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INDEX.

"Adventures of a Slave of Adversity"	132
Aed	47, 49, 51, 87, 155,	157
Aedán	85
Aed, son of Fingen	...	...	...	...	83
Aed Tuiseach	...	...	...	...	87
Aes Torra	...	...	...	...	87
Aethgal	...	...	...	...	87, 153
Agiallach	...	...	...	...	153
Ailill	...	...	...	47, 49, 51,	83
Allmuir	...	...	...	...	157
Anblomaith	...	...	...	...	157
Anbloth	...	...	...	...	51, 87
Anthony, Peter, of Comeragh	...	...	...	...	144
Art Corb	...	...	...	47, 83,	87
Artgal	...	...	...	...	157
Ashton, Edward, of Kilbarry	...	...	...	...	91
" Richard, of Passage	...	...	...	...	98
Baetán	...	...	...	...	153
Ballynaton	...	...	...	...	94
Barron, Groffrey, of Clonmel	...	...	...	...	98
Bec	...	...	...	...	153
Belshire, Richard, of Ballysaggart	...	...	...	...	101
Bercan	...	...	...	...	83, 85
Blaetdolb	...	...	...	...	157
Blathmac	...	...	...	...	87, 155
"Boadicea," a transport	...	...	...	...	25
Boulter, Mary, of Dungarvan	...	...	...	...	144
Bran	...	...	...	49, 83, 85,	147
Brecc	...	...	...	47, 49, 83, 87,	153, 157
Brelsford, John, of Ardmore	...	...	...	...	101
Brenainn	...	...	...	...	49
Brenan, Archbishop John, his "Relatio Status"	...	...	...	...	158
Brian (Bran)	...	...	...	...	87
Brigit	...	...	...	...	51
Briver, Francis	...	...	...	...	97
Brocán (Brocén)	...	...	...	83, 87,	153
Bucknor, John, of Dromore	...	...	...	...	100
Butler, Richard, of Kilcash	...	...	...	98,	148
Caech Ruis	...	...	...	...	115
Cainnech	...	...	...	...	47
Calwell, Jer., Bookseller	...	...	...	...	5
Camolin Yeomanry, Order Book	...	...	...	...	36

Dimosan	...	...	...	...	...	87
Doiblia	...	...	...	...	...	157
Donngalach	...	...	...	...	...	155, 157
Dourgabal	...	...	...	...	...	87, 153
Douragal	...	...	...	...	...	87
Downing (Duneen), Nich. Moddan of	...	...	...	...	...	94
Dub Claidige	...	...	...	...	...	85
" Cruinde	...	...	...	...	...	51
" de broine	...	...	...	...	...	157
" de lete	...	...	...	...	...	157
Dubdemer	...	...	...	...	...	155
Dub de muighe	...	...	...	...	...	87, 155
" Droma	...	...	...	...	...	49
Dubhaltach Mac Fir Bhisigh	...	...	...	...	...	44
Dub Ruis	...	...	...	...	...	153
Dubthach	...	...	...	...	...	51
Dub Tire	...	...	...	...	...	47, 157
Duilene	...	...	...	...	...	85
Dúnochad	...	...	...	...	...	47, 85, 153, 155, 157
Eadarba	...	...	...	...	...	51
Eichen	...	...	...	...	...	87, 153
Eislissech	...	...	...	...	...	83
Emine	...	...	...	...	...	85
Ende	...	...	...	...	...	51
English, Andrew, of Clonea	...	...	...	...	...	135
Eochaid	...	...	...	...	...	153, 155, 157
Eochodid	...	...	...	...	...	155
Eochu	...	...	...	...	...	49, 83, 85, 87, 153, 155
Eogan	...	...	...	...	...	47, 49, 83, 87, 157
Erc Cennmair	...	...	...	...	...	85
Erce	...	...	...	...	...	85
Ernbrann	...	...	...	...	...	47
Ernine	...	...	...	...	...	49
Ernmael	...	...	...	...	...	83
Etchmaghan, John, of Dunbrody	...	...	...	...	...	88
Faelad	...	...	...	...	...	155
Faelan	...	...	...	...	...	49, 87, 153, 155
Faelchad	...	...	...	...	...	157
Faelchu	...	...	...	...	...	85
Failbe	...	...	...	...	...	49, 153
Failgus	...	...	...	...	...	85
Farnane, Fitzgeralds of	...	...	...	...	...	112, 168
Feidlimid	...	...	...	...	...	47, 51, 83, 155
" Rechtmar	...	...	...	...	...	47
Feradach	...	...	...	...	...	83
Ferchar	...	...	...	...	...	87
Fer Gair	...	...	...	...	...	83, 157
Fergal	...	...	...	...	...	153
Fergus	...	...	...	...	...	83, 85, 155, 157
Ferta na Rig, in Femen	...	...	...	...	...	83
Fflabin, Peter	...	...	...	...	...	89
Fflatisbury, R.	...	...	...	...	...	89
Ffathgus	...	...	...	...	...	153

Fflavan, Jeane, of Waterford	...	...	...	145
Flann	...	...	...	153, 157
Fiachra	...	...	...	49, 155, 83, 85
Fiachna	...	...	...	47, 49, 83
Fiachu	...	...	...	47
Fiadal	...	...	...	85, 155
Fianan	...	...	...	49, 157
Fianachtach	...	...	...	157
Filedan	...	...	...	83
Finan (Finen)	...	...	...	153, 155, 157
Findtan	...	...	...	47, 49
Fingen	...	...	...	83
Flann	...	...	...	57
Flemings, in Waterford	...	...	...	72
Foigertach	...	...	...	157
Foircellach	...	...	...	87, 153
Fominda	...	...	...	155
Forainde	...	...	...	155
Foran, Laurence, of Portlaw	...	...	...	135
Forannan	...	...	...	47, 155
Forbillach	...	...	...	153
Fothad	...	...	...	47, 85, 155, 157
Fuirmaeltach	...	...	...	153
Fuithchernn	...	...	...	51, 83
Garg Ruitri	...	...	...	153
Garraldine, Nicholas, of Waterford	...	...	...	141
Garran—Crobally	...	...	...	94
Genell	...	...	...	153
Genealogy of Desi	...	...	...	44, 82, 153
Glore, John, of Waterford	...	...	...	89
Goibnen	...	...	...	157
Gough, Patrick and Clement, of Kilmanaghau	...	...	...	148
Grant, Jasper, of Curluddy...	...	...	...	94
Guibe	...	...	...	49
Guilbne	...	...	...	87
Hambly, Richard, of Kilmacthomas	...	...	...	147
Hooper, Eliz., of Waterford	...	...	...	146
" Lau., " "	...	...	...	102, 143
Hui Brigde	...	...	...	51
" Briuin	...	...	...	49
" Fir Gair	...	...	...	83
" Oenguso	...	...	...	87
" Oirc	...	...	...	87
" Rosa	...	...	...	83
" Tigernaig	...	...	...	83
Hussey, Bishop—Lament for	...	...	...	21
Indallach	...	...	...	153
Inscription, an Early Christian	...	...	...	103
Intaid	...	...	...	49, 87
Irgalach	...	...	...	155
Irish Metrical Primer	...	...	...	33
Iarlath	...	...	...	49, 51

INDEX.

v.

Keating, Rev. Dr.; his tomb	...	...	...	...	159
Kilkenny Coinage	...	...	...	...	143
Killongford	...	...	...	...	106
Kilmoline	...	...	...	...	169
Laidgnen	...	...	...	...	85
Lairene	...	...	...	...	155
Lea, John; Town Clerk of Waterford	...	...	...	...	89
Lee, Amis, of Lismore	...	...	...	...	150
Leithertech	...	...	...	...	157
Liathanach	...	...	...	...	153
Loardach	...	...	...	...	153
Loaraid	...	...	...	...	153
"Lord Melville," transport	...	...	...	...	25
Lugai	...	...	...	...	155
Lugaid	...	...	...	...	83, 87, 153
Luigith	...	...	...	...	155
MacCarthainn	...	...	...	...	49
MacLaisre	...	...	...	...	47, 49, 153
MacLiathaig	...	...	...	...	153
MacTail	...	...	...	...	49, 83, 155
Madan, Beale; her will (1690)	...	...	...	...	26
" Patrick; his will (1652)	...	...	...	...	27
Mael Anfaid	...	...	...	...	85
" Aethgen	...	...	...	...	83, 85
" Coba	...	...	...	...	155
" Fogartaig	...	...	...	...	83
" Foraunan	...	...	...	...	83
" Ochtraig	...	...	...	...	83, 157
" Uidir	...	...	...	...	51
" Uma	...	...	...	...	83, 157
Maenach	...	...	...	...	153
Magdorni	...	...	...	...	49
Magrath, Bishop Miler; his visitation (1588)	...	...	...	...	8
Mainchene	...	...	...	...	47, 49
Maindid	...	...	...	...	87
Maine	...	...	...	...	51, 83, 155
Malcomson, David, of Portlaw	...	...	...	...	60
Marcán	...	...	...	...	51
Mayor; the first recorded of Waterford	...	...	...	...	176
McDowlan, Dermot; Co. Wexford rebel	...	...	...	...	89
McNamara, Donnchadh Ruadh	...	...	...	...	128, 131, 178
Memorial Slabs of Clonmacnoise	...	...	...	...	123
Mes Cuirb	...	...	...	...	47
" Gegra	...	...	...	...	47
Metrics (Irish)	...	...	...	...	33
Monk, Thomas, of Waterford	...	...	...	...	146
Mugne	...	...	...	...	155
Muidech Bjai	...	...	...	...	49
" Dub	...	...	...	...	49
Muirdach	...	...	...	...	157

INDEX.

vii.

Tadhg Gaolach	...	...	...	...	177
Teacher of Irish in Waterford, 1796	...	...	...	...	176
Tigernach	...	...	...	...	49, 83, 87
Tipraite	...	...	...	...	155
Tnuthgal	...	...	...	...	153
Tobin, Rev. John; P.P. of St. Peter's, Waterford	...	...	...	...	127
Tokens (Portlaw)	...	...	...	...	60
Tuatan	...	...	...	...	85
Tuathal	...	...	...	...	47, 153, 157
Tyrone, Earldom of	...	...	...	...	128
Uarcraide	...	...	...	...	155, 157
Uargalach	...	...	...	...	87
Van den Gleyn, S.J., Father	...	...	...	...	35
" Vitae Sanctorum Hiberniae "	...	...	...	...	122
Walshs of Piltown	...	...	...	...	52
" " The Island	...	...	...	...	52
Walsh, Sir Nicholas	...	...	...	...	98, 101
" (Wallis) of Ballykeroge	...	...	...	...	101
Waterford Chronicle, Newspaper	...	...	...	...	1
" ; Civil War in	...	...	...	...	88, 140
" Shamrog, Newspaper	...	...	...	...	136
Whitefieldtowne	...	...	...	...	94
Woodstown Strand	...	...	...	...	2
Wright, Jane als. Pearse, late of Waterford	...	...	...	...	89
Wyse family; enquiry	...	...	...	...	37
" Francis	...	...	...	...	94, 96

CONTENTS.

CONTRIBUTED ARTICLES:—

A Bundle of Old Waterford Newspapers. Rev. P. Power	1
Αη φίον-έηηιονναό. Séamur υααααααααα	107
Bibliographical &c. Notes on Donnchadh Ruadh. S. υααααααααα	131
Early Printing in Carrick-on-Suir. E. R. McC. Dix, M.R.I.A.	69
Extracts from An Antiquary's Note Book. Rev. P. Power	17, 71, 158
Fitzgeralds of Farnane. Dr. G. O'C. Redmond ...	112, 168
On a Crystal Ball at Curraghmore. Rev. P. Power ...	39
On an Early Christian Inscription. Rev. P. Power ...	103
Portlaw Cotton Factory. Rev. P. Power	59
Sir Piers Power of Curraghmore. Count de la Poer ...	65

EDITED DOCUMENTS, &c.

Bishop Miler Magrath's Visitation. Rev. P. Power ...	8
Civil War in Waterford (1641-1653). Thos. Fitzpatrick, LL.D.	88, 140
Desi Genealogies. Professor MacNeill	44, 81, 151
Old Waterford Wills. Rev. P. Power	26
Some XVIII Notes on Le Poer &c. families	52
Waterford Bookseller Advt.	5

ARCHÆOLOGICAL & LITERARY MISCELLANY:—

By Rev. P. Power	29, 71, 122
-------------------------	-------------

NOTES & QUERIES:—

Order Book of Camolin Yeomanry, 1798. J. Buckley, M.R.I.A.	36
Dr. John O'Dowley's Irish Catechism. S. υααααααααα ...	36
Wyse Family; an enquiry	37
Michael O'Farrell, King of the Munster Beggars. S. υααααααααα	126
Donnchadh Ruadh Mac Con-Mara	128
" " Memorial. Editor	178
Earldom of Tyrone. Count de la Poer	128
License to Teach. Rev. P. Power	130
Irish Teacher in Waterford, 1796. S. υααααααααα ...	176
First Recorded Mayor of Waterford. W. H. Grattan Flood	176
Ταός ζαοταό. S. υααααααααα	177

REPRINT:—

Narrative of Loss of "Seahorse" transport, 1816 ...	23
---	----



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- 1.—That the Society be called **THE WATERFORD AND SOUTH-EAST OF IRELAND ARCHÆOLOGICAL SOCIETY.**
- 2.—That the purpose of the Society be the promotion of the study of matters having an antiquarian interest relating to Waterford and the South Eastern Counties.
- 3.—That Ladies shall be eligible for membership.
- 4.—That the Annual Subscription shall be Ten Shillings, payable on the first of January in each year, and that a payment of £5 shall constitute a Life Member.
- 5.—That the Society be managed by a President, four Vice- Presidents, and one Vice-President, from each County taking part in the proceedings of the Society, Hon. Secretary, Hon. Treasurer, and a Committee of nine Members, any three of whom shall form a quorum.
- 6.—That an Annual General Meeting, for the purpose of electing the Officers and Committee, shall be held before the end of February in each year, and that such election shall be by ballot.
- 7.—That at the Annual General Meeting in each year the Committee shall submit a brief report and statement of the Treasurer's Accounts.
- 8.—That a Journal be published containing accounts of the proceedings, and columns for local Notes and Queries.
- 9.—That all papers, &c., intended for publication in the Journal shall be subject to the approval of the Committee.
- 10.—That the date of the Society's Meetings, which may be convened for the reading and discussion of papers and the exhibition of objects of antiquarian interest, shall be fixed by the Committee, due notice being given to each member.
- 11.—That all matters touching on existing religious and political differences shall be rigorously excluded from the discussions at the meetings and from the columns of the Journal.
- 12.—That each Member shall be at liberty to introduce two visitors at the meetings of the Society.
- 13.—That the foregoing Rules can be altered only at the Annual General Meeting, or at a Special Meeting convened for that purpose.

A Bundle of Old Waterford Newspapers.

(Continued.)

By P.



THE last issue (Ramsey's "Waterford Chronicle") already quoted from is dated Feb. 6th, 1776. In the succeeding issue is an interesting To-be-Let advertisement of:—

"the house, offices, Turret and gardens in New Street fit for a gentlemen with a Pump and great flow of water in a wholesome and pleasing situation also three Parks in Ballybricken well enclosed and divided with stone walls," &c., &c.

New Street was then a fashionable residential quarter in which country families had mansions for winter occupation—hence the "turret and gardens" of the advertisement. "Park," in the sense of the advertisement, is simply an enclosed field—the Irish *páirc*. *Tempora mutantur*; parks in Ballybricken sound to-day as incongruous as turrets and gardens in New Street.

There were emigration agents in the Waterford of a century and a quarter since. An enterprising member of the tribe was even then dangling the bait of fortunes beyond the ocean:—

"The ship Lord North of London 200 tons will sail for Chaleur Bay in the River St. Lawrence about the 20th of March next. . . . Wanted for said ship good fishermen, viz:—Boatmasters Midshipmen and Foeshipmen with a few good Salmon Fishermen. N.B. The inhabitants of Chaleur Bay are chiefly French and Canadians. All religions are tolerated and Roman Catholic Clergy resident there."

Items of purely local interest hardly bear the proportion of one to fifty of the general news recorded. Even general Irish news does not occupy one-sixth of the news space. International situations and the affairs of France, Italy, Poland and Denmark, but especially of America and England, seem of chiefest import-

ance—at any rate, they receive first and greatest attention. Though there are no special correspondents at the front the readers are furnished with details of the engagements, &c., at Boston, Bunker's Hill and Richmond. Merchants and sea-captains occupy the place of special correspondents, and sailing "pacquets" the functions of the submarine cable and the marconigraph. It is strange, too, to find how in those old days of the Irish Parliament it is London rather than the home capital which sets the fashion. London news takes first place and it is invariably two or three times as voluminous as the corresponding matter from Dublin.

Feb. 27th, 1776, letters received in Dublin advise that the bill for building a new Custom House for Dublin has passed the Privy Council "after several alterations, viz.:—to be built on the present site, that the Committee named therein shall have power to raise money for the purpose and purchase houses, &c., to enlarge the Quay and to open avenues thereto."

On March 5th, the assize of the sixpenny loaf in Waterford was 6 lb. 2 oz. 7 dr. and, on the same date there is to be let "an elegant cabin contiguous to Woodstown Strand with five acres of land and 200 Barrells of Roach Lime on the spot mixed with earth." Woodstown, it is evident from our venerable authority, was at this period a rather popular bathing place and a summer resort of well-to-do Waterford citizens. Tramore was still an insignificant place and Dunmore scarcely even a name. The extent of the city on the south is suggested by another advertisement from the same issue:—

"To be Let: Dwelling House, Garden and Out Offices now in possession of Thomas Strangman situate on the Back Quay outside of John's Gate. Garden well planted with Wall and other Fruit Trees Myrtle and Flowering Shrubs, Waterford 3rd mo. 1776."

The "Back Quay" is evidently the present Waterside, the site later of Rev. Dr. Keating's School "Rus in Urbe," where, needless to say, not the faintest trace of Thomas Strangman's myrtles or flowering shrubs survive. Here is yet another advertisement from the same issue recalling a now all but forgotten old Waterford Place-name:—

"To be set, part of the Lands of Tycor commonly called Rockett's Tree . . . also two fields convenient to Town on the side of the road leading to Threemile-Bridge."

“Threemile Bridge” is Killoteran on the Old Cork Road and “Rockett’s Tree” I have heard used to designate the locality of the Ropewalk at the top of Upper Yellow Road. The place was named from an ancient tree once at least used as a gallows for the public execution of one Rockett, said to be a robber. At this period, by the way, the local news is largely records of robbery with violence (especially in country places and on the public roads) of Whiteboyism, especially in Tipperary and Mid-Kilkenny, burglary, highway-robbery, &c. Although apparently there was much prosperity the times can hardly have been very pleasant to live in when every country householder had to double bar and bolt at night, and even then retired with no too great confidence or sense of security. As bearing on the prosperity and trade of Waterford in 1776 I may quote the imports for the week ending March 12th, as *per* our “Chronicle” for that date:—

“6,700 Gallons of Beer
 172 doz. Glass Bottles
 4,420 Bushels of Salt
 651 Gallons of Oyl.
 34,500 Lemmons and Oranges
 4 cwt., 1 qr., 0 lbs. Raisins
 23 „ 2 „ 14 „ Figgs
 2,178 Gals. of Rum,
 434 Barrels of Herrings.”

Social duties and functions claimed their meed of attention though there were felons to be whipped or hanged and thirty-four thousand oranges to be sold. The Friendly Brothers of St. Patrick are notified to meet for St. Patrick’s Day at Donovan’s in Patrick Street (The Angel Tavern), to march thence to St. Patrick’s Church “where a sermon will be preached and afterwards to dine together as usual.” The notice is signed:—“By order I.F.A.S.P.K.F.B.C.W.”

The succeeding issue announces that the Corporation of Waterford:—

“at request of the Ladies have patronized a subscription to make a flagged Way from the Ring Tower along the Quay to the Graving Bank which if well executed will make the finest Parade in Europe.”

John Winckworth’s (grocer of New Ross) advertisement of his wares ought be read in connection with Waterford’s imports for week ending March 12th, as above; the grocer’s advertisement appears the following week. He enumerates six teas:—London

Green, Superfine Bloom, Best Breakfast Green, Fine Souchong, Plain Green and Bohea; six or seven sugars, four "spirituous Liquors, and the following "Sundries":—

" Raisins, Currants, Figs and Prunes	Starch and Blue
Rice and Barley	Linseed and Florence Oil
Cayenne Pepper	Best Durham Flower of Mustard
Long and Brown Ditto	White Ditto
Ginger and Alspice	Salt Petre
Mace and Cloves	All kinds of writing paper
Jordan and Bitter Almonds	Citron and Miserable
Cinnamon and Nutmegs	Best new Hops
Caraway and Anniseed	Hartshorn Shavings
Turkey and Martinico Coffee	Isinglass
Sallop and Sago	Best black and red Sealing Wax
Capers and Olives	Blazing Ditto
Anchovies in Barrels and Bottles	Black Lead and Camel Hair Pencils
Genuine Preserved Plumbs.	Indian Ink and Ink Powder
Peaches and Apricots	Hair Powder
Green Liquorice and Liquorice Ball	Cane Brimstone
Best black and red Wafers	Dye Stuffs of all kinds
Sulphur and Lampblack	Shot and Flints."
Gun Powder	

The "Chronicle" for April 23rd reprints a detailed account of the famous trial before the Peers of the Duchess of Kingston. Elections a century and a half ago were as to-day occasions dear to the Press. There was an election of members (2) for Waterford county on May 15th, at which the voting was:—

Rt. Hon. John Beresford	...	...	244
Sir James May, Bart.	...	...	211
Thos. Osborne	...	...	68

and on the same day the polling took place for election of a corresponding number of city members when the result was:—

Cornelius Bolton, Jun., Esq.	...	50
Robert Shapland Carew, Esq.	...	47
William Christmas, Esq.	...	9

During the elections the innkeepers sought as to-day to improve the shining hour. Bernardine Donovan of the Angel Tavern, Patrick Street, announces to all whom it may concern that he:—

"Will keep an ordinary where every gentleman may rely on a suitable dinner at a British crown a Head, a bottle of wine with Cyder and Malt Liquors included."

William Gallagher, boniface of the "King's Head in the Square," was not to be outdone; he advertises a similar ordinary at a like figure, together with a second table (presumably for the "Gentlemen's" supporters and understrappers) at one British shilling a Head.

(To be continued.)

A Waterford Bookseller's Advt. of Books, &c., SOLD BY HIM IN 1750.

By E. R. McC. DIX, M.R.I.A.



THE announcement of the new stock for sale by a bookseller of former days is generally of interest to many persons and especially if the bookseller belonged to a town at a time when the output of the local Press was small. For this reason I think the following list taken exactly from the last pages of a work printed in Waterford so far back as 1750 by Jer. Calwell, a Waterford printer and bookseller, will be of interest to some of our readers. It is not stated that Calwell printed them, but I fancy he must have done so, or at least some of them. The variety of subjects must be noticed and their very low prices.

"The Bishop of Cloyne" was the learned Berkeley.

I have a copy of the Funeral Sermon on the Viscountess Iveagh. It would be very interesting if extant copies of other items in this list should be reported.

LIST OF WORKS ADVERTISED
FOR SALE AT END OF "A PAPIST REPRESENTED
AND MIS-REPRESENTED," 1750. WATERFORD.

By JER. CALWELL, *Printer.*

"The Roman Catholic Calendar for the Kingdom of Ireland; containing the Feasts and Fasts of said Kingdom; The Irish Saints;

the Patrons of each Diocese; and all the Saints universally granted to this present year 1750, inserted in their proper places.

“*Note.*—As the prayer Books generally used in Ireland, were calculated for England, the common people are sometimes led into a mistake by consulting their Calendars of Feasts and Fasts, which differ in several Respects from what is the custom of this Kingdom: which ’tis hoped, will be a sufficient inducement to all Catholic Families to have one of these in their Houses. Price 1d.

“A Word to the Wise; or the Bishop of Cloyne’s Exhortation to the Roman Catholic Clergy of Ireland.—To which is prefixed, The Roman Catholic Clergy of Dublin’s Letter, returning their greteful Acknowledgement to the Worthy Author, and recommending in the most earnest manner, the perusal and zealous Execution of what is contained in said Address to all those of *their* Communion throughout Ireland.

“*Note.*—This excellent Piece being equally adapted for the poor Protestants, as well as Roman Catholics of this Kingdom; to spirit them up to Cleanliness, Industry, Honesty and Riches; Therefore such Charitable Persons as are disposed to buy any number above twelve, to give away among poor Cottagers, Children and Servants, shall be supplied by the Principal hereof at nine pence per Dozen, or six Shillings per hundred.

“Instructions for Youth in Spirituals and Temporals. By Dr. *Gother*. Price 3d.

“The Rules and Privileges of the Confraternity of the most holy Name of *Jesus*, against the prophane Vice of Cursing and Swearing. Price 2d.

“*Stultus versus Sapientem*. In three Letters to the Fool, on subjects the most interesting. By *Henry Fielding*, Esq. Price 2d.

“The Merchants of Great-Britain’s Protest against the preliminary Articles, &c. Price 2d.

“The State preferable to the Church. Price 6d $\frac{1}{2}$.

“Instructions and Devotions for hearing Mass. By Dr. *Challenor*. Price 2d.

“Instructions for gaining a Jubilee. Price 1d.

"A Funeral Sermon, on the Right Honourable Lady Margaret Burk, of Clanrickard, Vicountess Iveagh; late Relict of the Honourable Colonel Thos. Bulter [sic], of Killcash. By Richard Hogan. Price 6d $\frac{1}{2}$.

"Morning and Night Prayers. Price 1d.

"*Via Crucis*, or the Way of the Cross. Price 1d.

"St. John's Gospels. three halfpence per Dozen.

"Pasquin and Masorio on the Peace; being a Discussion, by those Celebrated Statues at *Rome*, of the general Conduct of *England*, but particularly during the late War, and negotiating the present Peace. Translated from the *Italian*, and inscribed to the Earl of C———f———d by the Translator. Price 6d $\frac{1}{2}$.

"At the same Place may be had, several sorts of School-Books, Histories, Books of Devotions, &c., at Dublin prices. *As also*, all Manner of Printing Work done very Reasonable."



Bishop Miler Magrath's Visitation of Waterford and Lismore, 1588.

(Continued.)

By Rev. P. POWER.

" DIOCESS. LISMORENSIS.		Patroni:
DECANUS	{ Dns. Johes Prindergast clicus Decanus }	Regina. (a)
P̄ntor	{ Richardus Donowan clicus. p̄ntor. }	}epus.
Cancellarius	{ Dns Robertus Coman clicus., cancl. }	}epus.
Thesaurius	{ Dns. Willmus Prindergast, clicus, Thesaur. }	}epus.
Archidiaconus	{ Dns. Donatus Magrath clicus. arch. }	}epus. (b)
Prebend. de Tulagharton	{ Edmundus prindergast, laicus, p'bendarius }	}epus. (c)
Prebenda de Mora	{ Terentius Magrath, clicus, p'bendar. }	}epus.
Prebenda de Donaghmor et Kylltegan	{	

(a) "Dean John Prendergast, Cleric; Patron, the Queen." Prendergast is given as Dean in the later (1591) visitation also.

(b) The subsequent (1591) visitation returns Donovan, Coman, Prendergast and MacGrath (or Cragh) as in possession then of the offices here assigned them.

(c) John Daniell (O'Donnell) is found in possession in 1591 when, though called on to appear before the Commissioners, he failed to present himself.

Prebend. de dysert et Kyllmollrayan	{ Dns Walterus Daton, clicus	} epus.
Prebenda de Kyllrofsanta	{ Dns Patricius Whit, clicus, prebendarius	} epus.
P'benda de Kilbarra medan	{ Impropriata decano et capitlo. ecclesiae Cathis. Waterforden. (d)	} epus.
Prebenda de modeligo	{ vacat. vast. p̄ septenm. et ultra: ultim. incumbent. ignoramus. (e)	} epus.
Prebenda de Kyllgobbened	{ vacat. vast. p̄ septenm. et ultra. P'ricius Whit ultimus Incumbens. (f)	} epus.
Prebenda de Seskyndan	{ vacat per septenm. et vasta Edmundus Butler fitzJames ult. Incumb. (g)	} epus.
Prebenda de Clafsmor	{ Dns. Richus. Browne c̄licus. p'bendus.	} epus.

DECANATUS DE ARDMORE.

Vicar de Ardmor	{ Dns. Johes. O'Hea (or O'Lee?), clicus, vicar. (h)	} epus.
Vicar de Dungarvan	{ Dns. Willmus Hurley, clicus. vicc. (i)	} Regina.
Rector de Dungarvan	{ Impropriata Reginae.	

(d) It would be interesting to know the reason for impropriation of this Lismore prebend in the Cathedral of Waterford. It suggests some ancient (probably Celtic) connection.

(e) "Prebend of Modeligo, vacant, waste for seven years and over; the last incumbent we do not know." Daniell Macrath is returned as in possession in 1591 when to his name is appended the following—"A layman; he is pronounced contumacious; to be suspended and the fruits to be sequestrated."

(f) Garret FitzJames, a layman, is Prebendary in 1591. The fruits however are sequestrated and FitzJames is to be suspended and proceeded against according to Law.

(g) William Butler, "a laymen, contumacious, to be suspended, &c." in possession in 1591.

(h) Alive, and in possession in 1591. In 1615 we find O'Hea in possession of three vicarages—Ring, Lisgenan and Kinsalebeg.

(i) Randal Clayton, 1591.

Creff Parva vicar. (j)	{ Vacat. vasta per triennium dns. Thomas Peacock ult. Incumbens. (i) }	epus.
Vicar de Rynnognona- ghe (k)	{ vacat. vasta p̄ septenim. ult. incumb. ignoramas }	epus.
Alba Capel- la (l) vicar	{ vacat. vasta p. septenn. et ultra ult. incumb. ignoramus }	epus.
Gallis (m) vicar	{ vacat. (n) vasta p. septenm. David Marney ult incumb. }	epus.
vicar de Clasmore	{ vacat. (n) vasta per triennium: ult. incub. Dns. Jacobus Conell }	epus.
vicar de lisgevenan (o)	{ vasta; Richus Browne, Incumbens }	epus.
Kynsale (p) viar.	{ Dns. Nichus O Cullen, studiosus }	epus.
Balymacart et Balyabred (q) vicc.	{ vacat. vasta. ult. inc̄ubens ignoramus }	epus.
Vicar de Kylmolafsy (r)	{ vacat. vasta p. septenm et ultra. Daniel Marium ult. incumb. }	epus.

(j) This place, though named with considerable frequency throughout the visitations, I am unable to identify. The visitation of 1615 notes "Yt is contained in the Kinges rowles and not acknowledged by Peter Cary supposed vicar. of the same who disclaims yt."

(k) Ring, otherwise Ringogoonach; also "vacant" in 1591. John O'Hea is vicar in 1615.

(l) Whitechurch; "Rudolphus Claiten" vicar, 1591.

(m) Aglish. The ancient name was Aglish-na-ngall ("of the Foreigners"); hence, Gallis (from ngall).

(n) Vacant, likewise in 1591.

(o) Grange, otherwise Lisgenan; vacant and sequestrated in 1591. Browne, in 1588, holds both prebend and vicarage.

(p) Kinsalebeg. O'Cullen, who held the vicarage up to, at least, 1591, was a layman. The note (crossed out) "Contumax, in Anglia dispens," follows the word "laicus" in the original. The qualification *studiosus* I take to mean here—zealous.

(q) Balyabrad (or Balyabru, or even Ballyabram, for the MS. is not clear) I am unable to identify. A charter (9 Ed. I., M. 10) records a grant of Balimaicort and Baliabram. The visitation of 1591 reveals Balymacort &c., as parcel of the vicarage of Ardmore while the visitation of 1615 has no mention of it.

(r) Kilmolash, on the Finisk. There was a second parish of Kilmolash in Lismore, for which see under Ardfinnan Deanery. From the 1591 returns it appears that Kilmolash pertains to the Archdeaonry, that there was no cure of souls and that the fruits were to be sequestered.

- Ledcoran (s) { vacat. vasta (t) p. Septem. et ultra ult. } epus.
 vicar. { incumb ignoramus }
- vicar de
 modelige { vacat, vasta; Incumb ult. ignomus (u) } epus.
- vicar de
 Seskynan { vacat. vasta. (t) ult. incub. Edmundus } epus
 butler
- Cullegan vic. { vacat. (t) vasta. Nichus Kellihin ult. } epus.
 incub.
- vicar de
 Kylgobbed. { vacat. (t) vasta. ult Incub. ignoramus } epus.
- vicar de
 Cloneth (v) { vacat. (t) p mortem Thomae Baker ult. } epus.
 incub. p septen.
- vicar de
 Runcrowe (w) { vacat. vasta p. septem. et ultra. ult. } epus.
 incumbent. ignoramus
- vicar. et Rec-
 toria de Kyl-
 loghturmoy(x) { vacat vostra ultra memoriam ult. Incumb } epus.
 ignoramus
- vicc. de
 Kyllcocan { vacat, vasta p. septem. et ultra. ultim } epus.
 Incuben ignoramus (y)
- vicar de
 tulagh (z) { Impropriata vicar. lismoren choralibus }
- vicar de
 Mocolepp. { vacat. (t) p. septem. et ultra Thomas } epus.
 Conlan clicus ult Incub.
- vicar de
 Kyllurde (aa) { vacat. (t) vasta ultra memor. Incumbent. } epus.
 ult. ignoramus

(s) Lickoran.

(t) Ditto in 1591.

(u) Daniel McGrath, layman, in 1519.

(v) Clonea, near Dungarvan; now "vacant for seven years by the death of Thomas Baker last incumbent."

(w) Rincrew, otherwise Temple Michael. Maurice Roche, Papist (*i.e.*, denier of Royal Supremacy), was vicar in 1591 when he held also the vicarage of Tybroughney. Roche evidently had Holy Orders from the Roman See for in the sentence of his privation there is no allegation of defect of Orders in his case.

(x) Kilwatermoy. The latter visitation finds "no vicar: Rectory impropriate"

(y) The visitors of 1591 record:—"No vicar; Alexander, curate."

(z) Tallow; "impropriate in the Vicars Choral of Lismore."

(aa) Now in the Diocese of Cloyne.

(t) Ditto in 1591.

DECANATUS DE KYLLBARAMEDŪN.

Vicaria de Dysert	{ vacat Jure, Dns Waltherius Daton recipit fructus ejusdem (<i>bb</i>)	} epus.
viccar de Kyll- moelurayn (<i>cc</i>)	{ Similr.	} epus.
viccar de Mothal	{ Thomas Poer (<i>tt</i>) laicus studiosus vicar	} Regina.
viccar de fenogh	{ vacat. (<i>t</i>) p septenm. et ultra p. mortem Cornelij Thadei clici ultim. Incumben.	} epus.
viccar de Clonegam	{ Dns Dionysius Kelley (<i>t</i>) clicus. vicc.	} epus.
viccar de Novo Castro (<i>dd</i>)	{ Dns Mauritius OHaherney, (<i>t</i>) clicus. vicc.	} epus.
vicar de Rosmyre	{ Dns. Mauritius Poer (<i>ee</i>) fitz David, clicus. vicar.	} Epus.
viccar de Ballighlay- nin. (<i>ff</i>)	{ } vicc. de fywes (<i>gg</i>)	{ Dns. Edmundus ruthus, clicus viccar } epus.
viccar de Kyllrofsanta	{ Idem viccar.	
viccar de Sradbally	{ Dns. Patricius Whit. (<i>hh</i>) clicus, viccar	} epus.
viccar de Dũhill	{ Dns. Maurĩtĩus Oharherney (<i>ii</i>) clicus. viccar.	} epus.

(*bb*) "Vacant legally. Walter Dalton receives the fruits thereof." Maurice Quan dispensed to hold a plurality was vicar in 1591.

(*cc*) Kilmoleran. The spelling in text suggests a derivation from Oran, Otteran or Moel-Oran, rather than from Aeleran (the wise). Maurice Quan vicar in 1591.

(*tt*) Ditto in 1591, and John Quan (Quoane) in 1615. Quan at latter date held also the prebend of Dysert and Kilmoleran.

(*dd*) Newcastle. See Dunhill below.

(*ee*) William Power, pluralist, in 1591.

(*ff*) Ballylaneen; returned in 1591—"Parcel of the vicarage of Mothel."

(*gg*) Fewes. Edmundus McGillamory, als. Edmundus Philippi, in 1591. Latter also, at same date, held the vicarage of Kilrossanty. There is a townland of Kilrossanty parish called now Ballykillmurry, *i.e.*, "MacGillamory's Homestead."

(*hh*) Same, or Peter White, in 1591.

(*ii*) Maurice O'Harney also in 1591; see Newcastle *antea*.

viccar
de Kyllbar
samedyn { Dns Willmus Poer (*jj*) clicus, vicc. } epus.

DECANATUS DE KYLLSYLHAN.

Vicar de
Kylltegan (*kk*) { Dns Mauritius Gorman, clicus. vicar. } epus.

vicar
de downgh
more (*ll*) { Dns Willmus whit. clicus. vicc. } epus.

viccar de
Lisronaghe { vacat. (*mm*) p. sex annos p mortem } epus.
Petri Huad ultim. Incumbent.

vicar de
Rathronayne { Dns Edmundus Cahill, (*nn*) clicus. vicc. } Epus.

vicar de
Kyllgraunt { Idem viccar (*oo*) } epus.

vicar de
Kylloluayn (*pp*) { Idem viccar (*oo*) } Epus.

vicar de
Kyllcafsy (*qq*) { Dns. Thomas Goffrey clicus vicar } epus.

(*jj*) Walter poore (Power) in 1591. Walter also at same date held vicarage of Rossmire.

(*kk*) Kiltegan, a couple of miles to N.W. of Clonmel. Dns. Maurice was a priest, a fact deducible from a qualifying note in the later visitation:—"a papist, and contumacious. He is to be suspended from benefice and office and the fruits to be sequestrated. Note Will^m Whyte, incumbent, a papist, absent as aforesaid." The sense of this last sentence is not quite clear. I think William Whyte of the note is identical with the vicar of Donoghmore in next item. Kiltegan and Donoghmore were united in our Rectory.

