquaries, which was responded to by Colonel Vigors, Rev. Denis Murphy, and Mr. W. R. Molloy, Members of Council. A cordial vote of thanks was passed to Mr. O'Leary for his valuable exertions in pointing out and explaining the various objects of antiquarian interest in the locality.

#### ST. MULLINS.

After luncheon the party drove to St. Mullins (Teach Moling), about five miles distant lower down the Barrow. Early in the seventh century St. Moling built a monastery at this place, then called Achadh Cainidh, and still earlier known as Ross-Broe ("Badger's Wood"). Some years later, namely, in A.D. 632, Moling was made Bishop of Ferns. He was a poet, and is credited with several compositions still extant. He is also noted for having had influence enough to procure the remission of a grievous tribute, known as the "Boromean tribute," which for several centuries had been exacted throughout Leinster by the kings of Ireland. He died in June, A.D. 697, and was buried at St. Mullins.

An ancient life of St. Moling is preserved in the "Liber Kilkeniensis," in Marsh's Library, recounting many miracles. His "Evangelistarium," with its case of brass and silver, was preserved as an heirloom by the Kavanaghs of Borris, and may be seen in the Library of Trinity College, Dublin.

The remains at St. Mullins consist of a fine tumulus, portions of four little buildings, and a cell, said to have been occupied by the saint. There is also an ancient cross with carved figures; the base of a round tower, with the remains of a spiral staircase leading to it from one of the monastic buildings, the old iron hinge still fast in the wall. St. Moling's Well is surrounded by an ancient stone enclosure. There is a mill-race, or stream, a mile long, traditionally said to have been dug by the saint with his own hands—the labour of seven years: and close by an ancient mill-stone. These antiquities were shown by Mr. O'Leary, of Graigue, author of a little book on St. Mullins, published by Duffy;

and a Paper was read by the Rev. J. F. M. French, M. R. I. A., *Fellow*.

The three places, Ullard, Graigue, and St. Mullins, form the subject of a small book (38 pages, with illustrations) by the Rev. M. Comerford, M. R. I. A., Member of the Society (now Coadjutor-Bishop of Kildare and Leighlin).

St. Mullins was left about 5 p.m. The party drove back to Borris Station, taking the side of the river opposite to that along which they passed in the morning, *i. e.* the Carlow or left bank; and the station was reached in time for the 6.32 p.m. train, which conveyed the members to their respective destinations.

When the party were assembled at the station an informal meeting was held, and the Vice-President, Rev. George R. Buick, M. A., conveyed to Rev. Canon Hewson, in an appropriate speech, the feeling of indebtedness of the party to him for his successful efforts in organizing the excursion of the day, from which all present had derived so much pleasure and instruction.

In the next issue of the *Journal* the Papers descriptive of Ullard, Graigue-na-Managh, and St. Mullins, will be given.



THE JOURNAL  
OF  
THE ROYAL SOCIETY OF ANTIQUARIES  
OF IRELAND,  
FOR THE YEAR 1892.

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PAPERS AND PROCEEDINGS—PART III. THIRD QUARTER, 1892.

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Papers.

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PREHISTORIC STONE MONUMENTS OF BRITTANY.

By REV. JOHN HEALY, LL.D.

BRITTANY, the Land's End of France, is a country that in many respects resembles our own. The remoteness of its situation has cut it off to some extent from the rest of Europe, and caused it (in the same way as a similar reason caused Ireland and the West of Britain) to retain many old-world usages and traditions long after they had become obsolete elsewhere. It was and is inhabited by a race of Celts of common origin with ourselves. Its folk-lore is like ours, and it is with surprise that we find the same stories told amongst its peasantry that we thought were peculiar to our own. As with ourselves, the fairies linger round the old prehistoric monuments, and have guarded them from intrusion for many ages.

The country is one that has many attractions: beautiful scenery, good fishing, interesting mediæval towns, picturesque costumes, old-world fashions and ways. But above all, it is the country *par excellence* of prehistoric stone monuments. While, therefore, the traveller, the artist, and the sportsman, find in it much to make each one linger—it is the antiquarian to whom it is specially interesting. At every step he obtains fresh food for reflection. The very profusion is almost bewildering. As he reads in books of these magnificent relics he can form his theories and speculate as to who were the builders, and what were the ends they had in view; but when he sees the monuments themselves, scarcely any thought is

possible but that of astonishment. What race were these men who have left such tokens behind them?—triumphs of brute force, evidences of a bodily strength which is one of the lost possessions of the human race.

Another very remarkable thing is the great number of these monuments. They are to be found in every part of Brittany, but in the department of the Morbihan they are to be met with at every step. If we take the little village of Carnac, or that of Plouharnel, as a centre, we feel almost as if we were in a museum, and that these objects were brought together that all might be examined with the least fatigue. And yet, there can be little doubt that the monuments which now remain are only a fraction of those that once existed. We have abundant evidence of this—as, for example, at Vieux Moulin, near Plouharnel, where we find the remains of some lines of standing stones. Only a few are still to be seen, but they are so placed as to show that at one time they must have been very great indeed in extent.

The simplest of these stone monuments is the *menhir*, or single standing stone. It is also perhaps the commonest of all. Sometimes these are of comparatively small height, say eight or ten feet; sometimes they are of colossal dimensions, as in the case of the prostrate menhir at Locmariaquer, which is sixty-seven feet long. At Moustoir, between Auray and Carnac, we have a menhir erected on the top of a tumulus. I did not see another example of this, and imagine that it cannot have been common; but it is interesting to us, as it will be remembered that in all the old descriptions of New Grange mention is made of a great stone that at one time surmounted that famous tumulus. The menhirs look as if they were erected as memorials either of persons or of events. They are regarded by the Bretons with a certain amount of superstition, which would suggest a religious origin for them. One of them, for example, in the neighbourhood of Brest is regularly resorted to by peasant women who are wishing for offspring. None of them bear any inscription, nor have they been tooled in any way by the original erectors; but a few—very few—bear traces of having been carved more or less by the Romans and by the Christians.

If the menhirs are the simplest, the chambered tumuli are the most elaborate of the ancient stone monuments. There can be no doubt that they were intended as places of sepulture. Our own New Grange or Dowth might be taken in most respects as a type of all of them; that is to say, there is in each a central chamber, and a long narrow passage leading to it. Several examples are found near Carnac: for example, Moustoir, which I have already mentioned as having a menhir on its summit; Mont S. Michel (not, of course, the famous Mount of the same name on the Coast of Normandy), one of the largest tumuli in existence—unfortunately for the present closed by order of the Government; Kercado, where very curious markings are found on the walls; and most remarkable of all, Gavv Inis in the Sea of Morbihan.



This name Gavr Inis means "Goat Island," and at once betrays itself as a Celtic name. Amongst ourselves *inis* is so common a factor in the names of our islands that I need not give any examples. *Gore*, too, which corresponds to Gavr, and like it means goat, is not uncommon. In county Limerick we have Glenagower, "Glen of the Goats;" we have also Ballynagore, "Town of the Goats;" Lagore, site of the famous Cranogue near Dunshaughlin, "Lake of the Goats," or of the Horses—for in Irish the word is applied to both animals. Morbihan, the "Little Sea" in which Gavr Inis is situated, could also be interpreted by anyone having a knowledge of Irish. Its first syllable *Mor*, "a sea," forms part of our own well known name *Connemara*, and the termination *an*, or little, is one of the commonest. Beside Morbihan, "Little Sea," we may well put Loughan "Little Lake." Other resemblances between Breton and Irish names may be gathered in plenty from the same neighbourhood. The name of Crucuno in Brittany, and that of Croghan, in the King's County, are alike derived from the same Celtic word *cruc*, which means a small hill. *Carnac* itself is a name purely Celtic; it means "Place of the Carn," and may well be placed beside *Lissaghmore*, "Place of the great Liss," in the County of Derry. The syllable *carn* I need hardly say is very common amongst our names. We have Carnduff, "Black Carn;" Kilcarn, "Church of the Carn;" and many others.

The tumulus of Gavr Inis is not of very large extent, but the stones which line the passage and chamber are so completely covered with sculptures that it is in this respect absolutely unique. This is all the more remarkable as the stone monuments of Brittany have for the most part very few inscriptions. Indeed I would venture to say that there are more sculptures in the tumuli of Lougherew than in the whole of Brittany put together, if Gavr Inis be excepted. There is no approach to anything that could be called writing—nor is any object represented, unless perhaps the stone hatchet; but it is a doubtful point if the resemblance here is intentional.

The tumuli of Brittany are manifestly of a greater age than ours. I have said that New Grange might be taken *in most respects* as their type. The principal point in which it differs from the Brittany tumuli shows its more modern construction. I refer to the roof. The builders of New Grange were of course unacquainted with the principle of the arch or dome; but they had a method of their own (and a good method it was) of arching over a space without using stones of extraordinary size. The ancient Breton builders, on the other hand, had no idea of the economy of labour. There was only one way with them to make the roof of the chamber: it was to lay a flat stone on the top of sufficient size to cover it. To be large enough, the stone must weigh many tons, and must have required an immense expenditure of labour to put it in position; but they had no way of getting over the difficulty. Notwithstanding all that they were able to do in the way of lifting, this very

seriously restricted the size of their chambers. Though they seem to have been gifted with the strength of elephants, yet even elephants have their limits, and hence they were quite unable to build a chamber of the size of that at New Grange.

Another class of monuments is the dolmen. The nomenclature in France is somewhat different from ours. What we call a cromlech would be called by them a dolmen, and they apply the name cromlech to an enclosure made with standing stones, but without any covering-stone. The word dolmen means literally a "table-stone," and is thus fairly descriptive of the particular monument so designated by the French, which consists of a number of upright stones forming a chamber with a large covering-stone placed on the top. The same description would, I need hardly add, be applicable to our cromlechs; but there is this difference: with us the chamber thus formed is complete in itself, whereas the Brittany dolmens have all, or nearly all, a gallery or passage leading to the chamber. If we could imagine a tumulus such as I have described, with all the covering of earth and stones removed, so as to bring it level with the ground, but leaving the huge block of stone which formed the roof of the chamber, you would have exactly a Breton dolmen. It is not at all improbable that they were all, or at all events some of them, originally tumuli; and this is further borne out by the fact that of the dolmens we find some denuded to their very base, while others are covered up more or less with the surrounding earth which, in some cases, reaches to the large covering-stone. This may suggest to us the manner of construction. First, the standing-stones were placed in position; then the surrounding tumulus was built up as high as the top of the stones, and thus an inclined plane was made up which the great covering-stones would be pushed, until they occupied the place that was intended for them. I imagine that it must have been in the same way that the covering-stones of our cromlechs were placed in position. When we think of the great weight, for example, of the cromlech at Howth, it is hard enough to understand how it could be pushed, much less lifted, into its present position.

Some of the covering stones in Brittany are of immense size. That of the Table des Marchands, near Locmariaquer, for example, is twenty feet long by thirteen wide. Another, in the same neighbourhood, is thirty feet long, but is broken in two. When I visited the Table des Marchands there were a number of workmen taking casts of the different stones, which have some sculptures. In seeing them, the idea presented itself to my mind of how easy it would be—and, after all, not so very expensive—to make full-sized models of some of our principal prehistoric structures, and place them in the grounds of some of our museums. A few models of cromlechs—a tumulus (say, a reproduction of New Grange)—models of pillar stones, &c., might well occupy the whole of Leinster Lawn, and without taking from its present use as a public garden would form not the least interesting part of our National Museum.



A few of the dolmens have sculptures—notably that at Mané Kerioned, between Auray and Carnac. These sculptures come nearer in their appearance to alphabetical characters than any that I know of, either in this country or in France. That this resemblance is only in appearance must be obvious to anyone who has given attention to the study of the development of written characters. My idea of these sculptures—alike in Brittany and in Ireland—is that they are magical signs, and that stones were supposed to gain powers of keeping away evil spirits, and of counteracting enchantments when these designs were carved on them. The examples that we have at New Grange, where the sculptures are found in inaccessible parts show that the stones were prepared with these markings before they were put in their place. The same appears, though not so clearly, in one or two instances in Brittany. This would again conflict with the idea that the sculptures were in any sense writings, but would agree well with the theory that they were of the nature of a talisman or charm. One of the stones at Kerioned has a very curious design, somewhat like our ogams. But here again the resemblance is only in the first appearance. A moment's examination shows that the two things are quite unconnected.

In excavating the dolmens and tumuli a variety of objects have been found, such as cinerary urns, flint arrow-heads, stone hatchets, celts, collars of gold, necklaces, rings, &c. The objects thus found are sometimes most puzzling. For example, in the tumulus of Rosmeur there were found a hatchet of polished diorite, two bronzes of the Roman period, some coins, and some articles of iron—nails, spear heads, and the like. In the tumulus of Kerancoat there were found five urns, and in them several objects of iron and bronze, bracelets, rings, and a key. These would lead us to suppose that the tumuli were visited and perhaps used as a place of sepulture long after the original builders had passed away. All the objects that have thus been found may be inspected in the small museums which are to be found in every town in the neighbourhood. I confess to have been a little envious as I visited these museums. For the most part they are well arranged and very interesting; and their interest is increased from the fact that each one illustrates the archæology of its own vicinity. Carnac is a small village, yet it has a most delightful little museum, the objects in which were collected by a Scotchman, named Miln, who spent much time studying the monuments of Brittany, and in the end bequeathed to Carnac his collection of curiosities. It is well arranged, and is fortunate in having an attendant as intelligent and well-informed as he is courteous. What a pity it is that we could not have a museum of this kind in every provincial town. As an educational agency it would be effective in the highest degree.

Another interesting class of monument is the *pierre branlante* or rocking stone. There are several examples to be seen in Brittany. I have, however, been able to examine only one—that of Huelgoet. This,

however, is by far the largest in the whole country, perhaps in the world. Whatever may be said of the others, I have no hesitation in saying that the rocking stone of Huelgoet is a natural phenomenon. The valley at Huelgoet shows remarkable evidence of glacial action. Immense boulders are piled one upon another, like huge pebbles thrown from the hands of a giant. The rocking stone of Huelgoet is simply one of these huge boulders, which happens to be so placed that it is easily moved. But, though a natural phenomenon, it none the less deserves to be ranked among the prehistoric monuments, for it was undoubtedly the object of superstitious reverence, and was until lately, if it is not still, used as an ordeal of chastity in women. She who was innocent could move it easily, whereas the guilty would find it quite immovable.

The monuments most characteristic of Brittany, and the most difficult of all to account for, are the alignments. These consist of standing stones, placed at regular distances and in parallel lines. None of the lines are perfect at present, but there still remain, at Sainte Barbe, 28 stones; at Kerlescan, 262; at Kermario, 855; at Menec, 874; and at Erdeven, 1030. All these are within a short distance of Carnac. Groups of standing stones, arranged symmetrically, are to be found in Ireland as well as in England and Scotland, but the form they generally take is that of a circle. In some cases, the purpose for which they have been so placed is easily inferred; as for example, when they surround a tumulus and were manifestly intended to enclose the smaller stones and give stability to the mound. We have excellent examples of this at Loughcrew, and the same explanation may be given of the circle at New Grange.

The form adopted in Brittany is one for which it is difficult to assign any reason, and the difficulty is, I fear, one that will never be solved. It is easy to show that the theories propounded from time to time in explanation of these alignments are quite untenable. It is not so easy to propose another which shall be free from all objections. Two steps may be taken with perfect safety. First, it is evident that burials were commonly made in near proximity to the alignments. This is proved by the existence of burial chambers just beside the lines of stones. But it must be remembered that this does not prove that the alignments are themselves sepulchral in their character; on the contrary, its force would be rather the other way. Secondly, it is clear that national assemblies were held in connexion with them. Let us take, for example, the alignments of Kerlescan. Here at the end is a large space which most books describe as a circle or semicircle, but which is really a great oblong rectangle with two of the corners rounded. At one end of this is a large raised mound. One has only to see this to be persuaded that it was a place of meeting. The surrounding stones form a wall, being in some cases so close that it would be impossible for anyone to pass between them, and in the other places the distances were very possibly filled up with



smaller stones. As if to make a puzzling problem still more difficult, there is a large menhir standing near the mound of which I have spoken, but outside the boundary stones. Except for this enclosure, the stones are in lines straight or nearly straight, but in two places we have others set at right angles. They decrease in size from the end at which the enclosure is placed, where they are perhaps twelve feet high and large in proportion, to the other end, where they are not more than three feet high or even less. But, strangely enough, among these smallest stones is one of the largest of all, seemingly quite out of its place.

Among the opinions most widely held is that these alignments formed a temple for use in Druidical worship. This theory does not commend itself to me, if for no other reason because the stones in the same system are not all within sight of one another. There is a slight natural rise in the ground at Kerlescan which intersects the alignments, and effectually hides one part from the other. We could scarcely imagine a temple, part of which was always out of view of the rest. For myself I am inclined to think that these lines of stones were originally walls and offered a kind of shelter and defence within which the habitations of the people were placed. But, of course, this is only a conjecture. No opinion can ever be more, on account of the absence of all record of the purpose of their erection.

Enclosures for tribal meetings are not common, except in connexion with the alignments. We have, however, an example in the neighbourhood of Plouharnel. It calls for no particular remark beyond what I have already said.

The prehistoric monuments have been comparatively little interfered with by the teachers of Christianity. Occasionally, however, we meet with Christian emblems. Thus, for example, the great menhir of Dol is surmounted by a Calvary. Again, amongst the alignments of Erdeven we meet with a rudely made cross which was manifestly carved from one of the great standing stones. Near Carnac there is a ruined dolmen, on one of the stones of which is a stone cross similar to those which abound at the roadsides all through the country. And the most striking example of all is the small church of S. Michel on the top of S. Michel's Mount, near Carnac. The purpose of all these, and of a few others that might be noticed, was, no doubt, to signify the triumph of Christianity over the old religions. The introduction of Christian emblems showed, as nothing else could, that all heathen superstitions were a vain thing and that the religion of the Cross was destined to conquer all others. And this continued for a long time to be a very necessary lesson; for even after the people had been taught the pure faith there remained the superstitious reverence for the monuments of the old belief.

Finally, a word must be said as to the excellent way in which the French Government has restored and is preserving these ancient monuments. Wherever possible, the ground on which they stand has been purchased

by the State. Stones that had fallen down are put upright again; in some cases the means of access has been made easy; but otherwise the monuments have not been in any way interfered with. It was time that something should be done. The old-world ways, the Celtic language, the peculiar costumes, the quaint superstitions, are all quickly becoming things of the past. The conscription and the spread of education are abolishing them. Brittany to-day is very different from what it was twenty years ago. Twenty years hence its peculiar features will nearly all have disappeared. There was every reason to believe that the prehistoric monuments would disappear with them. The builder and the road-maker regarded them merely in the light of a convenient quarry. Much has already been destroyed, but the work of destruction is now happily at an end, and the monuments are being preserved with jealous care. Brittany will thus continue to be the country *par excellence* of Celtic remains—and the student of the prehistoric monuments of all our western lands must look there for his most perfect and most interesting examples.



## ON JET BEADS FOUND IN IRELAND.

By W. FRAZER, F.R.C.S.I., M.R.I.A., FELLOW.

A MINERALOGIST would have no difficulty in ascribing all specimens of true jet to a well known English locality; the coast near Whitby, in Yorkshire, where that substance can be obtained in the present day in detached pieces found imbedded in clay. It should not be confounded with lignite, or with Kimmeridge clay, both of which afford rings and other ornamental objects interesting to the antiquarian, but totally different in mineralogical characters from jet. If we believe that jet is related to the "gagates," described by Dioscorides, Pliny, and other early historic writers, it had Eastern as well as British sources. They supposed it came from the river Gagas in Syria, from Lycia, and possibly other localities as well. Still, for our investigations it will be safe to assume that all beads and other articles composed of jet which are found within the isles of Great Britain, were obtained originally from the shores at Whitby. This admission, however, will not assist us to any important extent in seeking to understand how such objects of jet came to be distributed by primitive races over the widely-separated districts in Scotland and Ireland, as well as England, where occasional specimens are from time to time discovered.

I possess a single example of a jet bead which is of flattened oval form, a usual shape for such articles, measuring three inches in length, by two and a quarter inches in width, and half an inch thickness, having the apertures through which the cord for suspension was intended to pass, situated at the ends of its longer axis, and drawn out in marked prolongation for a short distance. This was found some years since within the precincts of the Old Church, Church Island, Lough Curraun, but I could not ascertain any details respecting its discovery. I am permitted to exhibit two more jet beads of somewhat smaller size, similar in shape to that which I have. They measure nearly two and a-half inches in length, one inch and three quarters in width, and upwards of half an inch in thickness. I am informed they were obtained about forty-five years ago, along with other jet beads of the same description, near the little river "Goub," which rises above Fertagh, and flows into the Nore, near Durrow, within a mile or so of Aughmacart. They were sent to me by Miss K. E. Younge, of Oldtown House, Rathdowney, with permission to describe and exhibit them.

In the scarce first number of our *Transactions*, published in 1849, there is a communication relating to jet beads, and as few of our

Members can have seen this, I copy it here :—"Mr. Shearman, junior, High-street, Kilkenny, exhibited an exceedingly curious collection of large jet beads, which appeared originally to have formed portion of a necklace of great size. The beads were found about two years since under six feet of turf mould in Main bog, near Cullohill, Queen's County, and were thrown up in forming the foundation of a bridge. The beads were ten in number, rudely formed, imperfectly polished, and of various shapes. The prevailing form of the beads was a flattened oval, or egg-shape, more or less elongated, some of them very much so. Two of them had a small projection or ring formed round the extremities of the hole with which they were pierced, the only attempt at ornamentation which any of them possessed. The two largest weighed three and a-half ounces troy weight, and measured respectively six inches and four inches in length; the smallest bead weighed 13 pennyweights 7 grains, and was about  $1\frac{3}{4}$  inches in length. Mr. Shearman stated that the number of beads originally found nearly twice exceeded that he now possessed, but they had been given away from time to time by their former owner. But as they were not found originally strung together, it would be impossible to decide whether all that were discovered belonged to one necklace."

Marbodæus, in his remarkable little work "*De Lapidibus Pretiosis*," writes of "*Gagates*":—

"Nascitur in Lycia lapis et propé gemma gagates  
Sed genus eximium fœcunda Britannia mittit  
Lucidus et niger est et levissimum idem  
Vieinas paleas trahit atritu calefactus."

He then proceeds to give a long record of its wonderful properties. Amongst its medical and remedial powers are that it fastens in loose teeth, cures dropsies, and its vapour relieves fits of epilepsy. It is also powerful against evil spirits and dæmons, and possesses other remarkable endowments that I fear would not obtain credence if I related them. Bishop Bale, however, states that "*Blessynge with black bedes will help in every evyll*." See *Promptorium Parvulorum*.

The Museum of the Royal Irish Academy contains some good specimens of jet beads large and small. Amongst them is a fragment of a bracelet found at Dowth, associated with a few glass and amber beads, and a bronze pin. Mr. Warne in his work on "*Ancient Dorset*," which contains a fund of information about Kimmeridge shale, and the supposed coal money, consisting of detached disks, separated in the process of making ring and bracelet ornaments from that material, mentions the finding of certain gold plates associated with jet beads in a bog at Corren, three miles from Armagh. I cannot refer to the details of this discovery, as I have failed to trace them. In our own *Journal*, New Series, vol. vi., Mr. G. M. Atkinson mentions a small bead of jet, owned by Mr. G. A. Geoghegan, got in county Tyrone, and a perforated



piece, in shape like a boar's tooth, found at Garvagh, county Derry. Figures are given on p. 70, vol. vi.

The Museum of York, so rich in Roman antiquities, contains a number of jet ornaments, and also several blocks of it in a rough state, and some partially prepared for pins, found in the railway excavations at that city in 1873, &c. In one grave a bangle, a finger ring, and parts of a chain necklace, all of jet, were found, together with a pin and needle of ivory. In another interment in a stone coffin three jet hair-pins were found under the head of a lady, one of which was upwards of 7 inches long; a carved head of Medusa, composed of jet, which may have been worn for an amulet, bangles, bracelets, beads, &c., are here preserved, so that the Museum is exceptionally rich in the number and beauty of its jet articles. This must have been due to the Romans having discovered the prized material *in situ*, near Whitby, and utilized it extensively.

When jet beads or other articles composed of that mineral are found in Ireland, unaccompanied by objects of stone or bronze, any surmises as to their positive date must be more or less conjectural. If associated, as sometimes happens with beads of glass, it is safe to conclude they belong to a date corresponding to, or later than, the occupation of Britain by the Romans. Jet being practically indestructible, unless by fire or violence, it is easy to understand how it is found so well preserved when accidentally discovered in bogs or imbedded in the soil, where it may have lain concealed for centuries.

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NOTE.—Since writing this Paper I have obtained, through a kind friend, the first edition of Nicholas Culpeper's "Pharmacopœia Londinensis," "Printed by a well-wisher to the Commonwealth of England, 1654." In it jet appears with many strange drugs long since forgotten, and probably for the last time, so I give its supposed medicinal properties in his words: "Iet is of a softening and discussing nature: it resisteth the fits of the mother."

## SOME RECENT CASES OF REMARKABLE LONGEVITY.

(SECOND PAPER.)

By SEATON F. MILLIGAN, M.R.I.A., FELLOW.

THE severe weather during the first quarter of 1891 (when I commenced to collect materials for this Paper) told heavily on the vitality of aged people, especially centenarians, the records of such deaths being considerably in excess of those of recent years. Again, towards the close of the year, and the beginning of 1892, a very high rate of mortality prevailed in Ireland, which told with exceptional severity on the aged and infirm. The examples here given have been largely copied from the Irish press, but in the absence of documentary or other reliable evidence, must be received only as indicating the ages believed to be correct by the relatives and friends of the deceased. I have made independent inquiries wherever practicable, and have found them generally corroborating the ages given. The absence of the registration of births and deaths in this country one hundred years ago is a matter of regret, and it is only in a rare instance a family Bible turns up giving the date of birth of the deceased. In the case of Nancy M'Quig, living at present on the Island of Rathlin, I can rely on the information supplied in her case, by a lady resident on the island. I have ascertained that there was a great shipwreck on Rathlin in the year 1807, of a richly-freighted outward bound vessel. The year of the big shipwreck has ever since been noted by the islanders as an epoch from which to calculate the date of events.

Nancy M'Quig was married the year of the big shipwreck; she was then 19 years of age, and consequently in this year (1891) she is 103 years of age. Circumstantial evidence so clearly established as this is quite conclusive as to the accuracy of the age in her case. The following is a copy of a letter written by a lady, daughter of the proprietor of the island:—"Nancy M'Quig was born in 1788, and married in 1807; she has been a widow for over 50 years. She is the mother of 11 children, 8 of whom are still alive; the eldest son is now 82 years of age. She has all her teeth; her sight is now getting dim; her memory going a little, but remembers quite well what happened long ago. She looks wonderfully fresh, is in comfortable circumstances, and is well cared for. She takes a little stimulant occasionally, but is a sober woman. Her religion is Roman Catholic."

The following is a verbatim copy of a letter written in reply to some queries of mine, by an old schoolmaster who lives near Ballyclare, county Antrim; it is interesting from the quaint style in which it is written, as well as for its minuteness of detail:—"A short account of



John M'Cawley, of Ardymagh, farmer, county of Antrim, barony of Upper Antrim. He was born in Braidlee, Glenwherry, of humble parents, both natives of said county, and about one mile distant between their places of birth. He married at the age of 30 years one Jane Gardiner, a native of Magheraban, in the next townland to where he was born; she was his junior by the space of six years. The marriage was performed by a blind minister who resided in Larne, who was allowed to earn his living by such. Both walked on foot to his destiny<sup>1</sup> and back; no conveyance was requisite. The said John M'Cawley entered upon their new career of life, for better for worse, with a goose and her goslings; made favourable progress onwards and upwards to sumptuousness and respectability. He was never known to have been the worse of any strong drink but once in an April market in Ballyclare. He was pressed owing to some extra business to partake of two or three halves, of which he was a great amount the worse, he said, as when he reached his destiny, got into bed, ejected a few mouthfulls. He was never known to have a headache, or sickness of any kind, neither smoked or chewed any ingredient excepting his food. Had all his teeth with him to the grave, all of them a double<sup>2</sup> set. His grey hairs were so few as not to be perceptible to the eye at a short distance, it was very dark and crisp, he had not much sickness at his latter end. They both died in Ardymagh, about one mile distant from each of their places of birth; she died first, and he on that day month exactly. She died on 12th July, aged 97 years, he on 12th August, aged 103. It is believed that both deaths occurred at same hour of day, two o'clock. He was father to 4 sons and 6 daughters, all of which were alive at his decease but one daughter. He had 46 grandchildren living at same time, viz. 19 grandsons, and 27 granddaughters. As to great grandchildren it is not known whether there were any or not, if any they could not be more than 3 or 4 at most. Emigration intervened, and does so still; there are any amount of such since his death."

The *Portadown News* of June 27th, 1891, contains the following, headed, "Lurgan Board of Guardians." A woman named Mary Berry, who has arrived at the advanced age of 101 years, appeared before the guardians to make an application in regard to some money which she said she had entrusted to Mr. Megarry of the Northern Bank, before coming into the house. The chairman asked the master if Mary was the oldest woman in the house. The master replied—No, sir, there is another 111 years of age. The chairman remarked this must be a very healthy country.

The *Belfast News-Letter*, in January, 1891, contained the following:—"Longevity in County Down.—A few days ago the remains of an old

<sup>1</sup> For destination.

<sup>2</sup> I made inquiries, and was informed his front teeth were formed, like his molars, the same all round.

woman named Mary Doherty were buried in Magheradroll, near Ballynahinch. The deceased had attained the ripe old age of 107 years. We may add that almost within a radius of one or two miles from her late dwelling there live at present three persons whose united ages are almost 300 years."

The following is from *Belfast News-Letter*, 7th February, 1891:—"A County Down Centenarian.—From the village of Ballywalter, there was buried in Whitechurch graveyard, on Tuesday last, on what would have been her 103rd birthday, an old woman named Mary M'Cheyne, or Mulholland. To the very last her mind was bright, and her memory clear. To within a few days of her death she was able to read her Bible, thread her needle, and do little pieces of sewing. Her memory reached back over a chasm of 90 years."

The following appeared in the *Tyrone Constitution*, published at Omagh. The date is June, 1891:—"On Saturday last a woman in Aughnacloy, named Margaret Maginn, whose age appeared in the census returns as 111 years, passed over to the majority. She had been in very good health to a few weeks ago, and was regularly to be seen about town."

The same paper in April, 1891, contained the following:—"Two residents of this neighbourhood (Omagh) died during the past week at a remarkably old age. Both women resided within a short distance of each other, on the old road leading to Fintona. The funeral of Mrs. Ann Quinn took place on Easter Sunday, and the coffin recorded that she died at the age of 100 years. The remains of Mrs. Maguire, of Cannon Hill, followed to the graveyard a few days later. This old lady had almost reached the century, and could boast of having been sponsor at the baptism of an infant born in this locality when the present century was in its infancy, and who in after years was distinguished as the Most Rev. Dr. Kelly, Roman Catholic Bishop of Derry."

The following is extracted from *Belfast News-Letter*, April, 1891:—"Mr. James M'Manus, of Dundrum, Lisbellaw, county Fermanagh, has died at the advanced age of 109 years. He was esteemed by all who knew him."

*Belfast Evening Telegraph*, May, 1891, records as follows:—"The funeral of Jemmy M'Giffern, 100 years of age, took place at Larne to-day."

Same paper records under same date as follows:—"On Monday were interred in the graveyard of Carnmoney, the remains of John Blair, of Whiteabbey, who was born in 1792. He was in his 99th year, and retained his mental faculties up till the last. The deceased lived for over a quarter of a century in the village of Whiteabbey, and was much respected by all who knew him."

Died on July 8th, 1891, at Donaghadee, the Rev. John Hill, A.B., T.C.D., late Rector of Donaghadee, aged 92 years. Probably the oldest clergyman in the Irish Church.



Two days later, July 10th, the oldest minister of the Presbyterian Church died. The announcement was as follows:—"At Carnia-terrace, Warrenpoint, in his 95th year, the Rev. William Smyth, M.A."

On 31st December, 1891, at Foremass, near Sixmilecross, county Tyrone, Peter Gormly, or Grimes, died at the age of 103 years; his farm was situated on a bleak mountain side, 700 feet above the sea level, where he lived the greater portion of his life. He died after a short illness, and was in possession of all his faculties to the last.

The following was copied from a Derry paper of 10th December, 1891:—"Samuel Shields has died at Molenan, near Derry, at the authenticated age of 108 years. The deceased, who was born in the adjoining district of Balloughry, and was a weaver by trade, had a vivid recollection of the incidents of the rebellion of '98; and being an eye-witness of the event, often described with great clearness, the removal of Napper Tandy and the French prisoners to Lifford Jail after their capture in the 'La Hoche,' off Lough Swilly. Shields and others walked to Lifford to see the prisoners."

In November, 1891, there died in the parish of Carrickmore, near Pomeroy, county Tyrone, a centenarian named Frank (Ban) M'Rory, at the reputed age of 111 years. It is stated that he was born in the year 1780, was a non-smoker, and unmarried.

The following is an extract from the *Kerry Evening Post* of October 31st, 1891:—"An old man named Patrick Breen died on Sunday in the Castle Island Hospital, at the advanced age of 108 years. He was healthy to the last, and did not sleep in a bed for the last 30 years, his nightly rest being taken in a chair near the fire. He remembered the rebellion of '98 distinctly, and the murder of the yeomanry in the barracks at Castle Island." This seems a well-authenticated case, in absence of a written proof of age. The above extract was forwarded to me by Mr. George Hewson, M.A., our venerable Local Secretary at Adare, who also informed me that a man had died recently at his place, the register of whose baptism in 1794, he was informed, was in existence.

The following is copied from a Limerick paper, the date of which I omitted to note; it was toward the close of 1891:—"There has just passed away at Cathedral-place, the residence of his son (Mr. Thomas O'Neill), Mr. Felix O'Neill, in his 106th year. For 80 years he was the faithful and trustworthy servant of the Gubbins family, of Kenmare Castle, and Mr. Wm. Gough Gubbins, Castle Troy. The deceased retained his faculties up to his death."

The following is from the *Belfast News-Letter*, 7th September, 1891:—"At the weekly meeting of the Newry Board of Guardians on Saturday, Mr. Murphy, relieving officer, applied to have the allowance of 1s. increased to 2s. per week in the case of a woman named Toal, of Carrickbracken, who was 102 years old. She is at present ill, and being

treated by Dr. Palmer, J.P., dispensary medical officer. The board unanimously allowed the increase."

The *Daily Express* of January 22nd, 1892, had the following:—"Our Cork correspondent states that at Bantry, a woman named Linehan has died at the age of 104 years. Twelve months ago her husband died, aged 100 years. He was a civil-bill officer up to his death."

The *Kerry Sentinel*, 14th May, 1891, contained the following:—"Early on Wednesday morning an old woman named Mrs. Kate Griffin, Boulliculane, within one mile of Farranfore, and eight from Killarney, breathed her last at the age of 110 years. She smoked and snuffed almost to the hour of her death, and did the business of a housekeeper for her granddaughter, with whom she was living, and more remarkable still was a journey she made a few weeks past; she walked a distance of three miles without any assistance only a stick. The people who lived near her were surprised at the remarkable strength she displayed to the last. Her former residence was Farmer's Bridge, near Tralee."

The *Limerick Chronicle* of March 12th, 1892, had the following:—"A woman named Mary Shinnars has just died at Newport, county Tipperary, at the fine age of 108 years. She was reckoned the best knitter in Newport, and her eyesight was so good that up to recently she could thread the finest needle."

From the *Tyrone Constitution*, February 20th, 1892:—"At her residence Northland-place, Dungannon, Priscilla, daughter of the late Rev. A. G. Stuart, of Drumnaspil, and Rector of Tullyniskian, aged 100 years. In this case satisfactory evidence of age exists."

From *Daily Express*, February 9th, 1892:—"Died, February 5th, at St. James's Parsonage, Bray, the residence of her nephew, the Rev. T. E. Hackett, Miss Sarah Winthrop Hackett, aged 103 years and 3 months."

The *Belfast News-Letter* in January, 1892, has the following:—"Mr. Robert Kerr, a gentleman farmer, residing at Bootown House, Newtownards, died at the advanced age of 101 years."

A Waterloo Veteran:—"At Caterham Asylum there is a centenarian survivor of the Battle of Waterloo. His name is Samuel Gibson, and he served in the 27th Regiment (Inniskillings) all through the Peninsular War, and afterwards at Waterloo. He is 101 years old (in 1891).<sup>1</sup> A representative of his old regiment, who went from Portsmouth recently to see the veteran, states that he found him in bed in a clean and comfortable ward. He appeared altogether to be extremely well cared for. He enlisted in 1803 in county Armagh, and was discharged in 1815, after 12 years' service, receiving 1s. per day pension, which he afterwards commuted."

The death of Peggy Elliott, at 108 years of age, is recorded in the *Fermanagh Times* of August 13th, 1891. A notice of Orange Peggy (as

<sup>1</sup> He has died since this was written.



she was called) and her photograph was given in my Paper on Longevity in this *Journal*, No. 3, vol. i., Fifth Series (1890, p. 239).

The death of Mrs. Nancy Branney of Downpatrick was referred to in the Belfast papers of 7th September, 1891. She had completed her 107th year. For further particulars and her photograph see my first Paper on Longevity.

Another case referred to by me in same Paper was Isabella, or as she was commonly called Belle Rowley, who died in Belfast Workhouse, in September, 1891. Here it may be noted that very many cases of centenarians are found in Irish workhouses, which goes to prove that plain food, and not too much of it, tends to long life, particularly when coupled with regular and systematic living. Belle Rowley was an inmate of the Belfast Workhouse from the 14th June, 1842, to the day of her death, a period of almost 50 years. I copied the following from a Belfast paper, written immediately after her death :—"At the age of 100 years she was the most active individual in the whole institution, and although toothless and wrinkled to an extraordinary degree, woe betide the individual, male or female inmate, that came under her wrath. She had charge of the stamping room, through which all the clothes worn by the inmates have to go for the purpose of having the stamp of the union branded on them. It was not an unusual thing with her long after she had passed her 90th year, when squabbles arose among her assistants, to simply rush among them, and with one sweep of her arm scatter them in all directions, and attack the work unaided."

Another centenarian, Hughie Morrison, referred to previously, and whom I visited at his residence in Coleraine, died there in December, 1890, at 104 years of age.

Of Irish born persons who left this country and went abroad, I have two very interesting cases. One is copied from the *Irish Times* of 4th June, 1891, and is contained in a letter, as follows :—"The Irish Centenarian in California.—Interest has lately been drawn to the oldest inhabitant of this city, Mrs. Mary Hurley, a native of Bantry, county Cork, Ireland, who has just died in her 109th year. Papers in the hands of her descendants show her to have been born on the 15th August, 1782. Consequently she was 16 at the time of the rebellion of '98, about which time she married, and removed to London, where most of her life was spent. Eighteen years ago, when nearly 90, accompanied by a daughter, she followed a son to California. She survived both son and daughter, leaving numerous grandchildren and great grandchildren, by whom and her neighbours she was beloved, being an affectionate and amiable old lady. All had a kind word for 'Granny Hurley.' She retained her faculties to the last, never even wore spectacles, and loved to talk of the stirring events of her native land when she was young. She is reported to have been a beauty, and had the honour of being kissed when a child by the martyr patriot Robert Emmet. Granny was

a total abstainer from liquor, never having been known to taste wine in this land of vineyards, but was an ardent lover of the fragrant weed, which she enjoyed through a clay pipe, a habit acquired in youth when such was the custom. Though not one of those who 'strike it rich,' the old lady was cheerful and happy, and greatly attached to her little home, where she lived since coming to this country. Her death was like falling to sleep; she seemed to have a presentment it was coming. That made her cling to her elderly granddaughter, with whom she lived with the most caressing affection. Many of her native country people attended the funeral, and a profusion of floral offerings were placed on her grave.

"E. L. R.

"SAN FRANCISCO, *May 20th*, 1891."

The second case of an Irish centenarian ending her days in America, I give as reported in the *Tyrone Constitution* of 8th April, 1892; this seems to be a well-authenticated case, as the old lady brought a copy of her baptismal certificate with her when leaving this country for the United States:—"A Tyrone Centenarian.—After living 75 years in Ireland and over 28 years in New York, Mary Clements died on February 13, at No. 214, West Seventeenth-street, at the age of 103 years, 8 months, 15 days. The death certificate issued by Dr. Albert Little, of No. 158, West Seventeenth-street, sets forth that Mrs. Clements 'died of old age.' The old lady was born in Stewartstown, county Tyrone, Ireland, May 29, 1788. When she was 18 years old she married John Clements, who held the position of painter and glazier at the 'Great House' of Lord Stewart, of Stewartstown. Nine children were born to them. Eight of the children came to New York in 1859. They were seven sons and two daughters. One of the daughters remained at home to care for the parents. In 1862 the old couple followed their children to America. The daughter who remained with them came to New York also. Six of the sons got married in that city, and had children and grandchildren almost innumerable. The seventh son, Robert, never married. With him the old woman lived until six months ago, when he died. Shortly after old John Clements and his wife came from Ireland, the War broke out. The old man was afraid he would be 'drafted.' He was too old, he said, to fight, being only two years younger than his wife, and he went home again to the old country. He died fourteen years ago. When her husband went back to Tyrone, Mrs. Clements went to live with her son Robert at No. 678, Tenth-avenue. He made a vow never to get married while his mother lived. He died last August. Then the old mother moved to No. 214, West Seventeenth-street, where her son James, 84 years of age, lives. Mrs. Clements was a woman of remarkable vigour; she was never known to be ill; her mind was as clear up to the day of her death as it was when she was a young girl. She used to account for her good health by saying that the exercise she



took as a girl in climbing the hills of Tyrone gave her the wiry frame and vigorous constitution which withstood all diseases. A week before she died, Mrs. Clements walked to Forty-ninth-street, Ninth-avenue, to visit one of her sons. On the morning of her death she arose at five o'clock, as she did every morning of the year, and prepared breakfast for her son James. At two o'clock she went to the corner grocery for some coffee. When she returned she said she felt faint. She simply sat down on a lounge and died, just as a clock would stop when it runs down. When Dr. Little was called he found the old woman was dead, but looking as calm as if she were asleep. In the case of Mrs. Clements, the exact date of her birth is shown in her baptismal record, which she brought with her from the old Episcopal Church at Stewartstown, when she was coming to America."

I have copied the foregoing article in its entirety, as it is so full of interest. I could not abridge it without interfering with this short history of a woman whose span of life was so prolonged. The district of Stewartstown, county Tyrone, from which Mrs. Clements hailed, has produced several remarkable cases of longevity, some of which I have referred to in my previous Paper.

As typical examples of the duration of life in a rural district of Ireland, I give the following I have extracted from a list of 94 deaths in the year 1891 in the *Tyrone Constitution* newspaper, published at Omagh. The list includes all ages, from 70 up to 100. Many deaths were announced, in addition to the 94, without any age attached. Out of the 94 there are 40 persons of 80 years old and upwards; and I give a list showing whether male or female, and their profession:—

Age.	Sex.	Occupation.	Age.	Sex.	Occupation.
100. ..	F. ..	Relict of a farmer.	93. ..	F. ..	Married lady.
82. ..	F. ..	Relict of a clergyman.	80. ..	M. ..	Farmer.
83. ..	M. ..	Farmer and shopkeeper.	93. ..	M. ..	"
86. ..	M. ..	Farmer.	99. ..	F. ..	Married lady.
83. ..	M. ..	Rent agent.	80. ..	M. ..	Farmer.
80. ..	F. ..	Widow of farmer and shopkeeper.	87. ..	M. ..	"
91. ..	M. ..	Retired Head-constable, R. I. C.	83. ..	M. ..	"
84. ..	F. ..	Married lady.	80. ..	M. ..	"
94. ..	F. ..	Wife of a farmer.	87. ..	F. ..	Wife of a farmer.
83. ..	F. ..	" "	84. ..	M. ..	Shopkeeper and farmer.
93. ..	M. ..	Farmer.	97. ..	M. ..	Farmer.
85. ..	M. ..	"	88. ..	M. ..	"
84. ..	F. ..	Wife of a farmer.	82. ..	M. ..	"
82. ..	M. ..	Farmer.	81. ..	F. ..	Wife of a farmer.
85. ..	F. ..	Wife of a farmer.	84. ..	M. ..	Parish priest.
90. ..	M. ..	Parish priest.	92. ..	M. ..	Retired National School teacher.
86. ..	F. ..	Married lady.	87. ..	M. ..	Methodist clergyman.
95. ..	F. ..	Wife of a farmer.	92. ..	M. ..	Farmer.
83. ..	M. ..	Farmer.	85. ..	M. ..	"
			86. ..	M. ..	Deputy Lieutenant.

If we take the total deaths recorded in the Omagh paper as 115, we

find 40 of them attained 80 years or upwards; 25 of them were men and 15 women, the two oldest being women. The proportion who died in each month is as follows:—January, 12; February, 13; March, 15; April, 10; May, 7; June, 10; July, 10; August, 4; September, 7; October, 9; November, 6; and December, 12; total 115.

In the columns of the *Morning Post* for the year 1891, 6527 deaths were recorded. Of these 1086 are stated to have attained 80 years or upwards. In England about one-sixth of these recorded deaths attained 80 years and upwards whereas in an agricultural district of Ireland about one-third attained the same length of life. Making allowance for the greater number from which the average is taken in one case as compared with the smaller number in the other, still the difference is striking. The *Morning Post* gives a very valuable table, which I copy, of the various ages of these 1086 persons, with the respective number of males and females.

The following analysis shows the age and sex of the 1086 persons who had exceeded by 10 years or more the allotted span of human life:—

Total Persons.		Males.		Females.					
137	viz.	75	and	62	had exceeded the age of	80	years.		
111	"	45	"	66	"	"	"	81	"
126	"	65	"	61	"	"	"	82	"
142	"	74	"	68	"	"	"	83	"
81	"	43	"	38	"	"	"	84	"
79	"	42	"	37	"	"	"	85	"
90	"	31	"	59	"	"	"	86	"
85	"	36	"	49	"	"	"	87	"
48	"	26	"	22	"	"	"	88	"
50	"	22	"	28	"	"	"	89	"
38	"	14	"	24	"	"	"	90	"
27	"	9	"	18	"	"	"	91	"
19	"	10	"	9	"	"	"	92	"
19	"	7	"	12	"	"	"	93	"
12	"	7	"	5	"	"	"	94	"
5	"	2	"	3	"	"	"	95	"
8	"	3	"	5	"	"	"	96	"
4	"	1	"	3	"	"	"	97	"
1	"	—	"	1	"	"	"	98	"
1	"	—	"	1	"	"	"	99	"
1	"	—	"	1	"	"	"	101	"
1	"	—	"	1	"	"	"	102	"
1	"	—	"	1	"	"	"	103	"
1086	"	512	"	574					

The *St. James's Gazette* publishes annually a list of British centenarians. We give a copy of it for the past six years, as follows:—

1891. Forty-eight—twenty-seven women and twenty-one men.

1890. Thirty-six—twenty-five women and eleven men.

1889. Thirty-six—twenty women and sixteen men.

1888. Thirty-six—twenty-three women and thirteen men.

1887. Thirty-one—twenty-six women and five men.

1886. Thirty-three—twenty-four women and nine men.

Making a total for six years of 75 men and 145 women.



In addition to those already stated, the deaths of the following Irish centenarians are recorded in 1891:—

Julia Cronin died in November, 1891, at Ballymount, near Killarney, aged 115 years. No evidence of age given.

Mrs. Stretton died in third week of December, 1891, in a Protestant Alms House in Tralee, at 106 years. The parish register certifies to the accuracy of her age.

Mrs. Moriarty died near Tralee, in December, 1891, aged 107 years.

Edmond O'Mulloy died in August, 1891, at Emly, county Tipperary, aged 106 years. He was father of the Rev. Dr. O'Mulloy, P. P., of Aughrim, county Wicklow.

The death of Thomas M'Grath in March, 1891, is recorded in register of Croom Union, county Limerick, at 106 years.

Denis Conway died in week ending October 24, at Mallow, at 106 years.

Daniel Leary died at Killarney end of 1891, aged 102 years.

Hannah Kenny died at Coolmen, Kildysart, aged 104 years.

The death of Thomas Mannix, in March, 1891, is recorded in the register of Croom Union, county Limerick, at the age of 100 years.

Patrick Quin, a native of Ireland, died near Newcastle (England) in the latter part of 1891, aged 103 years. He was married three times. At his death there were 30 children, and between 80 and 90 grandchildren living.

In course of conversation with a clergyman, a Member of our society, as to the difficulty of ascertaining with accuracy the age of old people, he said he had a recent instance of it. An old teacher who taught a school of which my friend was patron, desired to retire on pension. For this purpose his patron requested him to ascertain his age, and send it to him. The following is a copy of his reply, which is worth preserving:—"Rev. Sir, Collating the date of my birth with several other remarkable contemporaneous events, such as the windy night, the Battle of Glenoe,<sup>1</sup> &c., I deem that I was born against the 20th July, 18—." The exact year my friend had forgotten.

<sup>1</sup> For the information of members who never heard of the Battle of Glenoe, which is not mentioned in British history, but was of sufficient importance to be recognised as an epoch from which to calculate the date of events in the county Tyrone, I append the following. I had these facts from one who was present on the occasion. I also remember to have heard a ballad in my early days which embodied the same:—The Battle of Glenoe, as it is called, took place on a 12th of July, about seventy years ago, two miles from Stewartstown, county Tyrone. A lodge of Orangemen were returning home after their celebration, when they were attacked by a much stronger body of the opposite party close by the Chapel of Glenoe. The Orangemen were well armed, and so were their opponents, party feeling then, as now, running high in that locality. Amongst the Orange party were two Waterloo veterans, one named Williamson, the other Barclay, who formed the Orangemen into line, with a space between each man. The other party attacked in a dense mass without a skilled leader, and a considerable number of them were killed by the fire of the Orangemen. The former ultimately retreated after considerable loss, leaving the Orange party masters of the field, who then proceeded home without further molestation.

A man named Owen Byrne of Meenarylagh, three miles distant from Ardara, county Donegal, died on 8th April, 1892, at the reputed age of 105 years. My informant, a merchant residing in Ardara, gave me the following particulars:—"He said—"I knew Owen, and attended his funeral; he was known to be the oldest man in the county, and used to tell stories of the old times. My father who is living, aged 92 years, was acquainted all his life with deceased, and stated, in support of his age, that when he was a growing boy, Owen was a young man courting the girls. He was a farmer, had his teeth up to the last, could see fairly well, and smoked and took a little stimulant all his life. He lived with his grandchildren, one of whom is 40 and another 42 years of age, his own children being dead."

As to the vitality of the Donegal peasantry, when in Ardara two years ago, I met a very active old man, who showed me the earthen fort, or rath, from which the town is named. He was able to get over the ditches as nimbly as I could, and seemed to be possessed of an excellent constitution. In answer to my inquiries, he informed me his name was John Breslin, that he was a linen weaver by trade, and had worked for 60 years on the same loom, and was then 86 years old. The loom itself bore evidence of the truth of his statement, as the seat was almost worn through by friction, and brightly polished from constant use. His dwelling, which I visited, consisted of one apartment, about 16 feet by 12; his loom and bed occupied one side of it, and opposite was the door and window; underneath the latter was a table, and two chairs, the total remaining furniture of the house. A hole in the roof without any chimney brace allowed an exit for the smoke. He never had toothache or any other ache, he never lost a tooth, and bids fair to reach the hundred. He is married to his second wife, a woman 20 years his junior, has no family, is still living as I write (May, 1892), and has now attained 88 years. He writes to London and Dublin for orders for his towels, and seems to have formed a connexion who buy all he produces. I attribute this man's good health and entire freedom from pain and ache to his good constitution, his active life, and to the conditions under which he lives. His house is situated on very high ground, underneath the old Rath, and the large opening in the unceiled roof ventilates the place so perfectly that he breathes a perfectly pure atmosphere, both day and night. The house is about three miles distant from the ocean.

I copied the following from the *Belfast News-Letter* of 22nd April, 1892:—"There has just died at Prospect, Ballymoney, a man named Wm. M'Cook, who had reached the remarkable age of 105 years. He was a labourer on the Leslie Hill Estate, the property of Colonel E. D. Leslie, D.L., and was also in the employment of the present owner's father and grandfather. Although not compelled to do so, he continued to perform his duties up till the latter end of last year, when he met with an accident to his loin, which rendered him bedfast. He retained



complete possession of all his mental faculties up till his death, and was held in high esteem by his employer and all who knew him."

The following particulars regarding Mrs. Violet Humphreys, I obtained from Edward Atthill, Esq., J.P., local Secretary for North Fermanagh. Mr. Atthill kindly forwarded me a photograph of the old lady, which is reproduced here. The photograph was taken two years ago, when she was 102. She has now attained 104 years, and is in possession of all her faculties.

The following is a copy of Mr. Atthill's letter, dated April 21, 1892:—"Mrs. Violet Humphreys is, as near as I can ascertain, 104



years old. My father, the Rev. William Atthill, was private chaplain to the then Bishop of Clogher in the year 1798, and lived in the Palace. Mrs. Humphreys remembers him quite well, and says she was a growing girl at that time. She can see to read, can spin and knit. Her maiden name was Violet Duffy. Her father was a miller at Augher, near Clogher, county Tyrone. She was married to a man named Humphreys, and is a long time a widow. She never had any children, is now living and well; she resides in my house, and is supported by me."

The evidence of age in this case within a year or two is satisfactory, as the date of Rev. Mr. Atthill's residence in Clogher is accurately known

to be 1798, when Violet Duffy was a growing girl, old enough to remember all the events of the time.

My experience is that there are more centenarians amongst the poor than the rich, and if we are desirous of long life, we must be extremely abstemious, not alone in drink, but in food: the more simple and plain our food, the more likely are we to have length of days.

If we want to find centenarians we are more likely to meet them in pauper workhouses, alms-houses, and the dwellings of the poor, than in the palaces of kings or nobles. Those who must of necessity abstain from luxuries, and who earn their bread by the sweat of their brow, are more likely to attain to old age than those who live in ease and affluence.

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NOTE ADDED IN THE PRESS.

The following cases came under the writer's notice since the foregoing Paper was written:—

On the 4th May last the death is recorded of Mrs. Margaret Harpur at the age of 110 years. She was buried at Slad, Barony of Forth, county Wexford. She was born in the year of the Volunteer Movement, and was sixteen years of age in the year of the rebellion of '98, of which she had a distinct recollection. One of her sons, aged 80 years, attended her funeral.

The *Sligo Independent* records that in July last an old woman named Kilarvee died near Dromore West in that county in her 104th year.

In the early part of July last the death was recorded of Robert Rea of Movinagher, near Kilrea, county Derry, at the age of 103 years.

The *Irish Times* of July 22nd states that a man named Murtagh Cullen, of Drumcondra, recorded his vote at the general election, his age being 103 years.

The *Irish Times*, dated July 23rd, publishes a letter signed by George K. Leeper, Ederney, county Fermanagh. It states a man named Taylor living close by Ederney, walked two miles to record his vote for Mr. Dane at the last election, his age being 107 years. It is also stated that he is hale and hearty, and able to attend a little farm which he holds.

In same paper a letter appears signed by William H. Porter, Cootehill, dated July 23rd. It states that Mr. Potts, senior, of Drum, near Cootehill, was 101 in the month of February last, and that he is still hale and hearty.

In the *Limerick Chronicle* of August 20th the death is recorded of Daniel Lyons, at the age of 103 years. Lyons fought in the Peninsular War, and was in receipt of a pension for sixty-eight years.







P.O.L.

Line 1892

TILES FROM FLOOR OF GRAIGNAMANAGH ABBEY.

SIZE - 4 1/4 Inches Square, 1 1/4" Thick.



## NOTES ON THE CISTERCIAN ABBEY OF GRAIGNAMANAGH.

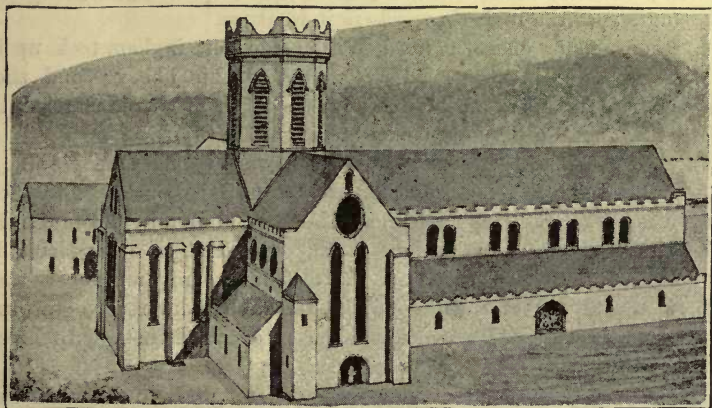
By PATRICK O'LEARY.

"I do not except the celebrated Abbey of Tintern, in Monmouthshire, when I say that nothing could be found more venerable and beautifully interesting in the empire than Graignamanagh Abbey."—TROTTER, "Walks Through Ireland" (1812).

**T**HE Abbey of Duiske, or Graignamanagh, was founded by William Mariscall the elder, Earl of Pembroke, for Cistercian Monks in the year 1212.

An earlier foundation charter, which still exists, confirmed certain grants of land given by Dermot O'Rian, Chief of Idrone, for the construction of a monastery in honour of the Blessed Virgin Mary and Saint Benedict, and was ratified under the seal of Dermot Mac Murrough, King of Leinster, in the year 1170. In the year following, Dermot O'Rian was killed in an attack made on Strongbow in the woods of Idrone.

It is very probable that the troublous times which immediately followed the English invasion prevented the fulfilment of O'Rian's wishes; for we have no further account of this monastic foundation until



Graignamanagh as it may have been. (From a Drawing by Mr. P. O'Leary.)

the Earl of Pembroke introduced a colony of monks from the Abbey of Stanley in Wiltshire, about the year 1202. These appear to have had some difficulty in finding a suitable locality, for they spent nearly ten years shifting about Leinster before they finally established them-

selves, in the year 1212, at Duiske, a remote hamlet in the county Kilkenny.

The mediæval monks, in general, had a keen appreciation of the picturesque; and certainly the selection of this beautiful vale, under the shadow of Brandon, whose dark woods dip into the "Goodly Barrow"—as Spenser calls it—is ample evidence of their taste in this direction. The monks called it "The Vale of the Holy Saviour." The abbey and village took their names in common from the little stream "Dubhuig" (pronounced Duiske) or "Blackwater," which joins the Barrow at this place, and it was not until two centuries later, when the monastic buildings had almost superseded the ancient village, that the place became known as Graignamanagh, or the "Village of the Monks."<sup>1</sup>

We find the abbey during the fourteenth century afforded shelter and entertainment to many outlaws who were the King's enemies.

It is stated that on the 8th of January, 1330, Richard O'Nolan, when hard pressed by the Lord Deputy's forces, was besieged in the tower of this abbey, where, after what must have been a hard fight for him, "he was compelled to deliver up his son as a hostage for his future good behaviour." This tower fell down in the year 1774. It was octagon shaped, is said to have been 140 feet in height, and was, according to Seward, who deeply regrets its fall, "one of the finest religious structures in the kingdom." Three of the large arches that supported it, as well as the beautifully groined roof of the chancel, fell at the same time. The stairway that led to it still exists in the wall, though access cannot be got to it; a narrow slit near the ground and a quatrefoil light in the N. E. angle near the roof, show where it went up.

In the summer of 1331 Lord William de Bermingham took up his summer residence in the wood belonging to this abbey; and there Eustace, Lord le Poer, on Wednesday, the 19th of June, married the daughter of John de Bermingham, Earl of Louth (Clyn).

In the year 1346 the Abbot, David Cornwalshe, had to pay a fine of 40*s.* to obtain the King's pardon for harbouring Irish outlaws: to wit—"When many of the King's enemies, who at sundry times did invade his Majesties' territories with ensigns displayed, and at all such times did rob, prey, or burn the same, and did also inhumanly murder Edward Trehern, the Sheriff of Carlow, he the said abbot did receive the said felons at his Abbey of Duiske, where he entertained them with bread, drink, fish, clothes, &c." (King, p. 36).

In the year 1475 Donal Kavanagh Mac Murrough, Lord of all Leinster, granted 8*d.*, English, from every ploughland in his dominion to the Abbey of Duiske.

From an ancient division of Ireland lodged in this abbey, it will be found that this grant amounted to the sum of £372, which

<sup>1</sup> An interesting sketch of the every-day life of the monks of old may be found in Dr. Jessopp's "Daily Life in a Mediæval Monastery."



would represent ten times that sum at the present day. According to this division Ireland contained before the English invasion 180 cantreds, now called baronies. Each cantred contained 30 townlands, each townland contained 12 ploughlands, and each ploughland 120 acres. Thus :—

					Cantreds.
In the Kingdom of Leinster there were,	.	.	.	.	31
„ „ Connaught „	.	.	.	.	26
„ „ Munster „	.	.	.	.	70
„ „ Ulster „	.	.	.	.	35
„ „ Meath „	.	.	.	.	18
					<hr/> 180

In A. D. 1501 Caher, or Charles O’Kavanagh, was appointed Abbot. Holinshed says :—“Cagher, a nobleman borne, in his time called Mac Murrough, he descended of that Mac Murrough that was sometime King of Leinster; he was a surpassing divine, and for his learning and vertue was created Abbot of Graige. He flourished in the year 1515, and was an hundred years old when he deceased.” By his direction one of the monks of this abbey wrote the “Annals of Ireland,” which he afterwards continued down to the time of the Dissolution of Monasteries, and inserted them into the registry of the Charters of the Abbey (Ware). Though the Charters of the Abbey are preserved in Kilkenny Castle, this book, known to old writers as the “Annals of Duiske,” cannot be found. It may yet be discovered, if it has chanced to escape the wholesale destruction of monastic libraries so graphically described by a contemporary writer, John Bale, Protestant Bishop of Ossory, who, in his preface to “Leland’s New Year’s Gift to King Henry VIII.,” says :—“A greate numbere of them which purchased those superstychouse mansyons, reserved of those librayre bookes some to serve theyr jokes, some to scoure thyr candlestycks, and some to rub theyr bootes; some they sold to the grossers and sope-sellers, and some they sent over the sea to the bookebynders—not in small nombre, but at tymes whole shippes full, to the wonderynge of foren nacyons; yea, ye universyties of this realme are not all cleare in this detestable fact, but cursed is that bellye which seeketh to be fed with such ungodlye gaynes, and so depelye shameth his natural conterye. I know a merchantmanne, which shall at this time be namelesse, that boughte ye contents of two noble libraryes for forty shillings price: a shame, be it spoken. Thys stuffe hath he occupied in the stedde of grey paper by the space of more than these ten years, and yet he hath store ynounghe for as many years to come.”

In the year 1524 Abbot O’Kavanagh made a present to the abbey of a beautiful silver cross, adorned with precious stones and richly gilt, and in the year following he obtained costly vestments for this monastery.

In 1535, foreseeing the dissolution of his abbey, he leased portion of its lands to his kinsman James, ninth Earl of Ormond, who, with 35 of his servants, was poisoned at a supper at Ely House, in Holborn; he was buried in St. Thomas D'Acres, but his heart was brought into Ireland, and deposited in the Cathedral of Kilkeny.<sup>1</sup> On his death he left, by will, Duiske Abbey to James, his fifth son. At the suppression of this monastery in 1537 by Henry VIII., a pension of £10 per year was granted to Abbot O'Kavanagh. Though the abbey was suppressed, abbots continued to be appointed;<sup>2</sup> for it appears in a note of the names of "Fryers," &c., in the citie of Kilkenny, dated 1618, that Melchior Ragged, a Franciscan, was Abbot of Duiske, and in a letter addressed to the Propaganda by the Rev. John Magher, dated Kilkenny, 27th August, 1686, reference is made to his appointment as Abbot of Duiske by Pope Innocent XI. This abbey passed through many hands after its suppression, and in the year 1597 Piers Butler got possession of it. He was the first who made it his residence. At his death he left it to his son Edward, afterwards Viscount Galmoy, who married Anna, daughter of Viscount Mountgarrett, the ruins of whose castle may be seen near Ross.

A silver chalice, which is still preserved, was presented by Lady Anna Butler in 1636. It is very finely and curiously carved, and bears the following inscription:—

"\*Nob<sup>ma</sup> Domina D<sup>a</sup> Anna Butler Hunc Calicem  
Parochiae de Graige reliquit 1636.\*  
Orate pro ea et posteris ejus."

The above Edward died in 1653. A well-executed monument, bearing a Latin inscription, which he erected (evidently before his death, there being no date on it) for himself, his wife Anna, and his posterity: "That with him they might rest," may be seen inserted in the wall of the vestry.<sup>3</sup>

<sup>1</sup> Archdall.

<sup>2</sup> "As regards the Monastery of St. Saviour, which is also called Graigue and Duis-ky, this noble Monastery of St. Bernard, says O'Sullivan, is situated on the river Barrow. The robbers went to seize on it: as they drew near twelve religious went out in ecclesiastical order, or procession, to meet them. When they were ordered by those wicked men to take off their sacred vestments, and to yield obedience to Queen Elizabeth, their Superior replied—this was the Prior, for the Abbot, Charles Kavanagh, had died a few days before—that could not be done if they would keep intact the faith which they had pledged to God, His Virgin Mother, and St. Bernard, and the Christian piety which they made profession of, and they would not violate their promise or their duty as Christians. When the others gave assent to his determination they were all slain together."

(Tradition points to a part of the old abbey called "The Black Bout," which is still standing, as the scene of this massacre.)

In the same monastery shortly before there was a certain monk who, by order of his Abbot, compiled the "Annals of Ireland" up to the deplorable time of the persecution; also a history of his own monastery up to the destruction of the same.—*Triumphalia Chronologica Monasterii S. Crucis*, written in 1652. Edited by Rev. D. Murphy, *Fellow*, R.S.A.

<sup>3</sup> Translation of Latin inscription on the Butler Monument (Galmoy family) in the Abbey of Graig, by Mr. Wilson, in volume of Society's *Journal* for 1862-3:—

"Not more brave than Just.  
To God, most excellent, most mighty.

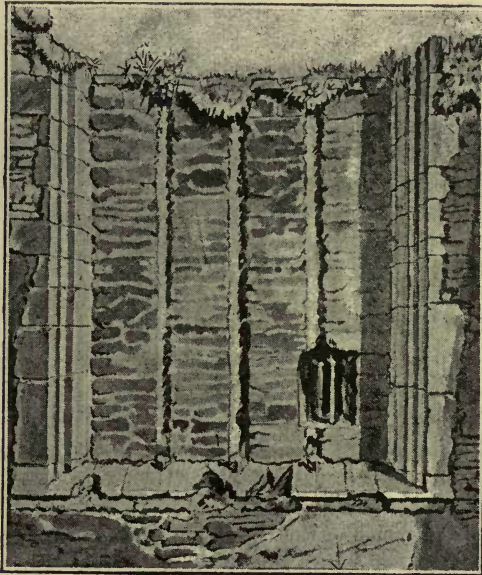


Underneath this monument is the base and portion of the head of a stone cross raised by Lady Anna to the memory of her father, Edmund, the 2nd Viscount Mountgarrett. A mutilated inscription in raised Roman capitals runs on three sides of a bevel on the base, which may be read thus:—

“Domina Anna Butlera  
Filia Edmundi Butleri Viscomitis Mount-  
Garret in A.D. 16 . .”

James Butler, son of the above Edmund and brother of Lady Anna, occupied the Castle of Tinnehinch in 1642.

In 1703 the abbey, with its lands, was purchased at the sales of the forfeited estates in Chichester House by James Agar, Esq., of Gowran,



Exterior of Window of Refectory, now hidden by a Shed.

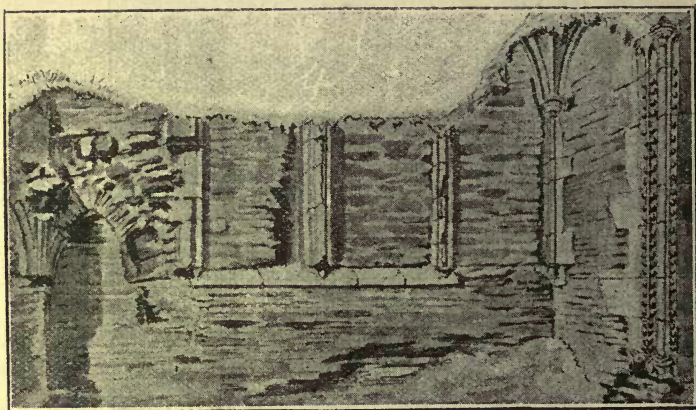
the ancestor of the Clifden family, from whom it is now leased for ever by the people of Graig at a nominal rent. In 1813, when this lease was

“Edward Butler, Baronet, the most illustrious, and most noble, first Viscount of Galmoy, Lord of Low Grange, Barrowmount, Balliogan, &c.

“A man, by the splendour of his race, the integrity of his life, the suavity of his manners, by his prudence, liberality, hospitality, zeal for the true faith, and other accomplishments of the truly noble man, conspicuous in the State, in which he well and frequently filled public offices; the loving, useful, and most excellent parent of a numerous offspring; for himself, for his wife, the most noble matron, Anne Butler; for his children and posterity, whence they might well and splendidly live, he has provided; when with him having died in the Lord, that they might rest, he this sepulchre hath made.

“Traveller, for them duly pray, and reflect that thou art subject to death, and soon to die.”

given, a committee was formed for the purpose of restoring the old abbey church; and it is to be for ever regretted that the majority did not accept an offer made by an eminent Kilkenny architect, Mr. William Robertson, to restore the church as it was originally, tower and all, for the sum of, it is said, £5000, or if they would follow his plans, he would supply them gratis. This generous offer, though favoured by Father Moore, F.R., General Cloney, and others, was overruled by the majority; and as proof of their skill, they lowered the old gable walls, destroying some fine windows to suit the pitch of the present roof, and built with the carved stones of the old arches and double clerestory windows (which should have been restored) the plain walls of the present nave.



Remains of Reading Gallery of Refectory, now hidden by a Shed.  
(From a Drawing by Mr. J. O'Leary.)

The *débris* and rubbish of the work they spread over the old encaustic tiled floor to a depth of 5 feet, thereby hiding many curious sculptures and monuments, one only of which rescued from oblivion has been fixed in the wall under the steps leading to a side gallery. It is the cross-legged figure of a knight in armour, a crusader of the thirteenth century, "clad in a complete suit of mail; the right hand grasps the sword hilt, while the scabbard is held by the left; the left leg is thrown over the right, and the entire attitude gives the idea of one starting forward prompt for action, and in the act of drawing the sword" (late Rev. James Graves). This figure is, for what reason cannot be traced, popularly known as "Strongbow."<sup>1</sup> Originally in a recumbent position

<sup>1</sup> It has been suggested by G. D. Burtchaell, M.A., *Fellow*, as very probable that this effigy represents Sir John le Poer, who became a monk of this abbey, and who along with Friar Gilbert Wenga, of the same place, was slain by Malachy M'Collatain and his attendants in the year 1316.—("Annals of Duiske," MSS. T.C.D.)



on his tomb, which is under the present floor, the old knight, after all his encounters in the Holy Land 600 years ago, has been again placed on duty as it were to guard the entrance to the place where his remains lie at rest. The small boys of the place pass by with bated breath, and though some of the more knowing may whistle to show their courage, or at a safe distance "pelt" a stone at "Strongbow," they always make off before he has time to draw his sword.

The most beautiful piece of sculpture of the whole abbey was the



Remains of Entrance to Chapter-House.  
(From a Drawing by Mr. J. O'Leary.)

central pillar of the Chapter-house, which branched out to meet the rich mouldings of the arched ceiling; it was of marble, and used to be spoken of by the old people with wondrous rapture as the "marble-tree." An old writer describes where it stood as a "Rosa Rosarum." It was, to the horror of the people, stolen in the night from the abbey in the beginning of the present century, and removed to Carlow by a man named Cheevers, whose premises adjoined that part of the abbey where it stood, and who made a present of it to his son-in-law, Humphrey Mitchell. Its site is now occupied by a stable. Jackdaws build in the library; the refectory is used as a corn-store; the hoot of the owl may be heard in the dormitory; artificial manure is piled

in the ancient kitchen; and the Royal Irish Constabulary practise goose-step in the cloister.

"Sic transit gloria mundi."

In conclusion, I must acknowledge the kindness of Mr. Thomas J. Westropp, M.A., *Member*, for sending me translation of a portion of the "Annals of Duiske," which is preserved among the MSS. T.C.D.

#### NOTE BY HON. GENERAL SECRETARY.

The Abbey Church of Graignamanagh was built on the typical Cistercian plan, and followed very closely the ritual arrangement of buildings adopted by that Order. I have been able to prepare the accompanying ground plan by the help of the indefatigable explorer of the ruin, Mr. Patrick O'Leary, who for years past has been

engaged in tracing out the site; and I have obtained from Mr. J. G. Robertson some measurements of the walls of transepts and side chapels, as they stood in 1813, made by his relative, the late William Robertson, of Kilkenny. Considerable portions of the walls have disappeared since that date.

#### THE ABBEY CHURCH.

The CHURCH comprises a NAVE 130 feet in length, and 29 feet in width, with side AISLES; full length of nave, 13 feet in width, divided from the nave by a series of pointed arches, seven in number, supporting side walls containing the clerestory windows; which are round-headed couplets. There are also tower, choir, transepts, and side chapels.

The piers of the nave arches are rectangular in plan, with chamfers at the angles, and have corbels introduced in the thickness of the piers, from which a slender shaft about 3 ft. in height rises, the capital supporting a moulding in the soffit of the arch.<sup>1</sup>

The west window of nave is in three separate lights, the jambs of each splayed so as to meet internally, with mouldings over the arches springing from capitals. The centre light has a pointed arch, but the two side lights are semicircular-headed, indicative of the Transitional Period. The west ends of the aisles had tall narrow lights, with pointed heads.

The TOWER was in the usual position at the intersection of nave and transepts, and was carried on four massive piers with clustered shafts and capitals. The dimension of the tower was 29 ft. square in clear of the supporting walls. Local tradition has it that this tower rose to a height of 140 ft., but this would not be in accordance with the ruling design of the Cistercians, who adopted low square towers in their churches. Mr. O'Leary says the upper part of the tower was octagonal.

The CHOIR measured 45 ft. in length, by 29 ft. 6 in. in breadth, had a groined roof in three compartments, was lighted by two windows on north and two on south side, narrow and lofty. The east window was divided into three lights.

There are no indications to show how far the ritual choir extended, but it is probable it terminated at the western line of tower.

The north and south TRANSEPTS measure each 40 ft. 6 in. by 29 feet, and there were three side chapels east of each transept in the position indicated on plan, the walls of which were in existence in 1813, when measured by Mr. Robertson. This arrangement and number of side chapels is found in Cistercian houses of the larger type, as at Dunbrody; two side chapels off each transept being more commonly met with, as at Jerpoint, Holycross, Fountains, &c.

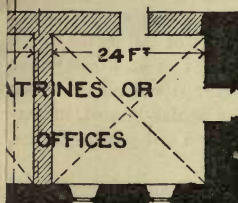
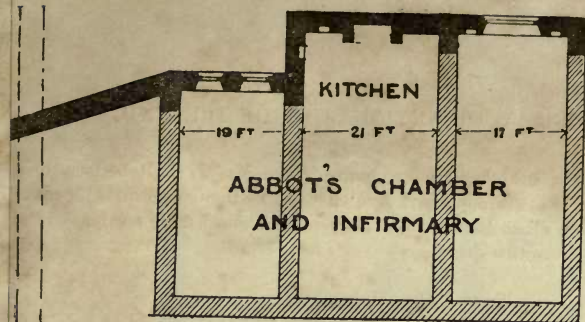
The total width of the church across the transept was 110 feet in the clear. The total length of the structure measured east and west on its axis through the nave was 216 ft. 4 in. in outer measurements, and as regards size it was inferior to few similar edifices in this country, while as to completeness of ritual and conventual arrangement, it was probably the most perfect of the Irish houses of the Order.

The stairs leading to the tower was situated in the N.E. angle of north transept; the passage leading from stairs to tower was formed in the thickness of the east wall of this transept.

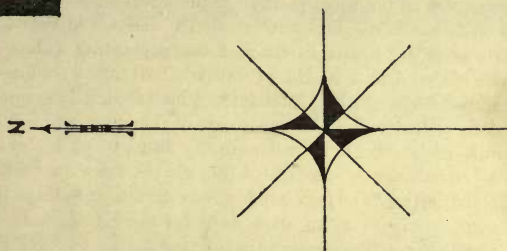
The night stairs are placed as usual at the S.W. angle of the south transept at a

<sup>1</sup> The details of mouldings have Early English features, but do not show the deep hollows peculiar to that period. They consist, for the most part, of rounds and fillets, simple, but effective, and the work of men who knew how to restrain their powers, rather than give free rein to their ideas. The piers have the angles chamfered at the base; the chamfer is stopped at the springing of the arch by simple foliage carving, such as a single leaf, and from this springs the arch moulding before described, without the intervention of a capital. The capital of corbel shafts in thickness of piers have Early English capitals with dog-tooth ornament and foliage carving.



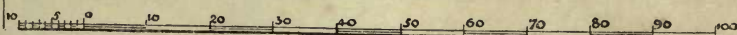


GREAT  
TOWER



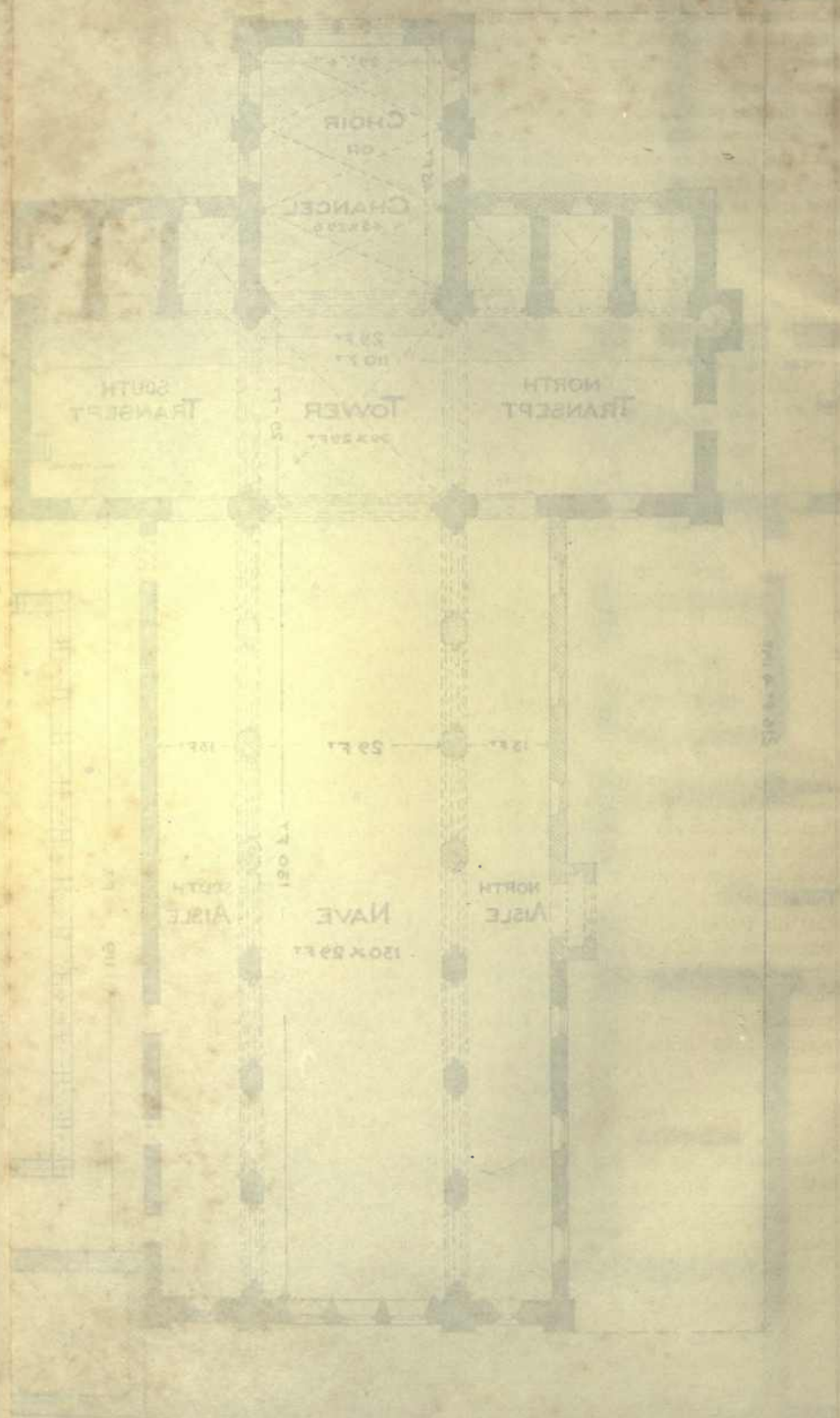
# PLAN OF THE ABBAY OF CRAIG-NA-MANACH

SCALE OF FEET



*Robt. Cochrane*

10. Sept 1892





distance of 6 ft. 6 in. from west wall of transept; the ope of the stair door in wall is 4 ft. 10 in. in width. There is a passage leading from the southern side chapel to the vestry. The night stairs gave access from the dormitories for the convenience of the monks who had to enter the church at midnight in the performance of the duties of the choir as prescribed in the ritual of the Order.

The remarkable similarity that exists between the Abbey Church of Graignamanagh and the Cistercian church recently excavated at Strata Florida in Cardiganshire, so ably and fully described by its explorer, Mr. Stephen W. Williams, F.S.A., F.R.I.B.A.,<sup>1</sup> not only as regards the internal arrangements, but also in the approximation of the principal measurements, would seem to indicate a closer connection than is usual between the two foundations, closely as all Cistercian houses were connected with each other. The plans of choir, tower, transepts, side chapels, nave, and aisles are in all their principal features almost identical in the two Welsh and Irish Cistercian abbeys, and it would be difficult to find any other two religious houses so much alike in this respect. A few of the dimensions of each are here given:—

The total length of Graignamanagh is 216 ft. 4 in., and the total length of Strata Florida is 213 ft. (The latter measurement is clear of external walls.)

Size of Nave, Graignamanagh, . . . . .	130 ft. × 29 ft.
„ Strata Florida, . . . . .	128 ft. 6 in. × 28 ft.
Width of Aisle, Graignamanagh, . . . . .	13 ft.
„ Strata Florida, . . . . .	12 ft. 6 in.
Square of Lantern of Tower of Graignamanagh, . . . . .	29 ft.
„ „ Strata Florida, . . . . .	28 ft.
Breadth across Transepts, Graignamanagh, . . . . .	110 ft.
„ „ Strata Florida, . . . . .	117 ft. 3 in.
Size of Choir, Graignamanagh, . . . . .	45 ft. × 29 ft. 6 in.
„ Strata Florida, . . . . .	52 ft. 6 in. × 28 ft.

The number of arches separating nave from aisles is seven in each case. The Abbey of Strata Florida is said to have been completed and occupied in 1201. It was founded by the Welsh Prince Rhys ap Gruffydd. Dermot, King of Leinster, confirmed the original grant to the monks at Graignamanagh, and as showing the intimacy that existed between these two princes, the following extract from Mr. Williams' book before mentioned is interesting. "Rhys ap Gruffydd was under obligations to the family of Dermot, for we have seen how it was by the aid of the kings of Leinster that his father and grandfather had been restored to their patrimony, and that his father resided during the earlier years of his life, and had been educated in Ireland." Strata Florida has been called the Westminster Abbey of Wales, as the ceremonials of the Welsh princes, as well as the burial of most of them, took place within its precincts. The relation between it and its counterpart at Graignamanagh seems to point to a more intimate connection than that which subsisted between other Cistercian houses.

#### THE CONVENTUAL BUILDINGS.

As regards the conventual buildings of Graignamanagh, they are situated to the south of the church, the position usually followed save in a few instances, as in

<sup>1</sup> "The Cistercian Abbey of Strata Florida": its history and an account of the recent excavations made on its site by Stephen W. Williams, F.R.I.B.A. London: Whiting & Co., 1889. Agent: C. J. Clark, 4, Lincoln's Inn Fields.

Tintern, Melrose, Beaufort, &c., where, owing to the exigencies of the site, the cloisters are placed north of the church, but such cases are the exception.

The SACRISTY was approached from a side chapel: it is 15 ft. by 24 ft.; it was vaulted, and lighted by a window in the east, following closely the general plan elsewhere.

The next apartment is 24 ft. by 10 ft. 3 in., and may have been a penitential cell, or it may have been a store-room or TREASURY. Similar apartments elsewhere have been supposed to be the morgue or dead-house. There is nothing in its construction calculated to throw light on the question as to which of the foregoing purposes it may have been used for.

Adjoining this we find the CHAPTER-ROOM, an apartment 24 ft. by 20 ft. There can be no doubt as to its use, as it presents the characteristics by which such a room is invariably distinguished. We have the large doorway opening into the cloisters, with two side lights, which would have left almost the whole of the west end open. In the centre of the room we mark the position of the usual central column which generally carried a rich vaulted roof, and did so in this case, and the apartment was more highly ornamented than any other portion of the buildings. The door in the east wall, opening into a larger apartment called the SCRIPTORIUM on plan, is a peculiar feature, and seems to call for some explanation, as it occupies the position in which we would expect to meet the seat of the Abbot, who was seated at the east end, with the members of the Chapter ranged in order at the north and south sides.

The structure at Graignamanagh, styled Scriptorium on plan, was a large apartment 66 ft. long, by 33 ft. 6 in. in width. It was of good proportions, with, no doubt, an east window, and was lighted by four windows in the south side. There was a doorway in the north side with two side lights. It will at once appear that this would be a rather unusual size for the library of a Cistercian abbey, and it is probable that it was added later for another purpose, and did not form any part of the original design.

It may have been that the receptacle originally intended for the custody of the MSS. of the abbey was one of the usual small apartments, often a room not larger than that shown to the left of the Chapter-house on plan. There is documentary evidence to show that the records preserved in the abbey became numerous and valuable, and such as would require not only space, but also light, in which they could be examined. The position of the Scriptorium shows that it was an after-thought, and this would account for finding a doorway in the east wall of the Chapter-room to give access to it, where the Abbot's stone seat, under the east window, should be. It will also be observed that the Scriptorium has its axis running due east and west, and has a large outer doorway, and though this door opens to the north instead of to the west, it has all the requirements suitable for a Chapter-room as well as a Scriptorium; and an examination of the plans of such houses as Fountains, Furness, and Tintern would show that the Scriptorium at Graignamanagh occupies the place usually assigned to the Chapter-house.

If we regard the larger of the two apartments as the Chapter-house proper, though built later, the original room designated Chapter-house on plan would serve admirably as a vestibule to the larger building, and instances are not wanting in some of the English foundations where Chapter-houses of large size were added in this way.<sup>1</sup> The Chapter-house at Monasternenagh, which was very large, appears to have been 62 ft. long, by 22 ft. 3 in. wide, and it is possible the arrangement at Graignamanagh was intended to combine a Chapter-house and Scriptorium in one. The usual position of the Scriptorium is over the Chapter-room, and the departure from the recognised plan would show the importance of the place whether the apartment is considered as intended for the meetings of the members of the Chapter, or as a Scriptorium, in which

<sup>1</sup> See Margam Abbey, Glamorganshire.



the intellectual activity of the monks could fitly display itself, as in compiling the "Annals of Duiske," for instance. Portions of the south and west walls, much defaced, are standing, the east wall is gone, and a portion of the north wall remains, with the broken mouldings of the doorway and side lights. The mouldings of the jamb of the door appear to have been almost identical with the moulding of the arches of nave, and this would tend to show these portions to be coeval.

Adjoining the Chapter-house is the **CALEFACTORY**, or monks' day-room—an apartment 25 ft. by 24 ft.; and next to it we have the **SLYPE** giving access to an enclosure which was probably the **CEMETERY**. Next to the slype, and at the right-hand side on plan, we find an apartment 24 ft. by 19 ft., which was most probably the dead house or **MORGUE**, and the two apartments at the southern end of the range were offices under which runs the great sewer, 3 ft. in width and 6 ft. in height, covered with a stone arch, and which, when properly flushed by water from the Duiske river, carried all the refuse to the river Barrow, where it discharged. The Cistercians were good sanitarians, and knew the value of water carriage in disposing of their sewage.

The principal building south of the cloister is that marked **REFECTORY** on plan, and there can be no mistake in the nomenclature of this apartment. It is of good proportions, its axis runs north and south, and it still shows the remains of the carol or reading **GALLERY** in a window in west wall. The apartment west of the refectory was the **KITCHEN**, and farther west the buttery.

The range of buildings to the west of the cloister garth contained the workshops of the community, also the cellarium, and over these were the dormitories of the lay brethren or *conversi* of the Order.

The **CLOISTERS**, it is worthy of remark, form a perfect square, in accordance with custom; cases in which the garth takes the form of a parallelogram being the exception.

Judging from some of the stones found, the cloister arcade appears to have been formed with small double columns of blue limestone, carrying ornamental double capitals in one stone, with semicircular-headed arches and trefoil cusping.

The remains of the **ABBOT'S CHAMBER**, which occupy the S.E. angle of the site, are scanty, but sufficient to show their purpose. The *camera* of the Abbot, the name by which his suite of lodgings was designated, seems to have comprised three large apartments on the ground floor, and at least one apartment above. The position of the kitchen is indicated by the wide fire-place. It is highly probable that this group of buildings comprised both Abbot's lodgings and **INFIRMARY**.

The Most Rev. Dr. Comerford, in his admirable account of the parishes of Graignamanagh and St. Mullins, says, speaking of this abbey—"There is a rich mine of beautifully sculptured stones under the present floor to a depth of some five feet. When the grave for the late Rev. M. Doyle, P.P., was being made, no less than five cartloads of sculptured stone were removed. There can be but little doubt that many monuments and other objects of interest are hidden away and consigned to oblivion beneath the present floor." Owing to the circumstances that the site is now occupied by houses of the village, and as a graveyard, and the choir, transepts, and a portion of the nave have been rebuilt and roofed for use as the Catholic chapel, nothing further can be done in the way of excavation either to trace foundations or discover the buried carvings. But much still remains above ground, from which measured drawings of the mouldings of the principal architectural features may be made.

(To be continued.)

## THE GRAVEYARDS OF THE GREAT ISLAND.

By JAMES COLEMAN.

THAT one, at least, of the two graveyards of the Great Island is not to be classed with that most melancholy, forlorn-looking, and unattractive of objects, the ordinary Irish rural churchyard, with its dearth of tombs and headstones, of flowers and shrubs, and its superabundant crop of nettles and other unsightly weeds, may be inferred from the fact that so long back as fifty years ago, it formed the subject of an article in a London publication, whose name I cannot now recall. Its proximity to such an ocean thoroughfare as Cork Harbour has made this graveyard the most cosmopolitan cemetery in Ireland; whilst the reputation, as a noted health-resort, of Queenstown, close by, has drawn hither more than one distinguished stranger destined, alas! not to recover lost health, but to find here a grave. Some notice of this secluded spot, where so many, other than "the rude forefathers of the hamlet," sleep, may therefore prove acceptable to readers of the *Journal*.

The Great Island, whose graveyards are here described, is anything but great in extent, its length being about seven, and breadth four miles, and its area about 13,000 acres, and, in truth, has no other claim to greatness than that of being the largest of the seven or eight islands in Cork Harbour, where it lies. But it is "one of the first places mentioned in Irish history whose locality can be fixed with precision." "In the earlier or mythic periods of Irish history this island," the Cork historian, Windele, tells us "was called ARDA-NEMETH, *i.e.* the high place of Nemedius, the leader of the *second* colony which invaded Ireland; and here that chief died, together with two or three thousand of his followers, A.M. 2859, swept off by a desolating plague. Here, too, in the second century took place an important battle between Modha Nuagat, monarch of Munster, and the usurper of his kingdom, Aongus, which resulted in the latter being defeated and driven from the province." Of these events, needless to say, no relic or reminder now exists in the Great Island, or, as it is otherwise called, Barrymore Island, from the Norman De Barris, or Barrys, who have been the lords of its soil almost from the time of Henry II. to the present day. Its ecclesiastical history, embracing that of the ruined churches to which its two graveyards owe, in one sense, their existence, has not been preserved to any satisfactory extent. St. Patrick is said to have visited the Great Island, and the misogynist saint, St. Senanus, to have resided here for a while; and it can boast of a saint of its own in the person of St. Sarann, the son of Archurr, who lived *circa* A.D. 600." St. Sarann of Inismore (*i.e.* the Great Island) is



commemorated as follows in the Festology of Aengus Cèile De, at the 15th of May: "St. Sarann, son of Archorr from Inismore in Uibh-Mac-Caille (*i.e.* Imokilly), in Uibh-Liathain, in Munster"; and the Irish Life of St. Finbarr of Cork, who died A. D. 617, states that St. Sarann settled in Drom-eigh-neach in the territory of Ua-Lugdach; that he resigned his own church to God and to St. Barra, and that Barra (or St. Finbarr, from whom the island of Barra, off the west coast of Scotland takes its name) gave him a new monastery with its religious.—(E. O'Curry's Cath. Univ. MSS.)

St. Sarann did not, however, give his name to either of the ancient ecclesiastical divisions of the Great Island, which consisted of "three parishes, viz. Clonmel, Templerobin, and Kilgarvan," and nineteen plowlands. Singular to say, "of Kilgarvan as a parish there is no trace, for it is mentioned only in one of the county records; but twenty acres of arable land in Kilgarvan, with their tithes, &c., were granted in 1605 to Sir Robert Boyle (Lewis's "Topography of Ireland"). The title of this forgotten parish and church was, doubtless, derived from the "St. Garvan, a brother belonging to the Abbey of Cork, to whom Dungarvan owes its name, and Waterford its Christianity" (J. G. McCarthy's "Cork"); and as local tradition points to the junction of the Old and New squares at Queenstown as the site of a former churchyard, it was here possibly that the Church of Kilgarvan stood, on what is probably the oldest part of the town, and that which is nearest to Spike Island, which latter is mentioned by Bishop Dive Downes in his Diary, A. D. 1700, quoted in Dr. Brady's "Diocesan Records of Cork, Cloyne, and Ross," as "said" to have belonged, together with Ringaskiddy, to the parish of Kilgarvan.

As to Clonmel and Templerobin, with which this Paper is more immediately concerned, no difficulty whatever exists in regard to their identification. That churches stood here prior to the Reformation there can be no question; but all that Dr. Brady has traced out as to their history refers to post-Reformation days, and is merely what follows. His earliest record runs, 1591—"Capella Roberti seu potius particula de Clonmel, spectat ad Prior. Ballebeg" (*i.e.* Ballibeg, near Buttevant, which was founded by Wm. de Barry, A. D. 1237, and is now used as a cow-house). "1591, John Martell, Chancellor of Cork, appears as Vicar of Clonmell; but in another MS. of the same date John Manbee figures as vicar."

The names and dates of appointment of the subsequent rectors, according to Dr. Brady, are: A. D. 1615, Israel Taylor; 1618, John Stenguin, appointed by the Crown; 1621, Thomas Holford; 1637, Francis Frederingham; 1661, Robert Shaw; 1663, Thomas Smith, styled in his will, of Belvelly; 1666, Nathaniel Giles; 1670, Nathaniel Escott; 1674, Rowland Davies, afterwards Dean of Cork (the militant ecclesiastic whose "Journal," edited, with valuable notes, by Dr. Caulfield, was

published by the Camden Society in 1857); 1676, Benjamin Lukey; 1693, Evan Jones; 1696, Richard Roffen; 1724, William Fulton; 1735, Downes Conran (Vicar of Clonmel, Rector and Vicar of Templerobin and partible of Kilgarvan); 1761, Marmaduke Cox; 1762, Richard Bullen; and, lastly, 1777, Francis Atterbury; for, in 1805, the site of the parish church was ordered to be changed to Cove, where, in 1812, the present Protestant church (subsequently enlarged) was built at a cost of £2769.

Of the old churches themselves all that Dr. Brady records is that in 1615: "Clonmell; ecclesia et cancella in ruinis; Capella Roberti (Templerobin); ecclia et cancella reparatæ"; in 1694, "Nulla ecclia in Templerobin; sed cura animarum in ecclia de Clonmell, bene reparata inservitur;" and that 1774, "Kilgarvan was described as an inappropriate rectory in the Great Island; church in ruins; G. Lukey, Esq., imprpr." In 1728 Clonmel and Templerobin parishes were united by Order in Council. In his "History of Cork," published in the year 1750, Dr. Smith thus describes Clonmel Church: "A mile from Cove is the parish church of Clonmel, with a decent parsonage-house. In the church is a handsome monument of marble with an inscription to the memory of George Rogers, of Belgrove, in the island, who died in 1710, with his arms, argent, a chevron between two stags, tripart, sable. Here is a gravestone to the memory of an officer who died in the harbour after returning from the expedition against Port L'Orient (France), with these lines: 'Eximiae spei adolescentem ostendunt terris hunc tantum fata. Neque ultra esse sinunt.' This church is in good repair; and on the east is a handsome gallery for sailors." According to a MS. by Dr. Mac Kenna, Catholic bishop of Cloyne, quoted by Dr. Brady, Clonmel Church was originally dedicated to St. John the Evangelist. Nothing is now left of it save the ivy-covered walls which measure 64 by 19 feet, and 12 feet high; but, fortunately, all the monuments mentioned here as within their enclosure are still in excellent preservation, that of the officer above-mentioned excepted, whose gravestone is no longer visible, owing no doubt to the entrance door being kept locked. Just outside the latter is the oldest legible headstone here, recording the burial beneath of Stephen Towle, who died October 26, 1698.

In connexion with one of the former rectors of this now dismantled church, under date of 1700, occurs a notable passage in the Chapter Book of Cloyne Cathedral, reproduced by Dr. Brady; and also by Dr. Caulfield in his history of that ancient edifice published in 1882: "May 7th. It is ordered by the Cloyne Chapter that a lease of the Rectory and Glebe of Clonmel be made to Mr. R. Roffen and his successors, for 21 years, at a rent of £20 per annum. This rent was abated in 1703; and on the 18th September, 1707, it was ordered that, *during the war*, £4 yearly be abated of the £20 per annum. In 1710, November 16, a new lease is ordered to be made to Mr. Roffin at £16, *during the war with France*, and



£20 after its conclusion. On the first advancement of the rent £5 is to be given towards adorning the east end of the church. On the 13th of November, 1717, it appears that Mr. Roffen intends to lay out £100, or more, in buildings and other improvements on the glebe lands of Clonmel to be employed in and remain to pious and charitable uses, subject to the discretion and direction of him, the said Richard Roffen, and his heirs and assigns. In consideration of this pious and charitable design the Chapter demise to him, and his heirs and assigns, the said tithes and glebe lands of the parish church of Clonmel, for 21 years, with a covenant for renewal every seven years." Writing of this old church and its surrounding graveyard, in his "Guide to the South of Ireland," published in 1842, Windele says:—"In the valley to the rere of Cove is situate the old parish Church of Clonmell, or Teampul Iarhur (*i.e.* the western church) now in ruins, distant about a mile from the town. The surrounding burying ground is thickly tenanted; a large proportion of the names are those of strangers, principally of seafaring men. One of the tombstones records the death of 'John Collins, Esquire,' descended from the once powerful and opulent family of the O'Culleanes, dated 1794. Here is also interred Tobin, the author of the 'Honeymoon,' who died in this harbour on his passage to the West Indies, but his grave is undistinguished. In the same cemetery is buried the Rev. Charles Wolfe, author of the 'Lines on the Death of Sir John Moore,' a poem that in the opinion of Byron, as given by 'Medwin,' is little inferior to the best that the then age, prolific as it was in poetry, had brought out."

In the north-west corner of this church, at the left-hand side of the entrance, is a large altar-tomb, on the top of which is the following inscription:—

" HERE LIETH  
THE REMAINS OF  
THE REV. CHARLES WOLFE,  
LATE CURATE OF DONOUGHMORE,  
WHO DIED AT COVE, 21ST FEBY., 1823,  
AGED 31.  
THE RECORD OF HIS GENIUS,  
PIETY, AND VIRTUE,  
LIVES IN THE HEARTS  
OF ALL WHO KNEW HIM.  
LOOKING UNTO JESUS HE LIVED;  
LOOKING UNTO JESUS HE DIED."

The tablet of a celebrity in the dramatic world, John Tobin, the author of "The Honeymoon," &c., occupies a niche in the south wall. It is on a white marble slab, set in a broad black frame of the same material, "the sombre character of which Dame Nature has partly removed

by having reset the whole, not inappropriately, in a thick mantle of ivy." The following inscription tells its own mournful tale :—

" SACRED TO THE MEMORY OF  
JOHN TOBIN, ESQ., OF LINCOLN'S INN,  
WHOSE REMAINS ARE DEPOSITED UNDER  
THE ADJACENT TURF;  
HE DIED AT SEA  
IN THE MONTH OF DECEMBER, 1804,  
ON HIS PASSAGE TO A Milder CLIMATE  
IN SEARCH OF BETTER HEALTH,  
AGED 35.  
THAT WITH AN EXCELLENT HEART,  
AND A MOST AMIABLE DISPOSITION,  
HE POSSESSED A VIGOROUS IMAGINATION,  
AND A CULTIVATED UNDERSTANDING,  
HIS DRAMATIC WRITINGS  
FULLY EVINCE."

In the same old church is the tomb of Elizabeth Anne, Countess of Huntingdon, born 29th of May, 1817, died February 18th, 1857, whose burial here may be accounted for by the fact that she was an Irish lady. She was the heiress of the Powers of Clashmore, county Waterford, and the *last of her race* (see Dr. O'C. Redmond's "Memoir of the Power Family").

Telling of nobler lineage still is the grave to be seen in this churchyard of a Kilkenny lady who is styled on her tombstone as "the great-great-great-grand-daughter of John o' Gaunt, Duke of Lancaster."

The south-eastern portion of this graveyard is evidently its oldest part, as shown by the many headstones which time has now rendered almost illegible; whilst the north-east part is that favoured by the wealthier members of the community, as indicated by the many elaborate tombs and monuments of various sorts that crowd it.

West of this is the strangers' section of this ancient God's acre, where inscriptions in different European languages will readily be noticed; one of the most conspicuous and singular-looking mementoes of the dead here being the zinc anchor and heart, with a Swedish inscription underneath, erected over a Swedish sailor's grave, one of the many British and foreign seamen's graves to be seen all round. Near the south-east wall grew an old tree, in whose side was a cavity containing a little moisture, credited with curing sore eyes a generation back; but I was unable to find it when last I visited Clonmel churchyard.

Two miles east of Clonmel churchyard, on the summit of a hill past the pretty little village of Ballymore, lies Templeroibin, or Temple Lyra graveyard. A fragment of the north wall of the old Capella Roberti is still to be seen here, but as to the St. Robin or Robert to whom it was



dedicated no information whatsoever exists. If, as is not unlikely, the De Barris had anything to do with its erection, the St. Robert of this chapel was probably the saint after whom Robert Barry, the first of the name who landed in Ireland, was called.

The large number of nameless graves in this churchyard show it to be the poor man's burying ground; but it is on the whole in fairly well kept condition. To the left of the gate nearest the little chapel of Ballymore stands the most notable tomb here, that of Father Harrington, the early preceptor of the famous Daniel O'Connell. This tomb is oblong in form, and is surmounted by a kind of dwarf pyramid bearing an urn with a flame issuing from its mouth, both in *basso relievo*, whilst lower down is an oval marble slab inscribed as follows:—

“ TO MARK THE SPOT  
WHICH COVERS THE MORTAL REMAINS  
OF THE REV. MICHAEL HARRINGTON,  
FOR MANY YEARS MASTER OF REDDINGTON ACADEMY,  
AND TO PERPETUATE AT ONCE  
HIS MEMORY & THEIR GRATITUDE  
THIS MONUMENT HAS BEEN ERECTED  
BY HIS PUPILS.  
HE DIED FEBY. 27, 1810,  
R. I. P.”

The Reddington Academy here referred to is said to have been the first Catholic boarding school opened in Ireland since the operation of the Penal Laws, and stood about half-a-mile to the south of this graveyard, facing the harbour's mouth. The school itself has long been razed to the ground; but Father Harrington's residence adjoining it is still in existence and inhabited, though shorn of its upper storey a few years since by its present occupant.

To the west of Father Harrington's tomb, and like it, too, much requiring the hand of some kindly restorer, lies that of one of the Catholic Bishops of Cloyne, the last six or seven of whom have made Cove (now Queenstown) their place of residence, instead of Cloyne. It bears the following all but illegible inscription:—

“Here lieth the body of Matthew Mac Kenna, in hopes of a happy resurrection, Doctor of the Sorbonne, Pastor of this place for many years. Bishop of Cloyne and Ross twenty-two years; born in the year six (1706?), and died June the fourth, 1791, in peace with mankind: he expects the prayers of the Faithful that God may be mercifull to him.”

There are two or three more graves in this churchyard, of which the present caretaker, Hannan (whose predecessor, by the way, was named Lecky), tells the following curious stories. (Hannan is himself a most interesting character, one of a fast disappearing type of Irishman, and with him will die out a large amount of local history.) North-west of Bishop Mac Kenna's tomb stand two low headstones, with their inscriptions facing to the westward, thus indicating that they are priests' graves.

In connection with these graves old Hannan's story runs thus: "Whilst the Penal Laws were still in full force, it became known in Cove that two priests were confined on board the convict-hulk permanently moored in the harbour, the ship on which they were to be 'transported' having been detained by contrary winds. One fine evening the tramp of armed men was heard coming up Ballymore hill, and in a short space of time the villagers were assembled at the graveyard, having learned somehow that one of the priests had died, and was now brought hither for interment, and that his fellow priest was allowed to accompany his remains, probably to read the burial service over him. The villagers made up their minds to rescue the surviving priest; but he earnestly begged of them not to attempt it, and promised to be back again amongst them within a certain specified time. This time came round in due course, and with it punctually came the priest, or rather, his corpse, for he had died in the interval, so they reverently laid him to rest beside his brother priest." The inscriptions on the headstones just alluded to do not, however, throw any light on this story; for one is simply that of the Rev. Garret Stack, who died in 1751, and the other records in Latin that it marks the grave of Father John Sinnich, parish priest of the Great Island, who died in 1721.

Almost at the foot of these two graves is that of Phillis Lavallen, the last of a high-handed race reputed to have hanged some of their neighbours from the trees on a height close by, which is still named in Irish Gibbet hill on that account.

More curious still is Hannan's other story. To the north of the fragment of wall, all that is left of Templarobin, is a headstone with a rudely-rhymed inscription telling that the Brady family are buried beneath. "About fifty years back, several members of this family having died in rapid succession, it was found necessary to dig their portion of the graveyard much deeper than is usual. On digging to a certain depth a large flagstone was found, and on this being removed, the ground suddenly opened and revealed a kind of crypt, in which were discovered some human bones and a small wooden box. The bottom of this crypt proved anything but substantial, and the diggers narrowly escaped sinking into what they no doubt deemed the bowels of the earth. So terrified were they at this occurrence that they did not dare to open the wooden box, but flung it into the yawning cavity beneath them, which they filled up with all possible speed." The flag-stone is still to be seen here in corroboration of this story; but nobody has ever since attempted to solve the mystery of the wooden box, which, according to imaginative people, must have contained manuscripts. Like the old Churchyard of Clonmel, Ballymore graveyard has had its quota of silent "strangers within its gates." This was notably the case about forty years ago, when a ship named the *Hercules* arrived in the harbour, laden with Scandinavian emigrants smitten with that fell disease, small-pox: some scores of them died, and were buried in the south-eastern corner of this churchyard, without even a stone to mark the spot where these poor exiles lie.