(*ll*) Donoghmore, five miles north of Clonmel, where are the ruins of a beautiful Celtic church.

(*mm*) Maurice Barred (Barrett?) in 1591.

(*nn*) Edwardus Cahill, presumably the same, in 1591.

(*oo*) Philip Cahill in 1591.

(*pp*) Killaloan, near Kilsheelan.

(*qq*) Kilcash: Goffrey, like Gorman of Kiltegan and Roche of Rincrew *antea*, was a priest as appears from the sentence of 1591:—"papist contumacious, to be deprived and suspended from benefice and office; the fruits to be sequestrated &c."

vicar de Moc- liere (<i>rr</i>) cum Athnacarbad	{ Thomas Power laicus studiosus vicc.	} Regina.
viccar de lingan (<i>ss</i>)	{ Marcus Dowly, laicus, viccar.	} Regina
viccar de Tibragh (<i>tt</i>)	{ vacat p septennium vel citra p mortem Phillippi Kennedy ult. Incumb.	} epus.
viccar de Carrigg (<i>uu</i>)	{ Dns. Robertus Gaffney, clicus., vicc.,	} epus.
vicar de Ardcolum (<i>vv</i>)	{ Edmundus Cahill, clicus, vicc.	} epus.
viccar. de Kyllmury	{ Idem vicc.	} epus.
vic. de Kyll- silan (<i>ww</i>)	{ Dns Patricius foelaine clicus vic.	} Epus.
vicc de Clonmel	{ Dns Willmus Prindergast (<i>xx</i>) clicus vicc.	} Corporaco. de Clonmel.
vicar de Tagheyne (<i>yy</i>)	{ modo vacat p resignationem Thomae Ronan clici ultimi Incumbent.	} Epus.
viccar de Kyllronyn et Kyll menyng	{ Dns. Rogerius Magrath (<i>yy</i>) clicus viccar	} epus.

(*rr*) Grangemockler. Athnacarbad (ἄε να ἑκαρβαο—“Ford of the Chariots”) is referred to in the Four Masters and elsewhere as a place very well known. It has not been identified, but, from the evidence of these visitations, I have no hesitation in saying that it is the place now called Temple Michael, where there is a small ancient cemetery on the right bank of the Lingaun stream, a mile or two south of the village of Mullinagloch, Carrick-on-Suir. The vicarage was vacant in 1591 and in the hands of Elizabeth Petler (Butler?).

(*ss*) Newtown-Lennon (Lingaun) from the Lingaun river. The name is written “Villa nove sive Nov. Castrum” in later visitation (1591), which also returns Marcus Dowley as vicar.

(*tt*) Tybroughney, Co. Kilkenny, now in Diocese of Ossory, but for portion of 16th century in the Diocese of Lismore.

(*uu*) Carrick-on-Suir. Same vicar in 1591 with Nicholas Wall, curate.

(*vv*) Now Dovehill; “united to Kilmurray in 1591.” Cahill appears to have been a pluralist with a vengeance; see Rathronan, Kilgrant and Killaloan *antea*, and Kilmurray following.

(*ww*) Kilsheelan. The occurrence of the family name (O’Phelan) of the Desii is interesting. “Just. Johnson” is named as vicar in 1591.

(*xx*) Same vicar in 1591.

(*yy*) Peter Butler, layman, vicar in 1591. I think Tagheyne, otherwise Templehinny, is Templetney. Taheny is with Kilcash in 1615 united to Kilsheelan.

DECANATUS DE ARDFYNAN.

Viccar de Cnockan and Kyllmolafsy(zz)	{ vacat p septenn. ult. incumbent. ignoramus. }	Dns Theo- baldus But- ler, Miles.
viccar de Balyoran(aaa)	{ vacat p resignationem Joannis Lanyn ult. incumb }	Idem.
viccar de burgage (bbb)	{ vacat simili modo p resignationem ejusdem. }	Idem.
viccar de Tibryt	{ similr. }	Idem.
viccar de balydrynedy ultra (ccc)	{ similr. }	Idem.
viccar de baly- bechan (ddd)	{ Dns Jacobus Kething clicus viccar. }	Idem.
viccar de Neddan	{ Dns Jacobus Ronan (eee) clicus. viccar }	Idem
viccar. de No- vo Castro (fff)	{ Dns Richard. Prindergast, laicus, studiosus, viccar }	Idem.
vicc de deara- grath (ggg)	{ Dns Dermitius OCoddan, clicus. }	Idem.

(zz) Cnockan is really an *alias* of Kilmolash, as appears from the later visitation in which the two are equated. There is a Kilmolash in the present parish of Inishlounaght (see "Place Names of Decies," p. 267) but it cannot be the place referred to in text as latter is in the White Knight's country. I think the place must be the present Knockane, near Ballylooby. There is no tradition of a church site on Knockane, but on the adjoining townland of Kilroe there is such a site:—Kilganee *i.e.* "church of the Sand."

(aaa) I cannot identify this church with certainty. It is most probably Gormanstown or Killballygorman, where are the site and some slight remains of a church.

(bbb) Burgess. Small portion of the church ruin survives; it stands on the townland of Burgess West, but there is no trace of burial ground. "Richard Butler, layman, contumacious," &c., is returned as vicar in 1591, also as vicar of Tubrid (Tibryt).

(ccc) Ballydrenan—over the river, otherwise Rochestown. The parish, which is cut in halves by the river Suir, had two churches—one at either side of the river; hence the distinction of *B. ultra* and *B. citra*.

(ddd) Ballybacon. The same vicar is returned in 1591, when he is described as *senex*.

(eee) The later visitation describes him as "a mere Irishman," and as a pluralist by reason of his tenure likewise of the vicarage of Ardfinnan.

(fff) Newcastle. Roger Acraghe (McGrath) vicar in 1591.

(ggg) Derrygrath. Same vicar (his Christian name latinised *Darbeus*) in 1591.

Rectoria de ogh- durahy (<i>hhh</i>)	{ Dns. Rogerius OComan, clicus, Rector }	Johes butler de Ardmayel.
vicc de baly- mortell (<i>iii</i>)	{ Dns Jacobus murise, clicus. viccar }	p'fatus Theo- baldus.
vicc de Baly- dryneany citra (<i>jjj</i>)	{ Dns Willmus Whit clicus viccar }	Regina
vicc de Ardfynan	{ Dns. Jacobus Ronan, clicus, vicc. }	p'fatus Theo- baldus.
Tallaghehy (<i>kkk</i>) ecclesia	{ Ignota est nobis }	
vicar de Sean- raghayn (<i>lll</i>)	{ vacat. vasta p septenm. et ultra. Incum- bent. ultimum Ignoramus }	Idem.
vicc. de Tyllaghartan	{ Jacobus Butler, laicus, viccar. pratus existit sed tamen vi tenet. (<i>mmm</i>) }	Idem.
Ecclia de Cahir	{ Spectat ad monasterium de Cahir (<i>nnn</i>). }	

(*hhh*) Outeragh. O'Coman, in possession also in 1591, is described as "a pernicious papist." Being in Holy Orders, he too must have been a priest.

(*iii*) Mortelstown; same vicar in 1591, when his suspension and removal are ordered, also sequestration of the fruits. Murise or Morryce (Morrissey) appears to have held likewise at the same time the neighbouring rectory of Knockgraffon, Diocese of Cashel.

(*jjj*) See note (*aaa*) *antea*. The later visitation styles B. *citra*—"parcella ballyora." Compare William White, vicar of Donoghmore.

(*kkk*) Unknown to me, as to the Commissioners of Visitation. Tulloghmelan, a parish practically adjoining Ardfinnan, suggests itself as the place meant for this reason especially that otherwise there is no mention of Tulloghmelan in the present visitation.

(*lll*) Shanrahan. The later visitation returns Maurice Phelan as vicar characterising him however—"as contumacious, suspended (or to be suspended)," &c.

(*mmm*) There is a meadow (glebe) but it is withheld by force. John Daniell (apparently sustained by the Commissioners against Prendergast) is returned as Rector in 1591, with the above James Butler FitzJohn as vicar.

(*nnn*) "Belongs to the Abbey (Augustinian) of Cahir."

EXTRACTS FROM AN ANTIQUARY'S NOTE BOOK.

By P.

V.



WING to a variety of causes, but especially to the exigencies of population and income, wholesale changes have been made in the extent and boundaries of parishes within the past two centuries and a half. This is particularly true of the Catholic division in which, frequently if not as a rule, the parishes have lost not only their original bounds and entity but even their ancient names. In very few instances have we a formal record of the change—by what authority made, or why or when. Indeed it would appear—*teste* tradition—that in the confusion due to operation of the Penal Laws &c., changes in boundaries were sometimes made by the private authority of neighbouring *parochi* or even by the agreement of private families. The two documents printed herewith (the originals are in the writer's possession) are interesting as illustrating the process by which modern parishes have been built up and as furnishing dates, &c., of the formal alignment of two present-day Waterford (Catholic) parishes, scil:—Trinity Within and St. Patrick's:—

“Considering that the present St. Michael's with its *annexa* now vacant by the death of the Rev^d. Mr. Thomas Flynn is too unproductive for the decent support of one clergyman I have resolved to suppress it and to divide it between the parishes of Trinity Within and St. Patrick's so as that the latter may be sufficient

for the support of a Pastor and one assistant or coadjutor. Wishing also to have the bounds and limits of the parishes clearly distinguished and ascertained: By due authority and with the approbation of such as may be concerned the following arrangement is made and concluded.—The parish of St. Olave's and all houses and places heretofore belonging, or annexed to St. Patrick's in High Street, Peter Street, Lady Lane, or the Quay, with the exception for Peter Street as hereafter mentioned are taken and separated from St. Patrick's and added to Trinity parish, together with any house or place belonging to St. Patrick's between Trinity Chapel and the Quay on the same or East side of Barronstrand Street.

“As a compensation for all this and for the purposes above mentioned I hereby add to St. Patrick's parish the south side of Great Patrick Street, the whole of Stephen Street and the North side of New Street and the West side of Michael Street, viz.: from the corner of New Street to the corner of Great Patrick Street. I further add to St. Patrick's the West side of the Square, &c., so as to have the whole of the Island bounded by Broad Street, by Peter Street, by the Square, and the lane opposite the old blue school leading to the Square belonging to St. Patrick's parish.

“It is at the same time to be understood that the clergymen attached to St. Patrick's Chapel are to consider themselves as usual bound to attend on Solemn Occasions at Vespers, &c., in the Chapel of Trinity or Cathedral of the Diocese and also to preach there in rotation or when required by the Bishop to do so.

Waterford, 8th Sep^r. 1815,

✠ JOHN POWER,

Bishop of W. and Lismore.

REV^d. DR. SIR,

The foregoing is the arrangement of which I lately spoke to you and which, I hope, will give you satisfaction.

I am, Rev^d. Dr. Sir,

Y^r. very obt^h. hble. serv^t.

J. POWER.

To the Rev^d. Mr. PAT KEARNEY,

P.P., of St. Patrick's, &c.”

The second document is the complement of the foregoing: it is superscribed: "The Rev^d. Mr. QUIRK, Waterford."—

"The Parish of St. Olave's and such houses and places in High Street, Peter Street, Lady Lane and the Quay as heretofore belonged to St. Patrick's with the exception for Peter Street hereafter mentioned are from this time forward added to Trinity parish, together with the house below the Great Chapel inhabited by Masterson.

"As a compensation for all this and for other reasons and purposes I add to St. Patrick's parish the South side of Great Patrick Street, the whole of Stephen Street, the North side of New Street and the West side of Michael Street from the corner of New Street to the corner of Great Patrick Street, I also add to said Parish of St. Patrick the West side of the Square, &c., so as to have the whole of the Island bounded and formed by Broad Street by Peter Street, by the Square and by the lane opposite the old blue school, leading from Broad Street to the Square belong to St. Patrick's Parish.

"REV^D. DR. SIR,

You will understand from this sheet the bounds and limits of the two parishes now within the walls, Trinity and St. Patrick's.

Be so good as to communicate these boundaries to Mr. Connolly. I write to Mr. Kearney also on the subject and to inform him of his bounds, &c. I am, Dr. Sir,

Y^r. very obed^t. hble. serv^t.

Tramore, 8th Sep^r. 1815,

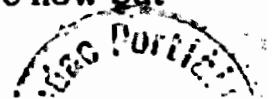
✠ J. POWER.

The Rev^d. Mr. QUIRK."

Bishop John Power of the foregoing was a native of Waterford City and a distinguished student &c., of Louvain. He had been Parish Priest of St. John's and on his elevation to the Episcopate continued to live in the house now occupied as the Police Station, Manor Street.

VI.

Anecdotes of Crotty "the Robber" (See *Journal*, Vol. XII., No. 2, p. 90) once plentiful amongst the country people are now but



seldom heard. Here is one—fairly authenticated—which I had some years ago from a somewhat authoritative source:—

As everybody knows Crotty had his den or sleeping place, which, by the way, none of his gang was ever allowed to enter, in an all but inaccessible cavern, the mouth of which opened on the side of a perpendicular cliff overlooking the mountain lake which to-day bears the outlaw's name. Entrance to the depths of the cave where lay the robber's lair was only practicable by aid of a rope or ladder of ropes. Once, a local magistrate—Hearn, of Shanakill, I think,—accompanied by a party of military, acting "on information received," surrounded the den with the design of securing Crotty as he emerged from his hiding place. Emergence being long delayed, imagining that their information might not be accurate and, that the outlaw might not be at home at all as represented, the besiegers determined on a descent into the cave. A large reward was offered to any among the soldiers who would volunteer for the dangerous work. One fellow, with some hesitation, came forward and it was agreed that with loaded pistols in his belt he should be slowly lowered into the cavern so that as he descended he might carefully reconnoitre the gloomy depths. Arrangements were also made for an expeditious hauling up on receipt of a signal also pre-arranged. All went well till the soldier, torch in hand, had reached the bottom when in the twinkling of an eye he was seized by a giant arm at the same moment that a hand of iron gripped his throat. It was Crotty, who, with characteristic resource, had formed his plan in an instant. With flashing skian he threatened the explorer with instant death if he made signal or sound. He dared not kill for this would have betrayed his own presence, but, on condition of sparing the intruder's life, he bound the soldier to secrecy by an awful oath and the terror of certain death from Crotty's gang in case of its violation. The soldier was to declare when he reached *terra firma* that he had examined the cave and found it empty. The outlaw's escape on this occasion was due to his own quickness and coolness. He was, it seems, about to leave the cave when hearing a noise at the entrance he hastily descended, crouched in the shadow of

a projecting rock and held himself in readiness to grasp his visitor in the manner, and at the moment, least favourable to the latter. Crotty's skeleton, minus, I think, its head was, by the way, preserved for a long time in the Leper Hospital, Waterford, and, it is said, the body was handed over to that institution for dissection.

The anecdote of Crotty suggests reference to another, a very common, story in which Crotty generally—sometimes one or another local outlaw—figures. As a matter of fact its proper hero is not Crotty but a contemporary of Crotty's, who also ran the outlaw's wild career and bore his share of ill, scil,—Daniel O'Keefe, of Duhallow. O'Keefe, though a hunted man with a price on his head, was a gentleman by birth and a poet by instinct. He had been betrayed and the law was on his track, when his hostess, wife of the man who had sold him, wishing to warn him, yet fearful to do so openly used the oracular injunction “*Cait ré ruar agur teit*” (Take it cold and hot, *i.e.*, lukewarm). He had asked for a hot drink and she handed it to him lukewarm; he noticed her emphasis on *teit* which also means “fly” and looking into the woman's eyes he read her meaning. It does not make for the romance of the tale that the warning came too late. O'Keefe flew through the open door at the back, but the house was already surrounded by soldiers and he had met his doom.

VII.

A copy of the following “Lamentation” in the material guise of a street ballad has come down to this our day and is in the writer's possession. It is impossible to believe the “Elegy” was ever sung in the street, or indeed elsewhere; it has the literary stiffness characteristic, like the artificial grottoes and formal gardens, of its time. Though it was the fashion of the period to bespatter with bombastic adulation the “Elegy” hardly exaggerates in its allusions to Bishop Hussey's influence and fame. The printer's name is not given.

A Mournful Elegy,
 ON THE
 LAMENTED DEATH
 OF THE Right Rev.
 DOCTOR HUSSEY,
 LORD BISHOP of WATERFORD
 and LISMORE,
 Who died, on the 11th day of
 July, 1803.

“ Let Ireland’s Harp, in mournful verse proclaim,
 Our much lamented Prelate’s sacred name,
 He’s gone!—whose mind with pious ardour fired,
 Whom righteous Heaven approved and Earth admired.

“ For learning, eloquence and virtue fam’d;
 To soon alas the Crown his virtues claimed,
 Not Ireland onely, grieves that he is no more,
 Remotest Europe, shall his Death deplore.

“ In Britain’s Senate Statesmen most renowned
 Confess’d his Talents, various and profound,
 Nor celebrated less in France and Spain,
 Where long his glorious virtues shall remain.

“ But Chief in Italy, his fame shall ring,
 Where blooming Laurels to deck his name shall Spring,
 Even in the centre of Immortal Rome
 His venerable Friends shall mourn his doom.

“ While here on Earth our learned Bishop’s name
 Receives these Tributes from recording fame,
 ‘Midst Choirs of Saints who Heaven’s Great Lord adore
 His voice shall join till time shall be no more.”

NARRATIVE
OF THE
LOSS OF THE "SEA-HORSE"
TRANSPORT,

(CAPTAIN GIBBS,)

In the Bay of Tramore, on the 30th January, 1816.

(Continued from page 125, Vol. XI.)



ON the following day the brig *Apollonia*, John Parry, master, from London for Cork, with a valuable cargo was wrecked in the same bay, but by the indefatigable exertions of several gentlemen, who remained on the beach till 12 o'clock at night, the crew seven in number, were happily preserved. Amongst those who thus nobly persevered in the cause of humanity, even at the peril of their lives, were—James Wallace, Esq., Collector of the Port of Waterford; Cornelius Henry Bolton, Samuel S. Davis, Edward Courtenay, William M. Ardagh, Richard Sargent, and Matthew Turner, Esqrs.; the Rev. Mr. Frazer, William Morris, Esq., Bellelake, and Mr. T. Lane, of Tramore, whom we had already had occasion to mention. The latter we understand, was brought home nearly lifeless. Had it been possible to have given timely notice to these humane and active gentlemen, of the perilous situation of the *Sea-Horse* on the preceding day, there can be little doubt but the sufferers on board that ill-fated vessel would have been far less numerous.

The total number of persons on board the *Sea-Horse* when the terrible calamity occurred was 394; of these were

SAVED—Lieutenants John Cowper, A. Macpherson, and Henry Hartford, Ensign W. Seward, Colour-Serjeant Thomas Curtis, Corporals Nicholas Ball and Michael Malone, Drummer W. Macneill, Privates James Offia, James Clayton, John Armstrong, Edward Doonegan, Joseph Clayton, John Tuntliffe, James Kelly (1st), James Kelly (2nd), Peter Davey, Joseph Fitzpatrick, Henry Styles, James M'Laughlin, John M'Kibben, David Gailey, John Hames, Robert Scott, Patrick Malone (since dead), Robert Colvey, and Robert M'Kitterick, Captain Gibbs (the master), and two seamen.

LOST—Major Charles Douglas, Captain J. M'Gregor, Lieutenants Abraham Dent (Adjutant), Edward Scott, Wm. Veall, James Geddes and W. Gillespie; Ensigns A. C. Ross, and W. F. Hill, Surgeon James Hagan, Assistant Surgeon P. K. Lambe, Quartermaster William Baird and Mr. Allen of the navy.

Total of Officers lost.....	13
Non commissioned do. and privates	264
Women	33
Children	38
Sailors	15

Total..... 363

It is not a little singular that the servants of three of the officers who escaped were also preserved. Many instances of deliverance truly miraculous occurred besides those already mentioned, but one is too remarkable to be omitted. A soldier, when the ship was going to pieces, violently grasped a piece of the wreck, in which was a large iron spike that entered his hand. He fainted with the pain, but the friendly nail proved the means of his preservation, for the plank never forsook him till it wafted him to the shore, though in a state of total insensibility. The manner in which the children were washed on the beach, evinced the anxiety of their unfortunate friends, as they were generally enclosed in trunks or chests, four being found in one large chest, and the body of a soldier floated to shore with his child clasped to his breast.

We could enlarge to prolixity on the melancholy subject, but enough has been said to draw tears of sensibility from the most obdurate bosom. We cannot, however, conclude this part of the sad story without again referring to the heroic conduct of Mr. Hunt. Twice he had nearly fallen a victim to his humanity and was only rescued from the fate of those he sought to save by the intrepidity of his servant James Fennell, who undauntedly seconded his master in his benevolent labours. The exertions of Mr. Thomas Lane, brother-in-law to Mr. Hunt, who, from having spent some years at sea, had acquired a contempt of danger so congenial to that profession, were truly conspicuous; nor should the just meed of praise be withheld from Mr. T. Ivie, coast officer, and John Power, servant to Robert Lyons, Esq., for the manner in which, at the hazard of their lives, they put forth all their energies to save their fellow-creatures from destruction.

Disaster also attended the remainder of the regiment, which had embarked on board the *Lord Melville* transport, together with a detachment of the 62nd regiment. On the evening of the same day upon which the dreadful catastrophe took place in the bay of Tramore, the *Lord Melville*, together with the *Boadicea*, a transport brig, having on board part of the 82nd regiment, were observed in a perilous situation between the Seven Heads and the Old Head of Kinsale. Mr. Meade, collector of that port, immediately sent a military party to their relief. The *Boadicea* had gone to pieces before the arrival of the party, and all on board perished, except 60, who had reached the rocks at Carretstown. Thirty more who had also gained the rocks, continued in this miserable situation for some hours, but, vainly hoping to reach the shore, they rushed into the water, and dreadful to relate they were all drowned."

[The foregoing "Narrative" is here reprinted from a rare pamphlet "written by G. McGregor" and published at the *Tramore Visiter* office in 1867. —Ed.]

OLD WATERFORD WILLS.

XVI.—BEALE MADAN, 1690.



IN the name of God. Amen. The Thirthiet day of January in the year of our Lord God 1690, & in the second yeare of their Magesties Reigne etc. I, Beale Maddan Alls. Lyncolne, doe make and deliver this my last will and testament revoking thereby all former wills and testaments heretofore made by me, or pretended to be made by me etc.—

Imp. I commend my soule, into the handes of the Almighty God, I desire my body to be decently buried in our Ladyes Church within the City of Waterford etc.—

Itm. My will is, that all such debts as I owe of right or of conscience to any person or persons be well and truly paid etc.—

I bequeathe the sūme of £40 str. towards my funeral expenses.

I bequeathe to my daughter Margaret Maddan and her children, tenn barrells malt with one of the second best Brass pannes and an iron Brand Iron.

I bequeathe the sūme of tenn shillings str. to one Joane Magher, to whom I owe it

I bequeathe to my mayd servants the sūme of £5 str. being their wages

I desire that my daughter Margaret Maddan shall have one goold ring which she gave me in custody.

My will is that any of my servants that shall have any wages due to them that it shall be paid them by the overseers hereafter mentioned etc.—

My will is that my daughter Marry Geraldine Als. Maddan be paid the sume of £28 str. being so much remained unpaid of her portion.

My will is that my said daughter Mary shall have the best Brass Pann and Brand Iron, that is of myne in the house and also my best silk mantles.

I bequeathe to my Executors two goold rings etc.—

I make and appoint by these presents my Wellbeloved friends Edward Brown of the aforesaid City of Waterford, Merchant, and Michael Sherlocke of the same my sole exors. of this my last will and testament. In witness whereof I do hereby put my hande and seale to these psents, the day and year above, in presence of the under-signed persons.

Paul Bellers.

Beale Maddan.

Wm. Keally.

Seal.

Nicholas White.”

Probate. 9 Feb. 1690.

Device on seal not distinguishable.

Signature very illegible, “Beale” and “Maddan” seem to be written over each other and the seal partly covers it.

XVII.—PATRICKE MADAN, 1652.

“In the name of God. Amen.

I Patricke Madan of Waterford Notarie weake of body yet perfect of judgment and memorie do make this my last will and testament.

Imprimis I bequiet my soule to the Holy Trinitie, to ye Blessed Virgin Marie, Mother of God, and to the sacred quire of Angels and Saints: My body to be buried in Christian grave if possible.

Executor of this my last will and testament I make my sonne Dr. Richard Madan to whom I bequiet (as I did in his first marriage with Marie Fagan oblige me) and to his lawfully begotten issue male whatsoever from my ancestors descended on me, whatsoever also was in my possession, or ought to be.

For want of whose issue male I leave the same to the lawfully begotten issue male of my grandchild Patricke Madan fz Patricke, and for want of such unto the issue male of my sonne John, and for want of such to the issue male of my sonne Andrew, and for want of them to the issue male of my sonne Peeter Madan, and for want of all such to my heirs general.

Item. I charge my Executor to make payment of thirtie pounds sterling unto my grandchild Patricke Madan fz Patricke if my said executor may enjoy my said estate or the moste parte thereof.

Item. I bequiet a piece of eight to my cussen Thomas Wodding Esq. a piece of eight to his sonne Richard Wodding, a piece of eight to Mr. Patricke Russel, a piece of eight to his wife, a piece of eight to Stephen Lukan.

With witness present and what time it was interlined

Richard Meyler.

Lodovic Butler,

Patricke Madan.

Notarie.

Seale."

Note.—Device on seal is, as well as can be distinguished, a large crested bird with outstretched wings, standing on a bar; or might be on the body of another bird. The words in brackets are those referred to as interlined.

ARCHÆOLOGICAL AND LITERARY MISCELLANY.

By P.

“DE ANNATIS HIBERNIAE” (Dundalk, William Tempest) is a singularly valuable contribution to the history of the Medieval Irish Church. As Father Coleman so well says in his scholarly introduction: “an examination of the text of this volume will prove a revelation to all those whose ideas of 15th century Ireland have been derived from Irish annalists or English historians.” Annates or First Fruits, it may be necessary to premise, were certain contributions—taxes or dues we may regard them—paid to the Holy See by Bishops and certain minor beneficiaries on their collation or appointment. These particular taxes seem to have been first levied, as far at least as this country is concerned, by Pope John XXII. (1316-34). Collection, though it was not always quite regular, continued to the Reformation at least. Long subsequent to that period, a fact which the introduction in question does not note, down to the latter half of the 18th century Rome continued to exercise its right or power of collation. To Rev. William Egan, parish priest of Clonmel, and afterwards Bishop of Waterford, is chiefly due the subsequent waiving of the Papal prerogative in the matter. Annates, it is to be further noted, were not levied on all, but only on some certain specified, benefices (parishes, &c.) in each diocese, to which the Pope directly appointed. It seems to have been the rule rather than the exception that payment of the tax was deferred—the beneficiary in the case giving a promise to pay within a specified time or as soon as convenient. As a matter of fact much of the Annates was never paid—at least there is no receipt on record. All the lists of payments, extending over centuries, have been preserved in the Roman archives, from which

with wonderful patience and incredible labour the matter here published has been dug out by the late Father Costelloe, O.P., S.T.M. As printed in the volume under notice the lists of appointments on which Annates were levied are enriched with voluminous topographical and other notes. Unfortunately it is only one province (Ulster) that has been treated. The present editor, Father Coleman, states that the material for three similar volumes, one for each province, is ready but the cost of publication compels him to hold his hand for the present. Should the volume before us pay its way the succeeding volumes will see the light at once. Alas, that it must be told, writing the history of Ireland is thankless work! Father Coleman's introduction is a masterly analysis or sifting of the dry facts of the Latin text, resulting in a picture sharp and cogent and realistic of what I may call the domestic side of Irish ecclesiasticism during the century and a half immediately preceding the Reformation. The writer devotes some fascinating pages to the clergy of the period—their learning, revenues, work, &c. Though well versed in native literature, law and traditional science the native cleric of the period could not be called learned if judged by the ordinary standard of ecclesiastical lore as accepted in continental schools or universities. Canon Law and Theology were studied but there was little eminence therein. Not only clerics but numbers of the laity knew Latin well. Yet Ireland remained practically untouched by the "New Learning" of the Renaissance:—

"With regard to the support of the secular clergy it was arranged by obligatory tithes. Peasants were obliged to give one-tenth of all agricultural produce; there were also tithes from butter, cheese, fowl, and cattle. . . . Two-thirds of the tithes went to the parish priest and one-third to the curate, or, as they are called in the Inquisitions, "parson" and "vicar." The parishioners were to bear two-thirds of the cost of keeping the parish church in repair while the other third was to be borne by the parish priest and curate conjointly. . . . The Bishop had the right of coshery (quartering) on his priests and erenachs at visitation. If he remained three nights he stayed the first night with the erenhach, the second with the curate, and the third with the parish priest, and if he stayed only one night all three bound to contribute in equal share for his entertainment. . . . The people attended Divine Worship on Sundays and Holidays and . . . they were expected to be present not only at Mass but at the public recitation of matins."

Father Coleman concludes that there was but little preaching and that little done by the friars, that there was a constant and very intimate correspondence with Rome, even minute particulars regarding

parishes being brought under the notice of the Holy See, and finally that in some dioceses very little patronage indeed was left in the hands of the Bishop. The plaint of Archbishop Alan is cited in confirmation of the last conclusion—that, in his diocese of Dublin, out of 400 parishes and prebends in only 44 cases did presentation belong to himself.

Mr. GEORGE COFFEY, M.R.I.A., styles his recently published volume: "A Guide to the Celtic Antiquities of the Christian Period Preserved in the National Museum, Dublin," (Hodges, Figgis and Co.) but the title is hardly at all adequate. The book is a guide, to be sure,—a guide in the best and scientific sense—but it is much more than a guide; rather it is in the main a treatise on the genesis and growth and character of that thing—very distinct, yet withal somewhat indefinable—called Celtic ornament to which the "Celtic Antiquities" of the title come in as illustrations. An authoritative work of this kind, in a more or less popular form (we had Romilly Allen and Miss Stokes already) was much needed and in all the world of Celtic art there is no one more capable than Mr. Coffey of supplying the need. That he has adequately done all that and more a mere casual glance through the present book will convince. A deeper study will prove the "Guide" to be a really valuable contribution to the understanding of a hitherto puzzling subject. Mr. Coffey's conclusions—this is naturally to be expected—differ in many points from his predecessors' of the older school. He rejects unhesitatingly the continuity theory which sees in the spiral motive of the interlaced pattern of later Celtic times but a distant development of the prehistoric spirals of Newgrange and of such designs as those on the large inscribed stone in the Waterford Museum:—

"The spirals of Newgrange have no direct connexion with the later spiral motives. The Newgrange spirals are recognised as an extension of the great Aegean spiral motive which spread through so great a part of Europe in early Bronze Age times. It was introduced into Ireland as early as 1000 or 1500 B.C. when it appears to have rapidly come to an end without any development. There is a long gap between the Newgrange spiral and the spiral motives introduced in the La Tène period and developed in Early Christian times."

Mention of "La Tène" suggests the explanation that this is the technical designation of the divergent spiral and trumpet

pattern. It derives its name from a Celtic stronghold at the head of Lake Neuchatel, where objects decorated in this particular style have been unearthed in quantity. Our author in thus presenting in concise form the conclusions to which study of half a lifetime has led him places all students of our Celtic past under a heavy debt of gratitude. To appreciate Mr. Coffey's work it is not necessary to assent to all his views or to accept all his theories in detail; at the same time it would be decidedly rash to challenge lightly conclusions arrived at by so weighty an authority and with so much care. The "Guide" is beautifully printed and beautifully illustrated, and this is the smallest of its merits. Price is one shilling and sixpence and, to borrow the stereotype of the newspaper notice, I would say to every reader whose eyes this paragraph attracts:—procure a copy of Mr. Coffey's book, you cannot afford to be without it.

"ROBERT EMMET" (Macmillan & Co., London), by Stephen Gwynn, is an achievement rare if not unique in literature; it is a novel, in every incident history, and at the same time a history of tragic romance enough to leaven half a dozen novels. Its plot is the simple story of Emmet's insurrection and its characters, some of the leading actors in that brief but tragic rising—Emmet himself, Curran whose portrait is by no means drawn in flattery, his daughter Sarah, Major Sirr, the unspeakable MacNally, sterling James Hope, heroic Anne Devlin, &c., &c. Not merely in the broad outline of the story as Mr. Gwynn tells it but, as he says himself, in every detail the narrative (with a single exception) is a faithful historic record. Even the names are the real names of the actors and the only licence allowed himself by the author—if licence this really be—is assigning to the characters speeches suited to their parts. Historically "Robert Emmet" is a work of importance for here we have the true inwardness of 1803 for the first time revealed. The shadow of the tomb is over it all. "Then and not till then let my epitaph be written" and the grave closes over the gallant youth. "Make her a grave where the sunbeams rest

with a promise of a glorious morrow"—and a heroine worthy of Emmet disappears in the gloom. Poor brave peasants and artizans as brave, "they rose in dark and evil days," they staked their all, life included, upon a single cast—and lost.

"A PRIMER OF IRISH METRICS" (School of Irish Learning, Dublin), by Dr. Kuno Meyer is practically a summary of the present state of knowledge on the mechanics of Ancient Irish Poetry—alliterative and strictly syllabic. Dr. Atkinson, I remember, called attention some twenty years since, in a lecture afterwards published, to the importance of the subject. Professor Meyer traces back the origin of the Old Irish syllabic metres to the Latin hymns of the 5th and 6th century. Modern Irish poetry in English metres or rhyme is outside the province assigned himself by the author. It is hardly necessary at this hour of the day to say—for Professor Meyer's name on the title page implies it—that the little volume under notice is a scholarly contribution to a subject recondite and, perhaps, caviare.———"Report on Surnames in Ireland" (His Majesty's Stationery Office, Dublin) by Sir R. E. Matheson, LL.D. (Registrar-General) is a reprint of a most interesting departmental publication issued as an appendix to 29th Annual Report of the Registrar-General. As long ago as 1851 the Census Commissioners contemplated, and attempted without success, an arrangement of the national surnames in such a way as to show their distribution. One of the chief difficulties was want of uniformity and codification of spelling and form. This difficulty was later surmounted by our author as *per* his publication nine years ago of his "Varieties and Synonymes of Surnames and Christian Names in Ireland," a work which paved the way for the "Report" now under notice. In the present work the subject is divided into four parts:—(a) The Principal Surnames in Ireland compared with those of other portions of the United Kingdom, &c. (b) and (c) The Derivation and Etymology of Irish Surnames. (d) The Local Distribution of Irish Surnames. Of the one hundred most common surnames in Ireland it is interesting to note that Murphy (13·3 per

1,000) comes first, Kelly (11·8) second, and Sullivan (9·2) third, with Walsh, Smith, O'Brien, Byrne, Ryan, O'Connor and O'Neill occupying respectively the places up to tenth.

CEAD MILE FAILTE to the North Munster Archæological Society which, with headquarters in Limerick, has come, I trust, to stay. No. I. of the Society's Journal is a very creditable production. There are no fewer than twelve illustrations and four or five good articles besides some miscellaneous minor matter.——The most recent publication of the Royal Irish Academy is a *brochure* of 28 pp. (Proceedings, No. 1) by Dr. Scarff "On the Evidences of a former Land-Bridge between Northern Europe and North America."——"The Co. Louth Archæological Journal" (Vol. II. No. 2, Nov., 1909) is as usual beautifully produced and illustrated. There are over 100 large quarto pages of text. Amongst the contents is a well edited document of considerable importance,—"The Archbishop of Armachane's Opinion touching Ireland," by Rev. Thomas Gogarty. Another document of more than ordinary interest is the Diary of Thomas Wright, author of Louthiana (1711-86) edited by James Buckley, M.R.I.A. A careful and scholar-like piece of work is Rev. J. Quinn's short paper on the now famous Kilnasagart Stone.——Nos. 2, 3, 4 and 5 of the "Irish Book Lover" have come to hand and, now that we have a periodical of this special character, we are inclined to wonder how we have been able to do so long without it! The "Book Lover" is indeed excellent in design, scope and achievement. No. 2 has a valuable paper of the late Henry Bradshaw on Printing in Ireland. In the succeeding No. I think deserving of mention a note on Keating bibliography from Mr. McC. Dix, and short papers on Irish Secret Printing and some Missing Irish Books by H. R. Plomer and Seamus Ua Casaide respectively. No. 5 has a short brief article from Mr. Dix on some recently discovered products of the 17th century Waterford Press.——"Hermathena" (1909), the learned Trinity College Annual, prints a very scholarly paper by Mario Esposito on the Latin

Writers of Mediæval Ireland; the contribution in question is really only supplementary to the same author's paper published in *Hermathena* for 1907. The present issue contains also Part II. of an examination by Mr. E. J. Gwynn of O'Clery's Glossary.

STUDENTS who one time or another have been engaged at research work in Brussels will have kindly and grateful memories of the learned curator (Father Van den Gheyn, S.J.) of the MS. Department, *Bibliothèque Royale*, whose great knowledge and kindly offices were at the service of every *bona-fide* worker. These will be rejoiced to hear of the promotion of the learned Jesuit to the Curatorship-in-Chief of the Royal Library. On Oct. 24th, in celebration of the event, a banquet was given in Brussels at which an ex-Prime Minister, together with two actual members of the Ministry and many of Belgium's most distinguished literary men, were present.



NOTES AND QUERIES.

Order Book of the Camolin Yeomanry, 1798.—On the 11th March, 1798, the original MS. order book of this yeomanry corps, in shape resembling a shopkeeper's pass book, was sold at Sotheby's. I had an opportunity of examining it, of which I availed myself, and found it to contain much valuable information of a kind not to be found in printed books relating to the rising. The auctioneer's description of the MS. is brief and exact: the following is a copy:—"Irish Rebellion of 1798 Manuscript Order Book of the Camolin Yeomanry, commanded by Lord Mount Norris, 122 pp. 4to, containing copies of Letters and Orders from Headquarters, and giving an interesting record of the part taken by the Yeomanry in quelling the rebellion; also a collection of Fifty-six Letters to and from Lord Mount Norris, many relating to the same period, *in a portfolio.*" Messrs. Maggs, a firm of booksellers in the Strand, were the purchasers at £2 4s. od. The existence of this MS. is worthy of a wider and more permanent publicity than is afforded by an auction catalogue—hence this notice.