NOTES ON THE ANTIQUITIES IN CO. KERRY VISITED BY THE ROYAL  
SOCIETY OF ANTIQUARIES OF IRELAND AND THE CAMBRIAN  
ARCHÆOLOGICAL ASSOCIATION, AUGUST, 1891.

By J. ROMILLY ALLEN, F.S.A. (Scot.), FELLOW.

*(Continued from page 170.)*

PART II.

ROUTE.

It must be borne in mind that the chief object which the Royal Society of Antiquaries of Ireland had in view when they invited their Welsh brethren to cross the St. George's Channel, was not to show them the most lovely scenery in the British Islands, but to afford a long-wished-for opportunity of comparing the early Christian remains of the two countries. In order to accomplish the main purpose for which the meeting was held, it was necessary to leave Killarney behind, with many regrets, and make for the western promontory of the County Kerry, occupied by the Barony of Corkaguiny, a district probably richer than any other throughout the whole of Ireland in the earliest forms of ecclesiastical structures and inscribed monuments.

That saints were more numerous in Corkaguiny in old days than at present is attested by the following legend, still firmly believed in the locality. Once upon a time there was a procession of saints from Kilmalkedar Church to St. Brendan's Oratory, and the leader of the procession discovered to his great annoyance, on arriving at his destination, that he had left his service-book behind him; so the word was passed down the line to have it brought, and when it reached the last man it was found he was only just leaving Kilmalkedar. He, therefore, went into the church, fetched out the missing book, and it was then passed from hand to hand right up to the top of Brandon Mountain. Now, whatever grain of truth there may be in this story, the fact remains that in and around Kilmalkedar there are a sufficiently large number of specimens of the handiwork of the early Celtic Christians to give colour to the belief that saints were as plentiful as blackberries, or—if treated after the fashion of the statistical fiend—to reach from Kilmalkedar to Brandon Hill.

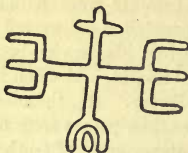
Just before reaching Kilmalkedar a halt was made for a short time to examine the circular stone fort of Caherdorgan and its beehive cells, close to the road on the west side. After seeing the Church and other antiquities at Kilmalkedar, a walk of a mile south-west brought the party to the Oratory of Gallerus, further down the hillside and nearer to Smerwick Harbour. Again ascending the hill the carriages were joined at a point on the high-road a mile nearer to Dingle, and the return journey made by the same route by which we had come. In spite of the late hour and the sea fog, some of the more adventurous spirits added two miles to an already long drive in order not to lose the opportunity of visiting the Oratory and Ogam pillar at Temple Managhan, three miles north-west of Dingle.

BALLINTAGGART KILLEEN AND OGAM INSCRIBED STONES.

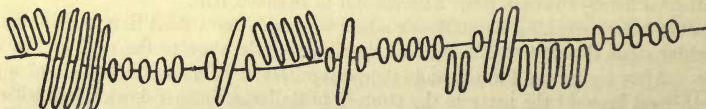
The ancient disused burial-ground, or Killeen, of Ballintaggart is situated a mile and a-half south-east of Dingle, on some rising ground to the east of Dingle Harbour, and a few minutes' walk from the narrow gauge railway, on the south side (Ordnance

Map, 1-in. scale, Sheet 171). This cemetery belongs to a class of which there are numerous examples in the south-west of Ireland. They are called "Keels," "Killeens," "Killenas," or "Kealuraghs," and are now used only for the burial of unbaptised infants and suicides.<sup>1</sup> Some difference of opinion exists amongst experts as to whether these cemeteries were, in the first instance, pagan or Christian. In the case of the one at Ballintaggart, the meaning of the name, *i.e.* "Priests' town," would seem to indicate a Christian origin, although no trace of any church or other building now remains. The Killeen is an approximately circular enclosure measuring 88 ft. in diameter one way and 98 ft. across in another direction at right angles to the former. The enclosing fence is a low stone wall with a ditch on the outside, and backed up with earth on the inside. The hedge on the top is composed chiefly of fuchsia bushes. The fence is comparatively modern, being not more than a hundred years old. The ground within the enclosure is higher in the centre than at the sides, and is covered with innumerable tiny graves, having small stones at the head and foot, marking the places where unbaptised infants have been interred from time to time. Strewn about at intervals on the uneven humpy surface of the ground are nine rounded, water-worn boulders of Old Red Sandstone, inscribed on the edges with Ogams, and in three cases marked with an incised cross of early form on one of the broad faces. The first person who appears to have noticed these inscriptions was Mr. Henry Pelham, whose account was published in the "Vallancey Collections" (vol. vi., p. 219). They have since been copied by Mr. Windele, in 1838; by Mr. Hitchcock; by Mr. Rolt Brash,<sup>2</sup> in 1868; and by Sir S. Ferguson.<sup>3</sup> The last-named archaeologist gives the most correct versions. The following is a description of the Ogam-inscribed stones at Ballintaggart, with the latest readings and notes by Professor Rhys:—<sup>4</sup>

(No. 1) Brash No. 6; Ferguson A; 3 ft. 6 ins. long, by 1 ft. 4½ ins. wide, by 9½ ins. thick; having on one of the broad faces an incised cross, thus—



inscribed on the left edge, reading from the bottom, upwards—



T R I A M A Q A M A I L A G N I

<sup>1</sup> Brash's "Ogam Monuments," p. 87, and Sir S. Ferguson's "Ogam Inscriptions," p. 27.

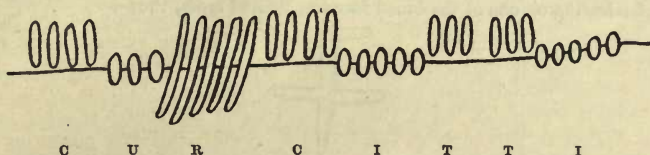
<sup>2</sup> "Ogam Monuments," p. 200.

<sup>3</sup> "Ogam Inscriptions," p. 31.

<sup>4</sup> The dimensions were taken in 1891 with great care, and the illustrations are from rubbings reduced one-eighth linear by photography. The stones are taken in the order in which they lay on the ground, going round sunwise, from left to right. The illustrations were prepared quite independently of Professor Rhys' readings, which accounts for a few discrepancies. The stem-line of the Ogams is an imaginary one, as the angles of the stones are rounded, and not square.

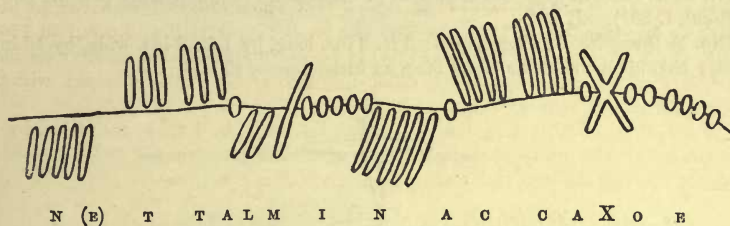


and on the right edge, reading from the bottom, upwards—

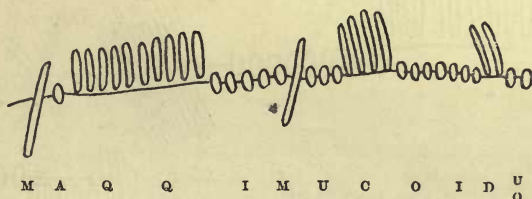


I construe the first line to mean Triam Maquam Mailagni = Trium Filiorum Mailagni, and Mailagn-i is the name which appears later as Maelán. The name Curcitti stands possibly for an older Curcittii, the genitive of a Curcittios; in that case its later form is *Cuirethe*, which occurs in Stokes' "Tripartite Life of Patrick," p. 198. I take the *tii* = *thi* to be an affix, intended, perhaps, to make a diminutive, and *Curcitti* is, doubtless, derived from the simpler name, whose genitive is *Curci*. Other instances are *Callitti*, *Llotiti*, *Logitti*, and *Quigitti*.—J.R.

(No. 2) Brash No. 9; Ferguson B; 3 ft. 6 ins. long, by 1 ft. 1 in. wide, by 9½ ins. thick; inscribed on the left edge, reading from the bottom upwards—

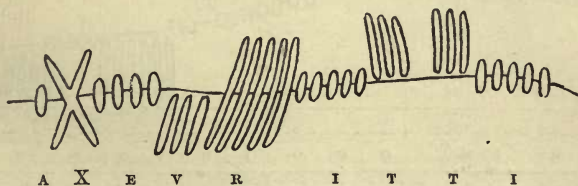


and continuing round the top and down the right edge—



This stone is imperfect at both ends and obscure to me, and so is the name in No. 3.—J.R.

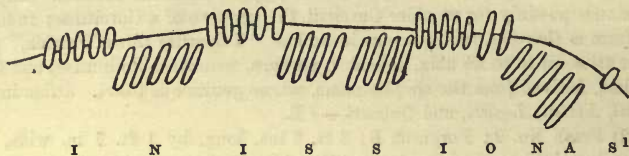
(No. 3) Brash No. 1; Ferguson C; 3 ft. 1 in. long, by 1 ft. 2 ins. wide, by 8 ins. thick; inscribed on the left edge, reading from the bottom upwards—



(No. 4) Brash No. 7; Ferguson D; 3 ft. 1 in. long, by 1 ft. 2 ins. wide, by 11 ins. thick; having on one of the broad faces an incised cross, thus—



and inscribed on the left edge, reading from the bottom upwards—

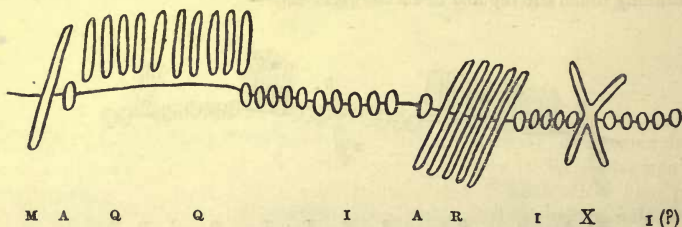


The name Inission-as occurs as *Inisian* in the Bodmin Manumissions (see the *Revue Celtique*, i. 337).—J. R.

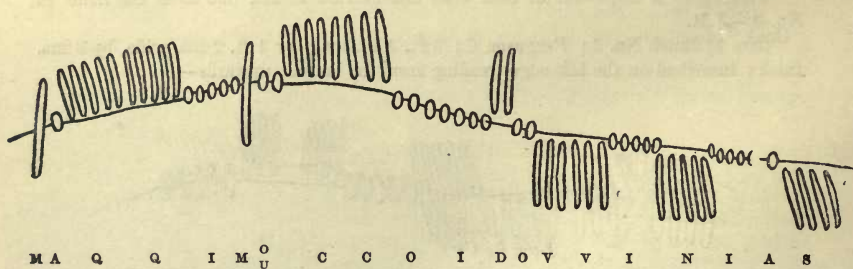
(No. 5) Brash No. 2; Ferguson E; 3 ft. 6 ins. long, by 1 ft. 2 ins. wide, by 10 ins. thick; having on one of the broad faces an incised cross, thus—



and inscribed on the left edge, reading from the bottom upwards—



and continuing round the top and down the right edge—

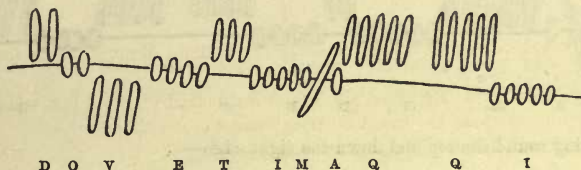


<sup>1</sup> The four strokes of the final s are missing in my rubbing.—J. R. A.

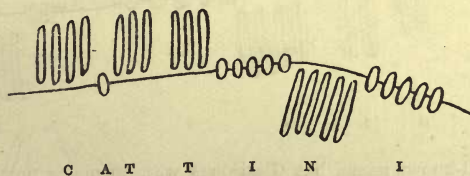


*Iaripi*, if that be the right transliteration, may perhaps be the name *Erp*, and I may cite the Bodleian MS., Laud 610, fol. 95b<sup>2</sup>, where one finds a mention of a *Cathmol mc Hirp*. As to Dovinias, see my note at p. 53 of the current volume of *Archæologia Cambrensis*. The name occurs in the Dunmore Ogam as *Dovinia*, with *Mu* prefixed to it, possibly *Mo*. I took the trouble to revisit the stone this summer, as a friend had questioned my reading of the *Mu* or *Mo*; the result was that I was thoroughly convinced of the substantial correctness of my previous reading, though I am now inclined to read *Mu* rather than *Mo*, but not *mucoi* or *avi*. A third instance of *Dovinia* occurs on a stone at Lord Ventry's residence near Dingle. The inscription in question was shown me last summer for the first time. Two or three keen Ogamists spent some time in the rain with me trying to read it, but we failed to make out the middle portion. It begins with *Maggui*, and ends with *Mucce Dovinia*. Under more favourable circumstance; I think the whole could be made out.—J.R.

(No. 6) Brash No. 3; Fegruson F; 3 ft. 2 ins. long, by 1 ft. 3 ins. wide, by 10 ins. thick; inscribed on the left edge, reading from the bottom upwards—

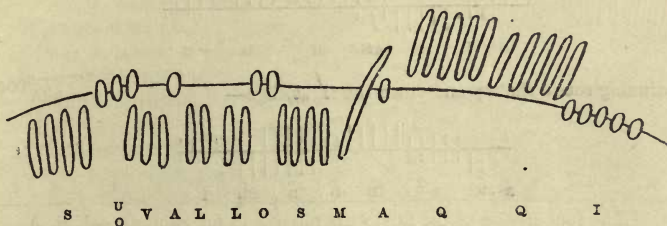


and continuing round the top and down the right edge—

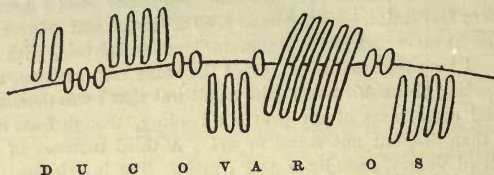


Both names are otherwise unknown to me, but I think I detect *Doveti* in the *Doid* of the name *Maeldoid*, of which *The Four Masters* give two instances from the seventh century, and a *Maeldoith* from the tenth; these should mean *Calvus Doveti*, "the tonsured Man or Slave of D." But who was *Dovet*? Can his name possibly be a form of the Biblical *David*? I have nothing to say of *Cattini* except that I do not recollect meeting with it elsewhere.—J.R.

(No. 7) Brash No. 4; Ferguson G; 2 ft. 10 ins. long, by 1 ft. 3 ins. wide, by 9 ins. thick; inscribed on the left edge, reading from the bottom upwards—

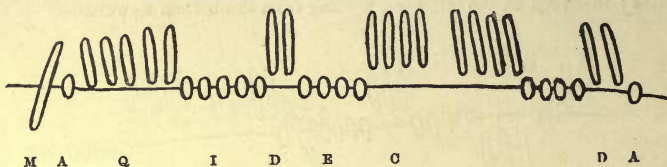


and continuing round the top and down the right edge—

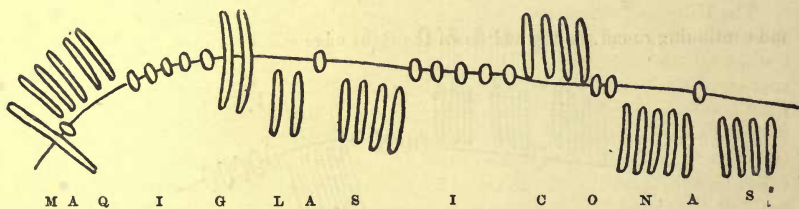


Much the same remark applies to this. The *a* of *Suvallos* forbids my equating it with the Welsh *Hywel*, *Howel*.—J.R.

(No. 8) Brash No. 5; Ferguson H; 4 ft. 2 ins. long, by 1 ft. wide, b 1 ft. thick; inscribed on the left edge, reading from the bottom upwards—

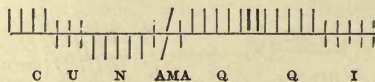


and continuing round the top and down the right edge—

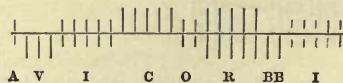


*Decceda* is a well-known name, but *Glasiconas* was, to me, a new name when I examined the stone in 1883, for Brash (p. 203) had read it *Siconas*. It took me and Mrs. Rhys some time to make it out, and I am very glad to find that Mr. Allen has independently arrived at the same reading. It is the name which appears in later Irish as *Glasinuc* (see Stokes' "Tripartite Life of Patrick," p. 162, which yields the genitive *Glascon*, the exact equivalent of the Ogmie form at Ballintaggart. (See "The Four Masters," A.D. 920.)—J.R.

(No. 9) Brash No. 8; Ferguson I; 3 ft. 10 ins. long, by 1 ft. 6 ins. wide, by 9 ins. thick; inscribed on the left edge, reading from the bottom upwards—



and continuing round the top and down the right edge—

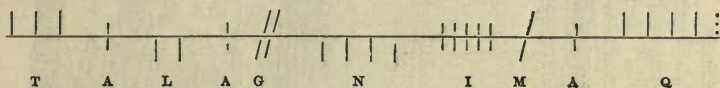




*Cunamaqqi avi Corbbi* would be, in later Irish, *Connmhac ui Chorb* (the grave of Connmhac O'Corb). *Queniloc-i* on the Temple Gél stone I cannot identify, unless it be *Ceallaich*, Anglicised Kelly, corresponding to a nominative *Ceallach*. (Compare *Colla* for *Conla* or *Conla*.)

#### EMPLAGH WEST OGAM-INSCRIBED STONE.

The townland of Emlagh West is situated half a mile from Dingle, near the railway station. (Ordnance Map, 1-in. scale, Sheet 171.) The Ogam-inscribed pillar stands against the fence of a field in the townland, and is stated to have been either a lintel or jamb of a rath-cave formerly existing on the same site, but now removed. It is an irregularly-shaped monolith of compact clay slate, 4 ft. 6 ins. long, by 1 ft. 3 ins. wide, by 9 ins. thick, inscribed with Ogams on one angle near the end, which is broken, as follows:—



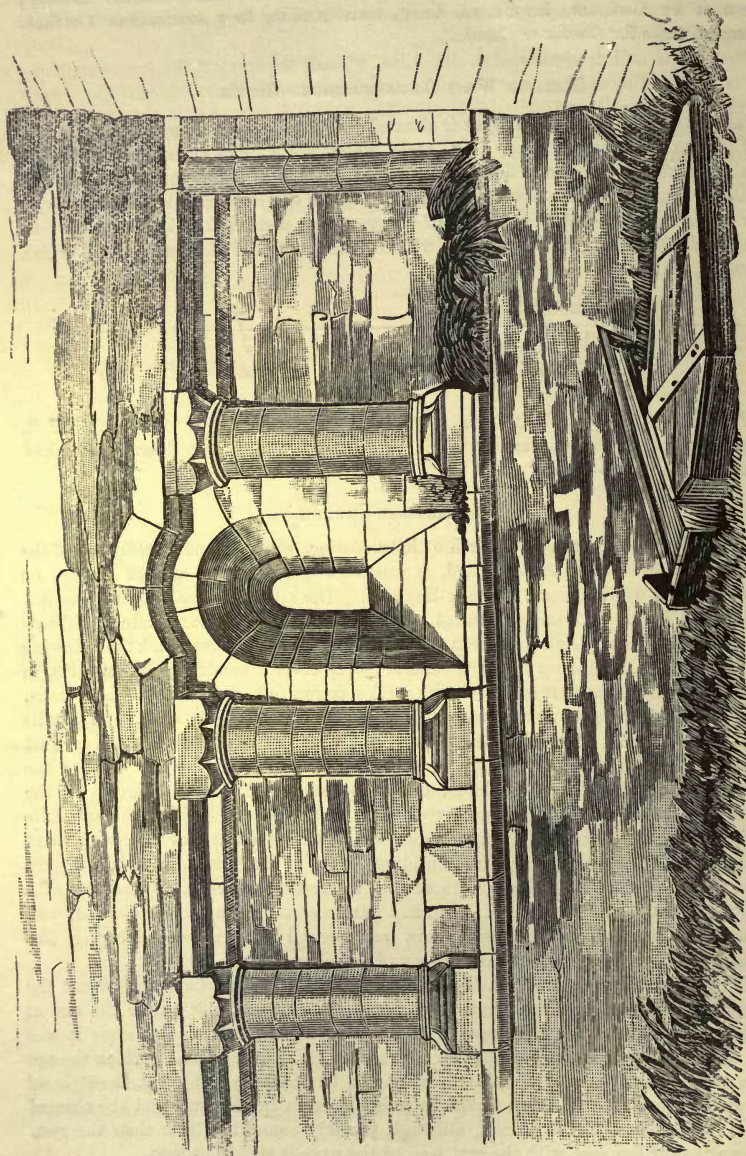
For descriptions see Rolt Brash's "Ogam Monuments," p. 216; and Sir S. Ferguson's "Ogam Inscriptions," p. 36. *Talagn-i* becomes later *Taldn* (see Stokes' "Patrick," p. 108).—J.R.

#### KILMALKEDAR CHURCH.

The Hiberno-Romanesque Church of Kilmalkedar, which is undoubtedly one of the most interesting of its kind in Ireland, is situated five miles north-west of Dingle, on a stony hillside overlooking Smerwick Harbour. The village, if such it can be called, consists of a few mean houses clustered round the church. The immediate neighbourhood is extraordinarily rich in ancient remains of all kinds, amongst which the following may be specified, beginning with the earliest:—(1) Several bee-hive cells, in ruins, in the fields to the north-west of the church; (2) a pagan fort, enclosing bee-hive cells, called Caherdorgan, close to the road to Dingle, on the west side of it, half a mile south of the church; (3) a stone-roofed cell or Oratory (?) amongst the cottages just behind the church; (4) the Oratory of Kilmalkedar, a quarter of a mile west of the church; (5) the Oratory of Gallerus, one mile south-west of the church; (6) the Castle of Gallerus, between the Oratory of Gallerus and Smerwick Harbour, one mile south-west of the church; (7) the Chancellor's House, a quarter of a mile south of the church; and (8) some conventual buildings, close to the church, on the north side. In the churchyard at Kilmalkedar are several interesting memorials, consisting of a cross, a sun-dial ornamented with Celtic key patterns, an Ogam-inscribed pillar, two stones with Irish minuscule inscriptions, and several holed stones. There is also another inscribed pillar close to the Oratory of Gallerus.

The original Church of Kilmalkedar appears to have been what is at present the nave, and it had a small sort of apsidal recess at the east end, not unlike the one at Cormac's Chapel, Cashel. The apse must have been pulled down soon after it was built to make room for a larger chancel. There are no historical data by which the age of the original structure or of this alteration can be definitely fixed, but the style of the nave corresponds with what would be called Norman in England, and the chancel is also of the round-arched period, although possibly somewhat later than the rest. The junction of the apse with the east wall of the nave is still to be seen.

The nave is 27 ft. 2 ins. long, by 17 ft. 3 ins. wide, and the chancel 14 ft. 4 ins. long, by 11 ft. 4 ins. wide, inside dimensions. The nave has a highly enriched western doorway, and a single plain round-headed window of small size in the north and south

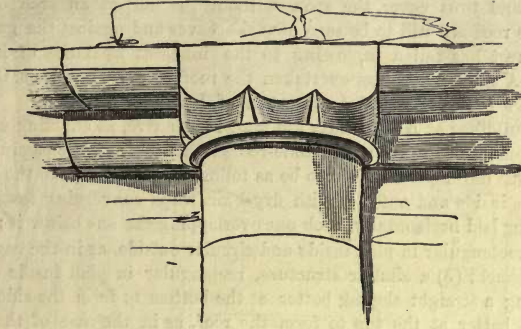


Kilmalkedar Church, Arcade Inside.

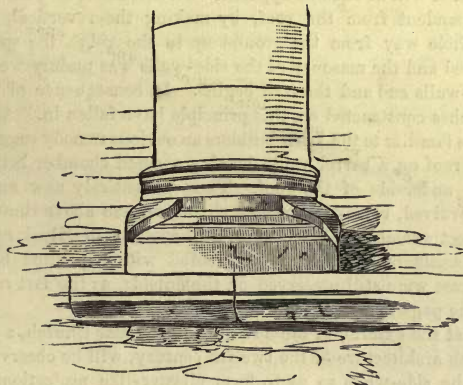


walls; the chancel has one round-headed window in the east wall and another in the south wall, their length being greater as compared with their widths than in the case of the nave windows, showing a nearer approximation to the long slender lancets of the thirteenth century.

The chancel-arch is semicircular, 5ft. 3 ins. wide at the level of the springing, and has two orders of mouldings, the inner one ornamented with chevrons, and the outer one with a bold roll and pelleted band. The soffit of the arch is enriched with beautifully carved diamond-shaped rosettes, similar to those on the north porch of Cormac's Chapel, Cashel.



Capital of Arcade Column, Kilmalkedar.



Base of Arcade Column, Kilmalkedar.

The western doorway is a fine example of the Hiberno-Romanesque style, differing from Anglo-Norman doorways of the same period in having inclined jambs, a feature indicating a survival from the flat-headed openings of the early stone-roofed Oratories, which always present this peculiarity. The doorway is 6 ft. 3 ins. high, by 3 ft. 1½ in. wide at the bottom, and 2 ft. 11 ins. wide at the top. It has a plain tympanum and a round arch with two orders of mouldings, both ornamented with chevrons, but having the zigzags in different planes. The hood moulding is decorated with a row of

small projecting knobs, or bosses, like those on the Aghadoe doorway, and terminates in a beast's head at each side. There is also a human head in the centre of the hood moulding, at the top of the arch, and another worked on the tympanum on the interior.

The north and south walls of the nave have on each side a row of five projecting half-round columns, with cushion capitals, dividing the wall-space immediately below the springing of the roof into rectangular panels, and giving the effect of arcading, but without the arches. (See illustrations from the late Mr. G. V. du Noyer's drawings.)

Both the nave and chancel had stone roofs laid in horizontal courses, with the stones overlapping one another, so as gradually to converge from the side-walls towards the central ridge, and thus cover the span without the aid of an arch of any kind. Portions of this roof are still to be seen next the eaves and against the gables, but the whole of the rest has fallen in, owing to the inherent weakness of its method of construction. A similar fate has overtaken the roof of St. Macdara's Church, illustrated in Petrie's "*Ecclesiastical Architecture of Ireland*" (p. 190).

The early buildings at Kilmalkedar are most instructive, as enabling us to trace the gradual development of the Christian stone-roofed church from the pagan beehive cell. The stages of this development seem to be as follows :—(1) We have the beehive cell, circular in plan inside and outside, with dry-built walls converging towards the top, the courses being laid horizontally, each one overlapping the one below it ; (2) a similar structure, but rectangular in plan inside and circular outside, as in the case of the cells on Skellig Michael ; (3) a similar structure, rectangular in plan inside and outside, the walls having a straight sloping batter at the bottom to form the side-walls, and a convex curved batter at the top to form the roof, as in the case of the Oratories at Kilmalkedar, Gallerus, and Temple Gèl ; (4) a mortar-built stone-roofed church, having vertical walls and sloping roof, the whole being laid in horizontal courses, as in the case of Kilmalkedar Church. In looking at a cross-section of the latter, the weak point in the construction will at once be apparent. When the side-walls were given separate existence independent from the roof, by making them vertical, instead of sloping inwards the whole way from the ground up to the ridge, the span of the roof was thereby increased and the masonry of the side-walls was unduly weakened at the point where the side-walls end and the roof begins. In consequence of this defect the roofs of all the churches constructed on this principle have fallen in. As soon as the use of the arch became familiar to the Irish builders an obvious remedy suggested itself, namely to support the roof on a barrel vault, leaving a small chamber between the top of the vault and the underside of the roof. Thus an entirely new and original type of structure was evolved, consisting of two chambers, one above the other. In the later and more perfect examples, like Cormac's Chapel, on the Rock of Cashel, the upper chamber was considerably enlarged, and roofed with a pointed barrel vault, but the horizontal courses were still preserved on the outside, as the last remnant of what was derived from the pagan style of building.

In looking at the exterior of the nave of Kilmalkedar Church, a remarkable feature, peculiar to Irish architecture of the twelfth century, will be observed, namely, the prolongation of the side-walls so as to form pilaster-like projections beyond the gable-walls. The stone roof projects in the same way, but not quite so far, and the junction at the level of the string-course at the eaves of the roof presents a very curious bit of detail, ornamented with a carved head. Another purely Irish feature is the winged finial, which formerly adorned the apex of the gable, but is now placed on the floor within the nave.

Kilmalkedar Church has been described and illustrated by Lord Dunraven in his "*Notes on Irish Architecture*" (vol. ii., p. 52) ; by Mr. Rolt Brash, in his "*Ecclesiastical Architecture of Ireland*" (p. 98) ; and by Mr. Arthur Hill in his admirable monograph on the building. Mr. Hill formed one of the party who visited Kilmalkedar on this occasion.



## MONUMENTS AT KILMALKEDAR CHURCH.

The sun-dial stands at the west end of Kilmalkedar Churchyard, near the entrance gateway. It is cut out of a single stone, and is placed in a socket which conceals some of the ornament at the bottom. It belongs to the class of pedestal sun-dials, as it stands by itself and is not attached to any building. Unlike the modern pedestal sun-dial, however, it has the face on which the hour angles are marked in a vertical instead of horizontal plane. The face of the dial is semicircular, with the diameter of the semicircle placed horizontally at the top. It is divided by radial lines into four equal quarters, or angles of 45 degrees, each intended to represent three hours, although they do not do so correctly. The hole for the gnomon, which probably projected at right angles to the face, is in the centre of the semicircle. The pedestal forms part of the same stone as the face. It is rectangular in cross-section, tapering towards the bottom. The whole is 3 ft. 8 ins. high, 1 ft. 6 ins. wide across the semicircular face, 11 ins. across the top of the pedestal, and 10 ins. across the bottom, and 5 ins. thick. The back of the face is ornamented with intersecting arcs of circles, and the sides and pedestal with incised lines, terminating in a Greek fret pattern. This sun-dial has been described by the late Mr. G. V. du Noyer in the *Archæological Journal* (vol. xxv., p. 207), and by Mr. G. M. Atkinson, in the *Journal of the Royal Historical and Archæological Association of Ireland* (4th Ser., vol. viii., p. 249). Other sun-dials of the same kind, but not so highly ornamented, exist in Monasterboice, Co. Louth; Clone, Co. Wexford; Innis Cealtra, on Lough Derg; and Saul, Co. Down. They all show the same ignorance of the true geometrical principles of setting out the hour angles as the Saxon sun-dials found in different parts of England, especially in Yorkshire.<sup>1</sup>

The cross at Kilmalkedar stands opposite the western doorway of the church. It is of the Latin shape, quite plain except for two squares in relief, one within the other, in the centre of the cross. It is 7 ft. 3 ins. high, and 4 ft. 6 ins. across the arms.

The Ogam-inscribed pillar at Kilmalkedar stands in the churchyard, near the cross, on the north side of it. The stone is 5 ft. 6 ins. high, having four sides, measuring respectively 5, 9, 8, and 6 ins. wide. It is inscribed on three of the vertical angles thus:—

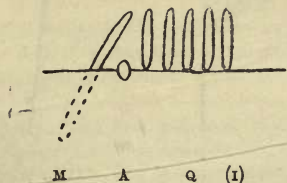
- (1.) On the left edge of one face, reading from the top downwards—

MACIBROCANN

- (2.) On the right edge of the same face, reading from the bottom upwards—

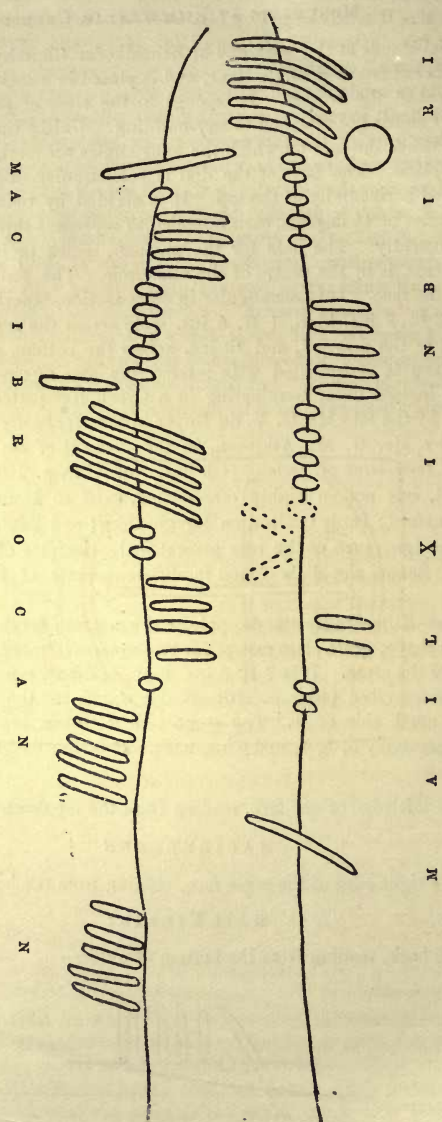
MAILXINBIRI

- (3.) On the back, reading from the bottom upwards—



There is a hole perforated through the pillar close to the top. The inscription was

<sup>1</sup> J. R. Allen's "Monumental History of the Early British Church" (p. 201).



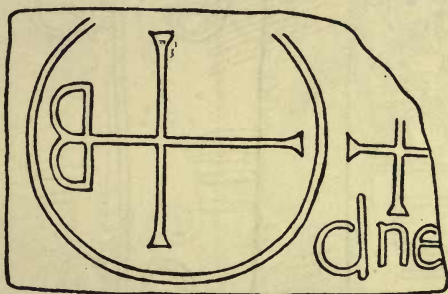
Several of the Ogams on the right edge are worn away. Mr. G. V. du Noyer noticed the B of the name INBIRI when he made his sketch in 1856, but it does not come out in my rubbing.—J. R. A.

Ogam Inscription at Kilmalkedar.



noticed by Mr. Henry Pelham as far back as 1796, and was described by him in the "Vallancey Collections" (vol. vi., p. 182). It has subsequently been copied by Mr. Windele, Mr. Hitchcock, and by Mr. G. V. du Noyer, and readings are given by Mr. Brash in his "Ogam Monuments" (p. 243); and by Sir S. Ferguson in his "Ogam Inscriptions" (p. 45).

Professor Rhys sends the following note upon the inscription :—The Kilmalkedar stone is very difficult to read. It seems to end with the name Brocan, followed by a gap and another *n*, with the commencement of some other letter. The *maci* on it seems to show that we have not here to do with one of the earliest Ogmic inscriptions, and so, doubtless, does the character ><. If we are to read this as *e*, the name will be *Maile-Inbiri*, which is preceded by some scorings hard to make out. But what could *Maile-Inbiri* be? Now *nb* must, I think, mean *nv* or *nw*, as in *Sdanbi*, the genitive of a name written later *Sanbh*; <sup>1</sup> so I cannot help regarding *Inbiri* as the genitive of a word which is now represented in O'Reilly's "Dictionary" by *infhir* and *ainnir*, meaning "a young woman," or "maid," Scotch Gaelic, *ainnir*, "a virgin." Thus I should conclude that *Maile-Inbiri* is a genitive of a name meaning *Calvus Virginis*, "the tonsured Man or Slave of the Virgin," otherwise expressed by *Mail-Maire*, Latinised "Marianus," but literally meaning "Calvus Mariæ." The *magi* on the back probably belongs to an older inscription.



Inscribed Stone at Kilmalkedar.

There are two other inscribed stones lying about in the churchyard at Kilmalkedar utterly uncared for, and likely to be destroyed at any time. This is hardly creditable to the guardians of our ancient monuments. The larger of the two stones is 5 ft. 6 ins. long, by 1 ft. 1 in. wide, by 5 ins. thick, bearing on one of the wide spaces an incised cross, and inscribed in early Irish minuscules on the right side as follows—

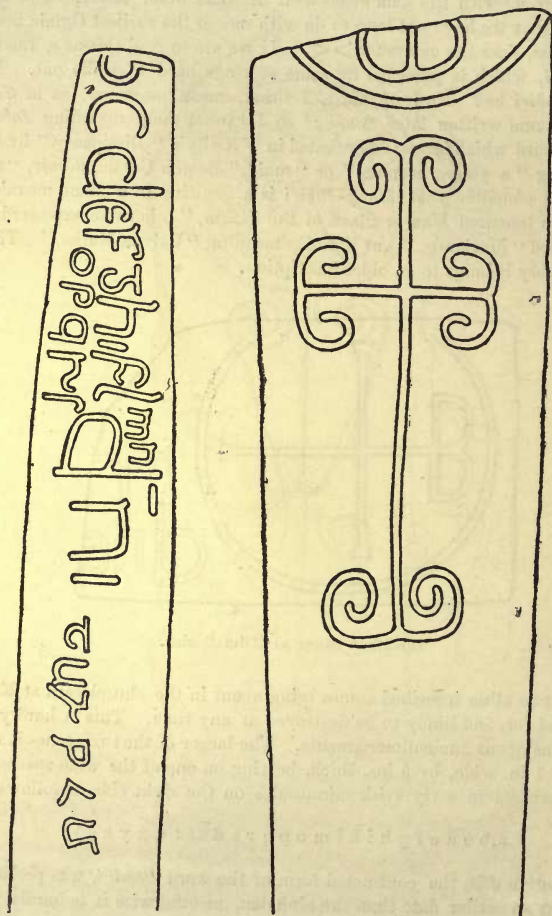
a b c d e f g h i k l m o p q r s **dñi** t u x y z (?)

The invocation *dñi*, the contracted form of the word *Domini*, was probably placed on the stone at an earlier date than the alphabet, as otherwise it is hardly likely that the letters would be so unevenly distributed.

<sup>1</sup> My friend Father Barry, who first published the *Sdanbi* Ogam (*Proc. R.I.A.*, 1877, pp. 485-489), has rightly identified *Sdanbi* with the genitive of a name *Staniub* in the pedigrees in the *Book of Leinster*; but the scribe of that MS. was copying from so old a source that he did not recognise the name, which is an undesigned proof of the great antiquity of the pedigrees. The oldest manuscript Irish shows no initial *sd* as far as I know.

The second, or smaller inscribed stone, is the fragment of a slab, 1 ft. 6 ins. long, by 1 ft. wide, by 4 ins. thick, bearing two incised crosses, one within a circle and the other with expanded ends, and inscribed with early Irish minuscules, the invocation, *dñe*, the contracted form of *Domine*.

For comparison an illustration, from one of the late G. V. du Noyer's beautiful drawings, is given of the stone at Reask, Co. Kerry, which has a similar invocation upon it.



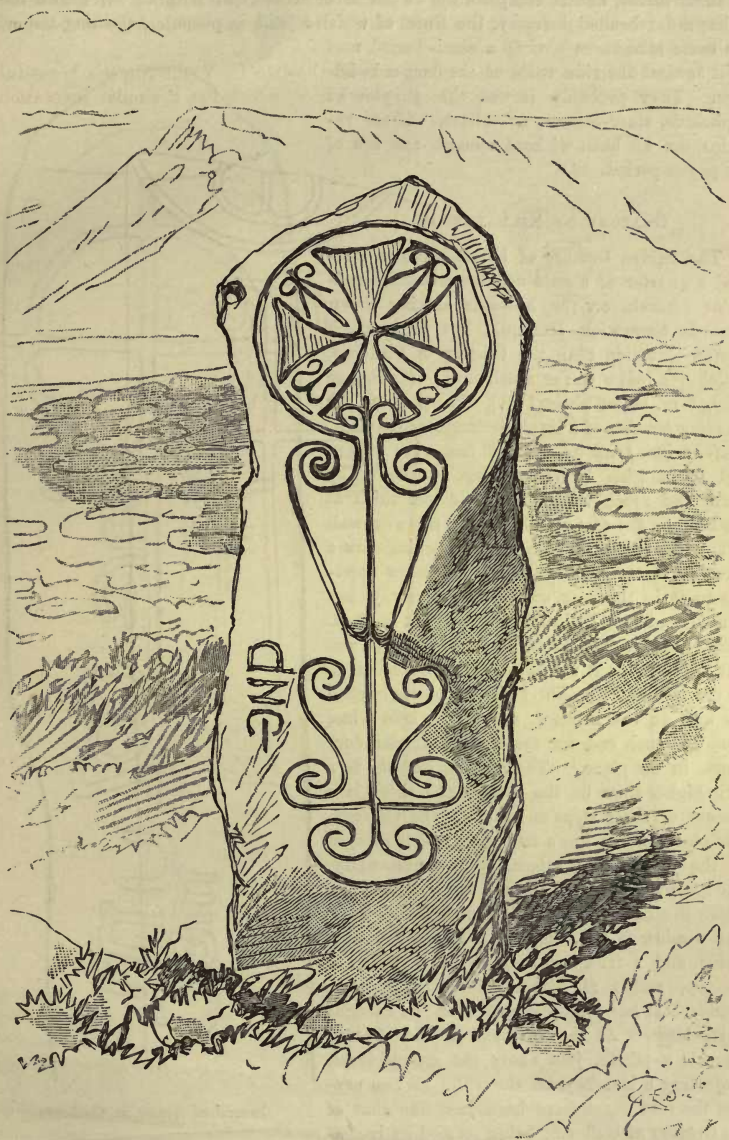
Inscribed Stone a Kilmalkedar

#### CAHERDORGAN FORT AND CELLS.

The ruins of Caherdorgan Fort are situated on the west side of the road from Dingle to Kilmalkedar, half a mile south of the latter place. (Ordnance Map, 1-in. scale, Sheet 171.)

The remains consist of a circular fort, 75 ft. in diameter inside, and four bee-hive





Inscribed Stone at Reask, Co. Kerry.

cells in various stages of decay. The largest and most perfect of the cells is 12 ft. in diameter inside, and is complete up to the level of the springing of the domed roof. It has a flat-headed doorway, the lintel of which is still in place. Adjoining the cells are some structures having a semi-domed roof built against the side walls of the larger buildings. They probably served the purpose of cupboards, store-houses, or cellars. These remains are all built without cement, and are of the pagan period.

#### ORATORY OF KILMALKEDAR.

The ruined Oratory of Kilmalkedar is situated a quarter of a mile north-west of Kilmalkedar Church, on the hill-side sloping down towards Smerwick Harbour, but at a much greater elevation than the Oratory of Gallerus, which lies below to the southward. (Ordnance Map, 1-in. scale, Sheet 171.) The plan of the building consists of a single rectangular chamber, 17 ft. 6 ins. long by 9 ft. 3 ins. wide inside, and 24 ft. 2 ins. by 16 ft. 2 ins. outside. The north and south walls are 3 ft. 6 ins. thick at the bottom, the east wall 3 ft., and the west wall 3 ft. 9 ins. thick. The only two openings are a doorway in the west wall, and a window opposite to it in the east wall. The doorway has a flat head and inclining jambs. It is 4 ft. 8 ins. high by 1 ft. 10 ins. wide at the top, and 2 ft. 5 ins. wide at the bottom, dimensions taken on the inside. The lintel stone projects beyond the wall on the interior, and has a hole 4 ins. square at each end for fastening a wooden door frame in its place.<sup>1</sup> The ground outside is a little higher than on the inside, and there is a descent of three steps on entering the Oratory. The east window has a flat head, and is splayed on the jambs both internally and externally. The narrow slit in the centre of the wall, through which the light is admitted, is only 6 ins. wide. The window is 3 ft. high, by 1 ft. 10 ins. wide inside, and 2 ft. 4 ins. high, by 1 ft. 2 ins. at the top, and 1 ft. 6 ins. wide at the bottom, outside. It has a projecting sill on the exterior 3 ft. long. At the east end of the Oratory there is a plinth, just above the ground level, projecting 8 ins. beyond the wall. When perfect the roof must have been just like that of the Oratory of Gallerus, being formed by inclining the side and end walls towards each other, with a curved batter both inside and out, until they meet at the ridge. The stones are laid in horizontal courses, without



Inscribed Stone at Gallerus.

<sup>1</sup> Similar projecting lintels, but without the holes, exist at St. Caimin's Church, on the South Island of Arran; at Agha, Co. Carlow; Killeslin, Co. Carlow.



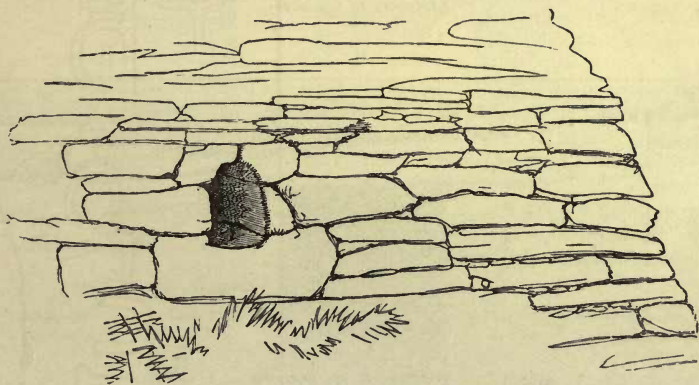
cement, and the walls gradually get thinner towards the top. When perfect the building must have been about 13 ft. high inside and 15 ft. 6 ins. outside, allowing for the difference of a foot between the level of the ground inside and out. At present the highest part of the wall, which is at the south-west corner, is 12 ft. above the ground; the lowest part, on the north side, is only 6 ft. high. In the north wall, 2 ft. 9 ins. from the east end and 5 ft. above the ground, is a small square hole, 8 ins. high by 6 ins. wide, not going right through the wall, the use of which is not quite apparent. The Oratory of Kilmalkedar belongs to the oldest type of Christian structure in Great Britain, except, perhaps, the Oratories on Skellig Michael, which are somewhat ruder, having the corners slightly rounded instead of square, and are thus one step nearer the pagan bee-hive cells.

The only historical reference to Kilmalkedar is in the "Martyrology of Donegal," under May 14th, as follows:—

"Maolcethair, son of Ronan, son of King Uladh, of Cill Melchedair, near the shore of the sea, to the west of Brandon Hill. He was of the race of Fiatach Finn, Monarch of Erin."

#### ORATORY OF GALLERUS AND INSCRIBED STONE.

The stone-roofed Oratory of Gallerus is situated five miles north-west of Dingle, and one mile south-west of Kilmalkedar Church, near the foot of the hill sloping down towards Smerwick Harbour. (Ordnance Map, 1-in. scale, Sheet 171.) This structure shows a slight advance in style on the Oratory of Kilmalkedar, the masonry being better and the head of the east window round instead of flat. Otherwise the general design is much the same. The plan consists of a single rectangular chamber 15 ft. 3 ins. long, by



Oratory of Gallerus, East Window, Exterior View.

10 ft. to 10 ft. 3 ins. wide inside, and 22 ft. 1 in. by 18 ft. 7 ins. outside. It has a flat-headed western doorway with inclining jambs, 5 ft. 10 ins. high, by 1 ft. 11 ins. wide at the top, and 2 ft. 5 ins. wide at the bottom, inside; and 5 ft. 6 ins. high, by 1 ft. 9 ins. at the top, and 2 ft. 3 ins. at the bottom, outside. The only other opening is a round-headed window in the east wall, deeply splayed on the inside. The outside aperture is 1 ft. 3 ins. high, by 9½ ins. wide at the top, and 10 ins. at the bottom. The window measures on the inside 3 ft. 3 ins. high, by 1 ft. 6 ins. wide at the top, and 1 ft. 9 ins. wide at the bottom. On the inside of the doorway, at a height of 8 ins. above the bottom of the lintel, is a projecting stone on each side, with a hole 3 ins. square through it to receive the door frame.<sup>1</sup> Above the east window are three projecting stone pegs, at different levels near the roof, for the suspension of lamps, book satchels, or reliquaries over the altar. The roof is constructed entirely of stone laid in

<sup>1</sup> Single stones at one side of the doorway only exist at St Brendan's Church, Innisglora, and at Oughtmama, Co. Clare.

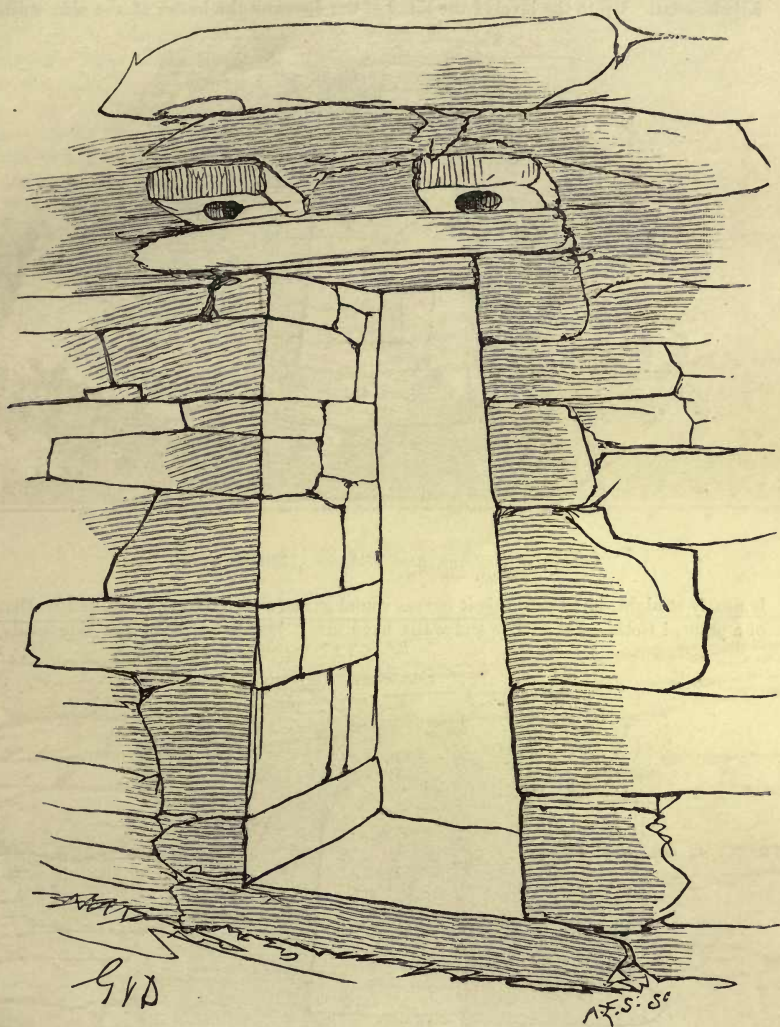


Oratory of Gallerus.



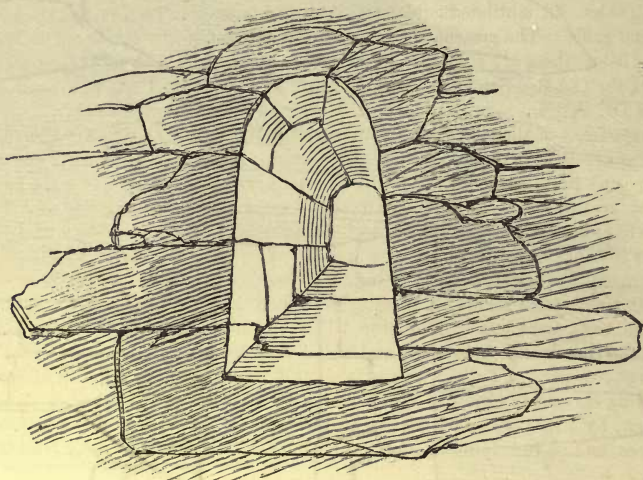
Doorway of Oratory of Gallerus.





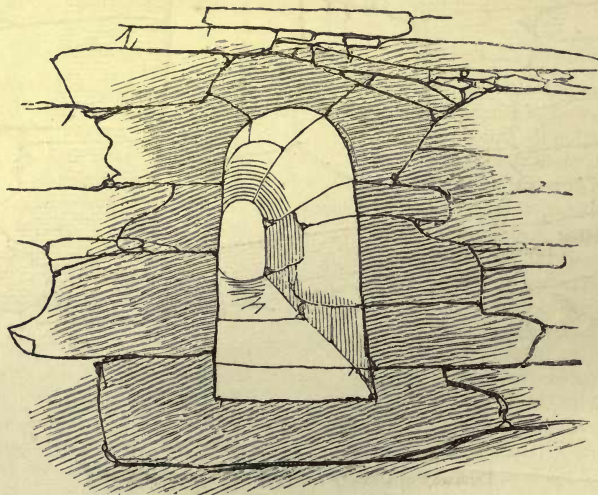
Doorway of Oratory of Gallerus. (Interior View.)

flat courses, without cement, in the same manner as the roof of the Oratory of Kilmalkedar. Up to the level of the lintel of the doorway the batter of the side walls



Oratory of Gallerus, East Window. (Interior View).

is nearly straight, but above this it curves round gracefully, giving an outline like that of a pointed Gothic arch. The end walls have much less batter than the side walls,



Oratory of Gallerus, East Window. (Interior View.)

and are slightly curved outwards, so as to be convex at the middle of the height.

The ridge is 17 ft. 4 ins. long on the top outside, and is 17 ft. 6 ins. above the floor



of the building. It is 17 ft. 2 ins. above the ground at the west end, and only 13 ft. 9 ins. above it at the east end, showing a rise in the ground of 3 ft. 5 ins. The height inside is 13 ft. 1 in. to 13 ft. 3 ins. The Oratory has a projecting plinth on the north and south sides. A mutilated gable cross is still to be seen in its socket at the apex of the eastern gable. The present ridge stones are restorations by the Board of Works; the flags below these are 1 ft. 4 ins. wide. The Oratory is built of the purple grit-stones, of the Old Red Sandstone formation of the district, and not of greenstone, as stated by Dr. Petrie.

As a specimen of the most perfect workmanship in dry rubble masonry the Oratory of Gallerus excels anything of its kind to be found in Ireland, or, indeed, elsewhere. After exposure to the tempests of over a thousand years it remains as watertight as when first erected, showing how admirably adapted the stone roof invented by the pagan Celts is to resist every onslaught of the elements in the wet climate of Ireland. No better instance could be found of suitability to what scientists delight to call the "environment." The stones on the inside of the Oratory seem to have been set in place with their rough surfaces projecting, and then the whole was afterwards dressed flat, as the tool-marks can still be seen where the inequalities were removed. The views of the east end of the Oratory and of the west doorway are from photographs by Dr. George Norman, of Bath, who has kindly allowed them to be reproduced here.

Standing close to the Oratory of Gallerus, on the north-east side, is a slab 3 ft. 6 ins. high, by 1 ft. 1 in. wide, bearing an incised cross within a circle on one of the broad faces, and an inscription below it in early Irish minuscules, reading from the top downwards—

lie colum  
mec  
gr.....

The Oratory of Gallerus is described and illustrated in Petrie's "Ecclesiastical Architecture of Ireland" (p. 132); in Lord Dunraven's "Notes on Irish Architecture" (vol. i., p. 59); and in Rolt Brash's "Ecclesiastical Irish Architecture" (p. 10).

#### ORATORY OF TEMPLE MANAGHAN AND OGAM-INSCRIBED PILLAR.

The ruins of the Oratory of Temple Managhan, or Temple Gèl, are situated three miles north-west of Dingle, and one mile south-west of the highroad from Dingle to Kilmalkedar, on the hill side sloping down towards the tract of marshy ground lying between this place and Dingle Harbour. (Ordnance Map, 1-in. scale, Sheet 171.) The construction of this Oratory seems to have been like that of the Oratories of Gallerus and Kilmalkedar, the only difference being that the batter of the walls is straight instead of being curved. All that now remains of the building is the lower part of the west gable wall and about one-half of the north and south walls; the east wall has entirely disappeared. The plan of the Oratory consisted of a single rectangular chamber, 10 ft. 3 ins. wide inside, and 20 ft. wide outside, the length not now capable of being defined. The north wall is 5 ft. thick, the south wall 4 ft. 9 ins. thick, and the west wall 4 ft. 6 ins. thick. The highest part of the gable wall is now 6 ft. above the ground. The western doorway, which is perfect, has a flat head and inclining jambs. It is 3 ft. 2 ins. high, by 1 ft. 6 ins. wide at the top, and 2 ft. at the bottom. The hill side on which the Oratory is built slopes down rapidly from north to south. There were formerly several small buildings, possibly bee-hive cells, round the Oratory, but they were all removed by a Scotch tenant,<sup>1</sup> who would have destroyed the church as well, had he not been prevented by the natives. The Oratory stands in an open field without any enclosure.

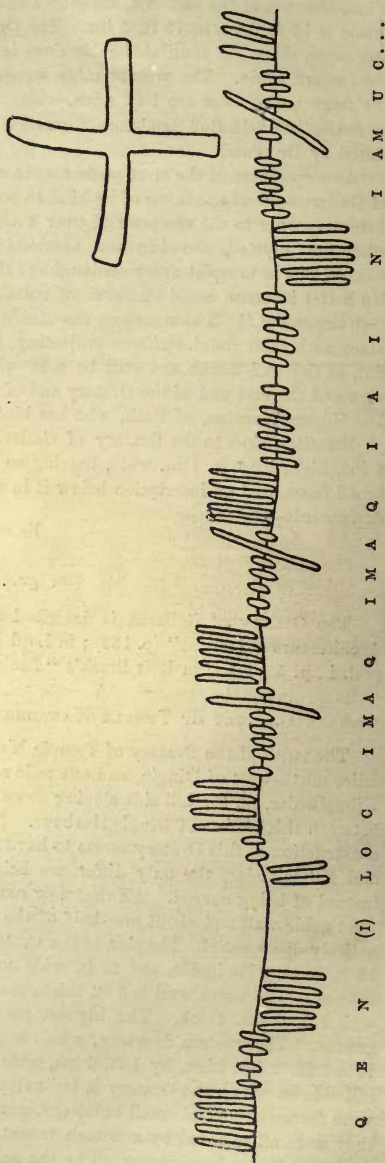
<sup>1</sup> Lord Dunraven's "Notes on Irish Architecture" (vol. i., p. 57), where illustrations of the Oratory will also be found.

Thirty feet to the west of the building is an erect pillar, bearing a plain incised Latin cross on the front and back, and on the right vertical angle of the side facing the Oratory, an Ogam inscription, reading, from the bottom upwards, as in accompanying illustration.

The strokes are finely cut, and very distinct. The cross-section of the pillar is not rectangular, but a rhombus, the Ogam inscription being on one of the obtuse angles. The stone is 5 ft. 2 ins. high, by 1 ft. 8 ins. wide, by 11 ins. thick. The length of the inscription is 4 ft. 1 in., but it is broken away at the top. The monument was discovered by Dr. Petrie, and is engraved in his well-known work on the "Ancient Architecture of Ireland" (page 133), the block having been reproduced in "Archæologia Cambrensis" (vol. i., p. 414). It is also described by R. Brash in his "Ogam Monuments" (p. 206), and by Sir S. Ferguson, in his "Ogam Inscriptions" (p. 40).

Prof. Rhys. identifies *Queniloci* with the modern *Ceallaigh*, better known as *Kelly*.

On the north side of the Oratory is an ancient "Killeen," in which unbaptised infants are buried, and amongst the tiny graves are three low stones, having crosses of very early forms enclosed within circles, incised upon them. One of the stones has crosses on both back and front. It is the custom at this and other Killeens in the district, on particular days in the year, either the anniversary of the saint to whom the church is dedicated, or Christmas Day, or Easter Sunday, to "pay rounds," i.e. to walk in procession from the saint's well several times round the church, sunwise. A complete investigation of these ancient customs might be the means of throwing much light on the founders of the various churches. In the neighbourhood of Dingle, St. Manchan, St. Molaga, St. Kieran, St. Gobnet, St. Finian, and St. Flannan receive special reverence. The well of St. Manchan is situated near the Oratory.



Ogam Inscription at Temple Managhan.



EXCURSION, FRIDAY, 14<sup>TH</sup> AUGUST.A DAY AT SKELLIG MICHAEL.<sup>1</sup>

A trip to Skellig Michael is only possible under the most favourable circumstances, partly on account of the difficulty in obtaining suitable means of transport to so inaccessible a spot, and also because the landing on the rock cannot be attempted except when the sea is quite calm. By the courtesy of the Rear-Admiral commanding, H.M. Gunboat "Banterer" was placed at the disposal of the Archæological Societies, besides which the Commissioners of Irish Lights were kind enough to allow their SS. "Alert" to assist in carrying the excursionists to the Skellig. Much uncertainty existed, even up to the last moment, as to whether the day would prove fine enough to make the attempt, for when many an anxious face peered out from the windows of Benner's Hotel, at



Skellig Michael—Ruined Church of St. Michael.

Dingle, on the morning of Friday, the sea-fog was still to be seen hanging round the tops of the neighbouring hills, making the prospect sufficiently gloomy to depress the spirits of all but the most enthusiastic antiquaries. However, everyone was up in time for an early breakfast, but at 8 o'clock a.m., the time fixed on the programme for starting, there was no sign of the vessels that were to convey the party to the rock. Just as we were beginning to give up all hope, the joyful tidings was brought that H.M.S. "Banterer" had arrived in the harbour, and its boats were ready to take the party

<sup>1</sup> An interesting account of this day's excursion is given in a Paper by Mr. W. Law Bros on "Early Christian Architecture in Ireland," read before the Society of Architects, March 8th, 1892 (see *Proceedings*, iv., No 8, p. 123).

on board. The "Banterer" had left Bantry the day before, and the delay was caused by the fog, which necessitated putting into Ventry Harbour for the night, instead of going straight on to Dingle. The members, sixty in number, soon assembled on the beach, and were rapidly rowed across the harbour to the ship, which was lying close to the entrance, nearly a mile off. Here a terrible disappointment awaited the ladies, for the Commander, Lieut. Hugh B. Rooper, declined to undertake the responsibility of risking their valuable lives by taking them on the voyage, and so they were sent ashore without more ado.

At 9 a.m. the "Banterer" steamed out of the narrow entrance of Dingle Harbour, and soon encountered the heavy swell in the bay outside. As the sea fog began to lift, the outlines of the perpendicular cliffs on the west side of the harbour could be distinguished, although the tops of the mountains were still enshrouded in mist. The rocks are of the Old Red Sandstone formation, the colour of which varies so much according to the



Skellig Michael—Front of Cells, looking North.

locality. Here the tint is a delicate pink. By the time the gunboat had got halfway across Dingle Bay, a decided improvement in the weather took place, and the magnificent scenery of the west coast of Kerry could be seen to advantage.

To the north was the long line of cliffs of the promontory of Corkaguiny stretching out far to the westward, broken only by the wide gap forming the entrance to Ventry Harbour, and terminating in Sleah Head, beyond which again was the Great Blasket Island, sometimes called "the next parish to America." To the south there were the dark masses of rock near Douglas Head, Valentia Island, with its meteorological station perched on the edge of the cliff, and a glorious background of mountains extending away inland as far as the Magillicuddy's Reeks above Killarney.

The sun now shone forth brilliantly, and the Skellig for the first time became visible, although on a fine day it can be seen from Dingle, from which place it is twenty-eight miles distant, in a straight line to the south-west.



The first impression from afar off is of an isolated rock rising out of the sea in a single cone, like a miniature Peak of Teneriffe; but on nearer approach the Skellig is seen to consist of two pyramidal masses of rock, joined together at the base. The sides of the pyramids in reality make an angle of about 45 degrees with the horizon, but, owing to a well-known tendency of the mind to overestimate the steepness of upward slopes, the cliffs appear to be almost perpendicular. One peak is higher than the other, and much more pointed. The lower peak is slightly rounded on one side, and has a projecting shoulder about halfway down. Those who had seen the illustration of Skellig Michael in Lord Dunraven's "Notes on Irish Architecture" were inclined to think that the artist had exaggerated the height and rugged features of the rock; but this is not the case, as the reality is far more impressive than any picture could possibly make it. The dedication to St. Michael, the patron saint of high places, at once calls to mind the somewhat similar isolated rocks in Normandy and Cornwall bearing the



Skellig Michael—Small Oratory.

same name. These, however, sink into utter insignificance beside the wild grandeur of the Skellig. By one o'clock the "Banterer" had arrived at its destination, after a passage of four hours, and the excursionists were soon safely landed in the ship's boats. As not a moment was to be lost of the precious time allowed for the exploration of the rock, the party at once commenced the arduous ascent to the summit, resting only for a few minutes to take in the beauty of the situation. The Great Skellig, or Skellig Michael, lies to the south-west of Valentia Island, opposite to St. Finan's Bay, and is  $8\frac{1}{4}$  miles from Bolus Head, the nearest point on the mainland of Kerry.

The Little Skellig, an islet of brilliant purple colour, with jagged outline, the favourite haunt of the gannet, is situated a mile and a quarter to the north-east, and between it and Puffin Island is Lemon Rock. The Great Skellig is about half a mile

long, from north-east to south-west, and a quarter of a mile from north-west to south-west, across the widest part. The southern peak rises to a height of 714 ft., and the northern one to a height of 611 ft. above the sea. The landing-place is close to the mouth of a cave at the north extremity of the island, just round the east side. There are two lighthouses on the island, the lower one at the south point, and the upper one on the west side of the higher of the two peaks. A zigzag road, cut in the face of the cliff, and protected on the seaward side by a strong parapet wall, leads from the landing-place at the north end of the island, the whole way along the east side to the lower lighthouse at the south point, and is continued round the west side to the upper lighthouse (see map at p. 621 of *Journal* for 1891).

This road was constructed at great expense by the Trinity Board, and the landing



Skellig Michael—Oratory and Cross.

place at the same time considerably improved by widening the ledge of rock and cutting steps. Even now boats find it almost impossible to approach when there is any swell on from the Atlantic, as the waves rise and fall as much as twenty feet at a time.

The ancient Celtic monastic settlement on Skellig Michael is situated at the north end of the rock, just below the summit of the lower of the two peaks, at a height of 545 ft. above the sea, and almost immediately above the landing-place. The old approach to it was straight up the nearly perpendicular face of the cliff on the north-east side. The lower part of this route was cut away when the new road to the lighthouse was made, but a flight of 620 steps still remains from a point about 120 ft. above the sea, up to the monastery. The path can be seen following a winding course over



the inequalities of the cliff above the landing-place. In places the ground has been levelled up, with retaining walls of dry-built rubble-work to support the steps. The ascent must have been almost as perilous as that to the Convent of Meteora in the Levant.<sup>1</sup>

The present approach to the monastery is partly new and partly old. From the landing-place the party followed the new road along the east side of the rock, in a southerly direction nearly as far as the lower lighthouse, but before reaching it they left the road, and, turning westwards, commenced to climb the grassy slope leading up to "Christ's Saddle," the name given to the saddle-shaped part of the island between the two peaks. The flight of steps up to "Christ's Saddle" is old, except near the bottom. From this valley between two hills, which is 422 ft. above the sea, the steps branch off in opposite directions, one path going north-east, towards the monastery, and the other south-west, to the summit of the highest peak. The ascent of the stairs to the monastery is steep enough, but to climb to the highest peak is positively dangerous. The latter was successfully reached by some of the more adventurous, but the majority of the party contented themselves with the less perilous adventure.

Having arrived at the top of the stairs the monastery was entered by a passage through the wall by which it is surrounded, at the south end of the enclosure.

The strata of the rock composing the lower peak of the island dips at an angle of about 45 degrees downwards towards the east, leaving a precipitous cliff facing the west, with a broad, slightly convex ledge at the top. Below this ledge, to the east, is the plateau on which the monastic settlement stands. The plateau has been artificially levelled up in a series of steps by building retaining walls on the sloping face of the cliff. The area enclosed within the surrounding wall measures about 300 ft. long by 100 ft. wide, and the buildings within it occupy a space of 150 ft. by 50 ft. The remains consist of six beehive cells, two Oratories, two wells, five ancient burial grounds, several rude crosses, all belonging to the early period, and the later Church of St. Michael. The settlement is protected at the back by the rounded ridge of rock, sloping up towards the top of the cliff on the west. There is a step down from the lower end of the ledge behind to the level of the plateau on which the buildings stand, and this is faced with a dry-built retaining wall, running north and south.

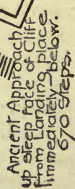
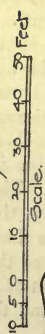
Parallel to the retaining wall, at a short distance from it, is a row of five beehive cells, close together, having an eastern aspect, and in a line with them, at the extreme north end of the enclosure, a small Oratory overhanging the cliff. The remainder of the buildings, namely, the Church of St. Michael, the second Oratory, and the sixth bee-hive cell, are situated at a rather lower level, in a row, also nearly parallel to the retaining wall at the back. A ground plan is given in Lord Dunraven's "Notes on Irish Architecture" (vol. i., p. 30), showing the position of the various buildings, but the different levels are not clearly indicated, and, in fact, they could hardly be explained intelligibly except by means of a model. The plan here given is taken from Lord Dunraven's, with corrections made on the spot at this visit. The ground next the retaining wall at the back is the highest, and is on a level with the springing of the domes of the bee-hive cells. A flight of eight steps leads from this level to that of the ground in front of the doorway of the cell at the north end of the first row, and a flight of fourteen steps leads to the level of the ground in front of the four other cells in this row. The Oratory, with the burial-places round it, and the remaining cells, are at the lowest level of all.

The whole of the structures are built of dry rubble masonry, except the Church of St. Michael. The cells are rectangular in plan inside, and round or oval outside; except in one case, where the outside is rectangular at the bottom. The roofs are domed, and formed with horizontal overlapping courses, as in the pagan "Clochauns." The only openings are the door, which has inclined jambs and a flat head, and a small

<sup>1</sup> See Curzon's "Monasteries of the Levant."

Ledge of Rock

Co. Kerry.





rectangular hole to allow the smoke to escape. The Oratories are constructed like the cells, but they have a window opposite the door, and are rectangular in plan both inside and out. Over the doorway of one of the cells, and also of one of the Oratories, is a cross formed in white quartz pebbles, which contrasts with the dark-coloured slate of which the rest of the wall is built. The door of the largest cell has a double lintel, like the entrance to Staigue Fort, Co. Kerry. The masonry of the surrounding wall is also very similar in character to that of Staigue Fort. The position of the Oratory at the north end of the enclosure is most perilous, being perched on a spit of rock so as literally to overhang the sea, which breaks into white foam hundreds of feet below. This is clearly shown in Dr. G. Norman's photographic view. Plans and sections of the Oratory have appeared in *The Builder*.

Skellig Michael "has been the scene of annual pilgrimages for many centuries, and the service of the Way of the Cross is still celebrated here, though with some perfectly traditional forms of prayer and customs, such as are only found to exist among the islanders along the west coast of Ireland." (See Lord Dunraven's "Notes on Irish Architecture.")

Mr. Lecky refers to the pilgrimages made here and to Lough Derg; and Dr. Smith, in his "History of Kerry" (1754), gives a remarkable description of the custom existing in his day:—"When the pilgrims have visited the cell and chapels they ascend the top of the rock, part of which is performed by squeezing through a hollow part, resembling the funnel or shaft of a chimney, which they term the Needle's Eye. This ascent, although there are holes and steps cut into the rock to climb by, is far from being gained without trouble, but when this obstacle is surmounted the pilgrim is at a small flat place, about a yard broad, which slopes away down both sides of the rock to the ocean. On the further side of this flat, which, from its narrowness on the top, is a kind of isthmus, the ascent is gained by climbing up a smooth, sloping rock that only leans out a very little, and this they call the Stone of Pain, from the difficulty of its ascent. There are a few shallow holes cut into it where they fix their hands and feet, and by which they scramble up. This kind of a sloping wall is about 12 ft. high, and the danger of mounting it seems terrible, for if a person should slip he might tumble on either side of the isthmus down a precipice headlong many fathoms into the sea.

"When this difficult passage is surmounted the remaining part of the way up to the highest summit is much less difficult. On the top are two stations to visit, where there are also some stone crosses. The first is called the Eagle's Nest, probably from its extreme height, for here a person seems to have got into the upper regions of the air, and it is ascended by the help of some steps cut into the rock with much difficulty. If the reader can conceive a person poised, as it were, or, rather, perched on the summit of this pinnacle, beholding the vast expanse of the ocean all around him, except towards the east, where the lofty mountains on the shore appear like so many low houses overlooked from the lofty dome of some cathedral, he may be able to form some idea of the tremendousness and awfulness of such a prospect.

"The second station which the devotees have to visit on this height, and which is attended with the utmost horror and peril, is by some called the Spindle, and by others the Spit, which is a long narrow fragment of the rock, projecting from the summit of this frightful place, over a raging sea, and this is walked to by a narrow path of only 2 ft. in width and several steps in length. Here the devotees, women as well as men, get astride of the rock, and so edge forward until they arrive at a stone cross, which some bold adventurer cut formerly on its extreme end; and here, having repeated a *Pater Noster*, returning from this concludes the penance."

It has been generally supposed that the ancient Celtic monks chose the most inaccessible spots (such as the Skellig) for the sites of their monasteries, in order to avoid contact with the outer world as much as possible. We throw out the suggestion

that during a period when travelling by land was attended with considerable danger, owing to the unsettled state of the country, the sea offered a safer means of transit, and these island monasteries may have served the purpose not only of "deserts in the ocean," but may also have formed a chain of stations round the coast for assisting monks and their friends in making their voyages, for warning ships against being wrecked, for rescuing drowning persons, and, in fact, taking the place of the modern Trinity Board and Lifeboat Service in rendering navigation less perilous.

There are very few historical notes connected with the Skellig, but a lurid light is thrown on the terrible sufferings that the Danish invasions must have caused to the monks by the following brief entry in the "Annals of Ulster," under the year A.D. 823 :—"Eitgal, of Scelig, was carried away by the strangers, and soon died of hunger and thirst."

At five o'clock the party embarked on board the "Alert," which had arrived to take the place of the "Banterer," and were safely brought back to Dingle by 9 p.m.

We cannot conclude this account without protesting strongly against the way in which repairs are being carried on at Skellig Michael by the Board of Works. At the time of the visit of the Cambrian and Irish archæologists an ordinary mason was seen calmly tinkering away at the ruins, pulling down a bit here and building up a bit there in imitation of the old style of work, without any kind of superintendence whatever. The vandalism perpetrated some time ago by the same authorities, at Inismurray, is being repeated here with a vengeance.

This concludes the account of the usual four days' excursions made during the annual meetings of the Cambrian Archæological Association, but, before leaving Ireland, extra days were arranged for, Limerick being the place chosen as headquarters. From thence excursions were made, on Saturday, August 15th, to the Dominican Abbey of Kilmallock; on Monday, the 16th, to Bunratty Castle and Quin Abbey; on Tuesday, the 17th, to Askeaton and Adare; on Wednesday, the 18th, down the Shannon to Scattery Island; and on the return journey from Limerick to Dublin, on Thursday, the 19th, visits were made to the Rock of Cashel and Holy Cross Abbey. On Friday, the 20th, a very enjoyable and instructive day was spent in Dublin seeing the unrivalled antiquities and MSS. in the collections at the Museum and Library of the Royal Irish Academy, and in the Library of Trinity College. On the following day, Saturday, the 20th, most of the party returned home, taking with them the pleasantest possible recollections of Irish hospitality and good fellowship.



## ON A WOODEN VESSEL OBTAINED FROM A BOG NEAR NEWRY.

By W. FRAZER, F.R.C.S.I., M.R.I.A., FELLOW.

WOODEN drinking-vessels, such as that I am about describing, must have constituted the ordinary domestic utensils of the Irish people for many generations, and consequently were once common, though few specimens have survived the destructive action of time, producing gradual decay and disintegration, as well as the usual risks from breakage and of injury by constant and careless handling. They usually owe their accidental preservation to having fallen into the depths of some of our numerous patches of bog, and long after they were lost, by fortunate digging are restored to sight, protected during their concealment by the protective soil in which they were imbedded.

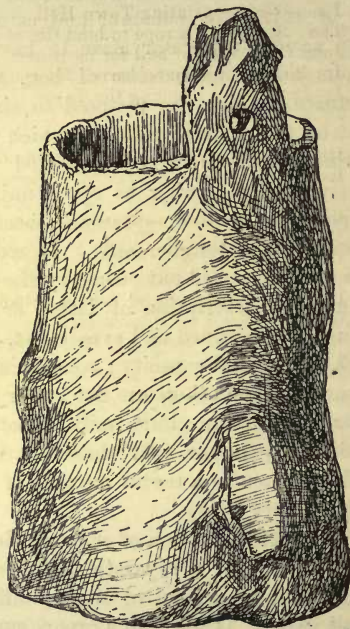
Such utensils were fabricated in Ireland from several different descriptions of timber as opportunity happened. We have examples composed of sallow, sycamore, beech, pine, elm, and yew, and more seldom of the tougher oak. It would appear they were shapen into form, and hollowed out either by the aid of sharp knives, or possibly by using some description of lathe, as the interior is usually of circular outline, well defined and evenly cut. As might be expected, they vary much in size and capacity; some being intended to hold a fluid quart or upwards, whilst others are not larger than an ordinary wine or beer glass. When intended to churn milk or for storage of butter, they were made considerably larger. Of these churns I lately described and figured a good specimen in a recent number of this *Journal*, which was discovered in the county Derry.

The bottom portion of such wooden vessels is distinct from the body, and composed of a separate flat piece of wood; it appears usually to be formed out of a kind of timber different from that used in making the vessel itself. It fits into a groove sunk for its reception, and it is probable the circular bottom piece was forced into the groove after prolonged immersion of the cup itself in water, and retained in position by subsequent shrinking of the damp timber as it slowly dried. The present specimen would appear to have its bottom part thus fitted in; it is composed of elm, whilst the vessel is made from yew.

The example I possess measures  $6\frac{1}{2}$  inches in height, having a small lug extending 2 inches above the upper rim. The bottom measured transversely is 5 inches across; and the body, which tapers upwards at its orifice, has assumed an oval shape from its long sojourn in damp bog, being 4 inches from front to back, and  $3\frac{1}{2}$  inches from side to side. As

the inside is rudely shapen, it must have been hollowed out by using a knife. Its shape and general appearance can be judged from the accurate representation given, which is reproduced after a faithful drawing executed by Alex. Williams, R.A., for which I am specially indebted to his kindness. It was obtained by a man cutting turf at the depths of several feet in a bog near Newry in the North of Ireland; but it was impossible to obtain any satisfactory particulars about its discovery. This appears to be the ordinary result of asking for information from the peasantry about archæological finds.

As the utility for domestic use of this and similar vessels made from wood depended on their freedom from leakage, they had to undergo some treatment to close up the porous interstices of the timber and render them water-tight; thus they were either repeatedly rubbed with butter or other fatty matter, or filled with boiled milk, which was allowed to remain in them until the desired result was obtained. The native population of the wilder hill districts of Asia Minor and the Caucasus still employ such methods to make wooden vessels impervious, and continue to use them for daily life similar to the primitive races of this country; indeed they have not yet altogether disappeared from amongst us in the more distant districts of Ireland and Scotland. They are called either "noggins" or "piggins" in the places where they are still used; and I am reminded by a friend that not many years ago it was a habit for persons employed in milking to carry some kind of wooden pannikin to contain the last richer portions or strippings of the milk in districts in the North and West of Ireland. The aperture in the projecting lug or handle was, no doubt, for suspending the vessel from a wall, or for easier carriage when moving from place to place. Wooden jugs such as this might be used for many domestic purposes, but appear to have been primarily intended to hold milk. The well-known methen or convivial banqueting cup, for mead, ale, or whiskey, is of different shape, and forms a distinct description of wooden vessel, recognised by the square form of its aperture and four lips for drinking, and also by its peculiar shaped handles.



Alex. Williams R.A.



# EXTRACTS FROM THE BOOKS OF THE OLD CORPORATION OF ROSS, CO. WEXFORD.

By COLONEL PHILIP D. VIGORS, FELLOW.

(Continued from page 176.)

1669. AUG. 16.

Amount of disbursements by Nath : Quarne, Bailiff Receiver from 29. Sep. 1667 to 29. Sep. 1668.

A quire of paper to keep y <sup>e</sup> Corporacon accounts,	£ 0 0 6
Glazing the Town Hall (Pat Freeman),	1 10 0
James Brown, painting Town Hall,	0 1 0
Tho: Starky for a rope to bind the prisoners,	0 1 8
John Corneléiss for seal for measurers,	0 3 0
Jo. Bishop for a Town barrell for Corne,	0 2 4
Ja. Browne for mending the Town Hall,	0 3 6
John Davy for Town Bushell,	0 2 0
Aub. Neuell, charges at Dublin about y <sup>e</sup> comons,	1 6 0
Hen. Warner, for Crooks for barrell and bushell,	0 0 6
Patrick Freeman for straw and necessaries about securing the prisoners,	0 0 6
Charge at the faires & Barons dinner,	1 8 0
Mr Raggett for horse hire collecting a rate,	0 1 0
Laughlin Cahill & another for carrying the distresses of the same,	0 2 0
Paid for making the Ducking Stool & the materials,	2 7 8
George Butler Esq Sov <sup>r</sup> his salary,	25 0 0
Rich. Whitson, candlelight for Guard,	1 10 0
Firing for the Guard,	10 0 0
Total amount	£53 12 0

[In his list of receipts (£52 17 5) he sets down] Received of  
Laughlin Cahill for bloodshed. 0 3 4

1669. AUG. 16.

[On examining these accounts of Mr Nathaniel Quarne the Council resolved that] falling upon the examination of the particular disbursements of the sayd accompt (though conceiving them necessary yet) in regard it appeared that several of the disbursements were w<sup>th</sup> out order of the C<sup>r</sup> and contrary to the uses they were intended for, the sayd Mr N. Q. was therefore by mutual consent of the sayd assembly fined in v<sup>ll</sup> to the use of the Corp<sup>n</sup>. [N. B. This fine was ordered 7 July 1671 to be levied but was remitted 14 July 1671. on payment of thirty shillings.]

1671. JUNE 6.

[Bailiffs ordered to provide the most convenient quarters they can] for the Right H<sup>oble</sup> the Erie of Desmonds troupe of horse now to be quartered in this Town.

1671. NOV. 24.

It was likewise agreed that Mr John Napper should bring a man from Wexford for the mending of the clocks, who was to be allowed 5<sup>s</sup>. for his journey and if the sayd person would undertake the mending of it the Sovereigne and Burgesses to give it at the reasonablest rate they could for the sayd work.

1671. DEC. 1.

Agreed on that M<sup>r</sup> Nath. Steevens be justified by the Corporation for issuing a warrant to Thos. Blisse, the water bayliffe for seizing some bags of wool of M<sup>r</sup> Cliffe, who refused to pay the Town Customs due to the Corporation, and that the—(?) of the gold remaying in the Town Clerks hands be payed to M<sup>r</sup> Cliffe on all demands.

1671. DEC. 15.

List of voluntary contributions to the fund for obtaining a renewal of their Charter.

JAN. 5.

It was ordered that a letter be written to the freemen of this Town now living in Wexford that they should contribute towards the Renewal & that no less sum than 40s. bestowed on the £5 lent should be received from each &c "And that any of them refusing to contribute as aforesaid to be disfranchised"

1671. DEC. 15.

Thomas Furlong dismissed from keeping the Common Pound.

1<sup>th</sup>. For letting out horses impounded by Capt. Cuffe.

2<sup>nd</sup>. For keeping six horses to their bellies in dirt in an unlawful Pound whereby they were founded.

3<sup>rd</sup>. For that he being a freeman of the Corporation suffered certain cattle impounded by Capt. John Winckworth for damage feasant on the Comons to be taken out of the Pound upon a Replevin by the Sheriff of the County to the Great infringement of the Liberties of the Corporation.

1672. JULY 5.

[Petition for his freedom of Patrick White of New Ross.]

"That Petitioner is a borne child of the sayd Towne of New Ross and a son of a Free Burgess thereof."

1672. JAN. 17.

[Petition of Simion White, Merchant, to the Lord Lieutenant.]

That being the son of Richard White a freeman, he petitioned Roger Drake Esq Sov<sup>r</sup> to be admitted to his freedom pussuant to an Act of Council dated 8 March 1671.

Order of the Lord Lieut (Essex) & Privy Council to have him admitted unless cause shewne. Ordered That M<sup>r</sup> Olliver should write to M<sup>r</sup> Fleeper concerning the same.

They shewed for cause that his father had forfeited his freedom by frequently bearing arms against the king and especially in 1643.]

1674. APRIL 24.

Then likewise agreed on that the three Bullets sticking in the wall at the Bewley Gate shall be taken out.

Cap. Charles Talbots foot Company now quartered in this Town

1675. MAY 1.

"Peter Tye appointed Bedle, Bellore, and Crier."

1675. AUG. 20.

Ordered that all Englishmen inhabiting within the liberties of this Corporacon, and enlist themselves in the traine band of this Towne and pay noe duties in the Market whereby the Corporacon revenue may be lessened shall be made free gratis taking the oath of Sup<sup>r</sup>macy & the accustomed freemans oath according to former promise made unto Captaine John Winckworth in that behalfe.

1678. JUNE 12.

[Certificate of building of a ship in Ross.]

We the Sovereign and free Burgesses of New Ross in the County of Wexford in his Maties Kingdom of Ireland and his Maties officers of the Custom House in the said Port of



the said Towne do hereby certify that the good ship called the Duke of Ormond burthen about three hundred tunnes w<sup>th</sup> thirty pieces of ordinance (whereof Edward Walsch is Captaine and built the said ship) was builded here in the said Towne, and was launched off the stocks on the twelveth day of April last passed into the river of New Ross aforesaid.

In testimony whereof as well the Sou<sup>r</sup>aigne and free Burgesses their Comon Seale, as also his Maties<sup>s</sup> said officers of the Custom House their Seale of office have caused to be set unto these presents the twelveth day of June in the yeare of our Lord God one thousand six hundred seventy and eight.

Copia vera.

Ex<sup>d</sup> per Rogerum Brabant

Reg<sup>d</sup>

BY THE LORD LIEUTENANT AND COUNCELL.

ORMOND,

[After reciting an Act of Parliament of the Session beginning 17 April 14 Chas. ii authorizing the Lord Lieut & Privy Councell with the approbation of the Archbishop of the Diocese &c &c to unite 7 parishes & reciting certificates (which are given in extenso) of Michael Lord Archbishop of Dublin & Primate of Ireland & of Richard Lord Bishop of Ferns and Leighlin and also of Thomas Tonge Doctor of Divinitie, Incumbent of the Parishes of New Ross, Old Ross, Carnagh, Tulleraght, Ballyane, Ballybrazell & Clonleagh and also of Morgan Hayne, Incumbent of the parish of Templeoudijan with the advice &c & consent &c.]

Order that the aforesaid parishes be united in perpetuity into one entire parish and be for ever hereafter deemed reputed and constituted one parish under the name of the Parish and Rectory of St Maries New Ross, and that the said Church of St Maries New Ross be for ever hereafter from tyme to tyme repaired at the charge of the inhabitants of the said several parishes, which said Union is to be under such customs limitations [&c. &c.]

Given at the Councell Chamber in Dublin the 27<sup>th</sup> day of June 1678.

Mich: Dublin.

Donegal, Granard, Lanesborough, Hen. Midensis, R. Coote, Char. Meredith, Ro. Rooth, Jo. Bisse, Wm. Fflower, Ca. Dillon.

Certified as a true copy by Roger Brabant.

1679. JULY 25.

Ordered that all writings belonging to the Towne that were in Brabants custody now in the keeping of M<sup>rs</sup> Anne Cottrell be delivered to Nath. Quarne Dep<sup>y</sup> Sov. to be delivered by him to the present Town Clerk Mich: Wilkins.

[N.B. Brabants last appearance was as a witness to a lease 15 Sep. 1675.]

1679. SEP. 29.

[Thomas Tonge Gent sworn in as Town Clerk vice Brabant dec<sup>d</sup> He had been recommended by Richard Aldworth Esq, the Recorder in a letter addressed to "The Worshipful the Sou<sup>r</sup>aigne of New Ross, dated 12 July 1679."]

The Duke of Ormond the Lord Lieut: had also recommended him to be elected and in the reply of the Corporation they say "Likewise in gratitude to his many services done—those he may hereafter doe for us, we did make choice" etc etc.]

1679. FEB. 27.

It was with one Gen<sup>l</sup> consent agreed & ordered that pursuant to M<sup>r</sup> Somners letter a Pathend be endeavoured to be gott att the Towne's charge for having three faires at this Towne over & above Whitsun faire & those three to be the 24 Aug. Bar<sup>w</sup> day, 18 October, St Lukes day; & Easter Tuesday in evry yeare provided three faires may be had in Patent as cheap as lesse otherwise to have but the two first & a letter to be writt by the Towne Clke to Mr Somner to know the same.

1678. MARCH 19.

Ordered that Marmaduke Devereux doe mend the defects of the leads of St Marias Church . . . that the Bayliff doe take care that there be a watch kept during the sayd work by night at the Church to keep the lead from being stolen.

1680. Oct. 8.

"Ordered that all persons keeping ale houses, taverns, and brandy shops hang out their lights from six of the clock till nine in the dark nights beginning the 19<sup>th</sup> of this instant October sub pœna six pence for ev'ry neglect to be levied upon body or goods."

1680. MARCH 10.

At a Meeting of his Maties Com<sup>rs</sup> of the Militia & array at New Ross in the Countie of Wexford the 10<sup>th</sup> day of March 1680 pursuant to instructions from the L<sup>d</sup> Lieut & Council. Upon motion of Capt. Jo<sup>n</sup> Winckworth Capitaine of the Militia Company raised in and about the Towne of New Rosse desiring that the Towne & libties might be excused from bearing any charge with the five companies & two troopes of the Militia of the County formerly raised; In regard the Towne and libties of New Ross are contented to bear the charge of their owne company. It is ordered that the said Towne and libties bee upon that consideration in the psence of and by the desire & consent of the Sovereigne of Rosse excused from bearing or paying with the rest of the countie to the charge of the Militia of the Countie, the s<sup>d</sup> Sovereigne having now of his own free assent, on the behalfe of the said Corporacon engaged to bear the charge of the said company without any charge to the Countie at large.

Signed Nathan<sup>l</sup> Quarme Sov<sup>r</sup> of Rosse, Cæ. Colclough, Rich Kenny, Nich Loftus, Jo Tench, Math. Fford & Const Neale.

Com<sup>rs</sup> psent Jo<sup>n</sup> Cliffe Esq, Sherr, Sir Cæsar Colclough, Bart; Sir Nich: Loftus K<sup>nt</sup>; Nath. Quarence Esq Sov<sup>r</sup> of Rosse; Jo<sup>n</sup> Tench; Math fford; W<sup>m</sup> Ivory; Rich Kenny; & Const Neale Esq<sup>rs</sup>.

1680. MARCH 14.

Ordered "That for what fire lockes the Militia of this Towne shall have occasion (not sending twenty four) that y<sup>e</sup> gunsmith shall be secured y<sup>e</sup> cost (being 10s. a peece) by y<sup>e</sup> Corporacon or att w<sup>ht</sup> other rate Mr Nath: Stevens shall agree, as alsoe what ammuniton Mr Nathaniel Steevens shall send for y<sup>e</sup> said Militia to be reimbursed by y<sup>e</sup> Corporacon Provided it exceed not y<sup>e</sup> value of  $\frac{1}{2}$  hundred w<sup>t</sup> of powder & one hundred weight of Balle or Shott.

1683. JULY 21.

[Robert Doyne Esq Councillor at law elected Recorder vice Aldworth who resigned the office.]

[Address to the king drawn by R. Doyne, the Recorder.]

"TO THE KING'S MOST EXCEL<sup>t</sup> MATIE."

The Humble Adresse of the Sov<sup>rn</sup> Record<sup>r</sup> free Burgesses Bayliffs Comons & freemen & Inhts of y<sup>r</sup> Maties Corporacon of New Ross in y<sup>r</sup> Maties Kingdome of Ireland.

May it please y<sup>r</sup> Matie

With the many loyal addresses w<sup>ch</sup> have been by y<sup>r</sup> Maties most gracious condescension accepted from many of your Maties Dutifull subjects as instances of their loyalty and allegiance to y<sup>r</sup> sacred Matie we y<sup>r</sup> Maties most Dutyfull Liegemen doe from the bottom of our hearts & with all sincerity desire to beare our part & to offer to y<sup>r</sup> sacred Matie as a demonstration of our zeale & affection to y<sup>r</sup> Maties service the due sense of our just detestation & abhorrence of the late horrid plott & traitorous conspiracy intruded a design<sup>d</sup> ag<sup>t</sup> the lives of your sacred Matie & y<sup>r</sup> Royall Brother & against the lives of many of y<sup>r</sup> Maties faithfull subjects by factious & traitorous persons whose ingratitude and traitorous disloyalty will render them infamous to all ages. We therefore with weighty astonishment admire the wonderfull goodness of the great deliverer of man (our gracious God) in the early deliverance of y<sup>r</sup> sacred pson & y<sup>r</sup> Royall Bro.



## Miscellanea.

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**Sheela-na-Guira.**—I am anxious to know particulars of the history of this individual, at what time she lived, and where? There is a castle upon the top of a hill about two miles and a-half north of Borrisoleigh, in the territory of Ileigh; it is named "Cullahill," and is said to have been the residence of "Sheela-na-Guira"; that her name was Gillian Dwyer; that she was a great tyrant and oppressor of her neighbours, and had killed her sister. I climbed up to the castle lately. It is oblong and only two stories high, and part of it seems to have been blown up with gunpowder.—JOHN DAVIS WHITE, *Hon. Fellow; Hon. Secretary for South Tipperary.*

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**Witchcraft in County Limerick.**—The following curious outcome of "pishoguery" appeared not long since in the newspapers:—At New Pallas Petty Sessions, Mrs. Breen prosecuted a Mrs. Bowles for breaking her arm, under the following peculiar circumstance:—It appeared that Mrs. Breen went to drive off her geese, which had trespassed on the defendant's land; but Mrs. Bowles, either believing or pretending to believe that Mrs. Breen wanted to steal away her butter by pishogues, got in a passion, assaulted the intruder and threw her down, her arm getting broken by the fall. The magistrates, believing the fracture to have been caused by accident, and the assault by the prevailing superstition about "pishogues," fined the assailant £1 and costs.—T. JOHNSON WESTROPP.

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**Ballinamore Castle, Chapel, and Burying-ground, County Longford.**—Last week I visited these ruins; they are on the estate of James Wilson, D.L., about four miles from Longford and one from Killashee, lying to the south of these. The old castle has a wall completely encircling it, and at one corner is a caponiere, or rounded projecting portion of the wall, which enabled the defenders to enfilade any attacking parties. The wall seems of an early date, and of considerable thickness; only two walls of the old castle remain standing, and are now in a dangerous condition. I found the traces of an old well outside the walls, and further than this there seemed to be the remains of an old moat, in which a little stream at present runs. The castle seems to me to deserve further investigation. Close by is the old chapel, or rather the ruins of one, almost entirely concealed by a screen of thorns, which are planted in a circle all round, and appear very old. The walls of the chapel are rapidly crumbling

away. In one of them, however, which is still about 10 feet high, I discovered a stone tablet with the following inscription cut on it in a very rough manner :—

1625.

HERE LIETH  
THE CORPS  
OF SIR RICH<sup>D</sup>  
BROWN, BARO  
NET AND HIS LA  
MARY PLUNKET.

Needless to say none of those living close by could give me any clue as to what had become of the family. I should presume they must have owned or probably lived in the old castle, and used the chapel in question for their religious observances. Any light that could be thrown on the matter will be much appreciated.—J. M. WILSON, *Hon. Secretary, county Longford.*

**Account of the discovery of two Stone Graves in the County Donegal.**—Near the town of Letterkenny, and not far from the banks of the Lough Swilly, a farmer, Mr. Philson, was ploughing a field in the month of May, when the plough struck against a flag which, with the force of the blow, was turned slightly upwards. He at once saw that there was a cavity underneath. Clearing away the clay, which was about 18 inches deeper than the usual cultivation, he prized up the flag and discovered an ancient stone grave. It consisted of a bottom flag with four other flags set on their edges, and so forming the sides and ends. These were firmly wedged on the outside by other stones, which were quite different from those which formed the grave, and had the appearance of having been burnt. The grave was lying east and west. The inside length was 22 inches, 18 inches wide, and 16 inches deep. The grave contained a small crock or urn of baked clay, of a dull red or drab colour, 3 inches high, 6 inches in diameter, and narrowing in to 5 inches at the top. A pattern runs all round, covering the entire outer surface of the urn, giving the idea that something had been pressed against it when soft and left the stamped pattern upon it. There was no trace of any lid or cover, and the urn was standing upright against the west end flag of the grave. It was filled with ashes, which the finder, in his haste to discover the contents, emptied out on the field.

The grave contained a quantity of small bones and ashes. Upon visiting this interesting find, I told the farmer to keep a careful watch in the locality of the grave, as it was more than likely another was in the vicinity. Having acted on this advice, he found a few days after a second grave only a few feet away from the first. It was formed exactly like the first, but was slightly larger throughout, and the covering flag was very much larger than the cover of the first, being 4 feet long, 2 feet



3 inches broad, and 7 inches thick. Upon lifting this flag, the second grave was found. An urn a little larger than the first was also found in it, standing against the west end flag, which flag was marked with a white hard substance for a space of about 6 inches against the spot where the side of the urn stood. The lip of the urn also on that side was encrusted with the same white substance as if something had effervesced over the urn upon the upright flag. This urn also contained ashes, but on attempting to lift it, although done with extreme care, it fell to pieces, being of an exceedingly friable nature. The fragments of this urn show an ornament of an entirely different pattern from that on the first. A quantity of fragments of bones lay in the bottom of the grave in front of the urn—the largest about  $4\frac{1}{2}$  inches long. They are very white and porous, but whether they have been subjected to the action of fire I am unable to say positively, though I am inclined to think they were. Some crumbled entirely to dust on being handled, while others remained firm. About a gunshot from where these graves were found there is an ancient standing stone. It is only four feet above the surface now, but though an excavation was made 4 feet deep the end of this stone was not reached, showing that it must be at least 8 feet high. It is a very hard stone, yet the edges are smooth by the rubbing of cattle. Another feature pointed out in the same farm is that in the field adjoining that in which the graves were found there is a portion occupying about half an acre in which the clay for a considerable depth is quite black and different from the surrounding soil, which is of a yellowish colour. When I visited the place the field was sown in oats, and the bright luxuriant green of this portion was remarkable in its contrast to the rest of the field. This has probably been some ancient burying place, but all trace of when it was used as such has vanished, though further investigations in the place may throw some light upon it. Nothing in the shape of implements or ornaments was found in either of the graves, though the most careful search was made for them.

It may perhaps be worth noticing that the place in which these graves were found lies about six or seven miles from the famous Grianan of Aileach, and that in the country lying between, I am informed that other finds of similar nature have been discovered in past years, though, from the sad lack of interest in bygone days in archæology, no account was taken of them. There are also places around, which I have since been shown, that appear to give promise of much interest if carefully examined, which I hope to do (p. v.) at some future date.

While engaged in examining these graves, I was informed of the existence of what was described as a stone anvil in a distant part of my parish, which had been dug up some years ago, and which the people called a "Dane's Anvil." Soon after, I went to seek it, and found it in a garden overgrown with weeds as a thing of no value. It is now in my possession. It is of very hard stone, and when tapped rings almost

equal to metal. It is 11 inches high; the foot is 17 inches long; the breadth of the foot at back is 13 inches, narrowing in the front to a point; the top is 14 inches long by 6 inches wide; the waist narrows in at the middle to about 2 inches thick, and 10 inches long. It weighs 68 lbs. I have never met anything of this kind before, nor can I find any record of such being found, and shall be glad, therefore, if any member can throw light upon it.—REV. CANON BAILLIE, M.A.

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**Notes on Holed-stones.**—With reference to the “hole-stone,” or “swearing-stone,” in the churchyard at Castledermot, described by Lord Walter Fitz Gerald in the Society’s *Journal* (pp. 68–69), I beg to subjoin the following notes:—

The late T. S. Muir<sup>1</sup> refers to a certain holed-stone in the extreme south-west of Scotland (Wigtownshire), in these words:—“Continuing south-westerly for a couple of miles, and crossing the Bladenoch at Dalreagle Ford, we came to another pause to see the *Holed-stone*, on the farm of Crows, or Croose as they have it in the vernacular. To me this was rather a curiosity. Pillars bearing inscribed crosses, with their re-entering angles circularly perforated, and others, themselves cruciform, pierced with four holes, or sometimes with three only, at the intersection of the limbs, are not exactly scarce in Scotland; but rude granites, or whins, holed in any way, are objects which I cannot say I have more than the vaguest remembrance of having ever before seen, though I should think they ought to be found here and there if specially sought out for in our outlying districts.” A representation given of this stone shows that it differs in many respects from the one at Castledermot, being very much ruder, and devoid of any inscribed cross. But both of these, and the others referred to by Mr. Muir, clearly belong to one general order, though presenting many differences. Mr. Muir adds:—“In Devonshire and Cornwall, where, under the name of *Tolmén* or *Mén-an-tol*, the holed-stone is of frequent occurrence, story almost invariably associates it with the sacrificial rites of the Druids. But touching Scotch examples, I find it here and there stated that at or through such holes compacts and vows were made, and, accompanied by certain extravagant forms, prayers for restoration of health.” Readers of Sir Walter Scott’s “Pirate” will at once recall his reference to the “Promise of Odin,” with regard to which he says (note T):—“It is curious to observe that the rites with which such attestations are still made in Orkney correspond to those of the ancient Northmen. It appears from several authorities that in the Norse ritual, when an oath was imposed, he by whom it was pledged passed his hand, while pronouncing it, through a massive ring of silver

<sup>1</sup> “Ecclesiological Notes on some of the Islands of Scotland” (Edinburgh, 1885, pp. 220–2).



kept for that purpose.<sup>1</sup> In like manner, two persons, generally lovers, desirous to take the promise of Odin, which they considered as peculiarly binding, joined hands through a circular hole in a sacrificial stone which lies in the Orcadian Stonehenge, called the Circle of Stennis. . . . The ceremony is now confined to the troth-plighting of the lower classes."

A Cornish archæologist has also the following noteworthy remarks :— "Granite slabs from 3 to 6 feet long, each perforated with a hole of about 5 inches bore, have been found near these [so-called Druidical] temples. Four such, including a broken one, are lying on the common, about a quarter of a mile north-east-by-east of the Tregeseal temple [which is close to St. Just]; and two may be seen near the Dawns Myin,<sup>2</sup> at the gaps or entrances into fields, one on the north across the great road, the other towards the east. These 'holed-stones' are supposed to have been used for securing the victims. And Toland, in his 'History of the Druids,' speaking of two circular temples in the Orkney Islands, says :— 'Near the lesser temple stands two stones . . . through the middle of which is a large hole, to which criminals and victims were tied' (p. 91)."<sup>3</sup> A most unusual example of the holed-stone is further described by the same writer. "Two furlongs west of the *Dawns Myin* is the *Mén-an-tol* ('the holed-stone,' *tol* signifying 'hole'), which consists of three stones set upright in a straight line east and west by compass. The central one is 3½ feet high. . . . This central slab is something like a very large ancient upper millstone, with a hole through it of four times greater diameter than usual. It is rudely convex on its eastern, and nearly flat on its western side. The hole, too, like that in an ancient upper millstone, is considerably larger on the convex, or upper side, than on the opposite, and is nearly circular, with a diameter at the smaller end of about 17 inches. This hole faces each of the outer stones, so that the circumference, or plane, of the slab through which it is bored, is in a line north and south by compass, and also nearly in a line with Lanyon Quoit. For what superstitious purpose this stone was used it is vain to conjecture. The only tradition connected therewith is that persons afflicted with the crick, or rheumatism, who crawl or are drawn through it, are cured by this operation. Hence it is called by the neighbouring villagers the 'Crick-stone.'" This stone, of which an illustration is given, shows a manifest departure from the rule; as not only one's hand but the whole body can pass through it. Yet it is seen from a further reference of this writer's that this *mén-an-tol* is only exceptional in so far as it is a monolith having an aperture of such dimensions; because, in referring to another *tolmén*, he says :—"The

<sup>1</sup> Ought one not to regard betrothal and marriage rings as modifications of the same idea?—D. M'R.

<sup>2</sup> Said to mean the "dance-stones." It is a Cornish "Stonehenge," situated four or five miles S.W. of Penzance.—D. M'R.

<sup>3</sup> References are also given to Buller's "St. Just" (1842), p. 101; and Borlase's "Antiquities," p. 170.

'hole' from which the *Tolmén* derives its name, and through which a man can walk in a stooping posture, is not in the rock itself, but between the two points on which it rests."<sup>1</sup> Thus, he practically leaves us to infer that the term *tolmen*, or *dolmen* properly denotes one or more stones, either (in the case of a monolith) perforated by a hole, or else arranged in such a manner as to leave an aperture, often large enough for a person to crawl through.

Among the "holed-stones" proper, and owning the same origin as the others, I should include the now-prostrate "bore-stone" on the field of Bannockburn, in the perforation of which King Robert Bruce is said to have fixed his standard before the battle (1314). Also another "bore-stone" at Morningside, Edinburgh, in which James IV. is said to have fixed *his* standard before the Battle of Flodden (1513). I confess that neither of these traditions recommend themselves to me, and I imagine the easiest and surest way of fixing the flagstaff would be to plant it firmly in the earth. There is also a "bore-stone" in the Pentland-hills, some miles to the south of Edinburgh. And I should further suggest that the place-name "Thirlestane," which occurs once or twice in the south of Scotland, owes its origin to a "thirled" or "drilled" stone in the neighbourhood.

The following passage in Dr. William Marshall's "Historic Scenes in Perthshire" (Edinburgh: 1880, p. 313) seems clearly to relate to the same order of stones:—

"On the high ground, about a mile north-west of this ruin [*Gascon Ha*, parish of Trinity-Gask], is the 'Bore-stone,' a most singular-looking block, standing about 5½ feet high, with two holes through it near the top. It had once an inscription, which time has so obliterated, that not a word of it can now be deciphered. It was also covered with rude sculpture in animal figures, the chief of which may yet be distinguished as those of the bear, the stag, and the elephant. There is no lore extant about this stone, and nothing but the most uncertain conjectures has been offered concerning it. One of these is that the 'Bore-stone' was a place of meeting for hunting the wild boar,<sup>2</sup> in those days when it disputed with our ancestors the sovereignty of the country. Another is that it was a place of punishment for evil-doers; a sort of pillory to which they were fastened, their arms being put through the holes in the stones, and tied together on the other side, in which position they stood a spectacle, doing penance till rude justice was satisfied for the offences which they had committed."

As to the original use of these "hole-stones," or "holed-stones," it seems at least clear that the idea of their being "used for securing the victims" is quite erroneous. The Castledermot term of "the swearing-stone" agrees perfectly with the statements made by Mr. T. S. Muir and

<sup>1</sup> For these various Cornish references, see pp. 18, 19, and 186 of "The Land's End District," by Richard Edmonds (London and Penzance, 1862).

<sup>2</sup> Obviously on the assumption that the name is "the Boar Stone"—D. M'R.