J. BUCKLEY.

Dr. John O'Dowley's Irish Catechism.—In a previous number of the *Journal* (Vol. IX. p. 142) the Editor mentions that the Rev. Dr. John O'Dowley's *Sum bhunútharach an teaguis chnoiriúdaí* he printed at the end of MacCurtin's "Irish Grammar" in Louvain, 1728, was presumably first printed there in 1663. There

is a copy of the first edition in the Royal Irish Academy (uncatalogued, in the MSS. Room) and another in the British Museum (1018, h. 10; catalogued wrongly as by P. Daly). Neither of those copies of this very rare book have a title page. The only perfect copy known belonged to Prince Lucien Bonaparte (No. 7206, without author's name, in Victor Collins' Catalogue) and is now in the Newberry Library, Chicago. As in the reprint of 1728, the author's initials S. O. only are given. My friend Σεαπόρο Μακ Δονγυρα, late of the Naul, Co. Dublin, and now in Chicago kindly copied the title page for me some time ago.

Σεαμουρ υα Καραιουε, Ο.Α.

Enquiry: Wyse Family.—Miss Agnes A. Wyse, 124, Hanthame Street, New Bedford, Mass., U.S.A., writes for information concerning a branch of the Co. Waterford Wyses:—

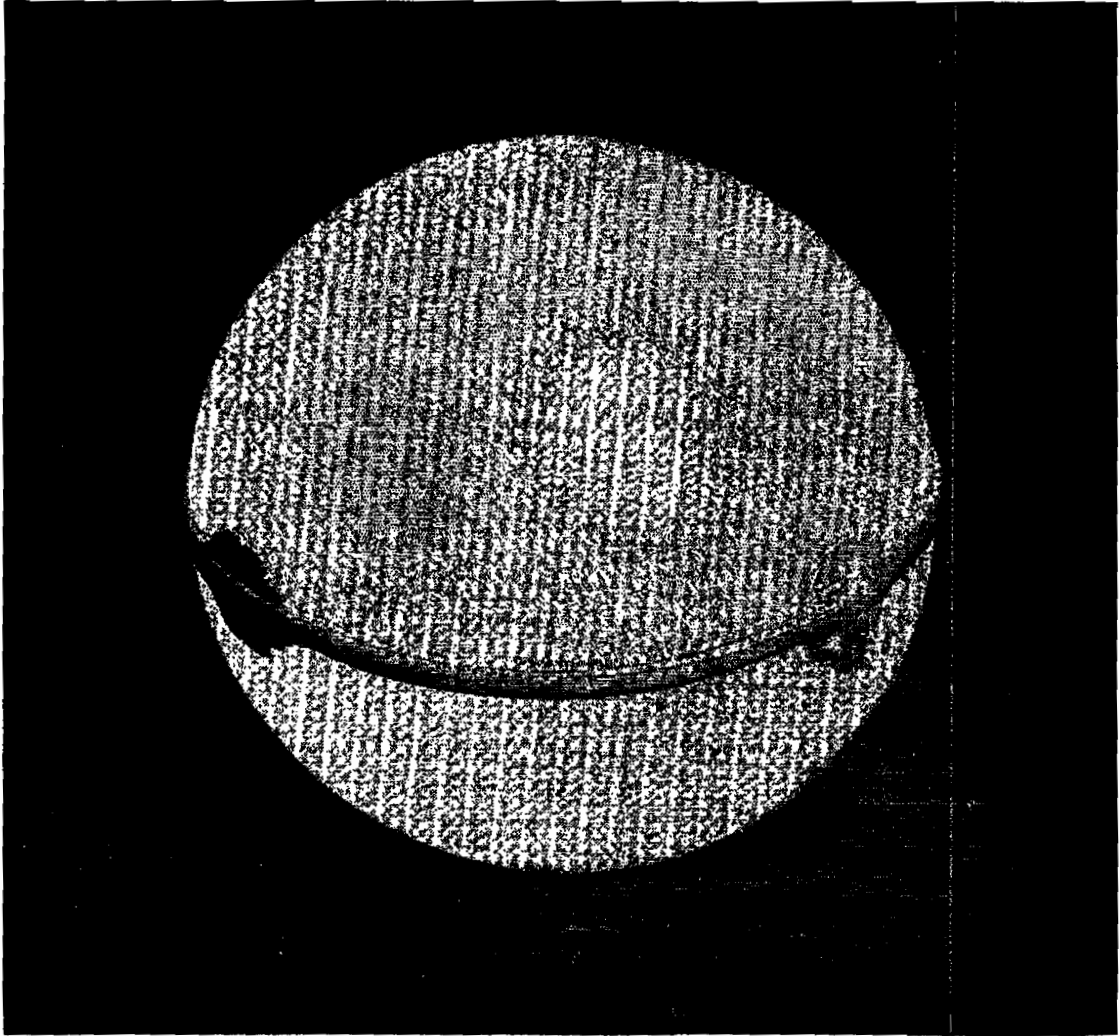
“I have always understood that we are a branch of a well known Waterford family which came originally from Wales, settling in Co. Waterford, Ireland. I will be very glad indeed to have information (about the family). In my travelling about this country I have never met any (Wyses or Wises) who spelled their name as we do, but have of course known of the Virginia Wises who claim English origin. It may help to know that Patrick Wyse, my grandfather, married Julia Connary, daughter of a sea-captain who made voyages between Ireland and Newfoundland in the first quarter of the 19th century. My great-grandfather, John Wyse, married Mary Redmond and, as far as I know, spent his life at Tramore. Of my great-great-grandfather I only know his name, Daniel Wyse.”



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THE CURRAGHMORE AMULET (*Actual Size*).

On a Crystal Ball, Preserved at Curraghmore.

By Rev. P. POWER.



THE globe of crystal, which forms the subject of the present paper, is the property of the Marquis of Waterford, and has been preserved as an heirloom at Curraghmore "from time whereof there is no memory."

What is there in a piece of rock crystal that should make it an object of reverence for primitive man, and actually makes it to-day a thing of supernatural regard to some of his civilized descendants? Do we not read of crystal-gazing, an actual living superstition—not of savage folk in African forest or Australian bush—but of *habitués* of London drawing-rooms and salons of Paris? What is the attraction of the crystal? Possibly its translucency, possibly its polygonality (if I may coin the word), possibly its irregular regularity; probably all three. I have seen a large crystal of quartz, its facets blackened by fire and its angles rounded by much handling, preserved as their most sacred possession by a tribe of Australian blacks, to whom it was at once beneficent rain-maker and weapon offensive and defensive against their foes. Probably primitive man in every land was attracted by the glistening pebble as he was by the native copper outcrop. Certain it is that rock crystal figures in the ceremonial and domestic life of most aboriginal races within whose country it is found.

The significance and use of quartz pebbles and crystals among the ancient Irish, pagan and early Christian, is a subject, the writer thinks, worthy the closer attention of archæological students. As a matter of fact, it has received hardly any notice hitherto. Someone, indeed, has called attention to the almost invariable presence of a shining quartz pebble in the case of urn burials. No one, however, seems to have noted the connexion of quartz crystals (Irish diamonds) with primitive burial places or *cillins*. I should like to hear from careful observers whether they have frequently found (as I have) quartz crystals on the turned up sites of these early cemeteries, in places where objects of the kind specified were not to be found outside the *cillin* radius. Premature theorising is not only dangerous, but unjustifiable—so the subject had, perhaps, better be left as it is for the present. The fact, however, may be recalled in passing that quartz or rock crystals are of very frequent occurrence in the decoration of shrines, book covers, reliquaries, and other church furniture (see Geo. Coffey, Miss Stokes, and J. Romilly Allen, *passim*).

A peculiar object of rock crystal has long been known to Irish antiquarians, though its origin is shrouded in mystery. This is the crystal ball, popularly known as murrain-stone, from its putative curative powers. There are three such balls in the National Museum—though two of those, I think, are of Scottish origin—and I find occasional references in archæological journals to a few other specimens. One such object, for instance, is illustrated at p. 326, Journal, Royal Societies of Antiquaries, Vol. VIII. This was the property of the ancient noble family of MacCarthy, “of the Glen,” a branch of the lordly house of Muskerry; it differs from the Curraghmore crystal in being oval instead of round and in being capped with antique silver at the apices. Another crystal, spherical like the Curraghmore specimen, is, or was, the property of a Mrs. Noonan, of Liscarroll, and is presumed to be the “jewel” referred to in the Council Book of Cork, under date, November 25th, 1618. Both these objects were regarded as endowed with the identical supernatural attributes of the Curraghmore crystal, and one of them was actually the subject of litigation. Akin, in

general character, to the Curraghmore ball are likewise two or three further amulets from Co. Cork. One of these, the best known, is the "Imokilly Amulet," preserved for ages in the family of Fitzgerald, seneschal of Imokilly, and used in cases of cattle disease and hydrophobia. This stone was once taken away to England by a gentleman who used it there to dip in water which he afterwards sold as a remedy for cattle disease, and it was only with greatest difficulty that the amulet was recovered by its hereditary guardian. Another is the hardly less known "Ballyvourney stone." The two specimens last referred to differ from the Curraghmore ball only in being one of agate and the other of basalt. The well-known silver effigies of a caterpillar, likewise, I believe, from Co. Cork, ought perhaps be referred to in this connexion. They were used, in later times, at any rate, for the same purpose exactly as the crystal balls, and they are actually thickly set with minute pieces of rock crystal.

The crystal ball which forms the subject proper of this paper I am enabled to describe and illustrate through favour of its noble owner and the good offices of Captain Gethin, his agent. It is a simple globe of almost transparent crystal, two and a half inches in diameter, and the largest perhaps of all the recorded objects of its class. There are two irregular superficial fractures extending to the depth of about three-quarters of an inch. It would appear as if some careless handler had allowed the ball to drop on a stone or other hard surface. As a consequence of the fractures and to prevent further injury, the globe has been tightly bound by a slight encircling band of silver, and there are traces of a second band running at right angles to the first. The silver band and, presumably, the fractures are by no means modern. In addition to the band of silver the globe was for some reason or other—probably for facility of carriage when loaned out—enveloped in a somewhat loose fitting bandage of leather, which can be removed to allow inspection. In the photograph the crystal is shown actual size, minus the leather band. There is a tradition—of modern growth, I should say—that the Curraghmore family comes to an end on the loss or destruction of the crystal; there is a tradition

likewise—most probably of the *pseudo* character of the first—that the stone was originally brought by an ancestor (Crusader, presumably) from the East—appropriate region of mystery. It is curious, however, to note that a like Eastern origin is claimed for the Imokilly stone. One can only conjecture the agency by which the crystal received its present globular form. Probably it was partly rounded, as quartz pebbles are, by natural friction in the bed of a mountain stream, and afterwards polished on the emery wheel or one of the aboriginal equivalents of the latter machine.

Regarding the curative properties attributed to the crystal, it is difficult now to get precise information. The globe was lent out to farmers (tenants) whose cattle were affected with murrain, “black leg,” or other ailments, and a guarantee for its safe return exacted of the borrower. The magic crystal was then placed in running water which the cattle were made to drink below, and the cure was effected! I have not been able to meet anyone who actually borrowed the ball, but I have interviewed more than one who saw it used. Alas, for romance! alas, for mystery! the crystal is no longer loaned; though more carefully preserved than ever, its magic powers are no longer believed in, and the occasional applicant for its services is supplied instead at the estate office with a printed card containing the following prosaic:—

RECIPE

For a Medical application for the cure of
the disease known as
“BLACK-QUARTER” in Cattle.

Take equal parts by weight of RUE, SAVIN and GARLIC,
&c., &c., &c.

The document, which is dated June, 1881, proves that up to, at least, the year named the crystal was still occasionally asked for. An unsophisticated farmer, whom I questioned about the ball, and who evidently thought I intended using it for its traditional purpose, solemnly advised me to have nothing to do with it on the ground that “it is all *pishoges*.”

Practically nothing is known of the origin of the crystal; its history, too, is lost in twilight of the past. The oldest reference to it that I can find is in Smith (1746), where it is described as "a solid globe of glass or crystal as it seemed to be which has been time out of mind in the family, and is said to cure the murrain in cattle by putting it into a vessel of water, or even a rivulet, and giving that water to the cattle to drink; but whether this has that effect, *credat Judaeus Apella.*" (a) Mr. and Mrs. Hall heard of the crystal, if they did not actually see it, three-quarters of a century since; this is their note on it: "In Curraghmore house there is a 'Murrain Stone,' which, it is believed, will cure the murrain in cattle. We have heard that the stone is frequently borrowed by the country people, and placed in a running brook, and the cattle driven through the water, charmed by the stone, are considered cured. The 'Murrain Stone' is one of the heirlooms of the Beresfords." (b) In the last sentence the authors are not quite accurate; the stone is really a Power-Beresford heirloom. There is also a reference (which I am unable at present to verify) to our crystal ball in Lady Wilde's "Ancient Cures, Charms, &c."



(a) Smith, "Ancient and Present State of Waterford," 1746, p. 107.
 (b) Hall's "Ireland," Vol. I., p. 308, new edition.

THE DÉSI GENEALOGIES.

(From the Book of Ballymote.)

Edited by PROFESSOR MacNEILL, M.R.I.A., National University of Ireland.



IRELAND should remember with gratitude the faithful labours of that great school of national antiquaries that flourished especially in northern Connacht and of which the last representative, and perhaps the greatest, Dubhaltach Mac Fir Bhisigh, died as he had lived, in defence of Irish honour, in the year 1670. Were it not for the industry and devotion of that school, a great mass of ancient traditional and historical knowledge would not have reached us. Among the compilations that we owe to them are the Books of Lecan and Ballymote, treasure-houses of minute information about ancient Ireland. It was their excellent practice to tell things as they found them, and if they found two authorities that did not agree, to quote both, instead of making a selection and thus hiding from later times the evidence on which the selection would have been based. These books contain historical and genealogical matter derived from sources as old as the eighth century and even older.

Thus at § 26 in the subjoined genealogies, the final name in the pedigree is that of a man whose death is recorded by an annalist at the year 763. The pedigree was probably compiled while he was a reigning prince or chief.

The story of the Munster Déisi is that they were forced to migrate from Meath in the third century. For a time they sojourned in Leinster and a section of them migrated to South Wales. Pedigrees of these latter have been preserved by the Welsh genealogists. At length, towards the end of the fifth century, under Oengus, king of Cashel, they drove the Osraighe out of the valleys of the Suir and Anner and took possession of their lands. In this enterprise the descendants of the original leaders, known as Dál Fiachach, were aided by a muster of the vassal peoples or aithechtuatha from various parts of Ireland, and the legend says that the Déisi took their name from these vassal peoples, 25 tuatha, who obtained portions of the land, and that the Dál Fiachach people were not Déisi, for that word means vassal-communities. This account leaves it to be explained how the remnant that remained in Meath were also known as Déisi, but into that question we need not enter at present. There is also much to be said in elucidation of the genealogies that must stand over. Owing to the large number of Ogham inscriptions found in the Déisi country, it has been thought well to point out in footnotes such names as can be identified with recorded Ogham forms.

Eóin Mac Néill.

BB I 49.

GENELACH NA NDEISI ANNSO.

1. Fathad ⁊ Duncha ⁊ Dub Tire tri *maic* Eogain
- | | |
|---------------|------------------------------|
| m. Breguild | m. Eogain |
| m. Cumascaig | m. Bruicc |
| m. Cobthaig | m. Artchuirb |
| m. Aeda | m. Mesi Cuirb |
| m. Fintain | m. Mesgegra |
| m. Mic Laisre | m. Cuirb |
| m. Cainnig | m. Coirbre Rigroin |
| m. Ernbraind | m. Fiathach |
| m. Nioth | m. Oilealla |
| m. Broin | m. Cobthaig Cail <i>Breg</i> |

2. Sed uerius est

Cairbri

- m. Fiathach Suig[di]
 m. Feidlimid Rechtmair
 m. Tuathail Techtmair

Da mac la Tuathal *Techtmar* .i. Feidlimid *Rechtmar* ⁊ Feidlimthe
 Cris Argaid diata Dail Fiatach Ele

3. Duile Sloindte na nDeisi annso.

Maincene

- | | |
|---------------|------------|
| m. Deinmndaig | m. Fintain |
| m. Ronan | m. Laisre |
| m. Fiachna | m. Caindig |

Tri *maic* Ronain m. Fiachna .i. Forannan Colman Becc
 Denmnedach.

☐ (a) Dúnchad, a distinct name from Donnchad. In § 54, Eogan has seven sons, of whom Fothad is not one [Faelchad?].

(b) Amended from § 54.

(c) Amended from § 49, &c.

(d) *i.e.* Fiachu Suigde a quo Dál Fiachach.

(e) A remote legendary king of Ireland, ancestor of Dál Cuinn.

(f) Feidlimid and Tuathal were the father and grandfather of Conn of the Hundred Battles. This revised version was necessitated by the legend of Tuathal, for while Tuathal was yet unborn, the aithechtuatha, who were of Fir Bolg race, massacred the male descendants of Míl to a man. Many other genealogies, however, were drawn up in disregard of this story.

THE GENEALOGY OF THE DÉISI, AS FOLLOWS.

I. Fothad and Dúnchad (*a*) and Dub Tíre, the three sons of Eogan

son of Bregdolb (<i>b</i>)	son of Eogan
„ Cumascach	„ Brecc (<i>c</i>)
„ Cobthach	„ Art Corb
„ Aed	„ Mes Cuirb
„ Findtan	„ Mes Gegra
„ MacLaisre	„ Corb
„ Cainnech	„ Coirbre Rigron
„ Ernbrann	„ Fiachu (<i>d</i>)
„ Nio	„ Ailill
„ Bran	„ Cobthach Coel Breg. (<i>e</i>)

2. But [this version] is more true :

Coirbre

son of Fiachu Suigde

„ Feidlimid Rechtmar (*f*)

„ Tuathal Techtmar (*f*)

Tuathal Techtmar had two sons, Feidlimid Rechtmar and Feidlimid “Silver Girdle” from whom [*i.e.* the latter] the Dál Fiatach of Éli (*g*) are descended.

3. The Elements of Designation (*h*) of the Déisi, as follows :

Mainchene

son of Deimnedach

„ Ronán

„ Fiachna (*i*)

son of Findtan

„ [Mac] Laisre

„ Cainnech.

The three sons of Ronan son of Fiachna, viz. Forannán, Colmán (*j*) the Less, Denmnedach.

(*g*) Éli, an old nation-name, a tributary state in north-eastern Munster, formerly of much wider extent, including Bri Éle = Croghan Hill in the north of King's Co. Dál Fiatach of Éli so described to distinguish them from Dál Fiatach Ulad, the ruling tuath of the Ulidians in the Christian period.

(*h*) *Dúili Sloindte* means especially the analysis or downward tracing of descent. The *genelaige* or pedigrees trace descent from the descendant to the ancestor, upwards. Here, however, both methods are used alternately.

(*i*) Ogham Veoanai.

(*j*) Ogham Colomagní, Colombaagn.

4. MacCarthaind

m. Faelain	m. Brenaind
m. Finain	m. Dallain
m. Ronain	m. Aengusa
m. Carthaind	m. Broin

Da mac Dallain .i. Brenaind ⁊ Aengus.

5. Ger

m. Guibi	m. Bladcon
m. Fintain	m. Muindig Blai
m. Laisre	m. Nioth
m. Durrthacht	m. Broin

6. Dub Droma

m. Maincine	m. Coirbre
m. Failbe	m. Cobthaig
m. Comain	m. Muindig Duib
m. Fiachrach	m. Intaid
	m. Broin

Hinc loc de mudach hi tirib Mudoirne.

7. Heangalach

m. Con Dithruib
m. Crundmail
m. Fiachnai
m. Cobthaig .i.
Cearr Sailech
no Salach
m. Echach
m. Tigernaig
m. Nad Buigb
m. Broin.

8. Cethri maic Broin .i.

Fiachra Nae Aengus Intid.
Cethri maic Intid .i. Mac
Tail ⁊ Aed ⁊ Muindech
Blai ⁊ Dub. Da mac
Aeda Ernine Ad Curb Hu
Briuin.

(k) Ogham Maqi Cairatini.

(l) Ogham Dalagni.

(m) In "Ériu," III., pt. II., p. 138, l. 115. "Muindech Blae son of Maudorna, from whom is [named] Loch Muindig in the lands of the Maudornai." This pedigree therefore belongs to one of the vassal-septs who joined in the Déisi migration. It is here artificially attached to the line of Dál Fiatach.

(n) Ogham Valuvi.

(o) Ogham Vecrec, Veqqeq.

(p) Ogham Corbbri, Coribiri.

(q) The true reading is found in the passage cited above: "(Nonbur do maccaib) Muindig Blae maic Maudornae diata Loch Muindig hi tirib Maudornae."

4. MacCarthainn (*k*)

son of Faelán	son of Brénainn
„ Fínán	„ Dallán (<i>l</i>)
„ Rónán	„ Oengus
„ [Mac]Carthainn	„ Bran

The two sons of Dallán, viz. Brénainn and Oengus.

5. Ger

son of Guibe	son of Bladchu
„ Findtan	„ Muindech Blai (<i>m</i>)
„ [Mac]Laisre	„ Nio
„ Durthacht	„ Bran.

6. Dub Droma

son of Mainchene	son of Coirbre (<i>p</i>)
„ Fáilbe (<i>n</i>)	„ Cobthach
„ Comán	„ Muindech Dub
„ Fiachra (<i>o</i>)	„ Intaid
	„ Bran

Hence Loch Muindig in the lands of the Mugdorni. (*q*)

7. Engalach (?)

son of Cú Díthraib
„ Crundmael
„ Fiachna
„ Cobthach, <i>i.e.</i>
“wry of willow”
or “wry heel”
„ Eochu
„ Tigernach
„ Nat Buidb (<i>r</i>)
„ Bran

8. The four sons of Bran, viz.

Fiachra, Né, (<i>s</i>) Oengus,
Intid. the four sons of
Intid, viz. Mac Táil, (<i>t</i>)
Aed, Muindech Blai, and
[Muindech] Dub. The
two sons of Aed, Ernine
and Nat Corb (?). Hui
Briuin. (<i>t</i>)

(*r*) Nat, Nad, Nath, = ogham Nēta(s) in proclitic usage. Thus used, the word is indeclinable. Nat Buidb means “champion of Bodb,” who was a wargod of the pagan Irish.

(*s*) Né, gen. néth, later niath = ogham nētas in accented usage. Obviously Nae in § 8, Nioth in § 1, and Nad Buigb in § 7 are the same person, the second son of Bran. But the genitive nioth, ogham niotta(s), is borrowed from another word, nio, gen. nioth, later niath, niad = *neus, *neutos = Latin nepos, nepotis, in Irish glossaries “a sister’s son.” The confusion may have arisen from a common proclitic form.

(*t*) There is some defect in the text here. Perhaps we should read, “huc usque Hui Broin.” But “Laebán mac Niath maic Briúin,” Eriu III., 141.

9. *Nunc Hua* mBrigde

Fland	m. Iarlaithe
m. Ruithniul	m. Maine
m. Conaing	m. Oilella
m. Marcain	m. Rosa
m. Cormaic	m. Anblaithe
m. Aeda	m. Eogain
m. Fuithchern	m. Bricc

Ceithri maic Brigde ingine Dubthaig do Ulltaib Ros Feidlimig
Clar isecarn fuil a nEadarba.

10. Cormac	m. Ennai
m. Coibdenaig	m. Caelbaid
m. Duib Cruindi	m. Toeachtaig
m. Maeluidir	m. Oilealla
m. Cillen	m. Famailie .h.
m. Cormaic	i. Brigdi

(u) Here we find a female ancestor of the sept. Brigit was a goddess—“Brigit bandea” of the Tuatha Dé Danann. It is curious to find her father, like St. Brigid’s, called Dubthach of the Ulaid, apparently through confusion of the mythological and the hagiological traditions.

(v) Fuithchern = fo + tigern, × Votegernos.

(w) Anbloth in § 24, Anblomath § 50. The correct nom. is Anblomath, gen. Anfolmithe (Book of Armagh) = ogham Anavlamattias.

(x) Ogham Ivageni.

9. Now [the pedigree] of Hui Brigde. (*u*)

Flann	son of Iarlaith
son of Ruithnél (?)	„ Máine
„ Conaing	„ Ailill
„ Marcán	„ Rus
„ Cormac	„ Anblaith (<i>w</i>)
„ Aed	„ Eogan (<i>x</i>)
„ Fuithchern (<i>v</i>)	„ Brecc. (<i>y</i>)

The four sons of Brígit daughter of Dubthach of the Ulaid, Rus, Feidlimid, Clar . . . it is her carn that is in Eadarba. (*z*)

10. Cormac	son of Ende
son of Coibdenach	„ Coelub (<i>aa</i>)
„ Dub Cruinde	„ Toeachtach
„ Mael Uidir	„ Ailill
„ Cillene	„ Feidlimid (<i>bb</i>)
„ Cormac	?

(To be continued.)

(*y*) Ogham Breici.

(*z*) The text is defective. Where is Eadarba? The name seems to mean a place between rivers, etar and abae. Another reading is Edarbiniu (Hogan, Onomasticon).

(*aa*) Ogham Coillabbotas = MS. Coelboth, genitive of Coelub, often written incorrectly Coeldub in genealogies.

(*bb*) I think Famailie is corruptly written for Fedelmithe, gen. of Fedlimid, Fedilmid. The gen. Fedelmitheo is also found. The words that follow should probably be read "huc usque Húi Bríge."

SOME
XVIIIth Century Notes

on the Le Poer Family, of Curraghmore,
the Walshs of Piltown, and the Walshs
of the Island, Co. Waterford.

(FROM THE PAPERS OF V. HUSSEY WALSH, Esq.)

Edited by the Rev. W.M. CARRIGAN, D.D., P.P., M.R.I.A.

I.



THE Honble Counsellor Beresford, in looking over & adjusting the Pedigree of his mother's family should take notice that when FitzGibbons the White Knight got Lord Power murdered at Killnigrange by Darby Bryan called Dermud Authu one of the executioners of the tyranny of that Knight he left no son then born. At the time of this murder the Lady Power of Curraghmore, daughter to Lord Buttevant (now Barrymore) had not a son, but was pregnant of a son who was the direct ancestor of Lady Tyrone and the illustrious family of Barons of Curraghmore, since Earls of Tyrone, and of us who since by our grandmothers descended from the Lord John Power who died Lunatick about 1640 in which pedigree from that time

to this period there can be no mistake as I set it down, tho' M^r. Lodge in his Peerage and in his marginal notes to the late Lord Tyrone's Pedigree was greatly misinformed in part of what he mentions of y^e Curraghmore family. Black Tom Butler, Earl of Ormond, taking an advantage of the want of a son at Curraghmore married his niece a Butler to a la Power who for want of a son pretended by blood to the inheritance of Curraghmore and founded the family of Gurteen, but the Lady Dowager after the murder of her husband being delivered of a son ever since has dispelled such pretensions, and she was herself married soon after to the said Earl of Ormond at Carrick. To trace the family further up we should inspect into Cambden's history of Ireland or his Britannia, with the Annals of Ireland annexed to it, as well as Geraldus Cambrensis an old historian who came with us on the conquest under Henry the 2^d, the disputes between the houses of York and Lancaster, the tyrrany of the Brehan law adhered to even by the greatest of the English conquerors, thro' the history of Ireland otherwise ill attended to into great confusion that Val. Walsh who is descended from the family by his grandmother Ellen Power, sister to Richard, Earl of Tyrone, thinks we should rest on what may be depended on since the murder of said Lord and the death of Lord le Poer who died lunatick about 1640 on which this may be depended on without any doubt.

John, Lord le Poer.
Richard, created Earl of Tyrone.

John died not young but without issue, and was succeeded by his brother James, Earl of Tyrone.

Catherine, Countess.

George le Poer Beresford, now Earl of Tyrone.

Pierce, brother to Richard created Earl married to a lady of the Bourkes daughter of Lord Brittas and had an only daughter by her called Ruth and not Judith mother to M^r. James Duckett and after his death married to M^{rs}. Carthy more in Kerry he never had a right to be styled of Rothcormuck that being a separate family since the Conquest, so that M^r. Lodge in his Peerage should have sayd which Pierce founded M^r.

Duckett's family at Whitestown in said County. I suppose what led M^r. Lodge to say that said Pierce le Power founded the family

of Rothgormuck was that some time before his marriage with Lord Brittas's daughter Ellenor Bourk daughter to M^cWalter Bourke likewise of the Clanrickord family was married to Power of Rothgormuck who by the great interest of her family preserved her dower now the only remaining part of that estate being undoubtedly a branch of the family of Dunhill and Killmedon.

Ellen le Poer eldest daughter of John Lord le Poer & sister to Richard Earl of Tyrone by her prudent conduct was considered the preserver of her father's life and estate having obtained from Ireton a promise in honour when he and other officers dined at Curraghmore under the Usurper to take no advantage of her father's weakness in discourse, which promise that General exactly supported.

The afores^d Ellen le Poer was married to Thomas Walsh of Piltown in the County of Waterford and was mother of John Walsh blown up with many other gentlemen of fortune in the Cove of Cork, to whom succeeded his brother Colonel Robert Walsh the elder; was likewise mother to Valentine the elder, captain in Richard his uncle Earl of Tyrone's Regiment and Lieutenant Colonel at the last Siege of Limerick, father to Valentine Walsh the younger and that family. Ellen le Poer was likewise mother to Mary Walsh, mother to the Cavanaghs of Borris in the County of Carlow, and by a second marriage was mother to John Long married to Lord Cahir's sister and the rest of that family. Ruth Walsh married Counsellor Kennedy of Dublin and mother [of] Colonel Kennedy of the Holland Service; Catharine Walsh married to John Warren, Esq., mother to Colonel Thomas Warren in the German Service, Captain James Warren in the English Service, and grandmother to Daniel Gahan of Coolquill in the County of Tipperary, Esq.; Nicholas Walsh, a lawyer, killed in a duel in London.

Cath. le Poer, a younger sister to Richard Earl of Tyrone, married to John fitzGerald of Dromanna, Esq., was grandmother to John late Earl of Grandison and great-grandmother to Lord Chatom (Chatham) and the rest of that illustrious family in England, Colonel Robert Walsh now in Dublin and several others, so that

the present Colonel Robert Walsh is descended from the said John, Lord le Poer as well by his father as by his mother.

James Walsh, grand son to the s^d Ellen le Poer was sent by his father when eleven years old with Colonel Thomas Warren into Germany where he had his education and in the Imperial Service being an officer in Hungaria was invidiously slandered as if not a gent by an obscure Irishman, who soon fled that service after several duels ensued, and his yought leaving home disabled him from suddenly preventing. His brother Valentine Walsh then in Bohemia wrote to Count Ulick Brown, father to the Marchial lately killed in the battle of Preage being a noble man of great worth, well skilled in the history of Ireland as he does them the high honour of mentioning their kindred to the family of Curraghmore I thought proper to add a true copy of his answer wrote by so considerable a person whose posterity at present cut so eminent a figure in Germany.

FRANKFORTH ON THE MAINE, 12th June, 1729.

Sr

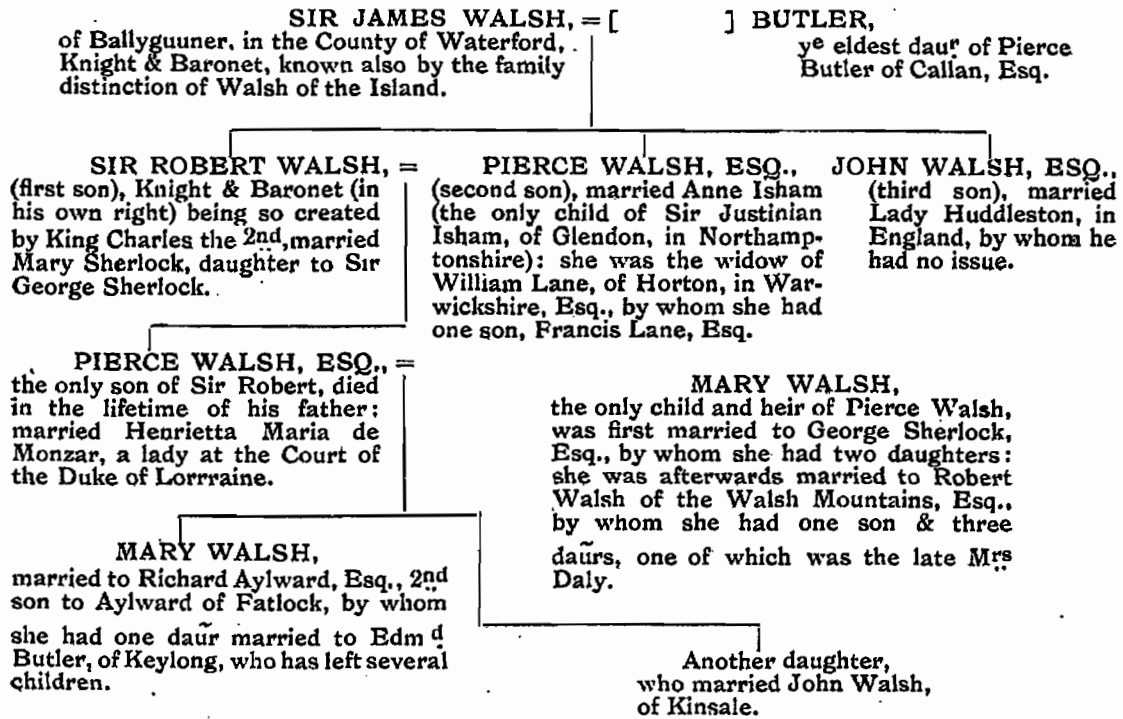
Your letter of the 4th of June came last night to my hands and I am sorry to find by its contents that malice and envy attend the other misfortunes our country groans under, or that any wretch should dare impose upon persons of so great consequence as the Counts Wallis are, who, tho' strangers to me, are the noble men of my country I value most because good in all respects and, which is more, have illustrated their stock and family abroad. Whoever he was that had the malice to prejudice your brother affronted them noble men more than he did him, for never was since the conquest of Ireland any of that family called in Ireland but Walshs. The first two of that family that came on the conquest of Ireland were David Walsh and Philip Walsh, considerable and leading men out of Wales as the records show or as Cambden proves whose history is to be seen or his Britania as he terms it even in Latin. In Irish the family is called Wallis, in English Walsh or Welsh. Defy mankind to say that in Ireland

any were called otherwise from the conquest to this day; and would take it as an affront to be called otherwise. It's true the grandfather of Counts Wallis was actually a second son of Walsh of the Mountain, as he is called in Ireland; his mansion houses were Oldcourt and Carrigmain; and that son called himself, as with reason, of the Carrigmain family. Walsh of the Mountain was Lord of Sleigbranagh, as called in Irish, which is a Barony and is still to this day. No family better or nobler allied tho' I say for my near relations by my mother. Your ancestor was a second son to the heir of that family by name Walsh of Pilltown Manor, Ballykeroge, Mounotrie, Burragherue, &c., and by sixty years came out of the Mountain family before the Counts Wallis's family did, by female alliances and heiresses some difference in their arms, but still the same family, as records prove, and that I know tho' the wretch that said it knows not. When them noblemen knew the truth I pity the rascal that told them so. It's not because I say it, or that your family and I are related, or that your aunt was married to my cozen german, M^r. Roe of Hacketstown, that you are as well born as any man of your country and as well allied. Not to talk of your father or his ancestors you are by your mother as good as Lord Power, by your grandmother a daughter of the same and sister to y^e Earl of Tyrone; her mothers are well known as daughters of Ormond, Kildare and Desmond, not to mention Irish blood OBriens, O'Neals, M^cCarthy &c. All this tho' needless is too well known, I tell you good M^r. Walsh not to puff you with any pride but to be humble in y^e vocation you have embraced and to study as becomes on of your family. It then will appear you have friends to sustain you and push you to the most eminent degrees of your Church. Were I not sure of what I write should be sorry to advance the same, but proud of an opportunity of convincing you and family how much I am and always shall be,

Your friend & assured h^lble serv^t.

COUNT BROWN CAMUS & MUNTANI.

II.—EXTRACT OF THE PEDIGREE OF WALSH OF THE ISLAND.



TO MR WALSH, COMTE DE SERRAUT
[Date, about the year 1755.]

SIR,

As you desired an account of the family of Walsh of the Island, I send you the above extract of a pedigree which I drew out under the direction of the late Mrs Daly. The two chief families (of which there were several branches) were distinguished in the Irish language by two distinct names; The Walshes of the Mountain were called Brennagh; the Island Walshes were called Wallisagh; But both in English wrote their names Walsh, and sometimes Wailsh, Walch, Welsh, & Walshe. The variation is seen in some of the old deeds & papers; and a difference in orthography is often found in many family names in old writings: I shall give you one instance in the family name of the late Duke of Buckingham, to whom Mrs Daly was heir at law. It was sometimes written Sheffielde, Sheffylde, Sheffelde, and Sheffield. Sir Robert Walsh was always called in France Le Chevalier de Valois. Hoyle Walsh, who was second son to Walsh of the Mountain, married a French lady whose name was Anne de Cartault. When all the papers are put into order I shall send you whatever remarkable extracts I find, & am, Sir, Your most ob^t servant.

T. GORMAN

[subsequently known as the Chevalier OGorman]

NOTE ON THE FOREGOING, BY COUNT DE LA POER.