Sir Walter Scott. Evidently an important, if not an essential feature of the ceremony was that the hand, or (where it was possible) the entire body, should pass *through* the hole. For my own part, I am disposed to regard all such holed-stones and *tolméns*, and also the "massive ring of silver kept for that purpose," to which Scott refers, as so many survivals of phallicism.—DAVID MAC RITCHIE, F.S.A. (Scot.)

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**A Charm Doctor at Work.**—At Lurgan, in July of this year, a man named Owen M'Ilmurray was convicted of manslaughter by a coroner's jury, after an inquest on the body of Mr. Archer, a builder in that town. Mr. Archer was suffering from erysipelas, and was being treated by two physicians, under whose care he was progressing favourably, when M'Ilmurray undertook to "charm" the disease away. Besides muttering his spells, he removed the doctor's applications, and substituted a composition of his own, which, in their opinion at least, accelerated the patient's death.

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**The Treaty Stone of Limerick.**—The Limerick Corporation Committee regards this interesting relic in the proper light, and were righteously angry on hearing recently that it was being whittled away under the very noses of the City Fathers. On a recent occasion Mr. Donnelly complained that people were seen with hammers taking away pieces of it, and Mr. Bassett supplemented the intelligence by stating that he happened to pass that way one Sunday and saw people attacking the venerable mass and carrying it off piece-meal. "Nothing (says one of the local papers) is sacred from the plundering Saxon, the too-admiring Celt, or the iconoclastic Yankee, and the perpetrators probably thought the better the day the better the deed." Mr. Cregan, deeply moved by the recital of the outrage, expressed the hope that "any citizen passing by should take any fellow injuring it by the neck," but as this opinion was strong he modified it by stating that the irate citizen should "remonstrate with him at any rate," an advice which, if not heroic, is at least prudent. It is to be hoped that such acts of vandalism will be peremptorily suppressed.

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**Longevity.**—In the late Mr. Thom's very amusing and interesting work on this subject, he exposed a number of pretended claims to centenarianism, and concluded his labours, which were indefatigable and exhaustive, by saying that he had no doubt whatever they were for the most part vain, and that those claims would be again and again set up in books and newspapers, as boldly as ever, though he had proved them baseless. One of the deliberate impostures which he exposed was perpetrated by an old man a native of Kerry who died in Brighton several years ago. He represented himself as over 100 years of age, and an

ex-soldier of the British army, who had served in the Peninsula and elsewhere, until he became quite a celebrity in Sussex. Mr. Thom hunted up parish registries, army lists, and every trustworthy source of information, until he succeeded in proving this old man was an arrant impostor, in every sense of the word, that he had served for a very short time in a British infantry regiment, and had then deserted, never having been in any battle, and that he could not have been much more than 90, if so much, at the time of his death.

It is too much forgotten that centenarianism must be proved by legal or at least very trustworthy evidence. Just as middle-aged or elderly people are inclined to make themselves appear younger than they really are, so very young and very old people are inclined to make themselves appear older. Vanity makes all alike play strange tricks on this subject. I remember when I was not more than 13, telling people that I was 15, the only time in my life I ever deceived anyone as to my real age. In or about 1876, when I was residing in Kerry, an old gentleman named William Walker Connor, died near Tralee, and was gazetted in all the local newspapers as a centenarian. On examining the parish registers I found from the date of the birth of his elder brother, whom I remember well, having often seen him, and who died in 1849, that he, the supposed centenarian, could not have been much over 90. As regards the Margaret Irwin mentioned by Miss Rowan as having died in Brogue-lane, Tralee, a few months ago at the age of 100, or more, I rather suspect she was identical with a woman of that name whom I remember living in Nelson-street in that town more than forty-five years ago, in or about 1845, when she was then I should say, about 40, or, at most, 50. Has Miss Rowan looked up the certificate of her baptism? Traditions and reports are not to be trusted. And even parish registers alone may mislead us. For, as Mr. Thom points out, nothing is more common than for parents to give a child the Christian name of an elder child who has died half-a-dozen years before. An elder sister of mine, born in 1811, died in 1823; and when I was born and baptized in 1825, I received her Christian name. Now, a stranger turning over the leaves of Tralee parish register, and lighting on the entry of the birth and baptism of my elder sister and namesake in 1811 (who died in 1823) might naturally suppose it referred to me. In all such searches the entries for years and years must be carefully examined or mistakes are sure to be made; but such a careful examination requires patience as great as Mr. Thom's. Few searchers, I think, possess it, and little wonder, for unless one was inspired by the hope of succeeding to an estate, or fortune, by finding entries of certain births, deaths, or marriages, the most wearisome and dry-as-dust work in the world is the turning over the pages of old parish registers to look for them.

Some eight or ten years ago I showed in a series of Papers in the *Reliquary*, to the satisfaction of the then editor, Llewellyn Jewitt,



F.S.A., the Rev. James Graves, and the Rev. S. Hayman, that the whole story of the "Old Countess of Desmond," as popularly accepted, was a mere bundle of myths, contradicting one another, and more or less deliberately false; but founded on a most commonplace fraud. Raleigh had obtained his immense estates wasted by war, and deserted, as well as burdened with a jointure for the Countess, and he made leases to several tenants of lands in and around Youghal, at small rents, for her life, with a clause that on her death those rents should be doubled or trebled. Those tenants joined with Sir John Fitz Gerald of Cloyne, who had old claims on their Youghal lands, and was an unscrupulous trickster in such matters, to persuade Raleigh, who was constantly an absentee, that the Old Countess was living long after she had been gathered to her fathers. But when Raleigh sold his Youghal lands to Sir Richard Boyle, that able and not-to-be-deceived undertaker soon put an end to the myth, and raised his rents accordingly, without making any fuss over it, because he desired to keep on good terms, as far as possible, with the Cloyne Fitz Gerald's and his Irish neighbours generally. The very year in which Boyle entered into possession of his Youghal lands is that always assigned as the date of the death of the Old Countess. Carew, in his MSS., at Lambeth, says, that she is said to have then died; but it is noteworthy, that he never once mentions that he had ever seen her or heard of her great age, although he had resided for years in Munster. In fact no English official or undertaker but Raleigh ever tells us he had seen her, nor does any Irish chronicler of the Geraldine family history notice her existence at all. It is possible that she was living in 1575, and then 60 or 62, but we have not a particle of proof before us that she was living in 1604, or that she ever lived to be even 100 years old. The leases and other documents on which I based my new and true solution of this old puzzle are given at length in the *Reliquary* for 1881-2, published by Messrs. Bemrose and Son: London.—MARY HICKSON.

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**Report of Hon. Local Secretary, Co. Kerry.**—The researches of Archdeacon Rowan, Richard Hitchcock, and others, have left few "discoveries" for antiquaries in Kerry. Even Kilelton, which was virtually unknown to all but Windele and myself until 1879-80, was his "discovery," I may say, not mine. Yet, as in that case, many very interesting objects after their discovery years ago, or recently, have remained unnoticed and forgotten. I therefore beg to call your attention to the following:—

1. Some extremely curious caves, wholly or partly artificial, on Kerry Head, near Ballyheigue Castle. The late William Maunsell Hennessy, Assistant Deputy Keeper of the Public Records, Dublin, translator of the "Annals of Loch Cé," in the Rolls Series of Publications, told me several years ago that he had examined them in

company with Colonel and the Misses Crosbie, of Ballyheigue Castle, and that they were amongst the most interesting he had ever seen. They were unknown until he found them, and have never been noticed in print.

2. A "Giant's Grave," as it is called, on a mountain near Knockdown, or Knockduin, between Scartaglen and Williamstown, on the east side of Kerry. It is 15 feet long, and in part surrounded by a row of slanting stones, about two feet above the surface of the ground. One of those stones having been displaced a few years ago, a flag, or series of flags, covering the chamber or cist beneath, was revealed. The "grave" is covered with short, green grass, while all around is the heath and furze of the mountain. Local traditions say that a chief named Dermot Duin, who fled from Mayo, after a great battle in that county, A.D. 101, is buried here, and that the mountain was called after him.

3. A small cave, with an entrance very like that of a Mayo Firbolg dwelling pictured in Wilde's "Lough Corrib," lying close to the field path leading from the road between Castle Gregory and Connor Hill to the picturesque glen of Mahanaboe, in south-west Kerry. This cave is, I believe, within the limits of a townland called Glenahoo, *recte Glen-nahuumha*, i.e. *The glen of the Cave*, which would indicate that in ancient times this cave and its neighbourhood were of some local importance. In support of this theory there is another glen close by called Loughadon; in this lough is a small island, and fifty-three years ago my brother found traces of piles or stockade fortifications at the edge of the lake and island.<sup>1</sup> Just behind Loughadon and Glenahoo is a mountain and ravine called Coumanare, i.e. the ravine or valley of slaughter (*vide* Joyce, 1st series, "Names of Places," p. 108), in which an immense number of wooden arrowheads have been picked out of the bog and mountain side. Mahanaboe (the glen of the cows) affords fine pasture ground; and with Glenahoo, Loughadon, and Coumanare, close adjoining, this still beautiful, but now scantily peopled rural district, in old times was a populous one, and worth contending for and fortifying by the western tribes. When I visited the cave in 1839, it appeared to extend far under the northern slope of the mountain glen of Mahanaboe, having a passage with two chambers off it, but further exploration may discover more. My visit was a short and hurried one. The cave had never before been entered in modern times.

4. A curious carved stone, probably a fragment of the old church of St. John, or *Teampull a Solais*, as it is called, which before 1600, stood on the site of the present Protestant Church of Tralee, close to St. John's-lane, the ancient possession of the Knights Hospitallers, as shown by me

<sup>1</sup> Dr. Busted, who examined the island within the last twenty years, tells me he could not find any traces of the stockade or piles, but my eldest brother certainly saw them there in or about 1839-40, and the Irish name of the place, *Lough-a-doon* (*dun*), points to a fortress or crannoge having existed there in ancient times.



in the *Journal* for July, 1889. This carved stone was picked up and built into the south-east corner of the large tomb of the Day family, in or about 1804, by the masons who made the tomb. It remained there unnoticed until the late Mr. Henderson, churchwarden of Tralee parish, showed it to me in 1880. I called Mr. Lynch's attention to it last year, and he kindly took a rubbing of the sculpture, which he thinks dates from the 16th or 17th century. I thought it looked of earlier date than 1500, but defer to the opinion of a better judge than myself. The old church was destroyed in the Desmond wars of 1579–1600, and the restored one was again demolished in 1641 and in 1691. But the inscribed font of 1630, and the old black letter Bible, with metal clasps and perforated metal plates, to permit of its being chained to the lectern, are still preserved in the church and rectory. It is, I think, the oldest Protestant Church Bible in Ireland.

5. A tombstone from the old Dominican church or graveyard once around it, which stone is now built into the lower part of the north end of the west wall of Abbey-street, Tralee. It was seen by De Burgo in the ruined abbey of his time, and is noticed in his "*Hibernia Dominicana*." The following is an exact copy of the inscription as it appeared in 1847, and for some twenty years afterwards, but when I saw it in 1879 it was much defaced but still legible:—

HERE LYETH THE BODDY  
OF DAVID ROCHE, ESQ. CO-  
NCELLOR ATT LAW, WHO  
DECEASED THE 13 DAY OF  
AUGVST, ANNO DOMINI  
1686, AND THE BODY OF  
HIS DAUGHTER MARY, DEC-  
EASED IN THE YEAR 1685.

Dominick Roche forfeited lands near Castle Island in 1649, and he or a namesake of his forfeited Tarbert, and is described in the Survey Books of Sir William Petty, as "*a Protestant, but serving in the Irish Army*." Jordan Roche, Esq., is set down in a List of Roman Catholic Proprietors of lands in Kerry taken in 1656, as owner of portions of Iraghticonnor, in the north of the county. He was probably the descendant of Alderman Jordan Roche, executed by Ireton after the taking of Limerick. James II. after his abdication created Dominick Roche of Limerick Viscount Tarbert in 1691. A Jordan Roche, probably the last of this family, lived in Tralee in the present century, about forty-five years since. He was a respectable solicitor, and, I think, a Protestant.

Those two old stones ought to be removed to their fitting places, which might be done without injury to the tomb or the wall where they are now misplaced.—MARY AGNES HICKSON.

**Tinnehinch Castle.**—This castle was built in the 16th century by the Mountgarrett Butlers to overawe the Kavanaghs. From a document still preserved, it appears that in 1581—

“The Lord Deputy, out of his bounty,  
Built another at the expense of the county”

at St. Mullins, to guard the navigation of the Barrow against the Kavanaghs, and prevent them taking “excessive customes of all such boates as goeth to Carlow and Athy with wares and merchandizes of ye men of ye towne of Rosse.”

“Spayne’s wyne” (Spanish wine), “figges,” raisins, and a famous drink called “Robbe Davye” (probably the John Jameson of that time), were frequently laid violent hands on; even the boat itself on one occasion was taken “wholis polis,” and John Leynagh (Lyng), the owner thereof, so sore wounded that the healing cost 16s.

Tinnehinch Castle also guarded a wooden bridge, the first across the river at this place. We find, in December of the year 1549, a project was sent to Government for making a bridge over the Barrow between “Duiske Abbey” and the “Kavanaghs’ Country.” At the building of the present lock about seventy years ago some of the old oak piles of this bridge were taken up.

In 1642 this castle was occupied by James Butler, brother of Lady Anna of the Abbey, and son of the 2nd Lord Mountgarrett. He was a great politician, maintained a correspondence with Spain, and took a prominent part in the rebellion. He was an unsuccessful candidate for the Governorship of county Carlow with the Supreme Council, which gave it to Colonel Walter Bagenal of Dunleckny.<sup>1</sup> In the Cromwellian wars this castle was held by the Confederate troops, and the bridge here was used by the Marquis of Ormond to throw succours into Wexford County, then threatened by Cromwell. Here the “armie,” under command of the Lord Marquis of Ormond, encamped on the night of the 19th March, 1642, after a battle with Mountgarrett’s forces, the latter being driven back on Kilkenny. An English drummer who was captured broke away from the Irish, swam the river, and came to the “armie,” where he gave information regarding Lieut.-Colonel Butler, who was a prisoner in Lord Ormond’s camp.

From here, also, the Marquis, with the consent of the Commissioners of Trust, sent through Scollagh Pass, under the command of Inchiquin, the unfortunate Glascarrig Expedition.<sup>2</sup>

The castle is built on a rock; the present entrance is broken through the large kitchen fireplace, to the right of which may be seen the remains of an ancient oven built round with firestone, and arched with flags; to the left is a hollowed stone used for conveying water through the wall

<sup>1</sup> “App. 2nd Report Hist. MSS.,” 231, 193.

<sup>2</sup> Carte’s “Ormond,” vol. ii., p. 96.



into the castle. The original entrance was a small door in an angle at the west side, which was defended by a "murdering hole" at the top of the building. On the eastern corner, next the river, are the remains of a barbican or watch-tower, well constructed on corbels projecting from the walls, by which the northern and eastern sides of the castle were defended. On the top of this tower a short time ago was a very loose stone projecting, which endangered the life of anyone passing below. As there was no way of reaching where it was poised—a ladder of sufficient length not being obtainable—Mr. Deane, who holds the premises, charged at it with powder and ball, and after a few shots succeeded in dislodging the stone, when it fell without doing further harm.

Many tales and stories of wild romance, in which the owners of this castle bore a leading part, are still told by the old people in the neighbourhood, and have been published in a little book on Graignamanagh and St. Mullins.—P. O'LEARY.

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**Fowlke Family** (*Journal*, page 178 present volume).—My ancestor, John White, of Kilbyrne, Doneraile, married, in 1725, Ann, daughter of John Fowlke, of Ballinbrittick (now Cecilstown), parish of Castlemagner, diocese of Cloyne, county Cork. Her mother's name was Ann. Her brothers were named Robert, Yelverton, and Joseph. Robert's will is in the Record Office, Dublin, dated 1741. He is buried in Castlemagner churchyard.

I also find that Elizabeth ffowlke, of Ballinbrittig, widow, married Mateon Andrews, of Cork, in 1683; also John Wilkinson, of Limerick, married Ellenor ffowlke, of parish of Castlemagner, in same year.

The Fowlke family appear to have left Castlemagner, county Cork, as I have made inquiries, and hear there is no person of that name there now. I should be glad to know where they have gone to.

The marriage settlement of John White, of Kilbyrne, and Ann Fowlke, was witnessed by Christian Grove, Isabelle Hely, Rob. Fowke, and John Fowke.—J. GROVE WHITE, Major, 57th Regiment, Doneraile, county Cork, 20th July, 1892.

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**Congress of Archæological Societies.**—The fourth congress of Archæological Societies in union with the Society of Antiquaries was held on Wednesday, July 20th, in the rooms of the Society at Burlington House. Representatives from the following Associations were present:—Royal Society of Antiquaries of Ireland, British Archæological Association, Royal Archæological Institute, Oxford Architectural and Historical Society, Oxford Archæological Society, Norfolk and Norwich Antiquarian Society, Kent Archæological Society, Bucks Archæological Society, Midland Institute (Birmingham), Lancashire and Cheshire Antiquarian

Society, Shropshire Archæological Society, Sussex Archæological Association, Surrey Archæological Society, Derbyshire Archæological and Natural History Society, Berks Archæological Society, Yorkshire Archæological and Topographical Society, Woolhope Field Club (Hereford), Somersetshire Archæological and Natural History Society, Bristol and Gloucestershire Archæological Association, St. Alban's Archæological and Architectural Society, Wiltshire Antiquarian Society, the Huguenot Society, Society for Preservation of Memorials of the Dead, and Society for the Protection of Ancient Buildings. The Chair was to have been taken by Mr. A. W. Franks, c.b., President of the Society of Antiquaries, but in his unavoidable absence it was ably filled by Sir John Evans, the late President, and subsequently by Dr. Drury Fortnum, Vice-President.

The first subject for discussion was the Archæological Survey of England. Mr. W. H. St. John Hope introduced the subject, explaining that as yet only three counties were completed—namely, Kent, Hertfordshire, and Cumberland—but that several others were now in progress. There was a brisk, but technical, debate as to the best marks and divisions to use in drawing up such maps, in which Messrs. Gomme, Parker, Sparrow, and Ferguson took the chief part. Mr. Brassington, of Birmingham, drew attention to photographic surveys of antiquities, and pointed out how the Midland Institute had procured valuable series of antiquarian photographs by enlisting the aid of amateur photographic societies, and directing their work.

The second topic was the Classified Index of Archæological Papers. Mr. Gomme announced that he had just completed the full index of all the Papers issued by the local societies of Great Britain and Ireland, from their origin down to 1890, which will shortly be published. In addition to this, Messrs. Gomme and Hope have just completed for the societies in union an index of the Archæological Papers published in 1891. Mr. Hope said that it was amusing to note the difference in the requirements of the Associated Societies for this index: one Society applied for 1,200 copies, and another for only four!

The third subject on the agenda was the "Restoration" of Ancient Buildings, upon which Mr. Micklethwaite read an incisive and vigorous Paper that bristled with good points, and yet was reasonable in its advice and conclusions. Mr. Parker spoke especially against the habit of scraping the old masonry, thereby obliterating masons' marks and other historic evidence. The Chairman thought that three things combined brought about the mischievous renewing of churches—(1) a young and enthusiastic High Church parson; (2) an ill-instructed architect; and (3) an old lady with a long purse. The Rev. W. Greeny, of Norwich, drew the attention of the Congress to the mischief threatened by the Dean of Norwich to the old stalls and choir fittings of the cathedral church, which he desires to turn into a "great preaching place." The Rev. Dr. Cox raised



a timely protest against the spoiling of old chancels by needless organ chambers, and instanced a case in which this had recently been proposed by an "F.S.A." architect, but the proposition had happily been overruled. Mr. Brassington proposed the printing of a good pamphlet on true and improper restoration, but Mr. Ralph Nevill said that that had been already done by the Institute of Architects. Several speakers laid the chief blame of mischievous church restorations on the architects; but Mr. Micklethwaite, in reply, pointed out that no architect had any *locus standi* to destroy or otherwise until he was called in by the clergyman.

A fourth subject was the "Desirability of a New Skeleton Map of Roman Britain," introduced by Mr. Milman, Director of the Society of Antiquaries, but the project did not receive much support.

"The Desirability of compiling a list of all Benefaction Tables previous to 1800 in Parish Churches" was brought forward by Mr. Gomme, and met, on the whole, with favourable consideration. It was stated by some that the work had been already done in the old Charity Commission Reports; but the Rev. Dr. Cox said that, so far as Derbyshire was concerned, those reports were capricious, fitful, and unreliable. Mr. S. W. Kershaw thought that the matter ought to be accomplished by the authorities of the Church.

A Paper on "Local Museums," written by Mr. Payne, and read by the Secretary of the Society of Antiquaries, was full of good suggestions. It was decided, after an interesting and practical discussion, to refer the Paper to the Standing Committee for its revision and enlargement, so that it might be issued as a guide to the due arrangement and carrying on of provincial museums. Allusion was made to the series of Papers, now appearing in the *Antiquary*, on local museums, showing up their deficiencies and commenting on all good arrangements.

The Members of the Congress dined together in the evening at the "Criterion," Mr. Franks, C.B., in the Chair. Afterwards the President held a reception of the Fellows of the Society of Antiquaries at Burlington House to meet the Congress members. The suite of rooms contained a great variety of objects of interest specially displayed. The most important of these was the splendid collection of finger-rings, the property of Dr. Drury Fortnum, F.S.A.

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**Vandalism.**—Mr. Patrick O'Leary, Graigue, wrote to the local Board of Guardians:—"On the day of the late excursion of the "Society of Antiquaries of Ireland" to St. Mullins, the Hon. Secretary, Mr. Cochrane, and Father Murphy, S.J., of Dublin, discovered a stone having an Ogam inscription in a heap drawn by your contractor, M. Clear, to repair the boundary wall. On their asking him not to build this stone into the wall, he (contradicting the proverbial courtesy of the Irish to strangers) replied by a very ill-mannered refusal to their request. Being guide on

the occasion, I was called on to interfere to preserve the stone, and though I offered to supply Clear with as good a stone for his purpose, he, thinking it was the proper time and place to exhibit the brief authority he was clothed in, most uncivilly refused my offer. On learning that he has since built the stone into the wall, I sent word to him that I would pay the cost of having it taken out, as Mr. Cochrane has written to me to have it sent to Kilkenny for inspection, and Clear has replied to me personally that though the stone was of no more value to him than any other stone, he 'would not give me the satisfaction of it.' I need hardly say that I was thoroughly ashamed of this man's incivility to the visitors, and not wishing to give the people of St. Mullins a bad name, I informed the strangers that he was not from the place. I wish, gentlemen, to ask your authority or permission to have this stone preserved as the Society desires. Trusting that I have not intruded too much on your time by this rather long letter."

The Chairman said he had heard of the excursion to which Mr. O'Leary alluded. The gentleman who wrote the letter was a local antiquarian, and a very intelligent and respectable man, and he (the Chairman) was sorry to say that their representative at St. Mullins, if he could be called their representative, had conducted himself towards the strangers in a way that if his conduct could be taken as the conduct of the Board, the Guardians would come out of the affair very badly.

Mr. Hunt asked did the Board intend giving the permission to Mr. O'Leary.

Chairman—We'll give him any authority he likes in that way.

Mr. Hunt—The order we ought to make then is that we facilitate the matter as much as possible.

Chairman—It's ten to one if that fellow didn't spoil the stone.

It was then stated that the contract was not being carried out in a tradesman-like manner, and after some further discussion it was resolved that the Guardians should not interfere until the work was completed.  
—*New Ross Standard*, 23rd July, 1892.

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**On Crosses made of Twigs, with Interlaced Straw or Rushes.**—I published a notice in the last Part of the *Journal*, p. 185, on crosses of this description used in county Donegal. I had reason to believe the employment of similar crosses was once widespread in country districts, but had fallen into disuse. It was therefore of interest to find in the pages of the *Ulster Journal of Archaeology* a confirmation, at least to some extent, of my conjecture. It appeared in vol. v., p. 166, and is an extract from an old pamphlet published in the year 1691, to which a further reference is given:—

"I went abroad into the country (near Newry), where I found the houses deserted for several miles. Most of them that I observed had crosses on the inside, above the doors upon the thatch, some made of wood, and others of straw or rushes, finely



wrought—some houses had more and some less. I understood afterwards that it is the custom among the native Irish to set up a new cross every *Corpus Christi* Day; and so many years as they have lived in such a house as many crosses you may find. I asked a reason for it, but the custom was all they pretended to."

It will be noticed that my informant in Donegal stated these crosses were prepared on St. Brigid's Day, or its eve (February 1st). The author of the extract now quoted gives *Corpus Christi* Day as the date of their fabrication—it would require additional evidence to be satisfied on this point. Possibly there may have been variations in different localities as to the period for making them. It is, however, important to ascertain that such distant places as Donegal and Down employ a similar custom for house decoration.—W. FRAZER, F.R.C.S.I., *Fellow*.

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I should be glad to get any information about the career, birth, death, and especially the marriage of Col. Agmondasham Muschamp, of Cork, who commanded the Fort of Cork during the wars of Charles the First's time, besides what appears in Carte's "Life of Ormond." I have got his pedigree for many generations from MSS. in the British Museum; but I cannot make out whom he married. His son, Denny Muschamp of Dublin, who died 1699, was Muster-Master-General for Ireland, and married the daughter of Dr. Michael Boyle, Archbishop of Armagh; he married secondly the Viscountess Lanesborough; he was made a D. C. L. at Oxford by the Duke of Ormonde in 1675. Anne, sister of Denny Muschamp, married my ancestor John Vesey, Dean of Cork, about 1668. He was afterwards Archbishop of Tuam. Denny Muschamp's only daughter and child married the ancestor of the present Lord de Vesci. Denny Muschamp was granted a coat of arms by Carney, Ulster, in 1685.—DOMINICK BROWNE.

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**Correction** (*Report of the Local Secretary for South Kildare, "Journal,"* p. 188, present volume).—The girth of the big ash-tree in Kildare Cathedral grounds is  $18\frac{1}{2}$  feet, not as printed.—WALTER FITZ GERALD.

## Notices of Books.

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[NOTE.—Those marked \* are by Members of the Society.]

*The Letters of Philip Dormer Stanhope, Earl of Chesterfield.* Edited, with Introduction, Notes, and Index. By John Bradshaw, LL.D. (London : Swan, Sonnenschein, & Co., 1892.)

IN these days when most readers are satisfied to take their knowledge of the historical literature of the past from such notices as current magazine articles may supply, it is a hopeful sign of a healthier appetite to find that publishers can venture on producing a new edition of the celebrated letters of Lord Chesterfield.

To the student of the manners, customs, and social life of past ages, no form of writing is more valuable than series of private letters. No such series is more celebrated than that of Lord Chesterfield. They have a special interest too for Irishmen. For Chesterfield was a model Irish viceroy—impartial, firm, good humoured, actively interested in everything tending to the good of Ireland. His term of government was all too short, and his extant letters while viceroy are, unhappily, very few, though Dr. Bradshaw has used every effort to discover them. But all through the remaining quarter of a century of his life, he preserved a warm interest in Ireland, and kept up a correspondence with the friends he had made there. He was especially anxious to encourage Irish industry. The manufacture of glass and paper, and the growth of flax form the subject of several letters. He was instrumental in obtaining a charter for the Dublin Society, chiefly in the hope that it would promote such objects. It is with real sorrow that he repeatedly speaks of the dangers which threatened Ireland from the drinking customs, especially of the gentry. He could suggest no safeguard against these dangers, and could only sadly wish that “every man in Ireland were obliged to make as many bottles as he emptied, and your manufacture would be in a flourishing state.” Among his opinions on Irish affairs, it is just now interesting to note that Chesterfield declared that “the Irish schools and universities are indisputably better than ours.”

The present edition is in three very neat volumes. It is edited by Dr. Bradshaw, who proves himself all that an editor should be, ever at hand when needed to explain real difficulties, yet never thrusting his own personality upon the reader. He had a grave difficulty to face in a



few of the letters. Chesterfield, as a man of the world, sometimes wrote in plain spoken language advice which he believed to be needed, and which he never imagined would be seen except by the person to whom it was addressed. In some such cases Dr. Bradshaw has found it necessary to slightly alter or omit a few passages. This seems to have been done very judiciously, and with little loss to the accuracy of the text. Perhaps any objection on this score might have been removed by appending to the work a list (stating page and line merely) of the passages affected. A most valuable addition to the work (for which the editor acknowledges his obligation to Mr. Gilbert) is the letter of Lord Charlemont, giving his opinion of the letters, and enclosing anecdotes of the son to whom so many were addressed. Lord Charlemont's strong good sense, and his personal acquaintance with Chesterfield and his son, enabled him to throw most valuable light upon the subject, and his remarks form the best possible explanation of the principal difficulties in the letters.

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\* *Student Life in Trinity College, Dublin.* By H. A. Hinkson. (Dublin: J. Charles & Son, 61, Middle Abbey-street, 1892.)

THIS little book deserves notice on account of the sketch given of the College Historical Society, in which so many Irishmen, whose eloquence subsequently adorned the pulpit, the senate, and the bar, received their first training in oratory. It is not the case, however, as stated, that the first volume of the Proceedings of the Society is lost. The Society possesses a complete set of records, extending from the foundation in 1770, to the suspension of the Society in 1815. These records furnish materials for a history of the Society, which would prove of surpassing interest, and which we hope may soon be taken in hand.

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\* *An Enquiry into the History and Authenticity of the Belfast Arms: with additional Notes and Correspondence relating to the grant of Arms to the City of Belfast, 1890.* By John Vinycomb, F.R.S.A.I., President of the Belfast Naturalists' Field Club; President of the Belfast Art Society. (Belfast: Olley & Company, Limited, 1892.) Price 1s. plain; with Frontispiece in colours, 1s. 6d.

MR. VINYCOMB'S valuable pamphlet throws much light on the darkness that hitherto surrounded the history of the Corporate Arms of Belfast, and he has done good service to the community by placing on record, in a clear and reliable manner, all the circumstances, as far as can be ascertained, relating to the first adoption of the armorial bearings, and their continued use down to the time of their confirmation, as the City Arms by Sir Bernard Burke, Ulster King of Arms of all Ireland, in 1890,

a copy of which grant (or *confirmation*, as Mr. Vinycomb insists it ought properly to have been) is given in fac-simile, reduced one quarter of original size, as a frontispiece of the pamphlet. Mr. Vinycomb also notes in detail instances of the incorrect use of the Arms, and he gives illustrations showing wherein the departure from the true blazoning consists.

Belfast had from an early period borne the Arms as blazoned in the Grant [without the mural coronet on the sea-horse]. The earliest reference is contained in the "Town Book of Belfast," under date October, 1640, as follows:—"To Maces, Armes, and Town Seale for the Town, £26." Mr. Vinycomb holds the opinion that the so-called Grant of Arms of 1890 ought to have been called a confirmation, and the evidence he adduces in favour of this view is conclusive, the crest and sinister supporter gorged with a mural coronet being merely an augmentation introduced on Belfast becoming a city. Mr. Vinycomb shows that the old silver Seal of the Corporation, dating about 1640, is the work of someone well versed in heraldic law, being at once simple, appropriate, and historic. The *pile vaire in chief* is derived from the *chief vaire*, in the arms of Sir Arthur Chichester (who was the founder of the town). The bell on the canton, and the ship in base, the wolf for dexter, and sea-horse for sinister supporter and crest, are heraldically correct, and in good taste. The work displays Mr. Vinycomb's intimate acquaintance with the most difficult points in the laws of heraldry. His painstaking method, and artistic ability, are evidenced in its pages.

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*Dublin Street Names dated and explained.* By the Rev. C. T. M'Cready, D.D. (Dublin: Hodges, Figgis, & Co. 1892.)

THE work of tracing the origin of the Street Names of Dublin, undertaken by Dr. M'Cready, is one involving no small amount of research. The book is a model of conciseness and methodical arrangement, and supplies in a convenient form a mass of interesting information. Exception might be taken to some of the explanations offered, but the compiler does not profess to put forward his work as final or exhaustive, and invites corrections and suggestions from his readers.



## Proceedings.

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### EXCURSION TO KELLS, COUNTY MEATH,

SATURDAY, 9th July, 1892.

THE party left Dublin at 9 a.m. by train from Amiens-street, arriving at Kells at 11.30.

The commanding position of Kells on the side of a hill in the midst of the rich plains of Meath must have marked it out at a very early period as the site of a town. In the middle of the sixth century it was the "Dun" of Dermot, son of Cervail, and was granted by him to St. Columkill as the site of a monastery, the saint at the time blessing the place, and promising that it would be the most illustrious of all Dermot's possessions. In the early years of the ninth century the monks of Iona, being expelled by the Danes, fled to Kells, and founded there "a new city of Hy-Columkill." It is from this time that the building known as St. Columkill's House dates. In later years Kells is famous for the great Synod (A.D. 1152) at which palls were distributed to the Irish archbishops. It became after the Anglo-Norman invasion a stronghold of the Pale, and being a frontier town it witnessed many a hard-fought battle. Indeed we may say that it was identified with every great movement in Irish history.

The antiquities of Kells are not what would be called magnificent or imposing. There are no mediæval abbeys or great castles, but they are, perhaps, the more interesting for this very reason, for they nearly all belong to the period anterior to the coming of the Anglo-Normans, and are of a kind that is not to be found in any country but Ireland. It needs only to mention the sculptured crosses, the round tower, the stone-roofed oratory, the ecclesiastical "termon," the Cyclopean masonry. All these are objects peculiar to Ireland, and it is doubtful if there is any other locality—certainly there is none within easy reach of the metropolis—where so many different specimens are gathered together in the same area.

The first point of interest is a portion of the old wall built by Hugh de Lacy. This consists merely of a tower, the only one remaining of many placed at intervals all round the town.

Passing on a halt was made beside the Street Cross; and the interesting sculptures—many of them in excellent preservation—were minutely explained by Rev. Dr. Healy, *Hon. Local Secretary*. This is the cross

referred to in the Annals (A.D. 1156) as "the Cross of Doras Urdoimh" (the Gate, or Door of the Portico). Other interesting historical associations of this cross were related.



Great Cross, Kells.



Crucifixion, Anglo-Norman Period,  
Kells.

Next, the churchyard was visited, where three other crosses and the base of a fourth (all of them interesting in their way) invited attention. One of these is inscribed: PATRICII & COLUM . . . Petrie says that there are only five inscriptions in Latin found on Irish sculptured stones, of which this is one. Another stone was, however, shown, which must



Unfinished Head of Cross, Kells,

have escaped Petrie's notice, the inscription on which seems also to be in Latin. Another of the crosses is in an unfinished state, and has lately been described in the *Journal* (1891, p. 450). The two fragments (formerly separate) were a short time ago put together by the Board of Works.

The Round Tower of Kells is a very excellent and well-preserved

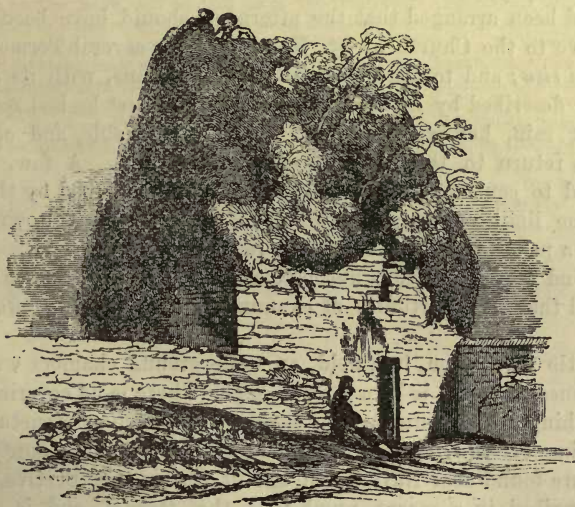


specimen, between ninety and one hundred feet high, and quite perfect, with the exception of the conical roof, which is missing. Most of the round towers have four windows at the top, facing the four cardinal points. That at Kells differs from the normal type by having five such apertures. The doorway shows signs of carving, and is of different stone and a different style of building from the rest. This tower is referred to by the Annalists under the year 1076, when Murrough, son of Flann O'Melaghlin, three days after having assumed the supremacy of Tara, was treacherously killed in the Round Tower of Kells by Auliff, son of Moylan, Prince of Gaileanga. He (Auliff) was slain immediately, through the miracle of St. Columkill, by Melaughlin Mac Connor.

The lower part of the church steeple formed part of the mediæval church. There is a curious black-letter inscription recording how it was "re-edified" in the year 1578 by John Garvey, who was at that time Dean of Christ Church, Archdeacon of Meath, Rector of Kells, and a member of Her Majesty's Privy Council. Around the steeple are several minor objects of interest—monumental slabs, old dial, &c.

#### ST. COLUMKILL'S HOUSE.

Leaving the churchyard, the stone-roofed oratory known as St. Columkill's House was visited. It is a remarkable structure, exhibiting the transition from the old method of forming an arch by overlapping



St. Columkill's House, Kells (before the ivy was removed).

stones, to the more modern use of a keystone. Between the barrel vault and the high-pitched roof is a croft divided into three apartments,

supposed to have been used as a dormitory. The original door was eight feet from the floor; and the chapel seems to have been a kind of crypt, the upper story being used as a refectory.

#### LUNCHEON.

After all these objects had been visited and explained, the party adjourned to the Court House, where the large company was most hospitably entertained at a very excellent and profuse luncheon by some friends in Kells.

#### EXHIBITIONS OF ANTIQUITIES.

After luncheon a variety of interesting objects were exhibited. A selection from the valuable and interesting Museum of Sir Montague Chapman, Bart., were shown by the Rev. Dr. Healy. Dr. Moran, of Trim, exhibited several "finds" from the county Meath and elsewhere. A figure of Buddha, found in a bog near Oldcastle, was exhibited by Mr. M. Weld O'Connor. Mr. Barnes, of Tatestown, Navan, through Dr. Healy, exhibited several "finds" procured from various places.

The vote of thanks to the generous friends at Kells, proposed by T. Drew, R.H.A., *Vice-President*, was carried by acclamation.

A vote of welcome to the Society and guests, proposed by Dr. Ringwood, was responded to by the Very Rev. the Dean of Canterbury and Rev. D. Murphy, s.j. The latter read a Paper on Termon Crosses.

It had been arranged that the afternoon should have been occupied by a drive to the Church of St. Keiran, where several Termon Crosses remain *in situ*; and to the ancient church of Dulane, with its cyclopean doorway, described by Lord Dunraven as "the finest he had seen." The persistent rain, however, rendered this impracticable, and obliged the party to return to Dublin by the afternoon train. A few, however, attempted to continue the expedition. Taking the road by the Hill of Loyd—the limit on one side to which the Fair of Teltown used to extend—a pause was made to visit a recently discovered cist. Remains of this kind are by no means uncommon; but they have been so generally destroyed that an opportunity of examining a specimen *in situ* is rarely met.

A little further on, in a field, an underground chamber was visited, the entrance to which is by a long passage. There is no covering mound, nor anything to indicate on the surface that such a structure exists. Souterrains of this kind are not uncommon in the county Meath. Several are found near Navan, and one at Clady, near Bective, has been fully described in a recent number of the *Journal*, and is also mentioned in Wilde's "Boyne and Blackwater."

The rain now descended in still heavier torrents, and it was therefore decided to proceed no farther, leaving the Termon Crosses of St. Keiran's and the ancient Church of Dulane unvisited.



The following is from an article by Professor Stokes which appeared in the *Daily Express* of July 8 :—

"Everybody with any kind of literary education knows that the Book of Kells is a copy of the Four Gospels in Latin. A great many people think of it simply as a Biblical manuscript. But there is something else in the Book of Kells besides the Four Gospels. The Book of Kells was written about the eighth century. Two hundred years elapsed, however, and by that time, the year 1000, it had become so sacred in the eyes of the Kells people that it was selected as the securest place where they could enter various covenants, deeds, leases, &c., made about Kells and its neighbourhood. These charters all deal with Kells, its history, its social state, and are good historical evidence that about the year 1100 the Book of Kells must have been located in Kells. These charters are very little known, though a distinguished scholar of our own, Mr. Gilbert, has done his best to make the outside world know something of them, as he has given copies of three at least of these charters in his 'Fac-similes of Irish National Manuscripts,' vol. ii., Nos. lix., lx., lxi. These charters are of vast historical importance. They are all dated, and vary in date from the year 1020 to 1170, and are, therefore, all of them prior to the conquest of this country by the Anglo-Normans. As such they are simply invaluable records of the habits and customs, the methods of land tenure, the trades, and civilization of Ireland at that time. One of them—the earliest in date—goes back to a time, fifty years at least, before the Norman conquest of England, and is contemporaneous with Brian Boru and the Battle of Clontarf. This is the oldest Irish legal deed now in existence, and it is full of historical notices—that is, if a man has only eyes fitted to read them—of the state of society at that early time. It is quite clear that writing was not an unknown art among the Irish chiefs of that time, and that they were well acquainted with legal forms and their value. This deed tells of the lands of Kildalkey, a district near Kells, and their transference to the Columban Monastery of Kells, in atonement of a violent assault—blinding in fact—made by the King of Meath upon a chief whom the Columban Monastery had taken under its protection. It terminates with giving us a list of the securities which the community took in order to secure their property, and ends with a warning to the King of Meath, that 'though it is dangerous for every king to violate Columkill, it is particularly dangerous to the King of Tara, for he is the relative of Columkill,' alluding to the fact that St. Columba was descended from Niall of the Nine Hostages, who lived in the fourth century, and gave the Roman Empire much trouble, as Ammianus Marcellinus tells, from whom also Melaghlin, King of Tara, was descended. The fifth charter gives us a glimpse into the town history of Kells and the organization of the monastery. There we find the Abbot or Comharb of Kells, the Erenagh of the Hospital, the Lector of Kells; and we read in this charter of the house of a MacAedha, the artificer and worker in brass, silver, and gold, the silversmith and jeweller, in fact of Kells of that time. We very much fear that the visitors to Kells will now look in vain for this jeweller or his successors. The local blacksmith will be the nearest approach to the worker in silver, brass, and gold who lived there in the days of Imar III., King of the Dublin Danes, about A.D. 1050. We give these instances out of the charters to stir up an interest in them, printed, as they are, in the 'Irish Archæological Society's Miscellany,' vol. i., of the year 1846, as well as reproduced by Mr. Gilbert in his magnificent fac-similes, which every visitor ought to consult, open for inspection, as they are, in all our Dublin libraries."

## BELFAST MEETING,

TUESDAY, 16th August, 1892.

THE THIRD GENERAL MEETING of the Society for the year 1892 was held in the Museum Buildings, College-square, Belfast (by permission of the Council of the Belfast Natural History and Philosophical Society), on Tuesday, 16th August, at 12 o'clock noon :

THE REV. GEORGE R. BUICK, M.A., M.R.I.A., Vice-President,  
in the Chair.

The following took part in the proceedings :—

*Fellows* :—Sir Daniel Dixon, J.P., Lord Mayor of Belfast; John Ribton Garstin, F.S.A., M.R.I.A., D.L., *Vice-President*; William Gray, M.R.I.A., *Vice-President*; Lavens M. Ewart, M.R.I.A., *Vice-President*; Robert Cochrane, C.E., F.S.A., M.R.I.A., *Hon. General Secretary and Treasurer*; Seaton F. Milligan, M.R.I.A., *Hon. Provincial Secretary for Ulster*; Robert M. Young, B.A., M.R.I.A., *Hon. Local Secretary for the City of Belfast*; W. J. Knowles, M.R.I.A., *Hon. Local Secretary, South Antrim*; Geo. Dames Burtchaell, M.A., M.R.I.A., *Secretary and Treasurer*; W. J. Browne, M.A., M.R.I.A., *Hon. Local Secretary, West Tyrone*; S. K. Kirker, C.E., *Hon. Local Secretary, Cavan*; Very Rev. Edward Maguire, D.D., Dean of Down; William R. Molloy, F.S.S., M.R.I.A.; Rev. Denis Murphy, S.J., M.R.I.A.; Michael M. Murphy; Rev. Robert S. O'Loughlin, D.D.; Joseph Smith, M.R.I.A.; Major-General Stubbs, J.P.; John Vinycomb; F. D. Ward, M.R.I.A., J.P.; Robert Young, C.E.; Stewart Clark, J.P.; Charles Howden; Robert Perceval-Maxwell, D.L.

*Members* :—Rev. H. W. Lett, M.A., *Hon. Provincial Secretary for Ulster*; W. H. Patterson, M.R.I.A.; *Hon. Local Secretary, North Down*; Rev. S. Arthur Brennan, B.A., *Hon. Local Secretary, North Antrim*; William A. Traill, M.A., C.E., *Hon. Local Secretary, Mid Antrim*; Rev. John K. Barklie, B.A.; Rev. Narcissus G. Batt, M.A., *Hon. Local Secretary, South Donegal*; Rev. A. H. Beattie; F. J. Bigger; Miss Edith Brown; F. J. Beckly; Rev. John H. Bernard, D.D., F.T.C.D.; Geo. Burrows Browne; W. H. Caldwell, M.D.; Rev. W. W. Campbell, M.A.; M. Edward Conway; Rev. Geo. W. S. Coulter, M.A., John Cooke, B.A.; Rev. Samuel A. Cox, B.A.; James Crawford; Rev. J. Crowe; Rev. R. Cunningham, B.A.; Samuel Cunningham; Rev. E. A. Cooper, B.D.; William Costigan; W. T. Clements; Rev. H. W. Davidson, B.A.; Rev. Humphrey Davy, B.A.; Ven. Abraham Dawson, M.A.; Archdeacon of Dromore; Rev. W. A. Dickson; John Dillon; E. Reginald M'C. Dix; Rev. J. J. Dwan, C.C.; George Fawcett; P. Fitz Patrick; Joseph Gough; Francis Guilbride; Thomas Greene, LL.B., J.P.; Rev. David Gordon; John A. Hanna; Very Rev. Thomas Hare, D.D., Dean of Ossory; Granby Higinbotham; Rev. Michael Higgins, C.C.; Rev. W. Hodgson, M.A.; H. A. Hinkson, M.A.; R. H. Jackman; Rev. Richard A. Kernan, B.D.; Patrick Kenny; Rev. William O'Neill Lindsay, M.A.; Rev. John W. Lindsay, D.D.; F. W. Lockwood, C.E.; David L. Lowry; Rev. W. T. Latimer, B.A.; R. W. Leslie, M.D.; Daniel de Courcy MacGillycuddy; Very Rev. A. MacMullan, P.P., v.g.; Bryan MacSheehy, LL.D.; Joseph M'Chesney; H. M'Neile M'Cormick; Francis M'Glade; John M'Loughlin; Thomas Mathews; Miss Alice Milligan; James Mills, M.R.I.A.; John Moran, M.A., LL.D.; John Morton; Rev. D. B. Mulcahy, P.P.; Miss M. F. Mulholland; Charles Mullin; Rev. Eugene Mac Cartan, P.P.; J. W. Montgomery; John M'Bride; S. Shannon Mullin; Rev. S. W. Nesbitt; Conolly Norman, F.R.C.S.I.; Rev. James O'Lavery, P.P., M.R.I.A.; William P. O'Neill, M.R.I.A.; Rev. R. C. Oulton, D.D.; Alexander Patton, M.D.; James J. Phillips; W. H. Phillips; R. Lloyd Praeger, B.E., M.R.I.A.; Rev. L. A. Pooler, M.A.; William E. Rogers; Rev. Charles Scott, M.A.; William M. Simpson; Alexander T. Smith, M.D.; Rev. John W. Stubbs, D.D., S.F.T.C.D.; Conway Scott, B.Sc., M. INST. C.E.; James Thompson, J.P.; H. Pomeroy Truell, M.B., J.P.;



William J. Trelford; Robert Welch; J. K. Wilson; Rev. Robert Workman; W. J. Woodside; W. Law Bros; Rev. H. F. Kirker, M.A.; John R. O'Connell, LL.B.; T. P. O'Connor, B.A.; Edward Allworthy; T. J. Smyth, LL.B., &c.

#### THE CHAIRMAN'S ADDRESS.

The Chairman, in opening the proceedings, said :—The Council of our Society, have done me the honour of asking me to preside on the present occasion. I accede to the request with pleasure, mindful as I am of knowledge increased, and friendships formed, and pleasures derived, and patriotism intensified and broadened through my connexion with the Association they so worthily manage, and wishful above all things to prove myself not ungrateful. At the same time, in doing so, I “sigh for the touch of a vanished hand, and the sound of a voice that is still.” When it was first proposed to hold this meeting—now more than a year ago—in common with yourselves, I had hoped that Bishop Reeves would be here to grace the gathering and guide our deliberations and stimulate and enrich us with his ripe and rare experiences in those fruitful fields of antiquarian lore which he so long and so successfully cultivated. The hope has not been realized. It has been otherwise ordered. “God’s finger touched him, and he slept.” We mourn his absence, yet feel somewhat as Xenophon felt when the tidings came to him of his son’s death. He was sacrificing at the time, and hearing what had happened at Mantinea tore off the garland. “But,” said the messenger, “before his death he killed a leader of the enemy with his own hand.” Instantly the father resumed the garland and the sacrifice, nobly saying, “My son’s glory consoles me for his death.” Bishop Reeves’ glory consoles us not a little for his death. It is the glory of one who when he died was our greatest Irish scholar. It is the glory of one who stood head and shoulders above his fellows as an ecclesiastical archæologist. It is the glory of one who has slain the enemies of his country’s reputation with the bloodless weapon of historical truth, and has died triumphant guarding her honours, and furthering her interests, and telling of her greatness, and feeling to the last

“She’s not a dull and cold land,  
No, she’s a warm and bold land.  
Oh, she’s a true and old land,  
This native land of mine.”

Nor is his the only presence we miss to-day. Canon Grainger, a man with whom “the elements were so finely mixed” that he was an enthusiastic naturalist, able archæologist, learned divine, delightful companion and friend all in one, has no longer a place on our muster-roll. The blank left by his decease is a large and distressing one. It will not soon be filled. Never, indeed, to some of us. This his native city honours his memory as one of her most distinguished and large-hearted sons. We honour it not less, but more. His portrait hangs upon the wall of one of her finest public buildings. It has a better enshrinement still in our hearts. Members die, but the work of the society goes on, and that, too, with marked success. We may well be proud of our numerical position, numbering, as we do, over a thousand members. And we have still greater reason to be proud of our *Journal*, replete as it is with attractive and erudite papers on almost all subjects directly connected with the Ireland of the olden time, and teeming with illustrations alike beautiful and truthful, as admirably designed to perpetuate the exact outlines of the objects described as to aid the mind in grasping quickly and accurately the facts recorded or the conclusions reached. The results of our labours thus embodied in fact and figure are valuable in a high degree. We are doing a work fascinating and useful, it is true, to ourselves, but none the less on this account a work fraught with immense importance to the nation at large. We are rewriting the annals of our country—and glorious annals they are, despite the many stains which admittedly sully their pages—rewriting them, not with the quill of fancy or of sentimental dilettantism; but, if I may so put it, in deference to more modern and much better methods, with the steel pen of rigid investigation and in the ink of inductive, and, therefore, truly scientific, accuracy. Recently, when we were holding a meeting elsewhere, a peasant woman of the district visited, with covert sarcasm, said to one of our more prominent members, a neighbour of her own. “These are clever men, sir: are they not?” “Very clever men.” “Well, it’s mighty simple business they’re about.” We can afford to smile at the innuendo—an innuendo, by the way, all too common. We are doing a work of national importance—a work which the

State should do, but doesn't, and which in reality is worth millions to the State. We are considering what, after all, is part and parcel of our country's greatest wealth—the knowledge of her early condition, her arts and architecture, her literature and learning, her customs and colonizations. We are throwing a flood of light upon her past, and so helping to mould her future. We are clearing the ground, and laying down landmarks, sure and certain, for the guidance of our coming historians, artists, politicians, and philanthropists. In short, we are accumulating a mass of reliable facts explanatory of the making of this Ireland of ours, and at the same time illustrative in no small degree of primitive culture periods elsewhere. And, to use the words of Petrie, the great pioneer of the work in which we are engaged, we are doing all this in “a spirit untinged by the slightest admixture of prejudices, either political or sectarian.” You will pardon me, I am sure, if I add, in words not less familiar although slightly altered the better to suit my purpose—

“Oh, long may last the friendship fast,  
Which binds us all together;  
When all agree, old ills shall flee  
Like clouds in stormy weather.”

No doubt we have not accomplished as much as we might have accomplished. But a great deal has been done, and well done. What a different aspect the early history of Ireland presents to-day to what it did, say, in the days of Keating and Ware, or of Vallancy and Molyneux! How many knotty problems have been solved since Petrie and O'Donovan, O'Curry and Dunraven, Reeves and Wakeman began their labours. What a rolling back there has been of mists and vapours from about not a few of the epoch-making events of our distant past! How steadily we have pushed our way back from the known to the unknown, widening at every step the boundaries of our horizon, and increasing the sum total of our knowledge. We now know, for instance, that the round towers were belfries and keeps attached to Christian churches, and erected at various periods between the sixth and thirteenth centuries; that the crannogs, or lake dwellings, reached their point of highest development about the time of the Danish invasions; that the marvellous art of the illuminated manuscripts, such as the “Book of Kells,” the most beautiful book in the world, and the “Book of Durrow,” of the metal work enriching such antiques as the chalice of Ardagh and the Tara Brooch, of the sculptured stones and the standing crosses, is an art of purely native growth, covering a period extending, roughly speaking, from the sixth to the twelfth century inclusive; that the passage from the use of bronze to that of iron, as proved by the Lisnacrogghera finds in the Grainger Museum, took place about the time of the introduction of Christianity; that the peculiar method of writing, known as Ogam, belongs for the most part to the early Christian times; that the cromleachs are not Druids' altars, nor the stone circles Druidical temples, but both alike sepulchral monuments; that the majority of our raths, though popularly styled Danish forts, were not erected by the Danes at all, but by early colonists, probably those known as the Tuatha De Danaans; and that the Stone Age in this part of the world—if ever, indeed, there was a Stone Age, pure and simple, in Ireland, which, in my opinion, is very questionable—came down to comparatively recent times. These positions may be taken as finally established, or at any rate if any of them should be questioned they are yet near enough the truth to afford us reliable and helpful landmarks in threading our way backwards, first from historic times to what the Germans appropriately call protohistoric times, and, then, from protohistoric to prehistoric times. They are the salient feature of our country's earlier story. They give a wonderful amount of definiteness, where so much is mythical and misleading to our conceptions of the people's life and the progress of their culture in those far-off times. And they are a standing testimony to the value of that “true antiquarianism which bore up history and tradition to be tested by fact.” But if much has been done in the way of rewriting our annals much still remains to be done. Despite the fact that so many prominent and specially attractive subjects have been practically settled a grand future awaits the Irish antiquarian. “There is much land yet to be possessed.” The bulk, perhaps, of the relics of the past remaining to us, many of them in great danger of soon and for ever disappearing, have still to be accurately figured and described. Information is still required about the men and manners and momentous events of the centuries which lie nearest to us. The earlier days of Christianity suggest a very multitude of intensely interesting questions, for the solution of which more light is needed. Our folklore presents a fascinating and productive field of research hitherto almost



entirely ignored. If not soon entered upon the already ripened harvest will be lost beyond recall, and what a sphere for noble and needed labour there is in the quarry of prehistoric investigation. Who were the first inhabitants of our island? where did they come from, and about what time? What was their condition socially and otherwise? What elements have they contributed to the civilization we ourselves enjoy? With work such as this to be done, and questions such as these to answer, who that will may "win his spurs." There is room for all and rewards for all,

"For we are ancients of the earth  
And in the morning of the times."

May I express on behalf of the Royal Society of Antiquaries the hope that this Athens of the North will contribute its share, and even more than its share, of willing and able workers. The *Ulster Journal of Archaeology*, a perfect mine of antiquarian wealth, and for which we can never be sufficiently thankful to its editor, Mr. M'Adam; Benn's "History of Belfast," the Guide-book prepared by the Naturalists' Field Club; Mr. Milligan's "Glimpses of Erin"; the Rev. Mr. O'Laverty's able volumes, replete with information; and last, but by no means least, Mr. R. M. Young's exquisite reprint of the "Town Book," encourage me not only to do so, but to believe that the hope will be amply realized. It has always seemed to me both a puerile conceit and a gross misconception of the city's position and spirit to represent the bell upon her escutcheon as held hard and fast. The picture most assuredly is not correct, so far as the love of antiquarian pursuits is concerned. This bell, at any rate, has been kept going tunelessly and usefully. M'Adam and Carruthers and Getty and Hume and Oulton and Reeves held the ropes for long. And now that they have stepped aside, not less enthusiastic and skilful are the men who supply their places. But more are needed that the work to be done may be overtaken and "the melodies abide." And what a work it is! How attractive in itself! How bracing to the intellectual and moral powers of those who engage in it! How well adapted to fit for every-day life by increasing business capability, and developing that judicial calmness and moderation of sentiment so essential to comfort and success! How full it is of the promise of future good in other directions—as for example, the cultivation of artistic tastes, the training of the memory, the right use of the scientific imagination, the appreciation of the inestimable value of truth! How suited to old and young, to rich and poor, to those who are in search of a pleasant and profitable hobby, and to those who would love the land that gave them birth (and who would not?), as Tennyson would have them love it, "With a love far brought from out the storied past and used within the present"; and who, in the strength of this enlightened and patriotic affection, would do at least something to

"Ring out the thousand wars of old,"

and to

"Ring in the thousand years of peace."

But I may not wait to dwell on this. Our time is limited, and we have a long programme to go through. Rather let me say how pleased we who come from a distance are to have this opportunity of meeting our fellow-members of Belfast in their own magnificent city, and in this hall, kindly granted to us by the Belfast Natural History and Philosophical Society. Assuredly it would not be their fault, nor the fault of Mr. Milligan—if we do not have a pleasant and profitable meeting, and I am no less sure that it will not be to our credit as visitors if, when all is over, and we come to say good-bye, we do not find ourselves making their motto our motto, and saying with all our hearts, "*pro tanto quid retribuamus*."

The Minutes of the previous Meeting were then read and confirmed.

The Secretary announced that letters of apology for non-attendance had been received from the President, Lord James Wandesforde Butler, who regretted that the state of his health did not enable him to be present; Right Hon. Lord Arthur Hill, M.P., *Senior Vice-President for Ulster*, who was obliged to be in London during the week; Rev. Canon Crozier, of Holywood; and Rev. John Elliott, of Armagh.

The following Fellow and Members were elected :—

FELLOW.

Robert Perceval-Maxwell, J.P., D.L., Finnebrogue, Downpatrick : proposed by Henry Smyth, C.E., J.P., *Hon. Local Secretary, South Down.*

MEMBERS.

Right Hon. Lord Dunsany, Dunsany Castle, Navan ; Sir John Fox Dillon, Bart., J.P., D.L., Lismullen, Navan : proposed by Rev. Oliver Brighton, M.A.

Alexander Goodman More, F.L.S., M.R.I.A., 74, Leinster-road, Dublin : proposed by Robert Day, F.S.A., *Vice-President.*

Very Rev. Edward M'Kenna, P.P., V.F., Cumber Claudy, Co. Londonderry ; William Gilmore, The Diamond, Coleraine ; Rear-Admiral Henry M'Clintock Alexander, J.P., Dundoon, Coleraine ; Rev. David Gordon, Downpatrick ; Anthony Thomas Jackson, Architect, 5, Corn Market, Belfast : proposed by William Gray, M.R.I.A., *Vice-President.*

Rev. John H. Moran, 11, St. Lawrence-road, Clontarf ; William T. Clements, Assistant Inspector of National Schools, 1, Agincourt-terrace, Rugby-road, Belfast ; John M'Bride, 1, Cameron-street, Belfast ; Thomas George Morrow, Kells, Co. Meath : proposed by Seaton F. Milligan, M.R.I.A., *Hon. Provincial Secretary for Ulster.*

Horace W. Whayman, Castle-terrace, Orford, Suffolk ; James G. Alcorn, Barrister-at-Law, 24, Corrigan-avenue, Kingstown ; Marcus Purcell, Solicitor, 47, Rutland-square, Dublin ; Henry A. Hinkson, M.A., 7, Trinity College, Dublin : proposed by G. D. Burtchaell, M.A., M.R.I.A., *Fellow.*

Frederick David Swan, Diamond, Monaghan : proposed by D. Carolan Rushe, B.A., *Fellow, Hon. Local Secretary, Co. Monaghan.*

William J. Simpson, 4, Bridge-street, Belfast : proposed by Robert M. Young, B.E., M.R.I.A., *Fellow, Hon. Local Secretary, City of Belfast.*

John D. C. Hurly, J.P., Fenit House, The Spa, Tralee ; Rev. John O'Leary, P.P., Kilmalchedor, Ballyferrier, Dingle, Co. Kerry : proposed by Rev. Denis O'Donoghue, P.P., *Hon. Local Secretary, North Kerry.*

P. Fitz Patrick, District Inspector of National Schools, Melbourne-terrace, Armagh : proposed by Rev. John Elliott, *Hon. Local Secretary, Armagh.*

Thomas P. Sherard Crosthwait, B.A., M. INST. C.E., Clare View, Limerick : proposed by Robert Fogerty, C.E.

Rev. George S. Mayers, B.A., Vicar's Hill, Tubrid, Cahir : proposed by Rev. Professor Stokes, D.D., M.R.I.A.

Rev. Euseby Digby Cleaver, M.A., Dolgelly, Wales : proposed by M. J. C. Buckley. William Ernest Roe, Mountrath ; Benjamin H. Mullen, M.A., Curator, &c., Royal Museum, Peel Park, Salford : proposed by John Cooke, B.A.

William J. Trelford, 23, Lincoln-avenue, Belfast : proposed by F. J. Bigger.

Edward P. O'Farrell, L.R.C.S.E., 21, Rutland-square, Dublin : proposed by John L. Robinson, *Hon. Provincial Secretary, Leinster.*

Arthur Gethin Creagh, J.P., Carrahane, Quin, Co. Clare : proposed by H. B. Harris.

Rev. Samuel Musgrave Harris, M.A., 3, Cowper Villas, Rathmines : proposed by Rev. James B. Keene, M.A.

Mervyn S. Patterson, Deputy County Surveyor, Tullyard, Tullyhogue, Co. Tyrone : proposed by Charles Mullin.

Frederick Morley, A.R.I.B.A., C.E., Architect, Commercial Buildings, Dublin ; Charles William Harrison, 178, Great Brunswick-street, Dublin : proposed by James Charles.

Denis J. Coffey, B.A., M.B., M. CH. (R.U.I.), Professor of Physiology, School of Medicine, Cecilia-street, Dublin : proposed by P. King Joyce, B.A.

Mrs. Leonard, Warrenstown, Dunsany, Co. Meath : proposed by the Right Rev. the Abbot of Mount Melleray.

John V. Legge, 26, Elgin-road, Dublin : proposed by John O. Overend.

The Librarian, Newberry Library, Chicago, Illinois, U.S.A. : proposed by B. F. Stevens, 4, Trafalgar-square, London, W.C.

J. S. Cussen, B.A., Inspector of National Schools, Education Office, Dublin : proposed by A. P. Morgan, B.A., *Hon. Local Secretary, West Galway.*



Mrs. MacMahon-Creagh, Dangan, Kilkishen, Co. Clare: proposed by Thomas J. Westropp, M.A.

Edward M'Fadden, Solicitor, Letterkenny: proposed by James Simms.

William J. Anderson, C.E., Architect, Harbour View, Coleraine: proposed by John M'Loughlin.

Henry Davy, M.B., M.CH., Kimmage Lodge, Terenure, Co. Dublin: proposed by F. Franklin.

Mrs. Brien, 54, Sth. Richmond-st., Dublin: proposed by Rev. A. S. Woodward, M.A.

F. Edward Ward, A.R.I.B.A., 37, Donegall-place, Belfast; Samuel Shannon Millin, Ulsterville-avenue, Belfast; Mrs. Arabella Greer, Hatfield Rectory, Great Grimsby, Lincoln: proposed by John Vinycomb, *Fellow*.

Rev. Mathew Connery, C.C., Dungiven, Co. Derry: proposed by Francis M'Glade.

The Secretary brought forward a Report in accordance with Law 6 of the General Rules, and asked permission not to read it, which was granted.

The following Papers were read, and referred to the Council for publication:—

"Notes on the Ancient Records of Carrickfergus," by Robert M. Young, B.A., C.E., M.R.I.A., *Fellow*, *Hon. Local Secretary*, Belfast.

"Notes on the old Mayor's Seal of Carrickfergus," by John Vinycomb, *Fellow*.

"Irish Stone Axes and Chisels," by William J. Knowles, M.R.I.A., *Fellow*.

"Notes on some County Down Souterrains," by William Gray, M.R.I.A., *Vice-President*.

"The resemblance of Worked Flint Flakes found in the Valley of the Nile to those found in the County Antrim," by William A. Traill, M.A., C.E.

The Secretary announced that Mr. R. E. Ward, D.L., of Bangor Castle, had kindly invited the Society to luncheon, and that Mr. W. J. Pirrie had also kindly invited the Society to visit Messrs. Harland and Wolff's ship-building establishment on Queen's Island, and to partake of luncheon, but that both invitations had to be declined with regret as time would not permit of their acceptance.

Mr. Milligan, M.R.I.A., *Hon. Provincial Secretary for Ulster*, explained the arrangements that had been made for the various excursions in connexion with the meeting.

The Meeting then adjourned until 9 o'clock, p.m.

#### GARDEN PARTY AT THE LORD MAYOR'S.

In the afternoon the Lord Mayor of Belfast, Sir Daniel Dixon, *Fellow*, and Lady Dixon, entertained the Society at a garden party at their residence, Ballymenoch House. The Lord Mayor kindly permitted the Charters, Chains of Office, and Official Insignia to be exhibited.

#### THE DINNER.

At 7 o'clock, p.m., the Society dined at Thompson's Restaurant, Donegall-place, WILLIAM GRAY, M.R.I.A., *Vice-President*, in the Chair.

## EVENING MEETING.

The Society again met in the Museum Buildings, College-square, at 9 o'clock, p. m., LAVENS M. EWART, M.R.I.A., J.P., *Vice-President*, in the Chair.

The Chairman said he wished to take that opportunity of thanking the Members for the high honour they had done him in electing him a *Vice-President for Ulster*. He was afraid that his qualifications did not entitle him to the position, and that it was entirely by their favour that he found himself placed in it.

The following Papers were read, and referred to the Council for publication :—

"The Moylarg Crannog, Cullybackey, Co. Antrim," by Rev. Geo. R. Buick, M.A., M.R.I.A., *Vice-President*.

"The Anglo-Norman Castles of Co. Down," by F. W. Lockwood, c.e.

"Vestiges of Mediæval Sculptured Foliage and other Art Work in the Churches and Abbey precincts of the United Diocese of Down and Connor and Dromore," by James J. Phillips, Architect.

"The true cause at last discovered why the Irish buried their Butter in Bog Banks," by Rev. J. O'Lavery, P.P., M.R.I.A.

The remaining Papers on the list were taken as read, and referred to the Council, viz. :—

"The ancient Earthworks known as the Dane's Cast and the Dorsey, in the Counties of Down and Armagh," by Rev. H. W. Lett, M.A., *Hon. Provincial Secretary for Ulster*.

"The Diary of Dr. Jones, Scoutmaster-General of the Army of the Commonwealth, from 13th March, 1649, to 21st June, 1650," by J. Casimir O'Meagher, M.R.I.A., *Fellow*.

"Members for Ireland in the Parliaments of the Protectorate," by William R. Scott, B.A., *Fellow*.

"Notes on the Round Towers of Cloyne, Roscam, and Iniskean," by William F. Wakeman, *Hon. Fellow*.

"Some ancient Ecclesiastical Bronze Bells in Ulster," by Seaton F. Milligan, M.R.I.A., *Fellow*, *Hon. Provincial Secretary for Ulster*.

"The Geraldine's Throw" (identification of the spot referred to in a sixteenth-century legend related by Holinshed), by Lord Walter Fitz Gerald, M.R.I.A., *Fellow*.

"Ecclesiastical uses of some Caves in Ireland suggested by the discovery last month of a similar structure in Thessalonica," by Rev. J. O'Lavery, P.P., M.R.I.A.

"A Note for record on the Books of the Society that 'Brugh-na-Boinne,' the name of the place where were interred the Pagan Kings of Ireland, is still used as a name for its site," by Rev. J. O'Lavery, P.P., M.R.I.A.

"Irish Medals" (Part 5), by William Frazer, F.R.C.S.I., M.R.I.A., *Fellow*.

The Meeting then adjourned.





## HISTORICAL AND DESCRIPTIVE ACCOUNT OF THE CITY OF BELFAST.\*

By JOHN VINYCOMB, FELLOW.

**A**LTHOUGH "Belfast, as a town, has no ancient history," as has been stated by the historian of the town (Benn, 1877), a reference to certain events which took place centuries ago on the spot where the city now stands may be deemed of considerable historic importance to members of the R. S. A. of Ireland. The Ford, or rather the Fearsat (which was the name then given to the place from the sand-bank formed at the mouth of the river by the opposing currents of tide and stream), was the scene of a battle in 666. It is thus mentioned in the "Annals of the Four Masters," and a foot-note, "The battle of Fearsat, between the Ulidians and the Cruithni, where Cathasach, son of Laircine, was slain. The Fearsat here alluded to was evidently at Bel-Fearsat, now Belfast, on

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\* Belfast (Bel or Beul, a mouth, an entrance, a ford, and Fearsad, a sand-bank. In Reeves' "Ecclesiastical Antiquities" (p. 184), he says:—"The name appears in the Taxation in the Latin form *Vadum*; and again in 1333, as the place where a castle of the Earl of Ulster stood, and where William de Burgo was assassinated. Grace says he was slain *inter Castrum de Sancles et Greg Forgus*, which Sancles appears to be a corruption of Shankill (rean-cill, "old church"), the parochial name of Belfast. According to the "Ulster Inquisitions," the ground occupied by the present town was called Ballyrecoolegalgie."

the river Lagan, in the county of Antrim." In 1177 John de Courcy held possession of what was the first Castle of Belfast of which there is any mention, and which he probably erected at this place to command the ford. King John (1210) passed through Belfast on his way to Carrickfergus. It is impossible to trace the history of the place, at least as a town, until the reign of Edward II., at which period the native Irish, galled by the oppression of the English, invited the Scots, under Edward Bruce (1316), brother of the Scottish King, to invade Ireland for the complete expulsion of the English colonists and the erection of a new monarchy. Landing near Larne with 6000 men, and having been joined by the Irish chiefs, Bruce "fell with the fury of a devouring tempest upon the English settlements," and the town and castle were destroyed. In the distraction consequent upon this defeat the Irish clans rose in arms, and with exception of the stout fortress of Carrickfergus this portion of Ulster remained for a long period in the hands of the native Irish. In 1503 Gerald Earl of Kildare, Lord Deputy, made an expedition into Ulster and destroyed the Castle of Belfast. In 1512 Kildare made a second incursion into the north, and again destroyed the Castle, which had in the meantime been fully restored and reoccupied by the O'Neills. This fortress seems to have been the scene of many a sanguinary encounter, and was frequently taken and retaken during this troublesome period.

In 1604 there was a grant of the town, manor, and castle of Belfast, with much of the adjacent territory forfeited by the O'Neills of Claneboye, to Sir Arthur Chichester, Lord Deputy of Ireland. At this time it was a mere village of a few scattered huts on the margin of the Lough, clustered near the Ford, under the protection of the Castle, and with a population of only 500; the Ford, the Castle, and the Church, forming the three distinguishing objects which made the locality known in early times.

On 1st August, 1604, the Belfast fair was first held; regular markets were only established in 1611, to which commodities also came from Scotland in small boats. A Market-house is mentioned in 1632, and twenty-two years later we read of it being used as a military barracks or guard-house, for which use the old church was also appropriated.

Sir Arthur Chichester, who may be truly called the founder of the town, was created, in 1612, Baron Chichester of Belfast. A number of English and Scotch settlers were introduced about this time, and being for the most part industrious, the town began its course of prosperity. On the 27th April, 1613, the town was constituted a corporation by Charter of King James I., to consist of a sovereign or chief magistrate, and twelve burgesses, and commonalty, with the right of sending two members to Parliament. This Charter was annulled, and a new one issued in 1688, but the original one was restored in 1690. In 1647 the first Viscount Chichester's eldest son was created Earl of Donegall, and subsequently a descendant was raised to the dignity of Marquis of



Donegall and Earl of Belfast. The first stimulus to the trade of the port was given to it by Thomas Wentworth, Earl of Strafford, Lord Deputy, who purchased from the Corporation of Carrickfergus the right of importing certain commodities at one-third of the duties payable at other places. The town suffered greatly during the great civil war. The Scotch troops, under General Munroe, occupied the town from 1644 till 1648, when it was retaken by General Monk for the Parliament. In 1690 William III. visited the town. The formation of volunteer corps in 1715, 1745, 1760 (the date of Thurot's landing at Kilroot, near Carrickfergus), and 1778 for the better defence of the country, is the next event of historical importance before the Union. In conformity with the passing of the Municipal Corporations Act in 1841, the mode of government was changed, and consisted of a Mayor, Aldermen, and Town Councillors, to the number of forty altogether, as at present. During the interval in which these civic changes occurred, there were formed at different periods the Board of Harbour Commissioners, a Board of Water Commissioners, a Chamber of Commerce, and various other public bodies and institutions, such as were rendered necessary by the rapidly increasing requirements of the town. In 1888 the rank of a CITY was, by Royal Charter, conferred upon Belfast, and by a subsequent Charter a grant (or confirmation) of arms was made by Ulster King of Arms, of the ensigns borne by the town since 1640, with some slight honourable augmentations to denote the accession of dignity; and within the past few weeks Her Majesty has been graciously pleased to confer upon the Chief Magistrate the style and title of The Lord Mayor of the City of Belfast.



Old Corporate Seal of Belfast, 1640.

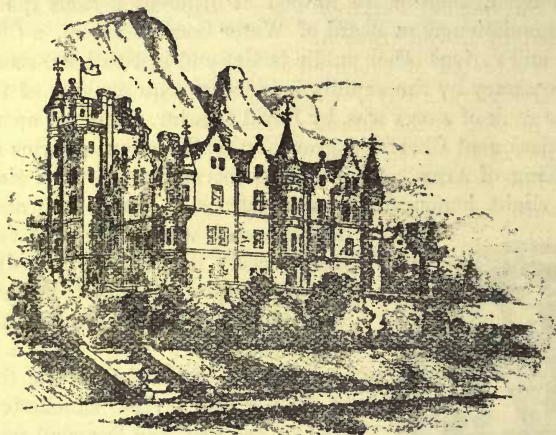
Since the time when as the first Baron of Belfast, Sir Arthur Chichester became lord of the soil, the Donegall family have been closely identified with the interests of the town, and have always maintained a residence here. The present noble owner of the estate, the Right Hon. the Countess of Shaftesbury, only daughter of George Hamilton, third Marquis of Donegall, on the occasion of the coming of age of her son Anthony, ninth Earl of Shaftesbury, in 1890, gave as a free gift to the people of Belfast, the site of the Royal Hospital, an act of munificence which sufficiently attests the cordial relations still subsisting between town and castle.

#### THE LAST CASTLE IN BELFAST.

Upon or near to the site occupied by former castles, Sir Arthur Chichester, in 1611, built "a dainty stately palace which is indeed the glory and beauty of the town." So wrote Sir W. Brereton, who visited

Belfast in 1635. "The very end of the Lough toucheth upon his garden," he adds, as if to picture the beauties of the place, and judging the old plan of the town of about that time, it does appear to have been very pleasantly situated. This, the last of the castles erected to hold and control the pass of the ford, was burned April 24, 1708, through the carelessness of a servant, by which accident three daughters of Arthur, 3rd Earl of Donegall, were unfortunately burned to death. The castle stood in the middle of an extensive garden, between what is now Donegall-place and Castle-market: many names in the locality, as Castle-street, Castle-place, Castle-lane, &c., sufficiently indicate its near proximity.

An extensive mansion in the Tudor style of architecture was afterwards erected at Ormeau (now one of the public parks of the city) on the east side of the River Lagan, as the country residence of the Marquis of



Belfast Castle, Cave Hill.

Donegall, while his town house was the present Royal Hotel in Donegall-place, a street then entirely inhabited by the aristocracy of the district, but now solely occupied by some of the finest shops and places of business in the city.

The third Marquis of Donegall, who took a strong personal interest in Belfast, erected a magnificent castle in the Scotch Baronial style (of which Messrs. Lanyon were the architects) on the eastern slope of the Cave Hill (so called from the caves on the face of the cliffs), almost under the crowning height of Mac Art's fort. It is occupied for several months in the year by his daughter, the widowed Countess of Shaftesbury, her daughters, and her son, the present Earl. The site is a most commanding one, overlooking the entire district, the panoramic views of the Lough, the open sea, and the Scottish coast beyond on one hand, and over



the city of Belfast and far up the valley of the Lagan on the other, while Strangford Lough, with the distant Slieve Donard and the Mourne range of mountains in county Down, appear directly opposite. "Ben Madighan" (the mountain of the little dog), the ancient name of Cave Hill—close upon a thousand feet in height—is a place of considerable historical interest. Here on the loftiest peak the outlawed BRIAN MACART, erected his mountain fortress, and his name, "MacART's fort," it still retains. The county Down portion of Belfast which, if separated from the city, would form the fourth largest town in Ireland, also takes its name, "Bally MacArt," from the same redoubtable Brian. It was along the base of the frowning cliffs of Ben Madighan that a great battle took place in 1408 between the Irish chief, MacGilmore, and the Anglo-Irish Savage, of the Ards, the party of the former being finally routed with great loss. These incidents form the basis of a story, entitled "Corby MacGilmore," by the late Sir Samuel Ferguson : see "Hibernian Nights' Entertainment," edited by Lady Ferguson.

Belfast is situated at the head of what is now called Belfast Lough (formerly Carrickfergus Bay), an estuary of the sea about twelve miles in length ; the breadth at the entrance, which is about five miles, decreases gradually toward the extremity, where the River Lagan joins it. Here anciently a ford existed, from which the town derives its name (*Bel* or *Beul*, a mouth, an entrance, a ford, and *Fearsad*, a sand-bank). The shores on either side of the Lough are extremely picturesque : extensive ranges of hills close in the valley of the Lagan. The Cave Hill (1160 feet), Squire's Hill, Black Mountain, Divis (1462 feet) overlook the city on county Antrim side, while the Castlereagh range of hills keep a nearly parallel course on the county Down side. The Irish word *lagan* signifies, according to O'Donovan, a hollow or narrow district, between hills or mountains. The river, which takes its rise on *Sliebh Croob* in county Down, separates Antrim from Down : its course is now mainly a canal. The inland trade by water is carried on by the Lagan Navigation Company ; also by the Inland Navigation Company, which connects THE CITY with LOUGH NEAGH, and by the ULSTER CANAL, which connects LOUGH NEAGH with UPPER and LOWER LOUGH ERNE.

Four bridges span the river within the limits of the town. *The Queen's Bridge*, a handsome structure, built in 1841, and recently considerably widened, joins the city to BallyMacArt (corrupted to Bally-macarrett) ; it occupies the position of the old long bridge (near the ancient ford), a rambling structure of twenty-one arches, erected in 1689. The heavy artillery brought over it in the same year by the Duke of Schomberg, when, with his army he passed over this bridge, caused such irreparable damage that a large portion of it collapsed about three years afterwards. Further up the river is the *Albert Bridge*, newly-built in place of the old one, which fell down a few years ago ; it joins the west end of the town to the suburb of Mount Pottinger, called

after a celebrated military hero, Sir Henry Pottinger, whose family is referred to in the records of the town as seated here in 1602. The third bridge is at Ormeau, the old country seat of the Donegall family. A railway bridge also crosses the river. Several steam ferries cross the harbour at regular intervals during the day.

By the Belfast Harbour Act, 1882, the Commissioners were authorized to carry out several important new works and improvements in the port and harbour, and for that purpose to borrow nearly one million pounds sterling. *The old channel*, which formerly was very tortuous and difficult of navigation, has had its course entirely altered. *The Victoria Channel*, a new deep-water cutting several miles in length, has at great cost been made by the Harbour Commissioners, leading in a direct line from the quays out to sea.

Steel and iron ship-building are extensively carried on upon both sides of the channel on land reclaimed from the Lough, and where once the lonely heron waded in the shallows, the deafening noise of busy hammers renders hearing difficult and speech almost inaudible. Some idea of the magnitude of the Queen's Island ship-building and engineering works may be obtained from the fact that, together with the engine works at Abercorn Basin, they cover nearly fifty acres; the number of hands employed is over eight thousand. The most recent addition to the fleet of steamers built by Messrs. Harland and Wolff, Limited, are the "Teutonic" and "Majestic," screw-steamers for the White Star Line, and costing close upon £750,000. Messrs. Workman, Clark, & Co., Limited, and Messrs. Mac Illwaine and M'Coll are also employed in iron ship-building, boiler-making, and engineering works on a large scale.

Extensive docks for foreign-going steamers and sailing vessels are on the county Antrim side, and another is in course of formation there. A tidal basin and an immense graving dock, capable of holding the finest vessels afloat, are on the county Down side of the harbour, where there also sits a derrick crane (lifting 100 tons), one of the largest on that principle in the United Kingdom.

The tonnage entering the port in 1852 was 5221 vessels, carrying 684,156 tons; in 1890, 8000 vessels carrying 1,840,666 tons. The gross revenue for the year ending 31st December, 1891, was £124,869, and the surplus income £25,674; the registered tonnage cleared from the port during the same period being 1,931,177 tons. There is now an average quayage of two miles, from which starts a daily service of steamers between Belfast and all the principal cross-Channel ports. There are also bi-weekly and tri-weekly sailings to many other British ports, besides regular foreign-going steamers trading to the Continent and other foreign parts.

The office of the *Harbour Commissioners* (now undergoing considerable extension) is situated near the lower end of the quay. The Custom House and Inland Revenue Offices, a noble building, is at the foot of High-street,



facing the quay. On the Esplanade are mounted two 46-pounder Russian guns, captured at Sebastopol. A range of capacious sheds extends from the Queen's Bridge along the whole length of Donegall-quay. Queen's Quay, on the county Down side, is almost exclusively occupied by coal vessels discharging their cargoes.

Such have been the rapid strides with which Belfast has advanced within the present century, not only in its home but in its foreign trade, that if we take the Surveyor-General's revenue returns as our guide, we find that from being the fourth port in Ireland in 1709 in respect to the amount of duty collected, Belfast has advanced to the dignity of being the third port in the United Kingdom, London and Liverpool alone being ahead of it. The Customs duties received in 1891 were close upon *two and a-half million pounds sterling*, while we have no record of the amount paid by four large establishments whose revenue does not go through the Customs, but the Inland Revenue Department, and one of them is the most extensive distillery in Belfast.

Belfast, unlike so many towns in Ireland, does not lay claim to a very remote origin, nor does there exist within its boundaries any monument of antiquity, or building of importance, to indicate a period of former greatness, no lingering relics of the past to awaken regretful memories of other days; its record is simply one of industrial prosperity, dating no further back than the beginning of the present century. From comparative insignificance the town has, within living memory, grown to vast proportions. As the capital of Ulster and the manufacturing and commercial metropolis of Ireland, Belfast occupies the unique position of being the most progressive city in the country (probably of the United Kingdom). In 1757 it contained only 1779 houses, mostly straw-thatched, and a population of 8549. The rapid increase within the municipal area may be traced, through the various years up to the present, from the following Table:—

Year,	1782.	1816.	1821.	1831.	1841.	1851.	1861.	1871.	1881.	1891.	1891.
Persons,	13,105	30,720	37,117	48,224	75,308	100,301	120,777	174,412	208,122	255,896	273,055

(The last column includes the Parliamentary area.)

In 1680 Belfast boasted but of five streets, viz.:—High-street, Bridge-street, North-street, Skipper-street, and Waring-street. The houses were small, the streets dirty, ill made, and badly lighted; and yet we find it described it as "a very large town, and the greatest for trade in the North of Ireland." The few streets which formed the nucleus of the present city are, however, fast disappearing under the march of city improvements, in the formation of new streets and the widening of others. A general improvement has taken place everywhere within the city bounds, in the erection of new and handsome shops,

warehouses, factories, and public buildings of various kinds—colleges and educational institutions, churches, hospitals, banks, General Post-office, clubs, &c.—while new districts are opened up whose lengthening streets keep pace with the ever-increasing influx of the population.

Belfast is the centre of the great linen manufacture trade, and the chief ship-building station in Ireland. It is also the seat of numerous manufactures, well-known and in large demand both at home and abroad.

Of the numerous public buildings in Belfast none are of very old date, or possess much interest for the antiquary. The city is remarkable more particularly for its spacious and well-kept streets and handsome shops in



High-street, Belfast, A.D. 1786.

the central part of the town, many palatial warehouses and offices of the staple manufacture, linen, grace the leading thoroughfares, while the spinning, weaving, and bleaching factories are more to the outskirts of the city, many of them carrying on some part of their operations at a distance in the country. Numerous joint-stock and private companies exist for the carrying on of various other manufactures, on a large scale.

An excellent tram service, having its centre in Castle-place, at the junction with Royal-avenue and Donegall-place, has a five minutes' service through the leading thoroughfares to the outskirts in different directions, where lie the suburban residences of so many engaged in



business in the city during the day. THREE RAILWAY TERMINI abut upon the town, trains running at short intervals along both shores of the Lough, and up the valley of the Lagan; each supply their daily quota of those who prefer living at the sea-side, or in the heart of the country. Belfast is fortunate in possessing SIX PUBLIC PARKS, though not of any great extent, for the healthful recreation of the people. There is also THE ROYAL BOTANIC GARDENS at the west end of the town.

THE MUNICIPAL OFFICES are situated in Victoria-street, a handsome pile of buildings, which have already become too small for the business of the thriving community. The Corporation has recently purchased the site of the White Linen Hall, Donegall-square, covering five acres



Donegall-place, Belfast.

of ground, where in the near future it is proposed to erect a fine Town Hall suited to the requirements of the growing city. The Royal Charters of King James I., and others of later date, the silver maces, corporate seals and other insignia of office in possession of the Corporation are worthy of inspection. Standing at the foot of High-street is the Albert Memorial Clock Tower, erected to the memory of Prince Albert, by the citizens. The only other public monument is that of Dr. Cooke, opposite the Royal Academical Institution.

THE FREE PUBLIC LIBRARY and ART GALLERY AND MUSEUM, Royal-avenue, containing the magnificent collection of antiquities presented by

the late Canon Grainger, is certain to attract the attention of Members of the Royal Society of Antiquaries. A bronze statue of the late Earl of Belfast, by M'Dowall (a native of Belfast, who executed the figures of William Pitt, Lord Chatham, and Viscount Exmouth, in St. Stephen's Hall), adorns the large hall of the reference library.

The Museum of the NATURAL HISTORY AND PHILOSOPHICAL SOCIETY, College-square, North, founded in 1821, possesses a good collection of objects. The antiquity room contains a large series of examples, mainly from the North of Ireland, gathered by the late Mr. Benn. Local Archæology is also illustrated by collections by many other antiquarian students. The geological collections embrace an excellent series of the coal fossils and minerals, which, together with the departments of Conchology, Entomology, &c., have lately been arranged by Members of the "Belfast Naturalists' Field Club," whose contributions of specimens have been added to the collection. Scientific meetings are held here, and Papers read by members of above, as well as other societies.

THE BELFAST NATURALISTS' FIELD CLUB, now in the 30th year of its existence, has on the roll a membership of 326. The efforts of this active organization are intended, in the first place, to excite greater interest in natural history and archæological studies; and 2ndly, to increase our knowledge of Geology, Botany, Zoology, and antiquities of the North of Ireland. These objects are sought to be attained by the summer excursions and by Papers read before the Members, by the published Proceedings, and more especially by authentic lists of the local species, and of local antiquities compiled by Members conversant with special subjects. The President is Mr. John Vinycomb, *Fellow*, and the joint Hon. Secretaries, R. L. Praeger, B.E., M.R.I.A., and Francis J. Bigger, both of whom are Members of the R.S.A.I.

THE LINEN HALL, a quadrangular building, was erected by the subscriptions of the inhabitants in 1784, at an expense of £10,000, and in the following year the sale of White Cloth commenced there. As we have already stated, the Linen Hall has been purchased by the Corporation for the site of a City Hall. It was from an exhibition of linen goods in the Linen Hall during Her Majesty's only visit to Belfast in August, 1849, that the late Prince Consort received the idea which resulted in the great International Exhibition in London in 1851.

THE LINEN HALL LIBRARY, or more accurately speaking, the Belfast Library and Society for Promoting Knowledge, was established in 1788. Until recently the library was kept, and the meetings of the Society held in the central building, under the clock tower of the Linen Hall. Hence the name which it has so long borne. Since the purchase of the Linen Hall by the Corporation, the library has been removed to a spacious building close by, and is at present being worked with great energy. In the library there are close upon 30,000 volumes, and the society has about 850 members.



There are two Colleges situated in Belfast—*Queen's College* and the *Presbyterian College*; also the Royal Academical Institution; the Royal Academy, Cliftonville; and the *Methodist College*. The Campbell College in course of erection at Belmont, in the vicinity of Belfast, adds another to the list, £200,000 having been bequeathed for its erection and endowment; the Victoria College (for ladies); and many other educational establishments and intermediate schools of high repute testify that the city is not lacking in educational advantages. The School of Art occupies a wing of the Royal Academical Institution, while several centres of Science and Art Classes and technical schools are in active work in the city.

Numerous churches of the various denominations, many of them fine examples of architecture, grace the principal streets, particularly towards the suburbs. In High-street stands St. George's Church, erected on the site of a former edifice called the "Corporation Church," which was built on the ruins of an ancient fort. A cathedral, however, is wanting to the dignity of the city. The banks and public offices, hospitals and institutions of various kinds, while most useful and valuable, possess little interest for the antiquary. Full information regarding these and other matters may be obtained in any of the local guide books.

In the "Town Book of Belfast," recently published, will be found a chronological list of notable events connected with the history of Belfast, from the earliest to the present time, and in the notes and appendix, the editor, R. M. Young, B.A., C.E., M.R.I.A., *Fellow*, has given fresh information from sources not hitherto accessible, supplementing Benn's and other well-known Histories.

## SECOND DAY.

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WEDNESDAY, *August 17th.*

From 9 a.m. to 10 a.m. the Society visited the Grainger Collection of Antiquities, by permission of the Public Library Committee, at the City Museum, Royal-avenue; and at 10.15 a.m. left by special train for Carrickfergus.

After leaving Belfast by the Northern Counties Railway, the first station is GREENCASTLE. It is so called from an old Norman keep that formerly stood on a slightly raised eminence close to the old strand, now the Shore Road, and at the foot of "Gray's Loaning." Above on the summit of Ben Madighan (Cave Hill) towers the huge Mac-Art's Fort. The next station, WHITEHOUSE, is close by the ruins of a castellated bawn of plantation times in good preservation. King William III. in his march to Belfast is said to have tarried here. Not far from the next station, WHITEABBEY, are the remains of the abbey church in fair preservation. This was probably the Druin-la-Croix of Archdall, and was founded for White Canons, being a daughter of the Abbey of Dryburgh in Scotland. Silver coins of the Edwards, a font, a quern, some bones, and carved stones, and a bronze crucifix have been found here. Near the Shore Road, close by Jordantown, stands one wall of an ancient castle called Cloch-na-harty. Little or nothing is recorded of its history except that in De Burgo's time it formed a connecting link between Carrickfergus and Belfast. On the side of the Knockagh are the ruins of a small chapel at Monkstown where King Fergus, who was drowned at Carrickfergus, is buried. Before entering Carrickfergus the site of the ancient Abbey of Holy Cross at Woodburn is passed. Fourteen churches and chapels were attached to this priory; it was of great extent, although now no vestige of it remains. The founder is not known, but is believed to have been one of the Bysetts, a family which came from Scotland in the middle of the thirteenth century. It was near this that William Orr was executed in 1798.

CARRICKFERGUS is so called from Carrig, a rock, and King Fergus, who, when coming here in 320 B.C. to visit the well, now within the castle, for the cure of leprosy, was shipwrecked and buried at Monkstown adjoining. The castle, one of the most perfect and imposing Norman structures in Ireland, was built by de Courcy at the end of the twelfth century, probably on the site of an ancient building. Towards the town are two towers, half moons, and between them the remains of the barbican entrance strongly guarded with embrasures for shooting from, which originally defended the drawbridge. Inside is the great keep or donjon ninety feet high; its walls are nine feet thick. Within this keep was a draw-well celebrated for its medicinal qualities. The castle was besieged and taken by the French under General François



Thurot in 1760, and held by him for some time. This event gave rise to the Irish Volunteers.

Near the centre of the town is the fine old church formerly attached to the Franciscan Monastery, but now dedicated to St. Nicholas. The most interesting feature in it is the fine monumental tomb of the Chichesters over their vault in the north transept.

The old north gate of the town and a portion of the walls are still in good condition.

Close by Killroot, which adjoins Carrickfergus, and near the residence of Mr. Dobbs of Castle Dobbs, is a square keep in good condition. A short distance off is the site of the ancient church of *Kill-Ruaid*, where Dean Swift was placed for some time. Adjoining it is a fine fortified house and curious walls, with columbaries at the angles.

To the right at White Head stands Castle Chichester, a square castle in good repair. To the north extends the fertile district of Island Magee, where occurred the unfortunate massacre in the wars of 1641, when some of the natives were killed at the Slaughter Ford, and others driven over the rocks into the sea at the Gobbins by the soldiers of Carrickfergus. Here is also a very fine cromleac, and the salley-port of the old stronghold of Portmuck. At Glynne are the remains of a very interesting church founded by St. Patrick. The nave and chancel (of nearly equal size) are quite distinct in style, the nave being much the older.

LARNE, whose ancient name was Inver (the mouth of a river), has a fine old church. There are many sculptured armorial bearings on the grave-stones, principally of the Scottish settlers, also some architectural details of interest. The residence of Mr. Smiley, J.P., *Fellow*, is known as Drumalis, the ancient name of an old church which once stood near his house; whilst on "The Curran" (Corann, a sickle) stands the interesting Castle of Olderfleet, where Edward Bruce landed with his 6000 followers in 1315. This place, as the name indicates, was a settlement of the Danes, but the present castle was doubtless built by the Bysetts. The Curran at Larne is celebrated for the flint flakes abounding there. After luncheon at Larne at 2 p.m., the party proceeded on cars along the coast road as far as Ballygally Castle. A fort on the road to Glenarm, overhanging the sea, called Waterloo Fort, has been chosen as a burial-place for the late James Chainé, M.P., and a round tower has been erected to his memory on the shore beneath. Cairncastle is a romantic ruin on a spike of rock surrounded by the sea, and was built by the O'Gneeves, the bards of the O'Neills of Clannaboy. Further on is Ballygally Castle, lately occupied by the distinguished antiquarian, Rev. Classon Porter. It was originally built by the Shaws, and is a fine specimen of an Elizabethan stronghold.

Stewart Clark, J.P., *Fellow*, and Mrs. Clark, entertained the Society at afternoon tea at their residence, Cairndue, after which the party returned by car to Larne, and from thence by special train to Belfast.

## THIRD DAY.

THURSDAY, August 18th.

The Members left Co. Down Station by special train at 8.45 a.m., and at 9.35 reached DOWNPATRICK.

The name, the history, and the many associations connected with DOWNPATRICK must always be of the highest interest to the Irish antiquarian. The present name of the town is clearly derived from that of our Patron Saint; and the neighbourhood is intimately connected with his life and labours.

Before the time of St. Patrick the town was the seat and residence of the chieftain of Uladh; and the great fort or rath, after the lapse of ages, still testifies to the importance of the locality. The present town, built upon the undulating ground to the south of the fort, has been the scene of many a conflict between the native Irish chiefs and invading foreigners from age to age.

In A.D. 940, 942, 988, 1015, 1040, and 1111, the Danes pillaged and burnt the town. In the twelfth century the Normans, under de Courcy, defeated the native chieftains. De Courcy himself was made prisoner by de Lacy in the burial ground of the cathedral. Edward Bruce, who was afterwards proclaimed King of Ireland, burnt the town in 1315. In 1552 it suffered under Con O'Neil; and during the wars of 1641 many of the inhabitants were slain by Colonel Bryan O'Neil.

DOWN CATHEDRAL, a comparatively modern structure upon a very ancient foundation, is the most conspicuous building to be seen on approaching the town. When the round tower was removed in 1789, the foundations of what appeared to be an extensive building were exposed.

The Very Rev. Edward Maguire, D.D., *Fellow*, Dean of Down, conducted the Members over the Cathedral, and read the following descriptive Paper:—

As Dean of this Cathedral, I bid a cordial and respectful welcome to the Fellows and Members of the Royal Society of Antiquaries, who honour us to-day by their presence within these sacred and venerable walls. Before we proceed to examine the Building in detail a brief outline of its past history may not be considered out of place. The sources from which I derive my information are, doubtless, familiar to you all. I have nothing to add to the researches of historians and archaeologists. All I can pretend to do is so to tabulate facts and dates as to present to you, in brief detail, the successive events of the past 1400 years.

The foundation of this Cathedral Church dates back to the middle of the fifth century. Possibly, in the year 432, but, certainly, within the following decade, St. Patrick founded a Christian Church on this identical spot, which then went by the name of *Dun-da-leth-ghlas*, and from him is derived the name subsequently given to this Cathedral town, Dun-(dunum-Down)Patrick.



It may assist us to form some conception of the great antiquity of this place, if we call to mind that it is 750 years older than the foundation of St. Patrick's Cathedral, Dublin—that it is more than 600 years older than Christ Church Cathedral, Dublin—that it is six centuries older than Westminster Abbey, and more than a century and a-half older than the foundation of the See of Canterbury.

The best authenticated records of Irish antiquity inform us that the *earliest* and the *latest* periods of St. Patrick's missionary life were spent in this immediate neighbourhood—that his death occurred at Saul, and that he was buried within the precincts of the church of his own foundation *here*. You will presently have an opportunity of visiting St. Patrick's reputed grave—an object which will surely disappoint you for two sufficient reasons, viz. (1), because there is no certain proof that our Saint was buried *in that particular spot* at all, and (2) because of the unsightliness of the spot itself.

Three curious comparisons (coincidences, rather) have been instituted between St. Patrick and *Moses*—one with respect to the age to which both are said to have attained; another with respect to the Brazen Serpent of the one and the Crozier of the other; and the *third* with respect to the unknown places of their sepulture. Of Moses it was said (Deut. xxxv. 6), “no man knoweth of his sepulchre unto this day,” and of St. Patrick, one of his earliest biographers (*Tirechan*, as found in the “Book of Armagh”) writes, “ubi sunt ossa ejus nemo novit.” Granting, however, that this is so, it does not follow that we must remain in ignorance of the immediate neighbourhood of St. Patrick's grave. “The conformity with Moses (writes Dr. Lanigan) requires no more than this, viz., that although *the few feet of ground* which contained the body of Moses were not known, yet *the place in general was*, being a valley in the land of Moab over against Beth-peor.”

Now, in like manner, history and tradition having pointed out *the place in general* where St. Patrick was interred, we need not—we cannot—attempt to determine *the few feet of ground* in which his ashes lie. Seeing we cannot identify his actual grave, may we not consider this place in general as sacred to the memory of so great a man; but if some special memorial should be called for as the outcome of modern inquiry and demand, then it would have to be determined whether such memorial should take the form of a monument over our Saint's reputed grave, or of some equally suitable structure either within or without these Cathedral walls.

From the death of St. Patrick (A. D. 493) to the commencement of the Danish invasion, i. e. during a period of 300 years, there is no record whatsoever bearing upon the history of this Cathedral, except the mere names of the bishops who successively occupied the See of Down. This long silence is all the more remarkable when we call to mind that, in other parts of Ireland, this was the period when her most eminent saints lived and flourished—such men as Saints Comgall, Columba, Aidan, Columbanus, and Gallus.

From the year A. D. 800 to A. D. 1100 (the next 300 years), the history of our Cathedral was one continued tale of woe. The ancient annals inform us that in the years 823, 940, 988, 1015, 1069, and 1111, the invaders plundered, burned, and destroyed this town and its Cathedral Church, leaving but scant time for restoration between the intervals of these respective dates.

In 1137, Malachi O'Morgair, Bishop of Down, rebuilt the edifice, so substantially accomplishing his work that much of it remains to this day.

Forty years afterwards (1176), Sir John de Courcy greatly enlarged and beautified the building—endowed it with valuable possessions, and changed its original dedication (that, viz., of the Holy and Undivided Trinity) to that of “St. Patrick,” the original Founder of the Church.

Forty-six years after De Courcy's restoration (A. D. 1220), we find a memorial

from the Prior and Convent of St. Patrick, Down, addressed to King Henry III., in which the words occur, "The Monastery of St. Patrick has frequently been, during the war, destroyed and burned, along with the Church, which has commenced to be entirely rebuilt, hence we very much stand in need of your assistance."

Ninety-six years later (1316) the town was captured, and the Cathedral plundered and burned down, by Edward Bruce. At what time it was rebuilt, history does not say, but two centuries afterwards (1526), Tiberius, Bishop of Down, considerably enlarged and beautified it; and experts in the architecture of those days (some of whom are present here to-day) take great delight in tracing the special features, not only of Tiberius' age, but also of the period preceding and succeeding the Episcopate of that eminent Prelate.

Once more, however, our Cathedral came to grief. In the year 1538 (only 12 years after Tiberius' restoration), Lord Leonard Gray desecrated and destroyed it, leaving only roofless walls, and ruined arches. Involved in this destruction was the famous shrine, traditionally supposed to contain the relics of St. Patrick, St. Brigid, and St. Colum-kille, according to the well-known distich:—

"Nunc tres in Duno tumulto tumulantur in uno  
Brigida, Patricius, atque Columba pius."



Reputed Grave of St. Patrick, from a Photograph by Mr. W. Gray, *Vice-President*.

For two centuries and a half after this the Church remained an unsightly heap of ruins. During this lengthened period frequent references to its sad condition appear in history. James I., though he restored its ancient style and dedication, and though he established anew the Cathedral Chapter (1609), still left the building as he found it, a waste and ruinous heap. Archbishop Laud (1637), quoted a letter from Leslie, Bishop of Down, to the effect that the Cathedral of his Diocese "lieth waste and cannot possibly be rebuilt without the aid of a general purse." Charles II.



(1662) constituted by Royal Charter the Parish Church of Lisburn, in the Diocese of Connor, the Cathedral Church of Down and Connor *both*, one of his reasons for so doing being that the old Cathedrals of both Dioceses were then "ruinous and laid waste."

In 1744 Harris described the Cathedral of Down, as "yet venerable in its ruins." In 1790 (little more than a century ago), a picture of the Cathedral, as it then appeared, was drawn by Mr. Charles Lilly, architect, a copy of which, the property of the Dean and Chapter, may be seen in the Chapter Room of this Cathedral. You will observe, in this picture, not only the "ruined walls," but also "the five handsome arches," the east window "so lofty and august," and "the three handsome ancient niches" as referred to by Harris. Here also is seen the Round Tower of former days. It stood at the S. W. angle of the Cathedral. Its much deplored destruction was not brought about by the decay of time, but was rather the outcome of a quarrel between two contending landlords. One of them, to prove his title to the property, threw it down, and carted away the stones for building purposes elsewhere.

About this time (1789-90), public spirit seems to have awakened from its long and death-like torpor. At a meeting of the Dean and Chapter, held on the 13th July, 1789, a declaration was drawn up in the following terms:—"We the Dean and Chapter, having taken into serious consideration the ruinous state of our Cathedral, and having long hoped and wished, from the assistance of well-disposed men, that the same might be repaired so far as to show a convenient Church, without expecting ever to restore the splendour and magnificence of the ancient building, have until lately despaired of carrying our wishes into execution."

Through the liberality of Dean Annesley who gave up, for himself and his successors, £300 a year of the Deanery income, also by the help of a Parliamentary grant of £1000, and also by means of private subscriptions, the sum of £11,000 was eventually expended in bringing the Cathedral to its present structural condition, but, however, interesting and worthy of admiration its present condition may be, we must still respectfully keep in mind that it comes far short of "the splendour and magnificence of the ancient building," that the glory of this latter house is far inferior to the glory of the former, and that, in all probability, there shall yet be discovered and exposed to view the ancient foundations of the Cathedral as it stood in the palmy days of Malachy De Courcy and Tiberius.

We, the Members of the Royal Society of Antiquaries, may visit many places of deep and absorbing interest. We may examine many buildings, and even many ruins, where the architectural features of bygone ages may be more distinctly marked than we find them here; but where shall we find a building, or an environment, more interesting from a Christian point of view than this, for *here* we stand beside the cradle of Irish Christianity, and above the grave of Ireland's first and great Apostle.

Previous to the times of John de Courcy there existed a house of Canons Regular on this site. In 1183 John de Courcy dispossessed them, and introduced a body of Benedictine Monks from St. Werburgh's, Chester.

Down had several religious foundations in addition to the Abbey of Benedictine Monks. There was a priory of Canons Regular founded in 1138 by Malachy O'Morgair, Bishop of Down, dedicated to St. Thomas; a priory of St. John, for Cross-bearers, founded by de Courcy, and a Franciscan friary founded in 1240. The latter building is said to have stood on or near the site of the present parish church and graveyard.

In a MS. tract preserved in the Burgundian Library at Brussels, the

following notice appears:—"That little hill called Dun-da-leth-ghlas, from which Down takes its name, is outside the city on the S. E. In the valley beneath, towards the N. E., is the Monastery of St. Francis in a bad and inconvenient situation, built in sedgy and marshy ground. It is said to have been founded by the most illustrious heroine Lady Affrica, daughter of the Lord of the Isle of Man and the Hebrides, wife of the Lord John Curseus (Sir John de Courcy), and relict of the Prince of Ulidia." The famous schoolman Duns Scotus is said to have been a native of this town, and perhaps he was a member of this community of Franciscans.

The shaft of a fine Celtic cross, which long stood in one of the main streets, now lies behind the chancel of the Roman Catholic Church, whilst the head is in possession of Mr. Wallace. The Belfast Naturalists' Field Club are at present taking steps for the restoration of this cross. In the graveyard of the parish church Samuel Neilson, of 1798 fame, is interred.



Down Cathedral, with Cross and Round Tower, "as it stood before 1790. From a Painting in the Vestry Room of the Cathedral.

Within the last few years a handsome Catholic Church has been erected on the west side of the town by the exertions of the Very Rev. P. O'Kane, P.P. and V.G. Close to it is a Convent of the Sisters of Mercy, who devote themselves assiduously to the teaching of the children of the poor, the visiting of the sick, and the other duties of their institute.

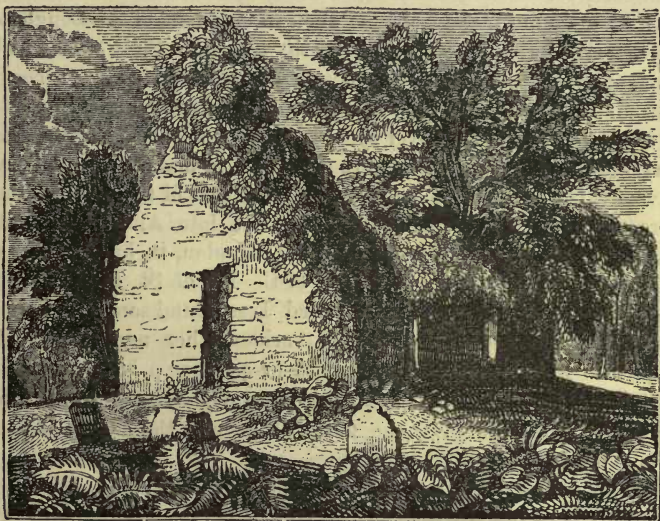
The ancient ROUND TOWER formerly stood near the cathedral. This tower was taken down in 1789, as it was leaning over, and was considered likely to fall and injure the cathedral adjoining. The tower was 66 feet high at the time it was taken down, and 8 feet internal diameter; there are several views of it still extant.

Close to the cathedral is DOWNPATRICK FORT, the great Dun-da-leth-ghlas, one of the finest duns in Ireland. In the first century Celteair of



the Battles, one of the Red Branch heroes, and companion of King Connor Mac Nessa, resided here. The name means the dun of the broken fetters, from a legend that relates the miraculous release of the sons of Dichu, who were retained here as hostages by King Laoghaire.

Leaving Downpatrick about noon the party drove to INCH ABBEY. These ecclesiastical remains are situated on the banks of the Quoile River, opposite Dun-da-leth-ghlas, and are well worthy of inspection. At present they are undergoing conservation at the hands of the owner, R. Perceval-Maxwell, of Finnebrogue, *Fellow*, who has had the ivy which almost concealed the east window removed, the walls pointed, and the rubbish surrounding the building cleared away. The site of the Abbey was anciently called Inis-Cumhsraith (Coosery) after one of the



The Ancient Church of Inch, now removed. From a Drawing made by Andrew Nicholl.

sons of King Connor Mac Nessa, who succeeded his father in the first century. The original settlement was plundered by the Danes, 1002. A new abbey was built by John de Courcy, in 1180, and called after him Inis-Courcy. The choir and east window of the Church still show the former extent and beauty of this Cistercian Abbey, which was a cell of Furness Abbey in Lancashire. The east window bears a striking resemblance to that of St. Canice's Cathedral, Kilkenny.

In the Registry of Furness there is a History of the Foundation of this Abbey giving the date:—

“Anno milleno centeno bis quadrageno  
Courcy fundavit Ines, hostes hinc superavit.”

The priory was seized in the reign of Edward VI., and leased to William St. Leger and John Parker. By Queen Mary it was granted to the Earl of Kildare, in tail male. The Earl dying without a son, it was in the beginning of the reign of James I. granted to John King, through the influence of Sir John Greame, a courtier. King must almost immediately have conveyed to Thomas Lord Cromwell, who soon after received a new grant of this priory, with much other property in the neighbourhood, which was created the manor of Downpatrick. It remained in this family, which subsequently bore the titles of Viscount Lecale and Earl of Ardglass, until 1687, when the last Earl died, and the estates descended through his heiress to the Lords de Clifford and the family of Seymour. Later it passed into the hands of the Maxwell family, who were previously established at Finnebrogue. Bishop Pococke, in 1754, describes the view from Downpatrick as including "the Abbey of Inch in an island of the Lough, and of Mr. Maxwell's large house of Finnebrothy near it." Close by the Abbey is an ancient graveyard now quite modernized; a few years ago it contained the remains of an ancient church—evidently much older than the Abbey—with a beautiful sculpture over the doorway representing the Crucifixion. Unfortunately, these remains were destroyed to make room for a vault. A view of this Church, as it stood in the early part of the present century, is here given from a drawing made by the late Andrew Nicholl, an artist then resident in Belfast. Canon O'Hanlon, in his "Lives of the Irish Saints," gives some particulars of the life of St. Dabius, who was an Abbot here. Inch was then called Inse Cumhscraidh; sometimes it was called Inis Cooscry; it bore various other names, but always retained the prefix denoting an island or peninsula. Canon O'Hanlon says St. Mobhius, or Dabius, presided here as Abbot, in the ninth century. The ancient calendars give the 22nd of July as the day on which this saint is venerated.

In the year 1002, Sitric, King of the Danes, ravaged Inis Cooscry, and in 1061 is recorded the death of Hogan O'Cormacan, another Abbot of this place. Inch seems to have been reputed a place of great sanctity from the earliest times, and no doubt on this account was selected as the site for the Cistercian Abbey founded by de Courcy instead of the structure destroyed by him at Erinagh.

Mr. J. J. Phillips gave a brief description of the changes that had passed over the abbey. During the visit a silver penny of Edward II., struck at Dublin, and a piece of the ancient stained-glass of the windows were picked up by Mr. W. H. Patterson in the Chancel.

The Members were most hospitably entertained at luncheon by R. Perceval-Maxwell, D.L., *Fellow*, at Finnebrogue House.

SAUL was next visited. This church was the first founded by St. Patrick, A.D. 432, its site being the offering of Dichu, the first convert to Christianity in Ulidia. The name Sabhall signifies a barn. A small portion of an old building remains close to the present parish church. There is



a small cell in the churchyard. This is densely crowded, and doubtless covers considerable remains of buildings and foundations. Into the gate wall has been inserted a fine sepulchral slab with a beautifully incised cross, and one or two rude crosses are seen amongst the graves. Numerous stone coffins were recently exposed at the building of a new vault, but were not disturbed. The Four Masters record the death of Maolmaadhoc mac Dubradin, Abbot of Sabhall, in 1156; and in 1170 they relate "that the Convent of Regular Monks, with the Abbot whom Malachi O'Morgair, Legate of the Vicar of Peter, had placed in Sabhall Patraic, were driven from the monastery which they had built and adorned, and were spoiled of their books, their sacred furniture, cows, horses, sheep, and all things which they had collected in the time of the said Legate." This was done by Magnus O'Eochadha, King of Ulidia, at the instigation of Awlave, a monk who had been expelled from Drogheda for his crimes.

Time did not admit of a visit, as originally arranged, to STRUELL WELLS. These celebrated holy wells of St. Patrick were formerly much frequented by devotees, especially on Midsummer Eve and the Friday before Lammas. The name has been changed from the Celtic *Srutair*, which signifies a stream. A rivulet flowing down a pretty valley with rocky hillocks on either hand is diverted, and passes through a number of "wells" protected by cells well-built and roofed with stone. Passing from Tobar-Patraic the water flows through four other wells, called respectively the Body Well, the Limb Well, the Eye Well, and the Well of Life. The Body Well, or Well of Sins, is sufficiently large to admit of bathing, and large dressing-rooms adjoin it. The buildings are not of any great age, and the adjoining ruined chapel is quite modern. The whole place has now an air of decay and disuse.

At LEGAINADDY, close to the new railway from Ardglass to Downpatrick, about three miles from the latter, is the largest and best stone circle in the county Down. This very remarkable monument consists of two circles; the inner one about 19 yards in diameter, having twenty-two stones; and the outer, 35 yards in diameter, formed of forty-nine stones. Both circles are very clearly defined, and many of the stones are very large, standing from 6 to 7 feet high. In addition to the stones forming the circles, there are other stones in various directions around the group, within a distance of about 200 yards, one of which measures 6 ft. by 4 ft. and 7 ft. high.

On returning to Downpatrick a special train, kindly placed at the disposal of the Society by the Manager of the County Down Railway, was awaiting to convey the party to ARDGLASS. There are several Anglo-Norman castles here, all in fair preservation; one, Jordan's Castle, is called after Jordan de Saukvill, or Sackville, who settled here in 1217. The modern Ardglass Castle occupies the site of the ancient King's and Queen's Castles—two Norman keeps built close

together, which were removed at the beginning of this century. They are described at some length in Lewis's "Topographical Dictionary" and in the "Parliamentary Gazetteer." May not the castles have been, like those at Dalkey, fortified houses and stores of the merchants, rendered necessary by the presence of valuable goods in an unwallled town? Harris says (with some reason) that Ardglass was as a trading port in Ulster only second in importance to Carrickfergus. About half-a-mile from Ardglass is the ancient Church of Ardtole; its lofty east window overlooks the sea. The Macartans, a neighbouring sept, fell upon the inhabitants of Ardglass whilst hearing Mass here, and killed them all. The graveyard is now disused. Close to the western end of the church in a neighbouring field is the entrance to a remarkably fine souterrain over 100 feet long and carefully built with large stones. No inscriptions have been found in it.

From Ardglass the party returned by train to Belfast.



## FOURTH DAY.

FRIDAY, *August 19th.*

The Members left Belfast at 9.10 a.m. in special carriages attached to the ordinary train for Dundrum and Newcastle.

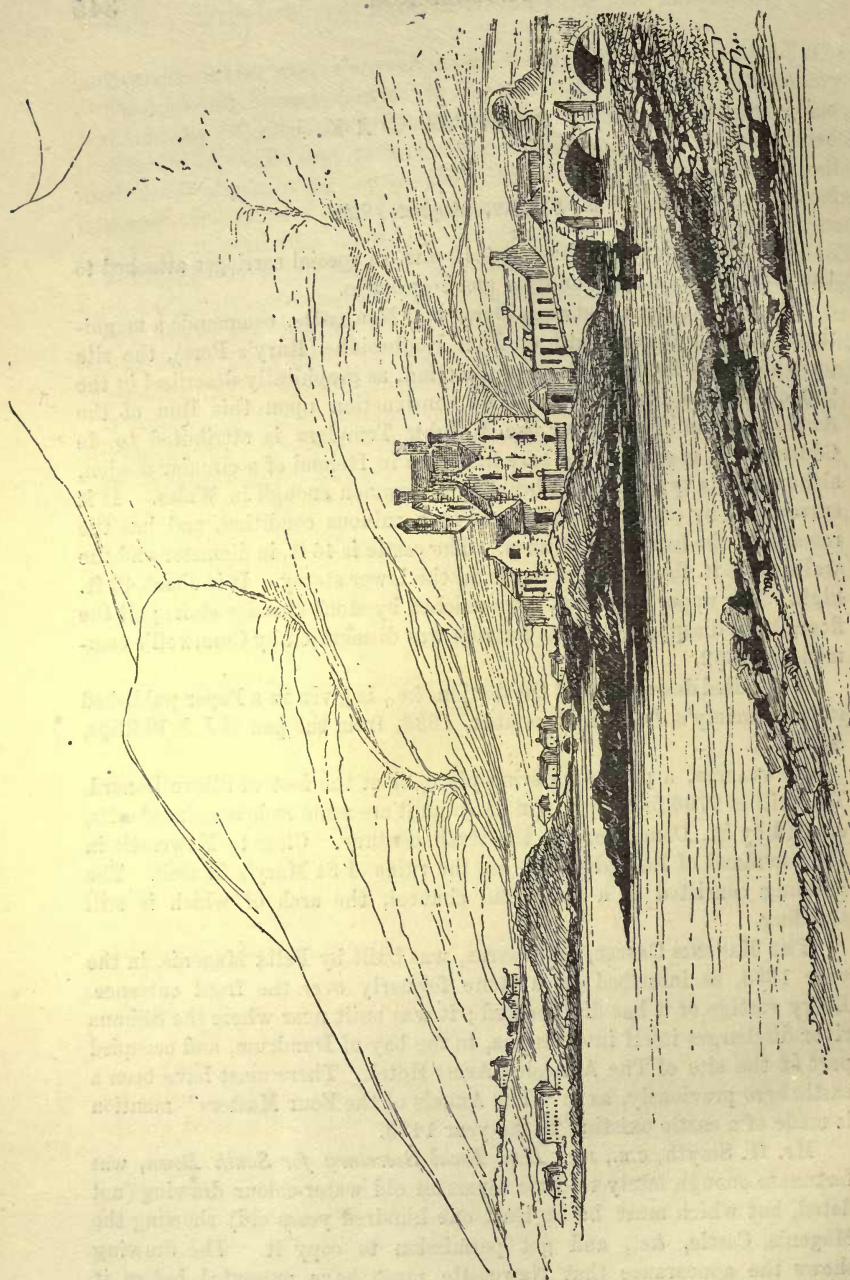
DUNDRUM CASTLE, between Down and Newcastle, commands a magnificent view. It was built on Dun Rudhraidhe (Rury's Fort), the site on which was held the Feast of Bricind, as graphically described in the "Book of the Dun Cow." The construction upon this Dun of the Anglo-Norman fortress for the Knights Templars is attributed to de Courcy. It is one of the rare instances in Ireland of a circular donjon, although this type of castle-building is common enough in Wales. It is surrounded by enclosing walls, now in a ruinous condition, and has the remains of the barbican entrance. The castle is 45 ft. in diameter and the walls are 8 ft. thick, with a batter in the lower storey. It is about 43 ft. high. The upper chambers were reached by stone circular stairs; all the floors have disappeared. The fortress was dismantled by Cromwell's command in 1652.

A detailed description of the donjon, &c., is given in a Paper published in the Society's *Journal*, December, 1883, from the pen of J. J. Phillips, architect.

NEWCASTLE, a pretty watering-place, is at the foot of Slieve Donard. This hill is 2796 feet high. On its summit are some rude remains of cells, erected by St. Domangard in the sixth century. Close to Newcastle in the townland of Ballaghanery, are the ruins of St Mary's Church. The building consisted of a nave and chancel, the arch of which is still standing.

THE MAGENIS CASTLE, NEWCASTLE, was built by Felix Magenis, in the year 1588, as inscribed on a stone formerly over the front entrance. Every vestige of it has disappeared; it was built near where the Shimna river discharges itself into the sea, in the bay of Dundrum, and occupied part of the site of The Annesley Arms Hotel. There must have been a castle here previously, as in "The Annals of the Four Masters" mention is made of a castle existing in the year 1433.

Mr. H. Smyth, C.E., J.P., *Hon. Local Secretary for South Down*, was fortunate enough lately to come across an old water-colour drawing (not dated, but which must be at least one hundred years old) showing the Magenis Castle, &c., and got permission to copy it. The drawing shows the appearance that Newcastle must have presented before it passed into the hands of the Annesley family, and before the church or Donard Lodge were built, and while the castle was still standing.



View of the Magen's Castle, Newcastle, erected in 1388. From an ancient Drawing.



The old bridge over the Shimna river, FEARSAT AN CHAISLEIN NUI, "THE FORD OR PASS OF THE NEWCASTLE," which formed the approach to the Magenis Castle, and which was called "The Castle Bridge," has just been taken down, to make way for a new bridge. The old bridge was most picturesque in appearance, but very inconvenient, being both narrow and crooked; it was originally only about 7 feet wide, but was subsequently widened to 17 feet. The ancient name of Newcastle was Ballagh Beg, BEALACHBEG, "The little road or highway." The townland in which Newcastle is situated still bears that name. The town and castle belonged to Sir Con Magenis, prior to 1641. It was then confiscated, and passed to the Hawkins family, who subsequently assumed the surname of Magill. It passed then to the Mathews family, and is at present the property of the Earl Annesley.

About nine miles south-west of Downpatrick are the remains of the ancient Church of Rath-Murbuilg, now MAGHERA. The patron was St. Domangard, or Donard, who was also its founder, and who gave the name to the adjoining mountain Slieve Donard. The remains of the ancient church adjoin the present parish church, and the ancient rath is clearly distinguishable. Close by stands the base of a round tower 15 or 16 feet high.

There is a perfect cromleac at SLIDDERY FORD, in the townland of Wateresk, near Dundrum. The top of granite measures 7 feet 6 inches, and in girth 19 feet 6 inches. It rests on three other stones, one of granite, and two of slate rock. The group of stones is eight feet high.

After luncheon, at Newcastle, the party started on cars for Rostrevor, visiting on the road Kilkeel and Greencastle.

The parish of KILKEEL, CILL-CAOL (narrow church), is co-extensive with the Barony of Mourne, by which name it was often called. The old church lies south-west of the present parish church in the townland of Magheramurphy. Close to the town is a very fine cromleac in excellent preservation; the top is of granite about nine feet square, and is supported by several stones forming a rude chamber.

The fine castle of GREENCASTLE was built by the English soon after the invasion, and was a very important post in the Irish Wars. The Earls of Ulster held it for the English in the fourteenth century. On the 16th August, 1312, Thomas, second Earl of Kildare, was here married to Joan de Burgo. Bruce took the castle in 1315. To the south are the ruins of the ancient chapel.

Rostrevor was reached about 8 p.m.

## FIFTH DAY.

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SATURDAY, *August 20th.*

At 10 a.m. the party left Rostrevor by steam-launch and boats for CARLINGFORD.

King John's Castle, Carlingford, a most imposing ruin, situated upon a high rock, was erected by some of the followers of that monarch in the year 1210. The building was necessarily adapted to its situation, and includes various baronial halls and apartments, and a courtyard, with the remains of galleries, recesses, &c. The walls are in some places 11 feet thick. The castle, being situated on the frontier of the Pale, was exposed to continual dangers. In 1596 Henry Oge O'Neill surprised the castle, and in 1642 Sir Phelim O'Neill burned the town. In 1649 Lord Inchiquin stormed the castle, and delivered it in 1650 to Sir Charles Coote and Colonel Venables. On the southern side of the town are the ruins of the Dominican Monastery, which was once a most extensive building. This Abbey was founded by Richard de Burgo, Earl of Ulster, A.D. 1305, and dedicated to St. Malachi. Its long aisles and central belfry still exhibit traces of the pointed architecture of an early date.

Near to the Abbey, on a hill, are the ruins of an ancient church, around which there is a large burial ground. In this there is a finely-carved stone, also some monuments of the families of Moore and Millar.



THE JOURNAL  
OF  
THE ROYAL SOCIETY OF ANTIQUARIES  
OF IRELAND,  
FOR THE YEAR 1892.

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PAPERS AND PROCEEDINGS—PART IV. FOURTH QUARTER, 1892.

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Papers.

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ON THE ORNAMENTATION OF THE LOUGH ERNE SHRINE.

By REV. DENIS MURPHY, S.J., M.R.I.A., FELLOW.

AMONG the objects set down for exhibition at the meeting of the Royal Society of Antiquaries at Killarney in August last year was this shrine. The owner had kindly allowed it to be taken down for the purpose; but the Council, considering the danger of injury to it, wisely thought it best to keep the shrine in Dublin, and to exhibit there only a fine photograph of it taken for this purpose. This I showed at the meeting, stating briefly at the same time the way in which the shrine was found, and pointing out its chief characteristics.

The number of shrines is so small, and the interest attaching to each of them is so great, arising partly from their historical associations and partly from their intrinsic merits as specimens of Irish art, that any addition to their number is well worthy of a record in the pages of this *Journal*.

In the summer of 1891 some fishermen were engaged in plying their trade in the waters of Lower Lough Erne, about midway between Enniskillen and Belleek. There, on the western side of the lake, is a small bay; close by, on a projecting point, are the remains of a stone structure, surrounded by a square fosse which encloses about twenty perches of ground. Possibly this was the site of the religious house to which the shrine, found close by, belonged. Archdall, however, makes no mention

of any such building. All tradition about it seems to have died out, if indeed it ever existed. One of the fishermen hooked a fish. It went to the bottom of the deep water and remained there for some time, moving about when stirred by the gentle pressure of the hook. Somehow the line got entangled in what the fisherman thought was a stump; and when the fish rose to the surface, what was supposed to be a stump turned out to be the shrine. Both fish and shrine were safely landed. The latter was brought a day or two later to one of our members, T. Plunkett, Esq., Chairman of the Town Commissioners of Enniskillen, and purchased by him. He is now the fortunate owner of this treasure.

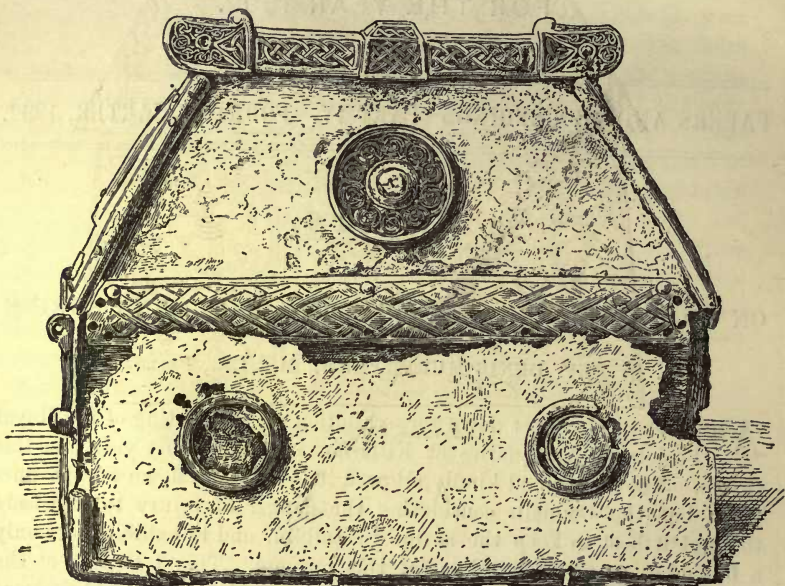


FIG. 1.—Lough Erne Shrine. (Reduced one-half.)

This shrine, as may be seen at a glance, belongs to that class which resembles in shape some of our ancient churches, with this difference, however, that their gables are perpendicular not hipped. Of the antiquity of such a form we have a proof in the "Book of Kells," where one of this shape is set down among the ornaments of that famous work. The drawing given here is taken from Petrie's "Christian Inscriptions," vol. ii., p. 163, the Annual Volume of our Society for 1877.

The exact measurements of the Lough Erne Shrine are these:—length, 7 inches; width,  $3\frac{1}{2}$ ; height,  $5\frac{3}{4}$ . It consists of two distinct parts, an inner shrine and an outer shell. The inner shrine is very plain; very probably it is the older part. The sides, roof, and the lower part of the two ends still remain. There is no ornament on any part of it, nor



any mark or opening to show that anything of the kind was ever attached to it. It has, however, at each end an ansa, or a portion of one, not unlike one half of a hinge. The outer shell has a lining of yew-wood in two

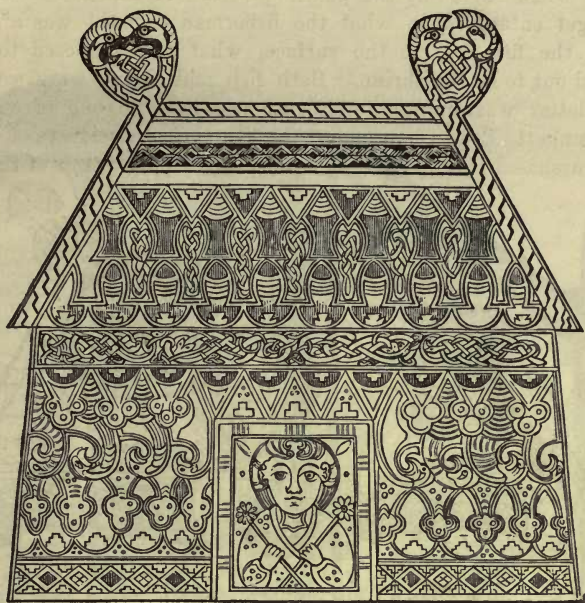


FIG. 2.—Ark, from "Book of Kells."

distinct pieces, one in the upper part, the other in the lower, each of one solid piece roughly scooped out. This lining serves as a backing for the plaques of metal forming the outer shell. The greater part of the exterior is without any ornament; but clearly this was not its original state; for we have still on one side of the roof a highly decorated boss. This alone remains of six; for most probably there was this number of bosses, as we may fairly infer from the fact that on the opposite side of the roof at the corresponding part there is a hole through which such another would be fastened on, and below on both sides we have evident remains of four others. The interlacing on this boss is of the very highest type of ancient Irish art, calling to mind the finest portions of the illustrations of the "Book of Kells."



FIG. 3.—Boss, Lough Erne Shrine.

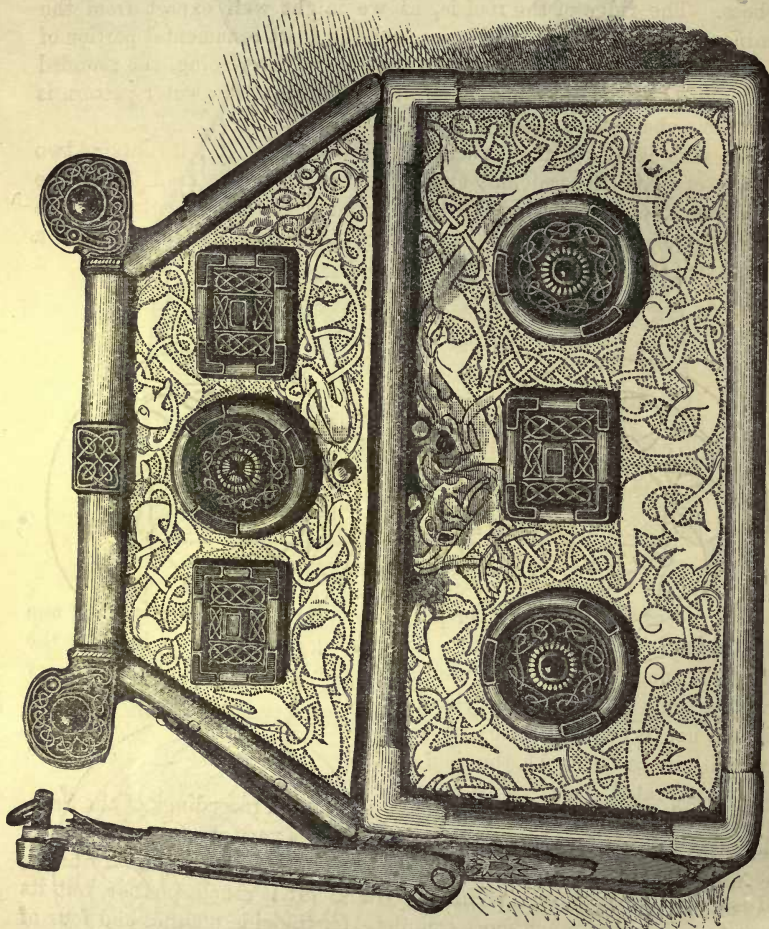


FIG. 4.—Moneymusk Shrine. (Full size.)



The joining where the roof meets the sides was covered by plaques. Of these only one remains. It is ornamented with interlaced work of a lozenge-pattern. The lines in this are not always regular in their order of sequence, a very unusual thing in such work, especially of an early date; that this is such we may readily infer from the beautiful design on the boss. The ridge of the roof is, as we might well expect from the prominent position which it occupies, not the least ornamental portion of the work. It contains several fine patterns of interlacing, the rounded ends being the portions most carefully elaborated; the outer pattern is of the same character as that of the boss.

The ansa is also a fine specimen of ornamentation; it contains two patterns of opus Hibernicum, one of a very elaborate kind filling the central semicircle; the other simpler, forming the framework. On the top are three projections pierced through, somewhat like one half of a hinge, as on the inner shrine.

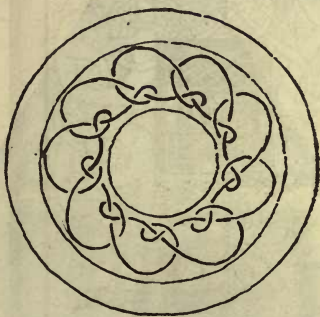


FIG. 5.



FIG. 6.

Dr. Anderson has given an account in the "Proceedings of the Scottish Society of Antiquaries," of a shrine bearing a very close resemblance to this which I have just described. It is known as the Moneymusk Shrine, and is the property of Sir Archibald Grant. It is much smaller, but its present condition is much more complete, for the side plaques and four of the bosses are still remaining. The drawing of it given here will show how closely the two shrines resemble each other, not merely in their general outlines, but even in the details of their ornamentation. We reproduce it here by the kind permission of the Society.

Mr. Longfield has kindly drawn for me the ornamental scroll-work on two of the bosses of the Moneymusk Shrine. I give them here enlarged,

that the curves of the interlacing may be seen better; no trace of the square ornamental plaques on the roof and on the sides can be found on our Shrine. The ornamentation of the ridge, however, which is entirely covered with decoration, resembles closely that of the ridge of the Money-musk Shrine and that of these square plaques.

The Moneymusk Shrine, too, shows the use of the *ansa*—a portion of one still remains at the end of our shrine. The other portion of a hinge-like piece of metal fitted into the part on the shrine; a pin passed through both, and from the ring at the top a cord or chain passed to a corresponding ring on the other side, by which it would be carried round the neck of its clerical or lay custodian, as we read the Cathach of the O'Donnells was carried.

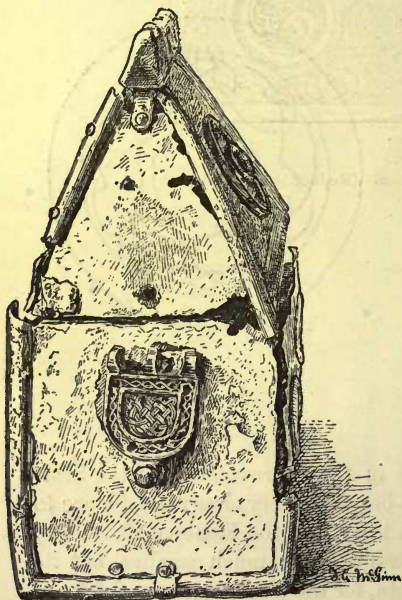


FIG. 7.  
Side View, Lough Erne Shrine.  
(Reduced one-half.)

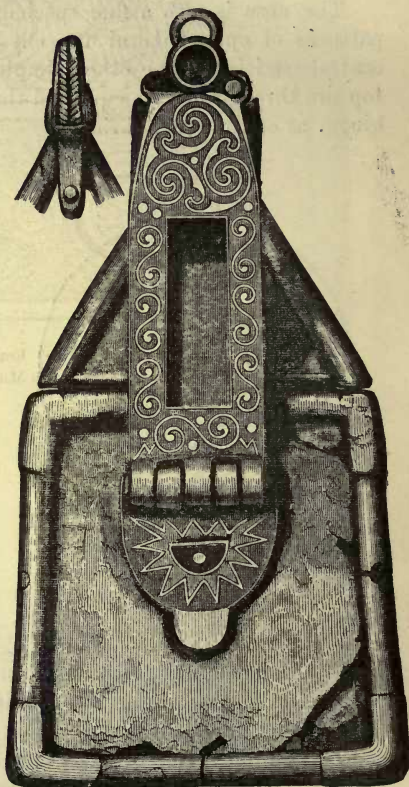


FIG. 8.  
Side View, Moneymusk Shrine.  
(Full size.)

Mr. Longfield has also called my attention to a shrine described in Worsaae's "Catalogue of Antiquities in the Copenhagen Museum." The



bosses are in the same position as in our shrine. The roof, too, is hipped, but with this difference that it is slightly curved. Where in our shrine there is a plate covering the joining of the sides and roof, there are in this two hinges to allow it to be opened. The scroll-work on the side, roof, and bosses, shows distinctly that it, too, is of Irish workmanship.

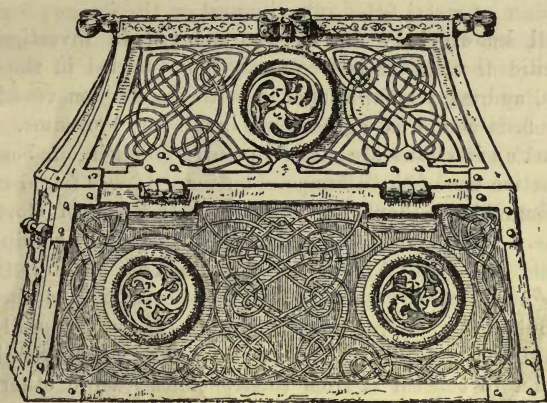


FIG. 9.  
Shrine from Copenhagen Museum. (Reduced one-half.)

## THE TRUE REASON WHY THE IRISH BURIED THEIR BUTTER IN BOG-BANKS.

BY THE REV. JAMES O'LAVERTY, P.P., M.R.I.A.

IT is well known to every person engaged in investigating Irish antiquities that butter is frequently found buried in the turf banks of our bogs, and many specimens of it, with the wooden vessels in which they have been found, are preserved in all our museums. Lumps of butter rolled up in cloths are also frequently found in our bogs. I have in my collection one of those lumps of butter. It was found rolled up in a coarse cloth at the depth of 12 feet in the bog of Gortgole, near Portglenone. It still retains the marks of the hand and fingers of the ancient dame who pressed it into its present shape. The butter itself is in a good state of preservation, and tastes somewhat like cheese. Like other bog butter it contains no salt. Hitherto it was generally supposed that the butter was deposited in the bog-banks by the Irish in times of war, in order to conceal it from their enemies; while others supposed that it was so buried in order to preserve it when it was difficult to procure salt. Sir William Petty, among the various articles of food used by the Irish about the year 1650, enumerates: "Butter made rancid by keeping in a bog"; and the well-known lampoon, the "Irish Hudibras," printed in 1689, describes an Irish feast which, among other things, had "Pottados and a spole of pork":—

"And butter to eat with their hog  
Was seven years buried in a bog."

A valuable and interesting Paper on Bog-butter by W. Frazer, Esq., F.R.C.S.I., appeared recently in the publications of our Society. In it Mr. Frazer mentions that finds of butter similar to those in Ireland are occasionally obtained in Scotland, and even in Iceland, and he supposes that those countries, with which the Irish had great intercourse, adopted from them the peculiar mode of preserving their butter.

A few years ago Mr. Graham, a gentleman now deceased, who had spent a lifetime in India, employed in collecting the salt duties, came to reside in Holywood. In describing to me the various customs he had observed in India, he mentioned the mode of preserving butter practised in, I think, the Assam district. The butter, which is churned as with us, after the milk has been carefully removed from it is firmly pressed, without receiving any salt, into an unglazed earthenware vase, which is closed with a well-fitting cover of the same material. Over the cover paper is pasted with flour and water, so as to exclude the air as far as



possible. The vase is then buried in a dry bank of earth, where it remains for six months, when the butter has become matured for use. Butter so treated is supposed to be much more nutritive than fresh butter. Such butter is not spread on bread, as is done by us, but is used in their rice; and Europeans purchase it at a price nearly double that of fresh butter, in order to use it in cooking fowl and flesh meat. I asked him did the natives preserve their butter so, in order to avoid purchasing salt at a dear rate, and he assured me that their principal motive was to obtain a more nutritive article of diet. I tried the experiment of burying for six months in a dry bank of earth butter treated after the Indian manner, and I also buried for eight months in a bog-bank a wooden vessel containing twelve pounds of butter; both butters had arrived at the same state in the respective periods, and both butters had assumed the taste more of cheese than of butter.<sup>1</sup> For my own taste I would prefer butter cured in the modern way, but I have no doubt that usage would confer an acquired taste, that would prefer what I may denominate the patriarchal mode of butter-curing. Of the branch of the human race that speaks the Indo-European languages, we have the extreme eastern and the extreme western tribes using a common mode of preserving their butter, and to seek the origin of that custom we must go back to the day when the Hindoo and the Irishman were brothers, partaking of the food prepared by the common mother of both—a research which carries us back to the early patriarchs. Science and experience teach us that many substances after passing through a state of fermentation become much more nutritive. The German subjects his cabbage, and the scientific farmer his grass to that process, and the cattle-feeder knows what fattening powers barley when malted acquires. Many of the discoveries effected by science seem after all to be only recoveries of lost knowledge once freely bestowed on man, and it would appear that the Hindoo and Irishman have preserved a portion of early knowledge, of which wars and other disturbances deprived the intermediate tribes.

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<sup>1</sup> In some parts of England they bury in the earth cheese in order to improve it.

# THE GERALDINES OF COUNTY KILKENNY. PART I.—THE BARONS OF BURNCHURCH.

By GEO. DAMES BURTCHAELL, M.A., LL.B., M.R.I.A., FELLOW.

AMONG the proprietors who lost their estates in the county Kilkenny by forfeiture, consequent upon the political movements of the seventeenth century, were seven gentlemen bearing the name of Fitz Gerald.<sup>1</sup> Three of them who possessed the largest estates had their principal seats at Brownsford, Gurteens, and Burnchurch respectively. Of these the family of Burnchurch, or more properly Burntchurch, was the most important, that of Brownsford coming next in rank. The heads of both these houses had at one time borne the titular designation of "baron," which was discontinued as a title during the latter half of the preceding century. The name of "Baron," or "Barron" was, however, still used as a surname, generally attached to Fitz Gerald as an *alias*, a practice which has tended to increase the difficulty of tracing these families. That the designation of "baron" was a title at all has been called in question, and the right of these families to the name of Fitz Gerald has also been disputed. But while such assertions have been made, there has been no regular attempt hitherto undertaken to trace their origin and history. As a necessary consequence most of the references to them, scattered throughout the publications of this Society and elsewhere, are vague and often altogether misleading.

The statement of their origin, which has been repeated without comment or inquiry, until, by force of repetition, it appears to have acquired a certain amount of weight, rests upon what seems to be a mere *obiter dictum* of Lodge. In his account of the great Geraldine family, Maurice, the first Knight of Kerry, otherwise the Black Knight (On Róipe Óub), is stated to have been the progenitor of many families of the name, among them that "of the Gurteens in the county Kilkenny, styled Barons of Burnt Church."<sup>2</sup> Not only is there no ground for the

<sup>1</sup> Edmund Fitz Gerald, of Brownsford, 1876 acres; John Fitz Gerald, of Gurteens, 1865 acres 1 rood; Richard Fitz Gerald, of Burnchurch, 1196 acres 1 rood 8 perches; William Fitz Gerald, of Burnchurch, 225 acres; Peter Fitz Gerald, of Goslingstown, 178 acres 1 rood; Toby Fitz Gerald, of Nicholastown, 126 acres; Peter Fitz Gerald, of Kilkenny, 104 acres 1 rood 22 perches. There was also a lady, Mary Fitz Gerald, of Nashstown, 181 acres. The acreage is plantation measure.

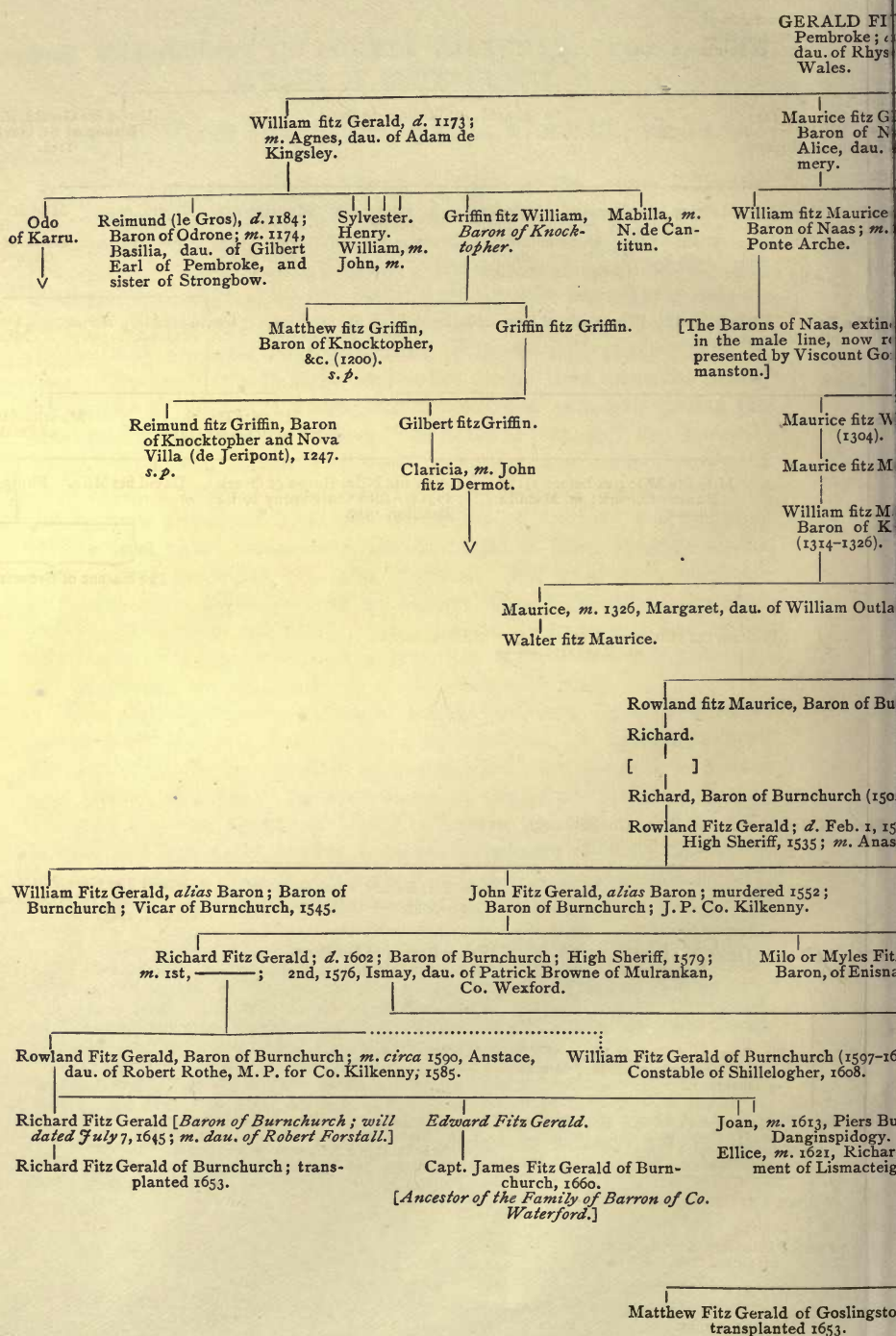
<sup>2</sup> Lodge's "Peerage," by Archdall, vol. i., p. 61; Burke's "History of the Commoners" (1835), vol. ii., p. 498; Burke's "Peerage and Baronetage" (1892); *Journal*, vol. i., pp. 174, 175, 488; Graves and Prim's "History and Antiquities of St. Canice's Cathedral," p. 238 (*note*). I plead guilty to following the same error myself ("Genealogical Memoirs of the Members of Parliament for Kilkenny, 1272 to 1888," p. 5). The unsatisfactory nature of the references led me to the present investigation.—G. D. B.





# THE GERALDINES OF

## I.—PEDIGREE OF THE BARONS OF BURNCHURCH, OR KILTR





## THE COUNTY KILKENNY.

Y, THE BARONS OF OVERK, AND THE BARONS OF KNOCKTOPHER.

WALTER, Constable of  
135; *m. circa*, 1095, Nesta,  
Lewdwr, Prince of South

d. *d.* Sept. 1, 1177;  
and Wicklow; *m.*  
Arnulph de Montgo-

Anghared, *m.* William de Barri.

David fitz Gerald, *d.* 1176;  
Bishop of St. David's,  
1148.

1326;  
and de  
Gerald fitz Maurice;  
*d.* 1205; Baron of  
Offaly; *m.* Cath-  
rine, dau. of Hamo  
de Valoigns.

Thomas fitz Maurice;  
*d.* 1215; Baron of  
Ogonelloe;  
*m.* Eleanor, dau. of  
Jordan de Marisco.

Alexander fitz  
Maurice.  
*s. p.*

Maurice fitz  
Maurice,  
Baron of  
Kiltrany  
(1218).

Nesta, *m.*  
Hervé de  
Marisco.

Milo fitz David,  
or fitz Bishop  
Baron of Overk  
(1170-1215).

[The Earls of Kildare, and  
Duke of Leinster.]

[The Earls of Desmond,  
extinct.]

William fitz Maurice,  
Baron of Kiltrany  
(1247).

David fitz Milo, Baron  
of Overk (1239).

Henry fitz  
Milo (1211).

Milo fitz David,  
Baron of Overk (1247).

Maurice fitz David  
of Dunkitt.

Milo fitz Milo; *d.* before 1313;  
Baron of Overk; *m.* Mabilla

Roger fitz Milo, Baron of Overk  
(1314); sold the Barony to Le  
Botiller, 1319.

David fitz Milo.

Philip fitz Milo.

John. David.  
The Barons of Brownsford (?).

[ ]  
William fitz Maurice; *d.* 1375; Baron of Burnchurch;  
*m.* Margaret —

urch (1374-1448).

Baron of Burnchurch; M.P. for Co. Kilkenny, 1532;  
dau. of — St. Leger (of Tullaghanbroge).

Peter Fitz Gerald, *alias* Baron of  
Dangenmore (1545-1557).

Rowland Fitz Gerald, *alias* Baron  
*d.* Oct. 28, 1561; Archbishop of  
Cashel, 1553.

rald, *alias*  
(1571-1581).

James Fitz Gerald, *alias*  
Baron, 1578.

Walter Barron of Goslings-  
ton (1594).

William Fitz Gerald; *d.* Dec. 30, 1633; of Kil-  
lesk, Co. Wexford; *m.* Ellen, dau. of  
— Devereux.

of John Fitz Gerald; *d.* April 6, 1637, of Kil-  
lesk, Co. Wexford; *m.* Margaret, dau. of  
Nicholas Whitty of Dungulph.

Peter Fitz Gerald; *d.* 1665; of Goslingstown;  
transplanted 1653; *m.* —, dau. of Patrick  
Archer, M.P. for Kilkenny, 1613-1615..

William Fitz Gerald, *b.* 1634. Katherine.  
Mary.

Patrick Fitz Gerald of Killesk;  
attainted 1691.

Maurice Fitz Gerald; in  
France in 1665.

Richard Fitz Gerald.  
Piers Fitz Gerald.  
Thomas Fitz Gerald.

Anstace; *m.* 1st, William Marshall.  
2nd, Francis Dun.  
Margaret.





assertion that the house of Gurteens was the parent stem of the Kilkenny Geraldines, but we have now available fairly conclusive evidence that that family was originally "mere Irish," and did not adopt the Geraldine name until the middle of the sixteenth century. It is to be observed also that the Fitz Gerald of Gurteens were never described by the *alias* of "Baron."

The suggestion has been made that the title of baron borne by the houses of Burnchurch and Brownsford was their original patronymic, and not a title, and that the name of Fitz Gerald was assumed by them at a later period.<sup>1</sup> That "Baron" was in their case originally a title can be clearly established. Among the royal privileges exercised by the lords of counties palatine was that of creating barons. In Ireland three palatinates were created in the time of Henry II.: the first in Leinster, which was granted to Earl Strongbow; the second in Meath, granted to Hugh de Lacy the elder; and the third in Ulster, granted to Hugh de Lacy the younger.<sup>2</sup> Afterwards William the Marshal of England, having married the daughter and heir of Strongbow, had issue five sons and five daughters, and the sons having died without issue, the seigniorie of Leinster descended to the five daughters. On a partition made between them each had an entire county allotted to her, viz. Catherlagh to the eldest, Wexford to the second, Kilkenny to the third, Kildare to the fourth, the territory of Leix, now the Queen's County, to the fifth; "and thereupon each had a separate county palatine, and all the liberties and prerogatives in her separate purparty, as Strongbow and the Marshall had in the entire seigniorie of Leinster. As, if there are three parceners of a manor, each of them will have a manor and court baron in his purparty."<sup>3</sup> Two other palatinates with royal liberties were subsequently created, the county of Kerry and Desmond granted by Edward I., to Thomas fitz Anthony, and the county of Tipperary granted to the Earl of Ormonde by Edward III.

If we examine the sub-grants made by Strongbow in Leinster, and Hugh de Lacy in Meath, we find that the title of baron became in nearly every instance associated with the holders of these fiefs,<sup>4</sup> although many of them never became peers, or were even summoned to Parliament

<sup>1</sup> *Journal*, vol. i., 5th Ser., p. 245.

<sup>2</sup> Davys' "Reports," p. 58:—[Le Primer Report des Cases et matters en Ley resolues et adiudges en les Courts del Roy en Ireland. Collect et digest per Sr John Dauys chiualler, Attorney Generall del Roy en cest Realme. Dvblin. Printed by John Franckton Printer to the King's Most excellent Maiestie. Anno 1615.] "Le Case del Countie Palatine de Wexford." The Earldom of Ulster is said to have been originally granted by Henry II. to John de Courcy in 1172; but this is altogether doubtful (see Dictionary of National Biography, "Courci"). In May, 1205, King John bestowed Ulster on Hugh de Lacy the younger. Professor Stokes is in error in stating that Kilkenny and Waterford were constituted Palatinates by Henry II. ("Ireland and the Anglo-Norman Church," p. 156); otherwise his account of the Palatinates is fairly accurate.

<sup>3</sup> "Le Case del Countie Palatine de Wexford." Davys' Reports, p. 60.

<sup>4</sup> See "The Song of Dermot and the Earl" (pp. 223-231), edited by Goddard Henry Orpen. Oxford, Clarendon Press, 1892.

among the magnates of Ireland. In England a similar privilege was exercised. In the county of Chester were the Barons of Halton, Monte Alto, Wich-Malbank, Shipbroke, Malpas, Dunham-Massy, Kinderton, and Stockport.<sup>1</sup> In Durham, the Prior of Durham ranked as a baron, and there were the lay Barons Hilton of Hilton, Conyers of Sochburn, Balmer of Brancepeth, Surrese of Dimsdale, and Hansard of Ewenwood.<sup>2</sup> There was also the Baron of Walton in Lancashire. In the "Case of the County Palatine of Wexford" are cited "those many gentlemen as well in Meath as in other territories which have such royal liberties, who have the title of Barons, as the Baron of Skreen, the Baron of Navan, the Baron of Galtrim in Meath, the Baron of Narow (Narragh), and the Baron of Rhebane in Kildare, the Baron of Idrone in Catherlagh, the *Baron of Burnchurch* in Kilkenny, the Baron of Nevill in Wexford, the Baron of Loughmo in Tipperary, the Baron Misset, and the Baron Savage in Ulster."<sup>3</sup>

These barons being inferior to peers were sometimes distinguished by the diminutive title of "Baronet." In a list of the temporal nobility of Ireland, as placed by Sir Henry Sydney, we find immediately following the actual peers, and without any line of distinction drawn between them, the names of "Sentleger, Baron of Slemarge, now quite Irish; Den, Baron of Pormanston, waxing Irish; *Fytz Gerald, Baron of Borne Choirge*; Wellisley, Baronet of the Narraghe, M'Costylaghe, Lord Nangle, whom Sir Henry Sydney calleth de Angulo, now very Irish; Hussey, Baronet of Galtrim; St. Mychell, Baronet of Raban (Rheban); Marward, Baronet of Seryne; M'William Bourke, Lord of Euter Connaght, very Irish; Nangle, Baronet of Navant."<sup>4</sup>

Stanihurst gives a similar list of "certain gentlemen of worship commonly called Baronets, whom the ruder sort doth register among the nobility by terming them corruptly Barons; whereas in very deed they are to be named neither Barons, nor Baronets, but Banrets. He is properly called a Banret whose father was no carpet knight, but dubbed in the field under the banner or ensign. And because it is not usual for any to be a knight by birth, the eldest son of such a knight, with his heirs is named a Banneret or Banret. Such are they that here ensue—Sentleger, Banret of Slemarge, meer Irish; Den, Banret of Pormanstown, waxing Irish; *Fitz Gerald, Banret of Burnchurch*; Welleslie, Banret of Norragh; Huseie, Banret of Galtrim; Saint Mighell, Banret of Serine, and Nangle, Banret of the Navan."<sup>5</sup> This explanation of the title, however, cannot be accepted.

<sup>1</sup> Camden's "Cheshire," p. 464; Banks' "Extinct and Dormant Baronage of England," p. 198.

<sup>2</sup> Banks' "Extinct and Dormant Baronage of England," p. 208.

<sup>3</sup> Davys' "Reports," p. 65.

<sup>4</sup> Cal. Carew MSS.; "Book of Howth;" "The Temporal Nobility," cap. 2, f 17.

<sup>5</sup> "The Description of Ireland," by Richard Stanihurst, chap. vi. He is altogether astray in giving the title of Serine to St. Michell, who was Baron of Rheban. Both the foregoing lists contain a curious misprint, viz. Pormanstown for Thomastown.



Among the Carew MSS.<sup>1</sup> is a document entitled "Notes of Ancient Records and Rolls for the Lord of Kerry, Lord of Slane, &c.," which gives some further particulars of "divers gentlemen who had the appellations of Barons of as ancient date as the Baron of Slane pretendeth him to be a Lord, and yet never was any of them Lord Baron or ever summoned to any Parliament, whose posterity to this day have their denominations Barons, as for insample:—divers of the Husseys were called Barons of Galtrim in the years, viz. 18 Ed. I., 4 Ri. II., 9 M. 3 M. 6: Hugh Fitz Owen Baron of Birr 4 Ed. III.; divers of the Fipoes Barons of Skrine 6 Ed. III., 22 Ri. II. Marward Barons of the Skrine, 19 Ri. II. Na(n)gles Barons of the Navane Ed. III. 22 Ri. II. Hugh Terrell, Baron of Castel Cnocke 39 Ed. III. *Roger fitz Melo Baron of Auverck* 31 Ed. III. Thomas St. Leger, Baron of Bargie, 5 Ri. II. Thomas Daniel Baron of Rathwire, 15 Ed. IV.<sup>2</sup> To whom may be added these ensuing gent. who daily are called Barons and yet no Lords, Barons by appellation, and not Lds. Barons at all, viz.—*Fitz Gerald Baron of Burnchurch; Fitz Gerald Baron of Brownsford*; Purcell Baron of Loughmoe; Power Baron of Donail and Rathcormacke; Butler, Baron of Ballynoa, with many others. Yea and in England the Baron of Burford, the Baron of Kinderton with divers in Cheshire, all which in their common appellations charters and evidences are called Barons yet not Lords."

In the foregoing list is one name which does not appear in the others. Roger fitz Milo, Baron of Overk, was undoubtedly sprung from the Geraldine stock, and represented a family once holding very extensive possessions in Kilkenny, an account of which will be given later on. A few other names not included in these lists might easily be added,<sup>3</sup> and it would probably be found that all the tenants holding by knight service in the counties palatine were originally designated Barons, but that the heads of some families were more particular than others in insisting upon being addressed by that title.

Lodge most probably conjectured that the first person he found described in the Patent Rolls as "Baron of Burnchurch," viz.—William fitz Maurice, whose death occurred some time in or before the year 1375,<sup>4</sup>

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Among the mss. in Trin. Coll. Dublin, are two very similar lists, E. 4. 33 (probably by Christopher Ussher, Ulster King of Arms, 1588–1597), and E. 3. 17 (probably by Daniel Molyneux, Ulster King of Arms, 1597–1633).

<sup>1</sup> Cal. Carew MSS., vi. 162.

<sup>2</sup> Sir Thomas Daniel was, however, created Baron of Rathwire by letters patent 18th June, 1475, and 5th August, 1476: "A View of the Legal Institutions, Honorary Offices, and Feudal Baronies established in Ireland during the reign of Henry the Second." By William Lynch, F.S.A. London, 1830.

<sup>3</sup> e.g. Grace, Baron Grace, and Baron of Tullaroan and Courtstown; Thomas Wogan, Baron of Okethy, 20 Ed. III. (1346); Misset Baron de Luyn juxta Trim; Pipard Baron de Atrio Dei (MSS. T.C.D., F. 1. 18); Shortal, Baron of Ballilorkan (*ib.* E. 3. 17: E. 4. 33); Walsh, Baron of Shancaber (Graves and Prim's "History of S. Canice"); Sweetman, Baron of Erley (*Journal*, vol. vi., N.S., p. 6). The two last are doubtful. See also "The Earldom and Barons of Ulster" ("The Ulster Journal of Archaeology," vol. i., p. 38).

<sup>4</sup> *Pat.* 49 Ed. III., 82; *Pat. et Claus. Rot. Canc. Hib. Cal.*

was the son of Maurice, first Knight of Kerry. The date would admit of this being so; but all pedigrees of the Knight of Kerry are silent as to an offshoot of that house being established as titular Barons in the county of Kilkenny. The comparatively modern name of Burnchurch is no doubt responsible for causing some of the difficulty. The older name was Kiltrany, or Kiltrany. The family can be traced as being in possession of that fief from the commencement of the thirteenth century, long prior to the birth of the first Knight of Kerry, and their claim to be "lawfully descended in right line from Maurice fitz Gerald, Knight, who laboured in the conquest of Ireland," appears not to be without foundation.<sup>1</sup>

Maurice fitz Gerald, who led the second band of Anglo-Norman invaders to Ireland, and who died 1st September, 1177, is said by Lodge to have had four sons—Gerald, William, Alexander, and Maurice.<sup>2</sup> The latest pedigrees, however, give him five, as Lodge omitted the name of Thomas, the founder of the Desmond line, third son of the first Maurice.<sup>3</sup> The two younger sons, Alexander and Maurice, are said to have died without issue. In fact, little or nothing appears to have been known about this Maurice fitz Maurice, the youngest son, beyond his name.

The evidence supplied by the Register of the Monastery of Kells, however, leads to the conclusion that this Maurice did not die without issue, but was founder of the Burnchurch family. The rectory and glebe of Kiltrany, or Burnchurch, was held by the Monastery of Kells down to the time of its dissolution, and in the Register of its charters was recorded that of Maurice son of Maurice, the Baron and Knight, granting the lands of Kiltrany and the church there to the monastery.<sup>4</sup> The witnesses are Lord H(ugh de Rous), Bishop of Ossory (1202–1218); G(ilbert), Archdeacon (1200–1206); O(do), Dean of Ossory;<sup>5</sup> and Matthew fitz Griffin, which fixes the date of the grant in the second decade of the thirteenth century; and William, son and heir of Maurice, confirms the gift of his father. This is no doubt the same Maurice fitz Maurice whose name appears as a witness to the charter granted to the town of Kells by William fitz Geoffrey.<sup>6</sup> The dates are quite consistent with his being the youngest son of Maurice fitz Gerald, the patriarch of the family, who took part in the conquest of Ireland. He was probably the original grantee of Kiltrany, and also

<sup>1</sup> *Journal*, vol. ii., N. S., p. 269.

<sup>2</sup> Lodge's "Peerage," ed. Archdall, i. 59.

<sup>3</sup> "Leinster," Burke's "Peerage" (1892); "The Earl of Kildare and his Ancestors." By the Marquis of Kildare (late Duke of Leinster). Dublin, 1858. Burke's "Extinct Peerage" (1883) gives him seven sons—William, Gerald, Thomas, Alexander, Redmond, Walter, and Hugh—leaving out Maurice. William, from succeeding his father as Baron of Naas, appears to have been the eldest son. He is styled "Primaevus filius" in a pedigree of the family: MSS. Trin. Coll. Dublin, E. 3. 18.

<sup>4</sup> Ch. Mauritiū f Maur. (Baro. e Mil) de Kiltranie e eccl. ibidem T D<sup>o</sup> H Os. ep. G. Archd. O. Dec. os. Math. f. Griff. et Wms f e H. Maur. confir don. patris. "E Regist. Chart. Mon. B. M. de Kenlis in Ossoria." Collectanea de Rebus Hibernicis MSS. Trin. Coll. Dublin, F. 4. 23.

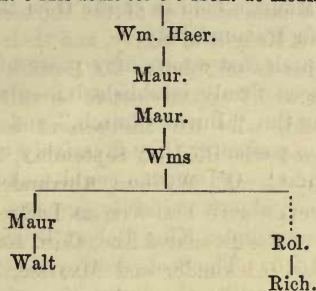
<sup>5</sup> Cotton gives the date of Odo becoming Dean as 1218. From other charters in this Register he appears to have been Dean in the time of Bishop Hugh de Rous, who died in that year.

<sup>6</sup> "Chartae, Privilegia et Immunitates." Enrolled *Pat.* 1 Eliz. 24.



held the five Knights' fees in the Manor of Morice Castell, in Othoygh-fynglas, lying in length from the sea to the summit of the mountain of Croghan, claimed by his descendant in the reign of Henry VI.<sup>1</sup> At the end of the Register the pedigree is given, among those of various other benefactors of the monastery, as follows:—

Maur. f Maur. Baronis e Mil dedit ter e c Mon. de Kenlis T(*empore*) H. ep. os.



William fitz Maurice, son and heir of Maurice fitz Maurice, succeeded his father; and in the extent of the services due to Richard, Earl of Gloucester and Hertford, in the county Kilkenny, taken in the year 1247, we find him holding half of one knight's fee in "Kiltrastry."<sup>2</sup> His son and successor, Maurice, is possibly identical with Maurice fitz William who held land in Ballyleni, of Miles fitz Miles, in the Barony of Overk.<sup>3</sup> To Maurice, the next in the line of descent, we have no reference; and this brings us to his son William.

On the death of Gilbert, last Earl of Gloucester and Hertford, of the de Clare family, who fell at the Battle of Bannockburn in 1313, leaving no issue, his three sisters, the Ladies Alienore, wife of Hugh de Spencer, junior; Margaret, wife of Hugh de Audley; and Elizabeth, widow of John de Burgh, became co-parceners of his inheritance, including the Lordship of Kilkenny. A partition was soon afterwards made between them; and in the extent made upon this occasion,<sup>4</sup> the portion allotted to Sir Hugh de Spencer, junior, and Alienore, his wife, includes "half of one knight's fee in Kiltrany, which William fitz Maurice holds." Shortly afterwards we find William fitz Maurice entering into a matrimonial alliance with the famous William Outlawe, the wealthy banker of Kilkenny, son of Dame Alice Kyteler, the supposed witch. In 1326 a deed was enrolled in Chancery<sup>5</sup> made between William fitz Maurice and William Outlawe,

<sup>1</sup> Exchequer Roll (*Rot. Mem.* 24 Hen. VI.), quoted by Herbert Francis Hore. "The Rental Book of Gerald Fitz Gerald, Ninth Earl of Kildare."—*Journal*, vol. ii., N. S., p. 269.

<sup>2</sup> So Sweetman has printed it ("Cal. Doc. relating to Ireland"). Mr. Gilbert has it "Kiltrash" ("Chartulary of St. Mary's Abbey," vol. ii. p. 405).

<sup>3</sup> Extent of the Barony of Overk: Cal. Carew MSS. "Book of Howth," &c., p. 367.

<sup>4</sup> I am indebted for a copy to Mr. James Mills, M.R.I.A., *Fellow*.

<sup>5</sup> Cal. Rot. Pat. et Clau. Hib. *Cl.*, 20 Ed. II. 63.

by which it was agreed that Maurice, son and heir of William fitz Maurice, should marry Margaret, daughter of William Outlaw, Outlaw paying to William fitz Maurice 100 marks of silver; while William fitz Maurice bound himself in 1000 marks of silver not to alienate any of his lands and tenements, which he gave on that day to the said Maurice and Margaret while they lived, except one messuage and sixteen acres of land, which the said William fitz Maurice held in capite from the house of S. John of Jerusalem in Ireland in Hamundsboley.

The name Burnchurch first occurs fifty years after this period, when it appears to have been firmly established in place of Kiltrany. The name obviously means the "Burnt Church," and while Irish was the spoken language of the peasantry they invariably used the Irish equivalent *Ceampall loirgite*.<sup>1</sup> O'Donovan could make no suggestion as to its origin, but the name, almost certainly, appears to commemorate the march of the Scots' Army under King Robert Bruce through the county Kilkenny in the year 1316. The Scots destroyed several churches during the war in Ireland; and while the destruction of a small parish church would be sufficient to originate a local name, in the general devastation, no chronicler thought the incident important enough to be worthy of special mention. From Castle Dermot in the second week in Lent the Scots marched to Gowran, and without attempting an assault on the strongly-fortified and garrisoned town of Kilkenny, marched across the county to Callan. Burnchurch lies on the road from Gowran to Callan, right in the line of their march; and Clyn records that "they went through all the country burning, slaying, depredating, spoiling towns, castles, and even *churches* as they went and returned." On the return of the Scots from Limerick, they passed south of Burnchurch by Kells, where they encamped on Palm Sunday. It is strange that the position of Burnchurch on the road taken by the Scots has not before suggested so obvious an explanation of the name.

According to the pedigree in the Kells Register, the last-mentioned Maurice had a son Walter who did not continue the line, and a junior branch succeeded. In the pedigree there is a gap, and certainly two generations must have intervened between William fitz Maurice, whose eldest son was married in 1326, and Rowland, who was a minor at the time of his father's death in 1375. We can supply one of these generations in Rowland's father, William, whose name is omitted from the pedigree of the Register. It is quite possible from this William being called fitz Maurice that he was a younger son of Maurice who married the daughter of William Outlaw. He is the first we find who

<sup>1</sup> Ordnance Survey Letters, Co. Kilkenny, vol. ii., p. 30, MSS., Royal Irish Academy. There was a place of the same name in Co. Tipperary. A grant under the Commission of Grace made to James Mandeville, 16th June, 1686, includes the lands of *Tampleloskie alias Burnchurch*, in the Barony of Iffa and Offa, and Co. Tipperary. Here we have the origin of the statement that the Mandevilles were Barons of Burnchurch, in Kilkenny.



is actually styled Baron of Burnchurch. Can it be that he assumed that title in consequence of having extinguished the interest of the heir of De Spencer, and so become tenant to the king? In a grant enrolled in 49 Edw. III.<sup>1</sup> the King, reciting that he had by letters patent of 10th May, in the 48th year of his reign, granted to William Wemme the custody of all lands which belonged to "William fitz Morice, late Baron of Barnechurch" [*sic*], deceased who held of the King in capite, with the wardship and marriage of Rowland his son and heir, modifies and extends the grant. This grant was afterwards revoked, or perhaps William Wemme died, for John de Karlell, clerk, held the wardship and marriage of "Ralph fitz Morice, Baron of Barnechurche" [*sic*] in 1388.<sup>2</sup>

Before 1405 the Baron had come of age, for by patent dated at Tristledermot, 15th October in that year, "Roland fitz Morice, Baron of Brantchierch," Robert Shortals, John Blancheville, and Nicholas Sweetman, were assigned as Keepers of the Peace in the county Kilkenny.<sup>3</sup> The office of Keeper of the Peace was no sinecure, for Kilkenny was invaded in 1407 by O'Carroll and Walter de Burgh, who devastated a great part of the county, overcame the resistance of Rowland fitz Maurice, and imposed a fine upon him of 55 marks, which he was subsequently authorized to levy off the county.<sup>4</sup> In 1410 he was named in a fresh commission as Keeper of the Peace,<sup>5</sup> and in 1413 had licence to absent himself from Ireland for one year.<sup>6</sup>

King Henry VI., in a writ directed to the mayor and bailiffs of the city of Dublin, recites a petition presented by "our beloved and faithful liegeman, Roland fitz Morice knight lawful heir descended in right line from Maurice fitz Gerod knight who laboured in the conquest of Ireland," complaining that he and all his ancestors, heirs of the said Maurice, from the time of the conquest, possessed five knights' fees in the Manor of Morice Castell in the territory of Othoyghfynglas, but that in consequence of these lands being wasted by the Irish enemy he had no means of living except a grant of £12 a-year made to him by the King's grandfather, Henry IV. The King accordingly confirms this pension to him for his life.<sup>7</sup>

After this we have no reference to the family until the commencement of the sixteenth century.

The pedigree in the Kells Register makes Rowland the father of Richard; but from the length of time which elapsed, the next Baron of Burnchurch whose name we meet with must have been at least the grandson of this Rowland.

<sup>1</sup> Pat. 49 Ed. III. 82. Pat. et Claus. Rot. Canc. Hib. Cal.

<sup>2</sup> Pat. 12 Ri. II. 247. *Ib.*

<sup>3</sup> Pat. 7 Hen. IV., 2 pars 141 dors. *Ib.*

<sup>4</sup> Pat. 10 Hen. IV., 2 pars 187 dors. *Ib.* "The Chronicles of Ireland," Stanihurst.

<sup>5</sup> Pat. 11 Hen. IV., 85 dors. *Ib.*

<sup>6</sup> Pat. 1 Hen. V., 1 pars 9. *Ib.*

<sup>7</sup> Rot. Mem. 24 Hen. VI. (Public Record Office); *Journal*, vol. ii., N. S., p. 269. He is also mentioned in the Rot. Mem. 8 Hen. IV., 13 Hen. IV., 1 Hen. V., 2 Hen. V.

At a visitation held by Walter, Archbishop of Dublin, in the parish church of Gowran, in the diocese of Ossory, on 8th August, 1502, Sir Piers Butler, afterwards Earl of Ormonde and Ossory, proved the will of his father, Sir James Butler, who died in 1487; and the testimony of the witnesses having been reduced to writing was published and authenticated in the presence of Richard, Baron of Burnchurch; Patrick St. Leger, and John Bowland, Vicar of Burnchurch.<sup>1</sup> The baron here mentioned was probably father of the next we find bearing the name. Although Milo Baron, *alias* Fitz Gerald, who was raised to the See of Ossory in 1528, has been stated to belong to "that branch of the Fitz Gerald's who were palatine Barons of Burnchurch,"<sup>2</sup> it seems more likely that prelate was of the family of Brownsford, we therefore defer noticing him for the present.

About the same period the then Baron of Burnchurch, bearing the family name of Rowland, began to take an active part in public affairs.

An instrument made by the freeholders of the county Kilkenny, dated 9th August, 18 Henry VIII. (1526), protesting against increasing the force of horsemen and kerns, or censing them upon the county, is signed by "Roland Barron."<sup>3</sup> He was elected M.P. for the county Kilkenny, to a parliament the exact date of which is not well ascertained, but which appears to have been held while Sir William Skeffington was Lord Deputy. The "Baron of Brant Church, Knight for the shire of Kilkenny," when on his way to Dublin to discharge his parliamentary duties, while passing through the county Kildare, was seized by an emissary of the Earl of Kildare, and kept in durance and in irons for a considerable period, and deprived of his horse, money, and apparel.<sup>4</sup> In 1535 he was appointed sheriff of the county,<sup>5</sup> and held that office for some years. In common with the other gentry of the county, he was guilty of the oppressive exactions of coyne and livery from his tenants. The jury of the commoners of the town of Kilkenny, sworn before the commissioners appointed to inquire into the state of the country in 1537, presented "Rouland, Baron of Burnechurche, Sheryf of Kilkeny," as making these charges; and further, that the Baron of Burnchurch was in the habit of compelling his tenants to sell their victuals, corn, and other things, which they had to sell, to one person only, who had paid for this right, and would not suffer them to sell to any other person.<sup>6</sup> The corporation of the town of Irishtown, likewise, presented the Baron of Burnchurch,

<sup>1</sup> Ormonde Archives. "Hist. and Antiq. of S. Canice's Cathedral" (Graves and Prim), p. 190, *note*.

<sup>2</sup> "Ware," ed. Harris, vol. i., p. 415.

<sup>3</sup> Ormonde Archives. "Hist. and Antiq. of S. Canice's Cathedral," p. 280, *note* (a).

<sup>4</sup> Cal. Carew MSS., vol. i. 36. State Papers (Hen. VIII.), vol. ii., pt. iii., p. 157. "Genealogical Memoirs of the Members of Parliament for Kilkenny, 1272 to 1888." By G. D. Burtchaell.

<sup>5</sup> 11th May, 1535. *Pat.* 25, 26, 27 Hen. VIII., 37.

<sup>6</sup> "The Social State of the Southern and Eastern Counties in the 16th Century," p. 119. By Herbert F. Hore and Rev. James Graves. 1868.



together with the other freeholders of the county, as charging their tenants and "all other the King's subjects within the said county with coyne and livery"; while the commoners of the county of Waterford presented that the Earl of Ossory "letteth the 'scolers'<sup>1</sup> and others coming hither with linen cloth, and taketh them to fine and tasketh (taxeth) them by the Baron of Burnchurch, his farmer."

The Earl of Ossory here mentioned, Sir Piers Butler, who in 1537 was restored as 8th Earl of Ormonde, appointed the Baron one of the executors of his will.<sup>2</sup> In 1543 he was appointed a commissioner to take evidence in the suit by Milo, Bishop of Ossory, and David, Baron of Brownsford, against the inhabitants of Inistioge to establish their right to the fishing in the Nore adjoining their respective lands, and was on that occasion described as "Rowlande Baron, Baron of Burnchurch."<sup>3</sup> This baron married Anastasia St. Leger, daughter, no doubt, of his neighbour St. Leger, of Tullaghanbroge, and dying in 1545 was buried in Burnchurch, where his tomb was formerly to be seen bearing the following inscription:—

"HIC : JACET . . . . FITZ GERALD : ALIAS : BARON : DOMINUS : DE : BURIN-  
CHURCH : ET : ANASTASIA : SINT : LEGGER : UXOR : EJUS : QUI : OBIIT : PRIMO : DIE :  
FEBRUarii MIIIIXLV.""<sup>4</sup>

He left sons, some of whom we can with certainty identify. From the similarity of the name one of his sons was most likely Rowland Baron, *alias* Fitz Gerald, who was appointed Archbishop of Cashel by Queen Mary, by congé d'élire, dated 20th November, in the first year of her reign.<sup>5</sup> On the 29th November the temporalities of the see were restored to him, and he was consecrated shortly afterwards in December. On the 31st December he was named one of the prelates commissioned to consecrate John Thonory Bishop of Ossory.<sup>6</sup> Ware states that he was descended from the ancient family of the Geraldines, who were Barons of Burnchurch in the county of Kilkenny, although not parliamentary barons. He died on the 28th October, 1561.<sup>7</sup> His appointment, being by congé d'élire,

<sup>1</sup> "The Social State of the Southern and Eastern Counties in the 16th Century," p. 192. By Herbert F. Hore and Rev. James Graves. 1868. Probably "sellers." The explanation "poor scholars" is manifestly wrong. "Poor scholars" would not travel with such an abundance of linen that the tax upon it would be worth levying, to say nothing of farming it.

<sup>2</sup> (Renald baronê de barnechurch.) Ormonde Archives. "Hist. and Antiq. S. Canice's Cathedral," p. 245.

<sup>3</sup> Chancery Decree, 35 Hen. VIII. The other Commissioners were—Nicholas, Bishop of Waterford; Peter Doben, late Mayor of Waterford; and Walter Cowley, the King's Solicitor.

<sup>4</sup> Burke's "History of the Commoners" (1835), vol. ii., p. 498. I was unable to discover any trace of this monument at Burnchurch, but I have since been informed that it is now covered over with earth.—G. D. B. The Rev. James Graves appears to have seen it. "The Social State of the Southern and Eastern Counties," p. 119, *note*.

<sup>5</sup> *Pat.* 1 Mary, 12.

<sup>6</sup> *Pat.* 1 Mary, 16.

<sup>7</sup> Harris's "Ware." Bishops, vol. i., p. 483.

was not confirmed by the Pope, and in the provision at Rome for his successor, the see was considered as vacant during the whole time of his incumbency.<sup>1</sup>

The eldest son of Rowland Baron of Burnchurch was also an ecclesiastic. On 21st March, 1545, William Baron, *alias* Fitz Gerald, clerk, son and heir of Rowland Fitz Gerald Baron of Burnchurch, was presented to the Vicarage of Burnchurch, *alias* Kiltrany.<sup>2</sup> In the same year a pardon was granted (12th February) to Peter Fitz Gerald, otherwise called Peter Baron, of Danginmore, son of Roland Fitz Gerald, otherwise Roland Baron, late of Burnchurch, in the county of Kilkenny, horseman.<sup>3</sup> This Peter Fitz Gerald, *alias* Baron, is also included in a pardon in 1549 (12th April),<sup>4</sup> and was again granted a pardon in 1557 (16th May).<sup>5</sup> He was probably father of Walter Barron, of Goslingston (included in a pardon of 6th August, 1594),<sup>6</sup> ancestor of the family seated at Goslingstown until 1653. Some writers appear to have been misled by a reference to this Peter Fitz Gerald, *alias* Baron, of Danginmore, into making the statement that the Comerfords, who were subsequently resident at Danginmore, bore the title of baron similarly to the Barons of Burnchurch and Brownsford.<sup>7</sup> No confirmation for this statement can be found. The Comerfords' connexion with Danginmore was temporary, and they were not, as a matter of fact, styled barons of that place.

The next holder of the title of Baron of Burnchurch was probably also a son of Rowland. John Fitz Gerald, *alias* Barron, of Burnchurch, was granted a pardon, dated 12th April, 1549, which also included the names of Peter Fitz Gerald, *alias* Barron, of "Deynghynmore"; William Fitz-Gerald, *alias* Barron, of Ballyboggane; and Thomas Fitz Gerald, *alias* Barron, of the same, gentlemen.<sup>8</sup> John Fitz Gerald here mentioned was a justice of the peace for the county, and lost his life "in the prosecution of rebels."<sup>9</sup> In the year 1552 he was attacked by a band of kern of the Graces at Mallardstown, and there murdered by one Edmond More O'Clery. Some of the same band the following year burned five houses and four stacks of corn value £100, at Danginmore (the residence of Peter Fitz-Gerald), belonging to "divers faithful subjects." Presumably some of the perpetrators were brought to justice, but some who were concerned got off; as Peter Grace fitz John, late of Grace Court in the county Kilkenny, kern, who was indicted for both these outrages, and William

<sup>1</sup> "The Episcopal Succession in England, Scotland, and Ireland, A.D. 1400 to 1875." By W. Maziere Brady. Rome, 1876. Vol. ii., p. 5.

<sup>2</sup> *Pat.* 37 Hen. VIII., 73.

<sup>3</sup> *Pat.* 37 Hen. VIII., 63.

<sup>4</sup> *Fiantis* Edw. VI., 275.

<sup>5</sup> *Fiantis* Phil. and Mary, 137; *Pat.* 3 and 4 Phil. and Mary, 8.

<sup>6</sup> *Fiantis* Eliz., 5875; *Pat.* 36 Eliz., 16.

<sup>7</sup> *Journal*, vol. i., pt. ii., p. 174. "The Wayside Crosses of Kilkenny," by John G. A. Prim. MS. quoted in "The Irish Chieftains," by C. F. Blake-Foster (Dublin, 1872), p. 477; volume of "Irish Pedigrees" quoted, *ibid.*, p. 478.

<sup>8</sup> *Fiantis* Edw. VI., 275.

<sup>9</sup> *Fiantis* Phil. and Mary, 162; Cal. Carew MSS., vol. ii., 297.



Grace fitz John of the same place, kern, who was accused of taking part in the burning, received pardon 6th October, 1557.<sup>1</sup>

The murdered Baron's eldest son appears to have been a minor at the time of his father's death. Hence we find that between the years 1557 and 1571 Patrick Sherlock is described as "of Burnchurch." He was probably guardian to the minor, but the grant of the wardship to Sherlock is not on record.<sup>2</sup>

A letter forwarded to the Queen in 1569, certifying the quietness of the counties of Kilkenny and Tipperary since the coming of the Earl of Ormonde, and his good services in effecting that condition, has attached to it the signature of Richard Baron of Burnchurch.<sup>3</sup> A return made about the same time of the names of all the gentlemen inhabiting the county of Kilkenny, with the value of their lands, gives the value of "Richard Baron's lands" at £30. But it is incorrect to place them in the barony of Kells, and equally to describe them as "holden of the Manor of Callan."<sup>4</sup> The same document mentions Patrick Fitz Gerald's lands in the barony of Gowran valued at £4. Pardons were issued in the year 1571 to all the principal gentry of Kilkenny, no doubt to protect them from implication in the rebellion of James of Desmond, in which he had been joined by Sir Edmund and Piers Butler, brothers of the Earl of Ormonde. Among these pardons is one to Richard Baron of "Bornechurch," county Kilkenny, gent., for a fine of £3, dated 2nd January, 1571;<sup>5</sup> and on 11th January following a similar pardon was granted to Milo Barron, brother to Richard Barron, of Burnchurch.<sup>6</sup> In 1578 a pardon to Lord Upper Ossory and several of the Fitz Patricks, includes also Richard Baron, *alias* Fitz Gerald, of "the Burnte Church," and Myles and James Baron *alias* Fitz Gerald of the same gentlemen.<sup>7</sup> For the year 1578-79 the Baron of Burnchurch served as High Sheriff of the county. In that year a Commission was issued to him by the name of Richard Fitz Gerald, gent., Sheriff of the county of Kilkenny, in the usual terms, to execute martial law in the county while he continued Sheriff.<sup>8</sup> While acting in that capacity he appears to have got into trouble through

<sup>1</sup> *Fiants* Phil. and Mary, 162; *Pat.* 4 and 5 Phil. and Mary, 3.

<sup>2</sup> A Pardon to Patrick Sherloke of Burnechurch, Co. Kilkenny, gent., Sheriff of the County (25th Feb. 1561), includes Gerald fitz Thomas Fitz Gerald, of the same gent. (*Fiants* Eliz: 406; *Pat.* 4 Eliz. 15). Another Pardon (31st May 1566) to Patrick Sherloke of Burnechurch, gent., includes John Barron, of Burnechurch yeoman (*Fiants* Eliz. 874). John Barron of Burnechurch, yeoman, is also included in a Pardon in 1602 (*Fiants* Eliz. 6706; *Pat.* 45 Eliz. 18).

<sup>3</sup> "Account of Fac-similes of National MSS. of Ireland," p. 167. By J. T. Gilbert, F.S.A., M.R.I.A. 1884.

<sup>4</sup> Cal. Carew MSS., vol. i. 273.

<sup>5</sup> *Fiants* Eliz. 1955.

<sup>6</sup> *Fiants* Eliz. 2032. Rich. Baron and Milo Baron, of Grenan, horsemen, are included in a Pardon of 18th September, 1575 (*Fiants* Eliz. 2699); but they may have belonged to the Brownsford family.<sup>\*</sup>

<sup>7</sup> *Fiants* Eliz. 3431.

<sup>8</sup> *Fiants* Eliz. 3591.

allowing a convict to escape from his custody, for which an attachment issued against him. Lord Deputy Pelham wrote from Waterford, 9th February, 1579, touching the attachment of the Baron of Burnchurch, late Sheriff of the county of Kilkenny, for suffering a condemned person to escape, who, however, at the last assizes at Kilkenny, being there condemned for burglary, was appointed to be the executioner and hangman for such as were hanged, drawn, and quartered for treason. The letter also mentions that last year the Baron was the taker of the O'Mores that were executed at Kilkenny, and that his father had died in the prosecution of rebels.<sup>1</sup>

In 1581 a pardon was granted to him on 18th August, which included also Myles Fitz Gerald Baron, of Enissnage, horseman.<sup>2</sup> In 1588 it again became necessary for him to obtain a pardon, which was accordingly granted on 22nd June to Richard Fitz Gerald, *alias* Baron, of Burnchurch, and twenty-three other persons, among whom are "Nicholas fitz Thomas Geraldine of the Gurtines, and Walter fitz Thomas Geraldine of the same."<sup>3</sup> This is the only instance in which the Fitz Gerald of Burnchurch and the Gurteens are mentioned in the same connexion. This is the last mention of him in the Fiant or Patent Rolls. In a description of Ireland, written towards the end of the century, "Garrett, Baronet of Burnchurch," is mentioned as one of the principal gentry of the county, and Burnchurch is set down among the chief towns.<sup>4</sup> He died before 19th April, 1602, on which date an inquisition was taken at Wexford before Nicholas Kenny, Esq., Escheator-General, which found that Richard Fitz Gerald, late of Burnchurch, in the county of Kilkenny, Esq., was seised in fee of 1 castle, 40 acres of arable land, 12 of meadow, 200 of pasture, 40 of wood, and 40 of bog in Killeske, Knockagh, Ballynegawanagh, Drilestown and Ballykingacry, and all the land in Ballyenery in the said county (Wexford), all which were held of the Queen in *capite* by knight service; William Fitz Gerald, of Killesk, was his son and heir (by his second marriage with Ismay Browne); was twenty-one years old at the time of his father's death and unmarried, and Ismay Browne was still surviving.<sup>5</sup> By his first marriage he had a son, Rowland, who succeeded to Burnchurch.

Rowland Baron of Burnchurch is named a Commissioner on the 4th

<sup>1</sup> Cal. Carew MSS., vol. ii. 297.

<sup>2</sup> *Fiant* Eliz. 3738.

<sup>3</sup> *Fiant* Eliz. 5203.

<sup>4</sup> "The Description of Ireland in Anno 1598." Ed. by Edmund Hogan, s.j. 1878.

<sup>5</sup> Inquisition (Exchequer): Public Record Office. The Barron family had previously owned Killesk. By Inquisition (Exchequer) taken 15th May, 36 Eliz. (1594), it was found that William Barron, of Killesk, Co. Wexford, gent., died 14th Nov., 1568; Roland Barron, his son and heir, was then aged 30, and died 25th Jan., 15 Eliz.; Richard Barron, son and heir of Roland, was aged 26 at his father's death, and enfeoffed Richard fitz John, now Baron of Burnchurch, of the lands, 25th June, 1581. The chronology of the foregoing does not hang together, as it makes Roland nine years old when his son and heir was born. For the subsequent line of Killesk, see Genealogical Chart.



November following (1602), together with Patrick Archer, Henry Shee, and Edward Rothe, to take a surrender from Robert Rothe, of Kilkenny, of his interest in certain rectories with a view to obtaining a new lease from the crown.<sup>1</sup> Rowland fitz Richard Gerald, of Kilkenny county, gent., is included in a general pardon to several persons dated 14th February, 1605.<sup>2</sup> Livery of seisin of his estate and pardon of intrusion were not granted till 15th June, 1607, when he is described as "Rowland Fitz Gerald, of Kiltranyheyn, *alias* Burnchurch, in the county of Kilkenny, Esq., son and heir of Richard Fitz Gerald, late of the same, deceased." The fine assessed was 50*s.* Irish. His name stands first of the jurors for the barony of Shillelogher, summoned to the summer assizes, 9th July, 1608,<sup>3</sup> and his name frequently appears among the jurors sworn before the Escheator-General at the inquisitions taken in the reigns of James I. and Charles I.

The extent of the lands of Burnchurch was found by an inquisition taken at Thomastown, 18th August, 1623, by Edward Yorke, Esq., escheator, and Walter Cottle, feodary. The jury<sup>4</sup> found that Rowland Fitz Gerald, *alias* Barron, of Burnchurch, and Robert Forstall, Peter Fitz Gerald, and Peter Butler, of Danginspiddogy, Thady Donogho, Richard and Philip Walsh, and Patrick St. Leger, were seised in fee of 1 castle, 2 mills, and 24 acres of land, arable, wood, underwood, and pasture, great measure, in Kiltrany, *alias* Burnchurch, Bwolye *alias* Liffirgill, Graige *alias* Croker's Graige, Heberdstown and Athytibbott, and 12*s.* issuing from the lands of William Fitz Gerald in Burnchurch;<sup>5</sup> that they had alienated the premises by levying a fine in Michaelmas term, 18 James I. (1622), and that the premises were held of the king in capite by knight service.<sup>6</sup> On the 2nd December following a pardon of alienation in consideration of a fine of £30 Irish was passed to Rowland and the rest.<sup>7</sup>

After the breaking out of the rebellion in 1641 Rowland Fitz Gerald, who must then have been about seventy years of age, took no part in the stirring times which followed; his death took place probably soon after.

<sup>1</sup> *Pat.* 44 Eliz. 21, 23.

<sup>2</sup> *Pat.* 3 Jas. I., 2 *pars.*, 124.

<sup>3</sup> Cal. Carew MSS., vol. v., 10; State Papers, Jas. I., vol. ii., 789.

<sup>4</sup> Nicholas Walshe, of Clonemore, Esq.; Thomas Shortall, of Rathardmore, Esq.; [ ] Forstall, of Kilferagh; [ ] Graunte, of Corloddy; Wm. Sweetman, of Kileross; Theobald Purcell, of Kilkyrhill; Edmund Ryan, of Boherquill; Richard Purcell, of Lysmayn; Edmond Forstall, of Kilbrydy; Edward Waton, of Grove; Robert Walshe, of Hyltown; John Tobyn, of Caherlesk; and Peter Aylward, of Aylwardstown, Gentlemen.

<sup>5</sup> William Fitz Gerald, of Burnchurch, was a feoffee to uses of William Grace, of Rowestown, 24th October, 1597 (*Inquisition*, Chas. I., Co. Kilkenny, 39); he had a Pardon in 1602 (*Fiant*s Eliz. 6706; *Pat.* 48 Eliz. 18); was Constable of the Barony of Shillelogher in 1608 (Cal. Carew MSS., vol. v., 10; State Papers, Jas. I., vol. ii., 789). In 1617 Thomas Archer fitz Walter was seised of 14 acres, small measure, parcel of Garriphillybine, in the burgage of Erlestown, which he held of William Fitz Garrott (*Inquisition*, Jas. I., Co. Kilkenny, 20).

<sup>6</sup> Chancery Inquisition, Co. Kilkenny, Jas. I. 41.

<sup>7</sup> *Pat.* 21 Jas. I., 1 *pars.*, 50.

His wife was Anstace, eldest daughter of Robert Rothe, of Kilkenny, M.P. for the county, 1585-86.<sup>1</sup> He appears to have had at least two daughters—Joan, who married in 1613 Peter Butler, of Danginespidogy, and Ellice, married in 1621 Richard Serment, of Lismacteige<sup>2</sup>—and two sons, Richard, his heir, and Edward, father of Captain James Fitz Gerald.

Cromwell fixed his headquarters at Burnchurch during the siege of Kilkenny, and, on account of the plague, continued there after the surrender of the city until he withdrew the army to Fethard in the end of March, 1650.<sup>3</sup>

In 1653 Richard Fitz Gerald, of Burnchurch, was ordered to transplant to Connaught, being an Irish Papist, and had his certificate, signed 26th December in that year for 17 persons with 64 acres of winter corn, 20 cows, 16 garrans, 20 goats, and 34 swine. His estate, according to the Down Survey, comprised the lands of Burnchurch, Bueper, and Bowley, lying in the parish of Burnchurch and barony of Shillelogher, containing in the whole 1196A. 1R. 8P. plantation measure, all profitable except 24A. 3R. of bog in Bueper.<sup>4</sup> At the same time William Fitz Gerald of Burnchurch had his certificate dated 2nd January, 1653, to transplant with 6 persons, 50 acres of winter corn, 6 cows, 8 garrans, 40 sheep, and 20 swine. The Down surveyors found that he was the proprietor of the lands of Oldtown, 197A., and part of the lands of Burnchurch, 13A. 1R. 8P., all profitable.

At this point the history of the family, like many another during the same period, falls into hopeless confusion. In Burke's "History of the Commoners"<sup>5</sup> we find it stated that "Richard Fitz Gerald, *alias* Baron, of Burnchurch, who lost his estates under Cromwell's forfeitures, appointed at his decease his father-in-law, Robert Forstall, guardian of his two children, who both died, s. p." And there is added in a footnote:—"The following is an extract from the will dated 7th July, 1645, of this Robert Forstall, now in being:—'My will is that my grandchildren, Garrett and Oner Barron, *alias* Fitz Gerald is goods and chattels and household stuff which lyeth in my hands, my wife to have the managing of them during her life.'" In Burke's "Peerage"<sup>6</sup> we have it that "Richard Fitz Gerald, *alias* Baron, of Burnchurch, who was thus deprived of his lands, appointed (by his will dated 7th July, 1645) his father-in-law, Robert Forstall, guardian to his two children; these having died without issue the representation of the family devolved upon his nephew (son of his brother Edward)." Neither of the wills mentioned (which so strangely appear to have been made upon the same day) are now to be found in the Public Record Office, nor is there any trace there of their existence.

<sup>1</sup> Will of Robert Rothe, 1622—*Journal*, vol. vii., 4th Ser., p. 514.

<sup>2</sup> Inquisitions, Public Record Office.

<sup>3</sup> "History of the Rebellion." Dublin: 1743. *App.*, 20.

<sup>4</sup> Down Survey, Public Record Office.

<sup>5</sup> Vol. ii., p. 498. "Barron of Glenana."

<sup>6</sup> Latest Edition, 1892. "Barron, Baronet."



According to a list of the gentry of the county Kilkenny, specifying their respective conduct during the troubled period, 1641–51 (probably prepared in view of obtaining compensation for the loss of their property),<sup>1</sup> Richard Fitz Gerald, of Burnchurch, who is described as grandson of Rowland, is classed among “those who, by their early repentance, redeemed their former failings by submitting to the Cessation in ’43, to the Peace in ’46, to the Cessation with the Earl of Inchiquin, and upon all other occasions manifested their good affections to his Majesty’s service; who constantly upon all occasions opposed the Nuncio and his party and laboured to induce the people to return to their former obedience to his Majesty’s government; and who constantly adhered to the Peace of ’48.” The names of Garrett and William Fitz Gerald of Burnchurch appear in the same list, but are not classed among those who opposed the Nuncio and his party. These representations were not productive of any redress, and what became of the persons named does not appear.

By an inquisition taken at Gowran on the 13th April, 1664,<sup>2</sup> it was found that Richard Fitz Gerald, late of Burnchurch, was, on the 23rd October, 1641, seised in his demesne as of fee of the town and lands of Bowley, and that 23 acres 3 roods and 8 perches were retrenched, valued at 2*d.* per acre per annum over and above the King’s quit rent.

The name of Garret or Gerald Fitz Gerald, of Burnchurch, appears occasionally as a juror in the inquisitions taken before 1641. An inquisition taken at the Black Abbey (then used as the county court house), on 22nd March, 1664,<sup>3</sup> found that Gerald Fitz Gerald, gent., was, on the 22nd October, 1641, seised in his demesne as of fee-farm of lands of “Nashestowne,” parcel of the manor of Bishopslogh in the parish of Tullaherin and barony of Gowran, held from the Bishop of Ossory by a chief rent of 20*s.* per annum and suit of court; and that the lands were set out and allotted in the year 1655 to Thomas Evans, Esq., and Godfrey Porte, gent., for the arrears for services by them done in Ireland, and were then in their possession. According to the Down survey, the owner of “Nashtowne” was “Marie” Fitz Gerald. The lands comprised 181 acres, profitable, and upon them a castle, “but not in good repaire.”

<sup>1</sup> Carte MSS., R.R., fol. 68.

<sup>2</sup> Before Patrick Lambert, Gent., Deputy Escheator of the County; Hugh Drisdale, Clk.; Brian Mansergh, Gent.; and Francis Rowlege, Gent., Commissioners; and the following Jury—John Breadstreete, of Blanchfields Parke, Esq.; Henry Bradish, of Brickinclaragh; Matthias Reylie, of Ballinmacky; Thomas Holden, of Bennetsbridge; Marcus Kelly, of Gowran; Henry Washer, of Burnchurch; John Collins, of Garriduffe, Gentlemen; Jonas Wheeler, of Kells, Esq.; Thomas Bowers, of Knocktopher; Teige O’Kealy, of Gowran; James Tobyn, of Krilah; Godfrey Lyons, of Bellaghtobyn; and Matthew Fanninge, of Rathcasse, Gentlemen.

<sup>3</sup> Before John Thompson, Gent., Deputy Escheator of Leinster; Peter Goodwin, Robert Grace, and Richard Daniell, Esqrs., Commissioners; and the following Jury—Christopher Huetson, of Thomastown; George Barton, of Goslingstown; Walter Nosse, of Ballyraggett; Alexander Rooth, of Gowran; John Drew, of Philburkstown; John Booth, of Drumurrin; Thomas Lawson, of Rathgarvan; John Clerke, of Balliconra; Francis Jones, of Mullinebroe; Vincent Knatchbull, of Ballifancke; Jeronimus Greene, of Corstown; and George Andrews, of Thomastown, Gentlemen.

Among those to whom transplanters' certificates were granted were Matthew Fitz Gerald, of Goslingstown, and four others described as having no "substance," and Peter Fitz Gerald, of Goslingstown, and three others likewise having no substance. According to the Down Survey, Peter Fitz Gerald was the owner of the lands of "Gossingstown" in the parish of "Inshewlaghan" and barony of "Shelleleher," containing 178 acres 1 rood profitable land. Whether he ever actually went to Connaught or not, he died in Kilkenny in 1665, having made his will on 16th August (proved 18th September) in that year. He desired to be buried in his monument in St. Patrick's Church of Kilkenny. Having been dispossessed of his real and personal estate by the late usurped power, he was then in possession only of a farm of the village and lands of "Gorwaine"<sup>1</sup> in the county Kilkenny, held from the Bishop of Ossory at £16 a-year, which he left to his three younger sons, Richard, Pierce, and Thomas, and his son-in-law, Francis Dun, and an interest in a house in Castlestreet in Kilkenny, called Mothell's House, left to his son Maurice, then in France. His real estate, "when the same shall be recovered (God willing)," he devised to his eldest son Matthew Fitz Gerald.

Another Peter Fitz Gerald, "of the city of Kilkenny," had his certificate on 26th January, 1653, for eight persons, 12 acres of winter and 8 acres of summer corn, 6 cows, 6 garrans, and 50 sheep. In the Down Survey of the Liberties of Kilkenny, Peter Fitz Gerald and Mr. Barron appear as owners of Downhowbeg and Downhowmore, 26 acres 2 roods, and Peter Fitz Gerald as owner of 84 acres 1 rood 28 perches in Houlding's Rath in the parish of St. Patrick. "The Book of Distribution," St. John's Parish, has a memorandum of "surrounds set forth by the Comrs. to ye Disbanded Soldiers in 1655 in satisfacion of theire arrears notwithstanding ye sd parcells were not returned by ye Adventurers," which includes Knockhouse, held by Peter Fitz Gerald, containing 19 acres 3 roods 34 perches. Possibly, Peter Fitz Gerald of Rathartmore, county Kilkenny, farmer, who paid 4s. hearth-money in 1664, and died in 1675, belonged to this branch of the family, if he be not identical with the last-named Peter Fitz Gerald. He made his will on 2nd April, 1675, with additions on 4th and 6th April, and it was proved on 1st January following. He desires to be buried at St. Mary's "quire" in his own monument in St. John the Evangelist's Abbey. He mentions no sons, but two daughters: Margaret, married to Barnaby Shee, and Ellen, married to Walter Cowley. His former mansion-house in Kilkenny he devised to his cousin Richard Fitz Gerald, perhaps the same as Richard Fitz Gerald of Ballyflugh, gent., whom he appointed one of his executors.<sup>2</sup>

In the year 1660 "the humble Petition of Coll. James Dempsie in the

<sup>1</sup> Garrawyne (Down Survey), now Grevine, in the Parish of Outrath. Thomas Fitz Gerald, of Outrath, paid 2s. hearth-money in 1664.

<sup>2</sup> Ballyflugh is in Coolaghmore Parish, Barony of Kells. William Fitz Gerald, of Coolaghmore, paid 2s. hearth-money in 1664. The following, who are returned in the Hearth-money Rolls of that year, may have been connected with the Burnchurch



behalf of himself, officers, and soldrs.," was received and read in Council, the 28th November, as follows:—

"SHEWETH—

"Whereas yo<sup>r</sup> Pett<sup>rs</sup> upon theire laying downe Armes in Ireland and betakeing themselves into foreigne parts for Imploym<sup>t</sup>, and p<sup>r</sup>sent subsistence engaged under the co<sup>m</sup>and of the Prince of Conde notw<sup>th</sup>standing did make offer to yo<sup>r</sup> sacred Majt<sup>ie</sup> to quitt that service & to engage thei<sup>r</sup>eselves under yo<sup>r</sup> Majt<sup>ies</sup> co<sup>m</sup>and.

"The Pet<sup>rs</sup> most humbly praye Yo<sup>r</sup> Sacred Mat<sup>ie</sup> may bee graciously pleased in rela<sup>ti</sup>on to theire great sufferings & approved fidel<sup>l</sup>ty to grant them respectively the benefitt of theire Estates in Ireland, and to that effect provision may bee made in the General Declara<sup>ti</sup>on for settle<sup>m</sup>t. of that Nation. And they shall ever praye, &c.

"A lyst of the officers and souldiers of Coll. James Dempsey's Regiment" is appended, and among them is the name of "Cap<sup>t</sup>. James Fitz Gerald of Burnchurch."<sup>1</sup>

From this it would appear that Captain James Fitz Gerald then claimed to be the proprietor of Burnchurch. This gentleman may be identical with Captain James Fitz Gerald, a captain in Colonel William Warren's regiment in the Confederate Army in 1646. In a list of prisoners taken 8th August, 1647, there are the names of Captain James Fitz Gerald, and Lieutenant James Barron, *alias* Fitz Gerald.

According to the pedigree of the Barron family, certified by Ulster King-of-Arms, this Captain James Fitz Gerald, of Burnchurch, subsequently settled in the county Waterford, and there married Slany ny Brien, daughter of Donald More O'Brien, of Cumeragh, by whom he had issue, which spread over the county Waterford, and relinquishing the name of Fitz Gerald, assumed that of Barron only.<sup>2</sup> It is, however, worthy of observation that a family of the name of Barron had, prior to this period, been settled in the county Waterford. William Barron, of Stradbally, county Waterford, gent., made his will<sup>3</sup> on 3rd January, 1620, which was proved 8th July, 1623, and in which he mentions his wife Joan Briver, his sons Laurence, Stephen, and Peter, three daughters, and Catherine Barron, daughter of his son Rowland Barron, deceased. The name "Rowland" seems to indicate a connexion with the Burn-

family:—Richard Fitz Gerald, Forequill, 2s.; Henry Fitz Gerald, Dunmore, 2s.; John Fitz Gerald, Lovistown, 2s.; Richard Fitz Gerald, Kilmao Oliver, 2s.; James Fitz Gerald, Ouenstown, 2s.; and John Fitz Gerald, of same, 2s. The names of fifteen other Fitz Gerald's are returned in the Hearth-Money Rolls for the county Kilkenny. They will be noticed in the account of the families of Brownsford and Gurteens.

<sup>1</sup> MSS. Vol., Act of Settlement, Lib. D., p. 192; Public Record Office.

<sup>2</sup> Burke's "Peerage and Baronetage," 1892. "Barron, Baronet." James Barron paid 4s. hearth-money for his house in Ballihoyle (Ballyhale) in 1664. Also the following:—Richard Barron, Kilmanagh, 2s.; Redmond Barron, Ballikeefe, 2s.; John Barron, Vings Grove, 2s.; and James Barron, Grange Sulevan, 2s. Nine other persons named Barron paid hearth-money in the county Kilkenny in 1664, but they were all more probably connected with the Brownsford family, and will be noticed under that head.—Hearth-Money Rolls, Public Record Office.

<sup>3</sup> Prerogative Wills, Public Record Office.

church family. A family named Barron was also long established in Clonmel. Laurence Barron, of Clonmel, by his first wife, Marian Wadding, was father of Geoffrey Barron, a prominent member of the Catholic Confederation, executed at Limerick in 1651,<sup>1</sup> and of Bartholomew (in religion Bonaventura) Barron, a voluminous ecclesiastical writer, who died at Rome, 18th March, 1696.

The following opinion was expressed by O'Donovan, no mean authority upon Kilkenny families, but who considered the Fitz Gerald's of Burnchurch and of Brownsford to be of the same stock. Writing of them (in 1839), he says:—"Henry Winston Barron, M.P., is the supposed representative of this ancient family, but as his family have sprung up into respectability at a comparatively recent period their pedigree is unknown or uncertain, and it is, perhaps, now impossible to show how, *i.e.* whether legitimately or illegitimately, they descend from the Barons of Burnchurch. Mr. Philip Fitz Gerald Baron told me that Sir William<sup>2</sup> offered him a pedigree, but that as he himself knew more about it than Sir William, he did not wish to put him to useless trouble."<sup>3</sup>

The estate of Burnchurch was included in the grant to Colonel William Warden, who took up his residence there; and was confirmed to him under the Act of Settlement. By the marriage of his granddaughter to Major Francis Flood, it passed to that family; and the eldest son of this marriage, Warden Flood, afterwards Lord Chief Justice of Ireland, in accordance with the questionable taste of the period, changed the name of his place to Farmley, by which it is still known. The Castle of Burnchurch stands within one of the entrance gates of Farmley demesne. It is a square castle, and contained originally five stories. The third floor is of stone, and still remains. On this floor was the principal room, which has a large fire-place and cut stone chimney-piece. The castle is said to have ten windows and thirty-two loop-holes,<sup>4</sup> but it is now entirely enveloped in ivy, which in the course of a few years must complete its ruin. There are the remains of plaster and whitewash on the lower walls of the interior, and it is said that up to the beginning of the present century it was occupied by the parish priest. At a distance of about twenty yards, at the other side of the avenue leading to Farmley House, is a small round tower, evidently a flanking tower, with walls originally running from each side of the doorway. The churchyard is separated from the castle by the high road, and contains some old tombstones. The old church, which was in ruins at the commencement of this century,<sup>5</sup> was finally demolished some sixty years ago, the materials being utilized in building the present structure.

<sup>1</sup> Geoffrey Barron, of Clonmel, made his will at Limerick, 8th Nov., 1651; proved 13th April, 1674. He mentions his cousin-german Thomas Barron fitz Richard, his grandfather Geoffrey Barron, and his cousin Geoffrey Barron fitz Nicholas.—Waterford Wills, Public Record Office.

<sup>2</sup> Sir William Betham, Ulster King-of-Arms.

<sup>3</sup> Ordnance Survey Letters, Kilkenny, vol. ii., p. 337, R. I. A.

<sup>4</sup> Ordnance Survey Letters, Kilkenny, vol. ii., p. 32, R. I. A.

<sup>5</sup> Tighe's "Survey of the Co. Kilkenny," p. 604.



## ST. MULLINS, CO. CARLOW.

BY THE REV. J. F. M. FFRENCH, M.R.I.A., FELLOW,  
HON. SECRETARY FOR THE COUNTY WICKLOW.

THE ruins of the ancient monastic establishment at St. Mullins are beautifully situated on the eastern bank of the river Barrow, and stand on a site of great historic interest, which is associated in the ancient annals of our country with events in the lives of two great men who have so deeply impressed their personalities on the land we live in, that after the lapse of centuries their names are still as familiar to us as "household words"; one of these was Fin Mac Cumhaill, popularly called Fin Mac Cool, the Commander of the Militia in Ireland known to us as the Finnians; the other was the great ecclesiastic, who was at once a prince, a patriot, an artist, and a poet, St. Moling.

History tells us that both these great men successfully resisted an oppressive perpetual tribute that was charged on the province of Leinster by Tuathal, chief King of Ireland, in the year of our Lord 106. This tribute was called the Borromean tribute, because of the great number of cows payable under its provisions, and was charged on the province as a punishment for the misconduct of her King Eochaidh, who, by feigning himself to be a widower, succeeded in marrying the chief king's two daughters at the same time, and this tribute was the source of repeated sanguinary conflicts between successive chief kings and the Leinster princes until it was abolished through the influence of St. Moling. St. Mullins is closely connected with one of these conflicts: the battle of Cnamhros, when Cairbré Liffeachair, who was chief king from A.D. 268 to A.D. 284, assumed the reins of government. He at once demanded the Borromean tribute from Breasal Belach, King of Leinster, who with equal promptness refused to pay it; but although he did so he knew that he was unable to resist the chief king unaided, and consequently he made use of his own personal influence and private friendship with Finn (who was himself a Leinster man) to detach him and his troops from the chief king's service, and to enlist him, at all events for the time being, on his own behalf, and this he was so successful in doing, that Finn marched at once to his aid with the small body of the militia (about fifteen hundred men) that he had then with him, for the greater part of his troops were disbanded; but when he arrived at St. Mullins, then called Ros Broc, or the Badgers' Wood, he found residing there three of his old companions in arms, who induced him to temper bravery with discretion and not to make a rash effort to oppose the chief king until he had a sufficient body of his troops gathered around him. Acting in accordance with their

advice, he remained encamped at St. Mullins until his well-trained veterans were called in from the various provinces of Ireland through which they were dispersed, and then marching at their head he completely vanquished the chief king at Cnambros, and thus delivered his native province for a period from the hated penal tax.

Is it too much to suppose that the St. Mullins' Dun, or tumulus, which is such a conspicuous object, was thrown up as a stronghold by Finn and his fifteen hundred men during their enforced sojourn while waiting for reinforcements?