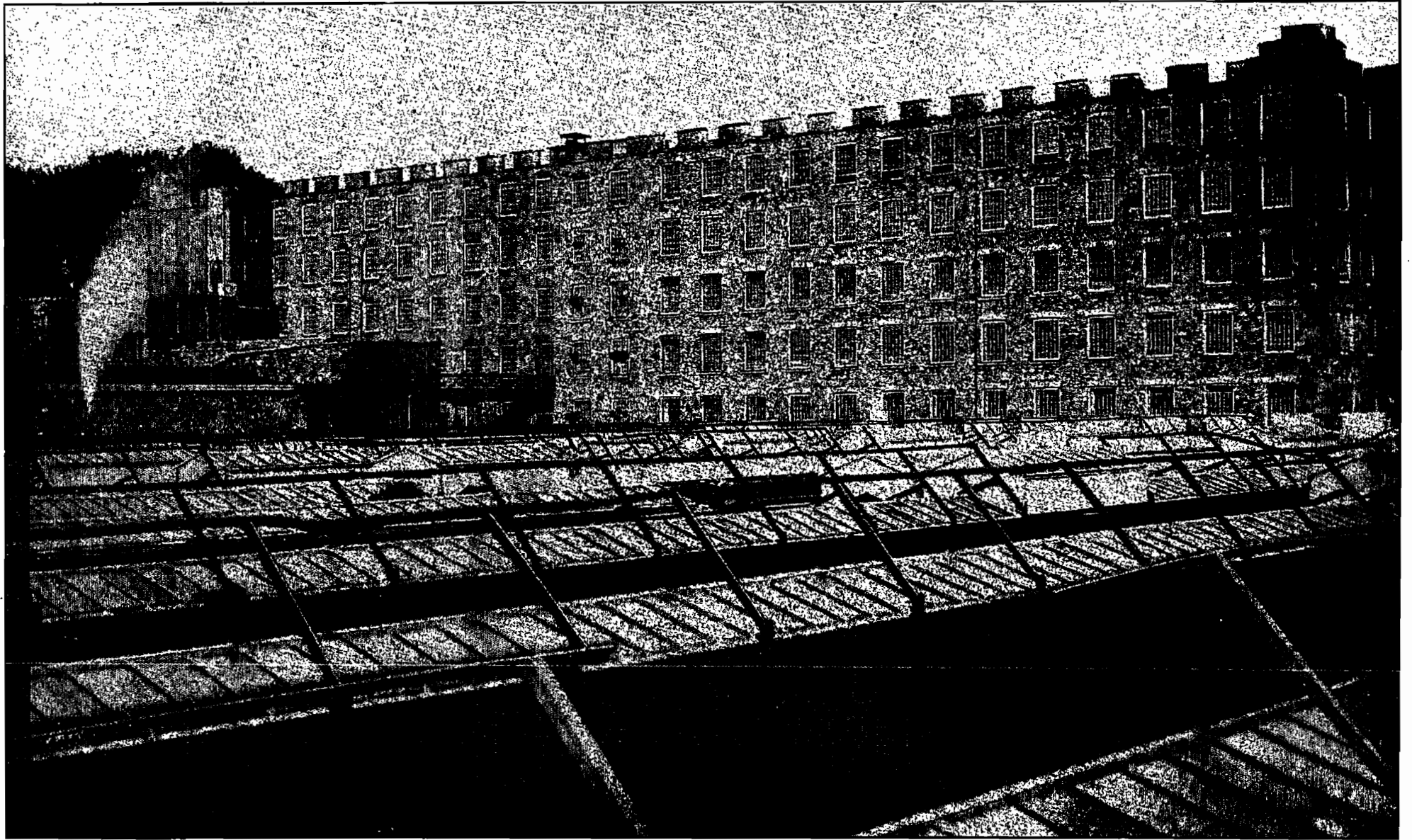
In the account of the le Poers of Curraghmore given in the Hussey Walsh papers, there are several mistakes. It was not Lord Power, (Richard 4th Baron) who was killed by the FitzGibbons, but his eldest son, John "oge," who was so killed during the life time of his father, who died in 1607, his son John "oge," having been killed before December 1600, (a). Shortly after John's death his wife Hellen Barry, (daughter of David, Viscount of Buttevant) gave birth to a son, John, who succeeded his grandfather as 5th Baron, and died a lunatic in 1661, not "about 1640," as stated. Richard, 4th Baron, who died in 1607, left issue, besides John "oge" killed by the FitzGibbons, three younger sons, viz, Piers of Moonalargy (now called Munsborough) Thomas and Edmond. The male line of Piers of Moonalargy existed until the year 1742, when it ended on the death of Henry Power, whose father, Colonel John Power would, as heir male, but for his attainder, have been 9th Baron, after the death, in 1704, of James Power, 3rd and last Earl of Tyron, whose daughter and heiress, Lady Katherine Power married Sir Marcus Beresford in 1717.

No member of the Gurteen line married a niece of "Black Tom," Earl of Ormond, neither did, nor could they at the period mentioned, have put forward any claim "to the inheritance of Curraghmore," for the very good reason that, failing the male issue of John "oge," killed by the FitzGibbons, the next in succession would have been the Moonalargy line, already referred to, and which existed down to 1742.

Ruth, daughter and heiress of Piers Power of Kilowen married Thomas Duckett. This Piers Power whose will is dated 1st March 1668 was one of the younger sons of John the 5th Baron.

It was Catherine Power, sister of Richard, 1st Earl of Tyrone, and not her sister Ellen, who had the guardianship of her father the 5th Baron. This Catherine, married Sir John FitzGerald of Dromana, Lord of the Decies. The Gurteen line descend from Piers Power who died in 1597, and who was the second son of John "mòr," the 3rd Baron.

(a) See letters from Lord Barry and Sir George Carew to Cecil (Cal. State Papers, Ireland).



SPINNING HOUSE, PORTLAW FACTORY.

THE PORTLAW COTTON FACTORY.

By Rev. P. POWER.



OF Portlaw and its factory, especially of the factory, it were well to put in print what little is available—what little, that is to say, the writer has succeeded in unearthing—of their origin and history. Time's effacing fingers will soon have obliterated the records, for the latter are of the most perishable character—chiefly memories inscribed on tablets of human brain. Indeed, much of the obliteration is already an accomplished fact; ere its consummation let us record what may yet be gathered on a subject of interest to many, and never—far as the writer is aware—formally or historically treated.

It is very strange that none of our country historians has gone to the trouble of investigating the story of the great Portlaw industry, one of the most interesting things of its day in Ireland. The most they give us is a kind of parenthetical reference to the matter. Even Smith, the only one of the band really endowed with the true historical instinct, is silent as to the mills—whence the surmise, if not the conclusion, is warranted that the latter had not been established in our premier historian's day (1746). On the other hand, the iron industry of Waterford (and the original factory at Portlaw, as at Pouldrew, was an iron mill or furnace) dates back three hundred years to the early 17th century, when

its rise was due to the genius of that remarkable man, Robert Boyle, "the great Earl of Cork." Boyle set up his factories, furnaces or forges at Tallow ("of the iron"), Cappoquin and Araglen (or "The Furnaces"). Possibly—considering Smith's silence—the Portlaw works were a somewhat later development. Certain it is, at any rate, that when David Malcomson, founder of the great cotton-spinning factory and firm, established himself on the bank of the Clodagh in 1825, he took over from his predecessor a flour mill which had previously been an iron mill. There were several small mills on the Clodagh at the time, but traces of all except one have disappeared. The sole exception is the house by the river side across the road from the Presbyterian Church; the mill character of this building is evident at a glance, notwithstanding its occupancy as a dwelling-house for a couple of generations.

David Malcomson commenced erection of the even still imposing factory pile in 1825. The first portion built was the south end, or half, of the present main structure; the corresponding north portion is about twenty years younger, dating from some period in the forties—about the famine year. The completed pile was 90 yards in length by 47 feet wide, and 72 feet high (six storeys). This was the spinning house proper. In the early years of the factory there was much difficulty in procuring land for mill extensions or town, but this and related difficulties were overcome by the splendid business capacity of the founder.

We may presume that the weir in the Clodagh dates back far beyond the time of David Malcomson. No doubt it was then strengthened and enlarged to meet the increased requirements of the new cotton mill. At present it is quite a piece of engineering, consisting of a concrete wall of great strength, carrying a footway on top and thrown right across the bed of the river. The flood waters of the Clodagh pass over the top, while the main body of the stream is, or can be, diverted into the mill-race to turn the gigantic water-wheels which operated the spinning machinery. The two largest wheels are of colossal proportions—100 feet each in circumference and possessing a combined face width of 40 feet.

One of the earliest works undertaken in connection with the new mill was construction of a canal to afford water communication with the Suir, a mile from Portlaw. Below the factory, between the latter and the Quay at Old Portlaw, the bed of the Clodagh shoals so as to obstruct navigation. To surmount this obstacle to barge and tender, the present canal, nearly half a mile in length, was dug at the sole expense of the factory firm. By the canal, coal, raw cotton and machinery were brought in to the factory gates—aye and within them, for the canal ran in underneath the receiving house—and the manufactured goods carried outwards. The cotton bales were lifted from the barge to the mixing floors above, whence, after blending, and other preliminary treatment, the raw cotton was carried by pneumatic tubes to the various floors of the spinning rooms. The raw cotton, by the way, was not imported direct, but came hither through Liverpool. The factory required about 150 bales per week, while the weekly output of manufactured goods was about 40 tons. At the present day the canal is occasionally used for carriage up of coal and maize and for haulage down of manure—chiefly for the Co. Kilkenny. Facility of water communication was only one of the ends designed in construction of the canal; a second and equally important object aimed at was to secure a greater fall and consequently increased power for the mill-race.

Previous to the addition in the forties the number of operatives employed was from 400 to 500. On completion of the extension the numbers rose to 800, 1,000, 1,500 and finally over 1,800; the processes now included spinning, weaving, bleaching, dyeing, and finally some printing. Flax spinning was added for a time about 1850, and Portlaw became a hive of industry, the prosperity of which it is difficult to conceive by those acquainted only with its poverty of to-day when the merry shuttle's song is replaced by the sough of the wind through tenantless streets. The village, mostly built and owned by the factory firm, became quite a model township, with water and gas works, public buildings, wide and well planned streets, &c., &c. Nowhere was there a more self contained and sufficient community; it held little communication,

beyond purchase of farm produce, with the country about—indeed, there was little room for communication had Portlaw required it, for it was practically shut in by the river and Curraghmore demense on three sides and by a high hill range on the fourth. Portlaw, in those days, possessed even what I may style its own currency. Most of my readers are old enough to remember the Portlaw “leather money” of thirty or forty years ago. The business houses in Waterford which cashed the tokens accumulated quantities of them, which they sent back *in sacks* for redemption in cash by the Portlaw Spinning Co., as the firm had now become. Fortunately I am able, through courtesy of Mr. Joseph Malcomson, of Mayfield and of Clodagh Estate, Matale, Ceylon, who has kindly presented me with a set, to illustrate this paper by photographs of the tokens. The pieces were three in number—for half-a-crown, one shilling, and fourpence respectively. As the illustration shows, each token expressed its value on its face and again on back. Many were the stories told in the neighbourhood of the amazement and sometimes anger of visitors or strangers at being tendered the tokens in change or other payment. It is a pity Donnchadh Ruadh did not live a little longer to see and commemorate the comedy.

English and other mill hands and artizans poured in. To accommodate the officials, &c., a practically distinct new town grew up on the island formed by the river and canal, and to this local usage gave the name of English-town. Alas! its sun has set, its glory in decay gone down! its rows of fine houses are turned into piggeries for the hogs, a thousand odd, that are being fattened by the Mayfield Dairy Co. The engineers' workshop was quite a factory in itself. Here, not only elaborate castings of machinery, but even ornamental railings, garden seats, &c., of considerable artistic worth, were turned out. The bat and the swallow enjoy possession now.

The photographic reproduction facing first page of this article shows us the spinning rooms, constituting the original main building. The floors are of concrete, and the huge pile is practically fireproof as becomes a cotton mill; nevertheless it is furnished

on the outside with a double set of fire-escapes from all floors. Upon the flat roof, guarded by a parapet, is an open space, large enough for a cycle track or cricket ground. The building or rather roof in the foreground belongs to the weaving rooms which, though not shown in the photograph, covered not much less than an acre of ground. In the middle, between the spinning and weaving departments, are the two great water-wheels already described; to their right, between them and the spinning rooms, but in a lower plane so as not, any more than the great wheels, to be visible in the photo, is another large wheel propelled by an under-current.

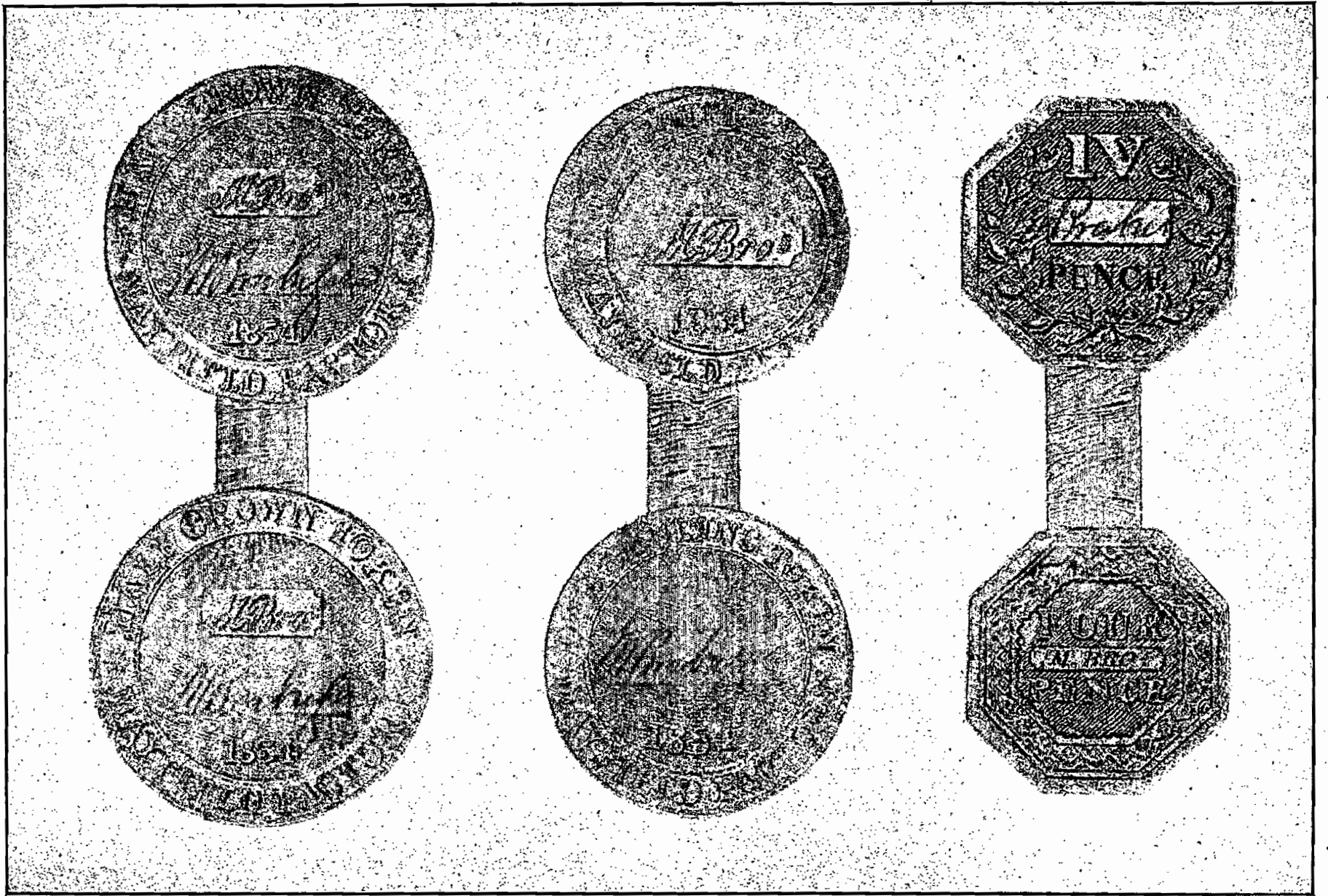
Portlaw village consists of two distinct parts separated by the Clodagh river. On the right is the modern factory town, and on the opposite side, the village of Old Portlaw. There is hardly anything of antiquarian interest in either. The oldest house in the factory town is said to be the premises (licensed) lately occupied by Brett & Co. Here, in the first quarter of the last century, a man named Matthew Power kept a tavern, concerning which a well authenticated dream-and-murder story has been in circulation for three-quarters of a century. I am told that the facts have appeared in print more than once—but I have never seen the publication. It seems there are several versions, but here is briefly the tale as I last heard it:—The landlady had a gruesome dream of a murder which leaves so vivid an impression on her mind that on the following day, when two men, in whom she recognizes the murderer of her dream and his victim, call in for refreshments, she faints away, and on recovery tells the dream to her husband. One of the men has only recently returned from beyond the sea, and is reputed to have considerable money in his possession. On the next morning the dream is realized; the murdered body of the wealthy stranger is found near the Steeple Hill, on the old road to Carrick, and, largely on the evidence of the dream, the murdered man's *quondam* companion is taken and tried. Other evidence is forthcoming, and the prisoner is sentenced to execution. At the execution the murderer appeared in a brand new suit of clothes, concerning which I have the following details

on excellent authority. It was, it seems, customary in Waterford for charitable ladies to bestow new clothes on a criminal under sentence of death, so that he might make a brave appearance on the scaffold. In the present case it seems no fewer than fourteen different females of the morbid persuasion, each unknown to the other, presented the Portlaw man with a new suit of clothes, in which he might make a graceful exit.

David Malcomson, founder of the factory and practically of Portlaw, was succeeded in the management by his sons, Joseph and William, and the present owner of Mayfield factory and House is son to the aforesaid William. Joseph, David's eldest son, had three sons, all connected with the industry—David, who died young; George, father of Messrs. Keith and George Malcomson; and Fred, father of the Misses Malcomson, of Clodagh.

On failure in 1874 of the firm of Malcomson Bros. the factory was taken over and the business reorganised by the Portlaw Spinning Co.; this latter, in its turn, had to succumb before the McKinley tariff, which raised the import duty on cotton from 35% to 55%. Portlaw's chief customer, it will be noted, was the United States. Weaving was first abandoned, and then, eight or nine years later, spinning. The last bobbin ceased to revolve in 1904.





PORTLAW "LEATHER MONEY."

SIR PIERS POWER, OF
CURRAGHMORE, Kt.,
2nd Lord le Poer and Coroghmore.

By COUNT E. DE LA POER, H.M.L., Vice-President.



ON the 13th of September, 1535, Sir Richard Power, of Curraghmore, Kt., was, for his services in the wars in Ireland, created Baron of Le Poer and Coroghmore, with remainder to the heir male of his body, for ever; and on the 10th of November following he was killed by the "traitour" Owen O'Callaghan. Lord le Poer, by his wife, Katherine Butler, second daughter of Piers, 8th Earl of Ormonde, left issue three sons and three daughters, namely: Piers, his heir; John, heir to his brother; Thomas Power, of Coolfin; Katherine, wife of Sir Nicholas Devereux, of Balmagir; Ellice, married to Sir Thomas FitzGerald, of Connoha; and another daughter married to Teague McBrien Ara.

Piers Power, the second Lord le Poer or Power, was born in the year 1522, and being under age at the time of his father's death, he became the King's ward; later, his wardship was granted to his uncle, James, Earl of Ormonde. During the second Lord's minority, a large part of the county of Waterford was despotically ruled by his mother, and an account of her proceedings is to be found in the Presentments of the Jurors of the County and City of Waterford, A.D. 1537. Among the latter Presentments is the following, that Lady le Poer "hathe taken and exacted of the King's people for the furnishing and sending forthe of her sonne

Piers Power, into England in company with the lord Thresaurer, a certeyn soome of money, the certenty" [amount?] " wherof they know not." The " lord Thresaurer " referred to was James Butler, 9th Earl of Ormond, Lord le Poer's uncle and guardian.

In 1541 a Parliament was held in Dublin, and although under age, Lord le Poer took his seat, ranking immediately above the Baron of Dunboyne, " and the Thursday being Corpus X^t day, after a solempne Mass of the Holy Goste, the Peers resorted to the Parliament chamber, when the Commons presented to us their Speaker, one Sir Thomas Cusake, who made a right good proposition in lawd and prayse of your Majesty; most worthely deserved—and also declayred what benefit came of obedience to Princes and observing of Lawes, which after being answered by your Grace's Chancellor in English, and by the Earl of Ormond declayred in Yrish, mooche contented the said Lords and Commons."

In 1542 Lord le Poer's financial position was undoubtedly in a bad way, for in this year his uncle, Lord Ormond, applied to the Council for a licence to allow his nephew to go over to England, setting forth that " in consideration of his youth, and having little to live by," he should have licence " to repair to the King's Majesty, there to continue for a year or two, and to be admitted as a pensioner to attend upon his Highness." He, however, does not appear then to have gone to England, though he did so later on in command of a body of Irish soldiers, known as " Kernes," to assist Henry VIII. against the French. Writing in the year 1544 to the King on the question of sending over auxiliaries, the Lord Justice and Council say, ". . . that the Kerne made straunge to go because ther was no noble man of this Realme, to whom they moght truste ther relieffe in ther necessities, appoynted to conduct them; Your Highness . . . willed us to appointe such one of the noble men, that your Majestie did wryte to for provysion of Kerne, as we shulde think mete, to have the conduct the holle number—and upon consultation, considering that none of the Yrishe Lordes wer mete for that purpose, ne yet convenyent to send any of Th'Erles, or others of the nobilitie of th'Englishery beyng onweldy men for

to go with light Kerne, fynally we had no choise, but either the Lorde of Dunboyne, or the Lorde Power, and accordingly have appoynted the saide Lorde Power, whiche ys a towarde, and an hardy yong gentleman, beyng very desyrous to serve your Highnes, to have the general conduct of them all, under your Majestie, or suche other as yt shall please your Grace to appoynte. We have lymtyed to hym no enterteignement but referred him to your Majesties moste gracious order and lyberalyte.

“ It may furder please your Majestie, that within this Realme every two Kerne use to have a page or boye, which commonly ys nevertheless a man, to beare ther mantells, weapons, and vyetailles for 2, 3, or 4 dayes when they goo in a volant journey; for whome and other shares of the marshalles, pypers surgions, and suche like, according to ther usage, they receye like enterteymment as for themselffes: yet, contrary ther said usage, because we thinke that in your Majesties standing warres they shalbe otherwise provided for, then thei can be here, we have willed them to have for every foure Kerne, but a page or boye; so as eight hundreth Kerne have 200 boies, which here is accompted by the name and in interteyement, for 1000 Kerne.”

Kerne written for by the King's Majestie.				Kernes sent of that number.	
Piers Butler, Earl of Ormonde,		for 100	...	200	
James FitzGerald, Earl of Desmond,		for 100	...	120	
Morrrough O'Brien, Earl of Thomond,		for 100	...	90	
The Baron of Ybrecon	...	for 50	...	0	
Thomas Butler, Baron of Cahir,		for 24	...	30	
„ Butler, Baron of Dunboyne,		for 24	...	16	
Piers Power, Baron of Curraghmore,		for 24	...	34	
James Fleming, Baron of Slane,		for 24	...	36	
Sir Gerald FitzGerald of Dromana		for 24	...	24	
O'Rielly ...	...	for 100	...	89	
O'Connor	...	for 50	...	38	
O'Carrell	...	for 50	...	0	
O'More ...	...	for 50	...	0	
Ma'Guire	...	for 100	...	0	
O'Rouark	...	for 100	...	0	
O'Mulmoy	...	for 100	...	0	
O'Maghlaghlin	...	for 24	...	0	
M'Guinness	...	for 50	...	28	
Cahir MacArte Cavenagh	...	for 24	...	21	

All arrangements having been finally made, and accompanied by one of the Sherlocks of the county of Waterford, Lord le Poer, in command of seven hundred Kerne, crossed over to England, where, after having been reviewed in London, they were sent over to France, where "they served as irregulars and plundered all the adjacent country. Their manner of collecting cattle was by tying a bull to stake and scorching him with faggots in order to force him to bellow, which gathered all the neighbouring cows about him, by which artifice they were taken and carried to the camp. When ever they met with a Frenchman, they always cut off his head, refusing him both quarter and ransom. The French, by this strange kind of making war, being astonished, sent a trumpeter to the King (Henry 8th) to learn whether he had brought men with him or Devils, that could neither be won with rewards or compassion, which the King, turning into a jest, several of the Irish who straggled from their companions, and fell into the enemy's hands, were afterwards used very cruelly, and put to great tortures before they were slain." (a) On the 30th September, 1544, Lord le Poer was "dubbed" a knight, (b) and during the siege of Boulogne was severely wounded. He was brought to Calais, where he died on the 10th or 16th of October, 1544. Sir William Wyse writes, 5th January, 1545, that the Lord Power having died, "the Earl of Ormond and his sister Lady Katherine" (Lord Power's mother) "will be at Mothell beside Curraghmore where they intend an obsequy for Lord Power's soul, where much devotion of meat and drink is prepared, the poor people are like to sing *requiescant in pace* but the more they cry, the more sorrow increaseth." (c)

As Lord le Poer died unmarried, he was succeeded by his next brother, John, known as "Shane Mor," who then became the third baron. Lord le Poer's mother married secondly James FitzGerald, 15th Earl of Desmond, and dying on the 17th March, 1552, was buried in the Abbey of Askeaton, in the county of Limerick.

(a) Smith's "History of Waterford," 1774.

(b) Hollinshed.

(c) State Papers.

EARLY PRINTING IN CARRICK-ON-SUIR.

By E. R. McC. DIX, M.R.I.A.



IN my note on above printing, which appeared in No. 2 of Vol. X. of this *Journal* (1907), p. 140, I mentioned "The Carrick Recorder" as printed here in 1792, referring as my authority to a sale catalogue of John O'Daly. I did not at the time know of any copy being then extant. I was therefore very pleased when my valued *collaborateur* and friend S. ὙΔ CΑΡΡΙCΚ reported to me in December last that he had found five numbers of this extremely rare magazine in Vol. 617 of the great Halliday Collection of pamphlets in the Royal Irish Academy. I give below short particulars of the numbers. ΣΕΑΜΑΡ ὙΔ CΑΡΡΙCΚ deserves great credit for his discovery of them. They had eluded me, and I can only be gratified that my bibliographical pupil surpassed his teacher. Though no imprint appears to any number there can be no doubt they were locally printed, judging from the type, paper, &c., and from other specimens of Stacey's press. It is to be regretted that the first three numbers are missing and also Nos. 7, 8 and 9. Whether there were any further issues after No. 11 does not appear. It is worth noting that the last page of No. 11 is "176," which coincides with the number of pages given by O'Daly in his catalogue. It is possible these are the very numbers advertised by O'Daly, but I am inclined to think they were not, and that O'Daly had a complete set.

In No. 4 there is a letter and a doggerel poem upon "the Establishment of the first printing Press in Carrick-on-Suir." I quote a few lines as an illustration from the poem—

"And in melodeous concert joining,
With schoolboys' shout, of merry coining,
Would—what? Why hail with joyful glee,
The coming of TYPOGRAPHY:
That sun's first rising to our sight,
Whose rays will yield our mind's delight.

* * * *

Inhabitants of CARRICK show
The PRESS your welcome, let it sow
The seeds of knowledge, social grace,
Of ardour, industry and peace.

* * * *

So Presses mount, while Freedom sways
So fall, when Freedom's reign decays."

* * * *

Like most periodical literature of the time, the magazine has very little indeed in it of a local character. It contains selections from English journals and snippings from poetry and prose relating to other countries. There is one exception, however, and that is one of Miss Brooke's Reliques (in English) dealing with St. Patrick and Oisin. I think that probably each number had originally a thin paper cover on which the imprint would have appeared. Stacey, their printer as I believe, was a genius in his way. He was, according to one account, first a barber, then a printer, a dramatist, a playwright, and an artist, perhaps an engraver.

I hope some of the missing numbers may yet be found. I wish some of our readers would look out for these and other rare pieces of provincial printing, to be found perhaps in odd corners and out-of-the-way places in the houses of their friends, neighbours and acquaintances, and report all such, and so save them from extinction.

"THE CARRICK RECORDER; OR, WEEKLY COLLATION."

No. 4.—	Saturday,	September 22nd,	1792	...	pp. 49—64 = 16
No. 5.—	"	"	29th,	"	65—80 = 16
No. 6.—	"	October 6th,	"	...	" 81—96 = 16
No. 10.—	"	November 3rd,	"	...	" 145—160 = 16
No. 11.—	"	"	10th,	"	161—176 = 16
			8vo.		

N.B.—There is no printer's name, but it is undoubtedly Stacey's work.—*Royal Irish Academy, Halliday Pamphlets, Vol. 617.*

Extracts from an Antiquary's Note Book.

By P.

VIII.



COPY of the following interesting document I received some years since from Father O'Reilly, the courteous custodian of the Franciscan Library, Merchants' Quay, Dublin. Unfortunately the original MS., which for reference purposes is known as MSS. Portfolio I. No. 42, bears neither signature nor date. The latter can however be approximately determined from subject matter and the company in which the document is found. The only period at which such a petition as that embodied is likely to have emanated is that of the Confederate regime, that is roughly—1640 to 1650. The position of the document relative to the other papers in its portfolio makes the foregoing surmise a practical certainty; it is immediately preceded by a paper bearing date 1643, and immediately succeeded by another dated 1660, and, since it could not have been written during the Cromwellian ascendancy, its period is substantially established as above. The petition is the more readily printed here that, for some reason or another, it does not appear to have been calendered by the Irish Historical MSS. Commission.

From the fact that the Flemings settled in Ireland and seek a church in Waterford, we may assume that their "nation" was more numerous in that city than in any other Irish centre. In this connexion Mrs. Green's luminous chapters on the foreign trade and relations of Irish cities may be referred to. The Flemings, it is scarcely necessary to add, had been brought over to Ireland in connexion with the weaving industry which they had made a speciality.

The petition is endorsed in Italian :—" Dimanda della nazione fiaminga per haver una Chiesa in Waterfordia."

" Beat^{me} Pt^r

Exponitur Sanct^{ti} Vae. ex parte nationis flandrice Catholice qui in Hibernia morantur optare se habere in Civitate Waterfordie aliquam ecclesiam sive capellam in qua ad arbitrium et commodum convenire possent, et a sacerdote aliquo flandrigo sacra, et preces, verbum quoq. Dei sua lingua frequenter audire, et sepelire mortuos, et Sacramentis Altaris et Penitentiae ab eo accipere, quod succedat ex mutuo commercio in maximum non tam predictae civitatis, quam totius Hiberniae commodum, et Catholice Religionis incrementum. Ad eum finem cogitaverunt reedificare ecclesiam quamdam sub titulo S. Olai, in d^a civitate positam et Parochialem, prophanam adhuc et irreconciliatam partim jam defectam et collabentem, et ruituram pariter, nisi cito reparetur, neglectam ab omnibus preterquam pueris, qui suos in ea ludos agunt, dum Parochus in ecclesia Cathedrali omnia munera sua Parochialia exercet: et postquam sarta tectaq. fuerit, assignare stipendium uni sacerdoti flandrigo seculari, vel Regulari, ab ipsis presentando [Reg^m epó.], et suis successoribus in Civitate Waterfordiæ qui antedicta o^{ia} prestat Catholicis flandricis tantum. Sed quia ecclesia S. Olai fuit Parochialis, Parochiani autem pauci sunt, et facile possunt uniri Parochiæ erectæ in ecclesia Cathedrali non multum distante, aliisq. Parochiis vicinis, idcirco ad S. V. pedes confugiunt Humiliter supp^{tes} ut alicui in Hibernia committere dignetur, quod re cognita, et audito [Revd^o Ep^{co}] et Parochianis aliisq. Civibus, vel Ecclesiam integram, translata in

vicinas Parochia, vel ejus medietate, quia satis longa est, assignat auctoritate Apostolica in perpetuum nationi flandrice, sub iis conditionibus, quas statuet S. Vr'a. et nationis pietas in dies ad Dei gloriam augebit."

TRANSLATION.

Endorsement: "Petition of the Flemish colony to be allotted a church in Waterford."

"Most Holy Father,

It is hereby made known to Your Holiness that the Catholic Flemings dwelling in Ireland wish to have specially assigned to them in the city of Waterford some church or chapel in which they can assemble at their will and convenience and have the ministrations of a Flemish priest from whom they could receive the sacraments of Penance and the Blessed Eucharist, one who would celebrate Mass for them, conduct their devotions and bury their dead—all which things would promote mutual intercourse, and conduce not only to the advantage of this city (Waterford) but to the general benefit of the Catholic Religion. With the aforesaid end in view they (the colonists) have designed the rebuilding of a certain parochial church, under the title of St. Olave's, situated in the city named. The church, profaned and never re-blessed, is, in part, decayed and fallen and will become an utter ruin unless it be speedily repaired; it is now neglected by all except the little children who have turned it into a playground, while the Parish Priest performs all his parochial functions in the Cathedral church. The church (St. Olave's) being re-roofed and repaired the colonists aforesaid design to pay the stipend of a Flemish priest (secular or regular), to be presented by them and their successors in the city of Waterford, who would discharge all the foregoing enumerated offices for Flemish Catholics only. Although the church of St. Olave was parochial, the parishioners can, without inconvenience, unite with the Cathedral parish close at hand or with some of the other adjoining parishes. Wherefore they (the colonists) have recourse to Your Holiness humbly praying that someone in Ireland be designated who may hold an enquiry

in the matter and having heard the Bishop, parishioners and other citizens concerned may (under such conditions as may be laid down by Apostolic Authority) assign to the Flemish colony *in perpetuum* either the whole church (the parish being provided for as above) or one half of it—for it is sufficiently long to bear division—and thus increase daily the glory of God.”

IX.

Who amongst family-lorists has not heard of the Curraghmore Ghost story so abundantly referred to in the family records, and, in a more or less confused form, enshrined in local tradition. Local tradition's interest in the story is mainly its connection with Lady Kathleen (so the Waterford peasantry always style her) Power who built the shell house at Curraghmore, and who, by her marriage with Sir Marcus Beresford transferred to the latter not only the estate but, strange to say, the Earldom of Tyrone. As the tale has seldom been told correctly it may be well to give it here, in outline, from an authentic source. Circumstantial details not essential to the main narrative are omitted:—John Power (in his minority known as Lord Decies) whose father Richard, 1st Earl, died a prisoner in the Tower, had in his youth formed a kind of intellectual friendship with a daughter of Lord Glenawley. They bound themselves by mutual promise and compact that the first of them to die should, if possible, communicate from beyond the grave with the other. Earl John—the story of whose dubiously-valid marriage sounds more like romance than history—died on October 14th, 1693, and was buried in Carrick-on-Suir. According to promise he appeared the night of his death to the friend of his youth, then wife of Sir Tristram Beresford, and communicated to her, amongst other things, that her son of whom she was then pregnant should marry the heiress of Curraghmore. Lady Beresford demanded proof. “Hold out your hand,” said the spirit. She put forth her arm and immediately the spirit's icy-cold hand hit her on the wrist. At the touch the sinews shrank and withered at the stricken part. In the morning Lady Beresford bound a black

riband round the wrist which thenceforward she kept covered till death. As the spirit had foretold so things happened in the life of Lady Beresford and, last but not least, the heiress of Curraghmore (Catherine, daughter of Earl John's brother, James) became wife of Sir Marcus Beresford, son of Sir Tristram and Lady Beresford. Earl John, who left no issue, was succeeded by his brother James (3rd Earl) and James by his son-in-law, Marcus Beresford (4th Earl). A painting of Earl John as a youth hangs in the dining-room at Curraghmore, and in the Entrance Hall will be seen a beautiful portrait of the popularly remembered Lady Catherine surrounded by husband and children.

X.

Here is a letter addressed to the Rev. James P. Cooke, D.D., of Waterford, from a correspondent in Spain. It is endorsed "Mess^{rs} Henry Ridgway & Son for the Rev^d M^r. James Pat^k Cooke, Waterford." Its only interest for us lies in the list of books, as illustrating the tastes, studies and culture of an Irish priest of the period, when the Catholic Church of Ireland was just emerging from the shadow of the Penal Laws.

"Rev^d M^r. James Pat. Cooke, Waterford.

"CADIZ, 24 Oct. 1826.

"Dear Sir

The Bearer is Capⁿ M^cGrath of the Brig Swan, on board of which vessel we have shipped for your account a Box marked D.P.C. containing Books as per note annexed, the captain promises to take them to Waterford, and we write this post to our friends in Seville to have this Box entered on the manifest, and to instruct Capⁿ M^cGrath that he is to deliver it in Waterford to M^r. R. Fogarty.

"Referring what I shall write you per post I remain sincerely

Your always aff^{te}

R. S. WHITE.

"NOTE OF THE BOOKS IN NO. I.

Genner, Teologia	...	...	5 volumes
Andres, historia de la Literatura	...	10	Do
San Agustin sus obras folio S ^a Mauro	...	8	Do
San Basillii Opera, greco latino, folio	...	3	Do
Tirinus, in Sacra Escripura—folio	...	3	Do

The Genner Teologia is in pergamino, the rest are in pasta."



ARCHÆOLOGICAL AND LITERARY MISCELLANY.

By P.

FAULTLESS English, artistic exposition of subject and occasional new light on the latter, combine to render the late Mr. C. Litton Falkiner's "Essays Relating to Ireland, Biographical, Historical and Topographical" (Longmans, Green & Co.), a really delightful contribution to latter-day Irish literature. Mr. Falkiner, though a barrister by profession and a politician by instinct, did not allow the interests of either law or politics to win him from Irish studies. Possessed of an extensive knowledge—knowledge second, perhaps, to none of his day—of the sources of Irish history, endowed with a discerning judicial mind and impartiality of sympathy, he produced work which his friend, Professor Dowden, with good reason claims to be a model of accuracy, research and lucid presentation. In his official capacity Mr. Falkiner was best known as Assistant Legal Land Commissioner. On the death of Sir John Gilbert he was appointed in the latter's stead inspector under the Historical MSS. Commission. In this capacity he edited five (practically six) volumes of the Report on the Ormonde Papers. The essays (twelve in number) in the present volume were contributed at intervals during an exceedingly busy life, chiefly to the Edinburgh and Saturday Reviews. They vary in subject from "Spencer in Ireland" to "Robert Emmet," from "Archbishop Stone" to "Youghal," and from "Sir John Davis" to "Irish Parliamentary Antiquities." As an illustration, at the same time, of Falkiner's lucidity of treatment

and his felicity of style and point of view, take a passage, more or less at random : he is speaking of Sir John Davis's Irish career.