St. Moling, from which the place derives its name, was a prince of the royal race of Kavanagh, seventh in descent from a brother of Crimthann Cas, the first Christian King of Leinster, one who had laid aside the raiment of brilliant colours and the embroidered cloak, with its brooch of gold suitable to his rank, in order to assume the sombre garments of an ecclesiastic; such a one was the great bishop who, with the cultured eye of an artist, selected Achadh-Cainidh, "Kennedy's field" (the name by which, in his day, St. Mullins was known), as a suitable place to gather a monastic community around him. There were many reasons why the banks of a river would be a desirable place for a monastic community to reside, one of the chief of which was the facilities it afforded for communication with other places at a time when the only roads were passes cut through the woods, "which the law required to be periodically cleared of the brushwood and undergrowth which tended to close them up again," a law, the observance of which doubtless was often neglected. We can well imagine St. Moling, who, according to tradition, was a skilled manager of a boat, getting into his light curragh and passing quickly up the river to commune with his friend St. Lazerian, at Leighlin, or down the river to Ros-mic-treoin (now New Ross), where, according to Colgan, as early as the sixth century, St. Abbanus had founded a monastery. St. Moling having decided on the site, called to his assistance Celtic Ireland's most notable builder, a man whose name and reputation has lasted to the present day, the celebrated Gobban Saer, and he directed him to erect an oratory. We are told that the Gobban, who could construct equally well in wood and stone, erected this oratory of wood, and that the shingles which roofed it were made from the wood of a very remarkable tree. When the celebrated yew tree the "Eo Rossa," one of the five famous trees mentioned in the "Book of Leinster," fell or was cut down, St. Molaisse, or Lazerian, divided it among the saints of Ireland, and St. Moling utilised the portion given to him in making shingles to roof this very oratory, and thus consecrated to the service of God that which had been previously an object of Pagan tree worship. Here we have one of the recorded instances of a church built of wood. There can be no doubt that where wood abounded oratories were constantly constructed of that material; and from a passage in St. Bernard's Life of Malachy we learn that "the custom of building oratories of wood was continued in Ireland



even to the twelfth century." Knowing as we do that St. Moling's oratory was of wood we cannot hope to find in any of the existing ruins the remains of that venerable place of worship. The only building that can have any pretensions to date from his time is, I believe, the shrine of the well, the little construction through which the water from St. Moling's well passes. And even to that most interesting relic, the carved cross, I would ascribe a much later date than the period at which St. Moling lived, for Petrie tells us that he knew of no example of the representation of our Saviour crucified on stone crosses anterior to the ninth century. As might naturally be supposed, a community under the rule of a man of such ability as St. Moling speedily grew into importance, and ecclesiastics from other places, such as Glendalough (where the saint was induced at times to reside), sought his guidance. Nor was he allowed to remain in the comparative obscurity of monastic life, for on the death of St. Maidoc, or Aiden, in the year A.D. 691, he was made Archbishop of Ferns.<sup>1</sup> At that time the bishops of Ferns still retained the right of presiding over all the bishops of the Leinstermen,<sup>2</sup> which had been conferred on St. Aiden through the influence of King Bran Dubh as a recognition of the aid and assistance he gave him in the successful resistance which he was able to offer to an attempted levy of the Borromean tribute which was made in his time. We are told that St. Moling laid down the Archiepiscopal office before his death, and retired to his beloved Teach Moling, where he died, and was buried, according to "The Four Masters," on the 13th of May, 696.

His greatest political achievement was his successful embassy to Fionachta, who was induced by him to remit the hated and dreaded Borromean tribute; and although he lived to see an attempt made by a succeeding monarch to reimpose that tax, he was able to successfully resist it; in fact, he delivered Leinster from it until the days of Brian Borumha, who acquired his name of Borumha because he succeeded in reimposing this tribute on Leinster.<sup>3</sup> Some of the saint's works as an artist are believed to be still in existence. A set of water-coloured drawings of the Apostles, said to have been executed by him, are deposited in a shrine or box of brass cased with silver, which was preserved for many centuries in the family of Kavanagh of Borris, and is now to be seen in the Library of Trinity College, Dublin. This shrine is called the "Liath Meisieth," and contains also extracts from the gospels and

<sup>1</sup> Ussher and Ware make St. Moling the immediate successor of St. Maidoc or Aiden, but both Colgan and Lanigan reckon several bishops between them. Possibly some of these bishops may have been contemporaries.

<sup>2</sup> The Rev. R. King, in his "Church History," says the dignity enjoyed appears to have been somewhat of an honorary one in its character, attached to the person of an individual bishop, and not to the See.

<sup>3</sup> The Rev. T. Olden, in his "Church History," tells us that he believes that King Brian was known as Borumha (or Boru) "because he belonged to the division of the Dal Cais, known as Dal Cais Borumha, so called apparently from a village of that name situated in their territory."

prayers for the sick in the Latin language, but in the Irish character. St. Moling's works as a poet also remain with us to the present day; and O'Curry says that with the exception of St. Colum Cille there are more poems ascribed to him than to any other Irish saint. Both the "Martyrology of Donegal" and "Giraldus Cambrensis" tell us that he was one of the four Irish saints who were said to possess the gift of prophecy.<sup>1</sup> Nor must we forget the great engineering skill displayed by him in the construction of the watercourse nearly a mile long, which he is said to have made with his own hands,<sup>2</sup> to bring water to his mill, and which to the present day can be plainly traced. Those who desire further information about St. Moling than this mere outline sketch can afford should consult the lives of that saint which have been written by the Very Rev. John Canon O'Hanlon, the Rev. T. Olden, and Mr. Patrick O'Leary, our guide on the excursion to St. Mullins.

Although the monastic buildings of St. Moling's foundation (which in a neighbourhood that abounded in wood, were, as a matter of course, erected of that material) have long since passed away, yet records of similar institutions will readily enough enable us, to a certain extent, to reconstruct his monastery, and to see that the residence of an ecclesiastical chief resembled in a general way the residence of a secular chieftain of the same period. The site was marked out by a circular entrenchment of earth and stones, which served both for shelter and protection, and which could be made still stronger as a fortification by being stockaded on the top. Many of these entrenchments can still be traced in the outlines of existing churchyards around monastic ruins. Within this entrenchment were grouped the cells of the monks and the public buildings. "At Hy the number of buildings were six—the church, refectory, kitchen, guest-house, library, and workshop."

"The monastery thus founded with its appropriate buildings was known as the City of the Saint"; and wonderful are the marvels of penmanship and gold and silver work that we have even now from those libraries and workshops of ancient days. To those public buildings we may add the mill, which, although not so important as the others, still occupied a prominent place; and at St. Mullins we have not only the watercourse, but even one of the mill stones remains to the present hour.

The importance of St. Moling's foundation must not at all be supposed to have passed away with his death. The little oratory of wood was soon replaced by the church of stone doubtless erected over his tomb, and that church of stone became the nucleus around which other

<sup>1</sup> "The Irish may be said to have four prophets: Molingus, Braccanus, Patrick, and Columbkille."—"Giraldus Cambrensis."

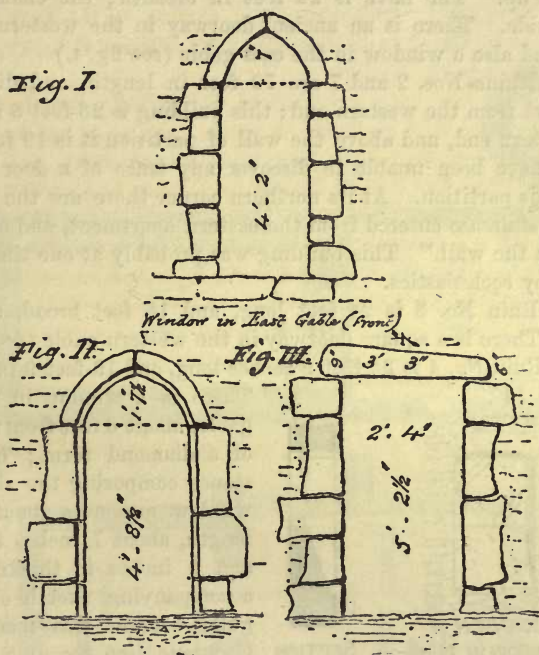
"The Martyrology of Donegal" gives the four prophets, but makes a change in one of those named: "Columcille, Molling the perfect, Brenainn of Birr, and Berchán."

<sup>2</sup> "Molingus, the successor of St. Madoc, being bishop, tooke himselfe to voluntary labour, and with his owne hands drived a running spring to his monastery, enduring that travaile daily, after prayer and study, eight yeares together."—"Campion."



churches were constructed. It is not quite certain how many churches existed here; "Lewis" professed to be able to trace seven, which would be by no means an unlikely number, seeing how often seven churches were erected in the holy places of Ireland.

The Most Rev. Dr. Comerford considers that only the traces of four ruined churches can be found, and the ruins of a small cell, believed by some to be the identical Teach Moling, or house of St. Moling, in which he lived in solitude, and from which he ruled his monastic community. The difficulty of ascertaining the number of ruined churches at St. Mullins arises from its being doubtful as to whether certain ruins which are to



Copied from the Ordnance Survey MSS.

be found there are the ruins of churches or of other ecclesiastical buildings, for if we are willing to admit that all the existing ruins, including the little oratory, are churches, we have six churches, and if we add to them the church said to have existed on the site of the new Protestant Church, we have seven churches.

The Ordnance Survey MSS., in the Library of the Royal Irish Academy, agree with the Most Rev. Dr. Comerford's statement, that only the traces of four ruined churches can now be found, and from them I take the following description:—"These four ruins lie in a straight line

from north to south, but, of course, like all such edifices, are built east and west. The most northern of them is but 3 feet distant from the new Protestant Church; the next is 10 feet from that; the third is 34 feet from the second; and the fourth 5 feet from the third." The Ordnance Survey measurements not proving accurate, Mr. Robert Cochrane, our Hon. Secretary, very kindly prepared the map which accompanies this Paper, and had the measurements in it checked over by Mr. O'Leary, of Graiguenamanagh.

"The Ruin No. 1 is 60 feet in length, and divided into two parts by a wall 37 feet from the west gable, in which there is a large pointed arch now built up. The nave is 22 feet in breadth; the chancel 18 feet 4 inches wide. There is an ancient doorway in the western gable (see fig. II.), and also a window in the east gable (see fig. I.)

"The Ruins Nos. 2 and 7 are 70 feet in length, and divided by a wall 37 feet from the western end; this building is 23 feet 3 inches wide at the western end, and above the wall of partition it is 19 feet 3 inches wide. I have been unable to discover any trace of a door or passage through this partition. At its northern corner there are the remains of a winding staircase entered from the eastern apartment, and also a small chamber in the wall." This building was probably at one time used as a residence by ecclesiastics.

"The Ruin No. 3 is 24 feet long, and 16 feet broad, and has no chancel. There is a square doorway in the western gable (see fig. III.)."

"The Ruin No. 4 is 35 feet 9 inches long, and 19 feet 9 inches broad.

*Fig. IV.*

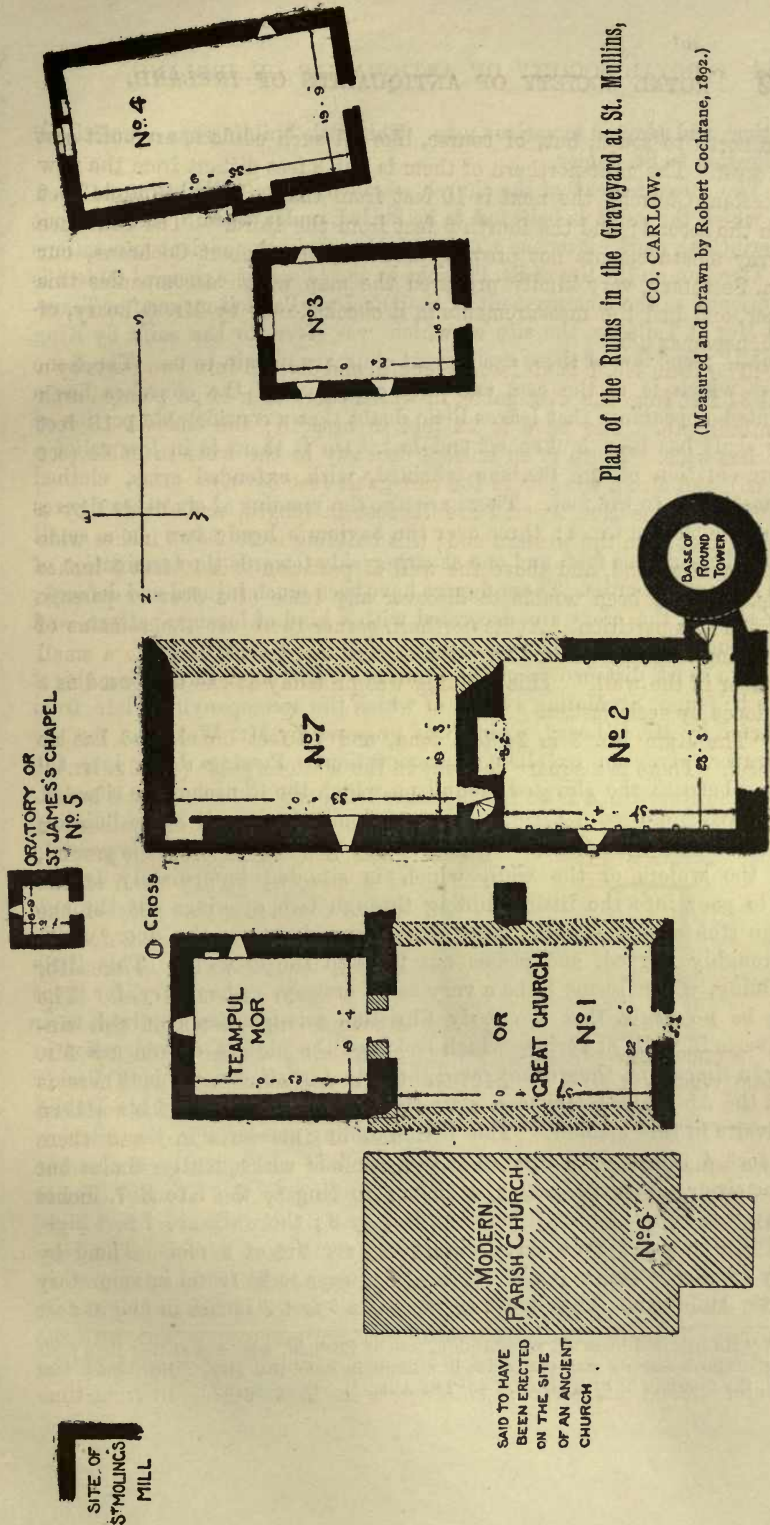


There is a window in the eastern gable, about 8 feet from the ground, of a diamond form; each of the stones composing the sides of the window measures about 2 feet in length, about 7 inches in breadth, and 3 inches in thickness. The accompanying sketch of this singular window was made by Mr. Cochrane (see fig. IV.). There is a flue and fireplace in the northern wall of this building, and there

was a square doorway in the western gable of which little remains but the lintel, which is 4 feet 4 inches in length, and about 7 inches thick."

Ruin No. 5. This little oratory is only 7 feet 10 inches long by 6 feet 9 inches broad, and is consequently even smaller than the oratory of St. Molua, at Killaloe, which measures 10 feet 6 inches by 6 feet 4 inches. It has every appearance of great antiquity, and along with the building at the well seems to be far the most ancient portion of the remains. Some of the other buildings were probably rebuilt from time





Plan of the Ruins in the Graveyard at St. Mullins,  
CO. CARLOW.  
(Measured and Drawn by Robert Cochrane, 1892.)

SAID TO HAVE  
BEEN ERCTED  
ON THE SITE  
OF AN ANCIENT  
CHURCH

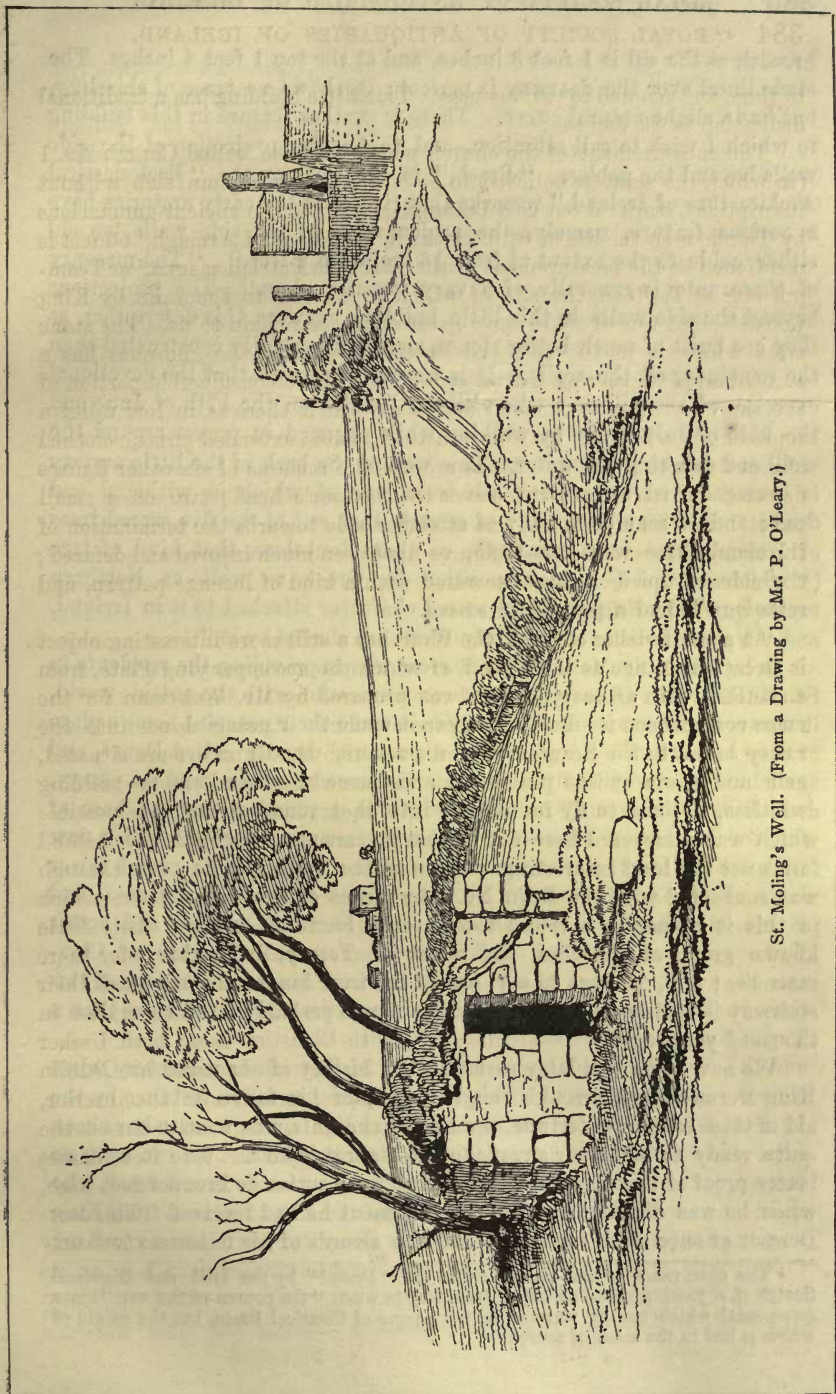
to time, and adapted to various uses. This little building has a traditional dedication to St. James.

The measurement of the church which we have called Church No. 1 (in which the saint is believed to be buried under a plain slab without inscription), marks it out as a Teampul Mor. "In the ancient annotations by Tierchan on the life of St. Patrick, in the 'Book of Armagh,' 60 feet is mentioned as the measurement of the 'Ecclesia Patricii magna,' or Teampul Mor at Tailtean, the site of which was given to the saint by King Conall"; but few of these early great churches remain to us. The stone cross which is at the east end of the largest of the churches has a stunted appearance that leaves little doubt that a considerable portion of the shaft has been broken off and lost. On it there is in low relief a representation of the Saviour crucified, with extended arms, clothed almost down to the feet. There are also the remains of six other figures depicted on the Cross; three over the Saviour's head; two on a small panel beneath his feet, and one at either side towards the termination of the arms of the cross. These figures have been much injured and defaced; the sides of the cross are decorated with a kind of lozenge-pattern, and some quaint markings adorn its base.

At a short distance from the Churches a still more interesting object is to be found, St. Moling's Well, of which the accompanying Plate, from a sketch by Mr. O'Leary, which was prepared by Mr. Wakeman for the engraver, gives an excellent representation. Passing down into the valley beneath the elevated ground on which the Churches are situated, and having crossed a little stream, we come to a small stone building which has been erected in a hollow in the ground, so that it is possible for the waters of the well, which is situated immediately behind it, to pour into the little building through two openings cut through large stones in the wall. The water flows down on the floor, which is roughly flagged, and passes out through the doorway. This little building, which seems to be a very early oratory, or baptistry, for there can be no doubt that the early Christian missionaries baptized their converts in wells or springs which had been the objects of veneration in Pagan times, and thus consecrated them to Christian uses; both Ussher and the Abbé Mac Geoghegan state that St. Patrick baptized his Dublin converts in this manner.<sup>1</sup> This little building measures in the interior, 12 feet 4 inches by 7 feet 10 inches; and is consequently almost the same size as Leabba Molagga, which, according to the late Rev. James Graves, measures in the interior 12 feet by 8; the walls are 7 feet high, and incline inwards a little; there are no remains of a roof. The doorway has the inclining jambs which are always to be found in very early Celtic buildings. This doorway measures 5 feet 2 inches in height; its

<sup>1</sup> "He baptized them all, with Alphin, son of Eochaid, who was at that time their king. The ceremony was performed in a fountain near the city, called, since that time, the fountain of St. Patrick."—"The Abbé Mac Geoghegan."





St. Moling's Well. (From a Drawing by Mr. P. O'Leary.)

breadth at the sill is 1 foot 8 inches, and at the top 1 foot 4 inches. The stone lintel over the doorway is perfect; it shows no trace of chiseling, but has a slight natural curve. There is another feature in this building to which I wish to call attention, and that is the projection of the side walls beyond the gables. "Brash," in his work on the "Ecclesiastical Architecture of Ireland," remarks that "most of the early oratories have a curious feature, namely, the prolongation of the side walls beyond either gable to the extent of from 18 inches to 2 feet." "The masonry of these antæ is generally of a very superior class." The projections beyond the side walls in this little building answers this description, as they are built of much better stones, and more carefully constructed than the remainder of the walls. It is worthy of remark that the devotional exercises of the pilgrims who visit St. Mullins on the 17th of June and the 25th of July begin by walking while engaged in prayer around the well<sup>1</sup> and drinking the water. This well at the back of the little oratory is overshadowed by ancient ash trees, one of which is withered and dead; and it may be worthy of remark that out of the five sacred trees of Ireland three were ash trees, so that, doubtless, that kind of tree ("which occupied a high position in Greek as well as Northern mythology") had a peculiarly sacred character attached to it in Ireland, and "a great number of our Holy Wells are shaded by it."

Great advantage as the river Barrow was in providing the residents in St. Mullins with an easy means of communication with the outside world, it was not without its drawbacks, for it made their peaceful home a place of easy access to the Scandinavian sea-rovers, usually called Danes, and again and again it was plundered and burned by them, and its clergy, doubtless, obliged to fly for refuge into that round tower the base of which was discovered here not so many years ago, an object which now forms not the least interesting portion of the ruins. This round tower was connected with the Ruin No. 2 by means of a spiral staircase, and in this it resembles a round tower to be found in another and better known group of churches, the tower of Teampull Finghin at Clonmacnoise; and, strange to say, one of the iron hinges of the door of this stairway is still fast in the wall where it was probably fixed more than a thousand years ago.

We now come to a later period in the history of our monastery when King Dermot MacMurrough sought to repair his fallen fortunes by the aid of those soldiers of fortune, the Norman knights, who seem to have been quite ready to sell their swords to the highest bidder. We can have no better proof of this than that afforded us by Maurice de Prendergast, who when he was dissatisfied with the treatment he had received from King Dermot at once sold his sword and the swords of his followers to King

<sup>1</sup> The observance of the custom called the "Desiul" by the Irish and Highland Scotch (*i.e.* passing round an object from east to west, "the course of the sun") is a ceremonial which has its warrant in the usages of Classical times, but the origin of which is lost in the mists of antiquity.



Dermot's mortal enemy, Donall Mac Gill-Patraic, King of Ossory; and having fought his way through the pass of Poulmouny, which was held against him by Dermot's son, Donal Kavanagh, he remained here for three days until the King of Ossory came to meet him, and then before the altar and on the shrine of St. Moling they swore an oath of fidelity to one another. The shrine of precious workmanship that contained the relics of St. Moling—the great bishop and patron of the Kavanaghs, the Murphys, and the Kinshellas, while it escaped the raids of the Pagan Danes and the devastations of the conquering Normans, yet perished at the hands of a militant ecclesiastic, one Edmund Butler, Rector of Tullow, who in the year 1323 came here with an armed force, and with the aid of the Cantitives, now Condons, an Anglo-Norman sept, put to death Philip Tallon and his son, and twenty-six of the Codhlitany's, who had evidently taken sanctuary in the church, and then burned the church with the women and children and the relics of St. Moling. Let us hope he received the due reward of his deeds. Some twenty-five years later a very different scene was enacted here. This place had been highly esteemed for centuries as a place of pilgrimage, but the greatest pilgrimage of all was that which took place in the year 1348, when a vast number of pilgrims from all classes of society, bishops and minor ecclesiastics, lords and commoners, assembled here to seek protection from a pestilence that was devastating the country.

St. Mullins was the favourite burial-ground of the Clan Kavanagh, and for centuries the chieftains of that sept were carried there that they might rest around the greatest bishop of their race. The most notable of these funerals was that of Art MacMurrough, King of Leinster, doubtless, the "Art King of Leinster" whose name was found in an inscription that has been lately discovered by the Rev. Dr. Abbott, F.R.C.D., inscribed on a plate of silver on the under surface of the crystal which decorates the ancient box in which the Evangelistarium of St. Moling is kept. He died in the year 1417, and his funeral is said to have extended a distance of six miles from New Ross, where he died, to St. Mullins, where he was buried.

Nor was St. Mullins without a civil history, for as so often happened elsewhere, a town of considerable importance grew up around the monastic community. This town which had been previously burned, was rebuilt in 1347 by Walter Bermingham, then Justiciary of Ireland; and in 1535-6 Walter Cowley recommended the Government to erect a fortified tower, and to construct a wall around the town of St. Mullins and colonise it. In the year 1581 a sum of £350 was levied off the counties Wexford and Kilkenny to erect a tower at St. Mullins to guard the navigation of the Barrow against the Kavanaghs, and in 1598 this castle was described as one of the eight principal castles in the county Carlow. There are many other interesting circumstances connected with this historic site, and also many interesting ruins in its

neighbourhood, such as the ruined Church of "Thampull-na-Bo," and the Castle of Poulmounty.

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PRINCIPAL AUTHORITIES QUOTED IN THE FOREGOING PAPER.

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| <p>"Annals of Ireland," by <i>The Four Masters</i>.<br/>         "Giraldus Cambrensis."<br/>         Ware's "Antiquities of Ireland."<br/>         O'Curry's "Manuscript Materials of Irish History."<br/>         Lanigan's "Ecclesiastical History of Ireland."<br/>         "The Church of Ireland," by the Rev. T. Olden.<br/>         "Ireland and the Celtic Church," by the Rev. G. T. Stokes, D.D.<br/>         "Irish Names of Places," by P. W. Joyce, LL.D.<br/> <i>Journal</i> of "The Kilkenny Archæological Society," continued as "The Royal Historical and Archæological Association of Ireland."<br/>         "Ordnance Survey Letters," MSS., in the Library of the Royal Irish Academy, Dublin.<br/>         King's "Primer of the History of the Holy Catholic Church in Ireland."<br/>         "The Round Towers and Ancient Architecture of Ireland," by Dr. Petrie.</p> | <p>O'Curry's "Manners and Customs of the Ancient Irish."<br/>         Keating's "History of Ireland."<br/>         Ryan's "History and Antiquities of the County Carlow."<br/>         The Most Rev. Bishop Comerford's "Collections, Dioceses of Kildare and Leighlin."<br/>         "The Song of Dermot and the Earl," otherwise "Morice Regan."<br/>         Leland's "History of Ireland."<br/>         Wilde's "Catalogue." Part II.<br/>         The Very Rev. John Canon O'Hanlon's "Life of St. Moling."<br/>         Mr. Patrick O'Leary's "Life of St. Moling."<br/>         Lewis's "Topographical Dictionary."<br/>         Brash's "Ecclesiastical Architecture of Ireland."<br/>         Campian's "Historie of Ireland."<br/> <i>The Antiquary</i>.<br/>         The Abbé Mac Geoghegan's "History of Ireland."</p> |
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## OLD PLACE NAMES AND SURNAMES.

BY MISS HICKSON, HON. LOCAL SECRETARY FOR KERRY.

*(Continued from page 144.)*

“The chief value of the science of geographical etymology consists in the aid which it is able to give us in the determination of obscure ethnological questions” (*Words and Places*, by Rev. Isaac Taylor, p. 6).

ACCORDING to Irish Scholars the modern name of Ballyheigue in Kerry is a corruption of *Baile-in-Thadg*, the abode of Teigue or Thaddeus. But, as I have already said, it is called in the early records Ballyheigue, *alias* Heyston, evidently the old Norse *Hða-Steinn*, High Rocks or Boulders (see Vigfusson and Cleasby's *Icelandic Dictionary*), a most appropriate name for the bold rocky headland on which the *baile* was situated, and which was, no doubt, familiar ground to the bold Vikings and the subjects of the Danish kings of Limerick in 942-968.

The cliffs at each side of the headland are very beautiful, hollowed out here and there into caves half full of water at high tide, with narrow slits in their arched roofs, through which the ferns wave, and where the rock pigeons build their nests. On the north-west side of the head, near Ballingarry, immense layers of rock rising one over another, like a gigantic stairs, lie at foot of the cliffs, and enable one to understand a curious story told by Dr. Smith in his “History of Kerry,” about a shipwreck on this coast, shortly before he visited it in 1754-6. “One stormy night,” he says, “a ship was cast by the fury of the sea upon a very high cliff, in which instant some of the people providentially got ashore from the end of the bowsprit, and were thereby saved, but the vessel on the return of the wave fell down the precipice, was dashed to pieces, and never seen more.” “Ballyheigue Bay,” he adds, “is infamous for shipwrecks.” Since the erection of the lighthouse at Loop Head the danger is less, but only last winter an English merchant-ship and all her crew, with the captain, perished on the rocks of Ballyheigue, in a vain attempt to round Kerry Head and reach the Shannon. In ancient times the wrecks of Offeriba, as the coast district from Tralee Bay and Ballyheigue Bay, to Carrigafoyle was called, were sources of lawful profit to individual landowners and royal favourites. I have before noticed in this *Journal* the grants of lands in Kerry by King John to John De Clahul. On 20th of April, 1284, the King confirmed to Geoffrey De Clahul the grant made to him by Stephen Bishop of Waterford, Justiciary of Ireland, of the “King’s county of Kerry, with the Serjeantcy thereof, to hold for a term of ten years” (*Pat. Ed. 1. memb. 13*); and on April 17th, same year, he had a grant for ever of the “Wreck of the Sea in his land of Offeriba,”

(the coast district between Tralee and Carrigafoyle) "with all things appertaining to wreck, without hindrance of the King, his justices, sheriffs, bailiffs, or ministers in Ireland, yearly rendering therefor at the Exchequer, Dublin, in the feast of Michaelmas, six shillings and eight pence." A clause is appended, "that no one shall aggrieve or molest Geoffrey regarding the wrecks aforesaid," which leads one to think that there must have been as keen a competition for them around Ballyheigue and Fenit in those days as is said to have existed amongst clergy and laity in the eighteenth century on the coast of Cornwall. It seems probable that this Geoffrey was the builder of the curious and interesting round castle standing on a rocky promontory overhanging the "sea of Offeriba" at Barrow which I noticed some years ago in this *Journal*. In Lord Dunraven's finely illustrated work, edited by Miss Stokes, there is an account of the round castle at Aghadoe, which greatly resembles this Barrow Castle, but it is there stated that only three other similar strongholds are known to remain in Ireland—one in Kilkenny, one in Waterford, and one in Wexford. Beyond all doubt, however, as the late W. M. Hennessy, M.R.I.A., knew, after he had visited it more than once, and often stated to me, this strangely-forgotten round castle at Barrow is a fifth of the kind, and better built and in far better preservation than that at Aghadoe. It was inhabited in the latter part of the seventeenth century by the Denny family or some of their connexions, and there is a tradition that a lady and her children had to fly from it on one occasion between 1688 and 1740, when a foreign ship, a privateer or smuggling vessel, sailed into Barrow Harbour. Mr. Hennessy was extremely anxious the Association should examine Barrow Castle when it visited Kerry, and as the ruin is within a very short distance of Ardfert this could have been easily accomplished. If real archæological work is to be done it is necessary not to keep to the beaten track, but to visit too-long forgotten or unnoticed nooks and corners like Barrow Head and Ballyheigue Head. Besides the beautiful natural caves I have noticed on the latter coast, Mr. Hennessy told me that some of the finest and most interesting artificial caves he had ever seen existed near Kilmacida. The De Clahuls and Cantilupes seem to have been settled in the west of Kerry and Clare from 1180 or 1195. In October, 1200, Meyler Fitz Henry, Justiciary of Ireland, and Fulke De Cantilupe, came to an agreement before the King, whereby Fulke let to Meyler for ten years lands at "Corkach, in the fee of Hubrim." It is well-nigh impossible to trace the whereabouts of either of those places now, but "Corkach" may be an attempt at Coreabaiscin in Clare. From a record calendared by Mr. Sweetman, under August 28th, 1236, it appears that William De Cantilupe had married one of the five daughters of Thomas Fitz Anthony (Lord of Decies and Desmond), which made him (William) brother-in-law of Thomas Fitz-Gerald, and uncle of John Fitz Thomas Fitz Gerald, killed at Callan. Archdall, in his revised edition of "*Lodge's Peerage of Ireland*" (Vol. ii. p. 182), published in 1789, says that Mabel, or Mabilia, daughter of



William De Carew, and only sister of Raymond Le Gros, married Nicholas De Cantilupe, by whom she had a son Raymond de Cantilupe, who obtained lands in Carlow from his uncle. Maurice, eldest son (according to Archdall) of Raymond Le Gros, had grants in Molahiffe and Cosmaine (near Killarney) from Richard the First, and married first Joanna, daughter of Meyler Fitz Henry, above mentioned, chief governor of Ireland, who brought him as her dower "Killury, Ballyheigue, and Rattoo, in North Kerry" (Archdall's Lodge, ed. 1789, vol. 2, p. 185). The son of this marriage, Thomas Fitz Maurice, first Lord Kerry (founder of Ardfert Abbey), had further grants in Kerry of Offeriba and Iveforna (*Uí Fergna*?) from King John. Some of the sons or grandsons of Mabel De Cantilupe, daughter of William de Carew, and sister of Raymond Le Gros, followed the son and grandson of the latter into Kerry and settled at Ballyheigue. In 1254, Howell de Cantilupe, of Kerry, paid 16s. 8d. Custom duty on "*vinis de wiscke*," and a Richard De Cantilupe appears to have acted as deputy sheriff for several years under his neighbour, Geoffrey De Clahul; but in 1290 the King committed the custody of Kerry and its shrievalty to Robert De Wyke. He was probably a member of the old English family of his name, owners of Bindon near Axmouth, of whom an interesting account is given in "Memorials of the West," by W. H. Hamilton Rogers, F.S.A., in which we are told that Roger Wyke,<sup>1</sup> first owner of Bindon, in the reign of Henry IV., married the granddaughter of John De Cantelo of Chilton Cantelo. In 1292, Robert de Wyke resigned the office of sheriff of Kerry, and Richard De Cantilupe was appointed in his stead. In 1300, the name appears as "Richard De Cantelowe, sheriff," but in the next year the old spelling reappears. In 1302 he is called Richard De Cauntelou, and in 1305 Richard De Cantelo, as in Chilton Cantelo. In 1306 his signature appears in a list of sureties for David Fitz Gerald, sheriff of Kerry, written Richard De Cauntelon; and in 1307 David is commanded to summon John, son and heir of Richard De Cantilupe, to acquit Robert De Clahul of fourteen marks due to the king. This John seems to be the John De Cantilupe about whose burial at Ardfert, in 1309, Smith in his "History of Kerry," and Archdall in his "Monasticon Hibernicum," tell a curious story. The Franciscan friars at Ardfert Abbey complained to the King and his Justiciary (De Wogan) that after the body of John De Cantelupe had been brought to their church for interment, Nicholas the Bishop (we are not told his surname, but he had been abbot of the Cistercian monastery of Odorney), and four of his clergy, Odo O'Heyn, George De Canham, or De Ranham, . . . . Bonsquire, and John O'Dyny (O'Denehy?) came and took it away by force, beating the friars who resisted, and

<sup>1</sup> Mr. Rogers' work contains some beautiful illustrations of old west of England manor-houses, churches, &c. It is interesting to find that Bishop Edmund Lacy, in 1425, gave "Roger De Wyke licence to have a chapel in his Manor House of Bindon." An engraving of its ancient door and screen are given by Mr. Rogers. The name is said to have been altered into Wykes.

excommunicating all who supplied them with food for money or in charity. The bishop and the chapter were heavily fined for this offence. The bishop may have been a De Cantilupe, or a Fitz Maurice, or the dispute may have arisen out of claims for mortuary fees, but it was also probably in some measure due to the great eminence in Church and State of the De Cantilupes, in the reigns of the first and second Edward. The last saint of English blood canonized before the changes of creed under Henry VIII. was, as I have already said, Thomas De Cantilupe of Hereford. He died at Orvieto on his way to Rome in 1282, and his bones were brought to Hereford, four years later, when a costly shrine was erected over them at which many miraculous cures were said to have been wrought. Another of the family, William De Cantilupe, Bishop of Worcester, gave his pastoral benediction to the barons before the battles of Lewes and Evesham. The prior of Ardfert Abbey in 1309 was a William de Bristol (*v. Archdall's Monasticon*) and as a native probably of Gloucestershire, he would naturally feel an affection for the memory of a namesake and kinsman of the great west of England saint, and a desire that he should be buried in the abbey. The star of the Fitz Maurice lords of Kerry was, however, about this time paling before that of their Geraldine cousins, and in order to save it from possible extinction, Nicholas, third Lord Kerry, gave his second daughter, Elinor, as third wife to Maurice, first Earl of Desmond, with Rattoo, Killury, and Ballyheigue, as her marriage portion. Thus the De Cantilupes of Ballyheigue, *alias* Heyston, became the feudal vassals of Desmond, in the middle or latter part of the fourteenth century. Archdeacon Rowan gives the following curious record in the "Kerry Magazine" for 1855, which is out of print:—

"Inrolment on the Patent Rolls, A.D. 1541, of an ancient Indenture of A.D. 1458, made between the Lord Thomas Fitz James 8th Earl of Desmond, and Edmund the son of Maurice Cantlon, witnessing, that although the said Edmund had enfeoffed the said Lord Thomas, his heirs, and assigns, in his Lordship of Heyston (Ballyheigh) with its rights and appurtenances in the cantred of Offeorba, nevertheless the said Lord Thomas wills and grants that the said lordship may remain to the said Edmund and the heirs male of his body, by the due and accustomed service, with remainder to Maurice Fitz Maurice Cantlon, and the heirs male of his body, and final remainder to the right heirs of the said Lord Thomas, unless the said Edmund or Maurice, or any of their heirs for the time being, should, in default of a lawful heir think fit, with the consent of the said Lord Thomas, or his heirs, to legitimize any illegitimate man and constitute him heir of the said lordship, with covenants that the said Lord Thomas, his heirs, and their retinue, shall have free ingress and egress to any castle or other defence to be built on the premises, and that under penalty of disseisin, the said lordship shall not be aliened or leased without consent of the Lord Thomas, his heirs, or assigns.

Witnessed at Traly by

MAURICE, Bishop of Ardfert.  
JOHN FITZ EDMUND.  
NICHOLAS FITZ RISCHEARD.  
JOHN MORRICE.  
EDMUND FITZ ELYOTH.

9th June, 36 Hen. VI."



The clause respecting the legitimatizing of an "illegitimate man" was probably intended to evade the result of the Act of Parliament, which made marriages between a land holder of the English blood and a woman of the old Irish race illegal. The surnames of the Bishop and the second and the third signatures are not known; John Morrice may have been one of the Clan Maurice around Lixnaw; Edmund Fitz Elyoth was really a Mac Leod. The name is spelt indifferently Fitz Elyoth, Mac Kelgot, M<sup>e</sup>Lyod, and Mac Alliod in old records, but in 1600, it settled into Mac Eligot, in which form it continues in Kerry to the present day. Ballymac Eligot, a fertile district not far from Tralee, and its ruined Castle, were forfeited in 1691, by Roger Mac Eligot, a Colonel in King James the Second's army. He was imprisoned in the Tower, with Lord Clancarty, for some time, but was finally suffered to retire to France. The Cantillons or Cantilupes do not seem to have taken any part in Desmond's rebellion of 1576-84. The next record of them that I can find is the following inquisition which lies in the Dublin Public Record Office:—

"Killarney, 4th April, 1622, The Jurors find that Thomas Cantylon died February 2d, 1613, seised of the two Ballyheigues, alias Heyston, Lyshyeronkan, Lyshydowne, Ballyronan, Clonmore, Clonylanahan, one water mill in Ballyronan, and the annual rent of 20s out of Kilmacky-doe (Kilmacida), Downemontane, and Tenereigh, and being so seised, devised Tenereigh to Timothy Lawlor. Said Thomas Cantylon's heir Richard was aged twelve years at his father's death. Honora Lawlor, wife of said Thomas, Mac Murrough O'Connor, Morris Courcy, and Daniel Lawlor were in receipt of profits of said lands, at the time of the inquisition, and after the death of said Thomas said Honora married Morris Courcy without license of the King."

According to Petty's Distribution Books, Ballyheigue was forfeited by Richard Cantillon, in 1649, and a Thomas Cantillon, at the same time forfeited Ballyronan and Tenereigh, which passed to Henry Austin and Robert Oliver, Cromwellian officers. But Ballyheigue, and I believe Ballyronan, were either purchased from the Cromwellian grantees or leased by them for ever to Colonel David Crosbie, governor of Kerry, under the Protectorate, and he seems to have permitted one or more of the old proprietors, who were indeed his relatives or connexions, to remain on the lands. Some of them, however, left Ireland for France, in 1650 and in 1691. The late Professor Jevons, wrote in the "Contemporary Review" an article noticing a certain Richard Cantillon, whom from his name he judged to be of Spanish blood, although by birth an Irishman, settled in Paris, in the seventeenth century, and the author of a work containing one of the earliest expositions of the principles of political economy. The learned Professor thought it curious that a man of Spanish and Irish blood should have written such a work in 1650-80. But unfortunately for his theory, the exiled Cantillon was unquestionably a descendant of the nephew of Raymond Le Gros, and his name was only a corruption, as I have shown, of the famous old English one of Cantilupe. No doubt, of

course, he had plenty of Gaelic blood in his veins. A Richard Cantillon, banker in Paris, in 1720, married the daughter of the widow of O'Brien, Lord Clare, by her second husband, a Frenchman; and the owner of Derrynane, in 1780, Maurice O'Connell, uncle of the famous Daniel, married the daughter of a Robert Cantillon. Louis Philippe, by letters patent, 18th November, 1839, created Antoine Sylvain De Cantillon (who was a Colonel of Hussars in the French Service, and a knight of St. Louis) Baron De Ballyheigue. He married Marie De Laval and had issue living in France in 1860.

This old English name of Cantillon or Cantelupe is sometimes wrongly supposed to be identical with another written in our early records Caunteton or Cauntiton. But the latter is the original of the modern Condon, well-known as a surname and a place name in the county Cork, and quite distinct from Cantillon. A writer in the *Irish Times* a few years ago quoted an extract (from Sir John Davies, if I remember rightly) to prove that the Cauntetons (or Cantillons as he said) were originally O'Driscolls. But all that this extract did really prove was that in the fourteenth or fifteenth century an individual whose real name was O'Driscoll claimed to be a Caunteton (or Condon) of the old English family of that name, who then held estates in Cork, and that a jury to whom the claim was referred decided that there was no legal evidence produced to support it.

In the first part of my notes on "Kerry Topography" which appeared in this *Journal* in 1879-81, I noticed a townland in Kerry called in the Desmond Survey of Kerry, in 1587, Cloghan Finallymore. The name seems obsolete, and Mr. Hennessy thought from his examination of Vallancey's copy of Petty's map of North Kerry in the Paris Library, that the place called by it in 1587-1600, was now known as Dromkeen East. I used to think Cloghan Finallymore was the corruption of some old Irish word, but from the following entries in the State Papers, calendared by Mr. Sweetman, it was evidently derived from the name of an English settler :—

Kerry, June 27th 1287, Richard and Roger Finali paid for visne released 100 marks. October 16th, 1288, Richard Finali, and Roger Finali the Coroner, for visne released 69s. 11d. May 6th, 1289, Richard Finali the Coroner and Roger Finali for visne released 61s.

Cloghan Finallymore seems to be the stone house or fortress of the great Finali, and it appears to have been well stocked with wine from Spain or Portugal. Fynely was an old English word for goodly or handsome. The name is spelt in thirteenth and fourteenth century records, Finali, Fynaly, Fyneley, and later on appears as Finley, and Fennell. A Roger Fynel of Waterford is mentioned in a State Paper of 1585.

There is a great headland in south-west Kerry called Bolus Head, which has much exercised etymologists. Some have thought the name was a corruption of Baal's Head, and have connected it with the wide-spread worship



of that ancient deity, while others, including Mr. W. M. Hennessy, have scouted that derivation as an impossible one. I believe that Bolus is a corruption of two old Scandinavian words, *ból* a farm or abode or piece of reclaimed land and *óss* the mouth or outlet of lakes and rivers. Both words are in common use in Norway at the present day. The modern Bolus Head is a high rocky promontory between Ballinskelligs' Bay and St. Finan's Bay. Lough Currane lies close to the east shore of the former, and from the Lough runs the river of the same name, discharging its water into the bay. At the head of the bay a smaller lough or estuary receives the river Inny, over which stood the curious stepped or stair bridge of which Smith gives a sketch showing its appearance in 1754. A little to the south, on the east side of the Head, are the ruins of the once famous Abbey of Ballinskelligs,<sup>1</sup> *i.e.* *Baile-an-Sceilig*, the town of the Skelligs, said by Archdall to have been founded by the successors of the primitive Christian missionaries on the Skellig Islands. At the opposite side of Bolus Head from Ballinskelligs is St. Finan's Bay, with a ruined church and holy-well, around which Smith says the land is very good. This land in Killemlagh parish and that near Ballinskelligs Abbey, were probably first reclaimed by the primitive Christian missionaries, followers of St. Finan and the abbot of the adjoining Skellig Isle, and the whole sea thereabouts was familiar cruising ground to the Scandinavian Vikings before and after their conversion to Christianity. In 812 they swooped down on the island community, and carried off some of them, whom they are said to have starved to death. It was probably as much through fear of those invaders as through the bleakness of the rocky isles that the monks left Scelig Michael for the shores of the bay, immediately under Bolus Head, where they could have the protection of the Irish chiefs of Iveragh, the kindred of St. Finan.<sup>2</sup> But when the Scandinavian Vikings accepted Christianity, and Olaf Tryggveson, according to Worsaae, was baptized by the abbot of Skellig Michael (see *Journal*, 1891, p. 695), the old foes became faithful friends, and the new converts still visiting the coast for purposes of devotion or commerce called the reclaimed land round the abbey and churches beside the head, *Bóll-Óss*. By degrees just as the name Helvik, the cave of the creek (*Ibid.* p. 693), came to be applied solely to the Waterford headland over it, the name of the *Ból-Óss*, near the mouth of the Inny and Lough Currane, came to be applied solely to the great Iveragh headland over them. And when all remembrance of the meaning of the Scandinavian words, as at Smerwick and Helvick, had faded out of the minds of the Irish people the Iveragh headland was by them quite naturally, with a very slight change in spelling and pronunciation, called Bolus Head. This derivation is certainly a far more reasonable one than that from the Syrian god Baal, which would require a complete alteration of the spelling, as well

<sup>1</sup> *v. Journal*, vol. i., Fifth Series, p. 311.

<sup>2</sup> *Ibid.*, vol. viii., Fourth Series, p. 310.

as a belief in a form of prehistoric idolatry in Ireland, not sanctioned by the best Irish antiquaries, and of which they find no traces in other Irish place names.

A headland of Valentia Island, called on the Ordnance Map Beena-kryraka, seems like a corruption of Celtic and Scandinavian words, the Irish *Been* or Welsh *Pen*, for a peak, and the Scandinavian *Kria*, the tern, a well-known sea bird, with *reki*, i.e. sea wrack, or *recka* wandering. The tern is a noisy, restless bird, and one species (according to some most interesting notes on the "Birds of Kerry" in the *Kerry Magazine*,<sup>1</sup> edited by Archdeacon Rowan in 1855), the *Sterna Artica*, is to be found in large flocks on Beginnis Island, close to Valentia, and near Beena-kryraka Head. The common tern has been seen at Ballybunion, and the *Sterna Nigra* or Black Tern, has been now and again shot in Kerry, but the favourite haunts of the Arctic bird are near Valentia and the Maharee Islands.

Not far from Ból-oss Head and Ballinskelligs Bay is the curious structure known as Staigue Fort, of which there are models in the Royal Dublin Society's House and the Royal Irish Academy. It is strange that while there has been much controversy during the last seventy years as to the origin of this structure and the meaning of its name, no one has noticed that to the last, at least, the Norwegian and Danish languages supply a clue. Ferguson tells us that the first syllable of the name, Styhead, applied to the summit of a hill between Borrowdale and Wastewater in Cumberland, is a corruption of the old Norse and Danish words, *Sti* and *Sty*, primarily a rough path, secondarily, a climbing or ascending one, and that Styhead means simply the "top or summit level of such a path." "In Norway," he adds, "this word appears in its original form as Styg-Fjeld. Also in Iceland as Ketilstyg, the ascending path leading to the abode of Ketil." (*Northmen in Cumberland and Westmoreland*, pp. 87, 88). I may also observe that Vigfusson and Cleasby's invaluable "Dictionary" gives Stig for Stairs, and Stiga to step or ascend a stair or stair-like path. Now Staigue Fort stands on the level summit of a hill between "four and five hundred feet above the sea, open to the sea on the south, with a gradual descent to it, and its local situation is very imposing." (See Mr. Bland's Paper read before the Royal Irish Academy, November, 1821, and reprinted with plates by Archdeacon Rowan in the *Kerry Magazine* for August, 1856.) The path leading to it is similar to that at Styhead, and the most remarkable features of the ancient structure, as we know, are the many X-shaped compartments with double flights of stairs within its area. The walls are more than thirteen

<sup>1</sup> Those Papers were, I believe, written by a then very young gentleman, Robert Fitz Gerald, Esq. (son of Robert David Fitz Gerald, Esq., of Strand-street, Tralee), who afterwards held a high official position in Australia and wrote an interesting volume on the ferns and other plants of that great country, which ought to be in the Young Men's Reading-Room of his native town. The republication of a selection of these and other contributions to the *Kerry Magazine*, 1854-6, many of them valuable historical Papers by Archdeacon Rowan, is greatly to be desired.



feet thick by seventeen feet high, and laid with "consummate regularity and ingenuity," although they bear no marks of a tool at any part of them. There are remains of coping-stones at the top of the wall, but it must have been always roofless. In his "Two Chiefs of Dunboy," Mr. Froude endeavours to prove that Staigue Fort is a comparatively modern structure, designed as a shelter for cattle from robbers or wolves, but the massive regularity of the huge circular walls, and still more the ten flights of double stairs in the interior leading to their top at once dispose of his theories. It is absurd to suppose such a structure could ever have been originally built for a mere cattle pen, although of course it may have often been utilized for that purpose, in the course of centuries, just as old ruined castles, mansions, and even churchyards, have been utilized for it. The lower stone-ceiled room of an old, roofless, twelfth century castle in Kerry, when last I saw it, was used as a neat little dairy; and I am sorry to say that ten or twelve years ago Barrow Round Castle was a pen for sheep at night, until the late W. M. Hennessy, M.R.I.A., Assistant Deputy Keeper of the Public Records, while on a visit at Fenit House, persuaded some of the people to clear it out and send the animals elsewhere. But the dairy farmers and the shepherds had as little to say to the building of the tower and the castle, as the Iveragh herdsmen had to say to the building of the colossal Staigue Fort, *i. e.*, the Fort of the Stairs or the Fort of the ascending tracks in old Norse. Mr. Ferguson, noticing the Cumberland and Westmoreland names of mountains and hills, Long Stile, High Stile, &c., says that *stîle* is derived from *stig* or *stigel*, the latter word being softened in modern English into *stîle* (*Ibid*, p. 88), a stone-stepped track or rude footpath, and that it is also applied to a hill path or track. The Irish-speaking people of the district, like the uneducated Cumbrians, having lost all knowledge of the Scandinavian language, fragments of which remain in their vernacular, sometimes call the fort, "*Staig an nair*," which has been thought by English speakers a corruption of the Irish for a windy house, but this is merely fanciful, as in no sense could the structure with its vast circular roofless area have ever been called a house. The people have preserved the old Norse, but lost its meaning, as at Helvick and Smerwick.

(To be continued.)

## KILLALOE: ITS ANCIENT PALACES AND CATHEDRAL.

(PART I.)

By THOMAS JOHNSON WESTROPP, M.A.

**K**ILLALOE, with its palaces of Grianan-Lachtna, Borumha, and Kincora, has attained a wider celebrity in the Empire than many places of much greater importance, from the days when the Scandinavians sang of "Kincaraborg" and told how "Brian, the best-natured of all kings, had his seat in Connaught,"<sup>1</sup> to recent years, when, to our constant annoyance, it figured in popular British melody as a place averse to foreign culture.

This Paper being intended to describe certain features in existing antiquities in and around Killaloe, with the history bearing on them, we need not strive to penetrate to the period "in the dark backward and abysm of time" when the old capital of Thomond first arose. From the beauty and convenience of the site and the abundance of fish and game in its neighbourhood, it is probable that even long before the rise of legendary history, a settlement, already called Ceann Coradh,<sup>2</sup> the head of the weir, had been established at the lowest point navigable from the Upper Shannon.

Here a ridge of rocks forms a natural weir below the wooded hills and towering grey crags where Aoibhell, the great banshee (perhaps the goddess of pagan Thomond), abode, high on Craiglea—that "wild Badbh," who accompanied the Dalgais to battle, "shrieking and fluttering over their heads," accompanied by a weird train "of the satyrs, the sprites, and the maniacs of the valley, the witches, goblins, owls and destroying demons of the air and firmament, and the demoniac phantom host."<sup>3</sup> St. Lua or Molua next settled near the river, and it thus became a religious settlement in the later sixth century, but none of the present edifices were constructed for many generations later, unless, perhaps, the minute "Damhliag" of Friar's Island. Let us first consider the general history of the place to the time when English influence began to make itself felt, and then (as Petrie, Brash, and Dunraven have so completely described the stone-roofed churches) we can examine the palaces of Lachtna and Brian, and the details of the cathedral.

<sup>1</sup> Worsaae's "Danes and Northmen," p. 310; and Dasent's "Niala Saga."

<sup>2</sup> It is called Cenn Coradh in a poem of the reign of Kennedy, the father of Brian. The early legends of Clare are very fragmentary. Maev, Queen of Cruachan, is said to have given the lands, formerly occupied by the Firbolgs in Thomond, to the Clan-na-Deaghaid, and Lughaid, son of Aongus Tireach, made sword-land of all eastern Clare, taking the district from the people of Connaught and adding it to Munster. In the time of St. Brendan (died 577), Aodh of the Dalgais was King of Cashel. His predecessor seems to have been Connall, 530; and his successor, and perhaps son, Cathal, who was father of Torlough, king in 640.

<sup>3</sup> "Wars of the Gael and Gall," p. 175. MS., R.I.A., 23. M. 27, has an Irish version of the "Dies Ire," in which Aibhell (instead of the Sybil) testifies with David. See also our *Journal*, 1868, p. 315, and 1891, pp. 467-469.



Apart from the vague mention of St. Molua and his successor Flannan<sup>1</sup> (perhaps living as late as 700), it is hard to believe that Killaloe was a place of any importance before the tenth century. We often find mention of its neighbouring monasteries, Innisceltra, Tomgraney, and Lorrha, in the accounts of the ravages and wars of the Gentiles, but no mention of Killaloe. No fort in its vicinity can be identified among the uncouth names of the royal residences in "The Book of Rights,"<sup>2</sup> nor did the pious King Cormac M'Cuilenan (going out to Ballaghmoon to meet his anticipated death) bequeath aught to Killaloe, though he leaves, in one of the oldest British wills,<sup>3</sup> many legacies to the churches of the Dalgais, and remembers Lorcan (son of Lachtna) King of Thomond, 903. At last some light breaks on the scene; Ceallachan, King of Cashel (who enjoys the advantages of modern leaders in being described as a noble patriot by some and a selfish traitor by others), in 941 slaughtered the people of Decies because they had submitted to Murchad, son of Niall, King of Aileach.<sup>4</sup> The latter, in revenge, though it was winter, mustered his forces at Grianan Aileach and set out, defeating and carrying off as prisoners Sitric, of Dublin; Lorcan, of Leinster; Callaghan, of Cashel; and Conor, of Connaught. A vivid record of this successful march<sup>5</sup> is still extant; it tells how "we took prisoner with us Ceallachan the Just, who received in his honour a ring of fifteen ounces on his hand and a chain of iron on his stout leg. In the plain of Cairbre our only shelters were our strong leather cloaks. A night at the barren Cell-da-lua, a night in the strong Cenn-Coradh, a night in Luimneach on the azure stream, we were a night at Ath Caille on the very bank of the Shannon. I did not meet since I left my home a pass like unto Cretshallach. A night at Sliabh-Suidhe-an-riogh, where we put away all our anxiety,<sup>6</sup> we were unable to warm ourselves on the

<sup>1</sup> Lanigan, in his "Ecclesiastical History," shows that Molua was dead before Flannan was born. For Lua, see Colgan and Ware. He died before 605, and is perhaps alluded to in Cummian's "Paschal Epistle," 634. "Flannan, son of Torlough, son of Cathal, son of Aed Fin, son of Connall, son of Eochaid Baldeargh" ("Martyrol. Donegal," p. 341), was more probably consecrated by Pope John VI., 700, than by John IV. in 639. He died on August 4th, and was succeeded by Lactan. The O'Brien pedigree evidently has a gap of some generations, as Connall lived *circa* 540, while Eochaid is said to have been born about a century earlier.

<sup>2</sup> As the Dalgais were independent of Cashel, its king probably had no residence among them. He owned Barrane, in Corcovaskin, near Kilrush, a fort near Kilfenora, in Corcomroe, and one in the Burren, these three states being tributary (Leabhar na gCeart," p. 87).

<sup>3</sup> Cormac leaves to Iniscatha and the monks of Senan a chalice and three ounces of gold; to Connal's Church, on the Fergus, a bell; to Cronan's Church, Roscrea, silken robes and ornaments. He desires that Lorcan, son of Lachtna, King of Thomond, may be chosen to succeed him ("Cath Beala Mughna," quoted by Keating).

<sup>4</sup> Leabhar Gabhala."

<sup>5</sup> "The Circuit of Ireland," by Cormacan Eigeas," p. 43.

<sup>6</sup> Jealousy of Ceallachan made the Dalgais favour his captives. Ath Caille is placed at Killaloe by O'Donovan, but the "Annals of Inisfallen," 1071, seem to show that the two places were distinct. It was probably at O'Brien's Bridge, or the ford below Doonass. Cretshallach is Cratloe, Sliabh-oidheadha-an-riogh, the modern Cratloe hill. Magh Adhair, the plain between Quin and Clooney. The author of "The Circuit" died 948 (see Irish Archæol. Soc. Publications).

beautiful cold Magh Adhair." In this very year, if tradition err not,<sup>1</sup> Brian Boru was born.

We may here pause and consider the historic beginning of that great house that ruled in Thomond and put its mark for ever on our country's history, for all the ancient buildings here described were built by this royal clan. Like the spectral kings in Macbeth we see dimly Cormac Cass, Lughaid, who won Clare from the Firbolgs, and his descendants, Cass, Cassin, and Blod, in the fifth century, Cairhin Fin and his son Eochy Baldearg, baptized by St. Patrick at Singland. Aed Caemh, who obtained the Kingdom of Cashel in 571, and is celebrated in the poem of Brendan of Birr, who was present at the inauguration. From Aed descended Torlough, father of St. Flannan, who was King of Thomond, gave his name to the plain of Hy Thoirdealbhaith,<sup>2</sup> and dying about 650 lies buried in his son's church, and Corc, "the first of the Dalgais,"<sup>3</sup> who—

"Drew in the petty kingdoms under him,  
Fought, and in *eight* great battles, overcame  
The heathen hordes, and made a realm and reigned."

The first definite historical character among these kings is Lachtna, son of Corc, "a fair-haired man," reigning before 847, who (as will be told more fully) paid homage to Felimy, King of Cashel, who had advanced with a large army to Liag-na-neasain before Craglea. Lachtna entertained the monarch in his palace, and Felimy made a poem in his honour and gave him his horse, his robes, and his blessing,<sup>4</sup> though the latter, from the episcopal profaner of the churches of Clonmacnoise, Durrow, and Kildare,<sup>5</sup> must have had little effect. Lachtna seems to have reigned far down the century, and was succeeded by his son "Lorcan, of Lough Derg,"—"Lorc of the Lamp." He stood high in the friendship of Cormac McCuilenan of Cashel, who visited him, urged on him the importance of religious education for children, and nominated him as his successor to the throne of Cashel in 903. But Lorcan does not seem to have obtained the honour.<sup>6</sup> Flan Sunagh, the supreme king, made a raid

<sup>1</sup> "Chronicon Scotorum," 923, is improbable. "Ann. Ulton." 941, would make him 73 years of age at Clontarf. The "Ann. Clonmacnoise," however, make him 88, i.e. born in 926.

<sup>2</sup> "Ui Thoirdealbhaith, of the House of Tal, near unto Flannan's Killdalu, delightful its woods, and generous its lands, from the West to the Shannon" ("Topography of Gilladuff O'Huidrin," A.D. 1400, p. 129).

<sup>3</sup> "Wars of the Gael and Gall," p. 67. Among Corc's "eight battles" we may place the slaughter of the Norsemen and Danes 812 (Chron. Scot.), the war in Corcovaskin and Tradree 834, and the defeat of Turgeis in a naval battle on Lough Deargh 838 (Wars G.G.).

<sup>4</sup> O'Reilly's MSS., vol. iii., R.I.A. (called "The Book of Munster" by Dr. O'Brien), gives original poems by King Felimy McCrimhan. Professor O'Looney most kindly translated this and the poem of Flan McLonain for me.

<sup>5</sup> See "Chron. Scot." and "Ann. Clonmacnoise."

<sup>6</sup> O'Donoghue's "Memoirs of the O'Briens" follows Keating in stating that Lorcan, son of Lachtna, did succeed, but quotes "Annals of the Four Masters," 920, which, like "Wars of the Gael and Gall," and "Book of Leinster," make Lorcan



through Munster, from "Borhaime to Cork," playing chess in each territory in bravado. At last he entered Hy Caisin 877; his bard, Flan McLonain, "the Virgil of the Gael," had warned him against insulting the Dalgais, but he disregarded the poet, marched "to the very place of inauguration" at Magh Adhair, and, after a light lunch, challenged one of his chiefs to a game of chess. He was not destined to finish it, for Lorcan, with a strong army, fell on him and burst into the place where the king was playing, "breaking his gaming tables." Flan Sunagh escaped with difficulty, and was cut off from supplies and kept fighting for three days; Sioda of Hycaisin (ancestor of the McNamaras) taking a prominent part in the combats. At last, worn out with cold, hunger, and fighting (his armies being too terrified to rest, and completely exhausted) Flan surrendered. Lorcan treated him courteously, fed his army abundantly, and escorted him over the Shannon.<sup>2</sup> Lorcan was evidently sensitive on questions of honour, for, after coming to Rath-nan-Urhan, near Cashel, he refused to enter the city on an unceremonious invitation from the friendly King Cormac till he received a formal message.<sup>3</sup> Later on Teige McCathal, King of Connaught, invaded central Clare, but the natives, by fire signals, raised an alarm, and Lorcan mustered his troops at Kincora, and drove out the northern army.<sup>4</sup>

Lorcan's son, "Kennedy the Pure," succeeded; he was attacked by the Kings of Meath, Eile, Dealbha, and Muscrytire, joined by Teige, of Connaught, Lorcan's enemy, and the Prince of Corcomroe, but Kennedy gave them a crushing defeat at Saighlean.

He seems to have claimed the kingdom of Munster, and legend says he was about to be elected when his opponent's mother successfully cited against him the oft-broken law of alternate succession. This, however, presupposes the kingship of his father Lorcan, which is more than doubtful. Kennedy's sympathy with "Murchad of the leather cloaks" in 941, sprang from his hatred of Callaghan of Cashel, who had defeated him with great loss at Magh-duine the year before.<sup>5</sup> He died, as became the descendant of Corc, Lachtna, and Lorcan, bravely fighting the Danes in 950,<sup>6</sup> and left two noble sons Mahon and Brian, who fill so large a place in our most heroic history, to walk in his footsteps and emulate his patriotism.

son of Conligan, King of Cashel in that year. Dr. O'Brien's arguments in favour of there being several O'Briens Kings of Cashel before Mahon are far from convincing.

<sup>1</sup> "Annals of the Four Masters."

<sup>2</sup> Poems by Flan McLonain, chief poet of Erin (died 891—"Annals of the Four Masters"). He praises the forbearance and forgiving spirit of the Dalgais—MSS. R.I.A., 23. E. 26. Brian Boru alludes to this war in 968.

<sup>3</sup> Cormac's poem on the Dalgais was in the "Psalter of Cashel"; O'Brien on "Tanistry"; Vallancey's "Collect.," vol. i., pp. 462-465; Keating's "History."

<sup>4</sup> MSS. R.I.A., 23. E. 26, pp. 47-48.

<sup>5</sup> "Ann. Clon.," 937, i.e. 940; and "Ann. Four Masters."

<sup>6</sup> "Chron. Scot." Dr. Todd is mistaken in saying Kennedy's death is not in the "Annals." "Wars of the Gael and Gall," p. 45, state that the Danes killed him in 949.

The privileges and powers of the King of Thomond are easily learned in the "Book of Rights."<sup>1</sup> The Dalgais paid no tribute to the King of Cashel, but held the proud position of forming his vanguard, when he went to war, and of covering his retreat from the enemy's country. Their king had an alternate right with the Eoghanachts, to the kingdom of Munster, and when not enjoying it, sat beside the King of Cashel, "at his shoulder," received from him 20 cows, 200 steeds, 3 rings of gold, 4 ships (each with a boat, and armour for 2 soldiers): on other occasions 10 steeds, 10 suits of clothing, 2 rings, 2 chessboards, or 10 drinking horns mounted with gold, 30 swords, and 30 steeds. The districts of Corcovaskin, Burren, and Corcomroe paid tribute to Cashel, which accounts for the king having a palace in each. The Prince of Thomond was subject to the following strange restrictions: he was to keep horses for his stewards, to have 12 confidential advisers, and to tell all his secrets to his queen. If this last rule was enforced we can sympathize with Brian's divorce from Gormflaith and her bitterness, for "so grim was she against King Brian that she would fain have had him dead."<sup>2</sup>

Evil were the days when the history of Killaloe opens; "there was an astonishing and awfully great oppression over all Erin, throughout its breadth, by powerful blue Gentiles and fierce hard-hearted Danes"<sup>3</sup> from 812. "The sea threw up floods of foreigners." Corcovaskin and Tradree, lying along the "Luimneach" or Shannon estuary, were the theatre of war. As we look down these two dismal centuries, we see Turgeis the Dane (instead of Patrick's successor) holding Armagh, and Ota, his wife, seated, giving her oracles, on the altar of the great church of Clonmacnoise, while their fleets swept Loughs Ree and Deargh; then Turgeis was slain, and, after a fierce struggle, the Irish prevailed against the foreigners, and the land had rest forty years.

"Many a petty king . . .  
Ruled in this Isle, and ever waging war  
Each upon other, wasted all the land,  
And still from time to time the heathen hosts  
Swarmed over seas, and harried what was left."

The tragedy recommenced in 916. Limerick was now the centre of the plague; its Danes ravaged Inniscaltra (Holy Island), and drowned its relics and shrines (though the men of Corcovaskin and Kerry had given the Gentiles a crushing defeat at Shannid, and slain three of their leaders, bearing the euphonious names of Rot, Pudarall and Smuralt) and over-spread the land, till "none of the men of Erin had power to give the milk

<sup>1</sup> "Leabhar na gCeart." pp. 43, 62, 67, 69, 71, 81, 87, 250, 561. The Dalgais allege to the ambassadors of King Felim as a reason for not paying tribute, that they had won their land by their own sword, and it had been no part of Munster. Cormac McCuilenan says, "It is not fealty that is required of them, but to defend the freedom of Cashel; it is not cess nor tribute."—"Wars of the Gael and Gall," p. 55.

<sup>2</sup> Dasent's "Burnt Niall," vol. ii., p. 323.

<sup>3</sup> "Wars of the Gael and Gall," i. to xl.; "Chron. Scot.," from 812; Torfæus in last chapter of vol. i. of his "History of Kings of Norway."



of his cow nor as much as a clutch of eggs of one hen, in succour or in kindness to an aged man or a friend."<sup>1</sup> The darkest hour came before the dawn. Mahon, son of Kennedy, King of Thomond, had in 959 been chosen King of Cashel,<sup>2</sup> and waged vigorous war on the Danes, though harassed and defeated by Fergall O'Rorke, King of Connaught. With such odds against him, it is little wonder he lost heart, and made peace with the armies of the aliens, but his brother Brian held out among the Hybloid in the hills behind Killaloe, and so ravaged the Danes of Tradree that (like the Normans in 1277) they tried to keep out the Irish by an entrenchment. Brian's men had nearly all fallen when at last he sought his brother and reminding him that "Lorcan, son of Lachtna, would not have submitted," even to the Ard Righ, "for as long as it takes to play a game of chess on the green of Magh Adhair," persuaded Mahon to try his fortune again, and the fierce battle of Sulchoid, against the Danish Governors of Limerick, Waterford, and Cork (fought in the heart of his kingdom, in full sight of the great peaks of the Galtees, scored by a thousand water courses), resulted in complete victory for Mahon; and the destruction of Limerick crowned their arms.<sup>3</sup> Brian then exterminated the foreigners of the Shannon Islands (Scattery, Innismore, and Innisdadrum), nor did the Danish power in Limerick ever again become formidable. Mahon was treacherously slain by Donovan, son of Cathel, his own countryman, in 976, his blood staining the Gospel of St. Barry of Cork, as he claimed it as a shield to his breast—

"Loud to-day is the piercing wail throughout the land of Hy Torlough  
For the loss of the hero Mahon, son of Kennedy, son of Lorcan.  
The West is full of his fame, the fiery King of Boromha."<sup>4</sup>

Mahon's death established Brian as king, and the latter built (or rebuilt) the palace of Kincora, the churches of Killaloe, Inniscaltra, and Tomgraney, and the Round Tower of the latter place.

Kincora now became the virtual capital of Ireland; we can gather little about its appearance, but the main building seems to have stood on the rising ground at the Clare end of the bridge of Killaloe: it had enclosures of stone, within which stood a number of circular houses of timber and wicker, with clay rammed between the planking, and probably painted in gaudy colours: it also had a well and salmon pond, and

<sup>1</sup> "Wars of the Gael and Gall," xl.

<sup>2</sup> "Chron. Scot.," 958: compare 974.

<sup>3</sup> A poem in "Wars of the Gael and Gall" seems to make it Suibla, *i.e.* Kilnasoola, Co. Clare. Sulchoid (now called Solloghod) is near the Limerick Junction.

<sup>4</sup> "Wars of the Gael and Gall," lxii. This, and the mention of Boraimhe in 877, seems to support the view that Brian's surname was derived from the palace (as its name was derived from the ford Beal-na-Boraimhe), and discountenances the statement that the name was given both to king and palace by the bard M<sup>c</sup>Liag (when Brian gave him all the cattle of the Leinster tribute), or taken by the king on reimposing the ancient cattle tribute on Leinster, but the latter event is more than doubtful. O'Curry sneers at Hely Dutton for confusing Kincora and Balboru, but Dutton had no less a fellow-culprit than M<sup>c</sup>Liag himself, who treats Boruma as a part of Kincora.

apparently scattered out-buildings along the river as far as its only existing relic, the fort of Boruma, still called Balboru, while to the south, half-way down the steep slope, lay two churches, the one the fine stone roofed "damhliag" and the other on the site of the Cathedral. Mac Liag, Brian's bard, enables us to form an idea of the great banqueting hall of Boruma.<sup>1</sup> On entering by the principal door (probably to the north) you saw, on a raised dais to your right, the throne of Brian; to his right was the seat of the King of Connaught, to his left that of Ulster, while the King of Tirowen faced him. They seem to have had a smaller table to themselves, before which and below the dais was a larger table, at which sat Prince Murchad (the heir-apparent), directly in front of his father and with his back to him, having the seats of the Kings of Meath, and Tirconnell to his right and left. At the end farthest from the door Prince Teige (son of Brian and Gormflaith) sat with the chief of Hy Fiacra Aidn  to his right, and O'Kelly of Hy Many to his left, while at the end next the door sat Donchad (Brian's actual successor) between Malechlain the ex-King of Erin, and Maelmordha, King of Leinster. The board shone with numerous gold mounted cups (that of Brian<sup>2</sup> was extant so late as 1152, when Torlough O'Brien took it to the north), and wine was plentiful, for the Danes of Dublin and Limerick contributed over 500 tuns per annum. The poet M'Liag was handed the first cup when present. The pages wore richly embroidered coats, which occasionally suffered from the owners taking up their masters' quarrels and coming to blows; they had also to furbish the shields, which probably hung on the wall behind their Lords' chairs of state. The food comprised beef, mutton, and fresh pork, game and fish, oat-cakes, cheese, curds, cresses, and onions; fruits and nuts when in season; the drink being beer, mead, wine, and bilberry-juice. The meat was cooked in the dining-hall itself, the smoke escaping by an opening in the centre of the conical roof.<sup>3</sup>

We only find one episode in the history of Kincora during Brian's reign. It happened in the fatal year 1014, and is alleged to have been the cause of the confederacy which was shattered at Clontarf. Maelmordha, King of Leinster, was paying a state visit to King Brian, and (exasperated by the bitter tongue of his sister Gormflaith, the king's repudiated wife, who was imprudently permitted to reside at Kincora) was watching a game of chess between Prince Murchad and one of his relatives. The Lagenian suggested a move which made

<sup>1</sup> Quoted by O'Curry, "Manners and Customs," vol. ii., Lect. vi., MSS. R.I.A., 23, G, 8.

<sup>2</sup> Among the other relics of this great king we may note that his harp and crown were taken to Rome, by his son Donchad, and his sword recovered from Dermot, King of Leinster, by Torlough O'Brien, King of Ireland, in 1068 ("Ann. Inisf.")

<sup>3</sup> O'Curry's "Manners and Customs," and "Book of Rights." Felim McCrinnann prays God to give Lachtina abundance of fat pigs and other provisions.—MSS. "Book of Munster."



Murchad lose the game. The prince turned round and said petulantly : "It was you who gave advice to the foreigners when they were defeated" (at Glenmâma in Wicklow, where Murchad had dragged Maelmordha from the friendly but undignified shelter of a yew tree in 997.) Maelmordha retorted angrily, "I will advise them again, and they will not be defeated." "Then," sneered the prince "have a yew tree ready." Maelmordha left the room in a passion, and as soon as possible set out from the palace (probably bringing his sister with him). He was just mounting his horse, which had been led over the rough plank bridge of Killaloe to the Tipperary shore, when Corcoran, one of Brian's attendants, came to him with a message of peace from the king; but the enraged prince struck down the messenger at the end of the bridge, with his yew-wood horse-rod and rode away.<sup>1</sup> All know the subsequent result of this trivial quarrel, but as it does not directly affect Killaloe, I merely allude to the great contest at Clontarf "when the foreigners of the world from Lochlain westward assembled against Erin,"<sup>2</sup> the death of the only really famous King of Erin, and the mutual crippling of Northman and Celt till after two centuries the Normans were upon them.

"Where, oh, Kincora, is Brian the great?  
And where is the beauty that once was thine?  
And where are the princes and nobles that sat  
At the feasts in thy halls, and drank the red wine—  
Where? Oh, Kincora!"<sup>3</sup>

"Brian, Emperor of the Scots,"<sup>4</sup> and his noble heir Murchad had scarce lain two years in their graves at Armagh, when the Connaughtmen ravaged and destroyed the palace at Killaloe. Later on in the reign of Brian's son, Donchad, (whose accession had been foretold by Aibhell in his father's dream before Clontarf)<sup>5</sup> the country was suffering, as in our day, from bad weather and ruined crops, to remedy which the king gathered a meeting of the clergy and laity of Munster in 1050 at Killaloe. "They made laws, imposed restraints, and reformed grievances, and God favoured them with good weather and peace," though thirteen years of aimless feuds scarcely suggests the peace of God.

In 1062,<sup>6</sup> Aedh O'Connor attacked Kincora and destroyed its fort: there was a well in its enclosure, and a sort of tank made of masonry, in

<sup>1</sup> "Wars of the Gael and Gall," lxxxii.

<sup>2</sup> "Chron. Scot." For non-Irish notices see "Burnt Njal," "Brut-y-Tywysogion," &c.

<sup>3</sup> Murkertagh M'Liag's poem before 1016, rendered into English poetry by Mangan.

<sup>4</sup> "Book of Armagh." The subsequent events may be verified in "Tighernach's Annals"; the "Chron. Scot."; "Annals of the Four Masters"; "Annals of Ulster"; "Ancient Annals of Inisfallen"; "Annals of Clonmacnoise." I strive only to give the history concerning Killaloe, and to avoid the endless details of those wretched raids and conspiracies which, in the twelfth century, brought the house of Brian so very low.

<sup>5</sup> "Wars of the Gael and Gall," p. 201. "Pray for the King of Erin Donchad, son of Brian," is engraved on the case of the "Stowe Missal."

<sup>6</sup> "Annals of Ulton." 1061 in Tighernach and Chron. Scot.

which as sometimes occurs in modern holy wells, lived two great salmon held in superstitious respect by the Dalgais; these fish the insolent conqueror ate, filled up the well, broke down the weir of Kincora, and burned Killaloe. He some time before had also insulted the Dalgais by cutting down the tree of Magh Adhair<sup>1</sup> where their kings were inaugurated.

Soon after the destruction of his palace, Donchad was deposed for instigating the murder of his brother Teige, and went, a pilgrim and a penitent, to Rome; bringing as an offering to the Pope the crown and harp of his mighty father, Brian Boru. Then ensued ten years of war, and Turlough<sup>2</sup> (Thordhealbhadh), son of the murdered Teige, fought Donchad's son, Murchad of the short shield, whom he attacked in the palace of Kincora, 1065, and slew many of his followers. Three years later Murchad was killed by the men of Teathba, and Torlough reigned in Munster a nominal Ard Righ, recognized by the kings of Meath, Tarah and Dublin.<sup>3</sup> In 1072 he set out for Clonmacnoise and took from its cemetery the head of Conor, King of Tarah (who had been slain the previous January, 1072), and brought it as a trophy to Kincora. The Annalists tell a strange tale how a mouse ran out of the skull into the king's robes, and he was taken ill by the vengeance of God and St. Kieran, so that his hair and beard began to fall off. In great terror he returned the trophy and two gold rings to the abbey on Easter Sunday, after which he felt better, and, in recognition of this mercy, immediately invaded Breagha and slew Maelmordha O'Casey.

In 1074 he rebuilt the bridges of Killaloe and Ath Caille "in a fortnight," aided by a levy of Munster men. His reign is noteworthy for a deputation of "five Jews from beyond the sea," who brought him gifts, which he received, but sent the men away: not even in distant Thomond would they be tolerated.<sup>4</sup>

In 1078 his queen, Gormflaith, died at Killaloe, leaving much wealth to the poor. She was buried at Iniscaltra.

Then are recorded two burnings of Killaloe, 1081 and 1084, by the Connacians. They also burned Tomgraney and Moynoe churches in the latter year. Seven years later Torlough died; of course a war ensued in the natural order of things. Ruadri O'Conor of Connaught

<sup>1</sup> For a description of Magh Adhair, where the Kings of Thomond were inaugurated, see our *Journal*, 1890-91, p. 463. Its mound and pillars still remain. The tree was twice cut down, in 980 and 1049. It is interesting to note a similar form of inauguration in the Book of Judges: "They took him (Abimelech) and made him king by the oak of the pillar."

<sup>2</sup> There are letters from Pope Gregory, and from Lanfranc, Archbishop of Canterbury, to "Terdelvach, the magnificent King of Ireland in 1071 and 1085, given by Ussher in his "Sylloge," vol. iv. of the 1847 edition, pp. 27 and 29; and to his successor, "The glorious Muriardach, D. G. King of Ireland," from Anselm of Canterbury. (Letters 35 to 37, *ibid.*)

<sup>3</sup> "Annals Inisfallen" (Older).

<sup>4</sup> "Annals Inisfallen" (Older), 1074-1079.



swept the Corcomroes of men and cattle, pressing on his march in such hot haste that three of his chiefs were left behind, and slain by the natives. The great cairn of loose rocks, on your left, as you drive from Ennistymon to Lisdoonvarna covers their remains, and is still called Cairn Connachta.<sup>1</sup> After ravaging the district east of the Maigue as far as Bruree, he fell on Killaloe and Kincora, and destroyed them both. In the latter they found eight score heroes, Irish and Danes, and took three of them as hostages; so Murchad, King of Erin (King Torlough's son) ransomed these captives for gold, silver, horses, cows, and goblets. Soon afterwards, O'Connor again plundered Killaloe, coming down Lough Deargh (in ships taken from Murchad when he had plundered the Islands of Lough Ree, and been intercepted and defeated at Clonmacnoise, his fleet having been confiscated and used to convey the victors in their descent on his country). In 1098, Murchad, "the golden jewel of the west," a most able and valiant prince, though suffering from such constant ill-health that he "became a living skeleton," took heart and rebuilt Kincora, which had been destroyed by the O'Loughlins, on whom he soon took signal vengeance. He propitiated heaven by dedicating Cashel of the Kings to the Church, and then invaded Innishowen, and dismantled the Grianan of Aileach. An ancient legend says that its prince had compelled the Dalgais to bring timber from Kincora to it and roof a house in its enclosure; however, it is certain that O'Brien made each of his soldiers bring away a stone from the huge fortress, in his provision bag,<sup>2</sup> which stones were set upon the ramparts of Limerick which seems to have become the favourite residence of the descendants of Brian. This insult was long remembered, and even in 1601, when O'Donnell devastated Clare, it was said to have been "in revenge of Aileach."

In 1102 Magnus, King of Norway, spent the winter and spring at Kincora, as the guest of Murchad, who betrothed his daughter to Sigurd, the Norwegian's son.<sup>3</sup>

The following year the King of Alban sent "a camel, a beast of wondrous size," to Murchad, and a huge fish 15 feet long was taken in the Shannon.<sup>4</sup> Murchad seems to have rebuilt the church of Killaloe in an ornate and beautiful style, worthy of so able a prince. The magnificent doorway in the existing cathedral is attributed to him, and resembles that of a church near Caen, built by his friend Henry I.<sup>5</sup>

<sup>1</sup> "Professor O'Looney tells me that the local tradition is that the whole Connaught army, *except* three chiefs were slain and buried under the cairn.

<sup>2</sup> Eugene O'Curry, quoting Maelmurry McGrath. Aileach was taken in 1101.

<sup>3</sup> Torfaeus' "History of the Kings," vol. iii., lib. 7, cap. v. and ix.

<sup>4</sup> "Annals of Inisfallen" (Older).

<sup>5</sup> See William of Malmesbury, "Gesta Regum," vol. ii., sec. 109, pp. 484, 485. In addition to my detailed drawing, I am able, by the kindness of Mr. Thomas P. S. Crosthwait, to add a very beautiful photograph of this door. He seems to have obviated the difficulties which led to the inaccuracy of the photograph in Lord

This Romanesque south door of the Cathedral, illustrated in the accompanying plates, despite the brutal defacement by relic hunters, is still the glory of Clare, for seldom did man of old Erin work out in stone a design of more beauty. It consists of four orders.

The innermost has a rich pattern of chevrons and lozenges, the enclosed spaces carved in beautiful designs of converging spirals and leaf work. The right-hand pillar alone remains. The capital of this (as in all the other orders) is fluted with asparagus-like bars in the hollows, the upper part square. The shaft is square with bold flutings terminating above in lions' heads and below in lions' paws and human feet, and some graceful leaves. The bottom block of the left-hand pillar has a small indented stand for the base. The bases in every case have spirals and rude foliage on the cushion-moulding, which rests on square blocks.

The next order has a hollowed face, on which sprawl uncouth animals, their tails twisted into the hair of three human heads. The pillars are square, decorated with irregular chevrons, enclosing uncouth struggling animals and graceful foliage. The right-hand pier is entwined in knots of serpents; the capitals have an ear-like ornament, while the left-hand capital has animals.

The third order has bold moulded chevrons ending in a serpent's head; the interspaces are filled with "honeysuckle" ornament, as fine as if designed for embroidery. The capital of the right-hand pillar has a procession of griffins, each holding the tail of the one before it; while the left one has a knot of snakes. The pillars are detached round shafts cut in low relief in lozenges filled with foliage and flowers.

The fourth order has an architrave deeply cut into alternate chevrons and recesses richly moulded and beaded, ending in serpent's heads; the capital of the left pillar has an animal; the right, a beautiful honeysuckle or trumpet device. The shafts are square, with a rich vesica pattern cut into the angles, in curves of alternate beading and fillets.

The hood is plain except the foliated corbels. A slab with an incised Celtic cross (alleged to be the tomb of King Murchad O'Brien), and a narrow carved slab lie in its recess.

A block with diapered patterns like those on the pillars of the third order, but flat instead of round, lies in the oratory, but I question whether it belongs to this arch at all.

In 1107 Kincora and Cashel were struck by lightning, and sixty casks of mead and beer were destroyed. Eleven years later, about the

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Dunraven's great work. Mr. Crosthwait explains the alleged inclination of the jambs in that book as arising from the use of a wide-angled lens which distorted the Dunraven photograph, and led to the erroneous description thereto appended. In my view the supposed tomb of Murchad appears in its recess. The ornaments in the top corners of the plate are in the chevrons of the second order. My drawing of the arch is the result of five days' careful sketching. I drew the higher details from a rude scaffold, taking rubbings of several, as they are scarcely visible from the ground.



The first of these is the fact that the United States is a young nation, and its history is a history of growth and expansion. It is a history of a people who have been able to overcome many difficulties and to build a great nation out of a small colony.

The second of these is the fact that the United States is a nation of immigrants. It is a nation of people who have come from many different parts of the world, and who have brought with them their own customs and traditions. This has made the United States a melting pot of different cultures and peoples.

The third of these is the fact that the United States is a nation of pioneers. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony.

The fourth of these is the fact that the United States is a nation of freedom. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony.

The fifth of these is the fact that the United States is a nation of progress. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony.

The sixth of these is the fact that the United States is a nation of peace. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony.

The seventh of these is the fact that the United States is a nation of justice. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony.

The eighth of these is the fact that the United States is a nation of love. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony.

The ninth of these is the fact that the United States is a nation of hope. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony.

The tenth of these is the fact that the United States is a nation of faith. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony.

The eleventh of these is the fact that the United States is a nation of courage. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony.

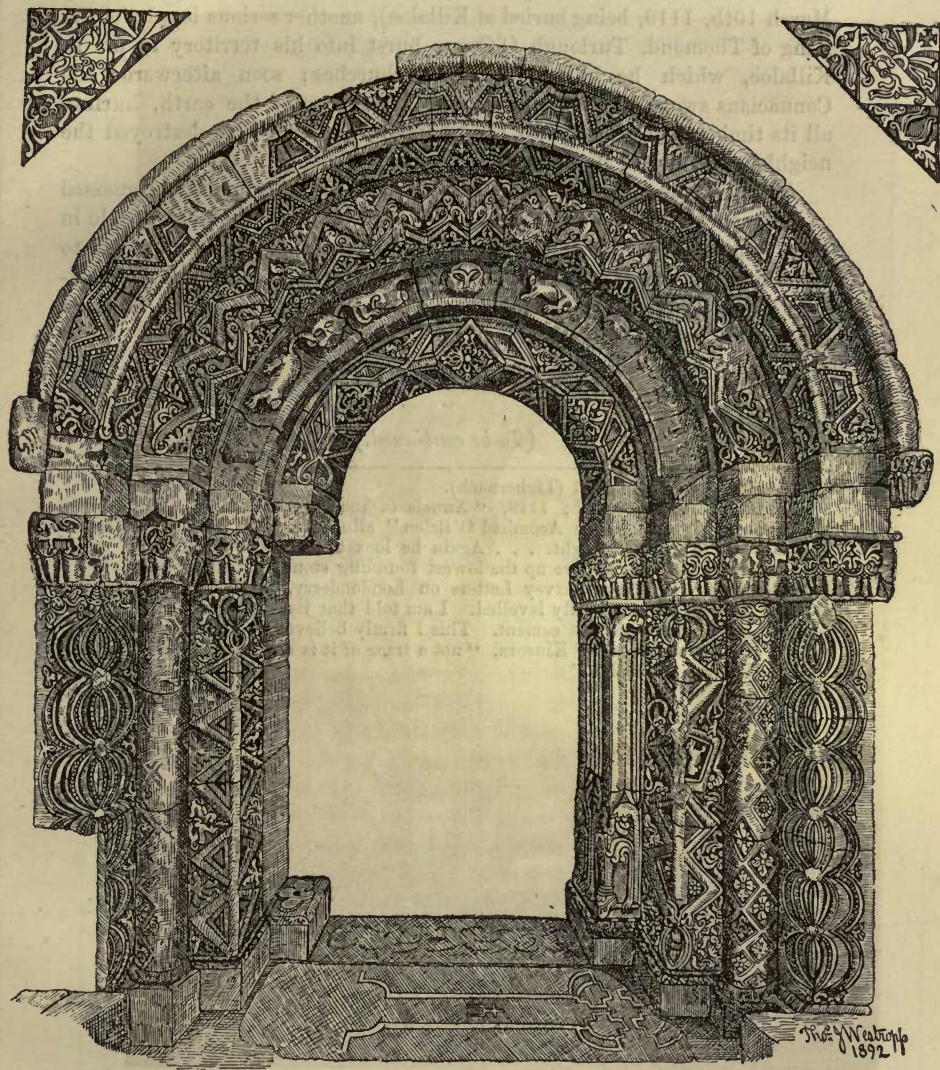
The twelfth of these is the fact that the United States is a nation of wisdom. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony.



ANCIENT DOORWAY IN SOUTH WALL OF NAVE OF THE CATHEDRAL,  
KILLALOE.

From a Photograph by Mr. Thomas P. S. Crosthwait.





Ancient Doorway in South Wall of Nave of the Cathedral, Killaloe.

time of the death of Murchad (who had been deposed by his perjured brother Dermot, and died aged 68 years,<sup>1</sup> at Lismore, on a pilgrimage, March 10th, 1119, being buried at Killaloe), another serious loss befel the King of Thomond. Turlough O'Connor burst into his territory as far as Killaloe, which he burned with its churches; soon afterwards the Connacians swept Kincora completely off the face of the earth, hurling all its timber and stones into the Shannon, and they also destroyed the neighbouring fort of Boromha.<sup>2</sup>

Thus fell the royal fort and palace of which the site can only be guessed as between the chapel and bridge. O'Donovan says<sup>3</sup> that old people in 1834 remembered part of the walls, but his own explicit statements to the contrary in the Clare Ordnance Survey letters, and the known readiness of our peasantry to invent legends to suit questions put to them by the curious, render this statement more than doubtful.

*(To be continued.)*

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<sup>1</sup> Murchad was born 1051 (Tighernach).

<sup>2</sup> 1112, "Chron. Scot."; 1118, "Annals of the Four Masters." Mulconry's "Inauguration Ode of Teige Acomhad O'Brien" alludes vividly to this: "He saw a palace on Kincora's height. . . . Again he looked . . . strange hosts of steel-frocked knights in swarms tore up the lowest founding stones of that proud pile."

<sup>3</sup> Compare "Ordnance Survey Letters on Londonderry," R.I.A., p. 26. "The ruins of Kincora are not totally levelled. I am told that its walls were circular, and built of large stones without cement. This I firmly believe." Also those on Clare, vol. ii., p. 346, which say of Kincora, "not a trace of it is now visible;" and p. 347, "no field works are visible."



NOTES ON THE "ANCIENT MONUMENTS PROTECTION (IRELAND) ACT, 1892," AND THE PREVIOUS LEGISLATION CONNECTED THEREWITH.

By ROBERT COCHRANE, F.S.A., F.R.I.B.A., M.R.I.A., FELLOW.

THE PRESERVATION, examination, and illustration of all ANCIENT MONUMENTS and Memorials of the past, as connected with the antiquities of Ireland, are the objects for which our Society was formed in 1849; and number one of the general rules of the Royal Society of Antiquaries of Ireland, as set out in its constitution and approved of by Her Majesty the Queen through Her Principal Secretary of State, continues to declare that these are still the first and ONLY objects for which the Society exists. How far this purpose has been accomplished the forty-four bulky yearly volumes, and the fourteen Annuaries issued by the Society with some thousands of illustrations, can abundantly testify.

The legislation on the subject of the protection of the Ancient Monuments of our country is one of paramount interest to all our Members, and with a view to their information on this and some points not easily obtainable save through the medium of numerous uninviting "Blue Books" the Council of the Society have requested the writer, to give in the pages of the *Journal* a short *résumé* of the scope of the recent and two former Acts, with a list of the structures brought within their operation. To do this is indeed in a measure obligatory on the part of the Council, as in the courteous terms of the letter<sup>1</sup> of the Secretary of the Board of Works, charged with the administration of this Act, that communication is said to be made for the information of the Members of the Society generally.

Mr. Ruskin appositely remarks, "What we have ourselves built, we are at liberty to throw down, but what other men gave their strength and wealth and life to accomplish, their right over does not pass away with their death, still less is the right to the use of what they have left vested in us only. It belongs to all their successors." It was similar feelings of obligation to the past and duty to posterity that guided the unwearied labours of such men as Graves and Prim, in our Society, to preserve, so as to pass on to future generations, this heritage intact, and animated the minds of a band of workers, like Du Noyer,<sup>2</sup> O'Donovan, Wilde, Brash, Windele, Hitchcock, Hayman, Caulfield, and many others now passed away, who placed on record accurate

<sup>1</sup> This letter is printed on page 427.

<sup>2</sup> The Society has acquired eleven large volumes of drawings of Antiquities upwards of 2000 in number from the pencil of the late George Victor Du Noyer.

descriptions and illustrations of as many objects of interest in the pages of our *Journal* as came within their field of practical observation. The immense value of such methods of *preserving* ancient Monuments is not fully understood. On this point Mr. Romilly Allen, F.S.A. (Scot.), says:—"It cannot be too clearly pointed out that the protection of ancient Monuments, although in the highest degree desirable, is but a secondary consideration compared with the necessity of preserving some record of their existence in case they should be destroyed at any future time. Once an ancient building has been measured, planned, photographed, and accurately described, its loss will not be such a national calamity as if no particulars about it had been kept."<sup>1</sup>

While the work of preserving in the sense thus indicated was going on vigorously and without intermission, a departure was made in the year 1857, and works of what some would call a more practical nature were entered upon at the Cistercian Abbey of Jerpoint, Co. Kilkenny, where, under the personal direction and supervision of Mr. James G. Robertson, Architect, a sum of about £180 was spent on judicious and effective repair which preserved the principal architectural features of this interesting structure from threatened decay, and later on the excavation of the site of the extinct town of Jerpoint was undertaken. Of the other works successfully carried out by the Society, a passing reference may be made to the opening of the beautiful and unique choir window in the remains of the Franciscan Monastery at Kilkenny, where the services of Mr. Thomas Drew, Architect, were given gratuitously. At Clonmacnoise, the restoration of the twelfth century arches of entrance doorway and chancel of Queen Dervorgilla's chapel, was carried out under Rev. James Graves's personal supervision, and it remains a perfect specimen and illustration of the manner in which such work should be approached and executed.

Other work was done at the Clonmacnoise group of ruins, which cost upwards of £200, and the Round Tower of St. Finghin's Church, which was dangerous, was left secure. Not the least important work done by the Society here was the prosecution of a number of persons who had mutilated and injured the sculptured stones. It was the first prosecution of the kind attempted, and as it was widely known and talked of, must have had a most beneficial effect in deterring others from committing such wanton depredations. The cost of the proceedings was very heavy, and was defrayed by subscriptions collected by the Society for the purpose.

At Monasterboice the Round Tower was secured under the direction of Mr. J. Bell, Architect, and a survey was made of the ruins at Glendalough, for the Society, by Sir William Wilde and Rev. James Graves, and in this case Mr. Drew's professional services were again at the disposal of the Society. Almost every ruin of interest in the

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<sup>1</sup> *Archæologia Cambrensis*, vol. vii., Fifth Series, 1890, p. 276.



country, where reported in danger, was examined, and where the Society could not undertake the work, local interest was aroused, and the desired object effected. The example thus set had far-reaching effects, and influenced a number of proprietors who had such monuments on their estates to take an active interest in their preservation.

While these operations were going on no opportunity was lost of directing public attention to the necessity of the preservation of the ancient monuments of the country by the Government, and the Society adopted a national petition to Parliament for an annual grant of money to be laid out under the supervision of a committee of Antiquaries for the preservation of the ruins of Ancient Irish Buildings.

The Poor-law Commissioners (now Local Government Board) were, in November, 1868,<sup>1</sup> communicated with, and asked to introduce into all contracts for enclosing burial-grounds a clause against using any portions of the ruins of the ancient churches or any monument or sculptured stone found within the cemeteries, and to this request that body assented. It had come to the knowledge of the Society that in many cases contractors employed by Boards of Guardians had used the stones of the ancient churches for building the enclosing walls of burial-grounds, and the interference of the Poor-law Board in the manner suggested by the Society had the most satisfactory results.

The Government of the day was approached, both in Parliament, and by deputations to the responsible Ministers: memorial forms were adopted, printed and circulated, and petitions were forwarded from almost every town of importance in the country; and these efforts, combined with the exertions of the Royal Irish Academy under its President, Lord Talbot de Malahide, were instrumental in the introduction of a clause in the Irish Church Act of 1869 (32 & 33 Vict. c. 42), under the 25th section of which, the Irish Church Commissioners were empowered to transfer to the Secretary, Board of Works, "upon trust for preservation as a National Monument, and not to be used as a place of public worship, any ruinous disused ecclesiastical structure which, by reason of its architectural character or antiquity is deemed worthy of preservation."

The same section empowered the Irish Church Commissioners to pay to the Secretary of the Board of Works out of Church funds, the sum that might be necessary for maintaining the structure.

The groups of buildings so transferred are 137 in number; a list of them is herein given. The sum of £50,000 was handed over to the Board of Works, and invested for their maintenance.

The expenditure to commencement of this year on works of restoration, salaries, &c., as shown by the Blue Books, amounted to a total of about £35,000; and the interest on the balance of stock is all that is now available to pay for the necessary work of preservation and other expenses, including the salary of a Superintendent (Sir T. N. Deane), appointed by

<sup>1</sup> See *Journal*, vol. i., Third Series, 1869, p. 214.

the Treasury. The expenditure on salary, travelling expenses, caretakers, &c., amounted to above £400 per annum,<sup>1</sup> and the sum available for expenditure on works of preservation is probably a little over £400 per annum.

An additional salary of £50 has been granted to Sir T. N. Deane in respect of Monuments placed in charge of the Board of Works, under the Act, 45 & 46 Vict. cap. 73, 1882, commonly called Sir John Lubbock's Act, the maintenance of which is provided for in an annual vote by Parliament. The amount granted for the latter works ranged from £150 to £250 annually, but the expenditure for a few years seems to have been nominal.

The following is a copy of the Vesting Order of 30th October, 1880, the last Order made under the Irish Church Act; and accompanying it is a complete Schedule of all Structures placed in charge of the Board of Works under the provisions of that Act:—

Order of the Commissioners of Church Temporalities in Ireland vesting certain Ancient Churches, Ecclesiastical Buildings, and Structures in the Secretary of the Commissioners of Public Works in Ireland, to be preserved as National Monuments, dated Saturday, the 30th day of October, 1880:—

#### IRISH CHURCH TEMPORALITIES COMMISSION.

##### NATIONAL MONUMENTS ORDER.

WHEREAS various Orders in pursuance of the 25th Section of "The Irish Church Act, 1869," have from time to time been made, vesting certain Churches, Ecclesiastical Buildings, and Structures, in the Secretary of the Commissioners of Public Works in Ireland, to be maintained as National Monuments by reason of their Architectural character and Antiquity. And whereas, The Commissioners of Church Temporalities in Ireland have deemed it expedient to amend and consolidate the said Orders, and to further exercise the powers vested in them by the 25th Section of the said Act. NOW IT IS THIS DAY ORDERED BY THE COMMISSIONERS OF CHURCH TEMPORALITIES IN IRELAND, pursuant to the powers vested in them, that the several Churches, Ecclesiastical Buildings, and other Structures specified in the Schedule hereto annexed, do Vest in the Secretary of The Commissioners of Public Works in Ireland, to be held by such Secretary, his Heirs and Assigns, upon trust for the Commissioners of Public Works, to be preserved as National Monuments, and not to be used as Places of Public Worship. And it is further Ordered that the sum of £50,000 already paid to the said Secretary to be held upon trust for the said Commissioners, be applied by them in maintaining the Churches, Ecclesiastical Buildings, and Structures by this Order vested.

IN WITNESS whereof the said Commissioners of Church Temporalities in Ireland have hereunto affixed their Corporate Seal the day and year first above written.

<sup>1</sup> See Board of Works Annual Report for the year 1890–91, p. 51, wherein the sum is given as £443 3s. 9d. for that year.



SCHEDULE REFERRED TO IN THE FOREGOING ORDER.

No.	County.	Parish.	Townland.	Description of the Churches, Ecclesiastical Buildings, and other Structures by this Order vested.
1	Antrim,	Cranfield,	Cranfield,	Ruins of Church, Black Oak Cross, &c.
2	Armagh,	Killevy,	Ballintemple,	Ruins of Church.
3	Carlow,	St. Mullins,	St. Mullins,	Ruins of Monastery, Seven Churches, &c.
4	Cavan,	Drumlane,	Drumlane,	Ruins of Church and Round Tower.
5	Clare,	Inishcaltra,	Inishcaltra, or Holy Island.	Ruins of Seven Churches, Round Tower, &c.
6	"	Killaloe,	Shantraud,	Ruins of St. Flannan's Church.
7	"	Kilfenora,	Kilcarragh,	Ruins of Church.
8	"	"	Kilfenora,	Ruins of Chancel of Cathedral, and Stone Crosses adjoining.
9	"	"	"	Ruins of Franciscan Abbey.
10	"	Kilrush,	Scattery Island,	Ruins of Seven Churches, Round Tower, &c.
11	"	Abbey,	Abbey West,	Ruins of Corcomroe Abbey.
12	"	Oughtmama,	Oughtmama,	Ruins of Three Churches.
13	"	Carron, or Carrune, or Carne.	Termon,	Ruins of Tempál Chrónáin, or St. Cronan's Church, Tarmon.
14	"	Inchicronan,	Inchicronan Island,	Ruins of Parish Church and Abbey.
15	"	Quinn,	Quinn,	Ruins of Quinn Abbey.
16	"	Dysert, or Dysert O'Dea.	Mollaneen,	Ruins of Church, Round Tower, Carved Cross.
17	"	Ruan,	Portleeka,	Ruins of Ruane Church.
18	Cork (E. R.)	Templemolaga,	Labbamolaga,	Ruins of Churches, Cashel, St. Molaga's Bed, &c.
19	"	Titeskin,	Titeskin,	Ruins of Church, with Carving of Crucifixion.
20	" (W.R.)	Inchigeelagh, or Eveleary.	Derreenacusha,	Ruins of Church of St. Finbar on Island.
21	"	Timoleague,	Timoleague,	Ruins of Church and Abbey.
22	"	Clear Island,	Ballyeiragh North,	Ruins of St. Kieran's Church, Stone with Inscribed Cross, &c.
23	Donegal,	Raymunterdoney,	Ray,	Ruins of Church and prostrate Cross.
24	"	Tullaghobegly,	Tory Island,	Round Tower, Abbey, Two Crosses, &c.
25	"	Clonca,	Umgall,	Ruins of Church, Stone Pillar, and Cross.
26	Down,	Dromore,	Dromore,	Ancient Irish Cross.
27	"	Maghera,	Carnacaville,	Ruins of Church and Round Tower.
28	"	Rathmullan,	St. John's Point,	Ruins of Ancient Chapel.
29	"	Ardglass,	Ardtole,	Ruins of Ancient Church.
30	"	Newtownards,	Movilla,	Ruins of Abbey Church of Sixth Century.
31	"	Loughinisland,	Tievenadarragh,	Ruins of Parish Church, Middle Church, and M'Cartan's Chapel.
32	Dublin,	Clondalkin,	Clondalkin,	Round Tower, Granite Cross, and Remains of early Monastery.
33	"	Dalkey,	Dalkey Island,	Ruins of Church of St. Benedict.
34	"	St. Andoen,	Dublin City,	The Portlester Chapel, with Ruins adjoining the same.
35	"	Killiney,	Killiney,	Ruins of Church.
36	"	Howth,	Howth,	Ruins of Church and Abbey.

SCHEDULE REFERRED TO IN THE FOREGOING ORDER—*continued.*

No.	County.	Parish.	Townland.	Description of the Churches, Ecclesiastical Buildings, and other Structures by this Order vested.
37	Dublin, .	St. Dolough's, .	St. Dolough's, .	Ruins of St. Dolough's Church and Cell.
38	Fermanagh, .	Aghalurcher, .	Aghalurcher Glebe, .	Ruins of St. Ronan's Church, Ninth Century.
39	" .	Devenish, .	Devenish, .	Ruins of Church and Round Tower.
40	" .	Inishmacsaint, .	Inishmacsaint, .	Stone Cross.
41	Galway, .	Inisheer, . (South Aran.) .	Inisheer, .	Great Fort, with Stone-roofed Cells, and O'Brien's Castle. Fort with Mound and Monument. Ruins of Church—Kill-Gobnet, &c. Ruins of Church—Burial-place of Seven Daughters. Ruins of Church—Tempúl Caomhan. Fort Mothar Dún. Fort of Conor. Ruins of Church—Kill Canonagh. Ruins of Church—Tempúl Caireach Derquin.
42	" .	Inishmaan, . (Middle Aran), .	Carrown temple, . Carrownlisheen, .	Fort Dún Engus. Fort Dún Eochla. Dubh Chathair, or the Black Fort. Ruins of Church—Tempúl Benin, with rectangular enclosure and group of Cells. Ruins of Church—Tempúl Breacan and Cross. Ruins of Church—Tempúl beg mac Dara. Ruins of Church—Tempúl more mac Dara. Ruins of Church—Tempúl Assurniadhe. Ruins of Church—Tempúl Ciara Monastir. Ruins of Church—Tempúl à Phoill. Ruins of Church—Tempúl and Cheathrair Aluin. Ruins of Church—Teglach Enda (St. Enda's Church).
43	" .	Inish-mór, . (North Aran), .	Onaght, . Killeany, .	Fort Dún Engus. Fort Dún Eochla. Dubh Chathair, or the Black Fort. Ruins of Church—Tempúl Benin, with rectangular enclosure and group of Cells. Ruins of Church—Tempúl Breacan and Cross. Ruins of Church—Tempúl beg mac Dara. Ruins of Church—Tempúl more mac Dara. Ruins of Church—Tempúl Assurniadhe. Ruins of Church—Tempúl Ciara Monastir. Ruins of Church—Tempúl à Phoill. Ruins of Church—Tempúl and Cheathrair Aluin. Ruins of Church—Teglach Enda (St. Enda's Church).
44	" .	Tynagh, .	Kilmurry, .	Fort Muirbheach Mill, Church, Clochans, &c.
45	" .	Clonfert, .	Oghil More, .	Fort Blackfort, several Cells and Churches.
46	" .	Oranmore, .	Roscam and Innplot.	Round Tower and Ruins of Church.
47	" .	Kilconnell, .	Abbeyfield, .	Ruins of Church, Abbey, Well, Cross, &c.
48	" .	Kilkennan, .	Tonleggee, .	Ruins of Church, Round Tower, &c.
49	" .	Annaghdown, .	Annaghdown, .	Ruins of Two Churches, Round Tower, &c.
50	" .	Killursa, .	Ross, .	Ruins of Ross Abbey,
51	" .	Kilmacduagh, .	Kilmacduagh, .	Ruins of Church, Monastery, Round Tower, &c.
52	" .	Omey, .	High Island and Kill.	Stone-roofed Cells and Ruins of Church.



SCHEDULE REFERRED TO IN THE FOREGOING ORDER—*continued.*

No.	County.	* Parish.	Townland.	Description of the Churches, Ecclesiastical Buildings, and other Structures by this Order vested.
53	Kerry,	Aghadoe,	Parkavonear,	Ruins of Cathedral and Round Tower.
54	"	Ardfert,	Ardfert,	Ardfert Cathedral and Ruins of Two Churches.
55	"	Rattoo,	Rattoo,	Ruins of Church, Abbey, Round Tower, &c.
56	"	Annagh,	Annagh,	Ruins of Church and Sculptured Stones.
57	"	Ratass,	Ratass,	Ruins of Church.
58	"	Ballyseedy,	Ballyseedy,	Ruins of Church.
59	"	Caher,	Church Island,	Ruins of Church.
60	"	Dromod,	" "	Ruins of St. Finian's Church, and Three Stone-roofed Cells.
61	"	Killemlagh,	Great Skellig Rock,	Ruins of Church of St. Michael's Rock, Stone-roofed Cells, &c.
62	"	Dingle,	Ballymorreagh,	Ruins of Tempúil Gél (the White Church).
63	"	Dunquin, (The Blasquet Islands).	Inishabro, Inishvickillane, Inishtooskert,	Ruins of Church in Great Island. Ruins of Church and Stone-roofed Cells. Ruins of St. Brendan's Oratory, Cells, and Crosses.
64	"	Garfinny,	Ballintaggart, Garfinny,	Ogham Stones in Burial-ground. Ruins of Church.
65	"	Kilmalkedar,	Kilmalkedar, Gallarus,	Ruins of Church and Friary. Ruins of Castle, Ogham Stones, and Cells.
66	"	"	"	Gallarus Church.
67	"	Stradbally, (Maharees Islands),	Ilauntannig, Ilaunmill,	Cashel, Oratories, &c. Ruins of Churches, Monastery, Cells, and Cross.
68	Leitrim,	Fenagh,	Fenagh,	Ruins of Monastery, Abbey, &c.
69	"	Killenumery,	Creevelea,	Ruins of Monastery, &c.
70	Kildare,	Taghadoo, or Tap-toe.	Taghadoo,	Round Tower.
71	"	Kilcullen,	Old Kilcullen,	Ruins of Abbey, Church, Round Tower, and Cross.
72	Kilkenny,	Kilkenny,	Kilkenny,	Ruins of Franciscan Abbey.
73	"	Knocktopher,	Knocktopher,	Ruins of Ancient Church of Tubber na Druidh.
74	"	Fertagh,	Sheepstown, Grangefertagh,	Ruins of Church of Sheepstown. Round Tower.
75	"	Killamery,	Killamery,	Killamery Stone Cross.
76	"	Kilree,	Kilree,	Ruins of Church, Round Tower and Cross.
77	"	Clonamery,	Clonamery,	Ruins of Church.
78	"	Ullard,	Ullard,	Ruins of Church.
79	"	Kilkeeran,	Cappagh,	Kilkeeran Stone Cross.
80	"	Jerpoint Abbey,	Jerpoint Abbey,	Ruins of Abbey, &c.
81	King's Co.,	Clonmacnoise,	Clonmacnoise,	Ruins of Churches, Two Round Towers, Crosses, &c.
82	"	Rahan,	Rahan,	Ruins of Two Churches.
83	Limerick,	Dysert, or Carri-geen.	Carrigeen,	Ruins of Church and Round Tower.
84	"	Clonkeen,	Clonkeen (Barrington).	Ruins of early Church.

SCHEDULE REFERRED TO IN THE FOREGOING ORDER—*continued.*

No.	County.	Parish.	Townland.	Description of the Churches, Ecclesiastical Buildings, and other Structures by this Order vested.
85	Limerick, .	Mungret, . . .	Dromdarrig, . .	Ruins of Monastery. Ruins of Church east of Monastery. Ruins of Tower and Gateway. Ruins of Building north of the Church.
			Castle Mungret, .	Ruins of Temple Mungret, half a mile north of the Church. Ruins of Hermitage at east end of Parish.
86	„ .	Killagholihane, or Killaliathan.	Lower Lacka, .	Ruins of Church.
87	Londonderry	Bovevagh, . . .	Bovevagh, . . .	Ruins of Church.
88	„ .	Banagher, . . .	Magheramore, .	Ruins of Church and small Building.
89	„ .	Dungiven, . . .	Dungiven, . . .	Ruins of old Priory Church, &c.
90	„ .	Maghera, . . .	Moneymore, . .	Ruins of Church.
91	Longford, .	Cashel and Islands,	Inchcleraun, . .	Ruins of Seven Churches, Abbey, &c.
92	Louth, .	Dromiskin, . . .	Dromiskin, . . .	Ruins of Round Tower, &c.
93	„ .	Tullyallen, . . .	Mellifont, . . .	Ruins of Monastery, &c.
94	„ .	Monasterboice, .	Monasterboice, .	Monasterboice Church, Round Tower, and Three Crosses.
95	Mayo, .	Shrule, . . .	Shrule, . . .	Ruins of Church and Castle.
			Kinlough, . . .	Ruins of Church and Castle.
96	„ .	Aghagower, . . .	Aghagower, . . .	Round Tower and Church.
97	„ .	Kilgeever, . . .	Lecarrow, . . .	Ruins of Church, &c., on Clare Island.
98	„ .	Meelick, . . .	Meelick, . . .	Ruins of Church and Round Tower.
99	„ .	Kilmore, . . .	Termoncarragh, .	Ruins of Church of St. Dairbhilé.
			Inishglora, . . .	Ruins of St. Brendan's Oratory, Three Churches, Cashel, &c.
100	„ .	Turlough, . . .	Turlough, . . .	Ruins of Church and Round Tower.
101	„ .	Ballintober, . .	Ballintober, . .	Ruins of Abbey, &c.
102	„ .	Ballinchalla, . .	Inishmaine, . . .	Ruins of Inishmaine Abbey.
103	„ .	Killala, . . .	Abbeylands, . .	Ruins of Moyne Abbey.
104	„ .	Ballysakeery, . .	Rosserk, . . .	Ruins of Rosserk Abbey.
105	„ .	Killala, . . .	Town Plots West, .	Killala Round Tower.
106	Meath, .	Donaghmore, . .	Donaghmore, . .	Donaghmore Church and Round Tower.
107	„ .	Dulane, . . .	Dulane, . . .	Ruins of Chapel in Graveyard, and Ancient Crosses in Kiem Churchyard. <sup>1</sup>
108	„ .	Kells, . . .	Town Parks, . .	St. Columb's House, Kells.
109	„ .	Skreen, . . .	Skreen, . . .	Ruins of Church and Two Stone Crosses.
110	„ .	Trim, . . .	Newtown, . . .	Ruins of Cathedral.
111	Monaghan, .	Clones, . . .	Crossmoyle, . .	Ruins of Round Tower and Abbey.
112	„ .	„ . . .	Clones, . . .	Ruins of Old Cross in Diamond of Clones.
113	Queen's Co.,	Rathdowney, . .	Errill, . . .	Ruins of Church, Monastery, and Cross.
114	„ .	Fossey, or Timahoe,	Fossey Lower, . .	Ruins of Church.
			Timahoe, . . .	Round Tower and Abbey.
115	„ .	Killeslin, . . .	Sleaty, . . .	Ruins of Church.
116	„ .	Sleaty, . . .	„ . . .	Ruins of Church and Two Crosses.

<sup>1</sup> Properly *Kieran* Churchyard.



SCHEDULE REFERRED TO IN THE FOREGOING ORDER—*continued.*

No.	County.	Parish.	Townland.	Description of the Churches, Ecclesiastical Buildings, and other Structures by this Order vested.
117	Sligo,	Ahamplish, . .	Inishmurray, . .	Church of St. Molaise, and stone-roofed Cells, and the other Ancient Monuments on this Island.
118	"	Calry, . . .	Church Island, . .	Ruins of Church.
119	"	Drumcliff, . . .	Drumcliff South, . .	Ruins of Churches, Monastic Buildings, Round Tower, Two Crosses.
120	Tipperary, .	Athassel, . . .	Athassel, . . .	Ruins of Monastic Buildings, Abbey, &c.
121	"	Holycross, . . .	Holycross, . . .	Ruins of Monastery, &c.
122	"	Donaghmore, . .	Donaghmore, . .	Ruins of Church.
123	"	Kilmurray, . . .	Ballynoran, . . .	Ruins of Church.
124	"	Newtown Lennan, .	Ahenny, . . .	Kilclispeen, Two Stone Crosses.
125	"	Corbally, . . .	Mona-incha, . . .	Ruins of Monastery and of the Women's Church.
126	"	Roscrea, . . .	Townparks, . . .	Round Tower and Church of St. Cronan.
127	"	Hore Abbey, . . .	Hore Abbey, . . .	Ruins of Hore Abbey, Dominican Church, &c.
128	"	St. Patrick's Rock, .	St. Patrick's Rock, .	The Ruins of Ancient Cathedral Church on "The Rock of Cashel," with the land adjacent thereto.
129	Tyrone, .	Errigal Keerogue, .	Gort, . . .	Ruins of Church, Round Tower and Cross.
130	"	Donaghmore, . . .	Donaghmore, . . .	Donaghmore Stone Cross.
131	Waterford, .	Ardmore, . . .	Dysert, . . .	Ardmore Cathedral, Round Tower, and St. Declan's Tomb, in the same enclosure.
132	"	Mothel, . . .	Mothel, . . .	Ruins of Abbey.
133	Wexford, .	Ferns, . . .	Ferns Upper, . . .	Ruins of Augustinian Monastery, Two Churches, and Cross.
134	Wicklow, .	Derralossary, . .	Lugduff, . . .	The Ruins of the Seven Churches, with the Round Tower, Stone Crosses, and the other Ecclesiastical Buildings or Structures.
			Carmaderry, . . .	
			Derrybawn, . . .	
			Brockagh, . . .	
135	"	Kilcoole, . . .	Woodlands, . . .	Ruins of St. Mary's Church, Down's Hill.
136	"	Delgany, . . .	Delgany, . . .	Ruins of Old Church and St. Crispin's Cell.
137	"	Aghowle, . . .	Aghowle Lower, . .	Ruins of Old Parish Church and Cross.

At Nos. 20, 37, 45, 99, 101, 129, 132, and 136, as set out in this Schedule, no work appears to have been put in hands.

It must strike anyone at all conversant with our ancient and mediæval architectural antiquities that the foregoing list is in many particulars defective, although amended three times by the successive Vesting Orders of the Church Temporalities Commission.

The same remark applies still more forcibly to the Schedule attached to the Act of 1882, and the portion relating to monuments in England is equally faulty in this respect.

In a communication from the Inspector for England to Mr. Romilly Allen, the former suggested the formation of local committees for the purpose of finding what monuments it would be most desirable to deal with, and in "*Y Cymmrodor*," vol. xi., page 10, Mr. Romilly Allen, referring to the defects in these lists, says :—"I have always maintained that a general Archæological Survey of Great Britain, by Government, should have preceded and not followed the introduction of a Bill for the Protection of Ancient Monuments."

The provisions of the Act of 1869 did not take practical effect until the year 1875, when the Board of Works commenced operations at the Rock of Cashel, which was the first structure vested under the Act for the purpose of preservation and future maintenance. Here and at Glendalough, which was taken in hands the same year, the valuable reports and suggestions of Rev. James Graves and other archæologists were placed at the disposal of the architect of the Board of Works, the late Mr. J. H. Owen, who thankfully received, and as far as lay in his power carried out the recommendations made by the Society.

A special officer was appointed by Treasury, called Superintendent of National Monuments, to whom was entrusted the duty of advising on all details connected with the operations, and further archæological advice from the Royal Irish Academy or this Society does not seem to have been required.

It was found that a great number of pre-historic and other structures of the greatest interest could not properly be vested under the Act of 1869, which was confined to any ruinous or disused "church or ecclesiastical building or structure," the property of the Irish Church; and as at this time the want of an Ancient Monuments Act for England was much felt, the Irish Antiquaries joined forces with their English friends with a view to passing the Act Sir John Lubbock was engaged in promoting. In the records of our Society for July, 1879, we find the following resolution :—

"That this meeting requests the Committee of the Association to enter into communication with the Church Temporalities Commissioners with a view to the further protection of ancient monuments, and also to communicate with Sir John Lubbock in order to promote the passing through Parliament of the Bill for this purpose."



There are numerous records and voluminous correspondence in the books of the Royal Irish Academy, as well as of this Society, on the subject, which need not be quoted at length. In August, 1882, the following Act was passed :—

ANCIENT MONUMENTS PROTECTION ACT, 1882.

(45 & 46 VICT., CH. 73.)

ARRANGEMENT OF SECTIONS.

Section

1. Short title of Act.
2. Power to appoint Commissioners of Works guardians of ancient monuments.
3. Power of Commissioners to purchase ancient monuments.
4. Power to give, devise, or bequeath ancient monuments to Commissioners.
5. Inspectors of ancient monuments.
6. Penalty for injury to ancient monuments.
7. Recovery of penalties.
8. Description of Commissioners of Works, and law as to disposition in their favour.
9. Description of owners for purposes of Act.
10. Additions to Schedule by Order in Council.
11. Definitions.

SCHEDULE, containing List of Ancient Monuments to which Act applies.

*An Act for the better protection of Ancient Monuments.*

[18th August 1882.]

BE it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows :

1. This Act may be cited for all purposes as the Ancient Monuments Protection Act, 1882.

2. The owner of any ancient monument to which this Act applies may, by deed under his hand, constitute the Commissioners of Works in this Act mentioned the guardians of such monument.

Where the Commissioners of Works have been constituted guardians of a monument, they shall thenceforth, until they shall receive notice in writing to the contrary from any succeeding owner not bound by such deed as aforesaid, maintain such monument, and shall, for the purpose of such maintenance, at all reasonable times by themselves and their workmen have access to such monument for the purpose of inspecting it, and of bringing such materials and doing such acts and things as may be required for the maintenance thereof.

The owner of an ancient monument of which the Commissioners of Works are guardians shall, save as in this Act expressly provided, have the same estate, right, title, and interest, in and to such monument, in all respects, as if the Commissioners had not been constituted guardians thereof.

The expressions "maintain" and "maintenance" include the fencing, repairing, cleansing, covering in, or doing any other act or thing which may be required for the purpose of repairing any monument or protecting the same from decay or injury. The cost of maintenance shall, subject to the approval of Her Majesty's Treasury, be defrayed from moneys to be provided by Parliament.

3. The Commissioners of Works, with the consent of the Treasury, may purchase out of any moneys which may for that purpose be from time to time provided by Parliament any ancient monument to which this Act applies, and with a view to such

purchase the Lands Clauses Consolidation Acts shall be incorporated with this Act, with the exception of the provisions which relate to the purchase and taking of lands otherwise than by agreement. In construing the said Lands Clauses Consolidation Acts for the purposes of this Act, this Act shall be deemed to be the special Act, and the Commissioners of Works shall be deemed to be the promoters of the undertaking.

4. Any person may by deed or will give, devise, or bequeath to the Commissioners of Works all such estate and interest in any ancient monument to which this Act applies as he may be seised or possessed of, and it shall be lawful for the Commissioners of Works to accept such gift, devise, or bequest if they think it expedient so to do.

5. The Commissioners of Her Majesty's Treasury shall appoint one or more inspectors of ancient monuments, whose duty it shall be to report to the Commissioners of Works on the condition of such monuments, and on the best mode of preserving the same, and there may be awarded to the inspectors so appointed such remuneration and allowance for expenses, out of moneys provided by Parliament, as may be determined by the Commissioners of Her Majesty's Treasury.

6. If any person injures or defaces any ancient monument to which this Act applies, such person shall, on summary conviction, be liable, at the discretion of the court by which he is tried, to one of the following penalties; (that is to say),

- (1.) To forfeit any sum not exceeding five pounds, and in addition thereto to pay such sum as the court may think just for the purpose of repairing any damage which has been caused by the offender; or,
- (2.) To be imprisoned with or without hard labour for any term not exceeding one month.

The owner of an ancient monument shall not be punishable under this section in respect of any act which he may do to such monument except in cases where the Commissioners of Works have been constituted guardians of such monument, in which case the owner shall be deemed to have relinquished his rights of ownership so far as relates to any injury or defacement of such monument, and may be dealt with as if he were not the owner.

7. Offences and penalties under this Act shall be prosecuted and recovered in manner provided by the Summary Jurisdiction Acts.

The expression "Summary Jurisdiction Acts"—

- (1.) As regards England, has the same meaning as in the Summary Jurisdiction Act, 1879; and
- (2.) As regards Scotland, means the Summary Jurisdiction (Scotland) Acts, 1864 and 1881; and
- (3.) As regards Ireland, means, within the police district of Dublin metropolis, the Acts regulating the powers and duties of justices of the peace for such district or of the police of such district; and elsewhere in Ireland, the Petty Sessions (Ireland) Act, 1851, and any Act amending the same.

In England any person aggrieved by any decision of the court acting under the Summary Jurisdiction Acts may appeal to a court of general or quarter sessions.

8. The expression "The Commissioners of Works" means as respects Great Britain the Commissioners of Her Majesty's Works and Public Buildings, and as respects Ireland the Commissioners of Public Works in Ireland.

Each of the said bodies, that is to say, the Commissioners of Her Majesty's Works and Public Buildings as respects Great Britain and the Commissioners of Public Works as respects Ireland, shall be incorporated by their said names respectively, and shall have perpetual succession and a common seal, and may purchase or acquire by gift will, or otherwise, and hold without licence in mortmain, any land or estate or interest in land for the purposes of this Act; and any conveyance, appointment, devise, or bequest of land, or any estate or interest in land under this Act to either of the said bodies, shall not be deemed to be a conveyance, appointment, devise, or bequest to a



charitable use within the meaning of the Acts relating to charitable uses. In the case of an ancient monument in Scotland, a duplicate of any report made by any inspector under this Act to the Commissioners of Works shall be forwarded to the Board of Trustees for Manufactures in Scotland, and it shall be the duty of the Commissioners of Works, in relation to any such monument, to take into consideration any representations which may be made to them by the said Board of Trustees for Manufactures.

9. The following persons shall be deemed to be "Owners" of ancient monuments for the purposes of this Act; that is to say,

- (1.) Any person entitled for his own benefit, at law or in equity, for an estate in fee, to the possession or receipt of the rents and profits of any freehold or copyhold land, being the site of an ancient monument, whether such land is or not subject to incumbrances :
- (2.) Any person absolutely entitled in possession, at law or in equity, for his own benefit, to a beneficial lease of land, being the site of an ancient monument, of which not less than forty-five years are unexpired, whether such land is or not subject to incumbrances ; but no lease shall be deemed to be a beneficial lease, within the meaning of this Act, if the rent reserved thereon exceeds one-third part of the full annual value of the land demised by such lease :
- (3.) Any person entitled under any existing or future settlement, at law or in equity, for his own benefit, and for the term of his own life, or the life of any other person, to the possession or receipt of the rents and profits of land of any tenure, being the site of an ancient monument, whether subject or not to incumbrances in which the estate for the time being subject to the trusts of the settlement is an estate for lives or years renewable for ever, or is an estate renewable for a term of not less than sixty years, or is an estate for a term of years of which not less than sixty are unexpired, or is a greater estate than any of the foregoing estates :
- (4.) Any body corporate, any corporation sole, any trustees for charities, and any commissioners or trustees for ecclesiastical, collegiate, or other public purposes, entitled at law or in equity, and whether subject or not to incumbrances, in the case of freehold or copyhold land, being the site of an ancient monument, in fee, and in the case of leasehold land, being the site of an ancient monument, to a lease for an unexpired term of not less than sixty years.

Where any owner as herein-before defined is a minor, or of unsound mind or a married woman, the guardian, committee, or husband, as the case may be, of such owner, shall be the owner within the meaning of this Act ; subject to this proviso that a married woman entitled for her separate use, and not restrained from anticipation, shall for the purposes of this Act be treated as if she were not married. Every person deriving title to any ancient monument from, through, or under any owner who has constituted the Commissioners of Works the guardians of such monument shall be bound by the deed executed by such owner for that purpose ; and where the owner of any land, being the site of an ancient monument, is a tenant for life or in tail, or heir of entail in possession in Scotland, having a power of sale over such land, either under the terms of a will or settlement, or under an Act of Parliament, any deed executed by such owner in respect of the land, being such site as aforesaid, of which he is so tenant for life or in tail, shall bind every succeeding owner of any estate or interest in the land.

10. Her Majesty may, from time to time, by Order in Council, declare that any monument of a like character to the monuments described in the Schedule hereto, shall be deemed to be an ancient monument to which this Act applies, and thereupon this Act shall apply to such monument in the same manner in all respects as if it had been described in the Schedule hereto.

An order in Council under this section shall not come into force until it has lain for forty days before both Houses of Parliament during the Session of Parliament.

11. The following expressions shall, except in so far as is inconsistent with the tenour of this Act, have the meaning herein-after assigned to them; (that is to say,)

The word "settlement" includes any Act of Parliament, will, deed, or other assurance whereby particular estates or particular interests in land are created, with remainders or interests expectant thereon:

The expression "Land Clauses Consolidation Acts" means as respects England, the Lands Clauses Consolidation Act, 1845, and any Acts amending the same; and as respects Scotland, the Lands Clauses Consolidation (Scotland) Act, 1845, and any Act amending the same; and as respects Ireland, the Land Clauses Consolidation Act, 1845, and the Acts amending the same, so far as respects Ireland:

The expression "ancient monuments to which this Act applies" means the monuments described in the Schedule hereto, and any other monuments of a like character of which the Commissioners of Works at the request of the owner thereof may consent to become guardians; and "ancient monuments" includes the site of such monument and such portion of land adjoining the same as may be required to fence, cover in, or otherwise preserve from injury the monument standing on such site, also the means of access to such monument.

LIST OF ANCIENT MONUMENTS TO WHICH ACT APPLIES.

[List for England, Wales, and Scotland omitted.]

IRELAND.

	COUNTY.	PARISH.
The earthen enclosure and mounds called the Navan Fort.	Armagh, ..	Eglish.
Stone monuments and groups of sepulchral cists in Glen Maulin.	Donegal, ..	Glencolumbkille.
The earthen and stone inclosure known as Grianan of Aileach.	,, ..	Burt.
The earthen inclosure and Cromlech called the Giant's Ring, near Ballylessan.	Down, ..	Drumbo.
The earthen fort at Downpatrick (Dunkeltair).	,, ..	Downpatrick.
Stone structure called Staigue Fort.	Kerry, ..	Kileroghan.
The earthen mound at Greenmount.	,, <sup>1</sup> ..	Kilsaran.
The stone monument at Ballyna.	Mayo, ..	Kilmoremoy.
Cairns and stone circles at Moytura.	,, ..	Cong.
The tumuli, New Grange, Knowth and Dowth.	Meath, ..	Monknewton and Dowth.
The earthworks on the Hill of Tara.	,, ..	Tara.
The earthworks at Teltown (Taltin).	,, ..	Teltown.
The earthworks at Wardstown (Taghta).	,, ..	Athboy.
The two central tumuli on the hills called Slieve Na Calliagh.	,, ..	Loughcrew.
The cairn at Heapstown.	Sligo, ..	Kilmacallan.
Sepulchral remains at Carrowmore. The cairn called Miscaun Mave, or Knocknarea.	,, ..	Kilmacowen.
The cave containing Ogham-inscribed stones at Drumloghan.	Waterford, ..	Stradbally.
The stone monument called the Catstone, and the cemetery on the Hill of Usnagh.	Westmeath, ..	Killare.

<sup>1</sup> Properly Louth County.



In June, 1890, an Order in Council was made, prescribing that the following monuments, being monuments of a *like* character to the monuments described in the Schedule to the above Act, shall be deemed to be Ancient Monuments to which the above Act applies:—

MONUMENTS.	COUNTY.	PARISH.
Cahernamactierech and Bee-hive Structures on the Promontory of Dingle.	Kerry, ..	Drumquin and Ballinroher. <sup>1</sup>
Round Tower, Lusk.	Dublin, ..	Swords. <sup>2</sup>
Round Tower, Kells.	Meath, ..	Kells.
Stone Cashel, with Galleries.	Sligo, <sup>3</sup> ..	Cashelmore. <sup>3</sup>
Stone Circles and Pillar-stones.	Fermanagh, ..	Enniskillen.
Round Tower of Tullohoran. <sup>4</sup>	Kilkenny, ..	Tullohoran. <sup>4</sup>
Round Tower of Rathmichael, Church, and Stone Cross.	Dublin, ..	Rathmichael.

Several of the structures in the Schedules under the Act of 1882 have not been vested, the owners having expressed an objection to placing them in the custody of the Board of Works.

It is not proposed to refer to what has been done at any of the numerous Monuments so scheduled, but for the information of Members a List is attached of all the Annual Reports of the Board of Works from 1875 until the present year, as presented to Parliament, in the Appendices of which statements by the Superintendent will be found giving some particulars of what had been done, and for facility of reference the Structures dealt with each year are noted:—

Board of  
Works'  
Report for  
Year—

#### STRUCTURES REFERRED TO IN YEARLY REPORT.

- 1875-76.—\*Rock of Cashel; \*Glendalough; \*Ardmore; Ardfert. This report contains the first reference to this service under Board of Works. Price 4s. 9d.
- 1876-77.—\*Ardfert; Monasterboice; Devenish, and \*Glendalough. Price 9½d.
- 1877-78.—\*St. Columbkille, Kells; \*Gallerus and \*Kilmalkedar; \*Kilmaedduagh; \*Movilla, Co. Down; St. John's Point, Co. Down; Maghera, Co. Down, and Loughinisland, Co. Down. Price 11d.
- 1878-79.—\*Kilmaedduagh; \*Corecomroe; Oughtmama; \*Kilconnell Abbey; Holy Island; Hore Abbey; Timoleague; Screen, Co. Meath; Killiney, and Clonmacnoise. Price 2s.
- 1879-80.—\*Holy Island, or Inishcaltra; \*Dysert O'Dea, Co. Clare; \*Mona Incha; Roscrea; Clonmacnoise; Rahin; Fertagh; Kilfaure; St. Cronan's; Ruan; Newtown Trim; Clare Island; Aran Islands, and \*Inchcronin. Price 3s. 6d.
- 1880-81.—\*Timahoe, Queen's Co.; Kilcullen; Inismurray; Mungret; \*Clonkeen, Co. Limerick; Rattoo; Scattery Island; Ullard, Co. Kilkenny; Kilbennan, Co. Galway; Annaghdown; Aghagower; Turlough; Clare Island; Meelick; \*Inishmaine, Co. Mayo, and St. Mullins, Co. Carlow. Price 4s. 6d.

<sup>1</sup> Properly Dunquin and Ballinvoher.

<sup>3</sup> Properly in the Parish of Clondahorky, Co. Donegal.

<sup>2</sup> Lusk is itself a Parish.

<sup>4</sup> Properly Tullaheeran.

Board of  
Works'  
Report for  
Year—

STRUCTURES REFERRED TO IN YEARLY REPORT—*continued.*

- 1881-82.—Moyné Abbey; Rosserk; Ross Abbey; \*Holycross; \*Quin Abbey; Aghadoc; Ratass; Fenagh Abbey, Co. Leitrim; Dysart Round Tower, Co. Limerick, and Shrute Abbey. Price 3s. 6d.
- 1882-83.—Rosserk; Quin; Creevelea, Co. Leitrim; \*Athassel; Killala; Banagher, and Inisclothan. Price 2s. 10d.
- 1883-84.—\*Mellifont. This Report contains the first reference to "Ancient Monuments Act, 1882," and states the Inspector under Act of 1869 has been appointed Inspector under Act of 1882 also. Price 2s. 6d.
- 1884-85.—The usual Report is not given in Appendix, and there are no illustrations. Price 2s. 6d.
- 1885-86.—There are references to the following "Ancient Monuments," viz., Dowth; Loughcrew; Glen Malin; Carrowmore, and Wardstown, but no special report or illustration. Price 1s. 3d.
- 1886-87.—This yearly Report refers to Clones; Islands of Aran; Drumlahan Tower and Church; Killeshan, Queen's Co.; Clondalkin; Maharee Islands; \*Mellifont Abbey, and \*St. Audoen's, under the National Monuments and Ecclesiastical Ruins Act.  
Under Ancient Monuments Act, 1882, there are notices of the following:—\*Glen Malin, Co. Donegal; \*Dowth Rath, Co. Meath; Loughcrew, Co. Meath; and Carrowmore, Co. Sligo. Price 4s. 8d.
- 1887-88.—No special Report or illustration. Price 7½d.
- 1888-89.—Do. do. do. Price 6d.
- 1889-90.—Do. do. do. Price 9d.
- 1890-91.—This Report contains the vesting order of June, 1890, in connexion with the "Ancient Monuments Act, 1882," and there are short reports on monuments in the Promontory of Dingle, Co. Kerry; Cloghaun, near Dunbeg; Fort at \*Dunbeg; and Tower of Lusk, Co. Dublin. Price 9d.
- 1891-92.—In this issue no special report or illustration is given, but under the head of Ancient Monuments Act there is a reference to some expenditure at Kells, Co. Meath; Tulla, Co. Dublin; and Tullaherin, Co. Kilkenny; and mention is made that a report is in hands on the work done near Dingle, Co. Kerry, which is drawing to a close for want of funds.  
There is a statement to the effect that under the provisions of the Irish Church Act the surrounding walls of the ruins on Skellig Rock have been rebuilt, and repairs have been done at Cashel, Ardmore, Monasterboice, and Holy Island. Price 1s. 1d.

In the year 1890 the Society found it necessary to resume its early work of preservation, and executed pressing work at Kilelton old Church and at Kilmallock in that year and in 1891. The necessity for further legislation became apparent to remove the difficulties which occasionally arose in obtaining the Vesting Orders under the Irish Church Act, and in arranging the Orders in Council under the Act of 1882, a Bill was framed which had for its object the dispensing with both of the before-mentioned Orders, and giving to the Commissioners of Works the power

\* An asterisk in the above list denotes that the ruin so denoted is illustrated by a plan or sketches. For the information of Members the cost of each yearly report above referred to is given. The Reports may be obtained at the price stated from the Government Printing Office, 87 and 88, Middle Abbey-street, Dublin. Copies of these reports are preserved in the Library, Royal Irish Academy, where they can be consulted.



to take over, at the request of the owner, any monument they might deem worthy of preservation.

Subjoined is the text of the Act passed during the late Session of Parliament for this purpose :—

ANCIENT MONUMENTS PROTECTION (IRELAND) ACT, 1892.

(55 & 56 VICT., CH. 46.)

*An Act to Amend the Ancient Monuments Protection Act, 1882.*

[27th June 1892.]

BE it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows :

1. Where the Commissioners of Works are of opinion that the preservation of any ancient or mediæval structure, erection, or monument, or of any remains thereof, is a matter of public interest by reason of the historic, traditional, or artistic interest attaching thereto, they may at the request of the owner consent to become the guardians thereof; and thereupon the Ancient Monuments Protection Act, 1882, shall apply to such structure, erection, or monument, or remains, as if the same were an ancient monument to which that Act applies as defined in that Act.

Provided that this Act shall not authorize the Commissioners of Works to consent to become the guardians of any structure which is occupied as a dwelling-place by any person other than a person employed as a caretaker thereof, and his family.

2. The Commissioners of Works may apply any surplus income arising from the moneys paid to them by the Commissioners of Church Temporalities in Ireland towards the maintenance of any structure entrusted to their guardianship under this Act of the character described in section twenty-five of the Irish Church Act, 1869, whether the same was or was not vested in the Commissioners under that Act.

3. This Act may be cited as the Ancient Monuments Protection (Ireland) Act, 1892, and shall be construed as one with the Ancient Monuments Protection Act, 1882, and that Act and this Act may be cited together as the Ancient Monuments Protections Acts, 1882 and 1892.

4. This Act shall apply to Ireland only.

In relation to the foregoing Act, the following letter before referred to has been received :—

“OFFICE OF PUBLIC WORKS, DUBLIN,  
7th July, 1892.

“ANCIENT MONUMENTS.

“SIR, “I am desired by the Board to state, for the information of the Royal Society of Antiquaries of Ireland, that they would be glad to be favoured with an expression of their views as to the ancient or mediæval structures, other than those already vested in the Board, which it would be most desirable to bring under the operation of Section 1 of the Ancient Monuments Protection Act, 1892.

“I am to add that as the funds at disposal are very limited, it will only at present be possible to deal with a few of the most pressing cases, and the Board would, therefore, suggest that the list should not comprise more than ten, or at most twelve structures.

“I am, Sir,

“Your obedient Servant,

“P. J. TUOHY,

“Secretary.

“ROBT. COCHRANE, Esq.,  
“Hon. Sec.”

By direction of the Council the following reply was sent:—

“ROYAL SOCIETY OF ANTIQUARIES OF IRELAND, DUBLIN,  
“27th July, 1892.

“SIR,

“In reply to your letter of 7th inst., I am directed by the Council to enclose a list of ancient and mediæval structures as requested, and to say that Kilmallock Dominican Priory is the most pressing case, as if not attended to soon, the arches of the south transept may fall, and the east window become irreparably injured. The owner, Mr. Coote, is anxious to have it vested, and the Council would suggest that William O'Donnell, the tenant on whose land the ruin stands, should be appointed caretaker.

“The Council would also point out the desirability of including such historic sites as Magh Adhar, in Co. Clare, which, though not requiring any expenditure or works of preservation, would, nevertheless, be protected from destruction by being vested in the Board.

“The French Church, in the City of Waterford, has also been mentioned to the Council as worthy of preservation.

“I am, Sir,

“Your obedient Servant,

“GEO. DAMES BURTCHAELL,

“Secretary.”

#### LIST.

- |  |                                       |
|--|---------------------------------------|
| 1. Kilmallock Dominican Priory.  | 8. Kilcrea Abbey. <sup>1</sup>        |
| 2. Ennis Abbey.  | 9. Boyle Abbey.                       |
| 3. Round Tower, Oughterard, Co. Kildare.   | 10. Magh Adhar, Co. Clare.            |
| 4. Athenry Dominican and Franciscan Monasteries, King John's Castle, the Town Walls, and Gateways. | 11. Moghane, Dromoland, Co. Clare.    |
| 5. Askeaton Abbey and Castle.  | 12. Ballinskelligs, Co. Kerry.        |
| 6. Clare Galway, Co. Galway.   | 13. Clare Abbey, near Ennis.          |
| 7. Abbey Knockmoy.   | 14. Fore Abbey, Co. Westmeath.        |
|  | 15. Canons' Island (in River Fergus). |
|  | 16. Leighlin Bridge Castle.           |

It is understood that this list has been adopted, with exception of Nos. 3, 7, 14, and 16, and steps have been taken to place the structures above recommended under the guardianship of the Board.

Monaster Nenagh, Straide, and Sherkin ruins have been added; and the Royal Irish Academy has recommended the following additions to the list:—Burrishoole, Co. Mayo; Bective; Roscommon Abbey and Castle; Yellow Steeple, Trim; Sligo Abbey; Abbey Dorney; Kinneigh Round Tower;<sup>1</sup> Cross of Arboe, Co. Tyrone; and Ballintubber Castle.

In the selection of buildings to be preserved those likely to suffer most within the next few years should be taken first, so as to arrest destruction; leaving those which consist for the most part of large masses of masonry not liable to much further danger for later operations.

The wisdom of consulting the Antiquarian Societies on all points connected with archæology in the preservation of our national monuments is too apparent to need recommendation. The absolute necessity of seeking such advice is ably put in a Paper on the “Organization of

<sup>1</sup> These are also recommended by the Cork Historical and Archæological Association.



Archæological Research," read by Mr. Romilly Allen, *Fellow*, at the Archæological Conference held at the rooms of the Society of Antiquaries at Burlington House in 1888. It was there shown that the Archæological Societies throughout the country "have been the most trusty guardians of the ancient monuments," and that they "have the great advantage of possessing sources of information not open to anyone else."

A committee of reference formed of representatives from the Royal Irish Academy, the Royal Society of Antiquaries, the Kildare Archæological Society, and the Cork Historical and Archæological Association, could give valuable assistance on all questions on which advice might be requested.

It may seem strange to some that while we have three Acts of Parliament dealing with National Monuments in Ireland, in England only one exists, and that the Act of 1882 before given, which applies equally to this country also. A great deal, however, is made up for in England by the very able manner in which the Act is worked by the Inspector, Lieut.-General Pitt Rivers, F.S.A., D.C.L., a member of this Society since 1873. His methods are worthy of all praise; and though working with very slender funds from Government (only £250 has been voted this year), he has achieved great results, which, however, are in a great part due to his own generosity, as he devotes both time and money to the successful prosecution of his labours.

The exigencies of time and space prevent a comparison of the methods adopted in England and in Ireland, and a notice of the much more elaborate system followed by the Commission des Monuments Historiques in France, now under the control of the Ministère d'Etat, which has produced such excellent work as to render its operations one of the most popular and interesting services in charge of the State, and for which as much as one million francs has been freely voted for several years in succession.

## Miscellanea.

**Newgrange still called by its ancient name, Brugh-na-Boinne.**—In his very valuable work, *The Boyne and Blackwater*, Sir William Wilde appears to me to have used convincing arguments to prove that *Brugh-na-Boinne*, the royal cemetery of Ireland, where sleep the Kings of the Danaan race, was not, as had been supposed, in the vicinity of Stackallen Bridge, but on the left bank of the Boyne, convenient to the ford of *Ros-na-righ* (Rosnaree), at Knowth, Dowth and Newgrange. To Sir William's arguments one point only was wanting: the old name had disappeared. Having frequently observed that when English names had been imposed on townlands, the old Irish name still lingered as a denomination for some hill or place in the townland, I trusted that the monument of the Dagda and the pagan Kings of Tara, which is little less wondrous than the Pyramids of Egypt, had not altogether renounced its ancient name. It is now more than thirty years since I went to Newgrange for the special purpose of investigating that matter. I explained to Mr. Maguire, then of Newgrange, and to his son, that *Brugh-na-Boinne* signified "the town, or dwelling-place, on the Boyne," that the word *Brugh* would assume the modern form *Bro*, as in Brughshane (pronounced Broshane), and many other townland names, and that *na-Boinne*, "of the Boyne," would probably cease to be used as unnecessary at the site. I need not say that I was greatly pleased when they informed me that the field in which is the mound of Newgrange is called the *Bro-Park* while in the immediate vicinity are the *Bro-Farm*, the *Bro-Mill*, and the *Bro-Cottage*. Thus, the identical name "the Brugh," by which the celebrated place is called in the *Senchus-na-Relec* (History of Cemeteries), though unobserved by the learned, still lingers around the monument of the Danaans.—REV. JAMES O'LAVERY, P.P., M.R.I.A.

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**Mervyn Archdall at Slane.**—Thanks to my cousin, the Rev. J. W. Brady of Slane, county Meath (*Member*), I am enabled to show the Rev. Mervyn Archdall, the learned author of the *Monasticon Hibernicum* in a new light. The old vestry book of Slane, has several entries attested by this well-known antiquary. I select the following :—

"At a vestry held this 25 day of March, 1788, . . . it was unanimously agreed . . . that the parish clerks salary for the ensuing year be £10; also that John Ogle, be appointed constable for the ensuing year, at a salary of £10 during his good behaviour; also that Mary Morris be continued to take care of ye church and wash the surplice at a salary of £2. Resolved that neither cattle nor piggs be allowed to graze in the



churchyard. Resolved that John Holmes late curate of this parish received £1 12s. 3½d. of the money collected on Sundays for the poor which he never accounted for when he absconded. Resolved that the constable is hereby directed to shoot any pigs that shall be found wandering in the streets of Slane or the avenues leading thereto and that we approve and will support any person or persons who shall put the law in force by shooting any pigs that shall be found trespassing on their fields and gardens. Resolved that the churchwardens apply to Mr. Conyngnam for a proper piece of ground, convenient to the town for a parish pound. (Signed) Mervyn Archdall, rector, Da Jebb, churchwarden, Edward Charles John, Henry Fisher, Robert Collelo, Hen. Sillery, ch. w. &c."

Truly the powers of the parish in those days were very formidable. However, we may hope that this death-warrant inflicted less pain on the pigs than the gruesome enactment once in force in Ennis, county Clare, whereby wandering pigs are condemned to be speared by the beadle and their bodies given to the poor.

Mervyn Archdall lies buried near the east wall of Slane churchyard; his tomb, a plain slab on four pillars bearing this simple epitaph:—

"We shall also bear the image of the heavenly."

"SACRED TO THE MEMORY OF MERVYN ARCHDALL, M.A.,  
RECTOR OF THIS PARISH,  
WHO DIED THE 6TH AUGUST, 1791.  
AGED 68 YEARS."

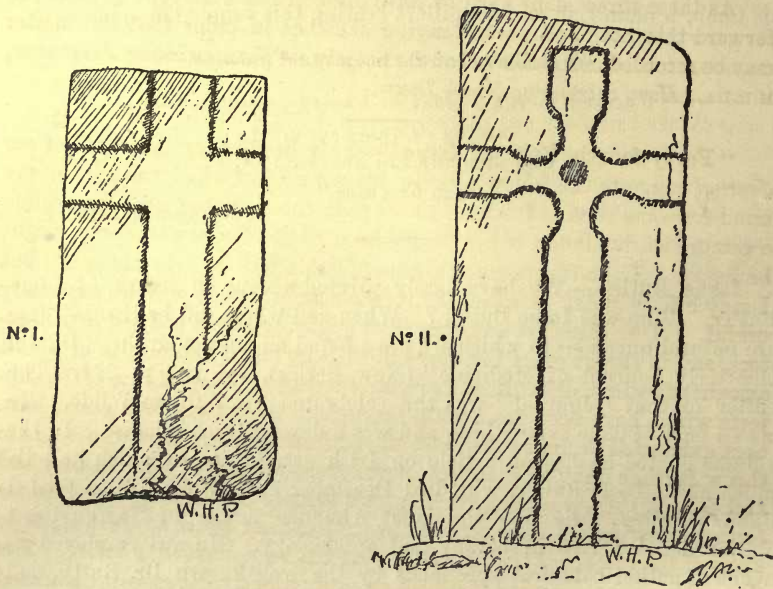
T. JOHNSON WESTROPP.

**Isaac Butler.**—We have lately printed a *Tour in Meath*, by Isaac Butler. Who was Isaac Butler? When and where did he live? These are natural questions to which we have found an answer in the "Dublin Quarterly Journal of Medicine" (New Series), vol. iv., p. 271. The editor of that "Journal" was the celebrated Sir William Wilde. He was a man of wide sympathies, and was a devoted archæologist. In the volume quoted he has an article on Irish astrologers, in which he tells much about Isaac Butler, who died December 7th, 1755. He succeeded John Whalley, who was the great Almanac maker of Swift's time. Butler dabbled also in botany and archæology. He was employed as agent to gather botanical specimens by the well-known Dr. Rutty, and by the Medico-Philosophical and the Physico-Historical Societies, between 1740 and 1750. He was also appointed by the Dean and Chapter of that day to write a history of the Cathedral of St. Patrick. His name frequently occurs in the Minutes of the Physico-Historical Society, which are preserved among the MSS. of the Royal Irish Academy. I wonder if any of our readers possesses a copy of one of his almanacs.—G. T. S.

**Innisfallen.**—I have just returned from visiting Innisfallen. I found a jamb (red sandstone) of the east window of the small church there has fallen on to the strand underneath, but from inspection it appears intact. I asked the boatmen to secure it until means would be taken to replace it *in situ*. A stone is also missing from the opposite exterior of window which could be easily replaced. If means are not soon taken to restore this window I fear further damage. I hear nothing can be done except through Lord Kenmare's agent.—J. GRENE BARRY, J.P., *Hon. Local Secretary for Limerick*.

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**On some Ancient Sculptured Slabs at Saul, County Down** (now missing).—On the occasion of the visit of the Society to the ancient churchyard at Saul, near Downpatrick, on the 18th of August, 1892, I made a hurried search for some curious sculptured slabs, which I had previously observed there, but was unable to find them. It is possible that a more deliberate examination might bring them to light, but it seems that they have disappeared, let us hope for the present only.

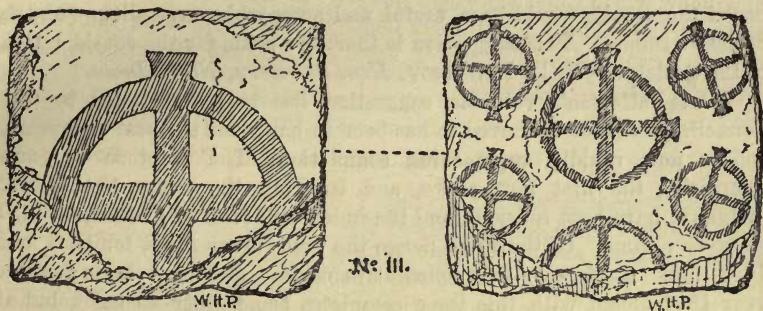


Slabs in Saul Churchyard, Co. Down.

On referring to my note-book, I find that on October 3, 1869, I visited Saul, and made sketches of the two slabs here engraved. No. 1 was 2 feet 8 inches long, by 1 foot 2 inches wide, and was lying upon the ground. No. 2 was a very massive slab, being 6 inches thick, and was fixed upright in the ground; it measured 4 feet 4 inches high,



above ground, by 1 foot 6 inches wide. No. 3 was examined and sketched on April 6, 1874; it is a very interesting little slab, and is sculptured on both sides, as shown in the engraving; the portion remaining measured 14 inches by 12 inches, but it had evidently been larger at one time, and both surfaces were somewhat defaced.



Slab in Saul Churchyard, Co. Down.

As these three slabs seem to have disappeared I thought it proper to forward this note and accompanying sketches in order that the matter may be recorded in the *Journal* of the Society.—WILLIAM HUGH PATTERSON, M.B.I.A., *Hon. Secretary, North Down.*

“**Forty-fourth Year of Issue.**”—This heading on the cover of our *Journal* suggests the following note, upon a subject which has been in my mind for some time. It seems to me that the time has now come when a comprehensive index to all the volumes of the Society’s *Journal* might be issued. The advantages of a general index will be very apparent, but I may briefly point to some of the ways in which it will be especially useful. Our Members are more than anything else a body of investigators, and in the pages of the *Journal* will be found the results of a vast amount of patient, difficult, and scholarly research. Few, if any, of the subjects which have been dealt with, through all those forty-four years, have been exhausted or finally disposed of, and fresh workers arise who desire to throw further light on branches of the great subject of Irish history and archæology; these workers naturally want to know, in the first place, how far former investigators have carried the subject they desire to treat of, or to know if the subject of their investigation has been dealt with before. The *Journal* is a veritable mine of wealth on every conceivable subject connected with the history and antiquities of Ireland. Each volume contains a fairly good index, but persons shrink from the labour of index hunting, and then how few of the Members, especially those who have joined of late years, possess anything like a full set of the *Journal*? The very thing a person wants may be buried somewhere among the back volumes, and he knows nothing of it.

A general index, to be worthy of the Society and its *Journal*, should be carried out in the most complete way; the different indices should be fused into one, with references to volume and page, but this would probably not be enough; there should be an index of places, of names, of subjects, and of writers. To compile such an index would entail a considerable amount of labour, but I think the cost of this, and the subsequent printing of the result, would be a useful and acceptable expenditure of the Society's funds. This suggestion is therefore made for the consideration of the Society.—W. H. PATTERSON, *Hon. Secretary, North Down*.

[Mr. Patterson's valuable suggestion has been forestalled by the Council. The index referred to has been in hands for the past two years, and is now rapidly approaching completion. The nineteen volumes comprising the first four series, and covering the years 1849–1889, inclusive, have been indexed, and the index will form the twentieth consecutive volume. Of the Fifth Series the first volume, that for 1890 and 1891, forms the twenty-first consecutive volume, and the volume for the year 1892 closed with this issue completes the twenty-second volume, and ends the forty-fourth year. Henceforward each yearly issue will form a complete volume in itself. That for 1893 will be the third of the Fifth Series, and the 23rd consecutive volume; a numerical arrangement more easily remembered than the complex numbering of the earlier series.—*Hon. General Secretary*.]

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**Disappearance of a Relic of the Past.**—In the *Belfast News-Letter* of Friday, October 28, 1892, there appeared the following:—"GARVAGH, THURSDAY.—An incident of an extraordinary character has occurred here, which has created no small sensation. About a fortnight ago the Rev. W. A. Smyly, rector of Garvagh, accompanied by a horse and cart and five men, amongst whom were his own son, Mr. Adair, assistant county surveyor, and the sexton of Garvagh Church, proceeded to the ancient Church of Desertoghill, near this town, and removed from its place there an interesting religious and antiquarian relic, known as St. Columkille's stone, brought it to Garvagh Church, and placed it in the churchyard. It has since mysteriously disappeared, and though Mr. Smyly has had search made for it no trace of it can be found. This stone, which was irregularly square in shape, about two feet each way, and less than half that in depth, was marked near the centre of its upper surface with a round hollow or saucer-like depression, which not unfrequently contained water. It was one of those relics which are only to be seen in connexion with the oldest religious foundations in Ireland. Antiquaries are at a loss to decide what they were used for, and different theories are held. As it is generally believed to have been associated with Desertoghill Church since its foundation 1300 years ago by St. Columkille, it has always been an object of interest to the people of the parish. Opinion differs as to whether the



disappearance of the stone was due to Roman Catholics, who regard its removal as a desecration, or by Protestant parishioners, who almost to a man are greatly averse to it."

The above facts require no comment.

In Lewis' "Topographical Dictionary" this relic is thus described. "A curious stone, wherein are two small and rude founts, considered by the peasantry to be the impress of the knees of St. Columbkille while praying, stands in the churchyard." The old churchyard where the stone stood is nearly two miles distant from Garvagh, which it may be mentioned is a village in the north-east of the county of Londonderry, not far from Coleraine.—H. W. LETT, *Hon. Provincial Secretary for Ulster*.

**Shee's Almshouse, Kilkenny.**—I send you a few notes respecting Shee's almshouse, built by Sir Richard Shee in 1594, accompanied with a sketch<sup>1</sup> of the front in St. Mary's-lane, from which it will be seen that there was formerly a doorway, and slated "hood" over it in this front.

About the year 1871, the building was reslated and the exterior repaired under my directions at the expense of N. Power O'Shee, Esq., D.L. Long previous to this the timbers of the hood had decayed, and disappeared. Some years afterwards, the building in the meantime having been unoccupied, the Bishop (now Cardinal Moran), being anxious to utilize the building for a charitable purpose, entered into an arrangement with Mr. O'Shee, whereby further repairs and alterations in the interior were carried out partly at the cost of Mr. O'Shee, and partly by a fund raised by the Bishop. Subsequently Mr. O'Shee gave the use of the building to "the Ladies' Charitable Association" who assisted poor women with baby clothing, and granted help to servants out of place. During the progress of the alterations, the doorway in the lane was converted into a window. Had it not been for the strong protecting arch over the doorway, it is probable that the greater portion of the lane front, would have fallen down; as the contractor in carrying out the alterations had been directed to give additional height to the lower story by removal of the earthen floor. When this had been removed to some depth at the west end, the lower portion of the gable "kicked" into the building, owing to the great pressure of the superincumbent earth of the lane.

The original arrangement of the building as well as I recollect, was the division of the ground floor into two rows of cells, and a central passage the length of the building; in one side the remains of a large fireplace, with cut stone jambs and head. There was no communication between the ground and upper floor, which was arranged as the ground floor, with this difference, that the central passage appeared to have been used for religious ceremonies, as there was a gallery carried across the end of the upper floor immediately over the west doorway. Access to the

<sup>1</sup> Sketch not received.

gallery was gained by a narrow and winding flight of stairs; at the east end under the window stood an altar, upon which I found a small fluted pilaster of oak retaining patches of gilding upon it. No doubt it was a portion of a tabernacle which had stood upon the altar. It may interest many of the Members of the Society to learn that there are two pilasters similar to that described, to be seen in the Crypt of Christ Church Cathedral. Formerly there was a sculptured base of a wayside or churchyard cross, probably brought in from the adjoining churchyard. Edmund Shee sold the building to James Shee, of Waterford, founder of the "Shee Charity" in that town. Edmund Shee (who was of the Cloran branch) also sold the tithes which were left for the support of the inmates. The proceeds being in 1604, about £40 per annum, according to the calculation of Mr. N. P. O'Shee, they would now be equal to £280. I learn from Mr. O'Shee that he expressed his willingness to place the upper floor at the disposal of the Royal Society of Antiquaries as a Museum, if it was thought to be desirable to remove the collection thereto.

The ruins of the adjoining building still retain some evidence that it was most probably coeval with the almshouse—observe the corbels for carrying the beams upon which the flooring joints were laid, and in the lane (side) the remains of a doorway with chamfered stone frame. Within my recollection there was a semicircular (on plan) bow window in the gable fronting Rose Inn-street. The room lighted by this window was occupied by the Misses Dyke, in the year 1809, when they were engaged at the Gentlemen's Theatricals as performers in minor parts, and in this window Tom Moore used to sit, no doubt paying his addresses to "Bessie," the second eldest of the Dykes, who subsequently became his wife. Moore wrote and spoke the prologue at the opening in 1809, and acted the part of "Tom" in "Peeping Tom," Bessie taking the part of "Lady Godiva." This was the only occasion upon which they acted together at the Kilkenny plays. Moore formed part of the company in 1810, but E. Dyke did not appear after 1809; her sisters did.—J. G. ROBERTSON, *Hon. Fellow*.

N.B.—I am indebted to Mr. George Kinchela for the dates, &c., respecting the plays. Mr. Kinchela possesses a copy of the "History of the Kilkenny Theatre," which contains copies of the play-bills, prologues, &c., and is illustrated with portraits of the several actors and actresses, engraved after miniatures by John Comerford, who was a native of Thomastown, county Kilkenny.

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**St. Francis' Abbey, Kilkenny.**—The members of architectural taste should turn their attention to the study of the large octagonal carved stone, which evidently formed the cap-mouldings of the capital of a remarkably large octagonal pillar. I have drawings of it made in the year 1813, when it evidently stood alone as now in its dimensions. There could not have



been several such pillars at St. Francis'. My theory is that it belonged to a great pillar which stood in the centre of an octagonal chapter-room, such as may be seen at Elgin Cathedral, the ribs of the groined roof springing from each of the sides of capital; according to tradition, such a chapter-house existed at the Abbey of Graigue—the pillar being called "the tree," the ribs, I presume "the branches." If the sixth grotesque figure, under the tower of St. Francis recently exposed by the removal of a wall, has not been photographed, some of the members should take a picture of it.—JAMES G. ROBERTSON, *Hon. Fellow*.

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St. John's Priory, Kilkenny.—I send you a drawing<sup>1</sup> of what were called M'Cartney's vaults, but in reality a portion of the cloisters. Some sixty-four years ago Mr. M'Cartney occupied a house the site of which is now a portion of the croquet ground in front of cloisters. The orchard went down to the river, and the mill-stream was not arched over.—JAMES G. ROBERTSON, *Hon. Fellow*.

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Sheela-na-Guira.—I cannot give my friend Mr. John Davis White, the particulars he wishes for, but I can give some, which may put him in the way of getting them. Sheela-na-Guira is a corruption of Sheela Ny Gara; the lady in question was daughter of the head of the Connaught O'Garas, and a celebrated beauty in whose honour the fine Irish air called after her was composed, but I do not now remember when she lived, and I never heard any particulars of her history. What Mr. White heard may be quite correct; she may have married a Dwyer of Cullahill, near Borrisoleigh. Sheela is the Irish equivalent for Julliana or Julia, of which Gillian is evidently a form. It is very curious the way in which names are often changed by translation and re-translation between Irish, Latin, and English, coupled with the attempts of Anglo-Irish scribes, chroniclers, and genealogists, to reduce Irish names from Irish manuscripts or oral recital to English spelling. Julliana and Johanna seem very often interchangeable; how, or why, I have never been able to find out, the Irish equivalent of one being Sheela, and of the other Shivaun (Sioban). I have met very numerous instances of this. One is that of the wife of Cornelius O'Connor Kerry, the donor of the beautiful processional cross to Lislughtin Abbey, county Kerry. She is in the inscription on the cross called "Julliana filia militis," and in the researches into the genealogy of the O'Connors and their intermarriages with the Glin Geraldines, which I made to verify my reading of the date on the cross, I came on authorities respecting this lady, daughter of the Knight of Glin, married to "Cornelius the son of John," the O'Connor Kerry, at the end of the fifteenth century, in one of which she was called Johanna, and in another Sybila. The latter was the first I got, and was for some time a great

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<sup>1</sup> Drawing not received.

stumbling block to me, but in the end I found that there could be no possible doubt that Sybila was identical with Johanna, and both with Julliana, one of the donors of the cross. This interchangeability of the two latter names is, as I have said before, of frequent occurrence, but how did either come to be changed into Sybila? I think the lady must have been commonly called Shivaun, and that the Anglo-Irish genealogist, seeing "Sioban" in some pedigree or other document written by an Irishman, thought it more like Sybila than any other name he was acquainted with, and accordingly *made it Sybila*. I remember some years ago seeing a report of a trial in the West of Ireland—I think it was the celebrated case of the murder of the Joyces at Maamtrasna, but am not quite sure—in which several Irish-speaking witnesses were examined, the Christian name of one of whom was given as "Sybila." I felt pretty sure that this was not the name she was called by in Irish, and made several attempts to find out of what Irish name it was supposed to be a translation. I did not succeed, but am very much inclined to think that the woman's name was Shivaun. I wish I knew; perhaps some of our Connaught Members could give some information on the subject.—GEORGE J. HEWSON.

P.S.—There are numbers of women in this part of the country (West Limerick) called "Jude" and "Juge" "Joan and Joney;" they *all* invariably give their names as Johanna, I never heard one call herself Julia or Judith. The "Thades" and "Tadys" also all call themselves Timothy as well as the "Tims," the "Mortys" some Mortimer and some Martin, never Murtoth. Conors are all Cornelius.

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**Ancient Irish Sundials.**—A description of the Sundial at Kilmalkedar Churchyard, county Kerry, is given in the last Part of our *Journal*, in which the one at Monasterboice is referred to. I would wish to draw attention to a peculiarity existing in those stones which I have never seen or heard of having been noticed by anyone else. Over twenty-years ago, I was at Monasterboice. I examined the dial very closely and on looking at the hole in centre of semicircle, or rather in this case I should say segment, I perceived that the entrance was slightly funnel-shaped. On putting in my finger I found that a short distance in, this funnel was terminated by a rather sudden widening out of the hole which swelled out to fully once and a-half the diameter of the narrowest part, and then narrowed again till it came to a blunt point at bottom, not a single morsel of the hole for its entire depth being cylindrical. The cross section was everywhere circular, and the shape of the hole quite regular. I could not imagine, nor can I now, why the hole was made this peculiar shape. Of course it would not be very hard to do it, but it must have given some additional trouble, and consequently it must have been done for some object, which was worth taking extra trouble to attain.



What that object was has ever since been a puzzle to me. A year or two afterwards I was at Kilmalkedar, and of course, in examining the dial there, I looked particularly at the hole, and to my great surprise found it of exactly the same very peculiar shape as that in the dial at Monasterboice. The same description applies exactly to both, the section through the axis being in both precisely the same, as nearly as I could compare them at the distance of place and time, and I had a very distinct recollection of the hole in the Monasterboice stone when I examined that at Kilmalkedar, as I still have of both. I drew a section of the latter, and on showing it to my son, who had been with me at Monasterboice and examined the stone there, he at once said, "that is the queer hole in the stone we saw at Monasterboice." Have any of our Members noticed the peculiar shape of the holes in either of those stones, and can anyone tell what kind of holes are in the dials at Clone, Inniscealtra, and Saul? I was at Inniscealtra once, but had no one with me who knew the place, and unfortunately did not notice the dial.—GEORGE J. HEWSON.

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**Russell's History of the Geraldines.**—In his preface to the first portion of the unpublished Geraldine Documents, printed in the first volume of the third series of the *Journal* of the Royal Historical and Archæological Association of Ireland, now become the Royal Society of Antiquaries of Ireland, the late lamented Canon Hayman, introducing Thomas Russell's important "Relation of the Fitz Gerald's of Ireland" says:—

"Of the author very little is known. He was probably of English blood . . . His father he tells us served the *Ingens rebellibus exemplar* Gerald the unhappy sixteenth Earl of Desmond."

Canon Hayman goes on to say that the Ven. Archdeacon Rowan, thought it probable that Dr. Smith, who refers to them in his history, had seen the original MSS. of Russell amongst the collections at Lismore Castle, to which he had free access, but he adds, "our readers will now see that this very plausible conjecture was without foundation, unless we are to suppose that the original autograph of Russell may have been seen by Smith amongst the Lismore MSS." The Canon resigned the editing of the second part of the Geraldine Documents published in the same volume of the *Journal*, to the Reverend James Graves, who in a footnote to p. 459 of that volume says:—

"Russell was probably the son of the James Russell whose name is found signed to the combination of Garret late Earl of Desmond, in 1578." He then details the various unsuccessful efforts which had been made to trace his MSS.

The Duke of Devonshire's MSS. at Lismore Castle have been carefully

arranged and catalogued of late years, but no trace of what is known the Russell MS. is to be found there. But in the perhaps most interesting portion of the Lismore MSS., the autobiographical sketches and diary of the first great Earl of Cork, written throughout by his own hand, we find the following entry, which certainly shows that he had a share in the compilation of Russell's work, and that Russell was his relative or connexion. It will be found at p. 15, vol. iii., of the Lismore Papers printed for private circulation at the Chiswick Press in 1886, by consent of the late good and learned Duke, under the able editorship of the Rev. Dr. Grosart. This book should be in every Irish library.

"4th March, 1633-4. I sent my cozen, Thomas Russell, a faire pettidgree of the howse and discents of the ancient and noble ffamily of the fitz Gerald, Earles of Desmond, drawen upp by myselfe and ffrend's searches of ancient Records."

This entry raises some very curious and interesting questions, which I shall consider hereafter.—MARY HICKSON.

**A Journey to Lough Derg.**—Some who have read the above-named article in the *Journal* may find interest in a brief note on the Swanlinbar Spa, which I have received from one to whom the late Primate spoke of the matter.

The late Primate (Marcus Gervais Beresford) being asked to recall any event of his childhood which was characteristic of the state of society in Ireland at that time, after some consideration answered:—"I remember when I was about five years old (1806-*cir.*), Lord Farnham, Lord Enniskillen, and my father (Bishop of Kilmore) arranged to spend the summer at Swanlinbar with their families. The accommodation there was so inadequate for their wants (although Isaac Butler praises it) that the coaches were drawn up before the hotel, and the ladies sat, worked, and visited each other in them until luncheon, when the rooms were ready for their reception."

It may be observed that in the early years of this century many of the Irish and English holiday resorts reaped a constant harvest, of which they were to a great extent deprived when after the pacification of 1815, the Continent was again thrown open to travellers.

Many other interesting notes might be added of the country through which Butler travelled by those acquainted with the present condition of the various localities which he describes.—C. M. S.

**Honours to Members of the Society.**—The Society of Antiquaries of Scotland, on St. Andrew's Day (Nov. 30), elected W. Frazer, F.R.C.S.I., one of their Honorary Members. This distinction is limited to twenty-five Members, principally selected from foreign Archæologists. The late Bishop of Down and Connor, Dr. Reeves, was similarly affiliated to the Society. Dr. Frazer has also recently been named an Honorary Member of the Historical Society of New Jersey.



Another Member of our Society, William Ridgeway, M.A., Professor of Greek in Queen's College, Cork, has just been nominated Professor of Archæology in the University of Cambridge.

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**Report of Hon. Local Secretary, Limerick.**—At a Meeting of Local Members of the Society, held at Limerick, on 5th August, Messrs. Lenihan and Fogerty reported that "Ireton's House" was much dilapidated, and that interesting remains of the ancient city were fast disappearing; and that some interesting carvings and inscriptions are still to be found *in situ*; and recommending that steps should be taken for their preservation.

Resolved:—"That Messrs. Lenihan, Frost, Lynch, Barry, Fogerty, and Brown be requested to make a minute inspection of the 'old town' at an early date, and draw up a list of the ancient remains still existing, and all inscriptions, carvings, &c., so that a record may be made of same, and that they do report to a subsequent meeting of the local members." Mr. Fogerty, C.E., reported that the St. Michael's Vestry had finally agreed to hand over Mungret ruins and Graveyard (except the enclosed plot on which the Protestant Church stands) to the Rural Sanitary Board.—J. G. BARRY, *Hon. Local Secretary*.

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**Interesting Find at Ballinacourte, Co. Tipperary.**—In a field adjacent to the mansion-house of Ballinacourte, the residence of G. K. S. Massy-Dawson, Esq., J.P., D.L., some very curious specimens of antiquity have just been unearthed. The find consists of a number of oak planks, which, from their appearance, must have formed portion of an Irish crannog. The planks were found at a depth of six feet under the surface of the field. They measure 8 feet in length and 18 inches in breadth and three inches in thickness. The kind of timber is what is known as bog oak. On two of the slabs are very perfect mortise holes, 8 in by 5 in. Another shows a tenon and mortise quite distinctly. The material was lying on the flat, having three pieces standing vertical, one at each of three corners. Fragments of a fourth vertical post were found, but decay had effectually devoured it. The field in which the "find" was discovered is hard and dry, having a subsoil of drift grit, four feet deep, lying upon a foundation of blue clay. Under this subsoil are immense quantities of bog oak.—*Clonmel Chronicle*.

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**The Society and the Ancient Monuments Act.**—The many interests represented in the organization of the Royal Society of Antiquaries of Ireland render it peculiarly capable of affording most valuable assistance in such a matter as the selection of the monuments referred to at page 411. The Council is most representative—out of its 33 elected and *ex-officio* members, 24 are Members of the Royal Irish Academy;

3 are Fellows of the Society of Antiquaries of London, and 21 belong to other Archæological Societies. Out of seven clergymen (including representatives of each of the three principal religious bodies in Ireland) 3 are bishops; there is a member of the Privy Council; the Deputy-Keeper of the Public Records in Ireland; the President of the Royal Institute of Architects of Ireland, (and seven architects); a Professor of Ecclesiastical History; a Secretary of the Board of National Education; the Secretary of the Royal Irish Academy; 2 are Barristers-at-Law; and 13 members of Council are magistrates. Each province and county in Ireland is represented; and the Hon. Local Secretaries number 58, with 8 Hon. Provincial Secretaries. The assistance individual members can give is not to be overlooked, especially as they are drawn from the ranks of the most intelligent and cultured in the community, and in connexion with the representative character of men with antiquarian tastes it may be remarked, that the Lord Mayors of London, Dublin, and Belfast for the present year are members of this Society. Alderman Stuart Knill, Lord Mayor of London, has been a Fellow since 1872, and Alderman Charles Brown, J.P., thrice Mayor of Chester, has been a Member since 1866.

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**Ballinamore Castle, Co. Longford, and the Browns, Baronets of that county in 1641-52** (*Journal*, present vol., p. 291).—The deposition of a Dame Mary Brown, "wife of Sir Silvester Brown, Bart., of Formull (*sic*) county Longford," taken before Gerard Lowther, in 1652, remains in the Library of T. C. D. Mention is made in it of Sir Richard Brown, father of Sir Silvester, as having been alive in 1642. (See *Irish Massacres of 1641*; or *Ireland in the Seventeenth Century*, vol. i., pp. 356-357.) I do not think those Browns appear in Sir Bernard Burke's *Extinct Baronetage*, but as I have not that work near me, my memory may be at fault on this point. A place called Ballinator is mentioned in the deposition of a Susan Steele, whose life was saved by the influence of Dame Mary Brown, and the Dillons and Newcomens, with some of the insurgent O'Farrells. Can this be the Ballinamore of Mr. Wilson's note? Dame Mary Brown seems to have been of the old Anglo-Irish race, probably a Dillon, Barnewall, or Plunkett; her husband must have been grandson of the Sir Richard whose name appears on the inscription given by Mr. Wilson. The new colonists and the English servants of Dame Mary Brown suffered heavily in 1642, but we must remember that their opponents in that year, the O'Farrells, had been very hardly treated in the plantation of Longford in 1615. (*Ibid.*, vol. i., p. 30-33). Their memorial detailing their undoubtedly undeserved sufferings under the plantation is very touching. I have given it at length in the Appendix to my work above mentioned, and also their arguments against the plantation of Longford, for which there was really no necessity at all.—MARY HICKSON.



**Ballinamore Castle, Co. Longford, Browne, Baronet** (*Journal*, present vol., p. 291). Sir Richard Browne, of Kishock, Co. Dublin, was created a Baronet by Privy Seal, dated at Westminster 17th January, 1621, and Patent at Dublin 30th March, 1622 (*Pat.* 20 Jac. I., i. d. 34). He married Mary Plunkett, third daughter of Christopher, ninth Lord Killeen, and sister of Lucas, first Earl of Fingall (*Archdall's Lodge*, vol. vi., 181, where he is described as "Richard Browne of Ballynamore, county of Longford, Esq.") The tablet in the chapel at Ballinamore must have been placed there long before the death of the parties it commemorates, if the date is correctly given by Mr. J. M. Wilson as 1625. Sir Richard Browne, Bart., made his will 14th September, 1642, by which he appointed his wife, Mary Plunkett, sole executrix, she to enjoy the "House of Bellanamore" for life, "as also the Cartron of Bellanamore, the Cartron of Calldraghgobedagh, the Cartron of Clunetegh, and the Cartron of Clunellan, containing six hundred acres or thereabouts, and such leases as he had in the county of Longford during her life," and after her death this property was entailed upon his sons, Richard Browne, Silvester Browne, and his nephew Patrick Browne, of Nealstown, successively. On Silvester was entailed the lands of Irishtown and Kishoge and all the estate which he had in Dublin, with similar remainders. He also makes provision for six daughters, viz. Besse, married to William Gough, Bridget, Rose, Mabel, Margaret (married Garrett Young, of Dublin, died 1624—Burke's *General Armory*), and Nell. His eldest son, Sir Silvester Browne, succeeded as second Baronet. In his will dated 23rd February, 1643, and proved 9th November, 1663, he is described as of the city of Dublin. He mentions his wife, Dame Mary Browne, his cousin, Richard Browne, merchant, his little daughter, Margaret Browne, and his brother, Richard Browne. The title is now supposed to be extinct; but when? In Burke's *Extinct and Dormant Baronetcies*, 2nd edition, 1844, it is not included; but the part dealing with Irish Baronetcies is exceedingly deficient. The arms of this family were—Per pale ar. & sa. an eagle displayed with two heads, charged on the breast with a trefoil slipped all counterchanged (Burke's *General Armory*). The same arms with a mullet gu. for difference were borne by Patrick Browne of Backweston, Co. Dublin, second son of John Browne of Carlow, second son of Patrick Browne of Irishtown, Co. Dublin, and Brownestown, Co. Kildare, who died 1625 (Funeral Entry, Burke's *General Armory*).—G. D. BURTCHAELL.

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**Tinnehinch Castle, Co. Carlow** (*Journal*, present vol., p. 302).—The statement (copying *Journal*, vol. ii., 4th Ser., p. 295, *note*) that this Castle was built in the sixteenth century by the Mountgarrett Butlers to overawe

the Kavanaghs does not appear to be correct. "Tenehyne and Tonerane *alias* Cowlan Ilan 1 marteland, and Ballyhenrye 6 martelands, lying in the Barony of Symolyn," formed part of the estate of Murrough leogh M<sup>c</sup>Cahir Cavenagh of Tenehyne, forfeited on his attainder in 1585. On 26th August, 1586, these lands, with others, were leased for 21 years, at a rent of £15, to Sir Peirce Fitz James of Ballysonane, Co. Kildare, Knt. (*Fiants* Eliz. 4918), but this lease was very soon surrendered or forfeited; for on 12th June, 1589, a grant of lands of attainted persons in various counties made to Brian Fitz William, esq., included, in the Co. Carlow, 7 carucates or martlands, viz. "in Tenehencie and Toneran or Teneran *alias* Cowlan Ilan, 1 mart, and Ballyhenrie, 6 marts, in the Barony of Symolyn, near the Barrow, possessions of Maurice Cavenaghe, called Morrough leighe m<sup>c</sup> Cahir Cavenaghe, of Tenehencie," attainted, rent £15 to hold for ever in common socage, maintaining one English horseman on the lands in Co. Carlow, &c. (*Fiants* Eliz, 5344). Brian Fitz William, by deed dated 25th August, 1589, conveyed this estate to Richard Netterville, of Corballies, Co. Dublin, on whose death without issue, 4th September, 1607, it passed to his nephew, Nicholas Netterville of Douth, Co. Meath, (*Inquisition (Exch.)* Co. Catherlagh, 18 Jas. I.). Nicholas Netterville having surrendered his estate to the Crown had a new grant dated 16th December, 1611, including the lands in Co. Carlow—"in Symolin Barony, Tenehinche and Toneran, *alias* Cowlan-island, 1 carucate, Ballyhenrie, 6 martlands," rent £8 10s., to hold for ever in common socage (*Pat.* 9 Jas. I., iv. 34). Nicholas Netterville was created Viscount Netterville in 1622. By Inquisition taken at Carlow on 12th April, 1638, the jury found that Viscount Netterville was seised in fee of "Tynehinsy and Cowerenalle" containing 1 mart and a-half, and that in the year 1610 he aliened the premisses to James Butler of Tynehinsy, esq., and his heirs for ever, under a yearly rent of 40s., and that the lands were held of the King by military service. Having regard to the grant of James I., quoted above, this finding of the jury appears incorrect, but the fact remains that James Butler did not acquire this estate until the second decade of the seventeenth century, and that there is no mention of a castle up to that period, which there certainly would be if it were an important stronghold. James Butler, who was son to the 2nd, and brother to the 3rd Viscount Mountgarrett, and was M.P. for Co. Carlow, 1634-1635, probably built the castle, which did not stand sufficiently near the stone bridge of Graig, built some time before 1641, to be of any use from a military point of view. James Butler's nephews, Col. Edmond Butler, afterwards 4th Viscount Mountgarrett, and Walter Bagenal of Dunleckny, and their wives, were constant visitors at the castle before and during the rebellion, and from its being often referred to as Tinnehinch house, it would appear not to have been considered a fortress (mss. T.C.D., F. 2, 5). It was certainly disregarded in the military operations of the period. The estate forfeited by



James Butler in the Co. Carlow consisted of "Coornallan, 133A. 2R. arable, Tinchiny, 224A. arable, and Ballyhanry, 85A. 3R. timber wood," and it was noted that "upon Tinchiny stands a castle in repair" (*Down Survey*). Under the Act of Settlement these lands were granted in 1669 to Arthur, Earl of Anglesey, being described as "Cornellane *alias* Cornallane, Tinnihinny *alias* Tynhinch *alias* Teneheny and Ballyhanry," saving to Ellinor and Ellen Butler and all claiming under them the right of their decree to Tynehinchy, Tyneranna, Ballyhanry, and Cornellane (*Pat.* 21 Chas. II., ii. *dors.* 37-50). In 1664 the castle appears to have been occupied by Tybott Butler (brother of James), who was assessed at 6s. for three hearths at "Tynehince" (*Hearth Money-Rolls*).

Some of the traditions of the cruelty of the occupiers of the castle may have their origin in the fate of five English inhabitants of Graig hanged at or near Tinnehinch in the first year of the Rebellion. The fact of the hangings was not disputed by any of the parties charged, though exculpating James Butler (mss. T.C.D., F. 2, 5); and Col. Walter Bagenal was in consequence sentenced to be hanged, as were doubtless the others, by the High Court of Justice at Kilkenny, in October, 1652, but Bagenal desiring to be "bulleted alive like a souldier" was accordingly "shott to death" (*Aphorismicall Discovery*).

Ellinor and Ellen Butler mentioned above were granddaughters of James Butler.

In May, 1698, one James Butler of Cournellane in the county of Carlow, gent., married Hester, daughter of Sir Richard Butler, 2nd Bart., of Polestown (Archdall's *Lodge*, iv. p. 18).—G. D. BURTCHAELL.

**Alleged discovery in Co. Clare.**—I give herewith an extract of a letter published in the *Saunders's News-Letter* of 11th March, 1780, which, I think, will interest the members of our Society. It sheds some light upon the origin of the Irish Celts, and of their mode of sepulture, at a very early age.

As this monument may still exist, perhaps some of our members may be able to recover it and have it preserved. A *fac-simile* of it would be a valuable acquisition for our *Journal*.—THOMAS WARREN.

*Extract of a letter from Burren, in the county of Clare, dated  
March 5th, 1780.*

"On Thursday last, as Mr. Davoren was superintending some men who were digging away the foundation of an old tower which was near the Abbey of St. Daragh, he discovered an opening or excavation, which excited his curiosity. In the course of seven hours he cleared away the rubbish which covered twenty-two steps of a sort of red granite, which

led into a large square room of hewn stone, entirely formed of the same kind as the stairs, and containing fourteen niches, in seven of which were set upright long oak boxes, each of which contained some earth and a skeleton; the bones were very brittle, and the exterior parts of the coffin rotten. On a large square stone set up on the south side is an inscription in the old Irish or Bearla Firnna, which Dr. Dawes has thus translated:—

‘Cahd the son of Aorth, the son of Oscra, the son of Cucullen-Tiegernan, the son of Bracklahm—Lunduh, Greanaulin, Farduragha, three brothers—Illaan, Suilaulin, two sisters. All of the house of Burren. From learned Phœnicia they drew that spark of life which was extinguished with the sun in the Western Ocean.’

“No date has been yet discovered, nor any other monument of antiquity which can enlighten the subject.”

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Under the Altar in the Chancel of Ballintoy Church, county Antrim, the following epitaph is inscribed on the tombstone (a red freestone):—

HERE LIES NICOLAS  
STEVART WHO DEPARTED  
THIS LIFE *x* OF SEPTEMBER  
1667.  
WHEN TENDER PLANTS  
SVCH AS THIS CHILDE  
BY NATVRE COMELY  
COVRTEOVS MILDE  
HAVE CHRISTIAN LIKE  
HAVE RVN THEIR RACE  
NOT EARTH BVT HEAVEN  
HAVE FOR THEIR PLACE  
LET VS BEHIND  
IMPLORE HIS GRACE  
THAT QUICKLY WE  
MAY SEE HIS FACE.

Alongside of this tombstone is another:—

UNDER THIS STONE  
BERNARDA STEWART  
DOTH LY  
WHO PANKFVLL  
DEATH OVER CAME  
VICTORIOUSLY  
1663.



Epitaph on a tombstone in Ballintoy Churchyard:—

WILLIAM M<sup>c</sup>LEAN  
OF GLENSTEAGH IN 1844  
TO THE MEMORY OF HIS THREE  
BELOVED CHILDREN  
THEIR GONE, THEIR GONE TO DUST ALONE  
NO MORE THEIR TO BE SEEN  
AMIDST THE STARS AND NEAR THE THRONE  
WHERE BABES LIKE THEM SURROUND.

Inscription on Ballintoy Church Bell:—

ARCHYBALD STEWART GAVE  
ME CHARLES HIS SON  
RECAST  
ME ANNO 1686 AND  
ARCHIBALD THE SON OF  
CHARLES  
RECAST AND AUGMENTED  
ME ANNO 1718.

REV. S. A. BRENAN, M.A., *Hon. Local Secretary, Antrim.*

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**History of County Clare.**—We are glad to learn that the History and Topography of the County of Clare, by our Honorary Local Secretary for that County, will be ready for readers on the 15th of January.

## Notices of Books.

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[NOTE.—Those marked \* are by Members of the Society.]

\* *The Book of Trinity College, 1591–1891.* (Belfast: Marcus Ward & Co.)

THIS important work remains now the chief memorial of the great celebrations held in July of this year, to mark the completion of the third century since the foundation of Ireland's greatest seat of learning. Its publication had been looked forward to with keen interest by many, and on its appearance it was received with marked favour. It is a splendid specimen of Irish typography, and adds to the great reputation of the well-known firm of Marcus Ward & Co., Belfast. Many of the illustrations are excellent, and by courtesy of the publishers we are enabled to reproduce some in our pages. Other histories of the University existed, notably that of Dr. Stubbs, recently reviewed in our *Journal*. His work is written in the true spirit of historical research, and to it every student and writer who turns to the subject must feel indebted. A more popular book, however, was thought desirable, and the present work, the production of many hands, has been issued by the authority of the Board of Trinity College. Dr. Mahaffy, "in default of a specialist to perform it," undertook the first four chapters, more than one-third of the work. Following Dr. Stubbs' footsteps he shows that the foundation of the College was due, not to Adam Loftus, as was generally supposed, but to Luke Challoner and Henry Ussher (afterwards Archbishop of Armagh, and uncle to the great Primate, James Ussher). Challoner was assisted by two Scotchmen, James Hamilton and James Fullerton, who had been sent over to Dublin to promote the interest of James VI. Ussher secured the patronage of Elizabeth in the scheme of founding the College. At the instigation of the Lord Mayor of Dublin, the Corporation voted the ruined buildings, meadows, and orchards of the Priory of all Hallows which had been founded in 1166 by Dermot Mac Murrrough. At the dissolution of the Monasteries it was granted to the Corporation for their loyalty during the rebellion of Silken Thomas. This is now a splendid property worth £10,000 a year. The new buildings were commenced in 1591, after the passing of the Charter which appointed Lord Burleigh first Chancellor, and Adam Loftus first Provost. £400 a year was granted from the Concordatum Fund, and £2000 was subscribed from various sources. James I. patronized his College, granted £388 15s. annually, bestowed on it also forfeited estates and the patronage of livings, and in 1613 the privilege of returning two members of Parliament. The first attempt to form a library was in 1601, when the English army, on defeating the





EARLIEST EXTANT SEAL OF TRINITY COLLEGE, DUBLIN.

Spaniards at Kinsale, subscribed, as is generally said, £1800, which, however, Dr. Stubbs reduces to £700. James Ussher was sent to London to purchase books, where he met Sir Thomas Bodley engaged in a similar enterprise for Oxford University. Cromwell's army acted in a similar manner in 1654, and purchased Ussher's library for £2200, the vicissitudes of which are detailed by Dr. Abbott in his chapter on the library.

None of the original buildings now remain. The Elizabethan College was constructed of red brick ranging round a small quadrangle. The splendid park and Fellows' gardens, the great quadrangle from which rise the stately ranges of the library and new squares were stretches of waste, marsh, and unenclosed land. Of the life within the College at this early period, Dr. Mahaffy treats, being indebted to Dr. Stubbs' excellent extracts from the Register of Bishop Bedell. Boys entered at the age of twelve or fourteen, and rules for their discipline were drawn up accordingly to suit them. These were levelled against apple-stealing, drinking, card-playing, frequenting town, fighting, swearing, absence from grace, and many other offences. For breaches of these rules the boys were birched, put standing at the pulpit during meals, put in the stocks, made to make confession for faults on their knees, and for very grave offences expelled.

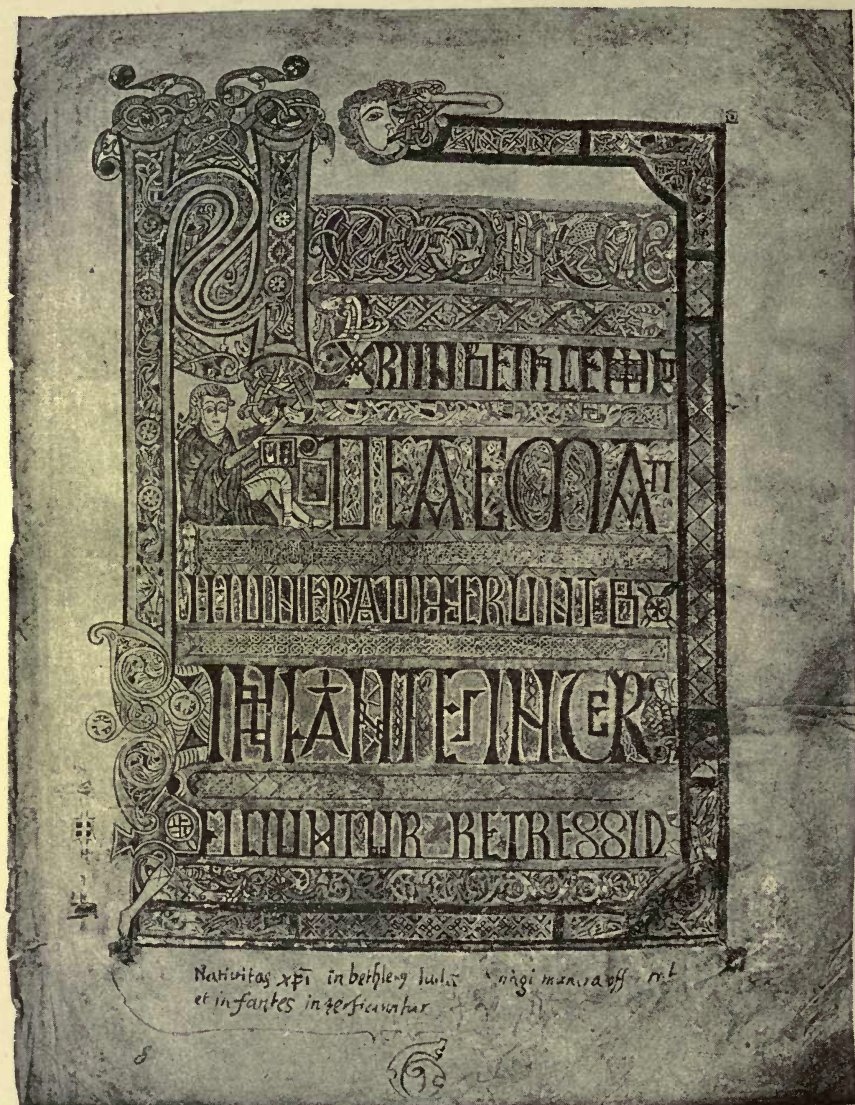
The history of the seventeenth and eighteenth centuries is marked by much internal trouble and dissension. Discipline was at times either too lax or too strict, and riots were of frequent occurrence. Provost Brown died from a blow of a brick, and a Junior Fellow named Ford was shot in an attack made on his rooms. The early Fellows mixed too much in politics, and Laud, when Chancellor, said that the College was "as ill-governed as any in the kingdom." At a later period, King, writing to Addison speaks of "the nest of Jacobites in it." Petty jealousies, strife, and dissensions, unworthy of men of learning disturbed the harmony within. Some aired their griefs in print, of which Duigenan's *Lachrymæ Academicæ* is a well-known example.

It is impossible to follow in detail the interesting account here given of Trinity College. It suffered many reverses in its time. During the Parliamentary wars the estates were in the rebels' hands, the plate was pawned, and a plague broke out of which Provost Martin died. Under Cromwell, his son Henry became Chancellor; the Geneva doctrines were enforced, and the chapels were replaced by conventicles. James II. converted the College into a school for the education of Roman Catholic youths, Dr. Michael Moore being appointed Provost, and the Rev. Teague Macarty librarian, both of whom honourably preserved and protected the Provost's house and library. The register tells a miserable tale of this gloomy period of the College history.

The second century, however, marked a great and rapid development of the College. Grants of money increased, and the salaries and standing of the Fellows increased with them. A sum of £60,000 was advanced by







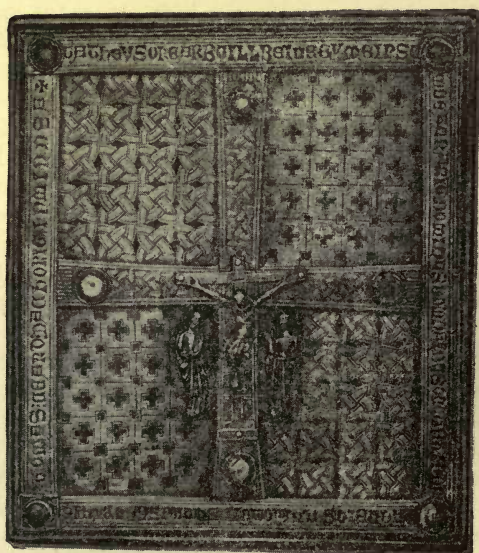
PAGE FROM BOOK OF KELLS (Reduced).







SHRINE OF BOOK OF DIMMA.



SHRINE OF BOOK OF DIMMA.



the Irish Parliament for buildings, and the magnificent pile of halls, library, and chapel, with their Greek porticoes, remain as memorials of this munificence. This was chiefly due to the influence of Provost Baldwin, "the architect of the College." Within the Examination Hall is a splendid monument to his memory.

Dr. Abbott's chapter on the Library is the best description that has yet been written of the splendid treasures it contains. We trust that Dr. Abbott may be induced to give to the student and lover of books a more complete description of this famous library. Among the treasures described are the Egyptian papyri presented by Lord Kingsborough in 1838. The celebrated palimpsest codex of St. Matthew's Gospel was deciphered by Dr. Barrett, and afterwards by Dr. Tregelles, and their work finally corrected and added to by Dr. Abbott, and published in 1880. The *Book of Durrow* (from St. Columba's monastery at Durrow, King's County) Dr. Abbott thinks was not written by Columba. This is excelled by "the most beautiful book in the world," as Professor Westwood calls it, the *Book of Kells*. "No words can convey," says Dr. Abbott, "an adequate idea of the beauty of this MS." Every examination of it only increases our wonder at the glory of its ornamentation, its exquisite tracery, and the perfect harmony of its colouring, so that we can almost agree with Giraldus Cambrensis that it is "the work of angelic rather than of human skill." The *Book of Armagh* contains an entire New Testament in Latin, which the writer tells us Dr. Graves succeeded in showing to be the work of Ferdomnach, Archbishop of Armagh, in 807. Its satchel of finely embossed leather is formed of a single piece 36 inches long,  $12\frac{1}{2}$  broad, folded into a pouch 12 inches high,  $12\frac{3}{4}$  broad, and  $2\frac{1}{4}$  deep. The *Book of Dimma* was so called from a scribe of the seventh century. The book was kept in the monastery of Roscrea, but disappeared after the dissolution. It was purchased from Sir William Betham for £200. Its shrine is of silver, beautifully engraved with Celtic tracery. The library contains, too, the *Book of Leinster*, reproduced by Professor Atkinson at the joint expense of the College and Royal Irish Academy. The *Book of Leacan* now in the library of the latter, was originally in Ussher's collection, but found its way to Paris, and was sent to the Academy through Abbé Kearney of Paris, in 1787. The *Book of Ballymote* was also in the College library up to 1720, but found its way to the Academy in 1785. The remaining chapters are "Early Buildings," by Mr. Ulick Burke; "Observatory, Dunsink," by Sir Robert Ball; "the College Plate," by Dr. Mahaffy; "the Botanic Gardens," by Dr. Perceval Wright; and "distinguished graduates," by Mr. Mac Neile Dixon.

The book unfortunately suffers from the disadvantage of being written by many hands. It was, quite evidently, hastily compiled, and there are consequently mistakes which are natural, but there are many others quite inexcusable from writers of such experience. The ground covered by previous writers was known, and yet we find in Dr. Mahaffy's chapters



SACHEL OF BOOK OF ARMAGH (Front).



SACHEL OF BOOK OF ARMAGH (Back).



evidence of doubting their conclusions and differing from them without troubling to verify his opinions. The work of some of them seems to have been unknown to him. We would have expected something more to be told of Henry Ussher, as Mr. Ball Wright's book on the Ussher family was published a few years ago. Dr. Mahaffy states that the Elizabethan Crown lands now yield £5 a-year. Queen Elizabeth gave no Crown rents to the College, as her grants were of forfeited estates in Munster and Connaught, all of which remain and produce close upon £10,000 a year. He speaks of the early map of the College as Mr. Gilbert's, and points to an apparent mistake in the position of the bridewell and hospital. The map is from Dr. Stubbs' history, which we believe was prepared from a comparison of two maps (1610), one published in Germany. There is no mistake as regards the buildings, and the bridewell occupied the site of the stalls near the new market in Exchequer-street. He asks why does not Dr. Stubbs state that some land was bought to complete the College Park? The answer is, no land was ever bought for that purpose; the College owned in fee all the land it has now. Tenants' interest was bought to clear away old lanes and buildings between the College and Brunswick-street, upon which ranges of buildings now stand. In speaking of Baldwin's bequests he seems to infer some were left to increase the income of the Provost. This was not so; all his large estates were left to the College. He infers too that the Act of Settlement secured great College estates in the North and West. It was an "Act explanatory of the Act of Settlement" that secured all the forfeited estates in Munster. Those in the North and West were not affected by it. He says that "Botany Bay" was erected as a compensation for the pulling down of the west side of the library square. Botany Bay was in existence long before this; the new square was erected after the pulling down of the side in question. He asks what authority Dr. Stubbs had for his statement that two small staircases were transferred from the old library to the new. A brass plate in the College library near the stairs testifies to this fact. He speaks very eulogistically of Provost Andrews and the benefits he conferred on the College. We would point to a letter of the Earl of Charlemont (*Hist. MSS. App. 12th Report, July 1774*), which says. "The University which at this instant requires all the vigilance, diligence, and abilities of the wisest and most experienced head to reinstate it in that situation from which it is already fallen during the incumbency of the late heedless Provost (Andrews)."

Dr. Mahaffy speaks of the solemn oath of celibacy for Fellows in the last century. There was none; marriage was simply forbidden in the College Statutes, and the Statute forbidding it was passed in 1811. He says all the Fellows were in debt to the College, but it is not clear for what. It was for the fees not paid by their pupils, for which they were responsible then as they are still. They did not owe large sums for the purchase of rooms, as he states, but they owed for the non-payment of the rents of students' chambers. He seems to admit Whitley Stokes' complicity in the

affairs of the United Irishmen. From a lengthened quotation from Dr. Stubbs it is quite apparent he dropped them when fully aware of their intentions, and did his best to dissuade others from joining them. Under date October, 1628, there is a quotation from the Register, "election for burgesses to Parliament." There was no parliament in Ireland between 1615 and 1634. What these burgesses were elected for we are not told.

On page 127, Dr. Stubbs says Junior Sophisters are now admitted to the Historical Society. All undergraduates are now eligible for membership. Sir Philip Tisdall was not a Sir (p. 198). Provost Richard Andrews should be *Francis* (p. 207). Sir John Denham (p. 241) was not a contemporary of King's; he died in 1668, and was not a graduate of Trinity College. Molyneux, we are told, founded a Society, the parent of the present Royal Society in Ireland. Both Sir William Petty and Marsh founded societies long before of a similar kind (see p. 36). Curran was never a member of the Historical Society. Flood's bequest of £5000 was not his to give. The full report of the litigation in the case has been published. On p. 219 we find Dr. Barrett and Dr. Wall mentioned as Provosts; they were only Vice-Provosts. Mr. George Wilkins is in orders (Rev.). Sir George Porter's second name is Hornidge, not Hornridge. Mr. Robert Russell is stated to have been made Law Registrar in 1877 (1891) he having graduated in 1880, and on p. 221, Archbishop Magee is spoken of as "late *Bishop* of York." Mistakes of this nature are quite inexcusable in a work of the kind written by men with College Calendars at their hand. Some such errors are, perhaps, inevitable in a work hastily produced; but they are much to be regretted in a book of such importance, which will be preserved as a permanent and beautiful memorial of the first three centuries of our National University.

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\**The Church of Ireland.* By Thomas Olden, M.A., M.R.I.A.; in the Series of National Churches, edited by P. H. Ditchfield, M.A., F.S.A.

THIS book is a valuable volume embodying the researches and special knowledge of a man who has done original work in the region of Irish research. Mr. Olden, a few years ago, did good service in the direction of Irish Scholarship and in vindication of early Irish and Celtic learning, by the publication of his "Scriptures in Ireland one thousand years ago," a work which shows the devotion to Scriptural studies and the care in editing the sacred text which found place among the Celtic Scholars of days long past and gone. Mr. Olden's new venture is the first real attempt to bring within the compass of one handy volume the history of Celtic Christianity, in one direction at least, between the days of St. Patrick and those of the closing years of the nineteenth century. We



have said in one direction, because Mr. Olden's investigations from the days of the Reformation have been limited to the Protestant as distinguished from the Roman Catholic side of Christianity. It is to the portion of his work which deals with the ancient Church of Ireland we turn with special pleasure. He knows from personal investigation the life of those ancient times, and delights to expatiate upon the minute details in which the lives of the ancient saints abound, which he knows so well and intimately. The contents of the volume under review show this. Fully one half of it is taken up with the story of 400 A.D. to 1100 A.D., while the remaining half has to suffice for the much fuller and more modern life of 1100 to 1892. Mr. Olden turns his special knowledge to good account, and enters into details about events and circumstances usually overlooked. Our space will not permit us to enter into any minute particulars, but we may specify his account of ancient Irish dogs and the genealogy of the Irish wolf-hounds as a charming piece of ancient Irish history. He traces the Irish dogs back to Arrian's treatise on hunting, connects them on p. 16 with St. Patrick's escape from Ireland, and then brings their story down to the time of Archbishop Ussher, who sent a brace of wolf-dogs as a present to Cardinal Richelieu. Mr. Olden enters very largely into the life of the ancient Irish Church. He discusses the saints of the various orders who laboured in Ireland between the fifth and the seventh centuries; the eastern origin of Irish Christianity, the Round Towers, the invasion of the Danes, and the wars of King Brian Boru. He treats the period of Anglo-Norman rule much more briefly, discussing the whole period between Strongbow and the Reformation in some seventy pages. But even in that brief space he contrives to illustrate the darkness of a dark period with new light from the resources of his local and special knowledge.

In Chapter XV., for instance, dealing with the relations between the Anglo-Norman and native clergy, he makes a happy use of the Pipe Roll of Cloyne, published by the late Dr. Caulfeild, of Cork, in 1859, which shows on the one hand the attempts made by the Anglo-Normans to introduce English manners and customs into the county Cork, about the year 1230, and on the other the resistance of the native Celts to all such foreign habits and customs. As we read Mr. Olden's story we are reminded of the fact that in many respects Ireland has not changed one atom between the thirteenth and the nineteenth centuries, but still, as of old, resents the attempts of outsiders to teach the old stock any new manners or customs. The first chapter, too, on Pre-Christian Ireland is full of interesting topics, which the author illustrates from his own knowledge, showing what he could have done had space only allowed him free scope for his researches. Thus he traces bonfires, still used throughout the country districts of Ireland on Midsummer Eve, to primitive sun worship, and points out that similar fires are yet to be found in the depths of the Bavarian highlands, and are there lighted at the same time. The latter

part of Mr. Olden's book goes, however, beyond the range of his special knowledge and studies. He falls back, therefore, upon the labours of Bishop Mant and of Dr. Ball, in his "History of the Reformed Church," and must necessarily fail to carry with him a great many of the members of our Society, who will, however, find fresh knowledge imparted to them, and references to new and varied sources of learning in the earlier portion of the work. Mr. Olden, has written a comprehensive history of Irish Christianity in one direction at least; but books which embrace a very wide scope are apt to fail in accurate representation on minor points at least. Mr. Olden's book could not be expected to escape this fate. So long as he confines himself to ancient Irish History we find him most accurate and trustworthy, but surely the following extract dealing with ancient Church History needs correction. He is speaking on p. 131, of Southern Gaul, and he says: "The people in that region were a colony from Asia Minor, and Polycarp, its first bishop, came directly from thence, bringing Irenæus with him." Polycarp was never Bishop of Gaul, but was Bishop of Smyrna, in Asia Minor. He was never in Gaul, and therefore never brought Irenæus thither. We presume that Polycarp is a misprint for Pothinus, first Bishop of Lyons, but no one knows whether he was from Asia Minor or not. Then there are numerous minor errors which need careful revision. On p. 370, for instance, Queen Elizabeth is represented as reigning before her sister, Queen Mary. On the same page Primate Boyle is made Chancellor of Ireland during the reign of William III., which is incorrect. He was deprived of the Chancellorship by James II. in 1685, and was never restored. He was the last clerical Lord Chancellor of Ireland. Archbishop King acted indeed several times as one of the Commissioners for Keeping the Great Seal, but was never Chancellor, as can be seen either in the *Liber Munerum Hiberniæ*, or in the "Book of Dignities." On p. 383 Boulter is represented as coming to Ireland as Primate in 1742, whereas that was the year in which he died. He came over in 1724, eighteen years before. This is evidently due to a printer's mistake, changing 1724, the year in which Boulter came to this country, into 1742, the year in which he died. On p. 385 again Archbishop King's character is utterly ruined. Dean Swift's laudatory estimate of him is first given, and then the author took Mant's depreciatory notice of Boulter and applied it to King, concerning whom Bishop Mant uses only the highest terms of praise. The result is that King is credited, or rather discredited, by Mr. Olden with all Boulter's shortcomings, and the impression is produced that he was a very careless bishop, while as a matter of fact he was a most praiseworthy, earnest, and pious man, most anxious in every way for the promotion of religion and virtue. As for Boulter, he was right generous and noble in his liberality, but he had no higher notion of religion and its ministers than as a state police useful to keep the mob in order, and was himself entirely immersed in politics. We are jealous for the fair fame of William King, who was a genuine patriot, a true



Christian, and one of the most learned men and profoundest thinkers that ever adorned the Irish Episcopate ancient or modern. We have had careless bishops enough in Ireland without adding to their number. The accentuation of Greek names in this book would also require careful revision. It is a fundamental law of Greek accentuation that "every word has to itself one, and no word has to itself more than one accent," a rule several times violated in the notes. In a second edition these and other spots and blemishes which we have noticed, and which are simply unavoidable, can be easily corrected. In a narrative extending over 1400 years they are inevitable, especially where a writer is limited in space and time. It is the hardest thing possible to write with accuracy and force when one is thus restricted. This book will be found most acceptable and useful in Protestant parochial libraries.

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*Historic Houses of the United Kingdom* (Descriptive, Historical, Pictorial). (London, Paris, and Melbourne, 1892). Cassell & Co., Limited. 4to, cloth, gilt. Price 10s. 6d.

ONE of the leading characteristics of the historical literature of our day is the readable and attractive form in which it is put before the public. Not so very long since lovers of historic lore had to wade through ponderous tomes written in the most dry-as-dust style, books that were more to be regarded as chronicles than histories, while the present generation have all that is worthy of record in the past placed before them in word-pictures often so vivid and beautiful that they are led to feel that those historic characters (that seemed to their ancestors but as effigies cut in stone) are living and moving around them. It was a happy thought of the Messrs. Cassell to publish these beautiful reproductions in pen and pencil of the historic homes of the great families that made history in the past, and are now engaged in making history in the present. The homes of the Cavendishes, the Butlers, the Howards, the Talbots, and many other such houses, must ever be full of interest to the students of the history of their country, and we may readily believe that the beautiful surroundings of their childhood helped in no small degree to form the characters of those leaders of men, and to fit them for the great deeds of after-life. The Messrs. Cassell having wisely determined that the historic sketches contained in this book should be written in no mere guide-book fashion, called to their aid some of the most accomplished writers on subjects of this kind.

Such names as those of the Rev. Professor Bonney, F.R.S., Messrs. Charles Edwards, Aaron Watson, William Senior, and Miss Mary Frances Billington, of the *Times*, will at once commend themselves to our readers, and we are pleased to notice that the Irish Historic Houses are described by one of our Irish *literati*, Miss Ella MacMahon, a young novelist

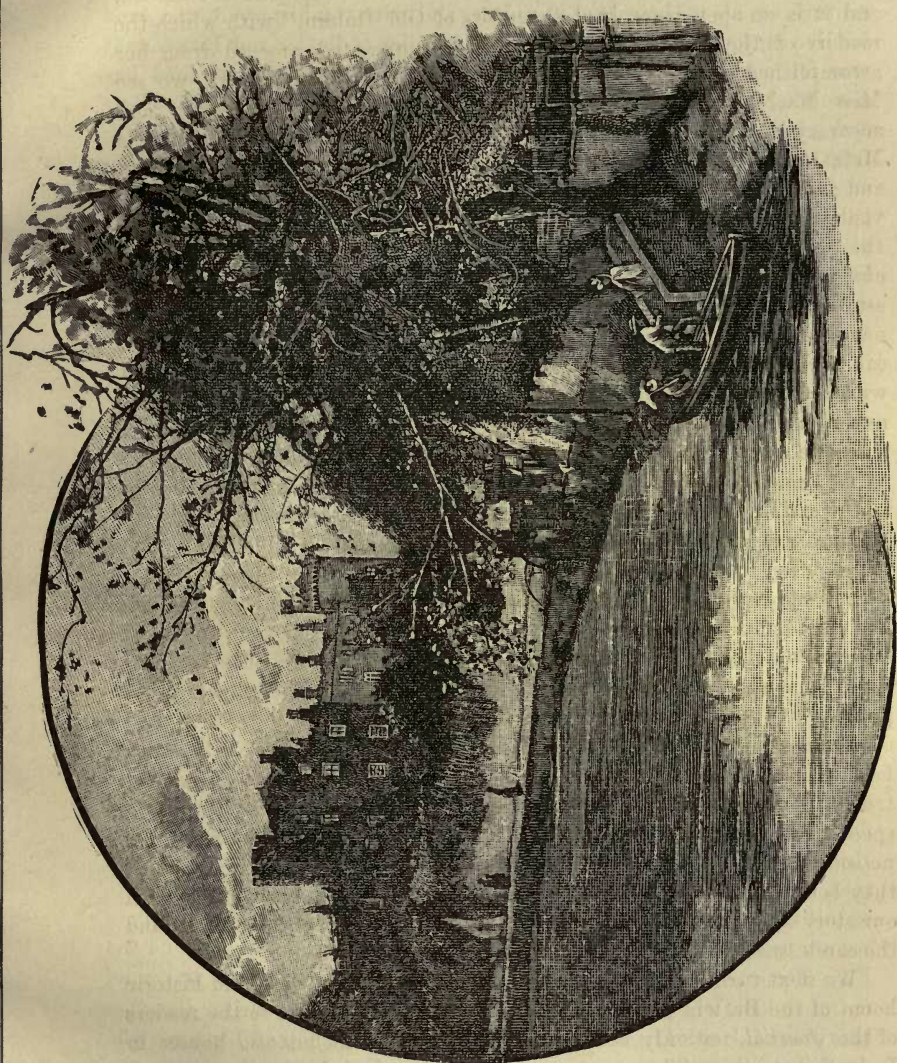
and journalist who is beginning to make a mark in the literature of our country. Miss MacMahon, whose first novel "Heathcote" appeared some time since (and was very favourably received), is, we understand, a contributor to some of the leading magazines and newspapers in England, and it is an open secret that the "Bits of Old Dublin," with which the readers of the *Irish Times* are so well acquainted, proceed from her accomplished pen. In the sketches of Irish Historic Houses, we see Miss MacMahon at her best, both as regards descriptive power and accuracy of detail. The first Irish house that we find mentioned is Malahide Castle, that beautiful old structure which is so well known and so fascinating to the dwellers in and about Dublin. (This Castle was visited by our Members in the July Excursion last year.) It has been the chief seat of the family of Talbot de Malahide for many centuries and it provides us with "an instance, unusually rare, of a baronial estate having continued for upwards of 650 years in the male heirs and name of him on whom it had been originally conferred by Henry II." Its oak-room is worthy of any historic house, and of the memories associated with a family who hold their estates directly from the Crown, and who never during the centuries of their existence on Irish soil rendered homage, suit, or service to any but the King of England alone.