“Davis's connexion with Ireland was marked by three great and far-reaching developments in its administration, its social and its parliamentary history. And in each of these great and pregnant transactions he himself bore a principal part. It was during his tenure of the Irish attorney-generalship that the machinery of local government was first effectively organised through the definite demarcation of the four Irish provinces and the final settlement of the boundaries of the counties embraced in each. It was during his term of office and largely under his direction and supervision, if not under his immediate inspiration, that the tremendous operation of the plantation of Ulster was conceived and executed. And finally it was under his advice and guidance that the Parliamentary system of Ireland was modelled and developed from the very primitive organisation which had sufficed even as late as Tudor times, into the actual scheme of representation which prevailed for almost two centuries from his time.”

“THE Tuatha Dé Danaans, Homeric and Irish” is the title of a lecture delivered, presumably in London, by Dominick Daly, Esq., of the Temple, and printed in pamphlet form without publisher's name. Whatever may be said of Mr. Daly's theme or his treatment thereof, there is no gainsaying the novelty of his field or the width of his furrow. Mr. Daly was struck, as perhaps others before him have been, by the similarity in name between the Danaans of Irish history or legend and a warlike people mentioned by Homer as participating in the siege of Troy. Mr. Daly's brochure embodies the result of his investigation of the surely sufficiently interesting question of their identity or relationship.

THE September number of the “Journal, R.S.A.I.” is exceptionally interesting to local antiquarians, for it contains a series (54 pp.) of copiously illustrated notes on the places visited by the antiquaries on the occasion of the Clonmel meeting last summer. Amongst the contributors are Messrs. James F. and T. J. Morrissey (Record Office), Henry S. Crawford, Richard Bagwell, D.L., Count De La Poer, Rev. W. P. Burke, Messrs. Goddard Orpen and Robert Cochrane, and Professor Stewart Macalister. I am not competent to pass an opinion on Captain Somerville's deductions (astronomical and mathematical) in his “Ancient Stone Monuments near Lough Swilly” (September and December issues) but the subject is a curiously suggestive one and, in one of its branches (the Welsh Gorsed), I remember it received considerable attention in the pages

of "Nature," a few years since.—The Cork Historical and Archæological Journal continues publication of Bishop Dive Downes' visitation of his Diocese (1699—1702), from which we gather incidentally that the lands of Monkstown Parish, Co. Cork, belonged to St. Catherine's Abbey, of Waterford.—The Kildare Archæological Journal for January has a paper from Lord Walter Fitzgerald on the Killeslin Church (now a national monument). The same pen contributes a curious note on the purchase of arms for Irish rebels at English fairs during the period of the Desmond wars. One John Bird is the informer, and he specifies the fairs at which purchases are made, viz.: Stourbridge, St. James's, Bristol, and St. Bartholomew's, London.—"The Irish Book Lover" No. VII. prints a list of Irish MSS. in some French libraries. Is it not time we had a complete list of all the Irish MSS. in Continental public libraries? The Government might fairly be expected to contribute to the cost of such a catalogue. Specially welcome, however, is the succeeding issue (No. VIII.) of the same publication with its account of the Bonmahon Printing Press and the productions of the latter. The account is (I may almost say "of course") from the pen of Mr. McDix. It will be news to some, at least, of our readers that between 1852 and 1858 the Bonmahon press turned out some nineteen or twenty complete works, mostly religious—one of them running into six volumes. The total output reached 34,500 copies! Bonmahon at that date employed its thousand miners and Portlaw its two thousand mill workers.—Nos. 1 and 2, Proceedings (Sect. C.) R.I.A., for the present session have just come to hand. The former is a very valuable study (52 pp. quarto, with illustrations, plans, &c.) of the great stone fort of Dun Aenghus, Aran Islands, by Mr. T. J. Westropp. Mr. Westropp is generally exhaustive and his present contribution vindicates this his characteristic as much as anything he has ever done. For a man whose work is so thorough and careful his output is prodigious.—"The Waterford Star" newspaper is publishing in serial form some very interesting notes on the parochial history of Waterford and Lismore. Over and above their general interest the notes possess a certain value from the historian's point of view.

THE world of Archæology—the European and American section thereof, at any rate—is wildly disturbed at the present moment. It is all over a proposal of the Municipal Corporation of Rome (though it sports the historic “S.P.Q.R.” on its water-carts and dust-bins) to infringe the sanctity of the *Zona Monumentale*. The *Zona Monumentale*, it may be explained, is portion of the imperial city in which ancient remains and monuments of Roman glory are most numerous and of chief note—the region in which stood the chief public buildings of the world’s capital. This region has up to the present been held so sacred that the restless hand of the improver has never dared to touch it. Now, however, in the noon-day light of the twentieth century, it is proposed—and the proposal has received authoritative approbation, if not sanction—to admit the contractor and the engineer as a preliminary to the operations of the builder. The proposal is plainly, to bury the whole historic area beneath twelve feet of earth and rubbish, and to build a new city or suburb above the ruins of ancient Rome.





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& SOUTH-EAST
OF IRELAND
ARCHAEOLOGICAL
SOCIETY.

THIRD QUARTER,
JULY TO SEPTEMBER, 1910.



THE DÉSI GENEALOGIES.

(From the Book of Ballymote.)

Continued.

Edited by PROFESSOR MacNEILL, M.R.I.A., National University of Ireland.

11. Hui Tigernaich

BB 150 H. Fear delithi *maic* Fiachna
 [m.] Maele Forandan *maic* Fergusa
 m. Brocain *maic* Tigernaig
 Ceithri *maic* Tigernaig .i. Fergus Fuichern Creamthann
 Fiachna

12. Fiachnae

maic Thighnad *maic* Eogain
maic Thomene *maic* Fhuirgreand
maic Fiachnae *maic* Tigernaig
 Nunc usque U Brigdi.

13. Nunc Hui Rosa.

Cormac m. Luigdech
 m. Rosa m. Eachach
 m. Mail Fhogartaig m. Eachach
 m. Fingin m. Cormaic
 m. Nafoglaith m. Rosa

.U. *maic* Cormaic m. Rosa .i. Cairbri Mac Tail da Eochu
 Maine Feidlimthe is dib ata Ferta na Rig a nOirthear Feimin.

14. .U. *maic* Feradaig m. Finin. .i. Maelaithgen ⁊ Mael
 Fogartaig Becc Oilill Conall Ernmael. Fogartach m. Mail Uma
 m. Aeda m. Finin. Da mac Aeda .i. Mael Uma ⁊ Mael Ochtraig.

15. Nunc Hui Fir Gair.

Eislisach m. Ilidan
 m. Broin m. Fir Gair
 m. Bercain m. Rosa
 m. Fiadail m. Bric
 m. Fiacrach m. Artchuirb
 m. Fiachnai

(cc) Ogam Vergoso.

(dd) Corrected in accordance with the preceding sentence.

(ee) The text should obviously have *Huc usque Ui Tigernaig*. The scribe often exhibits ignorance of the simplest Latin. Here he puts *nunc* for *huc*. He missed the heading Hui Tigernaich in his own copy, having jammed it in at the very end of a page. In Brigit, Brigitte, Brighid, Brighde, the first vowel is naturally short, becoming long in modern pronunciation.

11. Hui Tigernaig.

Fer delithi (?)	son of Fiachna
son of Mael Forannán	„ Fergus (<i>cc</i>)
„ Brocán	„ Tigernach

The four sons of Tigernach viz. Fergus, Fuithchern, Cremthann, Fiachna.

12. Fiachna

son of Tigne (?)	son of Eogan
„ Tomene	„ Fuithchernn (<i>dd</i>)
„ Fiachna	„ Tigernach.

Thus far Ui Tigernaig. (*ee*)

13. Now Hui Rosa.

Cormac	son of Luguid (<i>ff</i>)
son of Rus	„ Eochu
„ Mael Fógartaig	„ Eochu (<i>gg</i>)
„ Fíngen	„ Cormac
„ Nat Foglaith	„ Rus

The five sons of Cormac son of Rus viz. Coirbre, Mac Táil, Eochu, Máine, Feidlimid. From them is named Ferta na Ríg “the grave of the kings” in the east of Femen.

14. The five sons of Feradach son of Fíngen viz. Mael Aithgen, Mael Fógartaig the Less, Ailill, Conall, Ernmael. Fogartach son of Mael Uma son of Aed son of Fíngen. The two sons of Aed, viz. Mael Uma and Mael Ochtraig.

15. Now Hui Fir Gair.

Eislissech	son of Fíledán (?)
son of Bran	„ Fer Gair (<i>hh</i>)
„ Bercán	„ Rus
„ Fiadal	„ Brecc
„ Fiachra	„ Art Corb
„ Fiachna	

(*ff*) Ogham Lugudeccas.

(*gg*) The same name for father and son is so rare in the early pedigrees as to make it certain that the custom was rather avoided in ancient Ireland. Perhaps for one Eochu of the two we might substitute Fiachu. The early genitive of Fiachu was Féchach, the silent “f” was often omitted, so that maic echach maic echach might represent “son of E. son of F,” or “son of F, son of E.”

(*hh*) Compare Loch Gair, and the personal name Mug Gair, gen. pl. Fer nGair, Eriu, iii. 141.

16. Cuen
 m. Mailaichden
 m. *Bercain*
17. Faelgus
 m. Duileine
 m. Emin
 m. *Bercain*
18. Snedgus
 m. Duib Chlaidigi
19. Ceithri *maic Bercain* .i. Bran 7 Maelaichen Emne Tuadan.
20. Flaelcu
 m. Condinesc
 m. Duib Luigi
 m. Suibne
 m. Comain
 m. Cobthaig
- m. Fiacrach
 m. Fothaid
 m. Luigeach *cuius* Fothad
 m. Eirci
 m. Caelbaid
 m. *Cruin* (*Crain*?)
21. Lugaig
 m. Eachach
 m. *Cormaic*
- m. Rosa
 m. Artchuirb
- Da *mac Lugdach* m. Eachach.....
- (Here a space was left to be filled up.)
22. Ceithri *maic Comain* m. Cobthaig .i. Suibne 7 Laidgnen
 Mael Anfaid 7 Aedan.
23. Nae *maic Suibne* .i. Dunchad 7 Fothad Fiachra 7 Cu
 Coingealt Cend Faelad 7 Seachnasach Conamail 7 Congal 7 Fergus.

(ii) Names in which the first element is Dub, "the darkhaired one," usually have the genitive of a place-name or people-name for their second element. *Claedach*, *Clóitech*, *Cláidech*, fem., is perhaps the most frequent proper name of small rivers in Ireland. Doubtless the "Clodiagh" is alluded to in the Déisi name *Dub Claidige*.

(jj) Perhaps the Fothad a quo the sept *Ui Fothaid*, *Ui Fathaid*, "Iffa and Offa."

(kk) Perhaps *Luguid*, but there is a distinct genitive *Lugach*, of which *Luigeach* is a possible variant (as *Luigdech* of *Lugdach*), ogham *Luguecas* = earlier **Luguvicos*, cp. *Ordovices*, *Lemovices*, *Eburovices*. The nom. **Luguvix* should become MS. *Lugui*, *Lugai*, *Lugi*, of which I have only one instance, *Lugaei*.

- | | |
|--|---|
| 16. Cuen
son of Mael Aithgen
" Bercán. | 17. Faelgus
son of Duilene
" Emine
" Bercán. |
|--|---|

18. Snedgus son of Dub Claidige (*ii*) son of Tuatán son of Bercán.

19. The four sons of Bercán viz. Bran, Mael Aithgen, Emine, Tuatán.

- | | |
|--|---|
| 20. Faelchu
son of Cú Dináisc
" Dub Luigi
" Suibne
" Comán
" Cobthach | son of Fiachra
" Fothad (<i>jj</i>) [Fothad
" Luge (<i>kk</i>) cuius [filius]
" [Mac] Erce (<i>ll</i>)
" Coelub
" Crund? (<i>mm</i>) |
|--|---|

- | | |
|--|------------------------|
| 21. Luguid (<i>nn</i>)
son of Eochu
" Cormac | son of Rus
Art Corb |
|--|------------------------|
- The two sons of Luguid son of Eochu.....

22. The four sons of Comán son of Cobthach .i. Suibne, Laidgnén, (*oo*) Mael Anfaid, Aedán.

23. The nine sons of Suibne, viz. Dúnchad, Fothad, Fiachra, Cú Coingelt, (*pp*) Cenn Faelad, Sechnasach, Conamail, Congal, Fergus.

(*ll*) Ogham Maqi Ercias. When a name contains mac as a fixed element, so that maic Maic . . . should appear in pedigrees, copyists very often omit one maic.

(*mm*) Coelub son of Crund Badra is an ancestor of Dál Araidi, with whom perhaps this pedigree is joined.

(*nn*) Apparently an alternative descent for the father of Fothad a quo Ui Fothaid, connecting him with Dál Fiachach.

(*oo*) A derivative from Laidgen, ogham Laddigni.

(*pp*) Cu Congalt is another form.

24. Da mac Brice maic Artchuirb .i. Ruisi 7 Eogan. Da mac Artchuirb .i. Brec 7 Aengus. Da mac Rosa .i. Cormac 7 Fearchair. Tri maic Eogain .i. Brian 7 Anbloth 7 Maindid. Hui Fothaid.

25. Nunc Hua nAengusa

Crech Fuirtri	m. Intaid
mac Cuanach	m. Luigdech
m. Broceoin	m. Durgabail
m. Eachach	m. Aengusa.
m. Shednai Indaire	

26. Da mac Aengusa maic Airt .i. Durgabal 7 Duraegal. Da mac Dourgabal .i. Luigid 7 Erc Cendmar. Da mac Douraegal .i. Durrthacht 7 Nad Feg. .U. maic Brocan maic Eachach Cuna Scandlan Foircellach Dimaosan Ronan. Scannlan mac Aethgaili mc. mc. Faelain mc. Scannlain mc. Brocain.

27. Fiadal mc. Uargalaig mc. Mail Umai mc. Fiadail mc. Eachach mc. Demuigi mc. Blathmaic mc. Eogain mc. Aedha mc. Fiachnai mc. Tigernaig mc. Erc Cennmair mc. Daurgabail a quo Dub de muige 7 Aes Torra.

28. Corc duilinac a quo Hui Oire 7 Aed Tuisseach.

29. Cellene mc. Dimai mc. Finein mc. [C]obthaig mc. Guilbni mc. Eichin mc. Durthacht mc. Daurgabail.

(*qq*) The recapitulation of the progeny of Art Corb, progenitor of the Déisi stock, may indicate that the section dealing with Ui Fothaid which here ends may have been derived from a separate document. In Eriu iii., pt. ii., p. 135, "Ort Corb had four sons, Brec, Oengus, Eochaid Allmuir, Sorad." For a third version see §§ 49, 50.

(*rr*) Garg Puitri § 31.

(*ss*) Brocán in all other places.

(*tt*) Ogham Sedani.

(*uu*) *i.e.* "oak-branch," √ daru = daur-, dur-

(*vv*) The copyist, being somnolent, thought he read *do Urgabal, do Uraegal*, and so omitted the genitive inflexion.

(*ww*) Annals of Ulster, an. 763: "Scannlan Feimin mac Aedgaile moritur."

24. The two sons of Brecc son of Art Corb, viz. Russ and Eogan. The two sons of Art Corb viz. Brecc and Oengus. The two sons of Russ, viz. Cormac and Ferchar. The three sons of Eogan, viz. Brian (recte Bran), Anbloth (recte Anblomaith), and Maindid (Nainnid?). [So far] Ui Fothaid. (*qq*)

25. Now [the genealogy] of Hui Oenguso.

Crech Fuirtri (<i>rr</i>)	son of Intaid
son of Cuanu	„ Luguid
„ Brocén (<i>ss</i>)	„ Daurgabal (<i>uu</i>)
„ Eochu	„ Oengus
„ Sétne (<i>tt</i>) Indaire	

26. The two sons of Oengus son of Art viz. Durgabal and Duraegal. The two sons of Dourgabal (*vv*) .i. Luguid and Erc Cennmár. The two sons of Douraegal (*vv*) viz. Durthacht and Nat Feg. The five sons of Brocán son of Eochu, Cuanu Scandlán Foircellach Dímosán Rónán. Scandlán son of Aethgal son of Faelán son of Scandlán son of Brocán. (*ww*)

27. Fiadal	son of Eogan
son of Uargalach	„ Aed
„ Mael Umai	„ Fiachna
„ Fiadal	„ Tigernach
„ Eochu	„ Erc Cennmár (<i>xx</i>)
„ [Dub] de muige	„ Daurgabal a quo Dub
„ Blathmac	de muige (<i>yy</i>) and Aes Torra (<i>zz</i>)

28. Corc Duilinac (*a*) a quo Hui Oirc and Aed Tuisech.

29. Cillene	son of Guilbne
son of Díma	„ Eichen
„ Fíngen	„ Durthacht
„ Cobthach	„ Daurgabal

He was probably king. As his name is the latest in the pedigree, it indicates a very early source for this piece of genealogy. Art Corb, 11 generations earlier, should be in the 4th century, a century too late for the story of the migration.

(*xx*) Cennmár, later Cennmór "great-head." The early form már is another proof of ancient documentary source.

(*yy*) The ancestor's name for that of the sept, Clánd, Cenél, or Hui Duib de muige; de is doubtless a form of the numeral *dá, dí*, two.

(*zz*) Aes Torra, the Folk of T., name of a sept.

(*a*) This entry must be defective. No pedigree is given, and Hui Oirc seems to indicate Orc instead of Corc, unless we read Ui Cuirc. This was the name of a late leading sept of the eastern Muscraige, who however were a distinct people.

(To be continued.)

Waterford during the Civil War

(1641-1653).

TRAITS AND STORIES FROM THE T.C.D. DEPOSITIONS.

Edited by THOMAS FITZPATRICK, LL.D.

I. [T.C.D. MS F. 2. 13.
folio 1

Richard Aston, late of Passage, in the County of Waterford,
gent, sworne and examined, saith :

• That uppon the 28th of November last past, or thereabouts,
Dermott M^c Dowlan and divers of the Kavanaghs, grand Rebels
in the county of Wexford, came uppon the howse and lands of
John Etchmagham of Dunbrody in the county aforesaid, Esq^{re},
by whose means the said John Etchmagham (*a*) is expelled, deprived
or otherwise hath lost in household goods stock and corne to the
value of six hundred pounds or thereabouts.

RICHARD ASTON.

Jurat this 5th of March 1641 (*b*)

William Aldrich

John Sterne

(*a*) By Letters Patent, dated 1545, the lands of Dunbrody, &c., were granted to Sir Osborne Itchingham. John Itchingham of the deposition above was direct lineal descendant of Sir Osborne. John died 1650 when his estates passed by marriage of his daughter, Jane, to Sir Arthur Chichester, Earl of Donegal.—*Editor, W. and S.E.I. Archæol. Journal.*

(*b*) The old style of dating is observed throughout these documents, the year ending on the 24th of March. 5th of March, 1641, belongs to 1642 of the present style. The original forms are here reproduced as nearly as possible. [Matter interlined on the T.C.D. Manuscripts I place within brackets.] In many instances the interlineation is significant of the purpose of those depositions.

II

(The same Richard Aston proves to his own 'losses, to the f. 3 value of four score pounds by Dermott M^c Dowlan, grand rebell in the county of Wexford, who with boates came over into those parts upon the first of December'. Jurat, on same day before same commissioners).

III

Jane Wright al^s Pearse late of the city of Waterford, f. 5
sworne

(Details of losses.)

Further saith that the last of Nov^r [1641, shee] being in the howse of one Robert ffatisbury of Palmerstown, in the County of Kildare, gent, she did hear the said ffatisbury say, that they were neither good christians nor true subjects that would not take the oath w^{ch} the papists and priestes had made for the banishing and destroying all the English & protestants out of Ireland. (c)

(Mary Washbrook and Trepina Seares jointly depose with Jane Wright:)

That Peeter ffabin [a protestant] was hanged upon a signe in Waterford . . . and that the rebells drove awai xxv cowes of the said ffabin . . . (*Torn and illegible at foot of page*) . . . That ffrancys Wise of Newtown marched with 200 rebells ag^t the Lo: president, and was a chiefe instrument in stirring up the cittie of Waterford to rebellion.

And that one John Lea, town clerk of Waterford, with one John Glare of Waterford, sett open the cittie gates to the rebells to come in.

And that one (*blank*) Poer, the Lord Poer's eldest son, was there a captaine of 100 rebells.

(c) Whose words are these? The oath of the Catholic Confederates is meant. The description is that of the Castle commissioners.

And that one Jasper White of Waterford did robb and spoil one Thomas Hoare & his sister both English & turned them out of their house . . .

Jur. 18 Maii 1642
 Randall Adams
 Will Hitchcock

JANE WRIGHT
 MARY WASHBROOKE'S
 mark
 TREPHINA SEARES

IV

Thomasin Osbaldiston the wiffe of Peter Osbaldiston, | f. 8
 gent, one of his Ma^{ties} waiters of the port of Waterford, sworne & examined, Sayth :

That since y^e begining of the present rebellion, and by means thereof, Her said husband & shee were deprived, robbed, or otherwise dispoyled of their howsehold stuffe and other means & goods worth one hundreth powndes, And her said husband is like to be deprived of, and lose, the future proffitts of his waiter's place worth xx^{li} per annum, untill a peace be established.

And further sayth that she knoweth not the names of those Robbers that took away their goods, because they were strangers of the country, & yet, as she is verily perswaded, came into the citty of Waterford to robb her this depon^t and her husband and others of the English protest^{ts}, by the consent and instigacon of many of the townsmen of Waterford, ffor this depon^t saw in company of these Robbers one Tho. White & Henry Poore & James Bannard, all 3 of the citty of Waterford, Whoe were disguised with strang capps that they might not bee known, And yet this depon^t [at length diserned] whoe they were.

And further saith, That this depon^t (att the tyme when the Right hon^{ble} the Lady Marquesse of Ormond and her company came with a Convoy to Waterford), heard some of the towne & other rebels in Waterford say and wish in Irish, that they had the stripping of all that brave company.

And further sayth, That the parties that she knoweth to be in the present Rebellion, and to partake & beare armes with the

rebells, and to robb the English within the towne of Waterford afores^d are theis that follow, viz^t

Thomas Skiddy of Waterford, merchant,

John Lambert, farmer,

Thomas Madden, boatman,

Thomas Stronge, merchant,

Pawle Keary, vintner,

Roger Keary, schoolm^r

John Cuffe [a broken merchant]

—all inhabitants of the towne of Waterford.

And sayth also that the Rebells in Waterford hanged one Peter flabin *as he came back from the Lord President of Munster; (d)* Because he went in assistance of the said Lord President, & would not goe to Masse, as this depon^t was credibly informed & beleeveth.

And further sayth, That whenas this depon^t had lyen in childbed but seven or eight dayes, she hearing of more rebells coming into the towne that would destroy all the English, fled for succour into the hospitall att Waterford & there lay secretly vpon bare straw for 4 dayes & nights together untill she escaped away by sea with her two children [& brother Tho. Wragg], all deprived of their clothes.

(Mark)

Jurat xxiii Marcii 1642—3

Coram

(Torn)

V.

Edward Aston of Kilbarrie, in the Countie of f. 9
Waterford, sworne & examined, sayth:

That since the begining of this present rebellion he lost . . .
(to the value of 3000^{li})

And that Thomas Aston his father, on or about the xviith of July last was sent, with 2 or 3 shippes and about 100 souldiers, from the fort of Duncannon to Redmond's Castle of the Hooke to

(d) See "Urban Vigors his Relation" (at end of this volume) for a sample of the Lord President's exploits.

surprize (if they could) that castle. And saith that his s^d father and those souldiers landed nere y^e Castle with 2 small peeces of ordnance. But before the Castle was attempted, this depon^{ts} s^d father, by former direccon from the Lord Esmond, sent 2 men to the s^d Castle to know if the s^d Redmond would come & yeeld himself to [him] the s^d Lord Esmond & soe not to have his Castle assaulted, Vpon deliverance of w^{ch} message to the s^d Redmond, he answered, that if Capt Aston did come he s^hould be welcomed (yet soe as he should not enter into the Castle but by force; or to that effect). With w^{ch} answer the messengers endeavouring to returne, th' one of them was then and there shott dead through the head, of w^{ch}, & y^e answer th' other messenger bringing newes, The s^d Capt. Aston and his company thereupon marched vnto & assaulted the Castle for the space of 6 howers, & made divers great shottes & other shottes against the same, But a great fogg or mist falling suddenly, & the enemy out of the countrie (lying nere, all that day vndiscovered), being very many & strong, suddenly fell vpon the s^d Cap^t and his souldiers (the souldiers being dispersed about the Castle) and fynding the enemy (mixt amongst them) to be many: [most of them] fledd away suddenly towards the shippes, & left the s^d Capt. Aston & Lev^t Esmond & viii pikemen, the said captⁿ & pikemen being all slaine in the place, And the s^d Captain's head carried as a trophy of their victory from thence to Wexford, And the s^d Levetenant & 12 more being taken prisoners were all hanged att or nere Ballihack.

And further saith, That upon the vith of ffebr. 1641, Peirce Butler, colonel, & John Colclough, captⁿ, sent 6 of their soldiers, or thereabouts, to the land of Tyntreene (*sic*) to take away the garrans belonging to the Castle of Tyntrine (*sic*), w^{ch} were then at work upon the fallowes, within shott of the said Castle, W^{ch} 6 souldiers, according to their direcccons, assailed the plowmen, & unharnessed the horses & drove them away.

Whereupon the depon^t, being Captⁿ of the s^d Castle, with three horsemen more & eight foote men sallied forth to rescue the said horses from the enemy, In pursuit whereof (not above a flight's shoote *sic* from the place), in the hollow betweene twoe high waies,

and a little out of the sight of the Castle, The Captain with the other 3 horsemen & some of his footemen were assailed by 40 or 50 of the enemy, Whoe, with the Colonell and Captⁿ Colclough, lay in a close ambuscade, and made divers shotts as also thrusts with pykes; by one or more of w^{ch} shotts, Willm Hatch one of the souldiers was mortally wounded in his left flank and left arme, of w^{ch} wounds, within five days after, he died. They likewise tooke one Robert Stafford prisoner: the other six fled to the Castle without harme. The Captⁿ with the other three, being furthest engaged in y^e ambuscade, were forced to fly for their lives, having no other way left open but vyolently to breake through the enemy: whoe made as many shottes on all sides of them as tyme and their provision would give them leave, But, through the miraculous protection of the Almighty, neither horse nor man hurt, but came by another way to the Castle. And the enemy . . . went away and left the garrans, w^{ch} the depon^t again recovered.

And on the 12th of ffebr. we solemnized the buriall of the s^d W^m Hatch. Upon the xith of ffebr, Colonell Cavanagh als Dermont m^c Dowlen (a gran Rebell) sent above one hundreth or 120 of his men to thrash Mr Griffins corne at the salt mills. He likewise cawsed a guard to be kept in a knock of ffurrs over against the salt mylnes on the other side of the water.

EDW. ASTON

Jur. 15 December 1642

Hen. Brereton

Will Aldrich

Joh. Watson.

VI

Minard Christian, gent, Comptroller of the Customs [f. 12
of the Port and City of Waterford, sworne &
examined, sayth :

That since the begining of the present Rebellion, viz^t, in ffebruary last 1641, this depon^t was by the Rebels hereafter mentioned deprived, expelled & dispoyled of the possession, rents, perquisites & proffitts of his said office, & of his fowre farms called

Whitefieldtowne, Springana-Garran, Crobally, and Ballynaton (*e*), within the County of Waterford, worth, when the Rebellion began, the value of 300^{li} ster. clerely per annum, one yere's proffitt whereof is already lost

And further sayth, That he was by the Rebells also deprived and robbed of his beasts, cattle, horses, sheepe, corne, hay, plate, howsehold stuffe, debtes, ready money, implements of husbandry, & other his goods & means, amounting to the some of twoe thowsand nyne hundreth sixtie six pounds more: Soe that his present losses (besides the future) amount unto the some of three thowsand twoe hundreth sixty-six powndes, ster.

And sayth that the parties Rebells that soe robbed and dispoyled him are theis that follow, viz^t, John Poore of Kilmeyden, Esq^{re}, Nicholas Modden of Downing, gent, both of the County of Waterford; Jasper Grant of (*blank*) (*f*) nere Whitfieldstowne, but in the County of Kilkenny, Esq^{re}; ffrancis Wyse of Waterford. Esq^{re}, John Bryver of Garran, in the county of Waterford, gent; John Bouly of Waterford, merchant, and George Skiddy of Waterford, merchant; Andrew Morgan of the same, merchant, a bloody villanous Rebell that endeavoured to take away the depon^{ts} liffe; Garrett Lincolne of the same, merchant; and divers others whose names he cannot remember.

And further sayth, That about the fift of ffebruary last, the number of 120 English protestants whoe were formerly robbed of all their means, saving a few poore clothes, fledd to the City of Waterford for releefe and safety of their lives, but were suddenly by the Rebells turned out of the towne & as suddenly as they went away were stript stark naked: (*g*) soe that some of them dyed under hedges of mere cold and hunger, & the rest being shipped for England, & being by contrary wind driven to Yoghall, & there entertained by the Erle of Corke, after they came to eat good meate the most of them dyed.

(*Torn.*)

MINARD CHRISTIAN

(*e*) *Recte*, Whitfield, Shinganagh (Singangh, *Inq. Jas. I.*), Garran-Crobally, and Ballynattin.—*Ed. W. and S.E.I.A. Journal.*

(*f*) Curluddy.—*Ed. W. and S.E.I.A.J.*

(*g*) How can he swear to all this? The commissioners were easy to satisfy in such matters. Compare what Benedick Claybrooke says (No. VII.)

(Overleaf the same deponent mentions some losses at sea, and continues :)

The depon^t hath bin credibly informed by John Sanderton of the City of Dublin, a protestant, whom the Irish at Waterford kept and deteined with them untill the Cessation of Arms proclaimed, That such was the inhumanity & mallice that the popeish preistes there bore vnto the protest^{ts}, that they would not suffer one John Collins (a man of good repute and value, & one that lived and bore offices in that citty 27 yeres & was a freeman, & after m^r of the company of shoemakers), to be buried either in church or churchyard . . . And that the popeish viccar-generall there gave comand that no Romish Catholique should goe to the buriall of the said John Collins upon paine of present excommunication, & directed that his corpse should be buried in the slyme or mudd of the sea.

MINARD CHRISTIAN (*h*)

Jurat prout ulterius patet

coram

Will Aldrich

Hen Brereton.

(The date in endorsement appears to be 24 Dec. 1642. But the Cessation mentioned in the postscript was dated 15th Sept. 1643. How very interesting are second-hand (or it may be twenty-second hand) stories when 'duly sworn and solemnly deposed' before the clerical commissioners who were appointed to take accusations (rather than evidence) against the Irish rebels.

(*h*) "The alliance of James VI with Anne of Denmark induced some of her countrymen to follow her fortunes. In Ireland, at this period, a few protestant Danish families made a settlement. They were soon naturalized, and some obtained posts under the government. Meindhart Christian was one of these; In the succeeding reign he was appointed 'customer' of Waterford (August 27, 1633). His loyalty to the crown made him obnoxious to the Commonwealth, and he suffered much during the usurpation. He was however rewarded at the Restoration, and his son Frederick succeeded him (January, 24th, 1663). This family acquired considerable property, and, in the times of Queen Anne, Meindhart Christian was Recorder of Waterford and represented the city in Parliament. His seat near Waterford, still retains the name of 'Christendom'." —Gimlette, *The Huguenot Settlers in Ireland*, p. 150. On pp. 193, 194 of same work, there is a list of 'foreign protestant refugees, or their descendants, who obtained grants' of land at the Restoration; among them—'Meinhardt Christian, in County Longford, 549 acres, reserved rent, £6 17s. 5d.'

Sanderton's own examination (if he made one) does not appear. But there was no occasion to bring him forward when another person could swear to his story. As the names show, Minard Christian's deposition was taken in Dublin, where Sanderton then was.

John Collins appears to be the same person mentioned in several examinations as one of those 'formerly reputed protestants who since this rebellion turned papists' and even took service under 'the rebels,' see No. XIII. *infra*. He had probably abandoned his new faith, or, worse still had gone over to the enemies of the Irish cause. The examiners were careful to suppress particulars which might serve to exculpate 'the rebels').

VII

Benedick Claybrooke of the City of Waterford, f. 13
sworne . . .

. . . About the latter end of November 1641, he this deponent, living at Ballymaclode, about 2 myles from Waterford, was there robbed . . . of fifty-three cowes, 3 horses, and some howsehold stuff, all worth cc^{li} by the Rebels, Albeit the then Maior (*i*) and Justices of the said citty protected them. Part of them were taken away by one John Poore of Ballykyney (*j*) in the county of Waterford, gent, Who confessed to the takeing of the depon^ts cowes, Saying presently after to the depon^t at Waterford, That if he had not a lawfull commission out of England for taking of them and other cattell, and for doeing what hee and other Irish did, *or words to that effect*, That then he would give the depon^t twoe for every one of the cattell that he tooke : But whoe tooke the rest of the said cattell he cannot tell, Onely it was generally reported, That one Francis Wyse of the s^d City, gent, was a noteable & prime robber & taker of the goods of the English in those parts . . . (Other losses to the value of 500^{li}).

And further saith that the Maior and Aldermen and the best of the City of Waterford (the depon^t being inforced to repaire

(*i*) Francis Bryver.

(*j*) Ballinkina, bar. Gaultier.—*Ed. Journal*.

thither for his safety) *did protect him and all the rest of the English* for about 3 moneths together, Not only from the common people of the Cittie from being spoiled, but from others: Insomuch as Mr Francis Briver then Maior of the Cittie was not only threatened, but severall tymes in danger to be killed, for taking of the protestants' parts, both by the Inhabitants & some others of the country: & soe contynued vntill shipping came to passe them away: In all w^{ch} tyme *there was not one dropp of protestant blood there spill*, vnto the depon^{ts} knowledge: but many were releevd with money & victualls in and about the Cittie, & soone after all the English brought into the citty.

And after many hundreds distressed English were by the Maior releevd at the Passage 5 myles from Waterford, untill such tyme that about the moneth of January 1641, or soon after, there came vnto the s^d Cittie of Waterford severall Irish gentlemen, Commissioners or persons imployed by the fowre severall counties of Kilkenny, Wexford, Tipperary, & Waterford aforesaid, Whoe then & there gave out that they were imployed by [*& from*] their severall counties to take the said Cittie into their government, and to surprize and take all the goods of the English for the maintenance of their warr that they called the holy warr of the Confederate Catholiques, Albeit the said Maior & Councell would not permitt them at any time into the Cittie armed to parley with them, And this depon^t being an inhabitant was permitted to beare Armes with them at that tyme, and therefore was an eye-witness and an ear-witness: And that at foure severall tymes the Maior put them off, saying, That he would not permitt any into the Cittie to spoile or turn out the English protest^{ts}, But putt them off by force from the City Walls, both from the River & from y^e forte (w^{ch} was a great comforte vnto the protest^t inhabitants) vntill the middle of March following, or thereabouts, that they could procure shipping.

And further the depon^t saith that the parties that were com^{rs} soe imployed were theis that follow, viz^t, Of & for the County of Kilkenny, Edmund Butler Esq^{re}, eldest sonn to the Lord Mountgarrett, & divers others of that county whom he cannot name, being the Retinue and Complices of the s^d Edm. Butler. And of the

County of Wexford, one Mr Brookes of Hoaretowne in that countie a Justice of the Peace, and a Burgesse of the Parliament, and others of his confederates whom the depon^t cannot name. And of and for the County of Tipperary, Richard Butler of Kilcash near Clonmell, Esq^{re}, and M^r Geoffrey Baron of Clonmell, gent; and others of their company he cannot name. And of and for the county of Waterford, (*blank*) Poer Esq^{re} eldest sonn to the Lord Poer, S^r Nicholas Walsh of Clonmore, kn^t, of the s^d county, and one M^r Sherlock of Killoore near Waterford, and divers of that county whose names he cannot expresse.

And further saith, that about the begining of February 1641, the foresaid S^r Nicholas Walsh, kn^t, with others of that countie, came into the citty of Waterford, and then and there did cause one Humfrey (*k*) Montaine, merchant, and others of the baser sort contrary to the Maior's consent, most vnlawfully & tyrannously to cawse the depon^t and all the families of the English in the City to be kept in prison, upon pretence that they would rise and joine with the Lord President of Munster against them: In w^{ch} prison this depon^t and some others remained about 24 howres, and many others, untill they were sent to sea. And at their present comittal, M^r James White had bad language by some of those rascally fellows for demanding some of them out of prison that night, But after that those fellows were satisfied that the English had no such intention, the most part were released.

And further the depon^t saith, That not long after the Maior & Councill were enjoined by the Cuntry to sumon the English at their particular dwellings to bring what goods they had left into the Citty storehouse, such as would, And some others were constrained to bring in their goods, Only they were all allowed a competency of woollen and lynen, with other necessaries and five Powndes of money for every partie both old and young that were provided.

Wherefore (for feare of future imprisonment and the danger of the countries coming in to surprise or at least besiege the Citty), They th'English were provided from Youghall with a shipp & by

(*k*) *Sic* in certified copy. "Andrew" in the original (f. 15).

one vessell more, and shipped by the Maior and Alderman at the Key with such provision as was formerly allowed them : Some went into England, & some vnto this Citty of Dublin : being all affrighted and expelled their former settled habitations, leaveing their estates and goods as aforesaid.

Jur. 30 October 1645

Hen Jones

Will. Aldrich

per me BENEDICK CLAYBROOKE

VIII

John Collins of Ballirobert, in the parish of [f. 19^b.
Killculleheene in the County of Waterford, yeoman,
& Eliz. his wife, duly sworne & examined, Say :

That about the xth of December (in the absence of the said John Collins, whoe had been a souldier some 14 years in the garrison of Waterford, & was at that time drawne up by his captⁿ to the Citty of Dublyn) came the servants of one Redmond fitz Nicholas of Waterford, merchant, together with the servants of one Robert Galle of Balliescobb in the County of Kilkenny, gent, & their confederates, to the house of the said John Collins, And there did robb & dispoile the said Elizabeth of all the goods, corne, & cattle that they then could meet with.