We cannot refrain from quoting the concluding words of this sketch, as they afford an excellent example of the author's picturesque style of writing, and express in such well-chosen language an aspiration which has so often found a place in the minds of the students of history.

"Our review of Malahide Castle and of its history is now at an end. We pass out from the crumbling walls of the old church, and leaving it once more to solitude and silence, stroll onwards through the demesne itself, which stretches around and about the Castle in green undulating pasture. As we glance upwards to the spreading branches of the trees clothed in the rich beauty of their summer foliage, we can easily fancy how many a gap and many a detail in our story might these ancient trees fill up, were they but for a little hour endowed with the gift of speech. But they stand silent as the past which saw their birth, and no sound greets the ear save the soft swish and rustle of their leaves, as they bend and flutter in the light breeze. We must fain rest content with our story as it is, and with those records which the chances of time and the carelessness of man have not wholly destroyed."

We next turn to the description of Kilkenny Castle. The old historic home of the Butlers will naturally be very full of interest to the readers of this *Journal*, not only because it is one of the chief historic houses in Ireland, but because it was at one time the home of the first patron, and of the now President of our Society. A short paragraph that we find quoted in the graphic and charming sketch of this house very fitly describes it:—"There is, perhaps, no baronial residence in Ireland that boasts of a foundation so ancient, a situation so magnificent, and associations so





View of Kilkenny Castle from the River.

historic, as the princely residence of the Chief Butler of Ireland." Miss MacMahon, as it were, takes us by the hand, and leads us over this noble pile of buildings, and as she does so tells us much of its history bound up as it is with the history of the great family that have for so many centuries made it their dwelling-place, and with the history of the land we live in, for the history of the great families of Butler and Fitz Gerald was for many centuries the history of Ireland, and a house that has associated with it the names of "Strongbow," of William le Marechal, and of Butler of Ormond, is indeed historic. The view of the Castle from the river (which through the courtesy of the publishers we are enabled to reproduce), is very striking, and that of the beautiful picture gallery, which contains a splendid collection of family and historic pictures, will not fail to interest. Among the relics of the historic past brought under our notice, one of the most interesting is the Chief Butler's symbol of office, the "Golden Key," which reminds us of that Theobald Walter who came to Ireland with Henry II., and for services rendered to the King had conferred on him the title of "Chief Butler of Ireland," with a right to levy a tax on wines attached, which, if the family had it now, would be worth to them far more than a king's ransom. Our readers will find many events full of interest and romance recorded in this sketch, and we are happy to see that the Antiquarian part has been well worked up, and that there are none of those glaring mistakes which often grate so unpleasantly on the ear of the antiquary.

Lismore Castle, the Irish seat of the Dukes of Devonshire, beautifully situated on the banks of the river Blackwater, is well illustrated and described. Its loopholed walls and battlemented towers are built on a rock which overhangs the river. In the far-off days of the distant past this historic site was celebrated as the residence of the great Irish Bishop, St. Carthagh, who founded a school that was renowned for its learning. We are told that it was "a famous and holy city, half of which is an asylum into which no woman dare enter; but is full of cells and holy monasteries, and thither in great numbers holy men flock together, not only from Ireland, but also from England and Britain." The chequered history of this fine old historic house is well told, as we are led from its old grey gateway down through an avenue of tall trees to the grand entrance, and into the great courtyard where we are pointed out the King John's Tower, the Carlisle Tower, and the Flag Tower. We then pass through the Doric portico into the chief entrance hall, where, among other objects of interest, the writer describes the beautiful old Lismore Crozier, made for a Bishop of Lismore who died more than 750 years ago, which was found, together with the famous "Book of Lismore," built up in a recess in one of the Castle walls. We are told how the Castle passed out of the possession of the "celebrated," perhaps, we should more fitly call him notorious, Miler Magrath, Archbishop of Cashel and Bishop of Lismore, to that most



romantic character, Sir Walter Raleigh, and from him it passed to Richard Boyle, Earl of Cork, a man who came to Ireland with £27 in his pocket, and died "a millionaire," a peer of the realm, and the founder of an illustrious family. From him the present owners derive by inheritance.

We regret that our space will not allow us even to briefly notice the descriptive sketches of the English and Scotch houses contained in this book, which we commend to our readers as in every way worthy of the eminent firm which has published it.

*Celtic Ornaments from the "Book of Kells."* (Dublin: Hodges, Figgis, & Co., 104, Grafton-street. London: Bernard Quaritch, 15, Piccadilly, 1892.) Parts. I. and II. Price 3s. each Part.

*Examples of Celtic Ornament (reduced) from the "Book of Kells," and the "Book of Durrow."* (Dublin: Hodges, Figgis, & Co. (Limited), 104, Grafton-street, 1892.) Price 7s. 6d.

THE former of the above works has reached the issue of the second part. It is in large quarto size, printed on toned hand-made paper, and forms a highly presentable publication, each part containing five plates, and it will no doubt be much sought after and highly prized as a worthy memento by all who have had the privilege of examining the magnificent original in the Library of Trinity College, while to those who by distance or otherwise have been prevented from inspecting it, the photographic reproductions here presented should prove most acceptable.

It is true the absence of colour fails to give an idea of the admirable taste displayed in the arrangement of the original, but the interlacings and subtle intricacies of design are well exhibited, especially in the enlargements, as for instance in the specimen shown of a portion of the first page of St. Mark's Gospel, and in the circle of the first page of St. Luke's Gospel. The last plate of the second part represents the page illustrated in the review of the "Book of Trinity College;" in the latter the block is reduced in size, and printed with type ink. In the parts issued the editing has not been a laborious task. We have nearly a page of introductory matter on the inside of the cover and a few lines of description opposite each plate. The type-printing has been executed at the University Press, and is done in a manner which makes it an attractive feature.

A question will naturally arise to most minds as to the best method of reproducing these inimitable pages. Granted in the first instance that the colour cannot be reproduced, there is nothing left useful for art students, or of interest to others but the outline. Why should the chromatic defects of photography be perpetuated when it is possible to give the

outline in most cases in black and white, without showing the faded background? Photography has served well in giving fac-similes of our Ancient Irish MSS. in cases where it was of importance that every variation in the shape of a letter should be studied by men at a distance. These copies served as well as the original, and any defect of light and shade in the pictorial representations was of little importance. For art purposes the imperfect balance of light and shade is not required, and is only a drawback, but the outline forms are essential. At pages 354 and 355 of the volume of this Society's *Proceedings* for 1870-71 specimens are given of this black and white process in connexion with a Paper, by Miss Stokes, on *Irish Art in Bavaria*. If a few of the blocks, yet to be produced, were executed in this way the advantage would be perceptible.

The second work under notice, reduced examples from the "Book of Kells," and the "Book of Durrow" is issued complete. It contains 24 plates, each representing a full page of the original. There are five pages of an interesting introduction, and 30 pages of letterpress.

Those pages from the "Book of Kells" which are reproduced are about a little less than one-half of the linear dimensions of the original, and in the "Book of Durrow" the illustrations are given about four-fifth linear size. Numerous inquiries have been made by letter from Members of this Society, asking if we could recommend the work, and to such inquirers who have not seen it, we can safely say it will prove a judicious and satisfactory investment, and is a work likely soon to be out of print as the number of impressions from the costly process blocks must necessarily be limited.

*The Stone, Bronze, and Iron Ages. A Popular Treatise on early Archæology.*

By John Hunter Duvar. (Swan, Sonnenschein & Co.) 3s. 6d.

THIS is an admirable hand-book, and meets a felt want. It is the work of one who is evidently in love with his subject, and at the same time fairly familiar with the best sources of information on the topics of which he treats. It covers the entire field of Pre-historic Archæology; and, though in places the author gives a somewhat free rein to his fancy, and the illustrations are not as numerous or as well-selected as they might have been, it is, all things considered, both a reliable and an attractive *résumé* of the facts and conclusions which go to make up this most important and fascinating science. The opening chapters deal with the conditions under which primitive man started on the march from savagery to civilization, and the methods by which, it may be conceived, he won his first successes in "the struggle for existence. Then follow in succession eight chapters descriptive of the Age of Stone; three illustrative of the Age of Bronze, and one devoted to that of Iron, after



which come separate chapters on Sepulture, Fossil Man, Myth, and Art. On these several subjects the author has a good deal to say, and says it well. There is not from beginning to end a single uninteresting or tedious page. The matter, too, is well arranged, and the style throughout forcible and clear. Exception, indeed, might be taken to some of the author's statements and inferences. He himself anticipates this, for he closes his preface with the remark that his "opinions are subject to amendment by the thoughtful reader." Some will not be slow to act on this suggestion. They will apply the proverbial "grain of salt" to such statements as the following:—"The discovery of the bow and missile arrows, and the adoption of garments of dressed skins fashioned to the person instead of shapeless blankets of undressed pelt are almost the only advances traceable until the sudden impulse of activity in metal-working which occurred only when approaching near to historic or, at least, traditionary times," page 11; "Daggers of flint are not known in Ireland" page 107. "Deeply serrated saws go by the name of combs; most frequently formed of bone. Their use was the smoothing of furs, and it by no means implies, as some have supposed, a knowledge of the preparation of fibre for weaving," page 124. "Whorls may be nothing more dignified than spinning-tops (*i. e.* children's toys), or, perhaps, may have been appended to fishing-reels," page 126. "The manufacture of arms seems to have been a main part of the bronze industry; but weapons did not show much improvement in pattern, being, indeed, but little more than reproductions in metal of the work of the polished stone period," page 164. "We find no trace of defensive armour of bronze," page 170. "A certain degree of incredulity is allowable that the lake-dwellers (Switzerland) practised cloth-weaving and dressed in cloth, and the disbelief is not removed by inspecting the carbonized scraps of linen fabric conjectured to have been woven on a loom," page 187. "We are inclined to believe that no arm in the form of a sword was invented until the Iron Age," page 208. "In brief, Art in Europe did not dawn until the early period of the Iron Age," page 279.

But, despite the occurrence of such questionable matters as these, the book will be found helpful and stimulating. It gives a good bird's-eye view of the whole field it professes to cover, and those who desire to know something of this most attractive department of Archæology, and yet have not time or opportunity for more extensive reading cannot do better than procure it and make themselves masters of it.

Two features of the author's treatment of his subject deserve special notice. They will go far to command for his work, despite its blemishes, a favourable reception. He is cautious and reserved on the question of the Antiquity of Man, and he rightly claims for Archæology that it has "no design whatever of throwing doubt on Revelation," but on the contrary "approaches with reverence all tenets of faith."

*A Memoir of Mistress Ann Fowkes (née Geale) with some recollections of her family, A.D. 1642-1774. (Dublin: W. M<sup>c</sup>Gee.)*

THIS book, just published, is one of a type of which we should desire many more. It is an original memoir written by a member of a Puritan family settled in Ireland about the middle of the seventeenth century. There are many similar documents, journals and memoirs, lying hidden in drawers and desks of old Irish families, which would be simply invaluable to historians were they published. It is very hard to get behind the scenes and see how life was lived, how men ate and drank, bought and sold, loved, married, and died, two hundred years ago. We know, for instance, of a clergyman who possesses the journal of his ancestor, a Nonconformist minister in Waterford of that time. How valuable a record that would be if printed, showing the social state of the South of Ireland after the Revolution. And then, too, it is never safe till printed. Death happens, and the pious conservator of the relics of the past dies. The next generation is careless, and the precious document often finds its way to Cook-street and the waste-paper shops. Mrs. Fowkes was the grandchild of John Geale, a Baptist, a resident in Essex, and a soldier in Cromwell's army. He married a Miss Mary Earwalker, an English-woman, and finally settled at Freshford, Co. Kilkenny, where he farmed, traded, and purchased estates. This book shows the state of religion in Ireland in the seventeenth century, especially in Kilkenny, where the Geales seem to have been the great support of the Baptist interest. The narrative of Mrs. Fowkes' own life is charmingly interesting. It shows how the grandchildren of the Puritans lived and acted here in Ireland during the last century. Some of them became intensely bad, others retained their serious mode of life, imparting a tinge to Irish social life it has not yet lost. It shows us how popular with Irish people Bath waters were in the middle of the last century, a fact which is clearly witnessed by the monuments in the Abbey Church of Bath. We therefore read in this *Memoir*, under date 1751, March 21st, the following quaint piece of information: "Bath waters not succeeding as before, I was advised to try Doctor Ward's pill; and while I was deliberateing upon it, my dear Larry having heard of my intention wrote to me to go to London, in order to be near the doctor, in case anything should turn out wrong. I took my journey in the Stage from Bath the 27th April, and arrived in London the 29th. The 2nd of May I ventur'd on one of the doctor's pills, which wrought me violently; yet I had the courage in three days after to take another; but that was too much, and too soon repeated for my weak body, for it wrought me so long and terribly, that it threw me into agonies, and I was as cold as if dead all over. I resigned my spirit to my good God and with cheerfulness, prayed in a mental way for my dear children, &c., and expected every moment to depart; but the doctor was sent for, who ordered me several things without effect; at last he gave



me a composing pill, which with the Divine blessing relieved me in about an hour's time." This book gives us a glimpse even of the popular medicines and remedies of the last century, and may well be recommended to the student as a picture drawn from life of Irish middle class society in the days succeeding the Revolution. The book is admirably printed in antique style by the well-known house whose name and imprint it bears.

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\* *The Twenty-fourth Report of the Deputy-Keeper of the Public Records in Ireland.* (Dublin : 1892.)

THIS valuable document is one of a series which is becoming ever more and more important for the purposes of Irish History. Dr. La Touche and his assistants present to the public in the present Report one of the most important and most interesting of the whole series. We cannot go into all the topics treated upon in it, but will merely call attention to the Calendar of Christ Church Documents extending from A.D. 1210 to 1602. These deeds, numbering about five hundred, illustrate every branch of Dublin and Irish life, legal, commercial, clerical. They throw fresh light upon the topography of both the City and County of Dublin, and are invaluable for the purposes of family history and pedigrees, as well as for the Civil and Ecclesiastical Annals of the county. The history of Dublin streets, for instance, has fresh light thrown on it. In the beginning of the last century there was a long lawsuit between Archbishop King and the Dean and Chapter of Christ Church about some cellars under the Cathedral which the Chapter used to let as public-houses. Relics of this abuse came to light during the restoration of the Cathedral, in numerous ancient glass bottles which were found. These deeds show (No. 977, cf. No. 1222) that this abuse went back to the reign of Edward IV., A.D. 1466. Topography finds illustration and light in these deeds. Donacomper is a name still well known, and in No. 970 we find that "John de Bakkys releases to Adam de Blakbour, Clerk, and others, a well at Salmon Leap, in the manor of Parsonestown, near Donacoumpre, Co. Kildare." That was in 1349. In No. 1012 we find that the Mill at the "Polmyll," at the bottom of Ship-street, was still in existence and working, and had a miller appointed by the Chapter in 1477. The history and antiquities of Athboy, Clonmell, Kill-of-the-Grange, find in these deeds numerous illustrations, while as for the antiquities of Dublin, whether in the shape of places, families, or names, every document calendared has something to tell. No. 1147 gives us a glimpse of Clonmel, its citizens, churches, town council, and social life, in the year 1526, when Archbishop Alen was coming to Ireland to reform the disturbed state of the Irish Church and clergy. The salary of the Cathedral organist, in 1546, is mentioned in No. 1201; the salary of the

Cathedral barber in No. 1297; the site of Salcock's wood near Grange-gorman in Nos. 1269 and 1351. We hope these few examples will stir up every true Irish Antiquary to possess himself of Dr. La Touche's valuable report, which testifies to the good work which that able official and his assistants are doing in the region of history and antiquities. We are not the less proud of it because they all happen to be active members of our own Society.

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*Henry's Upper Lough Erne.* With Notes and Appendices, by Sir Charles King, Bart. (Dublin: M<sup>c</sup>Gee, 1892.)

THIS work is one of a class similar to Pococke's *Tour in Ireland*, published some short time since by Hodges & Figgis. The author of this book was an Irish clergyman who lived through the earlier portion of the last century. The Rev. William Henry was, like Pococke, an F.R.S., a dignity enjoyed by but few of the Irish clergy. He was successively Rector of Killesher, and in 1761 was made Dean of Killaloe. He graduated as D.D. in T.C.D. in 1750. He died in 1768, and was buried in St. Ann's February 14th of that year. Sir Charles King has done well in rescuing this ms. from the obscurity in which it lay while unprinted, and has conferred a signal benefit on all those who are interested in the history, the antiquities, and the topography of Ireland, not only by printing the actual words of Dr. Henry, but also by adding valuable notes dealing with the pedigrees and history of the various families therein mentioned. The King family, for instance, and very naturally, is there described at length; and we have a notice of Archbishop King which is of interest, as helping to furnish particulars towards a life of that great ornament of the Irish Bench of Established Church Bishops. The principal value of the book is, however, of an historical character in connexion with the wars of the Revolution. Lord Macaulay would have been delighted with it. Dr. Henry lived and wrote when vast numbers were still alive who had taken part in that great struggle, and when the traditions of the vicissitudes of the fight were still living and vivid. The deeds and actions of the Enniskillen men find interesting illustrations in this book. Fresh particulars about Bedell even are to be gleaned from it, as we learn that he was released from prison and died on February 7, 1642, in a farm-house belonging to the Rev. Denis Sheridan, Rector of Killesher, who lived to a great old age, and died Vicar of that parish, having seen two of his sons bishops, the one of Cloyne, the other of Kilmore. This Mr. Sheridan was the ancestor of the great Sheridan, and through him of the Marquis of Dufferin and Ava. He was also the author of the Irish translation of the Bible commonly called Bedell's, and his handwriting and original autograph of that translation is still to be seen in Marsh's Library in three large volumes. Among the numerous



well-known Irish families mentioned and discussed in this volume, we may mention the Sandersons, Sneyds, Tippings, Rynds, Southwells, Synges, Townley-Balfours, Waterhouses, Corrys, Eccles, Humes, Wolseleys, and many others too numerous to mention. This book is of real interest especially for our Ulster readers.

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\* *The Life of Hugh Roe O'Donnell, Prince of Tirconnell* (1586-1602). By Lughaidh O'Clery. From Cucogry O'Clery's Irish Manuscript in the Royal Irish Academy. With Historical Introduction, Translation, Notes, and Illustrations, by Rev. Denis Murphy, S.J., M.R.I.A.

IN the testimonial signed by the Franciscan Fathers of the Monastery of Donegal prefixed to the Annals of the Four Masters we find in the list of books from which that great work was compiled, "The Book of Lughaidh O'Clery from 1586 to 1602." This book has been known in later times as the "Life of Hugh Roe O'Donnell," and under this title, nearly 300 years after its composition, it is now for the first time published with an English Translation by Father Denis Murphy, S.J., in the handsome volume before us. The Irish text has been printed from a manuscript copy of the work in the handwriting of Cucogry O'Clery, son of the author, which was purchased by the late Dr. Todd in 1858, and soon, thanks to Mr. Gilbert, found its way into the Royal Irish Academy Library, where it still remains. We cannot but advert to the long-delayed publication of this interesting manuscript as affording a proof, if such were needed, of the apathy which has existed in this country regarding our historical and literary monuments.

But much as we are pleased at the publication of this biography, we confess we regard the historical Introduction by the translator, which occupies some 150 pages quarto, as a hardly less important feature of the work before us. In this Introduction, after a detailed account of the Clan O'Donnell from the earliest times, we have a narrative of the events of Irish History of the period covered by the "Life of Hugh Roe O'Donnell," told with that accuracy and copiousness of facts with which our readers are familiar in the Editor's work on Cromwell in Ireland, and illustrated by many apt quotations from State Papers and other historical records. Here we have a complete account of the long and disastrous struggle between O'Donnell and O'Neill on the one hand, and all the power of Elizabeth on the other; a struggle which lasted for many years with varying success, at one time enlivened by brilliant Irish victories such as that at the Yellow Ford, and at another saddened by treacheries such as those of Niall Garbh O'Donnell and O'Conor Sligo. After the defeat at Kinsale, as is well known, O'Donnell repaired to

Spain to solicit fresh aid from Philip III., and his biographer can only tell us that after an illness of sixteen days, he died in the Castle of Simancas on September 10th, 1602. But Father Murphy shows by evidence which it is impossible to contradict, that he was poisoned by James Blake, sent by Sir George Carew for that purpose to Spain. For the interesting details of this important historical revelation we refer our readers to the concluding pages of the Introduction to the present work.

Of the "Life of Hugh Roe O'Donnell," of which the Irish text and an English translation on opposite pages form the far greater part of the volume, to those who are acquainted with the "Annals of the Four Masters" it will be enough to say that the style is much the same as that of the Annals, except that perhaps in the present text more ancient grammatical forms are occasionally used. Here we have a continuous narrative of the actions of O'Donnell, while in the "Four Masters" the events are given mixed up with other matters. Many events, too, are here described in all their fulness which are only briefly or not at all alluded to in the "Four Masters." The election to the chieftaincy and inauguration of MacWilliam, the detailed account of the arrival and reception of the Spanish Envoys, the disclosure to O'Donnell of the treachery of O'Connor Sligo, are some of the numerous instances in which we have in this narrative much new light thrown, not only on the manners and habits of the Irish at this period, but also on such historical questions as the position of the English in Ireland at the close of the reign of Elizabeth, and the nature of the negotiations which took place between the Irish Chiefs and the Court of Spain. In the concluding pages also we have fresh light thrown on the causes which led to the disastrous defeat at Kinsale.

The work is also, as might be expected, almost a complete biography of Hugh O'Neill, whose name and actions are so closely bound up with those of O'Donnell. Their friendship is frequently alluded to by our author, who speaks of them as "two mutual flames of love and affection springing from a common stock."

Of the translation we may say that, after a careful examination, we believe that O'Curry's judgment of the translation of the "Four Masters"—"the translation is executed with great care"—will in the main apply to it. The translator has kept very closely to the original, indeed in our opinion too closely, as we should have varied the endless repetitions of personal and possessive pronouns as they occur in the original by the insertion sometimes of the corresponding nouns in their place. But, on the whole, we believe the translation to be accurate, and to reproduce faithfully not only the meaning but in many places even the very vigour and freshness of the original. To those who are acquainted with the present condition of Irish lexicography the translation of a manuscript like this will appear no easy task. The manuscript has the advantage of being complete, and the translator, as he tells us in his Preface, has



given it faithfully, with no other changes than the lengthening of the contractions, and thus Irish Scholars have a continuous narrative by a master of the Irish language of 300 years ago, when that language was in full power and vigour, of some of the most important and interesting events in our history.

The book is richly illustrated. Among the illustrations we have a facsimile autograph letter of O'Donnell to the King of Spain, a view of the Castle of Simancas, where O'Donnell died, and of Donegal Monastery. The Cathach, too, the battle standard of the O'Donnells, is depicted here very accurately. The excellent manner in which the book is produced and the extremely low price at which it is sold, will, we trust, ensure for it a ready sale and a very extensive circle of readers both at home and abroad.

## Proceedings.

THE FOURTH GENERAL MEETING of the Society, for the year 1892, was held (by permission) in the Lecture Theatre, Royal Dublin Society's House, Kildare-street, Dublin, on Tuesday Evening, 11th October, 1892, at Eight o'clock, p.m.:

THOMAS DREW, R.H.A., F.R.I.B.A., Vice-President, in the Chair.

The following were present:—

*Fellows*:—Robert Cochrane, C.E., F.S.A., M.R.I.A., *Hon. General Secretary and Treasurer*; Geo. Dames Burtchaell, M.A., M.R.I.A.; Lord Walter Fitz Gerald, M.R.I.A., J.P.; William Frazer, F.R.C.S.I., M.R.I.A.; J. J. Digges La Touche, M.A., LL.D., M.R.I.A.; Rev. Denis Murphy, S.J., M.R.I.A.; J. G. Robertson, *Hon. Fellow*; Colonel Philip Doyne Vigors, J.P.; W. F. Wakeman, *Hon. Fellow*; John R. Wigham, M.R.I.A., J.P.; Robert Lloyd Woolcombe, LL.D., M.R.I.A.; James Mills, M.R.I.A.

*Members*:—J. G. Alcorn, J.P.; H. F. Berry, M.A.; Francis Joseph Bigger; Richard Bravin; J. B. Cassin Bray; J. J. Law Breen; James Brennan, R.H.A., M.R.I.A.; Charles H. Brien; Mrs. Brien; Rev. W. W. Campbell, M.A.; Anthony R. Carroll; George Coffey, B.E., M.R.I.A.; M. Edward Conway; John Cooke, B.A.; Austin Damer Cooper, J.P.; Very Rev. George Young Cowell, M.A., Dean of Kildare; Mrs. Cowell; M. Dorey; Rev. Anthony L. Elliott, M.A.; Frederick Franklin, F.R.I.A.I.; Joseph Gough; Col. G. Fox Grant, J.P.; Surgeon-Major Greene, M.B.; Thomas Greene, LL.B., J.P.; A. C. Haddon, M.A., F.Z.S.; W. P. Headen, B.A., D.I.N.S.; C. W. Harrison; William Irwin; I. R. B. Jennings, D.I., R.I.C.; P. King Joyce, B.A.; B. Mac Sheehy, LL.D.; M. J. M'Enery, B.A.; Charles J. M'Mullen; Rev. J. Manning, P.P.; J. J. Meagher; Joseph H. Moore, M.A., M. INST. C.E.; Rev. D. B. Mulcahy, P.P., M.R.I.A.; Rev. C. P. Nolan, C.C.; William P. O'Neill, M.R.I.A.; John O. Overend; Alexander Patton, M.D.; Rev. Joseph Rapmund, C.C.; H. P. Truell, M.B., J.P.; Mrs. Shackleton; J. Sheridan; Alexander T. Smith, M.D.; Bedell Stanford, B.A.; P. F. Sutherland; Rev. Marshall C. Vincent, M.A.; R. Welch; Mrs. Wigham; D. T. M'Enery, M.A.

The Minutes of the previous Meeting were read and confirmed.

The following Fellows and Members were elected:—

### FELLOWS.

James Mills, M.R.I.A. (*Member*, 1889), *Member of Council*, Public Record Office, Dublin: proposed by G. D. Burtchaell, M.A., M.R.I.A., *Fellow*.

Robert Edward Ward, J.P., D.L., Bangor Castle, Co. Down: proposed by Henry Smyth, C.E., J.P., *Hon. Local Secretary for South Down*.

### MEMBERS.

Rev. Wm. Bagnall-Oakeley, M.A. (Oxon.), Newland, Coleford, Gloucestershire: proposed by Sir John Maclean, F.S.A., *Fellow*.

Rev. R. H. Semple, M.A., Downpatrick; W. Law Bros, Hellesylt, Sidecup, Kent; Robert A. Rutherford, L.R.C.P. & S., Earlsfield, Manorhamilton: proposed by Robert Cochrane, F.S.A., M.R.I.A., *Fellow*, *Hon. General Secretary and Treasurer*.

Rev. George Weir, B.A., Creeslough, Co. Donegal; William Harkin, Creeslough, Co. Donegal; proposed by W. J. Knowles, M.R.I.A., *Fellow*, *Hon. Local Secretary for South Antrim*.

John Gordon Swift Mac Neill, M.A. (Oxon); Barrister-at-Law, M.P., 14, Blackhall-street, Dublin; John Robert O'Connell, LL.B. (Dub.), Solicitor, 10, Mountjoy-square, Dublin: proposed by G. D. Burtchaell, M.A., M.R.I.A., *Fellow*.

William J. Morrison, Lower Crescent, Belfast; Rev. R. R. Kane, LL.D. (Dub.), Christ Church Rectory, Belfast; Thomas P. O'Connor, B.A., Inspector of National Schools, Ballymena; R. W. Brereton, Fleet Surgeon, R.N., St. Nicholas Rectory, Carrickfergus; Rev. John Lyle Donaghy, The Manse, Larne; Thomas J. Smyth, LL.B., Barrister-at-



Law, 29, Goldsmith-street, Dublin: proposed by Seaton F. Milligan, M.R.I.A., *Fellow*, *Hon. Provincial Secretary for Ulster*.

William John Fegan, Solicitor, Market-square, Cavan: proposed by S. K. Kirker, C.E., *Fellow*, *Hon. Local Secretary for Cavan*.

John Wakely, M.A. (Dub.), Barrister-at-Law, 6, Harcourt-street, Dublin: proposed by M. M. Murphy, *Fellow*.

Arthur Hade, C.E., Carlow: proposed by Peter Burtchaell, C.E.

Rev. J. Jeffares Jones, B.D., Lurgan: proposed by Rev. H. W. Lett, M.A., *Hon. Provincial Secretary for Ulster*.

Mrs. Westropp, 12, Clarence-parade, Southsea, Hants: proposed by Thomas J. Westropp, M.A.

George A. Dagg, M.A., LL.B. (Dub.), D.I., R.I.C., Lisnaskea: proposed by Thomas Plunkett, M.R.I.A., *Hon. Local Secretary for South Fermanagh*.

Michael Mac Cartan, M.P., Waring-st., Belfast: proposed by Francis Joseph Bigger.

Anthony Thomas Gilfoyle, M.A. (Dub.), J.P., 34, Upper Gardiner-street, Dublin, and Carrowellen House, Skreen, Co. Sligo; William Whitla, M.D., 8, College-square, N., Belfast; Francis E. Mac Farland, L.R.C.S.I., L.R.C.P.I., Brigade Surgeon, Lamington, Antrim-road, Belfast; James A. Lindsay, M.D., M. CH., Victoria-place, Belfast: proposed by John Cooke, B.A.

Charles Elliott, 223, Amhurst-road, Stoke Newington, London, N.; Mrs. Oscar Wilde, 16, Tite-street, Chelsea, London, S.W.; J. J. Collins, 25, Royal-avenue, Chelsea, London, S.W.; Mrs. Ellis Cameron, 14, Bloomfield-park-road, Fulham, London, S.W.: proposed by M. J. C. Buckley.

Rev. J. E. H. Murphy, M.A. (Dub.), Rathcore Rectory, Enfield, Co. Meath; James M'Alister, B.A., Inspector of National Schools, Gort; D. T. M'Enery, M.A., Inspector of National Schools, Education Office, Dublin: proposed by John Moran, M.A., LL.D.

Rev. Charles William Frizell, B.A. (Dub.), Dunluce Rectory, Bushmills: proposed by Rev. Robert Cunningham, B.A.

Valentine Dunn, Solicitor, Clarinda Park, Kingstown; and 60, Middle Abbey-street, Dublin: proposed by Daniel Mahony, M.A., Barrister-at-Law.

Colonel John M'Cance, J.P., Knocknagoury, Strandtown, Belfast: proposed by Henry Smyth, C.E., J.P., *Hon. Local Secretary for South Down*.

Miss L. A. Walkington, M.A., LL.D., Edenvale, Strandtown, Belfast: proposed by Rev. S. A. Cox, B.A.

John Gibson Moore, J.P., Llandaff Hall, Merion: proposed by Alexander T. Smith, M.D.

The Vice-Presidents and Members of Council who retire by rotation in January, 1893, were nominated for re-election. No other Candidates were proposed.

The following letter was read:—<sup>1</sup>

“ROYAL ARCHÆOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.

“OXFORD MANSION, OXFORD-STREET, LONDON, W.

“10th September, 1892.

“SIR,

“Your letter conveying the invitation of the Royal Society of Antiquaries of Ireland to the Royal Archæological Institute of Great Britain and Ireland, to hold their Annual Meeting for 1893 in Dublin, was duly placed before the Annual Meeting of the Institute held at Cambridge in August last, and I have the pleasure of informing you that the invitation was accepted unanimously. I was requested to convey to you the warm thanks of our Members to the President and Council of the Royal Society of Antiquaries of Ireland, for their courteous offer of help and hospitality.

“I have the honour to be, Sir,

“Your obedient Servant,

“HELLIER GOSSELIN.

“ROBERT COCHRANE, ESQ.”

<sup>1</sup> Another communication has been received intimating that as the Lord Mayor of London, Mr. Alderman Stuart Knill (*Fellow* of this Society), had expressed a desire that the Royal Archæological Institute should hold its Annual Meeting for 1893 in London during his term of office, that body, with the concurrence of the Council of this Society, had decided not to come to Dublin next year.

The following letter from the Marquis of Lorne, received by Mr. Cochrane, was read by the Chairman:—

“KENSINGTON PALACE, LONDON,

“10th October, 1892.

“DEAR SIR,

“Some years ago when I visited the library at Dublin the secretary was so good as to give me a copy of a version, then recently published, of my (mythic?) ancestor—‘Diarmid’s fight with a Boar, and flight with Grainne.’ Now, last year I repaired an old tomb at Kilmun of my ancestor, Sir Duncan Campbell, who married a daughter of the Duke of Albany, and died in 1453. In his monument his head reposes on his helmet, which has a crest of a boar’s head, with a ball in the boar’s open mouth. There were two Gaelic (Erse) speaking men with me. One said—‘Oh, that’s just the apple the butcher puts in a dead pig’s mouth.’ The other said—‘No, that’s the ball of grease the legend says Diarmid threw into the mouth of the boar to choke him as he charged.’ Now, is there anything in any Irish version of the ball of grease being thrown, or must we refer the heraldic ball in the boar’s mouth to some wish to signify that the original of the monumental statue was a bold man, and therefore had a ‘roundell.’ This last is the explanation given by a heraldic acquaintance, but it is not satisfactory to my mind. Will you kindly have inquiry made as to whether the Irish Diarmid threw a ball at the boar. It seems to me a more likely interpretation of the figure than either a ‘roundell’ or a ‘bezant.’

“I remain,

“Yours faithfully,

“LORNE.”

The. Rev. Denis Murphy, s. j., said the letter just read had reference to an episode in the ancient Irish tale bearing the title of “The Pursuit of Diarmuid and Grainne.” The tale was published in full by the Ossianic Society in the third volume of its “Transactions.” A set of the Transactions is unhappily rarely met with now; but it so happens that this portion of the volumes was reprinted a few years ago, as it was fixed on by the Board of Intermediate Education as the book in which candidates would be examined in that year.

Towards the end of the story there is an account of the encounter between the famous boar of Ben Gulban (now Ben Bulbin in Co. Sligo), and the hero Diarmuid. His companions at the approach of the beast urged Diarmuid to fly. But Diarmuid, whatever else he may have been, was not a coward, and did not think it beneath his dignity to go meet the animal. The combat is described in truly realistic fashion. The end to it was that both the combatants came by their death, the boar having inflicted mortal injuries on Diarmuid, and Diarmuid in turn, after dealing him two tremendous blows in vain, when expiring himself, hurled the hilt of his sword at the animal’s head and dashed out his brains. In the tale there is no mention whatever of any lard or fat having been thrown into the beast’s mouth. The coat of arms can hardly refer to such an event; its meaning must be sought for in some much later incident.



Father Murphy mentioned another matter, though connected only remotely with the subject. He said he was just now engaged in putting through the press the Irish life of Hugh Roe O'Donnell, Prince of Tirconnell, from 1597 to 1602. Now Hugh Roe's mother was Ineen Dubh, who was the daughter of Agnes, daughter of the fourth Earl of Argyll. This may be of some interest to the Marquis of Lorne, as most probably he will feel some curiosity about the doings—not legendary but strictly historical—of some of his Irish kinsfolk in later times.

M. d'Arbois de Jubainville, who was elected an Honorary Fellow of the Society in August, 1891, wrote as follows:—

“PARIS, 84 BOULEVARD MONTPARNASSE,  
“le 27 février, 1892.

“MONSIEUR,

“Relevant d'une grave maladie qui m'a conduit aux portes du tombeau et qui m'a séparé de mes études pendant trois mois et demi, je lis, dans le No. 7, vol. 1, Fifth Series, du journal de la société royale des antiquaires d'Irlande, que cette compagnie savante m'a fait l'honneur de me nommer honorary fellow. Je vous prie de vouloir bien lui transmettre mes remerciements qu'à mon grand regret l'état de ma santé rend un peu tardifs, et d'y joindre par conséquent mes excuses. Il s'en est peu fallu que je ne me trouvasse dans l'impossibilité de répondre à l'aimable et gracieux témoignage d'estime par lequel la société royale des antiquaires d'Irlande a bien voulu encourager mes travaux.

“Veuillez, Monsieur, agréer l'expression de ma considération la plus distinguée.

“H. D'ARBOIS DE JUBAINVILLE.”

Mr. Robert Day, J.P., Vice-President for Munster, on behalf of himself and the local members of the Society resident in Cork and neighbourhood, joined by the members of the Cork Historical and Archæological Society, wrote inviting the Society to hold its Summer Meeting for 1893 in Cork, and the invitation extended to such members of the Royal Archæological Institute of Great Britain and Ireland as may visit Dublin.

The letter was referred to the Council for acknowledgment and acceptance.

A letter was also read from Miss Frances Keane, Glenshelane, Cappoquin, *Member*, calling attention to the proposed removal of Sir Walter Raleigh's house in Youghal, and suggesting that the Society should take steps to prevent it. The Chairman said the Americans proposed to take the house down and re-erect it in the Chicago Exhibition. He had seen the house recently, and he considered that such an operation with its mouldering walls was impossible.

The letter was referred to the Council.

The following Papers were read, and referred to the Council for publication :—

“Extracts from the Records of the Corporation of New Ross ” (Part III.), by Colonel P. D. Vigors, J.P., *Fellow*.

“The Rarer Forms of Irish Tiles,” by William Frazer, F.R.C.S.I., M.R.I.A., *Fellow*.

“Recent Finds of Brass Money of James II.,” by William Frazer, F.R.C.S.I., M.R.I.A., *Fellow*.

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

“Cromleachs — supposed Sepulchral Structures and Bullâns,” by G. H. Kinahan, M.R.I.A., *Fellow*.

“Traces of Ancient Dwelling in the Sandhills of West Kerry,” by Ven. G. R. Wynne, D.D., Archdeacon of Ardfert.

“King John in Ulster,” by G. D. Burtchaell, M.A., M.R.I.A., *Fellow*.

“Two Pre-historic Forts in County Clare ” :—

I. “Cahershaughnessy, near Spansil Hill,” by H. B. Harris.

II. “Moghane, near Dromoland,” by T. Johnson Westropp, M.A.

“Old Place Names and Surnames” (continuation), by Miss Hickson.

Mr. George Coffey, B.E., B.L., M.R.I.A. exhibited a series of Photographic Lantern Slides of the Tumuli and Inscribed Stones of New Grange and Dowth, from Photographs recently taken by Mr. L. R. Strangways, M.A.

A cordial vote of thanks was passed to Messrs. Coffey and Strangways.

The Meeting then adjourned.



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END OF VOL. II., FIFTH SERIES.

CORRIGENDA.

Page 187, line 27, *for* The Ancient Church, *read* The Ancient Cross.

„ 188, line 22. See correction at page 307.

„ 244, note, line 2 from foot, *for* The capital of corbel shafts, *read* The corbel shafts.



OBJECTS OF THE SOCIETY,  
LIST OF OFFICERS FOR THE YEAR 1893,  
LIST OF FELLOWS AND MEMBERS,  
*AS REVISED, DECEMBER, 1892.*

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SOCIETIES AND INSTITUTIONS IN CONNEXION,  
AND  
GENERAL RULES OF THE SOCIETY.

THE  
ROYAL SOCIETY OF ANTIQUARIES OF IRELAND,

FORMERLY

*The Royal Historical and Archæological Association of Ireland,*

*Founded in 1849 as Kilkenny Archæological Society.*

---

THIS Society was instituted to preserve, examine, and illustrate all Ancient Memorials of the History, Language, Arts, Manners, and Customs of the past, as connected with Ireland. It has carried out these objects for the last forty-three years, having been founded as THE KILKENNY ARCHÆOLOGICAL SOCIETY in 1849. The sphere of its operations having gradually extended, and its Members having increased to upwards of 600, Her Majesty the Queen, by Royal Letter, dated December 27th, 1869, was graciously pleased to grant it the title of THE ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND, and the privilege of electing Fellows. At the Annual Meeting held in January, 1890, it was unanimously resolved to adopt the title of ROYAL SOCIETY OF ANTIQUARIES OF IRELAND, which change was approved of by Her Majesty in a communication from the Secretary of State, dated 25th March, 1890.<sup>1</sup>

The Society holds four Meetings in each year in Dublin and in the provinces of Ireland, when Papers on Historical and Archæological subjects are read, Fellows and Members elected, Objects of Antiquity

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1

“ SECRETARY OF STATE, HOME DEPARTMENT,  
“ WHITEHALL, 25th March, 1890.

“ SIR,

“ I am directed by the Secretary of State to acquaint you, for the information of the President and Council of the Royal Historical and Archæological Association of Ireland, with reference to your letter of the 8th ult., that Her Majesty has been graciously pleased to accede to the prayer of their Memorial, and to order that in future the Society be called and known by the style of the ‘ Royal Society of Antiquaries of Ireland,’ and that the Fellows of the Association now upon the Roll and hereafter to be elected may be styled Fellows of the Royal Society of Antiquaries of Ireland.

“ I am, Sir,

“ Your obedient Servant,

“ GODFREY LUSHINGTON.

“ ROBERT COCHRANE, ESQ., C.E.,

“ Hon. Secretary and Treasurer of the Royal Society  
“ of Antiquaries of Ireland,  
“ RATHGAR, DUBLIN.”



exhibited, and Excursions made to places of Antiquarian interest. The Council meets at 7, St. Stephen's-green, Dublin, on the last Wednesday in each month. Provincial and Local Secretaries are appointed, whose duty it is to inform the 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.

A Museum has been formed at Kilkenny, and a Pamphlet, with illustrative woodcuts, supplying brief Hints and Queries, intended to promote the Preservation of Antiquities and the Collection and Arrangement of Information on the subject of Local History and Traditions, has been printed and circulated.

A Quarterly Journal from the year 1849 to 1892 inclusive, has been issued, forming twenty-two Volumes (Royal 8vo), with many hundred Illustrations. These Volumes contain a great mass of information on the History and Antiquities of Ireland. The Fourth Series of the *Journal* was commenced in the year 1870, and the Fifth Series in 1890.

Extra Volumes, illustrative of the History and Topography of Ireland, are published and supplied to all Fellows, on the roll at date of issue, free, and may be obtained from the publishers, Messrs. Hodges, Figgis, & Co., 104, Grafton-street, Dublin, by Members, at the prices fixed by the Council.

The "Extra Volumes" for the years 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, and 1877, are out of print. The Volumes for 1888-89, a reprint of "The Rude Stone Monuments of Co. Sligo and the Island of Achill," by Colonel Wood-Martin, and for 1890-1891—"The Account Roll of the Priory of the Holy Trinity, Dublin, 1337-1346," with the Middle English Moral Play, "*The Pride of Life*," from the original in the Christ Church Collection in the Public Record Office, Dublin; edited, with Translation, Notes, and Introduction, by James Mills, M.R.I.A. (with facsimile of original MS.), may be obtained at the reduced price of 7s. 6d. net, each.

The Volume for 1892, a reprint of "Inis Muiredach, now Inismurray, and its Antiquities," by W. F. Wakeman, Hon. F.R.S.A. (cloth, royal 8vo, with Map and 84 Illustrations), may be had by Members at 7s. 6d. net.

The Volume for 1893—"The Annals of Clonmacnois," from the MSS. in the Royal Irish Academy and Trinity College, Dublin: edited, with Introduction and Notes, by Rev. Denis Murphy, S.J., M.R.I.A., F.R.S.A., is in course of preparation.

Other Works in course of preparation for issue as Extra Volumes include:—

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The first Series of the *Journal* is out of print. A few copies of Vols. I., II., III., IV., V., and VI., Second Series, remain on hands, and with Vol. I., Third Series; Vols. I., II., III., IV., V., VI., VII., VIII. and IX., Fourth Series; and Vols. I. and II., Fifth Series, can be supplied to Members by the Publishers at the reduced rate of 3s. *net* per Quarterly Part.

All who are interested in antiquarian research are invited to join the Society; and, if willing to comply with this request, may notify their intentions either to the Secretaries, 7, St. Stephen's Green, Dublin, to the Hon. Provincial and Local Secretaries, or any Member of the Society.

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*Honorary Secretary.*



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1893.

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*(Revised 20th December, 1892.)*

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1886	1888	Hill, Right Hon. Lord Arthur Wm., M.P. 22, Chester-street, London, S.W.; and Bigshotte, Rayles, Wokingham, Berks. ( <i>Vice-President</i> , 1888.)
1858	1871	Hill, John, M. INST. C.E.I., M.R.I.A., County Surveyor. Ennis.
1892	1892	Holmes, Emra, F.R.H.S., H. M. Customs, Newhaven, Sussex.
	1890	Houston, Thomas G., M.A. Academical Institution, Coleraine.
	1892	<b>HOWDEN</b> , Charles, Invermore, Larne.
1882	1888	Humphreys, Very Rev. Robert, M.A., Dean of Killaloe. The Glebe, Ballinacclough, Nenagh.
	1891	Johnson, Edmond, J.P. Nullamore, Milltown, Co. Dublin.
	1892	Johnston, James F., Curator of the Art Gallery and Museum, Belfast.
	1891	Kelly, John Joseph, J.P. Essex Lawn, Roscommon.
	1888	Kelly, William Edward, C.E., J.P. St. Helens, Westport, Co. Mayo.
1889	1890	Kelly, William P., Solicitor. Shannonview Park, Athlone.
1883	1888	King, Deputy Surgeon-General Henry, M.A., M.B., M.R.I.A. 52, Lansdowne-road, Dublin.
1867	1888	Kinahan, George Henry, M.R.I.A. Woodlands, Fairview, Co. Dublin.

## DATE OF ELECTION.

MEMBER.	FELLOW.	
1887	1888	Kirker, Samuel Kerr, C.E. Cavan.
	1872	<b>KNILL</b> , Right Hon. Stuart, Lord Mayor of London The Crosslets in the Grove, Blackheath, London.
1872	1886	Knowles, William James, M.R.I.A. Flixton-place, Ballymena.
	1890	Knox, Most Rev. Robert, D.D., Archbishop of Armagh, and Primate of All Ireland. The Palace, Armagh.
1872	1879	Langrishe, Richard, F.R.I.A.I., J.P. ( <i>Vice-President</i> , 1879.) Noremount, Kilkenny.
	1889	La Touche, J. J. Digges, M.A., LL.D., M.R.I.A. Public Record Office, Dublin.
	1888	Lawrence, Rev. Charles, M.A. Lisreaghan, Lawrencetown, Co. Galway.
1891	1892	<b>LEWIS-CROSBY</b> , Rev. Ernest H. C., B.D. 36, Rutland-square, Dublin.
	1877	Limerick, Right Hon. the Earl of, K.P., J.P., D.L. Tewin Water, Welwyn.
1864	1889	<b>LOWRY</b> , Robert William, B.A. (Oxon.), M.R.I.A., J.P., D.L. Pomeroy House, Pomeroy, Co. Tyrone.
1883	1889	Lynch, Patrick J., C.E., M.R.I.A.I. Limerick.
1856	1890	Maclean, Sir John, F.S.A., &c. Glasbury House, Clifton, Bristol.
	1891	Maguire, Very Rev. Edward, D.D., Dean of Down, Bangor, Co. Down.
1864	1870	Malone, Rev. Sylvester, P.P., M.R.I.A. Kilrush.
1885	1888	Maxwell, Sir Herbert E., Bart., of Monreith, M.P. Wigtonshire.
	1890	Mayhew, Rev. Samuel Martin, F.S.A. (Scot.), <i>V.P. Archaeological Assoc. of Great Britain</i> , &c. St. Paul's Vicarage, 33, New Kent-road, London.
1863	1871	Mayler, James Ennis. Harristown, Ballynitty, Co. Wexford.
1884	1888	Milligan, Seaton Forrest, M.R.I.A. 1, Royal-terrace, Belfast.
1889	1892	Mills, James, M.R.I.A. Public Record Office, Dublin.
1870	1871	<b>MOLLOY</b> , William Robert, F.S.S., M.R.I.A. 17, Brookfield-terrace, Donnybrook.
1869	1888	Moran, His Eminence Cardinal, D.D., M.R.I.A. ( <i>Vice-President</i> , 1888.) Archbishop of Sydney, New South Wales.



## DATE OF ELECTION.

MEMBER.	FELLOW.	
1878	1890	Murphy, Rev. Denis, S.J., M.R.I.A. Milltown Park, Dublin.
1889	1889	<b>MURPHY, Michael M.</b> , Solicitor. Parliament-street, Kilkenny.
1888	1890	Norman, George, M.D., F.R.M.S. 12, Brock-street, Bath.
1877	1889	O'Brien, William, LL.D. Aylesbury House, Merrion, Co. Dublin.
1869	1888	O'Connor Don, Right Hon. The, LL.D., M.R.I.A., J.P., D.L. ( <i>Vice-President</i> , 1886.) Clonalis, Castlereagh.
1877	1888	O'Connor, Very Rev. Daniel, P.P., Canon. Bloomfield House, Emyvale.
1887	1890	O'Donovan, The, M.A. (Oxon.), J.P. ( <i>Vice-President</i> , 1890.) Liss Ard, Skibbereen.
	1891	O'Loughlin, Rev. Robert Stuart, M.A., D.D. Rectory, Monaghan.
1862	1872	O'Meagher, Joseph Casimir, M.R.I.A. 49, Mountjoy-square, Dublin.
	1890	O'Neill, George O'Neill (Gentilhomme de la maison du Roi, Ancien député). Lisbon.
	1890	<b>O'NEILL, Hon. Robert Torrens</b> , M.A. (Oxon.), J.P., D.L. M.P. Tullymore Lodge, Ballymena, Co. Antrim.
1885	1888	O'Rorke, Very Rev. Terence, D.D., M.R.I.A., P.P., Archdeacon of Achonry. Church of the Assumption, Collooney, Co. Sligo.
	1889	<b>ORMSBY, Charles C.</b> , A.I.C.E.I. Ballinamore House, Kiltimagh, Co. Mayo.
	1889	<b>OWEN, Edward</b> . 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.
1886	1888	Plunket, Most Rev. and Right Hon. Lord, D.D., LL.D., Archbishop of Dublin. Old Connaught House, Bray.
	1888	Plunkett, George Noble (Count of Rome), M.R.I.A., Barrister-at-Law. 26, Upper Fitzwilliam-street, Dublin.
1889	1890	Polson, Thomas R. J., M.R.I.A. Wellington-place, Enniskillen.

## DATE OF ELECTION.

MEMBER.	FELLOW.	
1884	1888	Power, Rev. Patrick. Cobar, New South Wales.
	1872	Prichard, Rev. Hugh. Dinam, Gaerwen, Anglesey.
	1892	Rahilly, Thomas Francis, The Square, Listowel.
1865	1888	Robinson, Sir John Stephen, Bart., C.B., J.P., D.L. Rokeby Hall, Dunleer.
1880	1888	Rushe, Denis Carolan, B.A., Solicitor. Church-square, Monaghan.
1879	1890	<b>RYLANDS, Thomas Glazebrook</b> , F.S.A., F.R.A.S., F.C.S., M.R.I.A. Highfields, Thelwall, Warrington.
	1891	Scott, William Robert, M.A. (Dubl.). 19, Trinity College, Dublin.
	1892	Sheehan, Most Rev. Richard Alphonsus, D.D., Bishop of Waterford and Lismore. Bishop's House, John's Hill, Waterford.
	1891	Slattery, James William, M.A. (Dubl.), LL.D. President, Queen's College, Cork.
	1892	Smiley, Hugh Houston, J.P. Drumalis, Larne.
	1889	<b>SMITH-BARRY, Arthur H.</b> , J.P., D.L., M.P. Fota, Cork, and Carlton Club, London.
1875	1875	Smith, Joseph, jun., M.R.I.A. 121, Bewsey-terrace, Bewsey-road, Warrington.
	1873	Smith, Worthington G., F.L.S., M.A.I. 121, High-street, Dunstable, Beds.
	1888	Smyly, Very Rev. A. Ferguson, M.A., Dean of Derry. Londonderry.
1890	1890	Stoney, Rev. Robert Baker, M.A., D.D. St. Matthew's, Irishtown.
1884	1888	Stuart, H. Villiers, M.A. (Durham), J.P., D.L. ( <i>Vice-President</i> , 1885.) Dromana, Cappoquin.
1885	1888	Stubbs, Major-General Francis William, J.P. Dromiskin House, Castlebellingham.
1892	1892	Taylor, Rev. John Wallace, LL.D. Errigal Glebe, Emyvale.
	1892	Tighe, Edward Kenrick Bunbury, J.P., D.L. Woodstock, Inistioge.
1865	1888	Trench, Thomas F. Cooke, J.P., D.L. Millicent, Naas.
1892	1892	Upton, Hon. William H., M.A., LL.M., Judge of the Superior Courts, Walla Walla. Washington, U.S.A.
1885	1888	Vigers, Colonel Philip Doyne, J.P. Holloden, Bagenalstown.
1884	1890	Vinycumb, John, M.R.I.A. Riverside, Holywood, Co. Down.



## DATE OF ELECTION.

MEMBER.	FELLOW.	
1879	1888	Walsh, Right Rev. William Pakenham, D.D., Bishop of Ossory, Ferns, and Leighlin. ( <i>Vice-President</i> , 1889.) The Palace, Kilkenny
1874	1888	<b>WARD, Francis Davis</b> , M.R.I.A., J.P. Greenwood, Strand-town, Co. Down.
	1891	Ward, John, F.S.A., J.P. Lenox Vale, Belfast.
	1892	Ward, Robert Edward, J.P., D.L. Bangor Castle, Bangor, Belfast.
1871	1871	Watson, Thomas. Ship Quay Gate, Londonderry.
1892	1893	Weir, Rev. George, B.A. Creeslough, Co. Donegal.
	1892	Wigham, John R., M.R.I.A., J.P. Albany House, Monkstown.
1888	1889	Wilson, William Edward, M.R.I.A., J.P. Daramona House, Streete, Rathowen, Co. Westmeath.
	1891	Wolseley, General the Right Hon. Lord Viscount, K.P., G.C.B., G.C.M.G., D.C.L., LL.D. Royal Hospital, Kilmainham.
1879	1890	Woods, Cecil Crawford. Chiplee House, Blackrock, Cork.
1889	1890	<b>WOOLLCOMBE, Robert Lloyd</b> , M.A., LL.D. (Dublin Univ.); LL.D. (Royal Univ.); F.I. Inst., F.S.S., M.R.I.A., Barrister-at-Law. 14, Waterloo-road, Dublin.
1887	1887	<b>WRIGHT, Edward Perceval</b> , M.D., M.A. (Dublin); M.A. (Oxon.); Secretary R.I.A., F.L.S., F.R.C.S.I., J.P., Professor of Botany. 5, Trinity College, Dublin.
1891	1891	Young, Robert Magill, B.A., C.E., M.R.I.A. Rathvarna, Belfast.

## HONORARY FELLOWS.

## DATE OF ELECTION.

MEMBER.	FELLOW.	
	1891	D'Arbois de Jubainville, H., Editor of <i>Revue Celtique</i> . 84, Boulevard Mont Parnasse, Paris.
	1891	Gilbert, John T., LL.D., F.S.A., M.R.I.A., R.H.A. Villa Nova, Blackrock, Co. Dublin.
1890	1891	Hoffman, William J., M.D., Professor of Ethnology, Smithsonian Institute, Washington, U.S.A.
1860	1871	Lenihan, Maurice, M.R.I.A., J.P. Limerick. ( <i>Vice-President</i> , 1885.)
	1891	Lubbock, Right Hon. Sir John, Bart., D.C.L., LL.D., F.R.S., M.P. High Elms, Farnborough, Kent.
	1891	Munro, Robert, M.A., M.D., 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, Jesus College, Oxford.
1889	1891	Roberts, S. Ussher, C.B. 6, Clyde-road, Dublin.
1850	1870	Robertson, James George, Architect. 74, Stephen's-green, Dublin.
	1891	Söderberg, Professor Sven, Ph. D., Director of the Museum of Antiquities, University of Lund, Sweden.
	1891	Stokes, Miss Margaret, Hon. M.R.I.A. Carrigbreac, Howth, Co. Dublin.
1868	1876	Wakeman, William Frederick, Knightsville, Blackrock, Dublin.
1851	1889	White, John Davis. Cashel.

## Total number of Fellows :—

Life,	..	..	..	..	..	..	..	30	} 173
Honorary (under old Rules, 5 ; new Rules, 9),	..	..	..	..	..	..	..	14	
Annual,	..	..	..	..	..	..	..	129	



## MEMBERS OF THE SOCIETY.

(Revised 20th December, 1892.)

The Names of those who have paid the Life Composition, and are Life Members, are printed in heavy-faced type. (See Laws 4 and 8, page 55.)

Elected	
1888	Adams, Major Allen Neason, K. O. Borderers.
1891	Adams, Rev. James. Kill Rectory, Straffan, Co. Kildare.
1859	Agar-Ellis, Hon. Leopold G. F., B.A. (Cantab.), J.P., D.L. 14, Wilton-street, London.
1890	Agnew, Rev. J. Tweedie. The Brook, Enniskillen.
1892	Alcorn, James Gunning, Barrister-at-Law, J.P. 24, Corrig-avenue, Kingstown.
1892	Alexander, Rear-Admiral Henry M'Clintock, J.P. Dundoan House, Coleraine.
1887	Alexander, T. J. 5, Crawford-square, Londonderry.
1889	Allen, Rev. James, B.A. The Rectory, Creagh, Skibbereen.
1891	Allen, James A. Cathedral Hill, Armagh.
1891	Alment, Rev. William F., B.D. Castletown Rectory, Navan.
1890	Allingham, Hugh. Provincial Bank, Ballyshannon.
1890	Alton, J. Poë ( <i>Fellow, Inst. of Bankers</i> ). 53, Kenilworth-square, Dublin.
1892	Anderson, William J., C.E., Architect. Harbour View, Coleraine.
1891	Andrews, James Thomas, M.A., Barrister-at-Law. 88, Lr. Baggot-street Dublin.
1891	Archer, Rev. James Edward, B.D. Randalstown, Co. Antrim.
1890	Archer, Mrs. St. Mary's Vicarage, Drogheda.
1868	Ardilaun, Rt. Hon. Lord, M.A., M.R.I.A. St. Anne's, Clontarf.
1888	Armor, Maurice. Mitchelstown, Co. Cork.
1863	Ashbourne, Right Hon. Lord, LL.D. 23, Fitzwilliam-square, Dublin.
1880	Atkins, W. Ringrose. 39 South Mall, Cork.
1890	Atkinson, Rev. E. Dupre, LL.B. (Cantab.) Donagheloney, Waringstown.
1889	Atkinson, George, M.A., M.B. (Dub.) 84, Lower Drumcondra-road, Dublin.

Elected	
1858	Atkinson, George Mounsey, M.A., M.R.I.A. 28, St. Oswald's-road, West Brompton, London, S.W.
1890	Atkinson, Henry J. Michigamme, Marquette Co., Michigan, U.S.A.
1892	Atkinson, Robert P. 27, Charleston-road, Rathmines.
1878	Atthill, Edward, J.P. Ardvarney, Ederney, Co. Fermanagh.
1855	<b>BABINGTON, Professor Charles C., M.A., F.R.S.</b> 5, Brookside, Cambridge.
1878	Bagwell, Richard, M.A. (Oxon.), J.P., D.L. Marlfield, Clonmel.
1890	Baile, Robert, M.A. Ranelagh School, Athlone.
1890	Baillie, Rev. Richard Æ., M.A., Canon. Glendooen, Letterkenny.
1890	Baillie, Rev. William, M.A. St. Katherine's, Killybegs.
1885	Baker, Henry F. Hillview, Dalkey.
1885	Balfour, Blayne Reynell Townley, M.A. (Cantab.), M.R.I.A., J.P., D.L. Townley Hall, Drogheda.
1888	Ballintine, Joseph. Strand, Londonderry.
1885	Ballard, Rev. John Woods, B.A. 2, Upper Mallow-street, Limerick.
1890	Banim, Miss Mary. Greenfield, Dalkey.
1890	Bardan, Patrick. Coralstown, Killucan.
1891	Barklie, Rev. John Knox, M.A. The Rectory, Moira, Co. Down.
1889	Barrett, John Edward, J.P. Carraganass Castle, Bantry.
1889	Barrington, Sir Charles Burton, Bart., M.A. (Dubl.), J.P., D.L. Glenstal Castle, Co. Limerick.
1889	Barrington, William, C.E. 91, George-street, Limerick.
1868	Barrington-Ward, M. J., B.A., F.R.G.S., H. M. Inspector of Schools, Thorneloe Lodge, Worcester.
1890	Barry, Rev. Michael, Adm. Gurnahoe, Thurles.
1877	Barry, James Grene, J.P. 90, George-street, Limerick.
1889	Barry, Robert. Kilkenny.
1891	Beardwood, Right Rev. J. Camillus, Abbot of Mount St. Joseph, Roscrea.
1880	Beattie, Rev. A. Hamilton. Portglenone, Co. Antrim.
1883	Beattie, Samuel, M.A., M.B., M.Ch. Craigatin, Pitlochrie, N.B.
1888	Beaumont, Thos., M.D., Dep. Surg.-Gen. Palmerston House, Upper Rathmines.
1892	Beazley, Rev. James, C.C. St. Brendan's, Ardfert.
1892	Beckley, F. J. Secretary's Office, G. P. O., London.
1891	Beere, D. M., M. Inst. C.E. Gisborne, New Zealand.
1891	Bence-Jones, Reginald, J.P. Liselan, Clonakilty.



Elected	
1891	Benner, John. Estate Office, Killarney.
1890	Bennett, Joseph Henry. Blair Castle, Cork.
1889	Bennett, Thomas J., Solicitor. 62, Middle Abbey-street, Dublin.
1889	Beresford, Denis R. Pack, J.P., D.L. Fenagh House, Bagenalstown.
1884	Beresford, Captain Geo. De La Poer, J.P., D.L. Castle Dillon, Armagh.
1889	Bernal, John, T.C. Albert Lodge, Limerick.
1890	Bernard, Rev. John Henry, D.D., F.T.C.D. 6, Trinity College, Dublin.
1888	Bernard, Walter, F.R.C.P. 14, Queen-street, Derry.
1889	Berry, Henry F., M.A., Barrister-at-Law. Public Record Office, Four Courts, Dublin.
1852	Bessborough, Right Hon. the Earl of, M.A. (Cantab.), J.P., D.L. Bessborough House, Piltown, Co. Kilkenny.
1891	Beveridge, John, Barrister-at-Law, Town Clerk. City Hall, Dublin.
1890	Bewley, Joseph. 17, Cope-street, Dublin.
1888	Bigger, Fras. Joseph, Solicitor. Rea's Buildings, Belfast.
1891	Boland, Charles James. 6, Ely-place, Dublin.
1889	Bourke, Rev. John Hamilton, M.A. Elm Ville, Kilkenny.
1858	Bowers, Thomas. Graigavine, Piltown.
1889	Bowen, Henry Cole, M.A., J.P., Barrister-at-Law. Bowen's Court, Mallow.
1889	Bowker, James, F.R.G.S.I. Secretary's Office, G.P.O., Dublin.
1888	Boyd, Arthur Gladwell, M.A., Solicitor. Kilkenny.
1891	Boyd, George H. S. 37, Chelmsford-road, Dublin.
1892	Boyd, John. 2, Corporation-street, Belfast.
1889	Braddell, Octavius H. Sarnia, Eglinton-road, Donnybrook.
1888	Bradshaw, Rev. James. Clifden, Galway.
1888	Brady, John Cornwall, J.P. Myshall House, Bagenalstown, Co. Carlow.
1889	Brady, Rev. John Westropp, M.A. Rectory, Slane, Co. Meath.
1890	Bravin, Richard. 5, Sackville Garden, Dublin.
1891	Bray, John B. Cassin. 72, Eccles-street, Dublin.
1889	Breen, J. J. Law. 12, Cabra-terrace, Phibsborough, Dublin.
1889	Brenan, James, R.H.A., M.R.I.A., School of Art. Leinster House, Kildare-street, Dublin.
1883	Brenan, Rev. Samuel Arthur, B.A. Knocknacarry, Co. Antrim.
1892	Brereton, R. W., Fleet-Surgeon. St. Nicholas' Rectory, Carrickfergus.
1892	Breslan, Rev. Patrick, C.C. Kilglass, Co. Sligo.
1888	Brett, Henry Charles, B.E. Rosemary-square, Roscrea.
1891	Bridge, William, M.A. Solicitor, Roscrea.

Elected	
1890	Brien, Charles Henry. 54, South Richmond-street, Dublin.
1892	Brien, Mrs. 54, South Richmond-street, Dublin.
1892	Brighton, Rev. Oliver, M.A. Skryne Rectory, Co. Meath.
1892	Brinn, Timothy, Dock-road, Limerick.
1891	<b>BRODIGAN, Mrs.</b> Piltown House, Drogheda.
1892	Brooke, Miss Honor. 11, Herbert-street, Dublin.
1888	Brophy, Nicholas A. School of Art, Limerick.
1892	Bros, W. Law. Hellesylt, Sidecup, Kent.
1891	Brougham, Very Rev. Henry, D.D., Dean of Lismore. Lismore.
1866	Brown, Charles, J.P. The Folly, Chester.
1889	Brown, James Roberts, F.R.G.S. 44, Tregunter-road, S. Kensington, S.W.
1891	Brown, Miss. Donaghmore, Co. Tyrone.
1892	Browne, Geo. Burrowes. 14, Dunluce-terrace, Belfast.
1884	Browne, James J. F., C.E., Architect. 12, Glentworth-street, Limerick.
1890	Browne, Very Rev. R. L., O.S.F. Franciscan Convent, Liberty-street, Cork.
1891	Brownlow, Rev. Duncan John, M.A. Ardbraccan Rectory, Navan.
1866	Brunskill, Rev. North Richardson, M.A. Kenure Vicarage, Rush.
1887	Bryan, Rev. Thomas, B.A. Clonmore Rectory, Hacketstown.
1888	Buckley, Michael J. C. 29, Southampton-street, Strand, London, W.C.
1889	Buckley, Rev. Cornelius, C.C. Lombard's Castle, Buttevant.
1890	Budds, William Frederick, J.P. Courtstown, Freshford.
1884	Buggy, Michael, Solicitor. Parliament-street, Kilkenny.
1889	Bunbury, Very Rev. Thomas, M.A., D.D., Dean of Limerick. The Deanery, Corbally, Limerick.
1890	Burgess, Rev. Henry W., M.A., LL.D. Queen's-park, Monkstown.
1890	Burgess, John, T.C. Gore House, Athlone.
1891	Burke, Rev. Francis, M.A., Canon. Boyle.
1891	Burke, Samuel. Killeenree, Cahir.
1892	Burnell, William. Dean's Grange, Monkstown.
1891	Burnett, Rev. Richard A., M.A. Rectory, Graignamanagh, Co. Kilkenny.
1852	Burtchaell, Peter, C.E. Larchfield, Kilkenny.
1854	Busteed, John W., M.D. Castle Gregory, Tralee.
1891	Butler, Cecil, M.A., Barrister-at-Law. Dulas-court, Pontrilas, Herefordshire.
1891	Butler, Miss. Poul-na-Linta, Dunmore East, Co. Waterford
1888	Butler, Julian G. Wandesford. 118, Princes-street, Edinburgh.



Elected	
1891	Butler, Rev. Robert, B.A. Killeagh Rectory, Oldcastle.
1857	Byrne, Edmund Alen, J.P. Rosemount, New Ross.
1868	Byrne, Very Rev. James, M.A., Dean of Clonfert. Cappagh Rectory, Omagh.
1891	Byrne, James. Wallstown Castle, Castletownroche, Co. Cork.
1891	Cadic de la Champignonnerie, M. Edward. 133, Tritonville-road, Sandy-mount.
1890	Caldwell, William Hamilton, M.D. Coleraine.
1890	Callan, Rev. Patrick, Adm. Lakelands, Annyalla, Monaghan.
1891	Cameron, Sir Charles A., M.D., Hon. R.H.A. 51, Pembroke-road, Dublin.
1892	Cameron, Mrs. Ellis. 14, Bloomfield Park-road, Fulham, London, S.W.
1891	Campbell, Rev. Joseph W. R., M.A. Wesleyville, Tralee.
1890	Campbell, Rev. Richard S. D., M.A., D.D. St Mary's, Athlone.
1890	Campbell, Rev. William W., M.A. Maplebury, Monkstown.
1889	Campion, John. Patrick-street, Kilkenny.
1890	Cannon, Rev. James C., C.C. Gartan, Church Hill, Letterkenny.
1889	Cantwell, Thomas. King-street, Kilkenny.
1888	Carrigan, Rev. William, C.C. Conahy, Jenkinstown, Co. Kilkenny.
1889	Carroll, Anthony R., Solicitor. 47, North Great George's-street, Dublin.
1889	Carroll, Martin, Merchant. High-street, Kilkenny.
1890	Carroll, William, C.E., M.R.I.A.I. Ennis.
1890	Carter, Rev. Henry Bryan, D.D. Derryloran, Cookstown.
1889	Casey, John Sarsfield. Mitchelstown.
1889	Catlin, William H., Gas Engineer. Kilkenny.
1890	Chapman, Wellesley Pole. 73, Harcourt-street, Dublin.
1890	Charles, James. 61, Middle Abbey-street, Dublin.
1891	Chatterton, Abraham T. 10, Clyde-road, Dublin.
1890	Chaytor, Joshua David, B.A. Marino, Killiney.
1891	Cherry, Richard R., LL.D., Barrister-at-Law, Reid Professor of Criminal Law. 51, Great Charles-street, Dublin.
1891	Chestnutt, John, B.A., L.R.C.S., L.R.C.P. (Edin.) Derwent House, Howden, East Yorks.
1888	Chute, Charles G. Falkiner. 6, Leinster-square, Rathmines.
1889	Clarke, John M. Westbourne, Terenure, Co. Dublin.
1889	Clarke, Mrs. Graiguenoe Park, Holycross, Thurles.
1889	Clarke, William Ussher J. 51, Lower Camden-street, Dublin.

Elected	
1892	Cleaver, Rev. Euseby Digby, M.A. (Oxon.). Dolgelly, Wales.
1890	Clements, Henry John Beresford, J.P., D.L. Lough Rynn, Leitrim.
1892	Clements, William T., Asst. D.I.N.S. 1, Agincourt-terrace, Rugby-road, Belfast.
1889	Clery, Michael John, J.P. Moorfield, Dundrum, Co. Dublin.
1868	Clifden, Right Hon. Viscount, J.P., D.L. Gowran Castle, Gowran.
1892	Coates, William T., J.P. University-square, Belfast.
1892	Coffey, Denis J., B.A., M.B., M.Ch. (R.U.I.), Assistant Professor of Physiology, School of Medicine, Cecilia-street, Dublin.
1891	Coffey, George, B.E. (Dubl.), M.R.I.A., Barrister-at-Law. 5, Harcourt-terrace, Dublin.
1885	Coffey, Most Rev. John, D.D., Bishop of Kerry. The Palace, Killarney.
1891	Colclough, John E. H., J.P. Melrose, Blackrock, Co. Dublin.
1890	Cole, Rev. J. Harding, B.A. Towerview, Innishannon.
1888	Coleman, James. Custom-house, Southampton.
1891	Colgan, Rev. William, M.A. Inverin Rectory, Spiddal, Co. Galway.
1888	Colhoun, Joseph. Strand, Londonderry.
1891	Collins, E. Tenison. 35, Palmerston-road, Dublin.
1892	Collins, J. J. 25, Royal-avenue, Chelsea, S.W.
1888	Comerford, Most Rev. Michael, D.D., M.R.I.A., Coadjutor-Bishop of Kildare and Leighlin. The Palace, Carlow.
1876	Condon, Very Rev. H. C., O.P., Prior. Upper Dorset-street, Dublin.
1892	Conlan, Rev. Robert F., P.P. St. Michan's, Dublin.
1889	Connellan, Major James H., J.P., D.L. Coolmore, Thomastown.
1892	Connery, Rev. Matthew, C.C. Dungiven.
1855	Conway, M. Edward. Sedbergh, 159, Strand-road, Merrion.
1888	Cooke, John, B.A. 66, Morehampton-road, Dublin.
1891	Cooney, Rev. Stewart E., M.A. Tessaurean Rectory, Banagher.
1890	Cooper, Austin Damer, J.P. Drumnigh, Baldoyle, Co. Dublin.
1892	Cooper, Rev. Ernest Augustus B.D. Carrowdore Rectory, Donaghadee.
1890	Cosgrave, Henry Alexander, M.A. 70, Eccles-street, Dublin.
1892	Costigan, William. Great Victoria-street, Belfast.
1890	Coulter, Rev. George W. S., M. A. 9, Upper Garville-avenue, Rathgar.
1892	Cowan, P.C., Co. Surveyor. Ulster Club, Belfast.
1891	Cowell, Very Rev. George Young, M.A., Dean of Kildare. Kildare.
1891	Cowell, Mrs. The Deanery, Kildare.
1889	Cox, Michael Francis, B.A., L.R.C.P.I., M.R.I.A. 45, Stephen's-green, Dublin.



Elected	
1891	Cox, Rev. Samuel Alfred, B.A. 19, Madrid-street, Belfast.
1889	Coyle, John, Alderman. Kilkenny.
1891	Crane, Chas. Paston, B.A. (Oxon), D.I.R.I.C. Divisional Commissioner's Office, Waterford.
1890	Crawford, James W. Chlorine House, Malone-road, Belfast.
1890	Crawford, Rev. William, M.A. 5, Montpelier-terrace, Cork.
1892	Creagh, Arthur Gethin, J.P. Carrahane, Quin, Co. Clare.
1890	Creaghe, Philip Crampton, M.R.I.A. 6, Montenotte, Cork.
1885	<b>CREIGHTON, David H.</b> , F.R.G.S., T.C. The School, Kilkenny.
1890	Crofton, Edward H. R., J.P. Ballyraggett House, Co. Kilkenny.
1889	Crook, Rev. William, D.D. Wicklow.
1891	Crossley, Frederick W. Gresham Hotel, Dublin.
1892	Crosthwait, Thomas P. Sherard, B.A., M. Inst. C.E. Clare View, Limerick.
1889	Crowe, Rev. Jeremiah, Professor, St. Patrick's College, Thurles.
1882	Cuffe, Major Otway Wheeler. Woodlands, Waterford.
1867	Culley, R. Kilmacrew Lodge, Edenordinary, Banbridge.
1860	Cullin, John. Templeshannon, Enniscorthy.
1890	Cunningham, Rev. Robert, B.A. Ballyrashane, Coleraine.
1891	Cunningham, Samuel. Glencairn, Belfast.
1892	Cussen, J. S., B.A., D.I.N.S. Education Office, Dublin.
1892	Dagg, George A., M.A., LL.B., D.I.R.I.C. Lisnaskea.
1889	Dallow, Rev. Wilfred. Upton Hall, Upton, Birkenhead.
1891	Dalton, John P., M.A., D.I.N.S. Belfast.
1890	D'Arcy, Very Rev. Archdeacon. Wellington, New South Wales.
1892	Dargan, Thomas. 2, Richmond-square, Cavehill-road, Belfast.
1892	Daunt, Henry Thomas, J.P. Compass Hill, Kinsale.
1891	Davidson, Rev. Henry W., B.A. Kilrosanty Glebe, Kilmacthomas.
1890	Davis, Very Rev. Thomas, P.P., V.F., Canon. Listowel.
1889	Davis, Thomas. Cairn Hill, Foxrock, Co. Dublin.
1892	Davy, Henry, M.B., M.Ch. Kimmage Lodge, Terenure.
1890	Davy, Rev. Humphry, B.A. Kimmage Lodge, Terenure.
1883	Dawson, Ven. Abraham, M.A., Archdeacon of Dromore. Seagoe Rectory, Portadown.
1889	Day, Rev. John Q., B.A. Loughcrew Rectory, Oldcastle.
1891	Day, Rev. Maurice, M.A. The Glebe, Killiney, Co. Dublin.

Elected 1868	Deady, James P. Hibernian Bank, Navan.
1864	<b>DE LA POER</b> , Edmond, J.P., D.L. Gurteen, Glensheelan, Clonmel.
1889	Denny, Francis Mac Gillycuddy. Denny-street, Tralee.
1884	Denvir, Patrick J. National Bank, Newbridge.
1890	D'Evelyn, Alexander, M.D. (Dubl.). Ballymena.
1889	Dickie, Thomas C., Solicitor. Omagh.
1891	Dickson, Rev. William A. Fahan Rectory, Londonderry.
1891	Digges, Rev. J. Garven, M.A. (Dubl.). Clooncahir, Loughrynn, Dromod.
1890	Dillon, Edward Maxwell, M.A., LL.D., Barrister-at-Law, Middle Temple. 19, Albert-square, Clapham, London, S.W.
1880	Dillon, John. Coleraine.
1892	Dillon, Sir John Fox, Bart., J.P., D.L. Lismullen, Navan.
1874	Dillon, Hon. Luke Gerald, B.A. (Oxon.), H.M.L. Co. Galway. ( <i>Vice-President</i> , 1885.) Clonbrock, Ahascragh, Co. Galway.
1890	Dix, E. Reginald M'Clintock, Solicitor. 61, Upper Sackville-street, Dublin.
1890	Dobbs, Arthur F., M.B. (Dubl.). Northgate-street, Athlone.
1889	Dodge, Mrs. Saddle Rock, Great Neck, Long Island, New York, U.S.
1892	Donaghy, Rev. John Lyle. The Manse, Larne.
1890	Donegan, Lieutenant-Colonel James H., J.P. Alexandra-place, Cork.
1891	Donnelly, Most Rev. Nicholas, D.D., M.R.I.A., Bishop of Canea. 50, Rathgar-road, Dublin.
1887	Donovan, St. John Henry, J.P. The Spa, Tralee.
1891	Doolin, Walter G., M.A., C.E., Architect. 20, Ely-place, Dublin.
1890	Doran-Falkiner, Rev. Thomas. 4, Marine-terrace, Bray.
1889	Dorey, Matthew. 8, St. Anne's-terrace, Berkeley-road, Dublin.
1891	Dorman, Robert H., County Surveyor, Armagh.
1889	Dormer, Joseph Edgerton, L.R.C.S.I. Newtownbarry, Co. Wexford.
1891	Dougherty, Rev. James B., M.A., Professor of Logic and Belles Lettres. Magee College, Londonderry.
1887	Douglas, M. C. Dublin-street, Carlow.
1889	Dowd, Rev. James, M.A. 7, Swansea-terrace, Limerick.
1890	Downey, Rev. William, C.C. Ballingarry.
1890	Doyle, Charles F., M.A., F.R.U.I., Barrister-at-Law. 19, Kildare-street, Dublin.
1869	Doyle, Laurence, Barrister-at-Law. 47, Kildare-street, Dublin.
1870	Doyne, Charles Mervyn, M.A. (Cantab.), J.P., D.L. Wells, Gorey.
1891	Dudgeon, Henry James, J.P. The Priory, Blackrock, Co. Dublin.
1890	Dugan, Charles Winston, M.A. Florence-ville, Lurgan.



Elected	
1891	Duignan, William H. Solicitor, St. Ronan's, Walsall.
1885	Duke, Robert Alexander, J.P., D.L. Newpark, Ballymote.
1891	Duncan, George. 1, Cope-street, Dublin.
1892	Dunn, Valentine. 30, Clarinda-park, E., Kingstown.
1892	Dunny, Rev. Paul, C.C. Clonegal, Co. Carlow.
1892	Dunsany, Right Hon. Lord, M.A. (Cantab.), J.P., D.L. Dunsany Castle, Navan.
1872	Durham, Dean and Chapter of, <i>per</i> C. Rowlandson. The College, Durham.
1890	Dwan, Rev. John J., C.C. The Presbytery, Thurles.
1891	Eagle, Edward. 58, Pembroke-road, Dublin.
1892	Edwards, H. National Bank, Roscommon.
1879	Egan, John. 8, Richmond-hill, Cork.
1889	Egan, Michael. Pery-square, Limerick.
1887	Elcock, Charles. 19, Hughenden-avenue, Belfast.
1890	Elliott, Rev. Anthony L., M.A. 39, North Great George's-street, Dublin.
1892	Elliott, Charles. 223, Amhurst-road, Stoke-Newington, London, N.
1891	Elliott, George H. Free Public Library, Belfast.
1884	Elliott, Rev. John. Seven Houses, Armagh.
1890	English, Robert, J.P. Athlone.
1884	Erne, Right Hon. the Countess of. Crom Castle, Newtownbutler.
1890	Esmonde, Sir Thomas Henry Grattan, Bart., M.P. Ballynastragh, Gorey.
1890	Eubank, Rev. Richard, B.A. Broughshane, Co. Antrim.
1891	Eustace, Henry Montague, Lieut., 1st Battalion Middlesex Regiment. Gibraltar.
1890	Evans, Edward, Cornmarket, Dublin.
1891	Evans, Rev. Henry, D.D. 32, Great Charles-street, Dublin.
1890	Fahey, Very Rev. Jerome, P.P., V.G. St. Colman's, Gort.
1889	Fahy, Rev. John G. Rectory, Waterville, Co. Kerry.
1889	Fairholme, Mrs. Comragh, Kilmaothomas.
1891	Falkiner, Hon. Frederick R., M.A., Recorder of Dublin. Inveruisk, Killiney
1888	Falkiner, Rev. William F. T., M.A. Killucan Rectory, Co. Westmeath.
1890	Fanning, Rev. John A., D.D. East Orange, New Jersey, U.S.A.
1891	Farrell, James. Naas.
1891	Fawcett, George. Monte Video, Roscrea.
1892	Fearon, Rev. William, B.A. The Manse, Kells, Co. Meath.

Elected	
1892	Fegan, William John, Solicitor. Market Square, Cavan.
1887	Fennessy, Edward. Ardseradawn House, Kilkenny.
1892	Fetherstonhaugh, Alfred Joseph, B.A. Idrone House, Templeogue.
1891	Fielding, Patrick J., M.P.S.I. 8, St. Joseph's-place, Blackrock-road, Cork.
1891	Finch, Mrs. F. Thornville, Circular-road, Limerick.
1889	Fitz Gerald, The Dowager Lady. Glanleam, Valentia Island, Co. Kerry.
1892	Fitz Gerald, Rev. William Frederick, M.A. Parsonstown.
1892	Fitz Gerald, William J., Solicitor. Bank-place, Mallow.
1890	Fitz Gibbon, Gerald, M. Inst. C.E. West Oakfield, Hooton, Cheshire.
1891	Fitz Maurice, Rev. W. Herbert, B.A. Kilcooley Rectory, Thurles.
1891	Fitz Patrick, Right Rev. B., Abbot of Mount Melleray, Cappoquin.
1892	Fitz Patrick, P., D.I.N.S. Melbourne-terrace, Armagh.
1868	Fitzsimons, John Bingham, M.D. 22, King-street, Hereford.
1891	Fleming, Hervey de Montmorency, J.P. Barragheore, Goresbridge.
1889	Fleming, Very Rev. Horace Townsend, M.A. Deanery, Cloyne.
1889	Flynn, James. Cruise's Royal Hotel, Limerick.
1891	Flynn, Mrs. Cruise's Royal Hotel, Limerick.
1884	Fogerty, Robert, C.E., Architect. Limerick.
1890	Fogerty, William A., M.A., M.D. 61, George-street, Limerick.
1877	Forster, Major Robert. 63, Fitzwilliam-square, Dublin.
1891	Foster, Rev. Frederick, M.A. Ballymacelligott Glebe, Tralee.
1890	Fottrell, George, M.R.I.A., Solicitor. 46, Fleet-street, Dublin.
1891	Fox, Captain Maxwell, R.N., J.P., D.L. Annaghmore, Tullamore.
1888	Franklin, Frederick, F.R.I.A.I. Westbourne House, Terenure.
1891	Frazer, Mrs. Finvoy Rectory, Ballymoney.
1889	French, Thomas William, R.M. Omagh.
1892	Frizell, Rev. Charles William, B.A. Dunluce Rectory, Bushmills.
1889	Frizelle, Joseph. Kilkenny.
1871	Frost, James, M.R.I.A., J.P. 54, George-street, Limerick.
1884	Fullerton, J. H., F.R.I.A.I. Armagh.
1891	Furlong, Nicholas, L.R.C.P.I., L.R.C.S.I., M.R.I.A. Lymington, Ennis-corthy.
1891	Gabbett, Rev. Edward, M.A. Rectory, Croom, Co. Limerick.
1890	Gallagher, Edward, C.T.C. Strabane.
1891	Gallagher, Patrick M., Solicitor. Donegal.



Elected	
1891	Gallagher, William, Solicitor. English-street, Armagh.
1891	Gardiner, Rev. F. Stuart, M.A. The Manse, Kingstown.
1891	Gardiner, Matthew John, G. P. O., Dublin.
1885	Garnett, Edward. Newtown School, Waterford.
1890	Gelston, Rev. Hugh, M.A. Enniskeen Rectory, Kingscourt.
1891	Geoghegan, Charles, Assoc. Inst. C.E.I. 201, Great Brunswick-street, Dublin.
1890	Geoghegan, Michael. P. W. Hotel, Athlone.
1891	Geoghegan, Thomas F. 6, Lower Sackville-street, Dublin.
1890	George, William E. Downside, Stoke Bishop, Clifton.
1892	Gilfoyle, Anthony Thomas, M.A., J.P. 34, Upper Gardiner-street, Dublin; and Carrowellen House, Skreen, Co. Sligo.
1887	Gillespie, James, Surgeon. The Diamond, Clones.
1890	<b>GILLESPIE, William, M.R.I.A.</b> Racefield House, Kingstown.
1891	Gillman, Herbert Webb, B.A. (Dubl.), Barrister-at-Law (Lincoln's Inn), J.P. Clonteadmore, Coachford, Co. Cork.
1892	Gilmore, William. The Diamond, Coleraine.
1891	Gleeson, Edward M., M.R.C.S., J.P. Benown, Athlone.
1891	Gleeson, Gerald W. M. Benown, Athlone.
1885	Glenny, James Swanzy, J.P. Glenville, Ardaragh, Newry.
1892	Glynn, Patrick J. O'Connor. 14, Breffni-terrace, Sandycove.
1891	Glynn, Thomas. 2, Morna-road, Denmark-hill, London, S.E.
1892	Godley, Mrs. James. Drominchin, Carrigallen.
1890	Goff, Rev. Edward, B.A. Kentstown Rectory, Navan.
1880	Goodman, Rev. James, M.A., M.R.I.A., Professor of Irish (Dublin). Skibbereen.
1892	Gordon, Rev. David. Downpatrick.
1890	Gordon, Samuel, M.D. 13, Hume-street, Dublin.
1852	Gorman, Venerable Wm. Chas., M.A., Archdeacon of Ossory. Rectory, Thomastown, Co. Kilkenny.
1891	Gosselin, Rev. J. H. P., B.A. Kilnamanagh Glebe, Gorey.
1891	Gough, Joseph. 101, Leinster-road, Rathmines.
1891	Graham, Rev. Charles Irvine, D.D. The Rectory, Celbridge.
1890	Graham, Rev. Francis R., M.A. (Oxon.). St. Columba's Parsonage, Knock, Belfast.
1890	Grant, Colonel George Fox, J.P. 41, Clarinda Park, East, Kingstown.
1858	Gray, Richard Armstrong, M. INST. C.E.I., M.R.I.A., County Surveyor. Fortfield House, Upper Rathmines.
1890	Gray, Rev. R. C. Berkeley. 49, Clarendon-street, Londonderry.

Elected	
1889	Greene, George E. J., L.R.C.P.I., L.R.C.S.I. Monte Vista, Ferns.
1892	Greene, Surgeon-Major John J., M.B. 83, Harcourt-street, Dublin.
1892	Greene, Thomas, LL.B., J.P. Millbrook, Mageney.
1892	Greer, Mrs. Hatfield Rectory, Great Grimsby, Lincoln.
1891	Grierson, Rev. Frederick J., B.A. Rectory, Oldecastle, Co. Meath.
1885	Grubb, J. Ernest. Carrick-on-Suir.
1890	Guilbride, Francis, Newtownbarry.
1886	Guilbride, Samuel. Newtownbarry.
1892	Gunnis, John W., A.R.I.B.A., County Surveyor. Longford.
1889	Hackett, Rev. Thos. Aylmer P., D.D. The Rectory, Kilmallock.
1891	<b>HADDON</b> , Alfred Cort, M.A., F.Z.S., Professor of Zoology, Royal College of Science. 13, Palmerston-road, Dublin.
1892	Hade, Arthur, C.E. Carlow.
1889	Hamilton, Everard, B.A. 30, South Frederick-street, Dublin.
1890	Hamilton, Miss. Grange Erin, Douglas, Cork.
1889	Hanan, Rev. Denis, D.D. The Rectory, Tipperary.
1891	Handy, Rev. Leslie Alexander, M.A. 43, Belvedere-place, Dublin.
1887	Hanna, John A. Bank Buildings, Belfast.
1891	Harden, Rev. Ralph W., B.A. 25, Grosvenor-road, Rathmines.
1876	Hare, Very Rev. Thomas, D.D., Dean of Ossory. Deanery, Kilkenny.
1890	Harman, Miss Marion. Barrowmount, Goresbridge.
1891	Harrington, Edward. 46, Nelson-street, Tralee.
1888	Harris, Arthur A. Mitchelstown.
1889	Harris, Henry B. Millview, Ennis.
1890	Harris, John, C.E. Galway.
1890	Harris, Morris, 152, Leinster-road, Dublin.
1892	Harrison, Charles William. 178, Great Brunswick-street, Dublin.
1890	Hart, Henry Chichester, J.P. Carrabeagh, Croaghcon, Letterkenny.
1890	Hartford, John P., Sessional Crown Solicitor, Kilkenny. 55, Lr. Dominick-street, Dublin.
1889	Hartley, James, J.P. Heath Lodge, Cavan.
1891	Harty, Spencer, M. INST. C.E.I., City Engineer. Melrose, Ranelagh-road, Dublin.
1891	Harvey, Rev. Alfred Thomas, M.A. Rectory, Athboy.
1890	Harvey, William J., F.S.A. (Scot.). Heathell, Melbourne Grove, Champion Hill, London, S.E.



Elected	
1891	Hassard, Miss. Cove Cottage, Waterford.
1891	Hayes, Rev. Francis Carlile, M.A. Rectory, Raheny.
1889	Hayes, Rev. William A., M.A., Canon. Dromore, Co. Down.
1891	Headen, W. P., B.A. (Lond.), D.I.N.S. 32, Cabra-parade, Phibsborough.
1891	Healy, George, J.P. Hughenden, Clontarf.
1891	Healy, Rev. George W., M.A., B.D. St. Fin Barre's, Cork.
1888	Healy, Rev. John, LL.D. St. Columba's, Kells, Co. Meath.
1869	Healy, Rev. William, P.P. Johnstown, Co. Kilkenny.
1888	Henshaw, Alfred, J.P. St. Philip's, Milltown, Co. Dublin.
1892	Heron, James, J.P. Tullyvery House, Killyleagh, Co. Down.
1889	Hewat, S. M. F., M.A. (Cantab). Abbeylands, Ballybrack, Co. Dublin.
1890	Hewitt, Richard J., M.D. St. Michael-street, Tipperary.
1887	Hewson, Rev. Edward F., B.A., Canon. Rectory, Gowran, Co. Kilkenny.
1868	<b>HEWSON</b> , George James, M.A. Hollywood, Adare.
1892	Hibbert, Robert Fiennes, J.P. Woodpark, Scariff.
1879	Hickson, Miss. Mitchelstown.
1890	Higgins, Rev. Michael, C.C. Queenstown.
1889	Higinbotham, Granby. 46, Wellington Park, Belfast.
1892	Hill, Richard Middleton, B.A. (Oxon). D.I.R.I.C., Killarney.
1891	Hill, Rev. Thomas. Dunkerrin, Roscrea.
1891	Hill, William. 7, Castle-street, Tralee.
1878	Hill, William H., F.R.I.B.A. Audley House, Cork.
1871	Hinch, William A. 77, Long Acre, London, W.C.
1892	Hinkson, Henry A., M.A. Palace Court House, Bayswater, London, W.
1892	Hitchins, Henry. 144, Leinster-road, Dublin.
1863	Hodges, Professor John F., M.D., F.C.S., F.I.C., J.P. Sandringham, Malone-road, Belfast.
1890	Hodgson, Rev. William, M.A. Lack, Co. Fermanagh.
1891	Hogan, Rev. Henry, B.D., Canon. All Saints' Vicarage, Phibsborough-road, Dublin.
1890	Hogg, Jonathan. 12, Cope-street, Dublin.
1890	Hopkins, Rev. John W., B.A. Agherin Vicarage, Conna.
1889	Horan, John, M.E., M. Inst. C.E., Co. Surveyor. Churchtown, Newcastle West, Co. Limerick.
1887	Hore, Walter. Rathwade House, Bagenalstown.
1890	Houston, Mrs. Academical Institution, Coleraine.
1888	Hudson, Robert, M.D. Bridge House, Dingle.

Elected	
1887	Huggard, Stephen. Lismore, Tralee.
1889	Hunt, Edmund Langley. 7, Pembroke-road, Dublin; and 8, Cecil-street, Limerick.
1892	Hunter, Rev. Charles, M.A. Ballyrashane, Coleraine.
1890	Hunter, Thomas. Post Office, Glenarm.
1863	Hunter, William A. Glenour, Howth-road, Clontarf.
1890	Hurley, M. J. Abbeylands, Waterford.
1890	Hurley, Rev. Patrick, P.P. Inchigeela, Co. Cork.
1892	Hurly, John Charles Denis, J.P. Fenit House, Tralee.
1858	Hyde, Henry Barry, F.S.S. 5, Eaton Rise, Ealing, London, W.
1888	Irwin, Very Rev. James, Archdeacon of Ardfert, P.P., V.F. Castleisland, Co. Kerry.
1892	Irwin, William. Tramway Co., Castlederg.
1891	Isaac, Rev. Abraham B.A. Kilgobbin Rectory, Camp, Co. Kerry.
1889	Jackman, John, T.C. King-street, Kilkenny.
1890	Jackman, Richard H. Alverno, Thurles.
1892	Jackson, Anthony Thomas, Architect. 5, Corn Market, Belfast.
1874	James, Charles Edward, M.B. Butler House, Kilkenny.
1890	Jeffares, Rev. Danby, M.A. Lusk, Co. Dublin.
1889	Jennings, Ignatius R. B., D.I., R.I.C. Mullingar.
1891	Jennings, Rev. John A., M.A., B.D. Donaghpatrick Rectory, Navan.
1889	Johnston, James W., J.P. Belturbet, Co. Cavan.
1892	Johnston, John W. Peace Office, Monaghan.
1891	Johnstone, Charles Alexander, L.R.C.P.I., L.R.C.S.I. Inistioge, Co. Kilkenny.
1892	Jones, Rev. Joseph Jeffares, B.D. Sunnyside, Lurgan.
1892	Jordan, Rev. William, M.A. St. Mary's Vicarage, Cooma, New South Wales.
1890	Joyce, P. King, B.A. 22, Ovoca-road, South Circular-road, Dublin.
1865	Joyce, Patrick Weston, LL.D., M.R.I.A. Lyre-na-Grena, Leinster-road Rathmines.
1889	Joynt, William Lane, J.P., D.L. 43, Merrion-square, Dublin.
1892	Kane, Rev. Richard R., LL.D. Christ Church Rectory, Belfast.
1890	Kane, His Honor Robert Romney, LL.D., M.R.I.A., County Court Judge. 4, Fitzwilliam-place, Dublin.
1891	Keane, Lady. Cappoquin House, Cappoquin.



Elected	
1891	Keane, Miss Frances. Glenshelane, Cappoquin.
1889	Keene, Charles Haines, M.A. 19, Stephen's-green, and University Club, Dublin.
1889	Keene, Rev. James Bennett, M.A. Navan.
1888	Kelly, Edmund Walshe. Summerhill, Tramore.
1891	Kelly, Francis James, J.P. Weston, Duleek.
1890	Kelly, George A. P., M.A., Barrister-at-Law. 20, Upper Pembroke-street, Dublin.
1885	Kelly, Ignatius S. Provincial Bank House, Cork.
1890	Kelly, Very Rev. James J., P.P., Canon. St. Peter's, Athlone.
1891	Kelly, Richard J., Barrister-at-Law. 21, Great Charles-street, Dublin.
1891	Kelly, Thomas A. St. Grellan's, Monkstown, Co. Dublin.
1892	Kennedy, Francis James. Frogmore, Whitehouse, Belfast.
1892	Kennedy, J. M. Prior, L.R.C.P.I., L.R.C.S.I. Earl-street, Tullamore.
1891	Kennedy, John. Mountsandel-road, Coleraine.
1891	Kenny, Patrick. Grace Dieu, Clontarf.
1877	Keogh, John George. Roundwood, Co. Wicklow.
1891	Keon, Rev. James J., P.P. The Presbytery, Lusk.
1891	Kernan, Rev. Richard Arthurs, B.D. The Rectory, Hillsborough.
1889	Kerr, Rev. Wm. John B. Hucknall Huthwaite, Mansfield, Notts.
1868	Kilbride, Rev. William, M.A. Aran Island, Galway.
1865	<b>KIMBERLEY</b> , Rt. Hon. the Earl of, K.G. Kimberley House, Wymondham, Norfolk.
1892	King, Miss Kathleen L. 52, Lansdowne-road, Dublin.
1890	King, Lucas White, LL.B., M.R.I.A. Dera Ismail Khan, Panjab, India.
1890	King-Edwards, William, J.P. Dartans House, Castlederg.
1885	Kirkpatrick, Robert. 1, Queen's-square, Glasgow.
1890	Kirkwood, Philip. Negaunee, Michigan, U. S.
1890	Knox, Mrs. E. H. 29, Fitzwilliam-place, Dublin.
1889	Kough, Thomas, J.P. Newtown Villa, Kilkenny.
1890	Laffan, James J. 126, Quay, Waterford.
1890	Laffan, Thomas, M.D. Cashel.
1890	Lalor, J. T., Surveyor of Taxes. Kilkenny.
1889	Lalor, M. W. <i>Kilkenny Moderator</i> Office, Kilkenny.
1889	Langan, John. 41, Hamfrith-road, Stratford, London, E.
1890	Langan, Rev. Thomas, D.D. St. Mary's, Athlone.

Elected	
1892	Langford, Richard Coplen, J.P. Kilcosgriff, Shanagolden.
1890	Langhorne, William H., D.I.R.I.C. Skull, Co. Cork.
1889	Lanigan, Stephen M., J.P., B.L. 44, Mountjoy-square, Dublin; and Glenagyle, Toomevara, Nenagh.
1892	Latimer, Rev. William Thomas, B.A. The Manse, Eglish, Dungannon.
1891	Lawlor, Rev. Hugh Jackson, M.A., B.D. 8, Clarinda Park, E., Kingstown.
1891	Lawson, Thomas Dillon. Bank of Ireland, Longford.
1890	Lecky, Rev. Alexander Gourley, B.A. Feddyglass, Strabane.
1889	Lee, Rev. Timothy, C.C. St. John's, Limerick.
1891	Leech, Henry Brougham, LL.D., Regius Professor of Laws, Dublin. Yew Park, Castle-avenue, Clontarf.
1892	Le Fanu, Thomas Philip, B.A. (Cantab.). 5, Brookfield-terrace, Donnybrook.
1892	Legge, John Vincent. 26, Elgin-road, Dublin.
1890	Leonard, John. Lisahally, Londonderry.
1892	Leonard, Mrs. Warrenstown, Dunsany, Co. Meath.
1891	Lepper, Francis Robert, Director, Ulster Banking Co., Belfast.
1892	Leslie, Richard W., M.D., M.Ch. St. Hellier's, Strandtown, Belfast.
1880	Lett, Rev. Henry Wm., M.A. Aghaderg Glebe, Loughbrickland.
1890	Levinge, Tenison F., J.P. Enniscoffy House, Killucan.
1883	Lewis, Professor Bunnell, M.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. Free Public Library, Liverpool.
1883	Librarian. Bodleian Library, Oxford.
1890	Librarian. Public Library, Boston, U. S.
1890	Librarian. Detroit Public Library, Michigan, U. S., <i>per</i> B. S. Stevens, 4, Trafalgar-square, London.
1890	Librarian. Astor Library, New York, U. S., <i>per</i> B. S. Stevens, 4, Trafalgar-square, London.
1892	Librarian. Newbery Library, Chicago, Illinois, U.S., <i>per</i> B. S. Stevens, 4, Trafalgar-square, London.
1868	Librarian. King's Inns Library, Henrietta-street, Dublin.
1888	Librarian. Library of Advocates, Edinburgh.
1868	Librarian. National Library of Ireland, Dublin.
1882	Librarian. Public Library, Melbourne, <i>per</i> Agent-General for Victoria. 15, Victoria-street, Westminster, S.W.
1864	Librarian. Queen's College, Belfast.



Elected	
1868	Librarian. Queen's College, Cork.
1888	Librarian. Queen's College, Galway.
1874	Librarian. Royal Library, Berlin, per Messrs. Asher & Co., 13, Bedford-st., Covent Garden, London.
1869	Librarian. Science and Art Department, South Kensington, London.
1890	Librarian. Reading-room, Westport, Co. Mayo.
1890	Lilley, Frederic, Skibbereen.
1890	Lindesay, Rev. William O'Neill, M.A. Baronscourt Rectory, Newtown-stewart.
1892	Lindsay, Dr. David Moore, L.R.C.P.I., &c. Heber City, Wasatch Co., Utah, U.S.A.
1892	Lindsay, James A., M.D., M.Ch. 37, Victoria-place, Belfast.
1891	Lindsay, Rev. John Woodley, D.D. Athnowen Rectory, Ovens, Cork.
1891	Lindsay, Rev. Thomas Somerville, M.A., B.D. Rectory, Malahide.
1892	Lipscombe, W. H. Church-road, Malahide.
1891	Lithgow, Douglas. Downpatrick.
1891	Livingstone, Rev. Robert George, M.A. Pembroke College, Oxford
1891	Livingstone, William, J.P. Westport.
1885	Lloyd, Rev. Edward, M.A., Canon. Kilkishen, Sixmile-bridge, Co. Clare.
1889	Lloyd, William. 1, Pery-square, Limerick.
1885	Lockwood, F. W., C.E., Architect. 16, Waring-street, Belfast.
1891	Longfield, Mrs. Curraglass Rectory, Tallow, Co. Cork.
1888	Longfield, Thomas H., F.S.A., M.R.I.A. Science and Art Museum, Leinster House, Dublin.
1887	Lough, Thomas, M.P. 5, Newton Grove, Bedford Park, Chiswick.
1863	Loughnan, Henry James, Barrister-at-Law. 39, Belvidere-place, Dublin.
1891	Love, Hugh Thomas. Charleville-square, Tullamore.
1889	Lowndes, Thomas F., D.I.R.I.C. Schull, Co. Cork.
1892	Lowry, David L. 25, Donegall-place, Belfast.
1868	Lunham, Colonel Thomas Ainslie, M.A., J.P. Ardfallen, Douglas, Cork.
1891	Lynch, Daniel, B.A. The Residence, Philipstown, Dunleer.
1888	Lynch, Rev. Patrick. 60, Lower Ormond-street, Manchester.
1890	Lynch, Rev. Patrick J., C.C. The Presbytery, Monaghan.
1891	Lyster, Rev. H. Cameron, B.D. 92, Leinster-road, Rathmines.
1892	Macabe, Benjamin. Kells, Co. Meath.
1868	Macaulay, John, J.P., D.L. Red Hall, Ballycary, Belfaßt.
1890	Macauley, Joseph, Solicitor. Donegall Chambers, Royal-avenue, Belfast.

Elected	
1892	Mac Cartan, Rev. Owen, P.P. Antrim.
1873	<b>MAC CARTHY</b> , Charles Desmond. Bank of England, Plymouth.
1859	Mac Carthy, Most Rev. John, D.D., Bishop of Cloyne. The Palace, Queenstown.
1892	Maccassey, Luke Livingstone, B.E. 7, Chichester-street, Belfast.
1892	Mac Farland, Brigade-Surgeon Francis E., L.R.C.P.I. Lamington, Antrim-road, Belfast.
1891	Mac Gillycuddy, Daniel de Courcy, Solicitor. Day-place, Tralee.
1891	Mac Gillycuddy, John, J.P. Aghadoe House, Killarney.
1891	Mack, Rev. William Bradshaw, B.A. St. Finian's, Swords.
1892	Mackenzie, John. 7, Donegall-square, E., Belfast.
1892	Mac Mahon-Creagh, Mrs. Dangan, Kilkishen, Co. Clare.
1890	Mac Manus, J. H. Church-street, Athlone.
1890	Mac Mullen, Very Rev. Alexander, P.P., V.G. Ballymena.
1891	Mac Murrough-Murphy, Rev. Thomas A., M.A. 18, Warrington-place, Dublin.
1892	Mac Neill, John Gordon Swift, M.A. (Oxon.), Barrister-at-Law, M.P. 14, Blackhall-street, Dublin.
1892	Macran, Rev. Frederick Walker, B.A. 2, Fair-street, Drogheda.
1852	Macray, Rev. Wm. Dunn, M.A., F.S.A. Ducklington, Witney, Oxon.
1889	Mac Ritchie, David' ( <i>Hon. Sec. Gypsy Love Society</i> ). 4, Archibald-place, Edinburgh.
1891	Mac Sheehy, Bryan, LL.D. 35, Gardiner's-place, Dublin.
1891	Mac William, Rev. John W. A. Castleview, Ballymote.
1892	M'Alister, James, B.A., D.I.N.S. 13, Mespil-road, Dublin.
1887	M'Arthur, Alexander. Knox's-street, Sligo.
1892	M'Bride, John. 1, Cameron-street, Belfast.
1892	M'Cance, Colonel John, J.P. Knocknagoury, Strandtown, Belfast.
1891	M'Cartan, Very Rev. John J., P.P., Canon. Donaghmore, Co. Tyrone.
1892	M'Cartan, Michael, M.P. Ulster Buildings, Waring-street, Belfast.
1888	M'Carte, James. 51, St. George's Hill, Everton, Liverpool.
1892	M'Carthy, Samuel Trant, J.P. Srugrena, Cahirciveen.
1891	M'Carthy, William P. Trant, Solicitor. Killarney.
1890	M'Cay, Alexander. Londonderry.
1890	M'Chesney, Joseph. Annaville, Holywood, Co. Down.
1891	M'Clelland, William John, M.A. Santry School, Co. Dublin.
1890	M'Clintock, Rev. Francis G. Le Poer, M.A. (Cantab.). Drumcar Rectory, Dunleer.