And presently after the said Elizabeth tooke the remainder of her goods & cattell that she could well remove & brought them into the said Citty of Waterford, Where she was again dispoiled & robbed by the Rebels, viz^t, By the servants of Pierce Dobbin of Waterford, alderman, James Walsh of the same, alderman, and John Lumbard of the same, gent, of all she had left, W^{ch} was done about Shrovetide 1641: W^{ch} said servants Rebels alwaies carried & drove away the same, as far as this depon^t could ever learn to their said m^{rs}' uses . . . The said Rebels together with one Pawle Waddin of Waterford, and one Francis Wyse of S John's parish in Waterford (a captaine of the Rebels) did often threaten the depon^t Eliz. (her said husband being in Dublin) to hang, kill, burne, or drowne her & her children, or to putt them into a howse & blow them up with gunpowder !

(The concluding portion seems missing.)

IX

Richard Belshire, late of Ballysaggard, parish of f. 20
Lismore

(Losses 71^{li} 12^s)

. . . James Cumin of Clohine (*l*), in the parish of Shandrahan, in the County of Tipperary, yeoman, some time after, did, in a bravado, send tydings to the depon^t, that he had the depon^{ts} fowling-peece & sword. He also sayth that one of the s^d party, then and there tooke the depon^{ts} New Testament, and, first opening it, spread it vpon the fire, and burnt it

Jurat coram nobis

(Mark)

17 Aug. 1642

Phil Bisse

Jam. Wallis

X

(On this folio there are three short statements, f. 21 two signed 'Cor. Curran,' the third 'Daniel Curran'. Cornelius Curran, who 'came into the river of Waterford, 29 April, 1642,' says:)

That he being in Rochell, and one of the company of the ship called the Elizabeth of Plymouth, about some three moneths last past, he saw one Dominick Keravan, who was then merchant of a Londoner, and that he did then see a Chest full of swords put on board, and that by the said Dominick to be carried for Gallway, for w^{ch} haven the said ship was bound.

(Not witnessed)

COR. CURRAN

XI

John Bucknor, of Dromore, parish of Aglis in the f. 25
barony of Decies within y^e Drome

(Amongst those who robbed him were—)

John Rushell & Anthony Rushell, both English papists, & Zabulon Orton, (*m*) an English protestant.

(*l*) Clogheen.—*Ed. Journal.*

(*m*) See No. Ixii.

Also one Cantwell, about y^e xviiith of January last, publicly declared that all their comandars had a comission from his Mat^{tye} vnder y^e great seale of England for authorising their actions, & for y^e extirpation & vtter rooting out of all protestants in this Kingdom of Ireland that would not convert themselves to the Church of Rome.

. . . Sayth, that Phil Hill . . . did relate to this depon^t in the presence of Rowland Davenport an English protestant, that Owen O'Sleddy did say that the Lord President of Munster was a greater rebel than those y^t he had burned & killed in y^e County of Tipperary . . .

JOHN BUCKNOR

Jurat &c 27 June, 1642.

Tho Badnedge

Phil Bisse

Thomas Ellwell.

XII

John Brelsford, Ardmore . . . (Proves to losses | f. 27 amounting to 1952^{li} 10^s. A page and more of details crossed out.)

. . . and that he was robbed by the means of Edmond ffennell (*n*) levetenant-collonell to Richard Butteler (brother to the Earle of Ormond), of Clamell (*sic*) in the County of Tipperary, James Welsh son of S^r Nicholas Welsh of Ballicoroge (*o*) in the county of Waterford . . .

JOHN BRELSFORD.

Jurat &c, Aug 28, 1642

Phil Bisse

Jam. Wallis (*p*)

(*n*) It will be seen that Captain (afterwards Lt.-Colonel) Fennell of Clonmel receives much attention throughout the examinations relating to the County Waterford.

(*o*) Ballykeeroge, Bar. Decies—Without-Drum.—*Ed. Journal.*

(*p*) The Walshes of Ballykeeroge (anglicised their name, Wallis.—*Ed. Journal.*

XIII.

Laurence Hooper, late of the Cittye of Waterford, glover, deposeth and saith: f. 29; also at f. 312

That about the first of December 1641, this examinat went frome Duncannon forte (where he was a souldier vnder y^e comānd of y^e Lord Esmond), to the Cittye of Waterford afores^d, to fetch of some goods he left there, to the value of eight & fortie pounds, At w^{ch} time the s^d goodes were forceably taken away from him by Capt. Richard fitzHarris of (*blank*) in the County of Waterford, gent; Myles fitzHarris of (*blank*) . . . Michaell Loughnane of Allridge, in the s^d county, gent, accompanied with three hundred men in armes, whoe came thither from y^e County of Wexford.

This examinat further informeth that soone after this depon^t was robbed of his goodes as aforesaid, & especially about Candlemas then following, the vndernamed persons, to wit, W^m Woodlock sheriffe of y^e s^d Cittie, John Bayly, merchant, George Skiddy of the same, merchant, Allexander Leonard of the same, merchant, John Lombard of the same, gent, [Richard Skiddy of y^e same, merchant], Simon Stronge of the same, merchant, Thomas Stronge of the same, merchant, & divers others of the Cittye & inhabitants of Waterford afores^d, began with force and armes to stripp & robb all y^e protestants there, vnder coll^r of searching for armes & amunition.

The depon^t further declareth, y^t soon after the pillaging of the protestants, & especially about Whitsuntide 1642, then ensueing, the s^d parties last menconed (amongst others) in a most vnchristian & barbarous manner began to dig up the grounds where protestants (*q*) were formerly buried in, caused to be digged to make gunpowder, as also it was given out about the tyme last menconed by one Patrick Welch of the said Cittye mass-priest that they (meaning y^e citizens would not have so much as y^e stinck of one of y^e bones . . . (*torn*) . . . many protestants as die in y^e said Cittye without y^e gates nere y^e highway.

The depon^t saith y^t y^e s^d Welch, to show his malice and despight of y^e protestants, caused y^e grave ready made in y^e church (for y^e buriall of one Tho. Heylin, clarke, & his wife who about y^e tyme last menconed dyed) to be stopped up again.

(*q*) Grounds in which a vastly greater number of Catholics had been interred. Military necessity, not bigotry, was the occasion.

(*To be continued.*)



EARLY CHRISTIAN INSCRIPTION, SHANKILL, DUNGARVAN.

On an Early Christian Inscription from Co. Waterford.

By Rev. P. POWER, M.R.I.A.



SOME eight or ten years since, when visiting a primitive church site at Shankill, on south bank of the Bricky River and two miles from Dungarvan, I heard of the discovery there a short time previously, of a fragment of inscribed stone. The fragment, I gathered, had been removed to a neighbouring house where it was not only carefully preserved under lock and key, but regarded as the household "luck," and treasured accordingly. On the occasion of my visit unfortunately neither the key nor its custodian was at hand—so I was perforce obliged to leave without an opportunity of inspecting the find. I had clean forgotten all about the matter when recently a note from that most irrepressible of explorers, Mr. Michael Beary, of Dungarvan, recalled it to my memory. Mr. Beary wrote, directing my attention to the stone and forwarding a rough copy of the lettering. Accordingly first free day at my disposal I rode to Shankill (better known perhaps as Two-Mile-Bridge) where I duly found the inscribed slab at Tobin's house, close to the Glenbeg schoolhouse on the Youghal Road. The stone is a slab (sandstone), $13\frac{1}{2}'' \times 9\frac{1}{2}'' \times 2\frac{7}{8}''$,—evidently only a fragment—and the inscription is clearly cut.

First, there are two deeply incised crosses—one Greek, the other Latin and of rather unusual type as the illustration shows. Examination of the illustration will, by the way, disclose a second curious feature—the position of the crosses relatively to one another. The left hand or Latin cross is horizontal to the plane of the reader, while the Greek cross stands vertical. The Greek or right hand cross is the more deeply cut. The irregularity of the Latin or horizontal cross consists in a curious duplication of the arm lines. Professor Macalister tells me there are two crosses of the type at Clonmacnois.

Below the crosses runs the inscription across the face of the slab and occupying the whole length (or may I say width?) of the latter, with the exception of a space of two or three inches at the right side, which bears what appears to be portion of a spiral ornament. It reads—

ΔΕΟΥΙ

which at once recalls the *Aedui* of Cæsar. No doubt the root in both is cognate, or rather, identical (old Celtic, *aidu*,—os, fire). Our *Aedui* must, I presume, be read as two words, scil., ΔΕΟΥΙ, *i.e.*, Aed, grandson (or descendant) of . . . Possibly, nay—very probably—the space above the crosses had the formula usual in these inscriptions—ΟΡ ΤΟΟ (“a prayer for”). The combination seems ungrammatical, and the scholar will tell me (as he *has* told me) it is impossible, for *uī* is the genitive not the dative case; the form, he will say, should be “*hau* or *hu* or *uai* (?)” Fact is, however, a stubborn thing—proverbially and hopelessly stubborn. There is the construction before you, explain it how you will. Moreover, the breach of grammar—if it be such—is scarcely novel, much less unique. The construction may be a sort of solecism. At any rate it is, according to Macalister (“*Memorial Slabs of Clonmacnois*,” p. 36), perpetrated likewise on one of the monuments (No. 188, Macalister) of Clonmacnois. Of the e-like character which immediately succeeds the *uī* I, candidly, do not know what to make. An e in this position is not probable. Professor Macalister suggests that the apparent letter is really portion of the spiral ornamentation.

The legend as above is manifestly incomplete, although judging from the level arris underneath one would feel inclined to consider the edge in question the original base of the monument. A closer inspection of the stone will however show that there is portion of another character beneath the σ —somewhat between latter and the μ . Professor Macalister has suggested to me that this is the top of an n or a ν , one of the letters of the lost name of the ancestor. $\Delta\epsilon\sigma$, as a personal name, is, I may remark, of very frequent occurrence in the Irish annals, &c., a fact which practically precludes hope of identification of the particular individual commemorated by this Shankill slab. The name occurs at least three times in place names of Decies, and in each case in connection with a church— $C\acute{u}ll \Delta\epsilon\sigma$. It occurs no fewer than ninety-seven times in the Four Masters and twenty-six times in the Martyrology of Donegal, while it actually occupies three whole pages of the Index to the Annals of Ulster.

Regarding the age of our inscription we can only hazard a conjecture, which may possibly be wide of the exact date by a century or more. Studying Professor Macalister's great work, one comes—more or less instinctively—to acquire as it were a sense of the comparative antiquity of our early inscriptions. The professor evidently attaches more practical importance to the crosses than to the script as age-indicating data. The more ornate the cross the later it is, while the earliest monuments are not cross inscribed. Professor Macalister argues—or if he does not argue he makes his student do so—that no cross-inscribed monument can be earlier than 733. Weighing all the pros and cons of the situation the present writer feels he is on fairly safe ground in assigning the latter part of the eighth, or the first portion of the ninth century as date of the " $\Delta\epsilon\sigma\mu$ " inscription of Shankill.

With the exception of the few specimens in Lismore Cathedral the inscription now under notice is the first of its kind recorded from the Decies. The locality is, perhaps, *prima facie* an unlikely one—at the base of the bare Drum range, and the discovery of an early Christian inscription here gives hope that more careful observation of $C\acute{u}ll\acute{u}$ n sites and other erstwhile sacred places will

bring to light further such interesting monuments of the hoary past. Shankill (Sean-Cill, *i.e.*, "Old Church") is a name generic in origin and signification; the real and distinctive name was Cill á Longpuit, *i.e.*, "Church of the Encampment." Shankill, a diminutive townland, is a former sub-division of Killingford, and appears to have been admitted to official townland dignity at the date of the Ordnance Survey.

The photo, reproduced in illustration, is by Keoghan of Dungarvan and has been kindly furnished to me by Mr. Beary.



AN FÍOR-ÉIRIÓNAÍC,
A SCARCE TIPPERARY JOURNAL.

By SÉAMUS UA CASAIÓE, B.A.



SEVERAL journals have been started from time to time to promote the study of the Irish language, and many of them are now almost forgotten. The earliest of these was "Bolg an Tsolair, or Gaelic Magazine," printed in Belfast in 1795. Only one number was published. Philip Barron, of Waterford, issued five numbers of the magazine, "Ancient Ireland," from his Irish Office, Bachelor's Walk, Dublin, in 1835. Twenty-seven years later a little journal (16mo) appeared with the following title-page:—

"An Fíor-Éiríonaíc. First Number, March 17th, 1862. The First Move To The Restoration Of The Irish Language, To be printed in weekly numbers, containing Catholic prayers and selections from the poetry and history of our country. Permissu Superiorum. Price One Penny Each Number. R. D'alton, Printer And Publisher, Tipperary."

In the first number D'alton makes the following appeal: "To The Lovers Of The Old Tongue. One of the mathematicians of old said 'that if he had a place to stand on he would move the world.' I have Irish type, press, and heart, and should you possess a tithe of the respect for the Old Tongue, which the Frenchman, Spaniard, German, Jew, Indian, and a thousand others

have for their mother language, then, with God's blessing we will restore it to its position as the medium of intercourse amongst us, we will procure for it that *universal* respect which its richness, melody, and primitiveness claim; and thus win for it the first place amongst the languages of the earth. The three past years, during leisure moments, have been devoted by me to know the Irish language, with which I was previously utterly unacquainted. The labour was severe, and often abandoned, almost with despair, because I could not find correct books to study from. The rules for pronunciation were a jumble of contradictions, owing to the misspellings of words, the confounding of radical and adventitious letters, and the want and misplacing of marks. All these errors caused a false reading, which made a babel of the language, brought the laugh of the Irish-speaking listener on the reader, and thus forced him to resign all further attempts towards the attaining of his Mother tongue.

“Although it be exceedingly difficult to learn from the works already published, owing not only to the reasons assigned, but also to the scarcity and dearness of Irish books, yet, in commencing this work ‘the restoration of the Old Tongue’ I feel no diffidence, I doubt not its achievement. A few numbers of my publications will give you power of possessing all I know. I will publish weekly from our ancient until I find our modern authors able to take their place. I have been promised support by some, I expect it from many. Some can lend books, others manuscripts, others can write in English characters (spelling according to sound) the unpublished songs and tales of our peasantry, which I will rectify when received. The pecuniary aid I will accept is to be paid for each publication before delivery. From the profits arising from the sale of my Irish works, I will form an Irish Purse, from which I trust to see many poor Irish boys draw funds sufficient to procure profession or trade. I hope to have enrolled in cities, towns, villages, and ploughlands, Irish societies, as amongst the members of such alone, will the Irish Purse be divided. There will be Baronial prior to General examinations, and the necessary steps will be taken to enable the penniless boy, who wins position at

the former, to contend for the prizes of the latter. Rules for the management of these societies will be carefully drawn up, and when approved of by our Archbishop, will be supplied to every society consisting of at least ten persons. In conclusion I ask council and co-operation from all good men. To those unacquainted with me I say, *what* I have been, *that* I am, Catholic and Irish. The religious poor of my acquaintance treat me as a brother, and I enjoy the confidence of some good and great men, and will continue to deserve it with God's blessing.

"Yours, RICHARD D'ALTON. March 4th, 1862."

In the second number there appeared a letter from the Archbishop of Cashel, Dr. P. Leahy, congratulating D'alton on his publication, and in the third number an interesting letter was published from the Rev. Thomas Kinane, professor in the Irish College, Paris, forwarding a list of ninety-two subscribers, priests and students, in the College.

Each number of the journal appears to consist of 16 pages, though only the first and last numbers in the set kindly lent by ράτορας ὁ Ὅριαν, the well-known Dublin printer, bear a title-page. This set runs to 112 pages, and possibly no more was published.

The title-page of the last number (presumably No. 7) runs thus:—

"Ἀν ῥίον-ἑπισηνάς. May 17th, 1862. Preparing For The Press An Irish Prayer Book, Containing the Lord's Prayer, Hail Mary, Apostles' Creed, Confiteor, Litanies of Jesus, and the Blessed Virgin, Angelus Domini, Seven Penitential Psalms, Prayers before and at Mass, Price Three Pence. A Dictionary for the above, giving the sound and meaning of each word, Price Three Pence. The Dialogue between Death and the Sick Man, with a literal translation, Price Six Pence. This poem, containing over 900 lines, was written close on 200 years past, by the Right Rev. Dr. O'Connell, Bishop of Aghadoe. To Be Had From R. D'alton, Printer And Publisher, Tipperary; Or Mr. John O'Daly, Dublin."

Besides grammatical rules, dialogues and prayers in Irish, the Journal contains an Irish hymn, "ῥάιτε Μυίη," by R.O. (the

editor), "Connory's Farewell" ("Ἡ Στάσις"), an Irish translation of "The Angel's Whisper" ("Ἐπιπέσει ἀπὸ τοῦ ἀγγέλου ἡ ψυχή μου"), a translation of "Pange Lingua" ("Μολαὸς, ἡ τελεῖται"), Carolan's "Gracey Nugent" and "Maible O'Kelly," "The True Lover" ("Ἀλάμ Σίντε ἀπὸ τοῦ ἑαυτοῦ"), an Irish translation by P.W. [P.W.] of a French story, and an incomplete version of the well-known poem, "Ἀγαλλία ἀπὸ τοῦ ἀνδρὸς ἡμεῶν," attributed by D'alton to Bishop O'Connell. Writing in 1888 ["Ἡμεῖς ἀπὸ τοῦ ἑαυτοῦ," vol. III., p. 65], John Fleming states that D'alton's edition of this poem appeared in 1863. This date is a mistake for 1862, unless D'alton republished the poem in separate pamphlet form, as he intended.

Fleming goes on to mention the dishonest tricks of some Irish scribes, notably those of Carrignavar, in giving a fictitious origin and value to their MSS., and then by way of contrast refers to D'alton.

"What a different man was Richard D'Alton! Knowing absolutely nothing of the Irish language till well advanced in years, he studied it very closely for three years, devoting to it every leisure moment he could find; and his progress was wonderful for his opportunities. Seeing the difficulties that Irish students had to contend with for want of elementary books, he purchased a fount of type with which to print such elementary works. Of course he could not know the expense and difficulty of such an undertaking, and, of course, too, he was not encouraged, and had to give it up. Mr. D'Alton wanted no profit from his publications, *i.e.*, no profit for himself. The profits were to be devoted to the encouragement of youths of talent to apply to the study of their country's language. 'Poor Ireland,' said Kickham, somewhere, 'in all your woes you had those at all times that loved you dearly!' And of the language of Ireland, too, there were those who loved it sincerely and unselfishly. About ten years after Mr. D'Alton had set up the printing-press, I met him at Lisdoonvarna, and we had many an hour's chat. It would be worth living a life of hardship for the sake of knowing Richard D'Alton and Father Patrick Meany and William Williams. If those who are turning our native

tongue to subserve the purposes of need, or greed, or vanity, could know the pleasure these patriots found in working for that tongue, without the inducement of any ugly selfishness!—but they could not know it. Mr. D'Alton, though apparently a strong man, died shortly after I met him at Lisdoonvarna. Had he been spared, he would have materially assisted in the preservation of the Irish language: but it was not to be."

D'alton's love for the Irish language lasted until his death in 1875, and his son Walter D'Alton is an ardent supporter of the present language revival in Tipperary.



THE FITZ GERALDS OF FARNANE, CO. WATERFORD.

By G. O'C. REDMOND, M.R.C.P.I.



THE family of Fitz Gerald of Farnane, Co Waterford, derives its origin, in common with many others of the name, from the Earls of Desmond, the powerful senior line of the Munster Geraldines, whose patriotism and valour were erstwhile "Europe's wonder"; a race of heroes of whom the poet sang:

"The Geraldines! the Geraldines! 'tis full a thousand years
Since, 'Mid the Tuscan Vineyards, bright flashed their battle spears,
When Capet seized the Crown of France, their iron shields were known,
And their sabre dint struck terror on the banks of the Garonne;
But never then, nor thence till now, has falsehood or disgrace,
Been seen to soil Fitz Gerald's plume, or mantle in his face."

The study of the origin, and ancestry of the Geraldines leads us into the realms of the remotest antiquity, through the intricacies of the Genealogies of the Kings of Europe, and the Carolingian Dynasty, to St Arnulph, Bishop of Metz and Duke of Austrasia, who flourished A.D. 580—641; from him to his great, great, great grandfather, Pharamond, King of the Western Franks, 426, and, yet more distant in the past, to another King of the Western Franks, Francus (fl. A.M. 3993) who was directly descended through

- eleven generations from Helenus son of Priam who was son of Antenor and Cambra, and great grandson of Antenor King of the Cimmerians A.M. 3561. B.C. 443. son of Æsytetes of Troy (a) I may add that I have in my possession a Pedigree, which shows clearly the descent, from Æsytetes of Troy, of Duke Childebrand, who was a younger brother of Charles Martel, father of Pepin le Bref, 1st King of the Carolingian line, whose son was the illustrious Charlemagne. Duke Childebrand was therefore granduncle of Charlemagne, and from him derived in direct descent, Hugh King of Italy, whose son Hubert Duke of Tuscany, was Father of Hugh
1001. "Magnus" Duke of Tuscany, A.D. 1001, father of Mathias, father of Othoer, father of Otho, who appears in Domesday Book, as a Baron of England 1058, from whom the descent of the Geraldines has been proved, and recognized. His son Walter Fitz Otho was Constable of Windsor, and
1066. Warden of the forests of Berks; fl: 1066. He married Gladys daughter of Rhiwallon-ap-Cynvyn Prince of North Wales, and had issue three sons, 1. William de Windsor, Baron of Eston or Estaines, whose male line became extinct in the 3rd generation. 3. Robert de Windsor. Ancestor of the Earls of Plymouth. 2. Gerald Fitz Walter,
1094. the second son, also surnamed de Windsor (fl. 1094). Constable of Pembroke Castle, and Governor of South Wales, Lieutenant to Arnulph de Montgomery. Gerald married Nesta daughter of Rhys ap Tudor Mawr, Prince of South Wales, who portioned her with 7 manors in
1136. Pembrokeshire. She died 1136. Gerald Fitz Walter had issue 3 sons by Nesta his wife, viz. 1. William Fitz Gerald Lord of Carew and Moulesford surnamed de Carew. He married Catherine dau. of Sir Adam de Kingsley, Lord of Kingsley Co. Chester, and left at his death in 1173 several

(a) It was the fashion of the Irish genealogists to trace the descent of their nobles back, sometimes, as in the present instance, to the heroes of Troy, sometimes to Noe or the builders of Babel and occasionally to Adam. The genealogists aforesaid had, too, an amiable method of tracing the line of their enemy back—to the Devil. They were probably no more serious in one case, than in the other.—*Editor.*

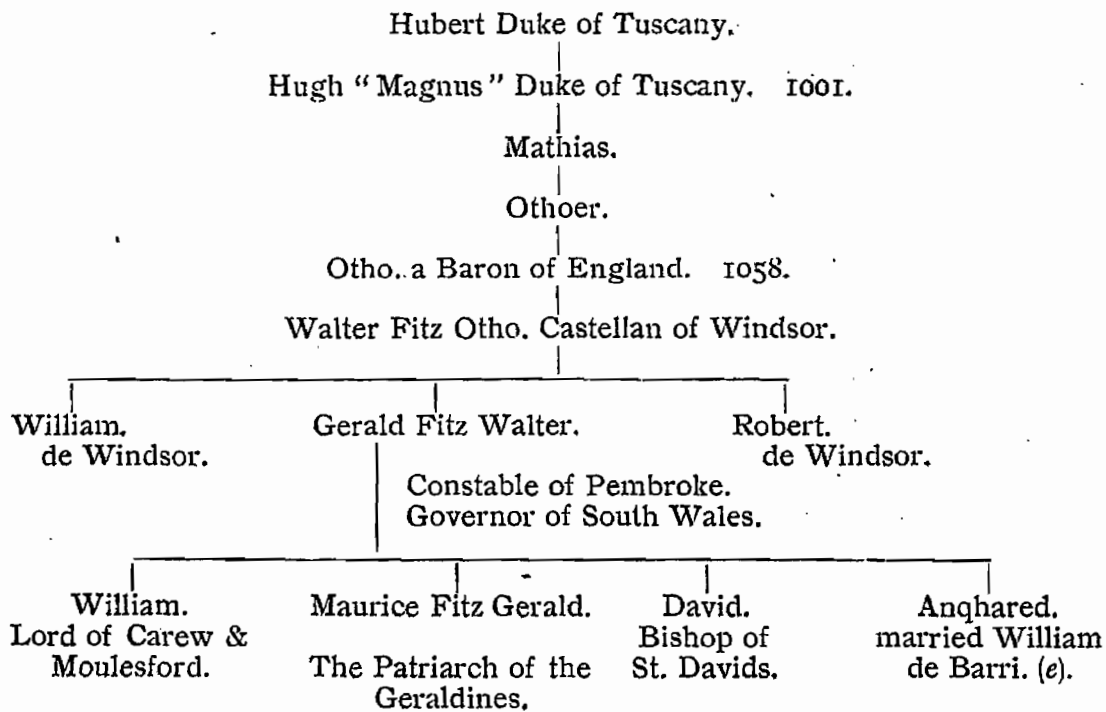
sons, of whom the eldest Raymond Fitz William de Carew is known in history as Raymond le Gros (*b*), the Achilles of Strongbow's Invasion. David Fitz Gerald the 3rd and youngest son of Nesta was Archdeacon of Cardigan, and Bishop of St Davids from 1147 to 1176. Maurice Fitz Gerald 1170. was eldest son of Gerald and Nesta, according to some authorities, although his nephew Giraldus makes his brother William de Carew the first born. Maurice however, was one of Earl Strongbow's chief supports, and was in consequence amply rewarded with lands in Leinster, including Naas and Wicklow. He was the Patriarch of the Irish Geraldines, and from him, the Ducal House of Leinster and the Earls of Desmond sprang. He married Alice, daughter (by his wife Lafracoth, daughter of Muirceartach, Murcha or Murrough O'Brien (*c*), King of Munster) of Arnulph de Montgomery, 4th son of Roger de Montgomery 1176. a Kinsman of William the Conqueror. He died at Waterford about the Calends of December 1176 and was buried in the monastery of Grey Friars at Wexford, having had issue 8 sons and one daughter viz: 1. William, Baron of Naas, whose male line is extinct. 2. Gerald, Lord of Ophaley, ancestor of the Earls of Kildare and Dukes of Leinster. 3. Thomas, whose line I shall presently discuss. 4. Alexander. 5. Walter. 6. Redmond (*d*) from whose

(*b*) A persistent tradition claims Raymond or Redmond le Gros as the ancestor of the Redmonds of the Hall and the Hooke, Co. Wexford.

(*c*) Muirceartach, or Murcha or Murrough O'Brien was of the line of Heremon—and was the 180th Monarch of Ireland. He was King of Munster—but from 1098 up to his death in 1119 he reigned jointly with Donal MacLoghlin in the Monarchy (see O'Hart p. 62, vol. I.).

(*d*) Redmond FitzMaurice. In a pedigree of the Earls of Desmond preserved in the British Museum, Redmond is given as the 6th son of Maurice FitzGerald, and in the Book of Howth we find a description of the Sortie from Dublin of the Anglo-Normans, when that city was besieged by Roderic O'Connor, King of Ireland, and the following passage occurs: "Reponde (Raymond Le Gros) with 20 knights was in the *foremost part*, in the 2nd Miles de Cogan with 30 Knights, and in the 3rd the Earl and Morishe with 40 Knights. *Redmonde* and Morishe's two sons, i.e. Gerald and Alexander, though they were in the *latter end of the host*, through kind manfully and heartily smote out to the foremost, and many did die the death through their stoutness." We have here a distinct record of Raymond le Gros, and a Knight called *Redmonde* who with Morishes two (other) sons were in the fray. Redmond Fitz Maurice and Raymond le Gros were 1st Cousins, and from one or other the Redmonds derive.

son Sir Alexander Fitz Redmond the family of Redmond of the Hall and the Hooke, are believed by some genealogists to have sprung. 7. Hugh, who had 3 sons, Alexander, Raymond, and Griffin. 8. Maurice from whom the FitzGerals Barons of Burnchurch derived. The daughter of Maurice FitzGerald was Nesta wife of Hervey de Montemarisco Constable of Ireland. These sons of Maurice Fitz Gerald were Grandchildren of an Irish Princess, Lafracoth OBrien, and thus, even as invaders, they brought with them a tie of kinsmanship with the Irish, and I fancy the pure and royal Celtic blood which ran in their veins, tended to foster that love for the brave and generous hearted people whose country they had entered with hostile intent, which increased and glowed until the noble Geraldines became "Hiberniores ipsis Hibernicis"—More Irish than the Irish themselves. The descent from Hubert thus far is here shown.



Thomas Fitz Maurice Fitz Gerald, surname "The Great"
or "Thomas Mor," 3rd son of Maurice FitzGerald the

(e) William de Barri, a Norman Knight, was father of Gerald de Barri (the famous Giraldus Cambrensis), and of the Barrys of Ireland.

1170. Companion of Strongbow, was the immediate ancestor of the Earls of Desmond. Although not mentioned by Giraldus Cambrensis it is recorded that "King John" while he was "Lord of Ireland" added to the possessions obtained by Maurice, from Henry II, by grants of some districts in Munster. This grant of land was made to Thomas Fitzmaurice,
1199. with full baronial powers, as may be seen by the Charter (*f*). Probably, these were the lands of O'Connelloe in Limerick as he is styled Lord of O'Connelloe. He married Eleanor daughter of Jordan de Marisco, and Sister of Hervey de Marisco, Constable, and Geoffrey de Marisco, Justice of Ireland. This Lady brought with her in marriage extensive property in Kerry. He was succeeded at his death in 1215, by his son and heir John Fitz Thomas, Lord of O'Connelloe, and of Decies and Desmond in right of his wife. He was slain at Callan in Kerry in 1261, by Finin Ranna Roin Mac Carthy Mor, his son-in-law, and buried in the Monastery of Tralee, of which he was the founder leaving, by his wife Margery, daughter and one of the five Coheireses of Thomas Fitz Anthony, Lord of Decies and Desmond, Seneschal of Leinster and Bailiff of Kerry, who brought with her as marriage portion the Decies and Desmond. John Fitz Thomas', son, Maurice Fitz John, 2nd Lord of Decies and Desmond was slain along with his father in 1261 at Callan. He married Joan daughter of John de Cogan, Lord of Beauvoir, or Carrigaline, and was succeeded by his son
1261. Thomas Fitz Maurice, 3rd Lord of Decies and Desmond. In the 18th. Edw I. he accounted for 500 marks rent of his land, in Decies; Lord Justice of Ireland, 1295. He founded the House of Eremites in Dungarvan, and dying in 1298 was buried in the Dominican Priory (the North Abbey, now in ruins) in Youghal, which he had completed, in 1268. He was called "Simiacus", "An Appagh" or "of the Ape." The origin of this soubriquet is an "oft repeated tale." However as it will interest his descendants I will recount it

(*f*) See "Dromana," by Therese Muir Mackenzie, p. 7.

in the words of the Chronicles (g). " At this tyme the whole
 " Race of the Geraldines of Munster were utterly destroyed,
 " an infant of one year (h) old only remaineing. This young
 " child was called Thomas, the only son of John Fitz
 " Thomas both beeing slayne (as you have heard) by the
 " Irish. This young babe at the tyme of his father's death,
 " beeing nursed and fostered at Traley; the report and
 " rumour of this overthrow comeing thither, suddainly the
 " nurses running forth cryeing and lamenting, the childe
 " was left all alone, when a monkey that was kept in the
 " house tooke him out of the cradle, carryed him to the
 " topp of the castle, there unwrapped him out of the swadling
 " cloathes, licked and lapped the childe, and folded ye child
 " up in the cloathes againe, and (contrary to the expectation
 " of such as beheld them) brought him down againe in safety,
 " and left the sayd childe where first he found him, and
 " finding the nurse setting by the cradle, gave her a sound
 " boxe on the eare. As it is thought thereby warneing and
 " admonishing her to look better hereafter to her chardge.
 " You may be sure this is noe fable for he evr after, during
 " his life tyme, boare the name of Thomas an Appa. Thomas
 " growing to age was a very noble man, and very fortunate
 " in pursueing revenge for the death of his parents, and
 " rayseing his house to greate honours it beeing almost
 " utterly extinguished." By his wife Margaret de Burgh,
 he left three Sons, Thomas, who died *vita patris*.
 Maurice his heir, and John called Sir John of Athassel,
 wherein he was buried in 1319 or 1324 from whose son
 Thomas were descended the Mac Thomas Geraldines, and
 Mac Thomas of Knockmoan of whom I shall presently treat.
 Maurice Fitz Thomas, son and heir of Thomas-An-Appagh,
 4th Lord of Decies and Desmond, was created Earl of
 1329. Desmond by Patent dated August 27th 1329 with remainder
 to the heirs male of his body. The County of Kerry was

(g) Mr. Thomas Russell's Relation of the FitzGerald's of Ireland.

(h) Some say 9 months only.

created into a Palatinate for him; he had livery of Decies and Desmond, 6. Edw. II. A.D. 1312, and of Kerry. 8 Edw. III.; made Lord justice of Ireland 1355, died in Dublin Jan. 23rd 1355, and was buried at Tralee. He served Edward III. at the siege of Calais. By his first wife Margaret, 5th daughter of Richard de Burgh the Red Earl of Ulster, whom he married at Green Castle, Augt. 16th 1312, and who died 1331, he left three sons, 1. Maurice 2nd. Earl of Desmond; he was of full age and had livery March 4th 1358, died 1367., without male issue, 2. Nicholas, 3rd. Earl of Desmond, an idiot, Eventually super-seded by his step-brother Gerald, to whom King Edward III. in the 33rd year of his reign, granted the custody of his estates. He died S.p. 1367. 3. John, by some said to have succeeded as 3rd Earl of Desmond, but Lynch in " Feudal Dignities " asserts that he did not. He died at Youghal, and was there buried. By his second wife Ellinor or Aveline, (daughter of Nicholas FitzMaurice, 3rd Lord Kerry and Lix-nawe) who had dower in 1356, Maurice FitzThomas 1st Earl of Desmond was father of

1362. Gerald "the Poet" 4th Earl of Desmond had livery January 13th 1362. Was Lord Justice of Ireland 1370. He disappeared in 1388, and is believed by the peasantry to live beneath the waters of Lough Gur. Carewe, and the Cotton MS. Titus C.X. say that he was slain by O'Brien in Thomond in 1398. He married in 1359 Eleanor daughter of James
1398. 2nd. Earl of Ormonde, called the Noble Earl, who gave her for portion the Barony of Inchiquin in Imo-killy. He died 1392 leaving issue 3 sons, John, Maurice, and James, and 2 daughters, and was succeeded by his eldest son John the 5th Earl, although some think he died before his father. He was drowned near Ardfinnan in the River
1399. Suir, March 4th 1399 and was buried at Youghal. His son Thomas FitzJohn 6th Earl of Desmond had a General Pardon 1399, and was appointed Justice of Assize and gaol delivery, 1408, in Cork, Limerick, and Kerry; being

persecuted by his uncle James, on account of his marriage, and abandoned by his adherents, he surrendered the Earldom to his said Uncle James, in 1418, and died at Rouen (*i*) Aug. 10th 1420. He married Katherine, daughter of William McCormicke commonly called the Monk of Feale (*j*).

Maurice the second son of Gerald the Poet died without Children in 1410. Carewe calls him the 6th Earl of Desmond. The two daughters of Gerald the Poet, were Joane who married, Maurice 6th Lord of Kerry and Lix-nawe, and Catherine who married John FitzThomas ancestor of MacThomas of Knockmone, already mentioned.

James FitzGerald, 7th Earl of Desmond, having persecuted his nephew Thomas compelled him to resign his earldom, which he usurped, and got settled on himself in 1418 (*k*), but was not acknowledged as Earl until 1422. The Dignity of Peer of Parliament was thought little of in those days, especially by the Earl of Desmond, who strove hard to be relieved from its duties, and obtained an exemption from the Crown, August 11th. 1445. He was made Constable of the Castle of Limerick for life August 20th 1423. He and the Earl of Ormond were Godfathers to George Duke of Clarence. He married Mary eldest

(*i*) The Colton MS. Titus c x. says he died at Paris.

(*j*) Many romantic tales are related about Katherine Ny Corkmicke and this Earl. There were two sons of the marriage, John (Claragh) who was slain by his uncle James in 1462, and Maurice, the elder, to whom the Manors of Adare, Moyallon, Kilcoleman and Broghill were assigned by James, 7th Earl of Desmond, the usurper of the title. He was slain by Connor O'Mulrian, and left two sons, John the elder, who having killed a person of Adare, fled to Scotland and was ancestor to the family of Adair, in that Kingdom, Maurice, the 2nd son, was lord of the Manors of Adare, Kilcoleman and Broghill, whose descendant Raymond FitzGerald of Broghill, was executed for treason in the reign of Elizabeth. The Manor of Kilcoleman was granted to Edmund Spencer the Poet, but was actually forfeited by his Grandson in the 17th Century.

(*k*) The 7th Earl of Desmond was ward or foster son to the O'Briens. He conferred the lands of Comeragh, Co. Waterford, on the descendants of Tirlogh O'Brien "the Bald," who was banished from Thomond in 1367 and whose posterity are still known as the Waterford O'Briens. James the 7th Earl of Desmond obtained a grant of the territory East of the Blackwater (the Decies) from Henry V. in 1413 and he may be regarded as the first of that great house, who held vast estates in Limerick, Cork, Kerry, and Waterford and who assumed the regal or princely state, conferring Knighthood on some of their relatives, the Knight of Kerry, the Knight of Glyn, the White Knight, &c.