Elected	
1878	M'Cormack, Denis. York-street, Blackpool, Cork.
1889	M'Cormick, Rev. Frederic H. J., F.S.A. (Scot.). Holy Trinity, Ilkeston.
1891	M'Cormick, H. M'Neile, Clerk of the Crown, Co. Antrim. Ardmara, Craigavad, Belfast.
1891	M'Cowen, William Henry. 7, Nelson-street, Tralee.
1892	M'Creery, Alexander John. John-street, Kilkenny.
1884	M'Crum, Robert G., J.P. Milford, Armagh.
1887	M'Cutchan, Rev. George, M.A. Rectory, Kenmare.
1890	M'Elroy, Samuel Craig. Ballymoney.
1892	M'Elwee, William, M.R.I.A.I. Foyle-street, Londonderry.
1892	M'Eney, D.T., M.A., D.I.N.S. 7, Victoria-terrace, N. C. Road, Dublin.
1890	M'Eney, M. J., B.A. Public Record Office, Dublin.
1892	M'Fadden, Edward, Solicitor. Main-street, Letterkenny.
1890	M'Fadden, Right Rev. Monsignor Hugh, P.P., V.G. Parochial House, Donegal.
1890	M'Farlane, James, J.P. Strabane.
1892	M'Gee, Rev. Samuel Russell, M.A. 2, Walpole-terrace, Clontarf.
1891	M'Gee, William, J.P. 18, Nassau-street, Dublin.
1890	M'Glade, Francis, J.P. Liscard-terrace, Ormeau-road, Belfast.
1854	M'Gragh, Patrick. Grange View, Douglas-road, Cork.
1891	M'Inerney, Rev. John, C.C. Roserea.
1892	M'Kenna, Very Rev. Edward Wm., P.P., V.F. Cumber Claudy, Co. Derry.
1882	M'Kenna, Very Rev. James, P.P., Canon. Brookeborough, Co. Fermanagh
1890	M'Knight, John. Bellavista, Antrim-road, Belfast.
1890	M'Loughlin, John. Cart Hall, Coleraine.
1889	M'Mahon, Arthur, J.P. Danville, Kilkenny.
1890	M'Manus, Very Rev. Canon, P.P. St. Catherine's, Dublin.
1892	M'Mullen, Charles J. 10, Newgrove-avenue, Sandymount.
1890	M'Neill, Charles. 43, Fleet-street, Dublin.
1891	M'Neill, Rev. Hugh. Gardenvale, Stranocum, Co. Antrim.
1890	M'Neill, John. Chancery Accounting Office, Dublin.
1891	M'Nulty, Robert. Raphoe.
1891	M'Quaid, Surgeon-Major P. J., M.D., M.Ch. Garrison Station Hospital, Hilsea, near Portsmouth.
1889	M'Redmond, Luke. Inland Revenue, Kilkenny.
1890	Madden, Rev. John, C.C. Cashel.

Elected	
1891	Maffett, William Hamilton, Barrister-at-Law. St. Helena, Finglas.
1891	Magee, Rev. Hamilton, D.D. 6, Eglinton-park, Kingstown.
1890	Maginn, Rev. Charles Arthur, M.A. Killanully, Ballygawan, Co. Cork.
1892	Mahon, George Arthur, LL.B. Local Government Board, Dublin.
1890	Mahon, Thomas George Stacpoole, 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.
1887	Mahony, J. J. Park Villas, Victoria-road, Cork.
1865	Mahony, William Augustus. Manager, National Bank, Dublin.
1891	Mains, John, J.P., M.P. Ardeevin, Portrush.
1862	Malcomson, John. 47, Pembroke-road, Dublin.
1891	Mallins, John, Solicitor. Ramelton, Co. Donegal.
1891	Mangan, Richard. 3, Patrick-street, Cork.
1891	Mann, Colonel Deane, J.P. Dunmoyle, Six-mile-cross, Co. Tyrone.
1889	Manning, Rev. James, P.P. Roundwood, Co. Wicklow.
1889	Mannion, Rev. Patrick, P.P. The Presbytery, Elphin, Co. Roscommon.
1891	Mara, Bernard S. 47, Clarinda-park, Kingstown.
1891	<b>MARTYN</b> , Edward, J.P., D.L. Tillyra Castle, Ardahan, Co. Galway.
1887	Mason, Thomas. 21, Parliament-street, Dublin.
1890	Mathews, Thomas. 44, Elmwood-avenue, Belfast.
1885	Mathewson, John, junior. Queen-street, Londonderry.
1891	Mathewson, Lavens. Helen's Bay, Co. Down.
1879	Matthews, G. Maguire's-bridge, Co. Fermanagh.
1892	Maturin, Rev. Albert Henry, M.A. Maghera, Co. Derry.
1889	Maunsell, William Pryce, B.A., Barrister-at-Law. 3, Neptune-terrace Sandycove.
1889	Maunsell, Edward, M.A. Newborough, Patrick's Well, Co. Limerick.
1890	May, Miss. Fitzwilliam-street, Belfast.
1892	Mayers, Rev. George S., B.A. Killaloe Rectory, Clonmel.
1891	Mayne, Thomas, F.R.G.S.I. 9, Lord Edward-street, Dublin.
1891	Meade, Joseph M., LL.D., J.P. St. Michael's, Ailesbury-road, Dublin.
1891	Meagher, Jeremiah J. 76, Leinster-road, Rathmines.
1865	Meagher, Very Rev. William, P.P., Canon. Templemore.
1892	Meehan, Patrick A. Maryborough.



Elected 1891	Meehan, Thomas.
1891	Meldon, John J., Solicitor. 60, Northumberland-road, Dublin.
1885	Melville, Alexander G., M.D. Knockane House, Portlaw.
1892	Mercer, William Wilson. Leamy School, Limerick.
1889	Meredyth, Rev. Francis, M.A., Precentor and Sub-Dean of St. Mary's Cathedral, Limerick.
1891	Mervyn, Rev. John H., M.A. 8, Clifton-street, Belfast.
1889	Middleton, Shireff. 11, Lower Dominick-street, Dublin.
1890	Micks, William L., M.A. 23, Rutland-square, Dublin.
1891	Milligan, Miss Alice L. 1, Royal-terrace, Belfast.
1892	Millin, Samuel Shannon, Ulsterville-avenue, Belfast.
1891	<b>MILLNER, Captain Joshua Kearney.</b> Cherbury, Booterstown.
1889	Miniken, Charles. National Bank, Kilkenny.
1891	Mitchell, William M., R.H.A. 5, Leinster-street, Dublin.
1891	Moffatt, Rev. John E., M.D. 27, Highfield-road, Rathgar.
1891	Mohan, Rev. James J., C.C. Lake View, Latton, Ballybay.
1890	Molloy, Joseph. Main-street, Thurles.
1891	Molohan, M. H., L.R.C.P.I., L.R.C.S.I. Tromero, Milltown-Malbay.
1891	Molony, Alfred. 22, Hugh-street, Eccleston-square, London, S.W.
1889	Molony, Henry, M.D., B.A. Odellville, Ballingarry, Co. Limerick.
1890	Monahan, Very Rev. John, D.D., V.G., Canon. The Presbytery, Cloghan, King's County.
1862	Monck, John, Castle Office, Kilkenny.
1892	Montgomery, Archibald V., Solicitor. 39, Fleet-street, Dublin.
1892	Montgomery, John Wilson, Downpatrick.
1892	Mooney, Rev. Joseph, C.C. Portarlinton.
1890	Moore, Andrew, T.C. Church-street, Athlone.
1891	Moore, Arthur W., M.A. (Cantab.), J.P. Woodbourne House, Douglas, Isle of Man.
1887	Moore, Rev. Courtenay, M.A., Canon. Rectory, Mitchelstown.
1890	Moore, George M. 70, Patrick-street, Cork.
1889	Moore, Rev. H. Kingsmill, M.A., Principal, Training College, Kildare-street, Dublin.
1892	Moore, John Gibson, J.P. Llandaff Hall, Merriion.
1885	Moore, Joseph H., M.A., M. Inst. C.E.I. 63, Eccles-street, Dublin.
1889	Moore, William, Castle Mahon, Blackrock, Co. Cork.
1888	Moran, John, M.A., LL.D., D.I.N.S. Boyne Villa, Trim.

Elected	
1892	Moran, Rev. John H. 11, St. Lawrence-road, Clontarf.
1892	More, Alexander Goodman, F.L.S., M.R.I.A. 74, Leinster-road, Dublin
1889	Morgan, Arthur P., B.A. (Dubl.), D.I.N.S. Glenoir, Galway.
1891	Morgan, George Blacker, L.R.C.S.I., J.P. West Lodge, Sunderland.
1889	Morgan, Very Rev. John, D.D., The Deanery, Waterford.
1892	Morley, Frederick, A.R.I.B.A., C.E. Commercial Buildings, Dublin.
1891	Morris, Rev. Rupert H., M.A., Canon. Riverside, Eccleston, Chester.
1884	Morris, Rev. W. B. The Oratory, South Kensington, London, S.W.
1889	Morrison, Alexander Kerr. Maghera, Co. Derry.
1892	Morrison, William J. Lower Crescent, Belfast.
1892	Morrow, Thomas George. Kells, Co. Meath.
1889	Morton, John. Manager, Provincial Bank, Limerick.
1888	Moynan, J. Ousely, M.A., M. INST. C.E.I. Co. Surveyor, Nenagh.
1878	Mulcahy, Rev. David B., P.P., M.R.I.A. Moyarget, Co. Antrim.
1872	Mulholland, Miss M.F. Eglantine, Hillsborough.
1889	Mullan, Rev. David, M.A. Christian Union Buildings, Lr. Abbey-st, Dublin.
1891	Mullan, Robert A., B.A. Trevor-hill, Newry.
1892	Mullen, Ben. H., M.A., Curator, &c., Royal Museum, Peel Park, Salford.
1889	Mullen, Frank. 44 Room, Custom House, Thames-street, London.
1889	Mullin, Charles, Solicitor. Omagh.
1889	Mullins, Rev. Richard F., Professor, St. Patrick's College, Thurles.
1890	Murdock, James. 10, Ponsonby-avenue, Belfast.
1890	Murphy, Rev. Arthur William, P.P. Kilemlagh, Cahirciveen.
1889	Murphy, E. J. High-street, Kilkenny.
1892	Murphy, Rev. James E. H., M.A. Rathcore Rectory, Enfield, Co. Meath.
1889	Murphy, Rev. Jeremiah, C.C. Queenstown.
1890	Murphy, John J. 34, Catherine-street, Waterford.
1889	Murray, Archibald. Portland, Limerick.
1887	Murray, Very Rev. John Walton, LL.D., Dean of Connor. Rectory, Ballymena.
1890	Musgrave, John Riddel, J.P., D.L. Drumglass House, Belfast.
1889	Myles, Rev. Edward, M.A. St. Anne's Vestry, Belfast.
1889	Nash, James, J.P. 85, George-street, Limerick.
1889	Nash, Lieut.-Colonel Edward, J.P. Beaufort, Co. Kerry.
1889	Nash, Ralph, Solicitor. 11, Glentworth-street, Limerick.



Elected	
1891	Neill, Rev. Herbert R., B.A. The Rectory, Headford, Co. Galway.
1892	Neill, Sharman D. 12, Donegall-place, Belfast.
1891	Neligan, Major William John, J.P. Churchill, Tralee.
1890	Nelis, John. Londonderry.
1889	Nesbitt, Rev. Samuel W. H. Portarlington.
1891	Newell, P., B.A., D.I.N.S. Westport.
1890	Nolan, Rev. Christopher P., C.C. 83, Summer-hill, Dublin.
1889	Nolan, Michael J., M.D. Richmond Lunatic Asylum, Dublin.
1890	Nolan, Pierce L., B.A. Killiney House, Killiney.
1890	Nolan, Rev. Thomas, P.P. Lixnaw, Co. Kerry.
1891	Norman, Conolly, F.R.C.S.I. Richmond Asylum, Dublin.
1891	Nugent, Miss. 4, Northbrook-road, Dublin.
1885	O'Brien, Very Rev. Francis, P.P., V.F., M.R.I.A. SS. Peter and Paul, Clonmel.
1889	O'Brien, Rev. Lucius H., M.A. The Rectory, Adare, Co. Limerick.
1871	O'Brien, Robert Vere, B.A. (Oxon.), J.P. New Hall, Ennis.
1890	O'Callaghan, Captain Charles George, J.P., D.L. Ballinahinch, Tulla.
1890	O'Callaghan, Mrs. Maryfort, Tulla.
1890	O'Callaghan-Westropp, Captain George, J.P. Coolreagh, Bodyke.
1883	O'Carroll, Frederick John, B.A., Barrister-at-Law. 67, Lr. Leeson-street, Dublin.
1891	O'Carroll, Louis Ely, B.A., Barrister-at-Law. 77, Harcourt-street, Dublin.
1890	O'Connell, John, C.E. Ennis.
1892	O'Connell, John Robert, LL.D., Solicitor. 10, Mountjoy-square, Dublin.
1889	O'Connell, Philip. Bank of Ireland, Omagh.
1891	O'Connor, Matthew Weld, B.A., J.P., Baltrasna, Oldcastle, Co. Meath.
1890	O'Connor, Rev. Mortagh, P.P. Ballybunion, Co. Kerry.
1890	O'Connor, Rev. T. C., M.A., Canon. Donaghmore, Baltinglass.
1892	O'Connor, Thomas P., B.A., D.I.N.S. Ballymena.
1890	O'Donnell, Rev. Patrick, C.C. Doon, Pallasgrea.
1892	O'Donoghue, David J. 49, Little Cadogan-place, Pont-street, London, S.W.
1874	O'Donoghue, Rev. Denis, P.P. Ardfert, Tralee.
1888	O'Doherty, James E. 5, East Wall, Londonderry.
1890	O'Doherty, Rev. Philip, C.C., M.R.I.A. St. Columb's Presbytery, Derry.

Elected	
1889	O'Duffy, John, Surgeon Dentist. Rutland-square, E., Dublin.
1892	O'Farrell, Edward P., L.R.C.S.E. 21, Rutland-square, Dublin.
1856	O'Gorman, Thomas. Rathgorman, Park-avenue, Sandymount.
1889	O'Grady, Rev. Jeremiah J., C.C. St. Michael's, Limerick.
1856	O'Hanlon, Very Rev. John, P.P., M.R.I.A., Canon. 3, Leahy-terrace, Irishtown, Dublin.
1889	O'Hanrahan, T. W. Irishtown, Kilkenny.
1890	O'Hara, Rev. John M., P.P. Corballa, Ballina.
1889	O'Keefe, Dixon Cornelius, M.A., M.R.I.A., Barrister-at-Law. Richmond House, Templemore.
1869	O'Lavery, Rev. James, P.P., M.R.I.A. Holywood, Co. Down.
1889	Olden, Rev. Thomas, B.A., M.R.I.A. Ballyclough, Mallow.
1891	<b>O'LEARY, Rev. Edward</b> , P.P. Balyna, Moyvalley.
1888	O'Leary, John. 53, Mountjoy-square, Dublin.
1892	O'Leary, Rev. John, P.P. Kilmalchedor, Ballyferriter, Dingle.
1884	O'Leary, Patrick. Main-street, Graig-na-Managh, Co. Kilkenny.
1870	O'Loughlin, John. Inland Revenue Laboratory, Somerset House, London.
1891	O'Malley, Thomas, Secretary, Waterford, Dungarvan, and Lismore Railway Company. Tramore, Waterford.
1891	O'Meara, Rev. Charles P., B.A. Newcastle Rectory, Hazelhatch.
1890	O'Meara, Rev. Eugene H., M.A. The Vicarage, Tallaght.
1891	O'Meara, John J., Solicitor, T.C. 211, Great Brunswick-street, Dublin.
1890	O'Mulrenin, Richard J., B.A. 6, Carlisle-street, S. C. Road, Dublin.
1892	O'Neill, Rev. James, M.A. 7, College-square, E., Belfast.
1889	O'Neill, Michael. High-street, Kilkenny.
1863	O'Neill, Very Rev. Patrick, P.P., Canon. Clontarf, Dublin.
1884	O'Neill, William J., C.E. Tanaghmore Lodge, Lurgan.
1891	O'Neill, William P., M.R.I.A. 52, Great Charles-street, Dublin.
1854	<b>ORMONDE, Most Hon. the Marquis of</b> , K.P. The Castle, Kilkenny.
1890	Orpen, Ven. Archdeacon, M.A. Rectory, Tralee.
1887	Orpen, Goddard H., B.A., Barrister-at-Law. Erpingham, Bedford Park, Chiswick, London.
1891	Orr, Jacob, J.P. Cranagill, Loughgall.
1891	Osborne, John Graydon. Bank of Ireland, Westport.
1860	O'Shee, N. Power, J.P., D.L. Garden Morris, Kilmacthomas, Co. Waterford.
1889	O'Sullivan, Very Rev. Archdeacon, P.P., V.G. Holy Cross, Kenmare.



Elected	
1890	O'Sullivan, John J., Kilmallock.
1890	Oulton, Rev. Richard C., M.A., D.D., Glynn Parsonage, Glynn, Belfast.
1892	Overend, John O., Asst. Dep. Keeper of the Records. 71, Rathgar-road, Dublin.
1879	Palmer, Mrs. Carrig House, Lower Road, Cork.
1892	Palmer, Thomas B., C.E. Stranorlar.
1888	Panton, John. 45, St. Andrew-street, Dublin.
1890	Parke, Robert H., LL.B., Solicitor. Monaghan.
1892	Patterson, Mervyn S. Tullyard, Tullyhoge.
1868	Patterson, William Hugh, M.R.I.A. Garranard, Strandtown, Belfast.
1889	Patton, Alexander, M.D. Farnham House, Finglas, Co. Dublin.
1890	Payne-Townshend, Miss, Derry, Rosscarbery.
1890	Pentland, Augustus Tichborne, B.A. University Club, Dublin.
1890	Pentland, George Henry, B.A., J.P. Black Hall, Drogheda.
1892	Perceval, William. Woodlands, Ballynafid, Multyfarnham.
1889	Phelan, Michael, T.C. Vicar-street, Kilkenny.
1890	Phelps, Ernest James. Water Park, Castleconnell.
1890	Phelps, Rev. Wm. E. C., B.A. Donagh, Glasslough.
1887	Phibbs, Owen, J.P., D.L. Corradoo, Boyle.
1888	Phillips, James J. 61, Royal-avenue, Belfast.
1890	Phillips, W. H., F.R.H.S. Lemonfield, Holywood, Co. Down.
1877	Pigott, Joseph. 36, Marlborough-street, Cork.
1892	Pilkington, William Handcock, J.P. Haggard, Carbury, Co. Kildare.
1873	Pitt-Rivers, General A. Lane-Fox, D.C.L., F.S.A., F.R.S. 4, Grosvenor Gardens, London, S.W., and Rushmere, Salisbury.
1890	Plummer, Rev. Richard, D.D. Ashfield, Cootehill.
1891	Plunkett, Ambrose, B.A., Solicitor. 29, Lower Leeson-street, Dublin.
1887	Plunkett, Thomas, M.R.I.A. Enniskillen.
1891	Poë, Lieut.-Colonel Wm. Hutchinson, C.B., J.P. Heywood, Ballinakill.
1892	Pooler, Rev. Lewis Arthur, M.A. Ballydugan, Downpatrick.
1889	Pope, Peter A. Clerk of the Union, New Ross, Co. Wexford.
1889	Porter, Sir Geo. Hornidge, Bart., M.D., M.R.I.A., J.P., D.L. 3, Merrion-square, N., Dublin.
1892	Powell, Rev. William H., D.D. Rathelarin Rectory, Kilbrittain.
1884	Power, Rev. George Beresford, B.A. Kilfane Glebe, Thomastown.
1876	Power, Rev. John, P.P. Kilteely, Pallasgrean, Co. Limerick.

Elected 1868	Power, Laurence John, J.P. Parade, Kilkenny.
1891	Praeger, Robert Lloyd, B.E., M.R.I.A. Holywood, Co. Down.
1889	Pratt, Rev. John, M.A. (Dubl.). Rectory, Durrus, Co. Cork.
1890	Prendergast, Rev. John, C.C. Castlecomer, Co. Kilkenny.
1890	Preston, Captain John, R.M. The Moorings, Athlone.
1892	Purcell, Marcus, Solicitor. 47, Rutland-square, Dublin.
1890	Purdon, Henry Samuel, M.D. 60, Pakenham-place, Belfast.
1887	Purdon, William, C.E. Enniskillen.
1891	Quail, Rowland J. Downpatrick.
1890	Quan-Smith, Samuel A. 10, Talbot-street, Dublin.
1889	Quin, James, J.P. 70, George-street, Limerick.
1890	Quinn, Rev. Edward T., P.P. St. Audoen's, High-street, Dublin.
1891	Quinn, J. M. 4, Vergemount Hall, Clonskeagh.
1880	Raphael, George. Galgorm House, Ballymena.
1891	Rapmund, Rev. Joseph, C.C. Castleblayney, Co. Monaghan.
1884	Redmond, Gabriel O'C., M.D. Cappoquin.
1890	Reeves, Miss. Tramore, Douglas, Cork.
1890	Reilly, James. Ivy Cottage, Ward, Co. Dublin.
1891	Revelle, Samuel J. 37, Chelmsford-road, Dublin.
1891	Revington, John. 5, Denny-street, Tralee.
1891	Reynell, Miss. 8, Henrietta-street, Dublin.
1881	Rice, Major Richard Justice, J.P. Bushmount, Lixnaw, Co. Kerry.
1892	Ridgeway, William, M.A. Fen Ditton, Cambridge.
1890	Roberts, George C., J.P. Summer Hill, Enniscorthy.
1889	Robinson, John L., C.E., M.R.I.A., R.H.A., Architect. 198, Great Brunswick-street, Dublin.
1884	Robinson, Rev. George, M.A. Beechhill, Armagh.
1891	Robinson, Thomas. Drogheda.
1871	Roche, Patrick J. The Maltings, New Ross.
1890	Roche, Redmond, J.P. Maglass, Gortatlea, Co. Kerry.
1892	Rock, Thomas Dennis. 62, Leadenhall-street, London, E.C.
1890	Roe, Rev. John, C.C. Urlingford.
1892	Roe, W. Ernest. Mountrath.
1892	Rogers, William E. Belfast Banking Co., Lurgan.
1892	Rolleston, Thomas William. Birnam, Spenser-hill, Wimbledon.



Elected	
1889	Rooke, Rev. George W., M.A., Canon. Precentor, St. Canice's, Kilkenny.
1891	Ross, Robert James, Lieut., 1st Battalion Middlesex Regiment, Gibraltar.
1888	Rowan, Miss. Prince's-street, Tralee.
1890	Russell, Sir James, C.M.G. Knockboy, Broughshane, and Hong-Kong.
1892	Rutherford, Robert A., L.R.C.P. & S. Earlsfield, Manorhamilton.
1890	Ryan, Very Rev. Arthur, President, St. Patrick's College, Thurles.
1890	Ryan, Rev. Daniel, P.P. Clonoulty, Cashel.
1870	Ryan, Edmund Fitz Gerald, J.P. Alma, Wexford.
1889	Ryan, Rev. James J., V.P. St. Patrick's College, Thurles.
1890	Ryan, Rev. Martin, C.C. Mullinahone.
1891	Ryan, Peter C. Seafeld Lodge, Monkstown, Co. Dublin.
1891	Ryland, Richard H. 26, Herbert-place, Dublin.
1892	Rynd, Mrs. Black Hall, Naas.
1891	Salmon, John. 122, Ellenborough-terrace, Belfast.
1889	Sankey, Lieut.-General Sir Richard H., K.C.B., M.R.I.A. 68, Merrion-square, Dublin.
1889	Sceales, A. E., F.F.A. 48, Castle-street, Liverpool.
1879	Scott, Rev. Charles, M.A. St. Paul's Parsonage, Belfast.
1892	Scott, Conway. Annavale, Windsor, Belfast.
1891	Scott, John William, J.P. Roslevan, Ennis.
1892	Scott, Samuel. 4, Sydney-terrace, Great James's-street, Derry.
1891	Seriven, Rev. Rowland, M.A. (Cantab.), M.R.I.A. 33, Stephen's Green, Dublin.
1891	Scully, Very Rev. Alex. F., Canon, P.P., V.F. Hospital, Co. Limerick.
1890	Seale, Mrs. Cottage Park, Kilgobbin, Co. Dublin.
1891	Sealy, John Hungerford, J.P. Gurtinahorna House, Kilbrittain, Co. Cork.
1892	Semple, Rev. R. H., M.A. Downpatrick.
1891	Seymour, Rev. William F., M.A. Abington Rectory, Murroe, Co. Limerick.
1889	Sexton, Rev. Joseph D., C.C. Mitchelstown, Co. Cork.
1891	Sexton, Sir Robert, J.P., D.L. 70, Harcourt-street, Dublin.
1892	Shackleton, Mrs. Anna Liffey House, Lucan.
1890	Shanley, Michael, M.D. Athlone.
1890	Shanly, Lieut.-Colonel James. London, Ontario, Canada.
1891	Shannon, Patrick, D.I.N.S. Kilkenny.
1892	Sheppard, Rev. J. W. ffrank, B.A. Tulla, Co. Clare.

Elected	
1891	Sheridan, James. Telegraph Department, General Post Office, Dublin.
1890	Simms, James. Abercorn Arms, Strabane.
1892	Simpson, William J. 4, Bridge-street, Belfast.
1887	Simpson, William M. 15, Hughenden-terrace, Belfast.
1888	Sloane, Mrs. Moy Hill, Co. Tyrone.
1891	Smith, Alexander Talbot, Physician and Surgeon. Clanwilliam House, Lower Mount-street, Dublin.
1892	Smith, Christopher, D.I.N.S. 3, Bellevue-place, Clonmel.
1892	Smith, Frederick William. 7, Donegall-square, E., Belfast.
1890	Smith, Rev. Canon, D.D. St. Bartholomew's, Clyde-road, Dublin.
1887	Smith, Owen. Nobber, Co. Meath.
1889	Smithwick, Edmund, J.P. Kilerene House, Kilkenny.
1889	Smithwick, John Francis, J.P. Birchfield, Kilkenny.
1890	Smyth, Henry, C.E., J.P. Eastern Villa, Newcastle, Co. Down.
1888	Smyth, R. S., Postmaster. Londonderry.
1889	Smyth, R. Woods. Castlederg, Co. Tyrone.
1892	Smyth, Thomas J., LL.B., Barrister-at-Law. 29, Goldsmith-st., Dublin.
1892	Somerville, Bellingham Arthur. 82, Harcourt-street, Dublin.
1891	Somerville-Large, Rev. William S., M.A. Carnalway Rectory, Kilcullen.
1892	Sparrow, Robert, D.I.R.I.C. Kesh.
1889	Spillane, William, J.P. 67, George-street, Limerick.
1890	Sproule, Alexander H. R., J.P. Donamona House, Fintona.
1890	Stack, Rev. C. Maurice, M.A. Derryvullan Rectory, Tamlaght, Ennis-killen.
1892	Staepoole, Mrs. Edenvale, Ennis.
1889	Stanford, Bedell, B.A. (Dubl.). 31, Garville-avenue, Rathgar, Dublin.
1891	Staunton, Rev. Patrick R., P.P. Tubbercurry, Co. Sligo.
1879	Stawell, Jonas W. Alcock, J.P. Kilbrittain Castle, Bandon.
1890	Steede, John, LL.D., D.I.N.S., Athy.
1892	Stephen, Miss Rosamond. Annaverna, Ravensdale, Co. Louth.
1862	<b>STEPHENS, Professor George, F.R.S., Hon. M.R.I.A.,</b> Copenhagen, care of Messrs. Williams and Norgate, 14, Henrietta-street, Covent Garden, London, W.C.
1891	Stephens, Pembroke Scott, Q.C. 18, Parliament-street, Westminster, S.W.
1889	Stirrup, Mark, F.G.S.L. High Thorn, Bowden, Cheshire.
1890	Stoker, Mrs. 72, Rathgar-road, Dublin.
1887	Stokes, Rev. George Thomas, D.D., M.R.I.A., Professor of Ecclesiastical History. All Saints' Rectory, Blackrock; and 28, Trinity College, Dublin.



Elected	
1890	Stone, Mrs. 11, Sheffield Gardens, Kensington, London, W.
1891	Stoney, Sadleir, J.P., Barrister-at-Law. Ballycapple, Cloughjordan.
1892	Stoyte, William James, J.P. Glendoneen, Ballinhassig, Co. Cork.
1888	Stuart, Rev. Alexander George, B.A. Bogay, Londonderry.
1890	Stubbs, Rev. John Wm., D.D., S.F.T.C.D. 7, Trinity College, Dublin.
1890	Stubbs, William Cotter, M.A., Barrister-at-Law. 26, Hatch-street, Dublin.
1887	Sullivan, Sir Edward, Bart. 32, Fitzwilliam-place, Dublin.
1890	Sutherland, P. F. National Bank, College-green, Dublin.
1892	Swan, Joseph Percival. 58, Lower Dominick-street, Dublin.
1889	Swan, Percy S. Manager, Bank of Ireland, Skibbereen, Co. Cork.
1879	Swanston, William. 40, Cliftonville-avenue, Belfast.
1891	Sweeny, Rev. Patrick, M.A., Ballinacourty, Tralee.
1891	Swift, Godwin Butler Meade, J.P., D.L., Swift's Heath, Kilkenny.
1889	Synnott, Nicholas J., B.A. (Lond.), Barrister-at-Law. 1, Garden-Court Temple, London, E.C.
1890	Tarleton, Mrs. The Abbey, Killeigh, Tullamore.
1890	Tate, Alexander, M. INST. C.E.I. Longwood, Belfast.
1891	Taylor, Edward. The Clothing Factory, Limerick.
1889	Taylor, Rev. George B., LL.B. 7, Victoria-terrace, Clontarf.
1890	Tempest, William. Douglas-place, Dundalk.
1887	Ternan, Obadiah, M.D. Enniskillen.
1892	Thompson, James, J.P. Macedon, Belfast.
1892	Thompson, Rev. Robert O. Church Villa, Dunmore East.
1891	Tibeaud, Rev. Oliver Joseph, M.A. Durrow Rectory, Tullamore.
1891	Tisdall, Miss Juliana. Sunnyside, Clontarf.
1891	Tivy, Henry Lawrence. Barnstead, Blackrock, Co. Cork.
1892	Tobias, Matthew, Solicitor. Cozy Lodge, Sandymount.
1889	Todhunter, John, M.D. Orchardcroft, Bedford-park, Chiswick, London.
1890	Toler-Aylward, Hector J. C., J.P. Shankill Castle, Whitehall, Co. Kilkenny.
1889	Toner, Rev. Joseph, C.C. Poyntz Pass, Co. Armagh.
1892	<b>TORRENS</b> , Thomas Hughes, J.P. Edenmore, Whiteabbey, Co. Antrim.
1890	Townsend, Very Rev. William C., D.D., Dean of Tuam. Tuam.
1883	Traill, William A., M.A., C.E. Giant's Causeway, Bushmills.
1892	Trelford, William J. 23, Lincoln-avenue, Belfast.

Elected 1890	<b>TRENCH, Frederick N. Le Poer, M.A., Q.C.</b> 7, Hatch-street, Dublin.
1891	Tresilian, Richard S. 31, Lower Sackville-street, Dublin.
1891	Trimble, Mark Bloxham. Forsyth Hotel, Aberdeen.
1891	Trotter, Rev. John C. Ardahan, Co. Galway.
1892	Truell, Henry Pomeroy, M.B., J.P. Clonmannon, Ashford, Co. Wicklow.
1890	Tuohy, P. J., Barrister-at-Law. Secretary, Board of Works, Custom House, Dublin.
1891	Twigg, Rev. Thomas, D.D., Canon. Vicarage, Swords, Co. Dublin.
1890	Tyrrell, George Gerald, M.R.I.A. 30, Upper Pembroke-street, Dublin.
1890	Vaughan, Joseph. Mount View, Athlone.
1891	Venables, William J., Gortallowry House, Cookstown.
1889	Vickers, W. H. Playfair, M.B. (Dubl.). 4, Dartmouth-road, Dublin.
1889	Vincent, Rev. Marshall Clarke, M.A. 52, Morehampton-road, Dublin.
1892	Wakely, John, M.A., Barrister-at-Law. 6, Harcourt-street, Dublin.
1890	Waldron, Laurence A., M.R.I.A. 24, Anglesea-street, Dublin.
1891	Walker, Rev. James Johnstone, B.A. 5, Somerset-terrace, Bangor, Co. Down.
1892	Walkington, Miss L. A., M.A., LL.D. Edenvale, Strandtown, Co. Down.
1890	Walsh, Rev. James H., D.D. 10, Herbert-street, Dublin.
1891	Walsh, Rev. Robert, D.D. St. Mary's Rectory, Donnybrook.
1890	Walsh, Thomas Arnold, Kilmallock.
1889	Walsh, Rev. Tobias R., Adm. St. Mary's, Kilkenny.
1892	Ward, F. Edward, A.R.I.B.A. 37, Donegall-place, Belfast.
1889	Warnock, Hugh T. A., F.R.C.S.I., J.P. Donegal.
1890	Warren, Rev. Thomas. Upper Norwood, London, S.E.
1884	<b>WEBB, Alfred, M.P.</b> 74, Middle Abbey-street, Dublin.
1890	Webber, William Downes, J.P. Mitchelstown Castle, Co. Cork.
1888	Welch, Robert. 49, Lonsdale-street, Belfast.
1891	Weldon, Sir Anthony Crosdill, Bart., J.P., D.L. Kilmoroney, Athy.
1889	Weldon, John Henry, J.P. Ash Hill Towers, Kilmallock.
1889	Weldrick, George. University Press, Trinity College, Dublin.
1891	Westropp, Lionel E. 60, Holland Park, London, W.
1892	Westropp, Mrs. 12, Clarence-parade, Southsea, Hants.
1890	Westropp, Ralph H., B.A. Springfort, Patrick's Well, Limerick.
1886	Westropp, Thomas Johnson, M.A. 77, Lower Leeson-street, Dublin.



Elected	
1889	Westropp, Lieut.-Colonel William Kelly. 6, Shorncliffe-road, Folkestone England, and Junior United Service Club, London.
1890	Whayman, Horace W. Castle-terrace, Orford, Suffolk.
1891	Whelan, Rev. Percy Scott, M.A., Warden, St. Columba's College, Rath-farnham.
1892	White, Very Rev. George Purcell, M.A., B.D., Dean of Cashel. Cashel.
1887	White, George T. 31, Fenchurch-street, London, E.C.
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. Walkin-street, Kilkenny.
1883	White, Major J. Grove. Kilbyrne, Doneraile, Co. Cork.
1890	White, John, M.A. (Oxon.). 3, Paper Buildings, Temple, London.
1880	White, John Newsom, M.R.I.A., J.P. Rocklands, Waterford.
1889	White, Robert. Scotch Rath, Dalkey, Co. Dublin.
1889	White, W. Grove, LL.B., Crown Solicitor for Co. Kildare. 18, Elgin-road, Dublin.
1892	Whitla, William, M.D. 8, College-square, N., Belfast.
1889	Whitty, Rev. Thomas J., C.C. Glenbrook, Arklow.
1892	Whyte, Chas. Cecil Beresford, J.P., D.L. Hatley Manor, Carrick-on-Shannon.
1892	Wigham, Mrs. Albany House, Monkstown.
1892	Wilde, Mrs. Oscar. 16, Tite-street, Chelsea, S.W.
1889	Wilkinson, Arthur B. Berkeley, B.E. Drombroe, Bantry, Co. Cork.
1888	Willcocks, Rev. Wm. Smyth, M.A., Canon. Dunleckney Glebe, Bagenals-town.
1890	Williams, Alexander, R.H.A. 4, Hatch-street, Dublin.
1868	Williams, Edward Wilmot, J.P., D.L. Herrington, Dorchester.
1874	Williams, Mrs. W. Parkside, Wimbledon.
1889	Willoughby, John, High-street, Kilkenny.
1889	Willson, Frederick, M. Inst. C.E.I., County Surveyor, Prospect Hill, Enniskillen.
1890	Wilson, John Killen. Inch Marlo, Marlborough-park, Belfast.
1887	Wilson, James Mackay, J.P. Currygrane, Edgeworthstown.
1891	Wilson, Walter H., C.E. Cranmore, Malone-road, Belfast.
1891	Wilson, Rev. William J., B.A. Cork Beg Rectory, Whitegate, Co. Cork.
1872	Windisch, Professor Ernst, Hon. M.R.I.A., Leipzig. Messrs. Williams and Norgate. 14, Henrietta-street, Covent Garden, London.
1892	Woodside, William J. 104, Corporation-street, Belfast.
1890	Woodward, Rev. Alfred Sadleir, M.A. Kildollagh, Coleraine.

Elected	
1890	Woodward, Rev. George Otway, B. A. Cloughprior, Dunmurry, Co. Antrim.
1890	Woodward, H. Greville. 115, Grafton-street, Dublin.
1891	Woolright, Capt. Henry H., 1st Battalion Middlesex Regiment. Gibraltar.
1891	Workman, Rev. Robert. Newtownbreda Manse, Belfast.
1887	Wright, Rev. Wm. Ball, M.A. P.O. Box 413, Albany, New York State, U.S.A.
1888	Wybrants, W. Geale, M.A., J.P. 45, Raglan-road, Dublin.
1890	Wynne, Ven. George R., D.D., Archdeacon of Aghadoe. Killarney.
1887	Wynne, Captain Owen, J.P., D.L. Hazelwood, Sligo.
1889	Young, William Robert, J.P. Galgorm Castle, Co. Antrim.
1890	Younge, Miss Katherine E. Oldtown House, Rathdowney.

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Total number of Fellows, . . .	173	(Life and Hon. Fellows, 44.)
„ „ Members, . . .	1015	(Life Members, 17.)
Total, . . . . .	1188	

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N.B.—The Fellows and Members of the Society are earnestly requested to communicate to the Secretaries, 7, St. Stephen's Green, Dublin, changes of address, or other corrections in the foregoing lists which may be needed.



## ADDENDA TO LIST OF MEMBERS.

The following names were removed, consequent on death or resignation in 1892 :—

## DECEASED—(19).

## FELLOWS—(4).

## Elected

- 1888 Charlemont, Right Hon. the Earl of, K.P., M.R.I.A. *Member*, 1857.  
 1872 Malcomson, Robert, M.A. *Member*, 1850.  
 1888 Reeves, Right Rev. William, D.D., LL.D., M.B., Hon. F.R.C.P.I., Bishop of Down and Connor and Dromore. *Member*, 1852. *Vice-President for Ulster*, 1889.  
 1891 Shaw, James Thompson.

## MEMBERS—(15).

- 1868 DENNY, Abraham, J.P., D.L., M.R.I.A.  
 1889 Ebrill, William.  
 1871 Gregory, Right Hon. Sir William Henry, K.C.M.G., J.P., D.L.  
 1889 Hanlon, Mrs.  
 1883 Kidd, Abraham, M.D., F.R.C.S.I.  
 1853 KIRWAN, John Stratford.  
 1853 Mahon, Ross.  
 1890 Molloy, Joseph P.  
 1889 O'Shea, Robert T.  
 1889 Revington, Rev. John H., M.A.  
 1889 Ryan, James T., J.P.  
 1871 SKENE, W. Forbes, LL.D.  
 1891 Storey, Thomas B.  
 1850 Watters, Patrick, M.A.  
 1891 Woods, Rev. Joseph, P.P.

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## RESIGNED—(30).

## FELLOWS—(3).

- 1870 Farrell, James Barry, M. Inst. C.E. *Member*, 1853.  
1890 Leeper, Rev. Canon, D.D.  
1870 Young, Robert, C.E. *Member*, 1869.

## MEMBERS—(27).

- 1890 Anderson, Charles (Michigan, U.S.A.).  
1890 Barry, Rev. Michael, D.D.  
1885 Batt, Rev. Narcissus G., M.A.  
1877 Bernard, Miss M.  
1890 Boyce, Jerome.  
1863 Budd, James.  
1889 Burke, Rev. Joseph, P.P.  
1887 Campbell, Lieut.-Col. James.  
1891 Conry, Rev. Charles, B.A.  
1890 Corner, J. Robertson.  
1869 Foot, Arthur Wynne, M.D., F.R.C.P.I.  
1889 Glynn, Joseph.  
1890 Haythornthwaite, Rev. John P., M.A. (India).  
1862 Joly, Jasper Robert, LL.D., V.G., J.P.  
1879 Kearney, Miss Alicia M.  
1868 Librarian, Wexford Mechanics' Institute.  
1887 Lyons, Alexander, J.P.  
1890 McCabe, Dr. C. (Michigan, U.S.).  
1890 Mathers, Adam C. C., M.D.  
1887 Moore, Hugh K.  
1889 O'Reilly, J.P.  
1889 Roberts, John.  
1891 Robinson, John G.  
1890 Tristram, Rev. John W., D.D.  
1887 Vignoles, Miss Louise de.  
1890 Weir, John Marshall, J.P.  
1890 Wilson, Edward.



The following (22), being upwards of two years in arrear, have been struck off the Roll. They may become eligible for re-election on payment of the arrears due by them at the time of being struck off:—

Elected.	FELLOW—(1).				£	s.	d.
1889	Earl, Edward H., M.R.I.A.,	..	..	1891, 1892	..	2	0 0

## MEMBERS—(21).

1891	Anderson, Very Rev. J. A., O.S.A.,	..	..	1891, 1892	..	1	0 0
1890	Cairns, Thomas,	..	..	1891, 1892	..	1	0 0
1890	Charlton, Surgeon-Major,	..	..	1891, 1892	..	1	0 0
1890	Dillon, Rev. Matthew, P.P.,	..	..	1891, 1892	..	1	0 0
1891	Dunwoody, J. Foster,	..	..	1891, 1892	..	1	0 0
1890	Ford, Rev. A. Lockatt, M.A.,	..	..	1891, 1892	..	1	0 0
1889	Gilcriest, William F., Assoc. Inst. C.E.,	..	..	1891, 1892	..	1	0 0
1890	Gough, James Patrick, T.C.,	..	..	1891, 1892	..	1	0 0
1889	Hackett, John Byrne, M.D.,	..	1890, 1891, 1892	..	1	10	0
1890	Henley, J.,	..	..	1891, 1892	..	1	0 0
1889	Kenealy, Cornelius J.,	..	1890, 1891, 1892	..	1	10	0
1889	Lilley, Rev. Alfred Leslie, B.A.,	..	..	1891, 1892	..	1	0 0
1890	M'Bride, James (Michigan, U.S.A.),	..	1890, 1891, 1892	..	1	10	0
1889	Murphy, Thomas F.,	..	..	1891, 1892	..	1	0 0
1890	Orpen, R. (Michigan, U.S.A.)	..	..	1891, 1892	..	1	0 0
1884	Orr, Cecil, A.R.I.B.A.,	..	..	1891, 1892	..	1	0 0
1873	Raymond, Philip,	..	..	1891, 1892	..	1	0 0
1887	Robertson, William J.,	..	..	1891, 1892	..	1	0 0
1890	Sarsfield, Captain T. R., J.P.,	..	..	1891, 1892	..	1	0 0
1890	Somerville, Aylmer C.,	..	..	1891, 1892	..	1	0 0
1889	Stallard, George,	..	..	1891, 1892	..	1	0 0
							£24 10 0

Removed in consequence of failing to pay the Entrance Fee and Subscription (7):—

ELECTED IN 1891—(3).

- 1891 (November), Gaskell, Major W. P.
- 1891 (November), Mullins, John White.
- 1891 (November), O'Kelly, Conor.

Total removed from the Roll as revised 12th January, 1892—(74).

ELECTED IN 1892—(4).

- 1892 (January), Hartley, Captain Richard Arthur.
- 1892 (January), Harrington, Rev. Daniel.
- 1892 (August), Swan, Frederick David.
- 1892 (August), Harris, Rev Samuel Musgrave, M.A.

Two other Members elected in 1892 have not paid the Entrance Fee and Subscription within the time prescribed by the Rules, but their names are not yet removed in deference to their proposers.

DECLINED ELECTION—(1).

- 1892 (January), Smyth, Rev. John Patterson, B.D., LL.B.



# SOCIETIES AND INSTITUTIONS WHICH RECEIVE THE "JOURNAL"

OF THE

## Royal Society of Antiquaries of Ireland

FOR 1893.

- American Antiquarian Society, Worcester, Mass., U. S. A.  
 American Philosophical Society, 104, S. 5th Street, Philadelphia, Penn., U. S. A.  
 Anthropological Institute: The Secretary, 3, Hanover-square, London.  
 Bristol and Gloucester Archæological Society: Rev. William Bazeley, M.A., Hon. General Secretary, The Museum, Gloucester.  
 British Archæological Association: E. P. Loftus Brock, Hon. Secretary, 32, Sackville-street, London, W.  
 Cambridge Antiquarian Society: Dr. Hardeastle, Downing College, Cambridge.  
 Cambrian Archæological Association: Charles J. Clark, 4, Lincoln's Inn Fields, London, W.C.  
 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.  
 Director, Geological Survey Department of Canada: Alfred R. C. Selwyn, Esq., LL.D., F.R.S., Sussex-street, Ottawa.  
 Glasgow Archæological Society: W. G. Black, Secretary, 88, West Regent-street, Glasgow.  
 Historic Society of Lancashire and Cheshire: The Secretary, Royal Institution, Liverpool.  
 Her Majesty's Private Library: The Librarian, Buckingham Palace, London, S.W.  
 Honourable Society of Cymmrodorion: E. Vincent Evans, Secretary, 27, Chancery-lane, London, W.C.  
 Institution of Civil Engineers of Ireland: Henry A. Ivatt, Hon. Secretary, 35, Dawson-street, Dublin.  
 Kent Archæological Society: Rev. Canon W. A. Scott-Robertson, M.A., Hon. Secretary, Throwley Vicarage, Faversham, Kent.  
 Kildare Archæological Society: Care of Arthur Vears, Clyde-road, Dublin.

- London and Middlesex Archæological Society : T. Milbourn, Hon. Secretary, 8, Danes Inn, Strand, London, W.C.
- 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, 24, Hanover-square, London, W.
- Royal Institute of British Architects : The Librarian, 9, Conduit-street, Hanover-square, London, W.
- Royal Institute of The Architects of Ireland : Albert E. Murray, Hon. Secretary, 37, Dawson-street, Dublin.
- Royal Institution of Cornwall : The Secretary, Truro, Cornwall.
- Royal Irish Academy : Ed. Perceval Wright, J.P., M.A., M.D., Secretary, 19, Dawson-street, Dublin.
- Royal Archæological Institute of Great Britain and Ireland : R. Hellier Gosselin, Secretary, Oxford Mansion, Oxford-street, 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 for Preserving the Memorials of the Dead : Care of Wm. Vincent, Secretary Bellevue Rise, Hellesdon-road, Norwich.
- Society of Antiquaries of London : W. H. St. John Hope, M.A., Assistant Secretary, Burlington House, London, W.
- Society of Antiquaries of Scotland : The Curator of the Museum of Antiquities, Royal Institution, Edinburgh.
- Society of Biblical Archæology : H. Harry Rylands, F.S.A., Secretary, 11, Hart-street, Bloomsbury, London, W.C.
- Smithsonian Institution (Wm. Wesley, 28, Essex-street, Strand, London) : Washington, D. C., U.S.A.
- Somersetshire Archæological and Natural History Society : Charles J. Turner, Taunton Castle, Taunton.
- Suffolk Institute of Archæology. The Librarian, Athenæum, Bury St. Edmunds.
- Surrey Archæological Society : Hon. Secretary, 8, Danes' Inn, Strand, London, W.C.
- Sussex Archæological Society : Care of Hon. Librarian, The Castle, Lewes, Sussex. The Library, British Museum, London.
- The Library, Trinity College, Dublin (5 & 6 Vict. c. 45).
- The University Library, Cambridge (5 & 6 Vict. c. 45).
- Wiltshire Archæological and Natural History Society : The Secretary, Devizes.
- Yorkshire Archæological and Topographical Association : G. W. Tomlinson, F.S.A. : The Elms, Huddersfield.



## GENERAL RULES

OF THE

### Royal Society of Antiquaries of Ireland.

*(As Revised at the Annual Meeting, 1892.)*

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#### 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, 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 of the Society at a Subscription to be fixed by the Council; but they shall not be entitled to any privileges of the Society except admission to such Meeting.

6. All Fees due on joining the Society must be paid 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 shall 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 "Journal."

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 5s. 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 permanent Honorary Officers of the Society, who must be Fellows, shall consist of—a Patron-in-Chief, President, two Vice-Presidents for each Province, a General Secretary, and Treasurer. In case of a vacancy occurring, it shall be filled up by election at the next ensuing General Meeting, subject to being confirmed at the next Annual General Meeting. All Lieutenants of Counties, on election as Fellows, shall be *ex-officio* Patrons.

16. Two Vice-Presidents, who are Fellows, may be elected for each Province at the Annual General Meeting; they shall go out of office at the end of each year, but are eligible for re-election. The total number of Vice-Presidents shall not exceed four for each Province.

17. The management of the business of the Society shall be entrusted to a Council of Twelve (exclusive of the President, Vice-Presidents, Honorary General Secretary, and Treasurer, who shall be permanent *ex-officio* Members of the Council). The Council, eight of whom at least must be Fellows, shall meet on the last Wednesday 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 Council



shall retire each year by rotation, but shall be eligible for re-election at the Annual General Meeting. 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.

18. The Council may appoint Honorary Provincial Secretaries for each Province, and Honorary Local Secretaries throughout the country, whose duty it shall be to report to the Council, at least once a year, on all Antiquarian Remains discovered in their districts, to investigate Local History and Tradition, and to 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 the next 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 first obtained.

22. For the purpose of carrying out the arrangements in regard to the Meetings to be held in the respective Provinces, the Honorary Provincial Secretaries shall 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 at least in each year on such days as the Council shall ascertain to be the most convenient, when Papers on Historical and Archæological Subjects shall be read and discussed, and Objects of Antiquarian Interest exhibited.

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. A List of such Meetings shall be forwarded to each Fellow and Member.

#### 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 or Communications shall be the property of the Society. The Council shall determine whether, and to what extent any Paper brought before the Society shall be published.

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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 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.

#### BY-LAWS.

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 By-law, 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 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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OF  
ARCHÆOLOGICAL PAPERS  
PUBLISHED  
IN  
1891

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PUBLISHED UNDER THE DIRECTION OF THE CONGRESS OF  
ARCHÆOLOGICAL SOCIETIES IN UNION WITH THE  
SOCIETY OF ANTIQUARIES.

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1892

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- EARTHWORKS, *Lines, Nevill, Whitaker, Worth.*  
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 Edward IV., *Fortnum.*  
 Elizabeth (Queen), *Scharf.*  
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- GENEALOGY AND FAMILY HISTORY,  
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- Gloucestershire, *Davis, Taylor; see also*  
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 Gundreda, Countess of Warene, *Duckett.*
- Hallaton (Leic.), *Bellairs.*  
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 Hauxton (Cams), *Hughes.*  
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     (*W.*), *Gadow*.  
     Cardiganshire, *Willis-Bund*.  
     Cilicia, *Hicks*.  
     Ogham, *Barry, Browne, Graves, Manx*.  
     Roman, *Haverfield, Iago, Rhys, West-*  
     *wood*.  
     Runic, *Browne*.  
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     *Markham, Phear*.  
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     Inishowen, Kerry, Lough Crew.  
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     *Schick, Simpson, Wray*.  
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     Penenden Heath, Plumstead.  
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     worth, Saxby.  
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 Llanveigan, *Price*.  
 Lockerby (Hants), *Whitaker*.  
 Lockington (Leic.), *Fletcher*.  
 London, *Clode, Dillon, Fox, Oliver*.  
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 Lothian, *Russell*.  
 Lough Crew (Ireland), *Frazer*.  
 Low Countries, *Baz*.  
 Lubeck, *Hill*.  
 Lutterworth (Leic.), *Clark* (*G. T.*).  
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Mackery End (Herts), *Fowler*.  
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 Manningford Abbas, *Nightingale*.  
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 Marriage licenses, *Norcliffe*.  
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 Mason (John), *Myres*.  
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     *Ferguson, Hartshorne, Iago*; *see also*  
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Melrose (Roxb.), *Hardy*.  
 Mertola (Portugal), *Gadow*.  
 Middlesex, *Brock*; *see also* London.  
 Millom (Cumberland), *Cowper*.  
 Monuments, effigies and tombs, *André,*  
     *Andrews, Bagnall-Oakeley, Barker,*  
     *Cowper, Davis, Fairbank, Foster,*  
     *Fowler, Hope, Howlett, Money,*  
     *Oliver, Russell, Smith, Tarver,*  
     *Waller*.

Monks Sherborne (Hants), *Andrews*.  
 Mor, sister of St. David, *O'Donoghue*.  
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     *Waller*; *see* Organs.  
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     *Hope, Knowles*.  
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     sham (East), Lyng, Norwich.

- North Tynedale (Northumb.), *Hedley*.  
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 Northumberland, *Hedley, Hodgkin, Page, Waller*; *see also* Beanley Moor, Branton, Bromfield, Callaly Castle, Carham Wark, Coquetdale, Hexham, Holy Island, Newcastle, North Tynedale, Prestwick Carr, Rocliffe, St. Cuthbert's Chapel, Simonside Hills, Sneep, Tynemouth, Workington.  
 Norton (Durham), *Longstaffe*.  
 Norwich (Norfolk), *Bensley, Manning, Raven*.  
 Nostell (Yorks), *Cartwright*.  
 NUMISMATICS, *Rowe*.  
   British coins, *Evans, Latchmore*.  
   Cyprus, *Warren*.  
   Cyrene, *Head*.  
   Durham pennies, *Montagu*.  
   Greek, *Wroth*.  
   Gupta coins, *Rapson*.  
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   James V. (Scotland), *Blanchet*.  
   Medals, *Bell, Day, Frazer, Grueber*.  
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   Trade tokens, *Williamson*.  
   William I., *Crowther*.  
   William II., *Crowther*.  
   15th century, *Lawrence*.  
 Okley (Surrey), *Bar*.  
 Oldfield (Mrs.), *Arnold*.  
 Olethan (Pemb.), *Duckett*.  
 Organs, *Hill*.  
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 Otter traps, ancient, *Buick*.  
 Oxford, *Brodrick, Bruton, Drinkwater, Gilbert*.  
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 Padstow (Cornw.), *Langdon*.  
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 Parish accounts, *Bar, Drinkwater, Le-froy*.  
 Peak forest, *Featman*.  
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 Pembrokeshire, *see* Manorbeer, Olethan.  
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 Penmaen-in-Gower (Glamorg.), *Allen*.  
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 Peverel, *Kerry*.  
 Pipes, tobacco, *Hall (T. M)*.  
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 Pitney (Som.), *Hayward*.  
 Pitt, William, *King*.  
 Photographic survey of Somerset, *Allen*.  
 Plague, records of the, *Barnes*.  
 Plays, preElizabethan, *Bolingbroke, Ordish*.  
 Plumstead, *Payne*.  
 Portraits, *Payne, Scharf*.  
 Portugal, *Gadow, see also* Mertola.  
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 PREHISTORIC REMAINS :  
   Berks, *Greenwell*.  
   Cheshire, *Browne (G. F)*.  
   Cornwall, *Iago*.  
   Cumberland, *Dixon, Dymond, Ferguson*.  
   Cup-marked stones, *Hall*.  
   Devonshire, *Brushfield, Burnard*.  
   Herts, *Evans*.  
   Ireland, *Day, Frazer, Knowles, Mil-ligan, Mulcahy, Wakeman*.  
   Jade, *Hilton, Rudler*.  
   Jutland, *Magnusson*.  
   North Downs, *Spurrell*.  
   Northumberland, *Dixon, Hedley*.  
   Pottery, *Buick*.  
   Scotland, *MacDonald, Palmer*.  
   Surrey, *Nevill*.  
   Wales, *Earwaker, Owen*.  
   Westmorland, *Ferguson (Chancellor)*.  
   Wilts, *Blackmore, Greenwell, Lewis, Pitt-Rivers, Short*.  
   York, *Greenwell*.  
 Prestwick Carr (Northumb.), *Hodgkin*.  
 Printers, *Edwards, Jenkinson*.  
 Quarter Sessions Records, *Barnes, Wake-man*.  
 Ramsbury (Wilts), *Baber*.  
 Registers, Church, *Bar, Hayward, Hoven-den, Leicester, Minet*.  
 Repton (Derbysh.), *Irvine*.  
 Revesby (Line.), *Hope, Stanhope*.  
 Richard I. pedes finium temp., *Brown*.  
 Richmond (Surrey), *Smith*.  
 Rings, *Fortnum, Waller*.  
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 Roads, *Beloe*.  
 Rocliffe (Northumb.), *Calverley*.  
 Roger, Bishop of Sarum, *Church*.



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- Antiquities, *Evans, Murray, Nichols.*  
 Bath, *Green.*  
 Binchester, *Haverfield, Hoopell.*  
 Chester, *Earwaker, Haverfield.*  
 Cornwall, *Iago.*  
 Cumberland, *Ferguson.*  
 Glastonbury, *Clothier.*  
 Gloucestershire, *Ellis.*  
 Hants, *Fox, Jones.*  
 Kempston, *Elger.*  
 Kent, *Payne.*  
 London, *Fox.*  
 Pottery, *Cuming, Ellis.*  
 Prestwick Carr, *Hodgkin.*  
 Ratisbon, *Lewis.*  
 Road, *Beloe.*  
 Rome, *Middleton.*  
 S. India, *Thurston.*  
 Spoonley Wood (Gloucester), *Middleton.*  
 Surrey, *Leveson-Gower.*  
 Sussex, *Michell-Whitley.*  
 Westmorland, *Ferguson (Chancellor).*  
 Romsey (Hants), *Davies.*  
 Roscommon Castle, *Murphy.*  
 Rotherham (Yorks), *Brooke.*  
 Rudbert (Saint), *Frazer.*  
 Ruyton (Shropshire), *Kenyon.*
- Saalburg, *Price.*  
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*Waller.*  
 St. Cuthbert's Chapel (Northumb.), *Crossman.*  
 St. Neots (Corn.), *Lefroy.*  
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 Hawick, Melrose.  
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 Sicilian Museum, *Munro.*  
 Wooden figures, *Barrow-in-Furness,*  
*Hartshorne.*
- SEALS, *Cox, Eyre, Nightingale, Porter,*  
*Ware.*

- Selattyn (Shropshire), *Bulkeley Owen.*  
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*see also* Blymhill, Lichfield.  
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The Congress has also issued a

REPORT ON THE  
TRANSCRIPTION AND PUBLICATION  
OF PARISH REGISTERS, &c.,

giving suggestions as to transcriptions, &c., and a list of  
printed registers and transcripts.

Copies may be had from the Secretary of the  
Congress, W. H. St. JOHN HOPE, Esq., Burlington  
House, London, W. Price 6*d.* each.



REPORT  
ON THE  
TRANSCRIPTION  
AND  
PUBLICATION  
OF  
PARISH REGISTERS, &c.

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PUBLISHED UNDER THE DIRECTION OF THE CONGRESS OF  
ARCHÆOLOGICAL SOCIETIES IN UNION WITH THE  
SOCIETY OF ANTIQUARIES.

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1892

REPORT

TRANSCRIPTION

PUBLICATION

PARISH REGISTERS, &c.

FORWARDED UNDER THE PROVISIONS OF THE COMPANIES ACT  
AND THE COMPANIES ACTS IN FORCE WITH THE  
PROVINCIAL GOVERNMENT

1891



## Report on the Transcription and Publication of Parish Registers, etc.

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The Congress of Archæological Societies in union with the Society of Antiquaries desires to call the attention of the public and especially of those interested in antiquarian research, to the extreme importance of duly preserving and rendering accessible the Registers and other Parish Records of the United Kingdom.

These contain matter of the greatest value not only to the genealogist, but also to the student of local history, and through these to the general historian; it is to be regretted that sufficient care has not been taken in the past of these documents, which have too often been thoughtlessly destroyed.

Many Registers have already been copied and published, and every year adds to the list, and the Congress is in hope that these suggestions may lead to a still greater number being undertaken.

As the older writings are in a different character from that used at the present time, they are not easily deciphered, and require careful examination, even from experts. It is extremely desirable therefore that they should be transcribed, not only to guard against possible loss or injury, but in order to render them more easily and generally accessible to the student.

The Committee appointed by the Congress of 1889 for the purpose of considering the best means of assisting the transcription and publication of Parish Registers and Records was constituted as follows:

EDWIN FRESHFIELD, LL.D., V.P.S.A., *Chairman.*

The Rev. Canon BENHAM, B.D.,  
F.S.A.

R. S. FABER, M.A.

(*Hon. Sec. Huguenot Society.*)

W. J. HARDY, F.S.A.

J. J. HOWARD, LL.D., F.S.A.

(*Maltravers Herald.*)

G. W. MARSHALL, LL.D., F.S.A.  
(*Rouge Croix.*)

G. H. OVEREND, F.S.A.

(*Public Record Office.*)

Rev. W. SPARROW SIMPSON, D.D.,  
F.S.A. (*St. Paul's Cathedral.*)

MILL STEPHENSON, B.A., F.S.A.

(*Hon. Sec. Surrey Archæo. Soc.*)

RALPH NEVILL, F.S.A. (*Hon. Sec.*)

The Congress trust that the following paper of Suggestions drawn up by the Committee may prove useful to those anxious to assist in the preservation, transcription and, where possible, publication of the documents referred to.

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## Suggestions as to Transcription.

### LIMITS OF DATE.

It is evident that there is most reason for transcribing the oldest Registers, but those of later date are also of great value, and it is suggested that 1812, the date of the Act of 52 Geo. III, cap. 146, is a suitable point to which copies may be taken.

### CHARACTER OF WRITING.

In transcribing, great care must be used to avoid mistakes from the confusion of certain letters with modern letters of similar form.

An alphabet is adjoined giving some of the ordinary characters, but Registers vary, and the manner in which the capital letters are formed is of infinite variety. It may be noted that capital F resembles two small ff's, but there is no reason whatever for printing it in the latter way; G is a difficult letter running into C and T; K and R are formed exactly alike, except that the direction of the top loop is always reversed; W is formed as two U's or two V's.

A, B, C, D, E, F, G, H, I, J, K, L, M, N,  
O, P, Q, R, S, T, U, V, W, X, Y, Z  
a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z

Great help in deciphering names may be gained from a study of existing local names. It must, however, be borne in mind that the same name may be continually spelt in different ways, and may undergo considerable changes in the course of time or from the hands of different scribes.

In copying dates it must be remembered that down to 1752, the year began on the 25th of March and not on the 1st of January.

### METHOD OF TRANSCRIPTION.

There can be no doubt that a *verbatim et literatim* transcription is of far more value than any other form; it is otherwise impossible to be sure that some point of interest and importance has not been overlooked; the extra trouble of making a complete transcript is small, and the result much more satisfactory. In any case the names should be given *literatim* and all remarks carefully copied, with some indication, where possible, as to the date of the remark. Other records,



such as Churchwardens' Accounts, should certainly not be transcribed and printed otherwise than in full. It is far better in both cases to do a portion thoroughly than the whole imperfectly.

### REVISION AND COLLATION OF COPIES.

The decipherment of old Registers is, as already pointed out, a work of considerable difficulty, and it is therefore strongly recommended that in cases where the transcribers have no great previous experience, they should obtain the help of some competent reader to collate the transcript with the original.

It should be remembered that in many cases transcripts are preserved in the Bishops' Registries and a reference to these will often fill up a void, clear up a difficulty or supply an omission. It occasionally happens that the original Registers are preserved as well as later Transcripts; in such cases, the two should be collated and all variations noted.

### PUBLICATION.

With regard to the publication of Registers, the Committee have carefully considered the question of printing in abbreviated or index form and have come to the conclusion to strongly recommend that the publication should be in full, not only for the reasons given for transcription, but because the extra trouble and expense is so small and the value so very much greater.

There seems, however, no objection, in either case, to the use of contractions of formal words of constant recurrence. A list of some of these is adjoined:

Bap.: baptized.	Bac.: bachelor.
Mar.: married.	Spin.: spinster.
Bur.: buried.	Wid.: widow or widower.
Dau.: daughter.	

With regard to entries of marriage after Lord Hardwicke's Act of 1752, it is suggested that the form of entry may be simplified by the omission of formal phrases, but care should be taken not to omit any record of fact, however apparently unimportant, such for instance as the names of witnesses, ministers, occupation, etc.

It is essential in all cases that an Index should be given and that the Christian names should be given with the surnames.

It is believed that many Registers remain unprinted owing to an exaggerated idea of the cost of printing and binding. Reasonable estimates for these might, probably, often be obtained from local presses which would be interested in the publication.

No absolute rule as to size and type can be laid down, but on this and other questions the Standing Committee will always be glad to give advice. It is probable that demy octavo or foolscap quarto will be found the most convenient sizes.

A Standing Committee has been appointed by the Congress for the purpose of giving advice and distributing to the various Societies in Union such information and lists as may be of common value to all.

Societies in Union are strongly urged to form their own Committees to take steps to secure the printing of the many Transcripts that already exist unpublished, and to promote further Transcription.

By permission of G. W. Marshall, Esq., LL.D. (Rouge Croix, College of Arms), the accompanying list of Printed Registers has been prepared from the Calendar privately printed by him in 1891. A revised and augmented edition of this Calendar is in progress, and will contain full references to all known printed Registers, Transcripts and Collections, whether complete or consisting of extracts.

The Committee also issue a list of MS. Transcripts and propose to prepare and issue further lists from time to time. They therefore ask that information may be sent to them, or to the Secretaries of County Societies, of any Transcripts in private hands. The inclusive dates of Baptisms, Marriages and Burials should be given, and any complete Transcript will be calendared, although extending over a short period only, but Extracts will not be admissible.

The Committee suggest that lists of existing Transcripts, with full particulars of the location of the Transcript, should be kept by the County Societies, and where possible, in order to avoid risk of loss, it is very desirable that such Transcripts should be deposited, either temporarily or permanently, in the Libraries of the Societies.

It is believed that the publication of a series of Registers, supplemental and extra to their Transactions, would add to the attractiveness and usefulness of the Societies without being a serious burden to their funds. By combination and organization a considerable body of outside subscribers may probably be secured for such a series, and the cost of distribution of circulars, etc., may be materially reduced by such a plan as the issue, by the Central Committee, of an annual circular containing lists of Registers in course of publication. Such a circular might be distributed by the local Societies and published in their Transactions and elsewhere.

The Standing Committee will be very glad to receive suggestions from Local Committees and others.



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 „ No. 4.—Registers of other Churches in all classes.  
 „ No. 5.—Parish Registers transcribed in MS.
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### No. 1.—A List of Parish Registers that have been printed as separate works.

*Extracted by permission from "Parish Registers," privately printed by  
 Geo. W. Marshall, Esq., LL.D., 1891, and continued to date.*

NOTE.—Those printed at Middle Hill for Sir Thomas Phillips are very rare,  
 and many others, such as those by Mr. Crisp, were privately printed and are scarce.

- |                 |   |                                    |
|-----------------|---|------------------------------------|
| BEDS.           | HAYNES, 1596–1812, Wm. Briggs, M.A., pr.                |                                    |
| BERKS.          | READING, St. Mary, 1538–1812, Rev. G. P. Crawford,      |                                    |
|                 | 2 vols.   |                                    |
|                 | WELFORD, Bap. 1562, Mar. 1603, Bur. 1559–1812, Mrs.     |                                    |
|                 | Batson  | Olney, 1892, 4to                   |
| BUCKS.          | GREAT HAMPDEN, 1557–1812, E. A. Ebbelwhite              | 1888, fol.                         |
| CAMBRIDGESHIRE. | ABINGTON PIGOTTS, 1653–1812, Rev. W. G. F.              |                                    |
|                 | Pigott  | Norwich, 1890, 4to                 |
| CHESHIRE.       | EASTHAM, 1598–1700, F. Sanders                          | Lond. 1891, 8vo                    |
|                 | LEYLAND, 1653–1710, B. T. 1622–1641, W. S. White, 1892, |                                    |
|                 | PRESTBURY, 1560–1636, J. Croston                        | 1881, 8vo                          |
| CORNWALL.       | MADRON, Bap. 1592–1726, Mar. 1577–1678, Bur. 1577–      |                                    |
|                 | 1681  | G. B. Millett, Penzance, 1877, 4to |
|                 | St. COLUMB Major, 1539–1780, A. J. Jewers               | 1881, 8vo                          |
| DENBIGHSHIRE.   | KEGIDOG alias St. GEORGE, 1694–1749, F. A. Crisp        |                                    |
|                 |   | 1890, fol.                         |
| DERBYSHIRE.     | WEST HALLAM, Rev. C. W. Kerry                           | 1887, 8vo                          |
| DORSET.         | ASHMORE, 1651–1820, E. W. Walsin                        | 1891, 4to                          |
|                 | NORTH WOOTON, Bap. 1539–1785, Mar. 1542–1760, Bur.      |                                    |
|                 | 1698–1785, Rev. C. H. Mayo, pr. .                       | 1887, 8vo                          |

- DURHAM.** DENTON, 1586-1662, J. R. Walbran Ripon, 1842, 8vo  
 DURHAM, St. Oswald, 1538-1751, A. W. Headlam Durham, 1891, 8vo  
 GAINFORD, Index, Bap. 1560-1784, Mar. 1569-1761, Bur.  
 1569-1784, J. R. Walbran, 3 parts Lond. 1889, 8vo
- ESSEX** BOBBINGWORTH, Bap. 1559-1782, Mar. 1559-1753, Bur.  
 1558-1785, F. A. Crisp, pr. 1884, fol.  
 COLCHESTER, St. Leonard, 1670-71, F. A. Crisp, 1885, fol.  
 GREENSTED, 1558-1812, F. A. Crisp, pr. 1892, fol.  
 LAMBOURNE, 1582-1709, F. A. Crisp, pr. 1890, fol.  
 MORETON, 1558-1759, F. A. Crisp, pr. 1891, fol.  
 ONGAR, 1558-1750, F. A. Crisp, pr. 1886, fol.  
 SOUTH WEALD, 1539-1573, R. Hovenden, F.S.A. 1889, 8vo  
 STAPLEFORD TAWNEY, 1558-1752, F. A. Crisp, 1892, fol.  
 STIFFORD, 1568-1783, F. A. Crisp, pr. 1885, fol.  
 STOCK HARVARD, 1563-1700, E. P. Gibson 1881, 8vo
- GLAMORGAN.** LLANTRITHYD, 1571-1810, H. S. Hughes 1888, 8vo
- GLOSTER.** BRETFORTON, Mar. 1538-1752, Sir T. Phillips Lond. 8vo  
 KEMPSFORD, 1653-1700, F. A. Crisp, pr. 1887, fol.  
 MICKLETON, 1594-1736, Sir T. Phillips, pr. 8vo
- HANTS.** COLMER, 1563-1812, Rev. T. Hervey 1886, 8vo  
 PRIORS' DEAN, 1538-1812, *see* Colmer.
- IRELAND.** CORK, Christ Church, 1643-1668, R. Caulfield 1887, 8vo
- KENT.** CANTERBURY CATHEDRAL, 1564-1878, R. Hovenden,  
 Harleian Soc. vol. 2. 1878, 4to  
 CANTERBURY, St. Peter, 1560-1800, J. M. Cowper,  
 Canterbury, 1888 8vo  
 „ St. Alphege, 1558-1800, J. M. Cowper, 1889  
 „ St. Dunstan, 1559-1800, J. M. Cowper, 1890  
 „ St. George, 1538-1800, J. M. Cowper, 1891  
 „ St. Mary Magdalene, 1559-1800.  
 J. M. Cowper, 1890  
 „ St. Paul, 1562-1800, J. M. Cowper 1892  
 CHISLET, 1538-1751, R. Hovenden, F.S.A. Lond. 1887, 8vo  
 ELMSTONE, 1552-1812, Rev. C. H. Wilkie 1891, 8vo  
 KINGSTONE, 1558-1812, Rev. C. H. Wilkie 1892, 8vo  
 LEE, 1559-1754, Duncan and Barron Lee, 1888, 8vo  
 LEWISHAM, 1558-1750, L. L. Duncan Lond. 1891, 8vo  
 MAIDSTONE, Mar. 1542-1620, Rev. J. Cave-Browne  
 Lond. 1890, 8vo  
 ROCHESTER CATHEDRAL, 1657-1837, T. Shindler M.A.  
 to be pub. 8vo
- LANCASHIRE.** COLTON-IN-FURNESS, 1622-1812, Rev. A. Williams  
 and J. P. Burns Lond. 1891  
 LEIGH, 1559-1624, J. H. Stanning Leigh, 1882, 8vo  
 ROCHDALE, 1582-1641, H. Fishwick, 2 vols. 1888-9, 8vo  
 SADDLEWORTH, 1613-1751, J. Radcliffe 1887, 8vo  
 ULVERSTON, 1545-1812, Bardsley and Ayre 1886, 4to.



- LEICESTERSHIRE. NEWTON LINFORD, 1677-1679, F. A. Crisp 1884, fol.
- LINCOLNSHIRE. GREAT GRIMSBY, 1538-1812, G. S. Stephenson, M.D.,  
Great Grimsby, 1889, 8vo  
HORNCASTLE, 1559-1639, Rev. J. C. Hudson 1892, 4to  
IRBY-UPON-HUMBER, 1558-1785, F. A. Crisp 1890, fol.  
STUBTON, 1577-1628, F. A. Crisp, pr. 1883, fol.
- LONDON. ALL HALLOWS, London Wall, 1559-1675, Jupp and  
Hovenden Lond. 1878, 4to  
GRAY'S INN CHAPEL, Marriages, Jos. Foster, Coll : Geneal.  
ST. ANTHOLIN, 1538-1754, Harl. Soc. vol. viii.  
ST. BOTOLPH, Bishopsgate, 1558-1753, A. W. C. Hallen,  
2 vols. 1886, 8vo  
ST. CHRISTOPHER-LE-STOCKS, 1558-1781  
E. Freshfield, 1882, 4to  
ST. DIONIS BACKCHURCH, 1538-1754, Harl. Soc. vol. iii.  
ST. EDMUND the KING (Lombard Street), Wm. Briggs, pr.  
ST. GEORGE, Hanover Square, Mar. 1725-1809, Harl. Soc.  
vols. xi. xii. and xv.  
ST. JAMES, Clerkenwell, Bap. and Mar. 1551-1754. Harl.  
Soc. vols. ix. x. xiii.  
ST. JOHN BAPTIST, on Walbrook, Bap. 1682-1754, Bur.  
1686-1754, Harl. vol. viii. 1890  
ST. MARY ABBOTS, Kensington, 1539-1675, Harl. Soc.  
vol. xvi.  
ST. MARY ALDERMARY, 1558-1754, Harl. Soc. vol. v.  
ST. MARY WOOLCHURCH Haw. See St. Mary Woolnoth.  
ST. MARY WOOLNETH, 1538-1760, Brooke and Hallen  
1886, 8vo  
ST. MICHAEL, Cornhill, 1546-1754, Harl. Soc. vol. vii.  
ST. NICHOLAS ACON, 1539-1812, W. Briggs Leeds, 1890  
ST. PETER, Cornhill, Bap. and Bur. 1538-1774, Mar.  
1538-1754, Harl. Soc. i. and iv.  
ST. THOMAS-THE-APOSTLE, Bap. and Bur. 1558-1754, Mar.  
1558-1672, Harl. Soc. vol. vi.  
SOMERSET HOUSE CHAPEL, 1714-1776, J. Coleman  
1862, 8vo  
WESTMINSTER ABBEY, 1606-1875, Harl. Soc. vol. x.
- MIDDLESEX. STAINES, 1664-1694, F. A. Crisp, pr. 1887, fol.
- MONTGOMERYSHIRE. TREF EGLWYS, 1695-6, Sir T. Phillips, pr. 12mo
- NORFOLK. BIRCHAM NEWTON, 1562-1743, R. Howlett 1888, 8vo  
BURGH, 1563-1810, Rev. E. T. Yates 8vo  
MARSHAM, 1538-1836, A. T. Michell, Norwich, 1889, 8vo  
NORTH ELMHAM, 1536-1631, Rev. A. C. Legge 1888, 8vo
- NOTTS. CARBURTON, 1528-1812, G. W. Marshall, LL.D. 1888, fol.  
EDWINTOWE, 1634-1758, G. W. Marshall 1891, 8vo  
PERLETHORPE, 1528-1812, G. W. Marshall 1887, fol.
- OXFORDSHIRE. DUCKLINGTON, Index, 1550-1880, Rev. W. D. Macray  
Oxford, 1881, 8vo

- SALOP. BROSELEY, 1570-1750, A. F. C. C. Langley, 2 vols. Lond. 1889-90, 8vo
- SCOTLAND. MUTHILL, 1697-1847, A. W. C. Hallen 1887, 8vo
- SOMERSET. WEDMORE, 1561—Bap. 1812, Mar. 1839, Bur. 1860.  
WELLOW, Index, 1570-1887, C. W. Empson 1889, 8vo  
WILTON, 1558-1837, J. H. Spencer Taunton, 1890, 8vo
- STAFFORDSHIRE. WALSALL, 1570-1649, F. W. Willmore, 1890, 8vo
- SUFFOLK. BRUNDISH, Bap. 1562-1765, Mar. 1563-1749, Bur. 1563-1785, F. A. Crisp, pr. 1885, fol.  
CARLTON, 1538-1885, F. A. Crisp, pr. 1886, fol.  
CHILLESFORD, F. A. Crisp, pr. 1886, fol.  
CULPHO, 1721-1886, F. A. Crisp, pr. 1886, fol.  
ELLOUGH, 1540-1812, F. A. Crisp, pr. 1886, 8vo  
FROSTENDEN, 1538-1791, F. A. Crisp, pr. 1887, fol.  
KELSALE, 1538-1812, F. A. Crisp, pr. 1887, fol.  
PAKENHAM, 1564-1766, F. A. Crisp, pr. 1888, fol.  
TANNINGTON, 1539-1714, F. A. Crisp, pr. 1884, fol.  
THORINGTON, 1561-1881, T. S. Hill Lond. 1884, 8vo
- SURREY. WANDSWORTH, 1603-1787, J. T. Squire 1889, 8vo  
WINDLESHAM, Bap. 1677-1783, Mar. 1695-1753, Bur. 1695-1783, W. W. Glanville-Richards 1881, 8vo
- SUSSEX. EDBURTON, 1558-1673, Rev. C. H. Wilkie 1884, 8vo  
" " Index, F. A. Crisp, pr. 1887, 8vo
- WARWICKSHIRE. BIRMINGHAM, St. Martin, 1554-1653 1889, 8vo  
LEEK WOTTON, 1685-1742, Sir T. Phillipp 8vo  
" " Index to ditto, F. A. Crisp 1887, 8vo
- WILTS. BROAD CHALKE, 1538-1780, Rev. C. G. Moore 1880, 8vo  
DURNFORD, 1574-1650, Sir T. Phillips 1823, 8vo  
STOURTON, 1570-1800, J. H. Ellis, Harl. Soc. vol. xii.
- WORCESTERSHIRE. BROADWAY, Bap. and Bur. 1680-1771, Sir T. Phillips.
- YORKS. CALVERLEY, 1574-1720, S. Margerison, 3 vols., 1880-9, 8vo  
ECCLESFIELD, Bap. 1599-1619, Mar. 1558-1621, Bur. 1558-1603, A. S. Gatty, F.S.A. Lond. 1878, 4to  
HAWNBY, 1653-1722, Miss Thoyts Olney, 1890, 4to  
HULL, God's Hospital Chapel, from 1695, Sir T. Phillips  
INGLEBY GREENHOW, 1539-1800, J. Blackburne 1889, 8vo  
KIRKBURTON, 1541-1654, F. A. Collins, Exeter, 1887, 8vo  
MORLEY, *see* Topcliffe.  
Roos, R. B. Machell, Hull, 1888, 8vo  
ROTHERHAM, 1542-1563, J. Guest 4to  
TOPCLIFFE and MORLEY, Bap. 1654-1830, Bur. 1654-1888, W. Smith Lond. 1888, 8vo



## No. 2.—Parish Registers printed in books and periodicals.

- CHESHIRE. MACCLESFIELD, 1512-1620, Par. Mag. from 1886 4to
- DERBYSHIRE. CROXALL, 1586-1812, R. Ussher, Hist. of Croxall.  
WEST HALLAM, Rev. C. W. Kerry,  
Jour. Derby Arch. Soc. 1887
- ESSEX. THEYDON MOUNT, 1564-1815, J. J. Howard, LL.D. &  
H. F. Burke, Theydon Mount and its Lords, &c.
- GLO'ESTERSHIRE. HAMPNETT, Mar. 1737-1754, Glouc. Notes and  
Queries, vols. i. and ii.  
MAISEMORE, Bap., 1600-1663, Mar. 1557-1590, Bur.  
1538-1599, Glouc. N & Q., vol. iv.  
PEBWORTH, Mar. 1595-1700, Glouc. N & Q., vol. iv.
- HEREFORDSHIRE. UPTON BISHOP, Mar. 1571-1883, Rev. F. T.  
Havergal, Records of Upton Bishop.
- LANCASHIRE. BOLTON, 1573-1712. Bolton Weekly Journal.  
OLDHAM, 1558-1658, Local Notes and Gleanings.  
Oldham, 1887, 8vo  
PRESTON, 1611-1631, Tom C. Smith, Records of Par. Ch.  
of Preston Preston, 1892, 4to
- LEICESTERSHIRE. SHACKERSTON, 1558-1630, Leic. Architec. Soc.,  
vol. v.  
SOMERBY, 1601-1715, Leic. Architec. Soc., vol. v.
- LINCOLNSHIRE. HORNCastle, from 1639, J. C. Hudson (*see also*  
No. 1 list), Par. Mag., 1892.
- LONDON. BERMONDSEY, from 1598, Genealogist, New Ser.  
ST. MARY-LE-STRAND, Mar. 1605-1625, Genealogist, New  
Ser. iv. and v.
- NORFOLK. BURGH, 1563-1810, *see* No. 1 list and Norf. Archæol. Soc.  
Proc.
- NOTTS. CARLTON IN LINDRICK, from 1539, Par. Mag. 1886-8.
- OXFORDSHIRE. DUCKLINGTON, Index 1550-1880, N. Oxford Archæol.  
Soc. (*see* List 1) 1880  
OXFORD, CHRISTCHURCH, 1633-1884, Misc. Geneal. et  
Herald: 2nd Ser., vol. i.
- STAFFORDSHIRE. WEST BROMWICH, Bap. and Bur. 1608-1616, Par.  
Mag. 1879
- WARWICKSHIRE. BIRMINGHAM, ST. MARTIN, 1554-1653, Midland  
Antiquary, vol. iii. (*see also* List 1).
- YORKS. ALLERSTON, *see* Ebberston.  
ACKWORTH, 1558-1599, Yorks. Notes and Queries, vol. i.  
BRADFORD, from 1596, Bradford Antiquary (*in progress*).

- YORKS.** BURNSALL, 1558-1740, Rev. W. J. Stavert, Par. Mag.  
 (continued) (in progress).  
 DEWSBURY, 1538-1599, S. J. Chadwick, Par. Mag. 1892.  
 EBBERSTON (and Allerston), Par. Mag. from 1837 4to  
 HALIFAX, 1538-1541, W. J. Walker, Registers of Halifax  
 1835, 4to  
 ROTHERHAM, 1542-1563, J. Guest, Hist. Notices of  
 Rotherham.  
 STAVELEY, Bap. 1582-1653, Mar. 1584-1652,  
 Bur. 1582-1638 Par. Mag. 1885  
 YORK MINSTER, Bur. 1634-1836, York Archæol. Jour.,  
 vol. i., Mar. 1681-1762, vol. ii., Bap. 1686-1804,  
 vol. vi.
- 

### No. 3.—Original Registers and Bishops' Transcripts in the British Museum Library.

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#### ORIGINAL REGISTERS.

- BERKS.** STEVENTON, 1556-1599, Harl. MS. 2395.  
**CAMBRIDGESHIRE.** PAPWORTH VERARD, 1565-1692, Add. MS.  
 31854.  
**LEICESTERSHIRE.** SOMERBY, 1601-1715, Add. MS. 24802 (see No. 1  
 List).  
**MIDDLESEX.** STAINES, Bap. and Bur. 1653-1691, Mar. 1653-1660,  
 Egerton MS. 2004  
**WILTS.** ALDERBURY, 1606-1669, Add. MS. 27441.

#### BISHOPS' TRANSCRIPTS.

- ESSEX.** AVELEY, 1636-1813, Add. MS. 28737.  
 BARLING, 1768, Add MS. 32344.  
**KENT.** BOXLEY, 1585-6, 1599-1600, Add. MS. 32344.  
 BROOKLAND, 1615, Add. MS. 32344.  
 FAVERSHAM, 1730-1731, Add. MS. 32344.  
 RINGWOULD, 1636, Add. MS. 32344.  
 UPCHURCH, 1612, 1661, Add. MS. 32344.  
**LANCASHIRE.** CHILDWALL, 1670, Add. MS. 32344.  
**SHROPSHIRE.** HIGH ERCALL, 1630, 1632-4, 1636, 1663-4,  
 Add: MS. 32344.  
**STAFFORDSHIRE.** BOBBINGTON, 1662-1812, Add. MS. 28738.  
 UTTOXETER, 1762-1766, Add. MS. 32344.
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## No. 4.—Registers of other Churches.

### Printed Registers.

#### ROMAN CATHOLIC.

- BERKS. UFTON COURT, 1741–1828, F. Crisp, pr. 1889, fol.  
 BUCKS. WESTON UNDERWOOD, 1710–1785, F. Crisp, pr. 1887, fol.  
 SURREY. WOBURN LODGE, WEYBRIDGE, 1750–1874, F. Crisp, pr. 1888, fol.  
 WORCESTERSHIRE. WORCESTER, Bap. 1685–1837, F. Crisp, 1887, fol.

#### NONCONFORMIST.

- CAMBRIDGESHIRE. WISBECH, Reg. Gen. Baptist Ch., W. Winkley 1860, 8vo  
 YORKSHIRE. COLEY, *see* Northowram.  
           DONCASTER, Friends, Mar. 1794–1865, C. H. Hatfield,  
           Hist. Not. of Donc. Series 2.  
           KEIGHLEY, Friends, Yorkshire Notes and Queries, vol. ii.  
           NORTHOWRAM, Noncon. 1644–1752, J. H. Turner, 1881, 8vo

#### FOREIGN CHURCHES.

- CAMBRIDGESHIRE. THORNEY, French Colony, 1654–1727, Rev. R. H. Warner, Hist. of Thorney Abbey.  
 HANTS. SOUTHAMPTON, Walloon Church, 1567–1779, Huguenot Soc., vol. iv., 4to  
 IRELAND. DUBLIN, Huguenot Church, Hug. Soc., vol. vii., in press  
 KENT. CANTERBURY, French Church, Hug. Soc., vol. v., part i., 1891, part ii., in press  
           DOVER, French Church, F. A. Crisp 1888, fol.  
 LONDON. AUSTIN FRIARS, Dutch Church, 1571–1874, W. J. C. Moëns, F.S.A. Lymington, 1884, 4to  
 NORFOLK. NORWICH, Walloon Church, 1595–1611, Hug. Soc., vol. i., part ii. Lymington, 1888, 4to  
 YORKSHIRE. SANDTOFT, French Prot. Church, 1642–1685, Yorks Archeol. Jour., vol. vii.

### MS. Transcripts.

- ESSEX. COLCHESTER, Dutch Church. Bap. 1645–1728, W. J. C. Moëns, F.S.A.  
 GLOUCESTERSHIRE. RODBOROUGH, Diss. Prot., Bap. 1762–1837, Rev. R. H. Clutterbuck, F.S.A.

- LONDON. BUNHILL FIELDS, Bur. 1713-1826, Chester MSS.  
 SURREY. CAPEL, Friends (Pleystowe Reg.) Births 1651-1819, Mar.  
 1666-1676, Bur. 1664-1849, A. Ridley Bax.  
 REIGATE, Friends, Births 1667-1675, Mar. 1665-1676  
 Bur. 1664-1677, A. R. Bax.

SOCIETY OF FRIENDS.—A Digest of the Registers of Births, Marriages, Deaths and Burials of Members (principally) of the Society of Friends in England and Wales, from the rise of the Society, *circa* 1650 to 1837, arranged in geographical areas called Quarterly Meetings, the entries for each Quarterly Meeting being also arranged alphabetically and chronologically.

Central Offices, Devonshire House, E.C.

### No. 5.—A List of MS. Transcripts.

This List is for general information, to prevent the duplication of transcription and facilitate publication; many of the owners of the transcripts wish it to be understood that they will not undertake to make searches, give extracts, or enter into correspondence. The names given are those of the present owners; the Chester MSS. are at the College of Arms.

- BEDFORDSHIRE. MILTON ERNEST, 1538-1678, Chester MSS.  
 BERKS. BEENHAM, from 1561.  
 BURGHFIELD, Bap. 1562-1643, Mar. 1559-1643, Bur.  
 1559-1635, the Rector.  
 DENCHWORTH, from 1538 (old), Miss Thoyts.  
 ENGLEFIELD, 1561-1889, A. A. Harrison.  
 FRIBSHAM, Bap. 1711-1768, Mar. 1711-1720, Bur. 1721-  
 1768, Index, Miss Thoyts.  
 PURLEY (old), Miss Thoyts.  
 STREATLY, from 1679, the Rector.  
 SULHAMSTEAD ABBOTS, 1603-1810, Miss E. Thoyts.  
 SULHAMSTEAD BANISTER, 1660-1787, Miss E. Thoyts.  
 UFTON, 1636-1736, the Rector (by Miss Thoyts).  
 CHESHIRE. BRERETON-CUM-SMETHWICK, 1538-1620, C. J. Bradshaw.  
 CHESTER, St. Bridgit, Bap. 1560-1638, Mar. 1560-1637,  
 Bur. 1560-1666, Brit. Mus., Harl. MS. 2177.  
 CHESTER, St. Mary-on-the-Hill, Bap. 1547-1572, Mar.  
 1547-1551, Bur. 1547-1553, Harl. MS. 2177.



- CHESHIRE.** CHESTER, St. Olave, Bap., Mar. and Bur. 1611-1644, and Bur. 1654-1673, Harl. MS. 2177.  
CHESTER, Trinity, 1598-1653, Harl. MS. 2177.
- DEVON.** ALWINGTON, Bap. and Mar. 1550-1716, Bur. 1550-1775, Chester MSS.  
BRADFORD, 1559-1812, Chester MSS.  
HARTLAND, Bap. 1557-1812, Mar. 1557-1837, Bur. 1577-1866, Chester MSS.  
HOLLACOMBE, 1638-1738, Chester MSS.  
LITTLEHAM, 1538-1812, Chester MSS.  
MAMHEAD, 1549, Rev. W. C. Plenderleith.  
NEWTON, St. Petrock, 1578-1812, Chester MSS.  
PARKHAM, 1537-1812, Chester, MSS.  
SHAUGH PRIOR, 1565-1887, MS. Coll. Arms.  
SHEBBEAR, 1576-1812, Chester MSS.
- DORSET.** HALSTOCK, Bap. 1698, Mar. 1701, Bur. 1698-1812, Rev. R. F. Meredith (Indexed).
- DURHAM.** DENTON, Bap. 1673-1714, Mar. 1673-1715, Bur. 1673-1717, Rev. J. Edleston (earlier Register printed).  
GAINFORD, Bap. 1784-1841, Mar. 1754-1837, Bur. 1784-1852, Rev. J. Edleston (earlier Register printed).  
WHORLTON, Bap. 1626-1724, Mar. 1713-1724, Bur. 1669-1724, Rev. J. Edleston (Indexed).
- ESSEX.** DEBDEN, 1557-1777, Chester MSS.  
STANSTED MONTFICHET, 1553-1760 (see J. J. Green), Brit. Mus.
- GLO'ESTERSHIRE.** KING STANLEY, Bap. 1573-1812, Mar. 1573-1813, Bur. 1573-1881, Rev. R. H. Clutterbuck, F.S.A.  
LEONARD STANLEY, Bap. 1575-1600, Mar. 1570-1613, Bur. 1571-1664, and 1773-1812, Rev. R. H. Clutterbuck, F.S.A.
- HANTS.** ASHE, Bap. 1607, Mar. 1606, Bur. 1618-1720), Rev. F. W. Thoyts.  
DUNMER, 1540-1889, S. Andrews (Index in progress.)  
EASTROP, 1750-1888, S. Andrews (Indexed).  
KNIGHTS ENHAM, Bap. 1683-1812, Mar. 1697-1805, Bur. 1758-1812, Rev. R. H. Clutterbuck, F.S.A.  
STEVENTON, 1604-1888, S. Andrews.  
UPTON GREY, 1558-1837, Miss G. T. Martin.
- HERTS.** ST. ALBAN'S ABBEY, 1558-1689, Chester MSS.  
WESTON, Bap. and Bur. 1539-1760, Mar. 1539-1757, M. R. Pryor.
- KENT.** BECKENHAM, 1538-1716, A. O. Barron.  
BECKENHAM, Bap. 1717-1784, Mar. 1717-1790, Bur. 1717-1785, L. L. Duncan, F.S.A.  
CHISLEHURST, 1558-1760, L. L. Duncan, F.S.A.

- KENT. DAVINGTON, Index 1549-1862, B. M. Add. MS. 28837.  
 (continued) MAIDSTONE, 1542-1740, Rev. J. Cave-Browne (part pub.).  
 MARDEN, Canon Benham.  
 MARGATE, Canon Benham.  
 ORPINGTON, 1560-1754, H. C. Kirby.  
 PRESTON (Faversham), 1559-1812, Rev. J. Russell Cooke.  
 THANET, St. Peter, 1582-1777, Soc. of Antiq. MS. (by Canon Benham).  
 THANINGTON, Mar. 1558-1737, J. M. Cowper.
- LANCASHIRE. OLDHAM, Bap. 1558-1611. MS. Coll. Arms.  
 WARRINGTON, 1st Register Warrington Museum.
- LONDON. ALL HALLOWS, Lombard Street, 1550-1867, Chester MSS.  
 BUNHILL FIELDS, Bur. 1713-1826, Chester MSS.  
 CHARTERHOUSE CHAPEL, Bap. 1696-1812, Mar. 1671-1754,  
 Bur. 1695-1812, Dr. F. Collins.  
 CHAPEL ROYAL, Whitehall, 1704-1867, Chester MSS.  
 CHELSEA, Mar. 1559-1754, Chester MSS.  
 MERCERS' CHAPEL, 1641-1833, Chester MSS.  
 ROLLS' CHAPEL, 1736-1826, Chester MSS.  
 ST. BENET, Gracechurch, 1558-1866, Chester MSS.  
 ST. LEONARD, Eastcheap, 1538-1812, Chester MSS.  
 TEMPLE CHURCH, complete, Chester MSS.  
 WESTMINSTER, St. Margaret, complete, Chester MSS.
- MIDDLESEX. EPPING, 1538-1750, W. C. Metcalfe, F.S.A. (indexed to 1667).
- NORFOLK. ANTINGHAM, 1679-1812, Rev. F. Procter.  
 BACTON, 1558-1812, Rev. F. Procter.  
 BRADFIELD, 1725-1812, Rev. F. Procter.  
 BUNSTEAD, 1561-1812, Rev. F. Procter.  
 CASTLE ACRE, Bap. 1695-1699, Mar. 1710-1748, Bur.  
 1695-1698, Rev. J. H. Bloom.  
 GARVESTON, 1539-1812, Chester MSS.  
 HORSEY, Bap. and Bur. 1559-1812, Mar. 1571-1677, Rev.  
 F. Procter.  
 INGHAM, Bap. and Bur. 1800-1812, Mar. 1800-1838 (the  
 register burnt), Rev. F. Procter.  
 MUNDESLEY, 1724-1744, and 1756-1812, Rev. F. Procter.  
 PALLING, 1779-1812 (Register lost), Rev. F. Procter.  
 SWAFIELD, 1660-1812, Rev. F. Procter.  
 THORPEMARKET, 1537-1739, Rev. F. Procter.  
 THUXTON, complete, Chester MSS.  
 WAXHAM, 1780-1812 (Register lost), Rev. F. Procter.  
 WEST SOMERTON, 1736-1812, Rev. F. Procter.  
 WESTWICK, Bap. and Bur. 1642-1812, Mar. 1642-1836,  
 Rev. F. Procter.  
 WINTERTON, with E. Somerton, 1717-1812 (after fire),  
 Rev. F. Procter.



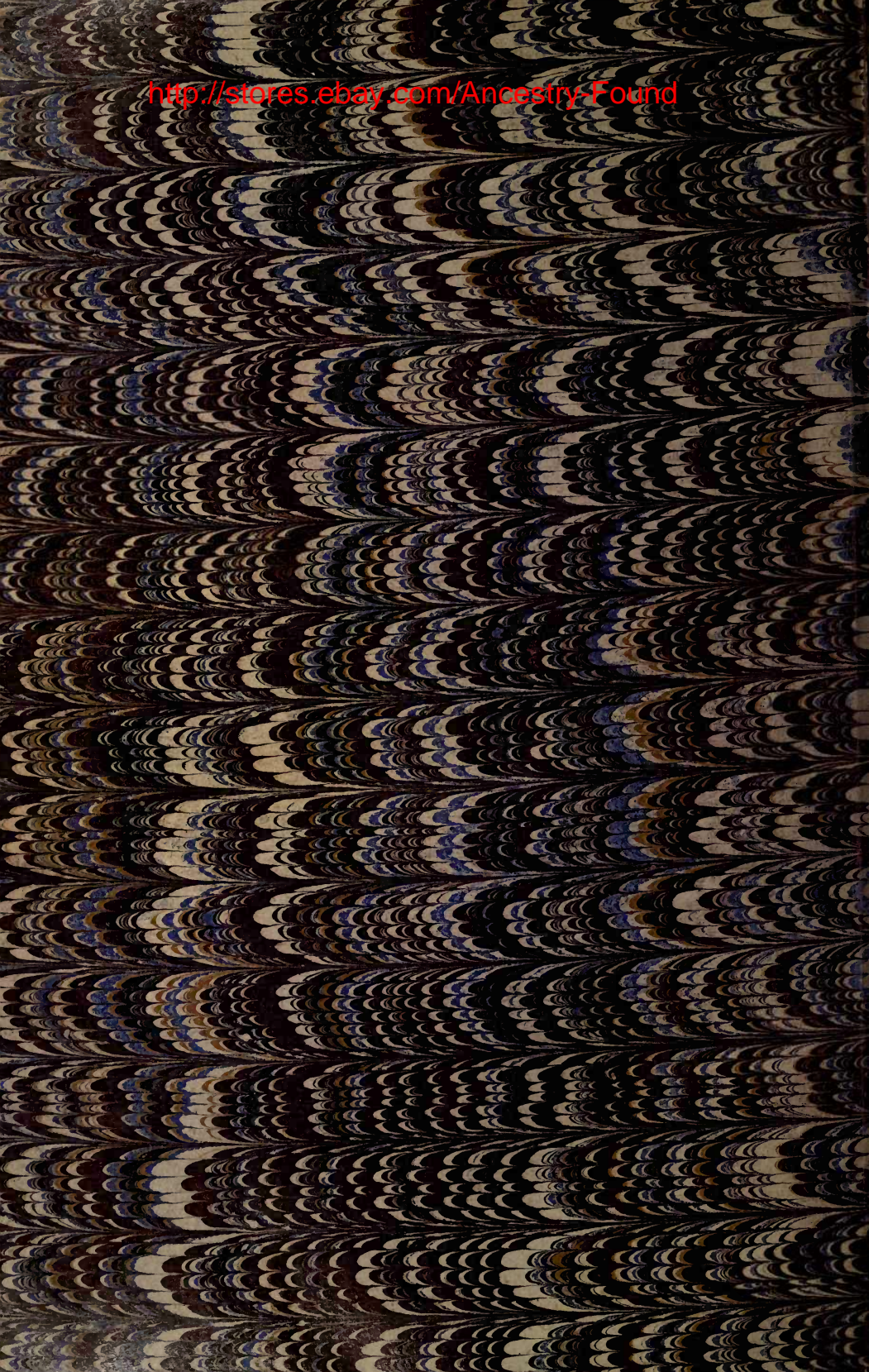
- NORTHANTS.** LILFORD, 1564-1777, Chester MSS.  
WADENHOE, complete, Chester MSS.
- NOTTS.** CARLTON-IN-LINDRICK, Mar. 1559-1754, Bap. and Bur.  
1559-1678, G. W. Marshall LL.D., Coll. Arms.  
RATCLIFFE-ON-SOAR, 1597-1773, Rev. E. F. Taylor.  
SUTTON, St. Ann, 1560-1759, Rev. E. F. Taylor.
- OXFORD.** OXFORD, All Saints, 1559-1866, Chester MSS.  
OXFORD, St. Giles, Mar. 1559-1754, Bap. 1576-1769, Bur.  
1605-1768, Chester MSS.  
OXFORD, St. Mary Magdalen, 1600-1726, Chester MSS.  
OXFORD, St. Mary the Virgin, 1599-1866, Chester MSS.  
OXFORD, St. Peter-in-the-East, 1559-1866, Chester MSS.
- RUTLAND.** EDITH WESTON, Bap. 1585, Mar. and Bur. 1586-1836,  
Rev. A. Trollope.  
HAMBLEDON, Bap. and Bur. 1558-1812, Mar. 1558-1846,  
Rev. Geo. Gibb.  
LUFFENHAM (NORTH), Bap. 1572-1748, Mar. and Bur.  
1565-1749, Rev. P. G. Dennis.  
LYNDON, Bap. and Bur. 1580-1813, Mar. 1580-1837,  
Rev. T. K. B. Nevinson.  
THISTLETON, Rev. M. A. Thomson.
- SHROPSHIRE.** QUATFORD, 1636-1811, Brit. Mus. Add. MS. 28746.
- SOMERSET.** BANWELL, 1568-1797, Chester MSS.
- STAFFORDSHIRE.** CLENT, 1562-1812, J. Amphlett.  
INGESTRE, 1691-1733 (per C. J. Bradshaw).
- SURREY.** BANSTEAD, Bap. and Mar. 1547-1750, Bur. 1547-1789,  
F. A. H. Lambert, F.S.A.  
BEDDINGTON, Mar. 1538-1754, R. Garraway Rice, F.S.A.  
COULSDON, Mar. 1655-1753, R. Garraway Rice, F.S.A.  
FARLEIGH, Bap. and Bur. 1678-1812, Mar. 1679-1810,  
R. Garraway Rice, F.S.A.  
GODALMING, Bap. 1582-1625, Mar. and Bur. 1583-1625,  
Ralph Nevill, F.S.A.  
HORLEY, Bap. 1630-1700, Mar. 1630-1753, Bur. 1599-  
1700, A. R. Bax.  
MITCHAM, 1563-1678, Chester, MSS.  
RICHMOND, 1583-1812, J. Challenor Smith.  
WOLDINGHAM, Bap. 1766-1812, Mar. 1769-1810, Bur.  
1765-1811, R. G. Rice.
- SUSSEX.** ARDINGLY, 1558-1724 (by Rev. J. H. L. Booker), The  
Rector, Indexed and annotated.  
BALCOMBE, Bap. 1554, Mar. 1539, Bur. 1540-1746 (by  
Rev. J. H. L. Booker), The Rector.  
CRAWLEY, Mar. 1688-1750, R. Garraway Rice.  
DITCHLING, Bap. 1557 and Mar. and Bur. 1556-1750,  
Capt. Attree, R.E. Indexed.

- SUSSEX. EAST GRINSTEAD, Bap. 1558-1760, Mar. 1559-1760, Bur. 1574-1760, R. Payne Crawford.  
EDBURTON, 1558-1673, Sussex Arch. Soc. (*see* No. 1 List).  
HORSHAM, Bap. and Bur. 1540-1761, Mar. 1541-1753, R. Garraway Rice.  
ITCHINGFIELD, Mar. 1700-1812, R. Garraway Rice.  
NUTHURST, Mar. 1653-1754, R. Garraway Rice.  
NUTHURST, Bap. and Bur. 1636, B. M. Ayscough, MS. 1677  
WIVELSFIELD, Bap. and Bur. 1559-1780, Mar. 1559-1753, Capt. Attree, R.E.
- WARWICKSHIRE. FILLONGLEY, 1538-1653, Rev. A. B. Stevenson.  
LILLINGTON, Bap. 1540-1573, Mar. 1541-1573, Bur. 1539-1575, Rev. J. Edleston.
- WILTS. CHERHILL, 1690-1891, Rev. W. C. Plenderleith.  
EAST KNOYLE, 1538-1892, Rev. R. N. Milford (indexed).  
SEAGRY, Bap. and Bur. 1610-1811, Mar. 1611-1753, (old Trans.), D. Hipwell.
- WORCESTERSHIRE. HAGLEY, 1538-1889. Parish and W. Wickham King, Indexed.  
HAGLEY, 1538-1831, (Copy of J. Noakes), J. Amphlett.  
OLD-SWINFORD, 1602-1656, W. W. King.  
PEDMORE, 1539-1886, Parish and W. W. King.
- YORKSHIRE. BATLEY, Bap. and Bur. 1559-1812, Mar. 1559-1803, Mich. Sheard.  
EGTON, Mar. 1622-1761, Bap. and Bur. 1622-1779.  
FARNHAM, 1570—Bap. and Mar. 1721, Bur. 1720, Dr. F. Collins.  
HEMSWORTH, 1553-1688, Rev. J. H. Bloom, M.A.  
KIRBY FLEETHAM, 1591-1718, Chester, MSS.  
KIRKDALE, 1580-1762, Chester, MSS.  
KNARESBOROUGH, 1561—Bap. 1767, Mar. 1751, Bur. 1764, Dr. F. Collins.  
MIRFIELD, 1559-1606, Par. Church.  
SHEFFIELD, Bap. 1559-1603, Rev. C. V. Collier.  
SHEFFIELD, Bap. by Rev. Jollie, 1681-1704, Brit. Mus. Add. MS. 24486.  
WINTRINGHAM, 1558-1700, Chester, MSS.  
WRAGLEY, 1538—Rev. E. Sankey.  
YORK, St. Martin cum Gregory, 1540-1780, Indexed to 1740, Rev. E. Bulmer.





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