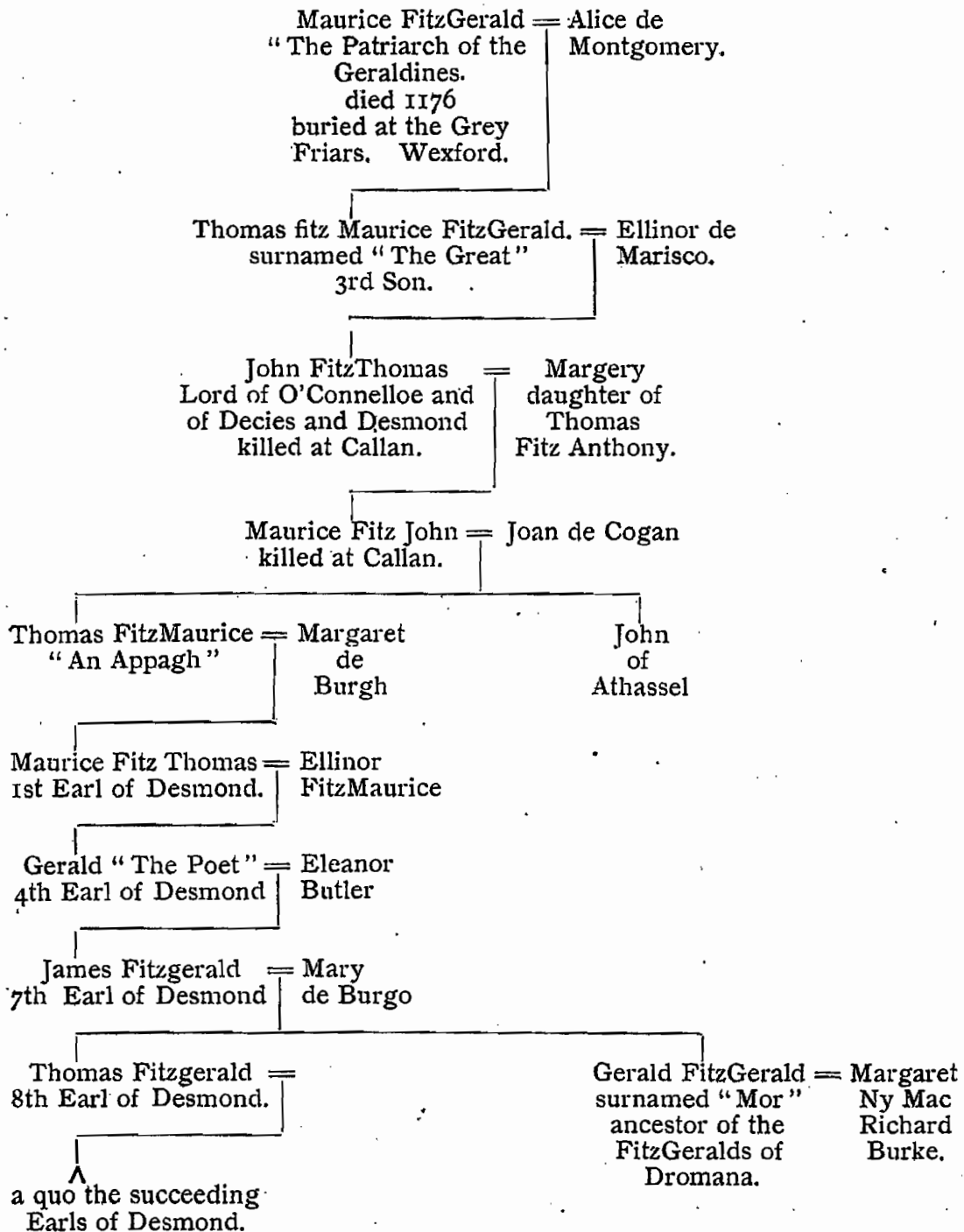
daughter of Ulick de Burgo. Mac William Eighter. Carewe calls her father "William Fitz Richard Burgh in Aughter Connaught" and adds that he (Earl James) "did bring the Clan-Shihies' gallowglass into Munster, out Mac William Aughter's countrye, and hence the first of the English to impose Coyne and Lyvery on his Countrye." The Earl died at Mocollop Castle, Co. Waterford in 1462, and was buried at Youghal. He left at his decease two sons and two daughters (*l*). The sons were Thomas, 8th Earl of Desmond, who was beheaded at Drogheda 1467—8 and from whom the succeeding Earls of Desmond descended; and Gerald "Mor" Lord of the Decies, ancestor of the FitzGerald of Dromana.



(*l*) The daughters were, Honor married Thomas the "Stammerer," 8th Earl of Kerry, and Joan married Thomas 7th Earl of Kildare. The 7th Earl of Desmond obtained Milo de Cogan's Extensive property in Cork by Royal License, which enabled him to purchase whatever lands he pleased, and by whatever service they were held under the King.

PEDIGREE.

Showing the direct descent
from
Maurice FitzGerald
1170
to
Gerald "Mor"
of
Dromana



(To be continued.)

ARCHÆOLOGICAL AND LITERARY MISCELLANY.

By P.

“VITAE SANCTORUM HIBERNIAE” (Clarendon Press, Oxford), in two volumes, by Charles Plummer, M.A., Fellow of Corpus Christi College, Oxford, is a collection of thirty-five Latin “Lives” of Irish saints—some of them reprinted from Colgan, Fleming and the Bollandists and others now for the first time published. That publication of the Lives in this form is useful work goes without saying, but it is rendered in the present case very valuable by the editor’s annotations. In fact, the Introduction of nearly 200 pages (small type) and the learned notes with which every page and portion of the work, so to speak—bristles, make the “Vitae” a contribution of first-rate importance to Celtic hagiology. In this place we can only, unfortunately, glance in passing at the book—adequate review of it would require many pages; it is in two volumes of 400 or 500 pages each (small type) and amongst the lives given are those of SS. Carthage, Ciaran (of Saighir), Cronin, Declan, Ita, Molaish, Mochua, Moling, Molua and Mogue—all of them of local connexion or association. The introduction will, I presume, be voted the most valuable section of the great work. Therein the editor discusses with equal acumen and learning (1) the manuscripts from which the “Lives” are printed, (2) the Separate Lives, with (3) their composition and character and (4) their contents. In yet a fifth part Mr. Plummer devotes 60 pages to the vexed question of heathen mythology and folklore, as these latter affect the Lives of Irish Saints.

A SECOND work of great and permanent importance to toilers in the Celtic field is Rev. Dr. Hogan’s “Onomasticon Goedelicum”

(Hodges, Figgis & Co., Dublin), in which the only honorary member of our Society gives us, as the result of many years' labour, the place-names mentioned in practically every published Irish book and in many unprinted volumes beside, together with their identifications, probable declensions and gender, &c., &c. Dr. Hogan, S.J., who, it is scarcely necessary to remind readers, is one of the four or five most erudite of living Celtic scholars, sets forth in a brief preface the object of his work—to save future Celticists much exhausting and time-wasting search after identifications of the places mentioned in our annals, &c., and to set the scholars free for the nobler task of translating and editing Irish texts. It is with something of amazement we read that when Dr. Hogan entered on the ten years' labour of which the volume before us is the outcome, he was already in his seventieth year. Our wonder decreases not, but rather increases, on examination of this solid tome of 700 very large quarto pages, and on realisation that every one of the many thousand catalogued names has been traced to all its occurrences and recurrences in annals, tales and histories for full a decade of centuries.

DREAD of an arraignment for punning alone prevents me describing Professor Macalister's fine monograph (University Press, Dublin) on "The Memorial Slabs of Clonmacnoise" as a monumental work. That can be said of it which can be truly said of comparatively few works of its class to-day—it covers ground which will never require going over again. In the "Memorials" the professor describes and illustrates no fewer than 205 inscribed stones, dating from probably the 7th to the 10th century, and commemorative of distinguished ecclesiastics and laymen whose names have otherwise been forgotten long centuries since. Enumeration of the heads of his work will best explain the author's scope and method of treatment:—Shape and material of the slabs, form of crosses, ornament and decoration, key spiral and knot patterns, position (relative to crosses) of inscriptions, with contents, classification, paleography and philology of latter, &c., &c. The possibility of identifying persons commemorated is also considered. For Professor Macalister's conclusions

his book itself must be studied. As an appendix and contribution towards a history of Clonmacnoise, the author adds the annals of the monastery from all available sources with a description of the existing ruins, &c., and a list of objects found from time to time at Clonmacnoise. It is sad enough and depressing reading—the record of vandalism and destruction of historic monuments which the volume before us furnishes. Not only have numbers of memorial slabs been lost wholesale of recent years, but others beside have suffered material, and what looks like wilful, defacement. Many slabs which were whole in Petrie's time are now in pieces, and fragments many have disappeared. It is some consolation to learn that the Board of Works is alive to its duty in the matter, and that the surviving slabs are now safely housed under lock and key in two of the ruined chapels. Although Professor Macalister does not commit himself to any very definite theories as to age (relative or otherwise) of monuments, he insinuates a certain cycle of development which the analysis in later portion of his work seems to prove was the actual order of evolution. In the first place (most ancient) he places inscriptions unaccompanied by a cross, to which succeed (2) inscriptions to which a small initial cross is added, (3) those in which the still subordinate cross is otherwise than initial, (4) in which (as in the Shankill inscription, Co. Waterford, described in present No.) the cross (Greek or Latin) holds a prominent place relative to the inscription, (5th and 6th) those in which cross is enclosed in a square or circular panel respectively, (7, 8 and 9) inscriptions with various modifications of the cross in circular panels, and (10) a few of evidently later date than the majority.

FROM Munich in Bavaria comes Vol. I. of a projected series of mediæval Latin writers. Part I. of the vol. under notice is devoted to the collected writings of our fellow-countryman, Sedulius (9th century), and Part II., appropriately enough, to Joannes Scottus, another learned Irishman who like Sedulius made the Continent his home. Sedulius is edited by Dr. Hellman and Scottus by Dr. Rand.

—A book which will interest the general reader as much perhaps as the historian or antiquarian is Dr. Joyce's "English as we speak

it in Ireland" (London: Longmans & Co.). Written in that easy style with which the author's "Irish Names of Places" has made us familiar Dr. Joyce's little book is as fascinating as fiction. It is certainly philology and history sugar-coated.——"The Church Plate of the Diocese of Cork, Cloyne and Ross," by Rev. Chas. Webster, B.D., is a magnificent volume (small folio), profusely illustrated, produced by Guy & Co., Cork. The frontispiece is a beautiful reproduction of an early 16th century chalice of silver preserved in St. Fin Barre's Cathedral, and in the introduction a couple of pages are devoted to that little studied question—the Communion vessels of the early Church of Ireland.——"The War in Wexford" (London: John Lane) is an account of the '98 rising, gathered from a collection of original documents, edited with notes, &c., by Messrs. Wheeler & Broadley. Only one reviewer ("The Nation," May 14th) appears to have been aware that one of the documents in question had been published, years since, in the pages of our *Journal*. Stranger still, the joint authors of the work before us seem to have missed the fact.

Fáille to the Kerry Archæological Magazine, four numbers of which have already seen the light. No county in Ireland affords so rich a field and so abundant material for antiquarian research as does Kerry, with its Skelligs and its Blaskets, its Dingle Peninsula and its Ardfert, its Gallerus, its Kilmaelkedar and its Staigue. Long may the "Magazine" flourish and liberal be its support.—— In the *Journal R.S.A.I.* for March, Mr. Crawford writes on the cromlechs of Tipperary, of which he professes to give an exhaustive list arranged by baronies. The present writer knows, however, of at least one cromlech, scil., Killurney, par. Templetney, omitted by both Mr. Crawford and the Ordnance Map, although its existence was indicated some years since in this *Journal* by the present writer. Professor Macalister's note in same "Journal" on "Halley's and others Comets" in the *Irish Annals* is highly interesting.—— In "The Irish Book Lover" for May, Mr. Richard Foley has a note on our Tadhg Gaodhalach and his "Pious Miscellany," in which he claims to establish 22nd April, 1795, as the date of the poet's death.

NOTES AND QUERIES.

Michael O'Farrell, King of the Munster Beggars.—In publishing “*An tuine bocht uairde ag iarraidh deirce,*” in the second series of “*The Poets and Poetry of Munster*” (Dublin, 1860), John O'Daly says: “This is the begging petition or prayer of a beggarman, named O'Farrell, who levied tax on the farmers of Munster, and in the county of Waterford in particular, in the beginning of the present century. On arriving at the farmers' houses he recited this petition, and his contributions consisted entirely in wool, butter, and oatmeal. I remember my mother handing him about 7 lbs. of wool, which he indignantly threw in her face, vehemently swearing that he would satirize her to death if she did not give him a stone weight, which she was obliged to do. He had his horses and cars to carry his booty to the markets of Dungarvan or Waterford to make sale of them. There never yet was colored cloth known that he had not a patch of it on his coat; he wore an old pair of top-boots with long spurs, and his lean horse was of a dapple grey colour. His visits to our house were always in May, and quite regular up to 1808, but what became of him after we never heard. On the old road from Kilrosenty to Kilmacthomas, in the county of Waterford, there was at this time and even later, up to 1817, a village called *Bóchar na m-Bocach*, or the beggars' road, altogether inhabited by *bocachs*, or beggars, which they deserted in the month of May, barricading the doors of their huts, never returning till September, meantime engaged in collecting through the country, and making sales of what they gathered. This copy was made from a manuscript written by a scribe named Power in 1802, whom we met herding cattle for a gentleman near Tramore in the county of Waterford, in 1836.” In the “petition” O'Farrell mentions his parentage, &c.

“ Son of Catherine Nash and poor John O’Murphy from Tubberreeandownig and from in front of Feerin Crossroads am I, and I did the eighteen complete rounds piously on the middle spots of my two palms and on the plate-bones of my two knees down on Sprat Street (a) in presence of Father John Tobin (b) right in the centre of Waterford.”

The following obituary notice, which O’Daly evidently had not seen, appeared in the February, 1908, number of Watty Cox’s “ Irish Magazine,” and probably refers to the same remarkable personage: “ A few days since, at Newmarket, county Clare, in the 96th year of his age, Michael O’Farrell, the well-known monarch of the mendicants of Munster, over whom he reigned for seventy years, with mildness, justice and moderation; he oftener dispensed bounty to, than exacted tribute from, his subjects, and in the course of his long reign was never accessory to the death of one human being. Hackball, the renowned king of the beggars in Dublin, sported a vehicle which removed his august body from place to place, by one of the tribe of Balaam’s counsellors, ycleped a jack-ass, but king O’Farrell disdained any assistance of this kind, and made use of what nature furnished him with to bear him about, namely, a stout pair of legs. He, however, had for his support a long quarter staff, which he occasionally used for his protection, having no body guards; this staff was adorned towards the head with brass nails, &c. which gave it very much the appearance of a sceptre. He did not wear an imperial crown like that of Buonaparte, nor any such frippery gewgaws as that king-maker has decorated the noddles of his servile tribe with, but a hat resembling that of a cardinal in shape—in size indeed it was large enough for the aforesaid ruler of France, with the four kings of his kindred to take shelter from a shower of rain, and his great coat would cover a tent for them: it is therefore evident, that our royal hero was of a large stature which is certainly the case; he

(a) Barronstrand Street, *i.e.*, Σπάρο να μβιοσηράνας.—*Ed.*

(b) Rev. John Tobin was registered as “ Popish parish priest ” of St. Peter’s, in the city of Waterford, in 1704. A Father Tobin, most probably the former registered pastor of St. Peter’s, died parish priest of Ballybricken (Trinity Without) and was buried in Kilbarry Cemetery, whence, in 1858, his monument (inscribed) was removed to Ballybricken graveyard. On the occasion of removal no remains of the body were found.—*Ed.*

was also well made, had a majestic deportment, with a very intelligent and benign countenance." During the Lucas controversy a pamphlet was published under the title—"Hackball's (Dominus Mendicorum) Address to the Citizens of Dublin" (Dublin, 1761).

SÉAMUR UA CARAIÖE.

Donnchadh Ruadh Mac Con-Mara.—At intervals during the last sixty years attention has been drawn to the fact that there is no memorial over the grave of Mac Con-Mara the Irish poet who died at Newtown, near Kilmacthomas, on 6th October, 1810. Has the Waterford Archæological Society taken any steps in the matter? A simple slab inscribed in Irish, or in Irish and Latin, would suffice. The approaching centenary of the poet's death would seem a very appropriate date for the erection of the memorial.

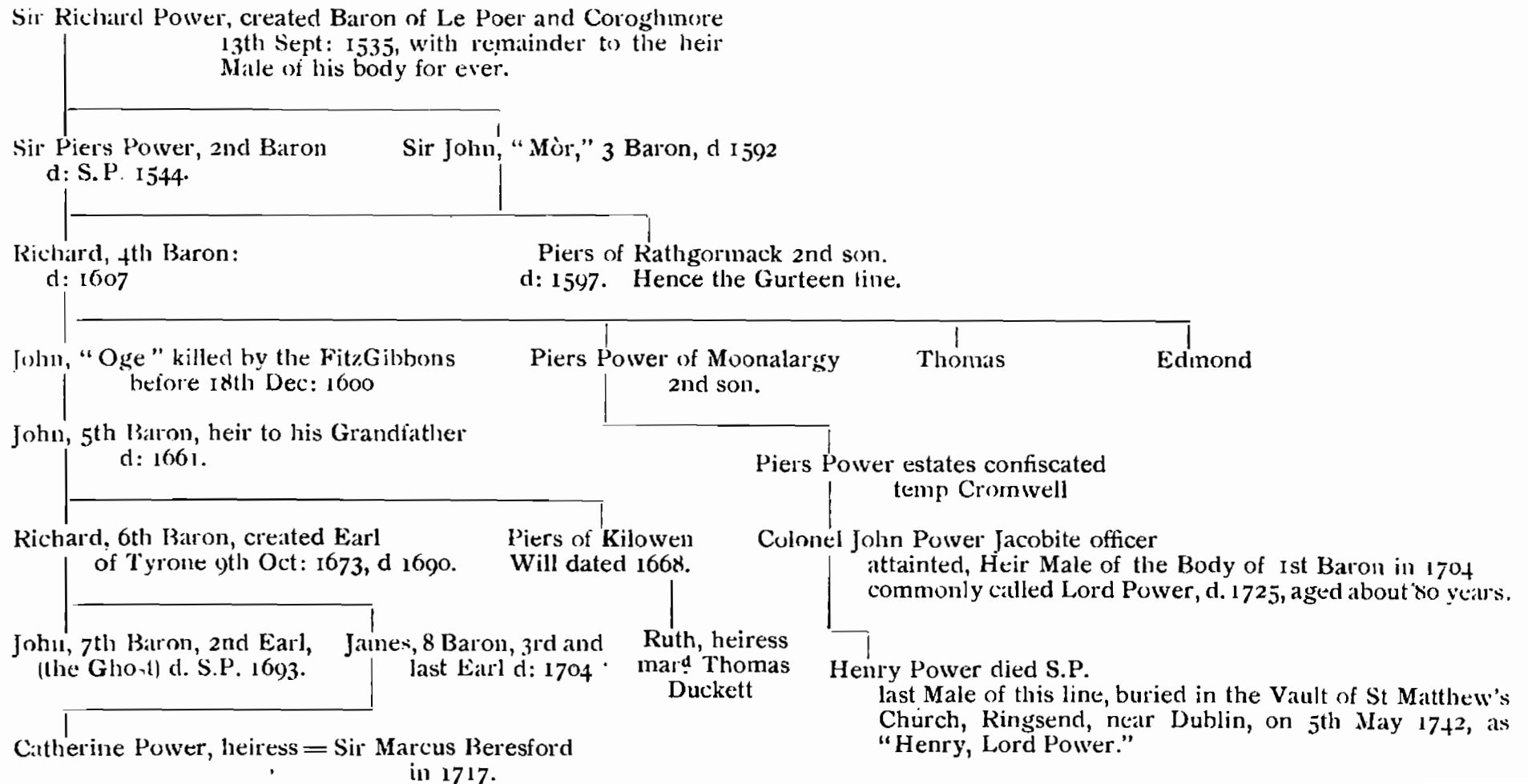
SÉAMUR UA CARAIÖE.

[The Society has not done anything in the matter. Nearly a dozen years since the project referred to was suggested, debated, advocated, abandoned. Two memorials are really required—one for MacNamara (Donnchadh Ruadh) at Newtown; the other for O'Sullivan (Tadhg Gaodhalach) at Ballylaneen. This *Journal* may be counted on in support of the project. We shall be very pleased to hear from any readers willing to assist, financially or otherwise. —*Editor.*]

The Earldom of Tyrone.—In the last No. of the *Waterford Archæological Journal*, under "Extracts from an Antiquary's Note Book," in reference to the Curraghmore ghost story, there is a curious mistake. The Earldom of Tyrone, held by Katherin Power's father, was *not* brought by her on her marriage with Sir Marcus Beresford, to her husband. That Earldom *expired* on James Power's death in 1704. In 1746, Sir Marcus Beresford, then Lord Beresford and Viscount Tyrone, was *created* Earl of Tyrone. He probably chose that name for *his* earldom as his wife's father had been Earl of Tyrone. So Sir Marcus Beresford was *first*, not *fourth* Earl, of the Beresford family. The Power Earldom became *extinct*, as I have said, on Earl James's death in 1704.

E. DE LA POER.

Richard Power, First Baron Le Poer and his Descendants.—In reference to Power Family Genealogy, alluded to in last No., Count De La Poer sends the following pedigree:—



Licence to Teach.—Some time ago I published in “Journal” a licence to teach school issued to Rev. Garrett Connolly, of Waterford. Here is another in favour of the Presentation Nuns, Waterford:—“Richard, by Divine permission, Lord Bishop of Waterford and Lismore, To our well beloved in Christ, Miss Elinor Power, greeting, whereas you are presented to us by the Rev^d Thomas Keating, the Rev^d John Power, and Peter St. Leger, Merchant, all of the City of Waterford, as a fit and proper person to teach females, and keep a boarding School for the Education of females in the City of Waterford aforesaid, we therefore, confiding, as well in the Integrity of your morals and Honesty of your life and conversation, as in your skill and Ability in Instructing, or causing females to be instructed; Do by the Tenor of these presents Give and Grant unto you, the said Elinor Power, (in whose fidelity we confide,) full power and authority to keep a boarding School, and perform the office of School Mistress, to teach and Instruct, or, cause to be well and sufficiently taught and Instructed, such females of the Roman Catholic profession, of said City, as now are, or shall hereafter be committed to your care, strictly enjoining and Earnestly Recommending it to you to pay the Greatest Attention, as well to the morals of such children, as to teaching them the fear of God and keeping his Commandments. And we do by these presents Inhibit all other person or persons from teaching within the said City without our Licence or faculty, first to them for that purpose Granted, on pain of the Law and Contempt thereof. In Testimony whereof, we have caused the Seal of Our Consistorial Court of Waterford and Lismore to be hereunto affixed, this 16th day of December, In the year of Our Lord, One Thousand Seven hundred and ninety-nine.—
GEORGE FLEURY, *Register.*”

Consistorial
Seal.

R. Dobbyn.
Vic. Gent.

Stamp.



JOURNAL OF
THE WATERFORD
& SOUTH-EAST
OF IRELAND
ARCHÆOLOGICAL
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FOURTH QUARTER,
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RULES.

- 1.—That the Society be called **THE WATERFORD AND SOUTH-EAST OF IRELAND ARCHÆOLOGICAL SOCIETY.**
- 2.—That the purpose of the Society be the promotion of the study of matters having an antiquarian interest relating to Waterford and the South Eastern Counties.
- 3.—That Ladies shall be eligible for membership.
- 4.—That the Annual Subscription shall be Ten Shillings, payable on the first of January in each year, and that a payment of £5 shall constitute a Life Member.
- 5.—That the Society be managed by a President, four Vice- Presidents, and one Vice-President, from each County taking part in the proceedings of the Society, Hon. Secretary, Hon. Treasurer, and a Committee of nine Members, any three of whom shall form a quorum.
- 6.—That an Annual General Meeting, for the purpose of electing the Officers and Committee, shall be held before the end of February in each year, and that such election shall be by ballot.
- 7.—That at the Annual General Meeting in each year the Committee shall submit a brief report and statement of the Treasurer's Accounts.
- 8.—That a Journal be published containing accounts of the proceedings, and columns for local Notes and Queries.
- 9.—That all papers, &c., intended for publication in the Journal shall be subject to the approval of the Committee.
- 10.—That the date of the Society's Meetings, which may be convened for the reading and discussion of papers and the exhibition of objects of antiquarian interest, shall be fixed by the Committee, due notice being given to each member.
- 11.—That all matters touching on existing religious and political differences shall be rigorously excluded from the discussions at the meetings and from the columns of the Journal.
- 12.—That each Member shall be at liberty to introduce two visitors at the meetings of the Society.
- 13.—That the foregoing Rules can be altered only at the Annual General Meeting, or at a Special Meeting convened for that purpose.

BIBLIOGRAPHICAL AND GENEALOGICAL NOTES ON DONNCHADH RUADH MAC CON-MARA.

By SEAMUS UA CASADÓE, B.A.



EDWARD O'REILLY in his "Irish Writers" (Dublin, 1820) mentions "Denis M'Namara, a school-master, of the county of Waterford, who, about the year 1755, set off for the Newfoundland fishery, *to better his fortune by labouring work*, but being driven back, on the next day, by some adverse cause, returned to his old trade of teaching. On his return a Mr. Power, one of his patrons, humorously insisted on an account of his voyage. M'Namara complied, and wrote a mock Æneid, in which there are some lines by no means inferior to any of Virgil's. The shout of Charon, as described by the Irish bard, thus:

"Do léis re záiη ór áno ir béicead,
"Le fuaim a zóta do énteadar na rréaríta,
"Do éualad an émuine é 'r cuir i rhuon zéim ar."

is, perhaps, superior to the Cyclops' roar of the Mantuan poet."

Edward Walsh's "Irish Popular Songs" (Dublin, 1847 &c.) included MacNamara's "Fair Hills of Ireland." John O'Daly republished this poem with the music in "The Poets and Poetry of Munster" (Dublin, 1849, &c.) and again in his "Self Instruction in Irish" (4th ed. Dublin 1871). In the first series of "The Poets and Poetry of Munster" O'Daly also published Mac Namara's bilingual song "As I was walking one evening fair, $\Delta\pi$ mé go tóirdeanaic i mbaile-Shealgain," composed extempore at a public-house in St. John's, Newfoundland, to fool a party of English sailors for the amusement of his own comrades, and Mac Namara's Latin elegy on $\tau\alpha\theta\varsigma$ $\zeta\alpha\omicron\lambda\acute{\alpha}\varsigma$ $\mu\alpha$ $S\acute{\iota}\mu\iota\tau\epsilon\alpha\beta\acute{\alpha}\mu$ who died on 22nd April 1595. This volume also contains an interesting sketch of the poet's career, and records the fact that the Rev. Father Veale, P.P., had a few years before prevented the construction of a drain through Mac Namara's grave in Newtown churchyard near Kilmacthomas. In 1853 John O'Daly published Mac Namara's "Adventures of a Slave of Adversity" edited by "S. Hayes," now better known as Standish Hayes O'Grady, LL.D., one of the greatest living Irish scholars. This edition also contains a life of Mac Namara, the "Pass" for Risteard Mac Gearailt, the poem on Hugh O'Kelly (a) whom he knew in Newfoundland, and the "Adventures of James Gray." This latter poem was republished in O'Daly's "Irish Language Miscellany" (Dublin, 1876). During David Comyn's editorship of the Gaelic department of the "Irishman," some of Mac Namara's poems were published in that newspaper, (1878-1882) with a life of the poet written in Irish by John Fleming. Fleming subsequently edited and published the poet's works in " $\text{I}\mu\iota\tau\epsilon\alpha\beta\alpha\mu$ na $\zeta\alpha\epsilon\theta\iota\tau\zeta\epsilon$ " (1884-6) with the "Life" reprinted from the "Irishman," and many additional biographical details. Tomás ó Flannghaile edited a fairly complete collection (Dublin, 1897) of the poems, &c., based on Fleming's

(a) O'Grady's edition (1853) states that Hugh O'Kelly was a Portlaw man. The life of the poet given in this edition though signed S.H. was probably the work of John O'Daly, who obtained most of his information from Fleming. Fleming, however, throws doubt on the accuracy of some of O'Daly's own statements. Writing in 1885 Fleming says: "I knew a daughter of $\Delta\omicron\theta$ o $C\epsilon\alpha\text{ll}\acute{\alpha}\zeta$ about sixty years since in my native parish; and her descendants, as well of those of her sister are there still."

text, but unfortunately omitted a large section of Fleming's valuable biographical and other notes. "Fiachra Éitgeac" (Rupearo ó Fogtuòd) is Mac Namara's latest editor having published an edition of the "Adventures" in 1907, and a selection of the poet's works in 1908. Following the bad example of many of our modern Irish writers, "Fiachra" avoids all mention of the work of previous editors. His editions would leave the ordinary student under the impression that not a line of Mac Namara's poetry had ever previously been printed.

Donnchadh Ruadh Mac Con-Mara was born at Cratloe, (b) County Clare, about the year 1715. He spent some time at one of the colleges at Rome in preparation for the priesthood, but was found unsuitable and returned to Ireland about 1840. He became assistant in a classical school at Baile-na-Giolcaighe in Slieve Gua, established about ten years previously by a schoolmaster from Limerick named O'Coffey. This celebrated school taught successively by Thomas O'Lonnargan and Thomas O'Keeffe flourished until 1825, and with other similar schools maintained a high standard of learning in the Decies, until the blighting influence of Whateley's system was introduced to destroy the last vestiges of native scholarship. Mac Namara's wanderings as a schoolmaster through the Counties of Cork, Waterford, Tipperary and Kilkenny, and his travels on the Continent and Newfoundland have been traced and described in a most interesting narrative by John Fleming.

The poet was about six foot three inches in height, of a fine athletic figure, and was eagerly sought after as a hurler in all important matches. My friend John Cullinan, of Newtown, near Kilmacthomas, who knew several of the poet's descendants, told me that they almost all had the same tall athletic physique and ruddy complexion that distinguished the poet. Though not

(b) Δη Χηεαταλαε, *Anglice* Cratloe, and divided into Δη Χηεαταλαε μόνι, Δη Χηεαταλαε μαοι, Δγυρ Δη Χηεαταλαε εαοι.

There were three castles on these lands in the year 1584 belonging to Donnell Mac Teige, to Shâne, and to Donnell Oge Mac Namara, from one of whom, no doubt, our poet was descended, though he has nowhere left us his pedigree.

[*vide* O'Grady's edition, 1853.]

possessing the educational advantages of their ancestor, they inherited some of his ready wit. The older generation in the Decies tell many funny stories of Mac Namara's experiences. The song, half English half Irish, composed extempore in Newfoundland has been already referred to. O'Grady's edition (1853) mentions that it may have been on the same occasion that Donnchadh sat down to cards against two Englishmen, his own partner being an Irishman; during the game he carelessly hummed an Irish song and used the following chorus (varied according to circumstances), when it was his partner's play:—

"Imiri an níó úo bíoó aḡ eirióll a náirde,
'S a cōmpánaiḡ an anman tabairi aige oos' láim.
Imiri an níó úo bíoó aḡ buain na b-rotátaíde,
'S a cōmpánaiḡ an anman tabairi aige oos' láim."

Play that which flies over us, (c)
And companion of my soul take care of your game.
Play that which digs the potatoes, (d)
And companion of my souls, &c., &c.

This had such a magical effect on his partner's judgment that one of the sailors actually sung out in vexation. "D——n my eyes, Jack, we've had no luck since he began that d——d Irish song!"

In the outline of the poet's life prefixed to his editions (1907-8) of Mac Namara's poems, Fiachra appears to have adopted several of Fleming's statements but without acknowledgment. He arbitrarily rejects others without sufficient reason. In his "Notes on the Life of Donnchadh Ruadh Mac Namara" published a few years ago in this Journal, (e) he refers to Fleming's Life of Mac Namara but it is only to condemn it. Fiachra criticises Fleming for not naming his authorities, but in the same article Fiachra himself omits to state where and when Fleming's account was published. Further he refers to an autograph MS. of Mac Namara's, but no clue is given to its location. (f) Fiachra quotes seven lines of an obituary notice of the poet from "a magazine" without giving the name, place of publication or even the exact

(c) Crows fly over us and represent the marks on Club cards.

(d) Spade cards are compared to spades with which potatoes are dug.

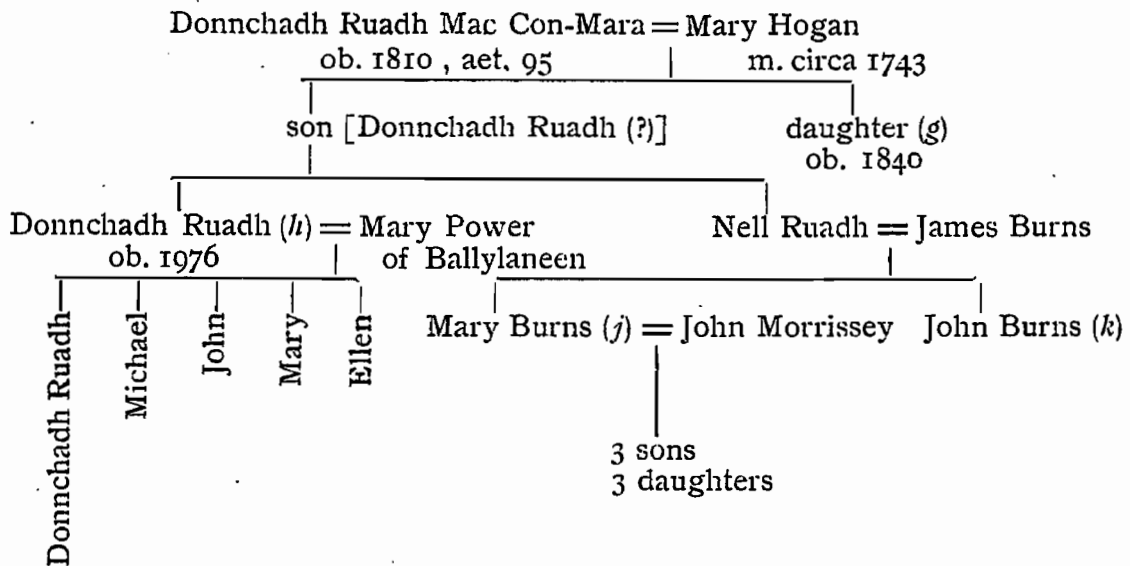
(e) Waterford Archaeological Journal, 1907, Vol. X, p. 241.

(f) Bishop Murphy's MSS. in Maynooth College.

date of the magazine. Fiachra refers to Fleming's work as an "overdrawn life-sketch" and charges him with erring "frequently on the side of extravagance and cocksuredness respecting matters of which he had but the scantiest information."

John Fleming's life was distinguished by a single-minded devotion to the Irish language in which he was admittedly a fine scholar, and in view of Fiachra's criticism it may be worth glancing at a few of his qualifications as an authority on the life of Mac Namara. Fleming was a native of county Waterford where the poet spent most of his life, and was familiar with most of the prominent Irish scholars and writers of the latter half of the last century. Fleming's first Irish teacher, Andrew English of Clonea, was taught by Laurence Foran, a pupil of Donnchadh Ruadh. From about 1800 to 1810, Mac Namara was employed teaching the three sons of James Bán Power of Baile-uí-Mhaothalaín in the parish of Kill. About 1830 Fleming learned some particulars about the poet from the son of the eldest of the three Powers. He was also acquainted with James Power, the youngest son of James Bán Power. Fleming himself says "I travelled a great many miles to get these facts. I conversed with eight of the pupils of Donnchadh, and with his three grandsons." The last survivor of the poet's pupils was Michael Dunn of the Mills, Kilmacthomas. No Irish poet has been more fortunate in his biographer than Donnchadh. Apart from the valuable work of saving the poet's productions and recording most interesting details of his career, Fleming's work in *Irish Literature and Language* (1884-6) gives most interesting side-lights on the family history of many Decies families immortalised by the poet. The re-publication of Fleming's work in its entirety would be a distinct gain to Irish literature.

The following outline of a genealogical table may be looked on merely as a rough draft. There are, I am sure, several omissions, and the order of seniority is not strictly observed. However it may have some value, as no previous writer on the subject has recorded the name of any descendant of Donnchadh Ruadh Mac Con-Mara:



Several of Mac Namara's descendants were living in Worcester, Massachusetts, U.S.A., about twenty-five years ago. A fellow citizen of theirs, Richard O'Flynn, bookseller, was a grandson of the fair Richard Power of Baile-Seoirse, celebrated in the poet's "Adventures."

Tomás ó Rathaille, B.A., discovered in the London "Gentleman's Magazine" for November 1810, the brief note of Mac Namara's death which was quoted by Fiachra in his "Notes." While searching some old files of Dublin newspapers I came across an extended obituary notice taken from Dr. Hearn's "Waterford Shamrog." During a recent visit to Waterford I tried to obtain a file of this newspaper, but no one in Waterford appeared to have

(g) According to O'Grady's edition (1853) this daughter was the last survivor of the poet's children, so that Michael M'Namara, who was living at Kilmacthomas in 1581 (*vide* Griffith's Valuation Books) cannot have been a son of the poet's. Possibly he was one of his grandsons. Mac Namara is an unusual name in Waterford, and if time permitted a search through the census records for Kilmacthomas and the neighbourhood would throw considerable light on the history of the poet's descendants.

(h) This grandson and namesake of the poet died about December 1876, and was buried in the same churchyard as his ancestor. About four years after his death, his widow and children emigrated to Worcester, Mass., U.S.A. He was a farm labourer, and his house and garden were at the rere of Cullinan's public-house at Newtown, near Kilmacthomas.

(j) Mary Burns and her husband are thriving near Newtown on their old age pensions. One son Séamus is in Kilmacthomas. The rest of her children have emigrated to Worcester.

(k) I was speaking to Seán ó Dhomhnaigh at Carrick Beg recently, but I had so many questions to ask him about the poet that I had not time to ask him for particulars of his own career.

ever seen a copy. There is a single number (*l*) preserved in the Bradshaw Collection in Cambridge University Library. The following notice as it appeared in the "Freeman's Journal" of 5th November, 1810, may be worth reprinting in view of the approaching centenary of the poet's death:—

IRISH BARD.

On the 6th of October inst. died, at Newtown, near Kilmac-thomas, in the 95th year of his age, Denis M'Namara, commonly known by the name of Ruadh, or Red-haired.

During seventy years, at least, of such a rare course of longevity, this extraordinary man had been looked up to by his contemporaries in Irish literature, as possessing that poetical eminence, which ranked him among the most celebrated of the modern bards.

Though his productions are universally marked by originality of genius, his principal mock-heroic poem, distinguished by his own name, as was usual amongst the Irish poets, preserves throughout so much the character of an epic poem, and follows so closely the model of Homer and Virgil, that there can be no doubt of his education being classical, as his taste was correct. In his *Storm*, though he does not lose sight of the *Æneid*, literally transposing several passages, particularly "*caelum undique et undique pontus*," which in the Irish infinitely surpasses the original Latin in beauty, yet is the ludicrous *Naufragium* of Erasmus adhered to as his principal model. In his descent into the infernal regions, after the example of *Æneas*, he displays his enthusiastic admiration and profound knowledge of the romantic poetry of his own country, in his conversations with and observations on the mighty heroes of Fingal. To dwell longer on this production is, at present, beyond our limits, and we shall only say, that, though never printed, it is so universally admired and so much a favourite with all those who understand the language, that there are very few of the subordinate order in Munster who cannot repeat the whole poem from memory.

(*l*) No. 57.—14th March 1809.

M'Namara's writings are numerous in their elegiac, lyric, and sonnet style; and several are considered as master-pieces of poetical beauty. In his latter years, he dedicated his muse to the composition of hymns, admired for the piety, resignation, and sublime spirit of devotion with which they are replete.

We are perfectly aware that many of our refined readers, who think that genius is confined to the routine of one language, and that a Persian, or an inhabitant of the Banks of the Mississippi can have no idea of eloquence or sublime imagery, will fastidiously smile at this tribute of applause which is due to departed merit; but to these this imperfect sketch of the character of the bard is not addressed. They know not that M'Namara's rapturous effusions are sung with national enthusiasm in every country where the devious emigrations of an Irishman conversant with the language of his fathers, can be traced.—They know not that to repeat them by his fireside after the toils of daily labour, form a principal and grateful relaxation with almost every peasant in Munster—the native province of the bard—and that this universal approbation of a people who are enthusiastically attached to the beauties of their language, forms a criterion of talent which cannot be disputed. He sought no patron—hunted no distinction—free and unfettered as the songsters of the grove, he lived in all the simplicity and aspired not beyond the rank of a country schoolmaster.—Much he wandered, but his excursions were short, and he returned with avidity, and ever hovered round that spot which, as it was the scene of his youthful reveries, was destined the final deposit of his venerable remains. The enlightened few who yet vouchsafe to dedicate a portion of their studies to that language which the united efforts of persecution, war and famine, have not been able totally to eradicate, and which the efforts of the present day may again restore to its pristine brilliancy will alone be sensible of this appeal to their national feelings.—Under their auspicious and public spirited protection other M'Namaras may arise, whose province it may be to perpetuate the future triumphs as it has been his to lament the misfortunes and humiliation of the country which gave him birth.

We conclude this sketch with the following extract, with which we have been favoured by an ingenious correspondent:

“The ludicrousness, originality, and agreeable variety of his poetical works, the force and suavity of diction, and the amazing keenness and acrimony of his irony and satire (in which he was never excelled by any person in language) will immortalize his memory, and should alone be sufficient to rescue the Irish language from obscurity and the imputation of barbarism, and entitle it to be universally studied and patronized. He may justly be called another Goldsmith, to whom he was not dissimilar in the beauty of his poetical genius, the fame of his writings, and the peculiarity of his adventures.

“A history of the life, writings, and fantastic adventures, both by sea and land, of this great but humble personage, together with the many anecdotes and extempore effusions of metrical wit, traditionally recorded of him, if compiled by an able hand, would fill a most curious and interesting volume, and add much to the honour and repute of Irish literature. At present suffice it to say, that his compositions will be read and received, until the end of time, with rapturous admiration and enthusiastic applause.”—*Waterford Shamrog.*



Waterford during the Civil War

(1641-1653).

TRAITS AND STORIES FROM THE T.C.D. DEPOSITIONS.

(Continued.)

Edited by THOMAS FITZPATRICK, LL.D.

He saith y^t the digging of the s^d graves this examin^t *observed* (r) that Richard Neylar of the s^d Cittie, apothecary, Peeter Morgan of the same, merchant, and one Williams formerly a protestant but now turned papist, an engineer & m^r of their Ordnance, digged up some corps of protestants (but their names he doth not remember), or at least caused them to be digged up, W^{ch} corpes had some bones and flesh about them, and those they boyled in great furnishes till they came to salt peeter, & made of them gunpowder, three score pounds [a weeke], or thereabouts, & continued the same course till they were provided from Dun-garvan & Wexford with powder & amunition from beyond sea.

The depon^t being further examined saith, that from the begining of December 1641 untill the 13th of this moneth (s), he was restrained in the Cittie of Waterford, during w^{ch} tyme *he observed* the particulars following, namely, that about Shrovetide last 1642 the Maior & inhabitants of y^e s^d Cittie began to throw downe the works without S^t Patrick's & Our Lady's gate, being y^e west & south-west side of y^e s^d Cittie, W^{ch} workes wer there made y^e last warrs; since that time & of late they have bin

(r) This is all 'duly sworn,' but what is it the better of the oath? How could a prisoner *observe* so much? It is hardly necessary to suggest what would become of such 'evidence' under cross-examination.

(s) May 1643.

labouring to scowre y^e trenches y^e outside, and on y^e inside they have beene casting up a rampier against the wall.

He also declareth that he was credibly informed during his restraint & stay at Waterford as afores^d, y^t y^e inhabitants of y^e s^d Citty (by directions from Colonell Aylward chiefe comāder of y^e forces in y^e s^d Cittie, as also by directions of some Spaniards) have made two trenches in the bowling-green ag^t a weak place in the wall of the s^d Cittie, & a third trench, In these trenches they have layd a train of powder, & have covered the said trenches with hurdles and peeces of timber & green sods upon y^e place in y^e bowling-green, and earth

(Torn at foot of page).

Of the ground adiacent this particular is related to this exam^t by W^m Tozer formerly a protestant, & others who saw the work don as it is declared.

This exam^t further informeth, that the s^d Cittie of Waterford hath a thowsand armed men & boys within the same; their manner is that when any alarm is up, or any intelligence of the English forces to be nere at hand, that then they appointed a Mass-priest in the head of every company, & another in the reare to encourage and advise them to persist in their rebellious courses.

He also saith y^t dureing his aboade at Waterford afores^d, & especially about Easter last, he heard Patrick Welch of the same, merchant, Andrew Wise of the same, merchant, Nicholas Garraldine of the same, merchant, Andrew Morgan of the same, merchant, John Grant, George & John Skiddy afores^d, merchants, severally say, that they (meaning the Irish rebles) will never yeeld as long as they have breath in their bodies, vnles they may have the privilege and benefit of Churches, & y^t noe English protestant may have any government in this Kingdom, onely that they may have leave to exercise their religion in private houses as the Irish have been forced to do heretofore.

He further declareth, y^t about three weeks before Easter last was twelvemonth, Peeter fflabin of y^e s^d Citty but who (an English protestant) was condemned to dye by Collonell . . . Wall in

Waterford afores^d, & afterwards hanged at y^e signe of y^e Mermaid in y^e said Citty, Who might have been saved (as this exam^t is given to understand) if he had turned papist, who was accused
(torn) Wall & other gentlemen of y^t County for killing one of which he was conceived to be guilty, in regard he was taken & wounded before by another, and after hanged by [directions from] the late Lord President of Munster
 *(This passage obscure owing to holes in the paper)*

He likewise saith that ffrancis Powell of Waterford afores^d, smith, formerly an English protestant, but since this rebellion turned papist, is imploied about y^e makeing of guns for y^e rebles & citizens there; likewise John Sanders of y^e same, plumber, is imploied about y^e makeing of bullets in y^e s^d Citty; also John Collins *(t)* of y^e s^d Citty, sadler, imploied about y^e makeing of great troope sadles for y^e use of the rebles in the s^d Citty.

This exam^t further declareth, that about the 18th day of March last, & y^e same day that the battle was fought at Ross by y^e Marquis of Ormond, one of the cuntry people called Edmund Boy, running to Waterford from the battle with newes was presently brought before Thomas White, now Maior of the s^d Cittee, & for relating the s^d overthrow, caused him to be comitted, *intending* to hang him the next day, of purpose *(as this depon^t conceaveth)*, notwithstanding the truth of the said Battle, to encorage the inhabitants of the said Citty to persist in their rebellious courses; for (quoth he) this relaçon coming to the hearing of our men it will break the very hearts of them. *(u)*

He also informeth that aboute the begining of April last, this deponent observed at Waterford afores^d, that Mathew Grant of the same, alderman, Thomas Wadding Esq^{re}, recorder, of y^e s^d Citty, are appointed, by y^e comon councill of y^e same, to be overseers of a mint-house lately erected in the s^d Citty, to see new coin stamped by one John (his surname he knoweth not) who is thereunto appointed; and to that purpose they caused three stamps to

(t) This appears to be the John Collins mentioned in Minard Christian's deposition.

(u) The prisoner who could swear to the Mayor's intentions found it easy to credit him with a speech.

be made,—one for coyning of half-crownes, another for pence, and another for half-pence. (*v*)

This exam^t further saith, that dureing his comittall at Waterford afores^d, he heard the said Maior divers times say that they (meaning the Irish rebles) had his Ma^{tys} comission for what they did, And the s^d Maior likewise doth noe less in practice show y^e same; his cause of knowledge appeareth, for about Michaelmas, a shipp out of Holland belonging to the province . . . (*torn*) . . . ground at y^e harbour of Dungannon (*w*), wherein was some money and goods; but presently the said money and goods were seized upon and carried to Waterford afores^d, and the men likewise brought thither prisoners. After comeing thither the m^r of the s^d shipp demanding the s^d Maior y^e reason why his goods were taken from him, having never don any iniury to y^e Irish, The Maior made answe^r, that his goods and shipp were seized upon for his Ma^{tys} use—this confirming his . . . in deeming the rebles to be his Ma^{tys} subjects, & also pretending they had such a comission as is already declared.

(The deposition concludes with the passage concerning Ballynakill Castle, of which notice is taken in the Introduction).

LAURENCE HOOPER'S Mark

Jurat &c 20 July 1642

Phil Bisse

Thomas Ellwell.

(*v*) I find there are no Waterford coins of the period in Trinity College, or in the Museum, Kildare Street, Dublin. The keeper of the Art Division of the latter replies to my query:—

'We have none, nor is there any mention of a Waterford Mint in Nelson's recent work on the Irish Coinage, though there are references to Mints in other south of Ireland towns, viz.:—Youghall, Bandon, Kilkenny, Kinsale and Cork, in 1642.'

All these places with the exception of Waterford and Kilkenny were then strongholds of the English in Ireland.

It will, I think, be noted that the deponent Laurence Hooper shows a strain of romance in his narration.

As regards contemporary Irish coinage, the following from the London correspondent of the *Freeman's Journal* (Wednesday, 16th February, 1910,) deserves notice:—"A valuable group of rare Irish coins interested the numismatic experts who attended the sales at Sotheby's yesterday. Especially interesting were the Kilkenny halfpennies struck in 1642, during Charles I.'s reign. The rarest of the dozen, realizing the total of £20 3s., was one having on the obverse small sceptres and a crown, and on the reverse a broad and short seven-stringed harp, which Mr. Spink bought for £6. A Kilkenny farthing, sold along with a Cork farthing and two others, fetched 4 guineas. Other examples of Irish coinage were nine Ormonde pieces, ranging from half-a-crown downwards, which brought £2 10s. An expensive farthing was the St. Patrick's, Kilkenny, of Charles I." . . .

(*w*) Duncannon, of course.—*Ed.*

XIV

William Carewe, late of Athmean (*x*), in the barony | f. 35
of Decies . . .

(Losses, 320^{li} 19^s 2^d)

And the depon^t further sayth, That he was robbed & dispoiled of his goods by the persons hereafter named, or by some of them, for that about Shrovetide last, they layd seige to the Towne & Castle of Capperquin, & they encampt themselves att Athmean afores^d. Some of them were then quartered in this depon^{ts} howse, and kept him their prisoner in the towne of Athmean afores^d.

(Over a hundred names follow)

Jurat &c 15 Aug. 1642

Phil Bisse, Jam. Wallis

(Mark)

XV

Mary Boulter, late of the Towne and parish of | f. 44
Dungarvan . . .

(Losses, about 5 Jan. 1641-2, 270^{li})

. . . divers that were in the Castell of Dungarvan were wounded by the Rebels. And further the depon^t saieth, that Shusana Bourswell, & her three children, whose husband is now in actuall rebellion, & divers others were stript in the aforesaid Towne . . . that the vicker's house was burnt, & (*some words blotted out*). [And ye said Rebels] went into ye Church of Dungarvan and burnt there the Comunion Table, the pulpitt and all the seats in the afores^d church, and made it a stable for their horses, & a prison for the stript protest^{ts}. And further saieth That Capteine Edmond ffennell [at that time] said [to this deponent] that what they did they had the King's broad seal [to show for it] (*y*)

The depon^t likewise saieth, that Peter Anthony of the Commeragh with his wife and children (heretofore reputed protestants) [since this rebellion] ar now turned papist, and hee the said Anthony is now *in actuall rebellion*, with two of his sons, Paul Anthony and Arthur Anthony, are now out in rebellion with

(*x*) Affane.—*Ed.*

(*y*) This passage shows much emendation on the original manuscript.

S^r Nicholas Wailsh of Ballykeroge, in the s^d county, knight. She likewise saieth that James Burne, [butcher] and his wife, [& the wife of] John Brasington, gent, Gregory Cosby and his wife, before reputed protestants, and now [since this rebellion] turned papists.

Jurat &c 29 June 1642

(Mark)

Phil Bisse.

XVI

Jeane fflavan, late of the City of Waterford, | f 45
widow

(Losses, 469ⁱⁱ 19^s. Over a page of details crossed out)

The depon^t saith that one Gerrald Money, a merchant of Waterford afores^d, tould this depon^t, about Christmas last, that he the said Gerrald being over the water with the Lord Mountgarrett, his Lo^{pp} tould him that the King's Ma^{tie} did not care that they [meaning the people of Waterford] should make pyes & pastrys of them (meaning the English of Waterford afores^d). Then he said, What shall we doe with theis English doggs, & this depon^t saying that she would never forsake God & the King, he then replied and said, What God and King have you, You have noe more God & the King (quoth he) than the doggs.

Shee saieth that one Lawrence Ward of Waterford afores^d, inkeeper, formerly a reputed protestant, is, since this rebellion, turned papist, & the wife of one Holmes living in y^e s^d Ward's house, & Rob^t Andrewes and his wife [& his father] are likewise turned papists.

And this depon^t saith that Joan the wife of the s^d Robert Andrewes said to this depon^t, when the rebells entered the s^d Cittie of Waterford, God be praised (said shee) that now our friends is come to vs!

(The following written along the margin:)

[The depon^t saith that John Collins, sadler, ffrancis Powell, smith, & one Sanders a plumber, all reputed protestants & living in Waterford afores^d, are detained by the Rebells in Waterford afores^d, to help them by their occupations.]

Jurat &c 7 July 1642

(Mark)

Phil. Bisse

Hen. Rugge

XVII

Thomas Moncke, late of the Cittie of Waterford, | f. 48
gent, ('& surveyor of his Ma^{ties} Customs there, now
ensigne to Captaine Manhood in his Ma^{ties} service, a
brittish protestant . . . ' *crossed out*) deposeth &
saith:

That on or about the 25th day of December . . . he was
robbed . . . to the value of 412^{li} . . . by the hands and
means of Robert ffreny, of Ballivedy in the County of Kilkenny,
gent, & now out in actuall rebellion, And the s^d Robert ffreny,
three days after this deponent payd him his Rent, was the man,
amongst others whose names he knoweth not, that robbed and
despoiled him of his afores^d goods & chattells.

And this depon^t further saith that his afores^d Landlord
promissed him his cattell againe if soe be that this depon^t would
turne from his protestant Religion and goe to Masse and *doe as
they did*.

Hee likewise saith that one Paull Carewe of Waterford,
merchant, in the presence of Captaine Lumbard [affirmed] that it
was the worst Match that ever was in England, in that the King's
elder daughter is married to the prince of Orringe his sonn whom
he holds a Traytor to the King of Spain, Which abovesayd
speech by Paull Carew was divulged about a year and a half
sithence.

THO: MONCK

Jurat &c 27 Junii 1642
. . . Phil Bisse

XVIII

Elizabeth Hooper, late of the Cittie of Waterford, | f. 50
wife to Laurence Hooper (z) of the same, skinner.
(Details of her husband's losses)

Sayth that the 14th day of ffebruary 1641, one ffrancis Wyse
of Waterford afores^d, gent, violently & in a rebellious manner, took
away this depon^{ts} Cattle, & the rest [of her cattle & goods] were

(z) See above, No. XIII.

then and there forceably taken away by Paule Wadding of the same, gent, & John Lovel of the same, merchant.

The depon^t saith that about the begining of March 1641, this deponent's said husband, comeing, along with the women and children, through S^t John's gate of Waterford afores^d (whoe were to be sent down to a place called Passage), one Cary (whose christian name she knoweth not) formerly a protestant & free-schoolmaster, of the Decies of Waterford afores^d, but then turned papist, strooke the deponent's said husband with a halberd, saying, Ah Traytour! you would fain goe to see the ould Traytour to Duncannon-fforte, yo^r godfather (meaning the Lord Esmond), but I will stop your journey. And thereupon he was comitted prisoner.

But soone after this deponent (among the rest) being sent down to Passage afores^d, Shee then observed one of the Rebels (whose name she knoweth not) tearing the singing Psalmes out of this deponent's Bible or Testament, And shee reproveing of him for doeing soe, one Mr. Butler [then present, said to] this deponent: I am sory, honest woman, that you are so deluded, for their is nothing in that book but devills' inventions (*aa*)

Shee lastly saith, that it was a comon report among them at Waterford afores^d, and at Passage, that they had the King's comission for what they did, And that shortly they would rise upp in armes in England one against another.

(Mark)

Jurat &c 1 february 1642

Phil Bisse, Thomas Ellwell.

XIX

Richard Hambly, late of Kilmac Thomas,
husbandman

| f. 52

(Losses, about 18 Dec. 1641, 51^{li} 9^s)

About the time above-mentioned, this deponents cattle and household stuff were taken away by Garrett Butler . . . The

(*aa*) One may wonder whether the said Mr. Butler could recognise his speech in the report 'duly sworn' behind his back.

depon^t further saith that about Shrovetide 1641, this deponent (among others to the number of Two-hundred men, English & protestants) were comitted prisoners at the Cittie of Waterford, by the mayor and alderman of the same, & kept in restraint nyneteen dayes, allowing them but a crust of browne bread & smale beere once in three days sometimes & at other times every eight and forty hours (*bb*). In the meantime, this deponent's wife, Ann Hambly, & others (at least two hundred women, children, & ould people), that were sent down by the said citizens to a place called Passadge, were then and there stripped naked by the rebels.

RICHARD HAMBLY

Jurat &c 26 January 1642

Phil Bisse, Thomas Ellwell.

XX

Hugh Croker, Capperquin . . . (Robbed about | f. 54
Candlemas 1641-2, to the value of 1922^{li} 10^s, includ-
ing debts due to him from rebels, as—)

James Prendergast, of Tallaghmealagh (*cc*) in the county of Tipperary, Esq^{re}, Edward Prendergast, Richard Prendergast of Kilnacarroge . . .

He saith that his cattle and other living goods at Caperquin were lost by y^e Rebels y^t came to take the s^d Capperquin, as, Richard Butler of Kilcash, in the county of Tipperary, Esq^{re}, a reputed Lieutenant-Generall among the rebels, Theobald Purcell, alias Baron Loghmo, S^r Nicholas Wáilsh of Ballicaroge (*dd*), in the county of Waterford, Kn^t, and Nicholas Poore of Kilballikelly (*ee*), same county, Esq^{re}, Patrick & Clement Gough of Kilmanaghan, in the said county, Alexander Pooke . . . with others to the number of 12 or 13 hundred.

(*bb*) It is 'duly sworn,' but incredible none the less. The allegation receives no confirmation from other sources. How could he swear to the next charge?

(*cc*) Tullamelan.—*Ed.*

(*dd*) Ballykeroge.—*Ed.*

(*ee*) Kilballyquilty.—*Ed.*

He also sayth y^t the principall of the Rebells y^t caused the burning of his houses at Capperquin were, Captain John Sherlock, & Captain Edmund ffennell (late of Clonmell), & John ffitzgerald. He also sayth that his household goods were lost by the means of Tho Prendergast of Kilgany, county of Waterford, gent.

He also sayth y^t John Travers, cornet to the Dungarvan troope was killed by ffennell and his company, about twelfth tide last . . . One Garrett . . . being taken and put in the prison of Capperquin, and upon a report that there was a shipp come into Wexford, with 24 peeces of Ordnance & amunition for the rebbells, did instantly, upon the same, hold up his hands & did zealously repeat these words *Deo gratias! Deo gratias!*

HUGH CROKER

Jurat &c 15 Aug. 1642

Phil Bisse

Jam. Wallis

XXI

Captain Hugh Croker of Capper Quin, deposeth : | f. 56

That on or about the first of November last [one Margrett] the wife of Marmaduke Shaft of Clonmell, [inkeeper] & Randall the wife of Randall Shaft of the same were surprized & kept prisoners at Clonmell afores^d, & being afterwards ransomed [came before this deponent &] vpon their oathes confessed to this depon^t that to their owne knowledge, the rebells at Clonmell afores^d, in a barbarous and prophane manner, digged vpp the bones of the English and protestants buryed in the church and church-yard [of y^e s^d Towne], & gathered them together & afterwards burnt them, but such [protestants] fresh corpes as were not thoroughly rotten they digged them out of their graves, as namely the corpes of one Mr. Green, a minister & afterwards threw into a ditch [& never their church againe].

HUGH CROKER

Jur &c 19 Dec. 1642

Phil Bisse

Ric. Williamson

XXII

Annis Lee, parish of Lismore | f. 57

Saith that John Parker of Ballygoody his son & his daughter were about Christmas 1641 hanged by the Condons' means, Who constrained the father first [in a most inhuman manner] to hang his said son & his daughter upon promise to save his life, but presently in a most perfidious manner [caused the said John to be] hanged after them. (*ff*)

(Mark)

Jurat &c 21, 9^{bris} 1642

Phil Bisse, Hen. Rugge.

XXIII

John Rowse Eq Mocollopp, in the county of | f 60
Waterford

. . . . He also saith y^t on the Munday after Midsummer day last past, Tho. Carter gent, Bartholomew Emry gent, James Bartlett, inkeeker, Robert Marshall, husb., William Carter, tanner, Tho. Hutchins, husb. and another called Connelin a turnkey, *all of the garrison of Macollop were cruelly murdered* [& stript naked] by Gibbon McShane of Kilinggren, gent, & Peeter Baker of Inchi-kenny, gent, & Edmond Bowler servant to James McMorris Esq^{re}, & Brian McCragh of Kilmurry, Knogher ô Grenaghan husb.; this depont being the only man y^t escaped with his life, being left for dead, having received in his body eleven wounds, but now is almost recovered of them all.

(Mark)

Jurat &c 23 Aug 1642

Phil Bisse, Jam Wallis

(*To be continued.*)

(*ff*) How could she swear to all this? Her examiners having got a good story were careful to avoid inconvenient questions. This is indeed a typical piece of 'massacre' testimony.

THE DÉSI GENEALOGIES.

(From the Book of Ballymote,)

(Continued.)

Edited by PROFESSOR MacNEILL, M.R.I.A., National University of Ireland.

30. Sednai mc. Cillene mc. Finein mc. Combraiti mc. Sednai mc. [] te mc. Crimthain mc. Feig mc. Durgabail mc. Aengus [a].

31. Flathgus mc. Fiangaile mc. Gemill mc. Bric mc. Foircellaig mc. Brocain mc. Eachach mc. Ehdach mc. Shednai.

32. Aengus mc. Sneguile mc Gairgpuitri mc. Cuanach mc. Brocain.

33. Ocht *maic* Aedguili .i. Scandlan Dunchad Ogar Fland Tuthgal Snegal ⁊ Loigidach Foircellach.

34. Da *mac* Failen .i. Aedal ⁊ Bec. Tri *maic* Bec .i. Eochaid Fergal Fuirmaeltach.

35. Ceithri *maic* Gemell mc. Brice .i. Fiangal ⁊ Aengus Tuathal ⁊ Foirchellach.

36. Tri *maic* Durrthacht .i. Echin Mac Laisrein Eicin mc. Laisrein aen *mac* lais siden .i. Eochaid aen *mac* la hEochaig .i. Lugaid. Tri *maic* Lugdach *mac* Baedain .i. Maenach Baedan Failbi Loardach mc. Maenaig Liatharach mc. Loartha Hagiallach mc. Meic Liathaig .iii. *maic* Hagillaich .i. Indallach Dub Ruis Forbillach.

(b) Crech Fuirtri § 25, whence this and the preceding pedigree are continued.

(c) See note on Scandlán Femin, § 26.

(d) From § 26.

(e) Perhaps Forbailtech "gladsome."

(f) From § 31.

(g) From § 26.

(h) The third name is apparently lost in mistranscription of in eicin. I take MacLaisre (see §) to be the correct reading, not MacLaisrein.

30. Sétne	son of
son of Cillene	„ Crimthan
„ Fínen	„ [Nat] Feig
„ Combraite	„ Daurgabal
„ Sétne	„ Oengus
31. Flathgus	son of Broccán
son of Fiangal	„ Eochu
„ Gemell	„ Eochaid
„ Brecc	„ Sétne.
„ Foircellach	
32. Oengus	son of Cuanu
son of Snedgal	„ Broccán
„ Garg Puitri (<i>b</i>)	

33. The eight sons of Aedgal (*c*), viz. Scandlán, Dúinchad, Odar, Flann, Tnúthgal, Snedgal, [S]lógedach, Foircellach.

34. The two sons of Faelán (*d*) viz., Aedgal and Bec. The three sons of Bec viz., Eochaid, Fergal, Fuirmaeltach. (*e*)

35. The four sons of Gemell son of Brecc, (*f*) viz., Fiangal, Oengus, Tuathal, Foircellach.

36. The three sons of Durthacht, (*g*) viz. Eichin, Mac Laisre (*h*) MacLaisre, one son had he, viz., Eochaid. Eochaid had one son, Luguid. The three sons of Luguid [son of Baetán?] (*i*) viz. Maenach, Baetán (*j*), Fáilbe. Loardach (*k*) son of Maenach. Liathánach son of Loaraid (?). Agiallach son of MacLiathaig. The three sons of Agillach (*k*), viz. Indallach, Dub Ruis, Forbillach.

(*i*) mac Baedain seems to be a duplication of Maenach Baedan, wrongly copied and not deleted.

(*j*) Baetán is perhaps represented in the ogham Laidann, of which the first letter is hidden away by structural surroundings.

(*k*) Between Loardach and Loartha (gen.), Liathanach and Mac Liathaig, Agiallach and Agillach, the choice seems uncertain. Agillach corresponds to the ogham Agill. . . . which, somebody said, must contain an Anglo-Saxon name l.

37. Aen mac la Ha Feg .i. Caech Ruis aen mac ag Caech Ruis .i. Eochó. Tri maic Eacach .i. Tigernach Crimthann Muireadach mac Meic Cimill Foraindi mac Crimthaind. Comarda mac Fomindae ii. mac Comardae .i. Cu Cianaich ⁊ Fiachra Cillene mc. Finain Sedna mc. Cillene. Tri maic Shedna .i. Cu Comardae ⁊ Mugna ⁊ Irgalach.

38. Tigernach mc. Erc Cennmair Fiachra mc. Tigernaig Aed mc. Fiachra[ch] Eogan mc. Aeda Blathmac mc. Aeda Duib de muige mc. Blathmeic Dub de mear mc. Duib de muige.

39. .U. maic Duib deimir .i. Congal ⁊ Tibraidí Donngalach Mael Coba Suibne.

40. iii. Cormaic .i. Rosa ⁊ Eochaid Maine ⁊ Cairbri.

41. Uii. maic Eachach Dau Lairene Mac Taelnad Friuch Feidlimid Eochó Did Luigith.

42. Cloithri mc. Cairbri Fiagal mc. Cloithri da mac lais .i. Forannan ⁊ Faelan

43. Da mac Lugách .i. Nad Foichelt ⁊ Fothad. Cobthach mc. Fothaich. Coman mc. Cobthaich Suibne mc. Comain .u. maic lais .i. Dunchad Conmael Cenn Faelad Cu Coingelt Fergus.

44. .ii. mac Dunchada .i. Fiachra ⁊ Eochaid. Uarcraide mc. Fiachra[ch].

(l) Nad Feg § 26. I take *ha* as a mistranscription of *nia*, the accented nominative, for earlier *né*; *nad*, *nat*, being the proclitic form.

(m) The words translated in brackets do not fit the sense. Something doubtless is omitted.

(n) The choice is uncertain between Foraindi and Fomindae.

(o) From § 30, where Finein gen. represents Finain here. (p) From § 26.

(q) From § 24. The genealogy here reverts to Ui Rosa, of whom a pedigree is given in § 13.

(r) Dau, also written Daut, Dui, gen. Duach. In Middle Irish, Duach is often treated as nominative.

37. Nia Feig (*l*) had one son, Caech Ruis. Caech Ruis had one son, Eochu. The three sons of Eochu, viz., Tigernach, Crimthann, Muiredach, [*m*] Foraindi son of Crimthann. Comarda son of Fominda. (*n*) The two sons of Comarda, viz., Cú Cianaich & Fiachra. Cillene son of Fínán. (*o*) Sétne son of Cillene. The three sons of Sétne, viz., Cu Comardae, Mugne, Irgalach.

38. Tigernach son of Erc Cennmár. (*p*) Fiachra son of Tigernach. Aed son of Fiachra. Eogan son of Aed. Blathmac son of Aed. Dub de muige son of Blathmac. Dub demer son of Dub de muige.

39. The five sons of Dub demer, viz., Congal, Tipraite, Donngalach, Mael Cobo, Suibne.

40. The four [sons] of Cormac, (*q*) viz. Rus, Eochaid, Máine, Coirpre.

41. The seven sons of Eochaid, Dau, (*r*) Lairene, Mac Táil, Nat Fruich, (*s*) Feidlimid, Eochó Did, Luigith. (*t*)

42. Cloithri son of Coirpre. (*s*) Fiadal son of Cloithri had two sons, Forannán and Faelán.

43. The two sons of Lugai, (*u*) viz. Nat Foichelt (*v*) and Fothad. Cobthach son of Fothad. Comán son of Cobthach. Suibne son of Comán had five sons, Dúnchad, Conmael, (*w*) Cenn Faelad, Cú Coingelt, Fergus.

44. The two sons of Dúnchad, Fiachra and Eochaid. Uarcraide son of Fiachra.

(*s*) Ogham Netta Vroicci, Vroci.

(*t*) Possibly Eochoid (=Echodius, Adamnán) is to be read for Eochó did, and Lugai or Luguid for Luigith. An ogham name Lugutti is found. § 13 has m. Luigdech m. Eachach m. Eachach.

(*u*) Luguid § 13, Luigith § 41.

(*v*) Na Foglaith § 13.

(*w*) Ogham Cunamagli is represented in MS. by Conmál, nom., not Conmael. In Welsh, magl- becomes mael. Irish mál, a lord. For Conmael read Conmail as in § 46.

45. Tri maic Echdach .i. Letheac ⁊ Dub delete ⁊ Flann airdri.

46. ii. mac Conamla *Coninna* (Commna, Connma?) ⁊ Dub de broine.

47. Fothad mc. Cind Faelad.

48. iii. maic Fergusa .i. Muirgius Tuathal *Donngalach* Fland Foigeartach Fianachtach.

49. Ceithri maic Bric .i. Eogan Rus Eochaid Allmuir Sorta.

50. ii. mac Eogain Doiblia Anblomath. Eochaid Munada Fergus Focaili.

51. Coirbre mc. Eathach Munfoda Fianan mc. Coirbri Mael Aithgen mc. Finain.

52. ii. mac Cobthaig mc. Aeda .i. Mael Octraig ⁊ Cumascach.

53. ii. da mac Cumascaig Blaetdolb ⁊ Duncad.

54. Eogan mc. Breagduilb. iii. maic Eogain .i. Dub Tire ⁊ Flann Comair *Muiridach* Uarcraide Faelchad Dunchad ⁊ Aed.

55. Aengus mc. Mail Aichgen mc. Goibnain mc. Mail Octraig mc. Aeda mc. Fir Gair mc. Nad Fogleith.

56. ii. mac Aeda mc. Finin .i. Mael Octraig ⁊ Mael Uma.

57. Fergal mc. Artgaili mc. Leitheidig mc. . . . [Caetera desunt].

(x) Apparently the name usually written Dub da leithe. Compare Fear delithi § II.

(y) Read ui for iii in text.

(z) Son of Art Corb § I etc.

(aa) Allmuir "oversea," he being the ancestor of the Welsh line.

(bb) Sorad, gen. Soraith, Eriu iii, pt. ii, p. 135. The name doubtless is employed to connect the Sortrige with Dál Fiachach, but in the story their ancestor is Sort mac Doirna. For a quite different account of the sons of Brecc and of his son Eogan, see § 24.

(cc) From § I.

45. The three sons of Eochaid, viz., Letheac, Dub de lete, (*x*) and Flann airdri.

46. The two sons of Conamail, Coninna (?) and Dub de broine.

47. Fothad son of Cenn Faelad.

48. The six (*y*) sons of Fergus, viz., Muirgius, Tuathal, Donngalach, Flann, Foigertach, Fianachtach.

49. The four sons of Brecc, (*z*) viz., Eogan, Rus, Eochaid Allmuir, (*aa*) Sorta. (*bb*)

50. The four (?) sons of Eogan, Doiblia, Anblomaith, Eochaid Munfhota, Fergus Fochaille.

51. Coirpre son of Eochu Munfhota. Fianán son of Coirpre. Mael Aithgen son of Fínán.

52. The two son of Cobthach son of Aed, (*cc*) viz., Mael Ochtraig and Cumascach.

53. The two son of Cumascach, Blaetdolb (*dd*) & Dúnchad.

54. Eogan son of Bregdolb. The seven sons of Eogan, viz., Dub Tíre, Flann Comair, (*ee*) Muiredach, Uarcraide, Faelchad, Dúnchad, Aed.

55. Oengus

son of Mael Aithgen son of Aed

„ Goibnén „ Fer Gair

„ Mael Ochtraig „ Nat Fogleith (*ff*)

56. The two sons of Aed son of Fer Gair, viz., Mael Ochtraig and Mael Uma.

57. Fergal son of Artgal son of Leithetech (*gg*) son of . . . (*hh*)

(*Conclusion*).

(*dd*) Breguild gen. § 1, Breagduilb § 54.

(*ee*) Flann means "red" &, like Dub, is usually followed in early usage by a place-name, Flann Feorna, Femín, Cathrach, Sinna, etc. Comair doubtless refers to Combar na trí n-uisge, the confluence of the Siuir, Nore, and Barrow.

(*ff*) From § 13?

(*gg*) Or Lethétig, cf. Cennétig.

(*hh*) Here ends a page. On the next page 151 begins "Senchas Sí Hír," the genealogical history of the Ulidians. Either a portion of the book is missing, or the scribe, having filled up a blank space with the foregoing details, was content to break off abruptly in the middle of a passage—which is quite possible.

Extracts from an Antiquary's Note Book.

By REV. P. POWER.

XI.



BISHOP JOHN BRENAN (1671-1693) of Waterford and Lismore was probably the most distinguished prelate that ever presided over the destinies of the united Sees. Fortunately, materials for a comparatively full biography of him exist and will, it is hoped, see the light of print at no distant date. His zeal was wonderful, and the Secretary of Propaganda, to whom he was well and personally known, describes him of an exceedingly amiable disposition—possessed too of great learning and business capacity. Though translated from Waterford to Cashel in 1677 he continued (owing to the troubles of the times) to administer his first diocese. He was one of the Irish bishops of that sad time who, penal laws and priest hunters notwithstanding, never for a moment abandoned his charge. His chief place of refuge appears to have been Kilcash, where protection of the noble house of Butler secured him asylum. His Vicar General and Dean of Waterford was Robert Power, cousin to the Earl of Tyrone. At Kilcash he held ordinations, as we gather from the Registration Lists of 1704, not only for his own and other Munster dioceses, but also, occasionally, for the other provinces. Bishop Brenan died in

1693 ("in the time of James II.," adds the Irish scribe, O'Neachtain, —although it was three years after the Boyne,) and was buried, apparently at his own request, in the tomb of Geoffrey Keating, in Tubrid chapel, beside that "sweet voiced trumpet," Father Eugene O'Duhy, of the Franciscan Order. Here is the "Relatio Status" or account of his diocese of Waterford and Lismore, made to Propaganda by the Archbishop in 1687. Unfortunately, I am not able at the moment to compare the translation with the original:—

"Relatio Status of the United diocese of Waterford and Lismore in Ireland.

To the Sacred Congregation of the Propagation of the Faith : Various relatio's have been given to the Sacred Congregation of this diocese which has been canonically united for more than 400 years. I pass over here repeating what has been stated often times before,—its length, breadth, and boundaries, and will confine myself to other facts regarding it more modern and necessary. It pleased Pope Clement the 10th of blessed memory to nominate me though unworthy Bishop of this diocese in the year of our Lord 1671. His Holiness Pope Innocent the 11th vouchsafed through the Sacred Congregation to appoint me ever unworthy Archbishop of this Metropolis still retaining the administration of my first See. I discharged the duties of both offices as long as my weak abilities permitted me without abandoning my residence or their government notwithstanding the miseries and persecutions of the past times, "for which may God be glorified." In the city of Waterford besides the Cathedral Church dedicated to the Blessed Trinity there are parochial churches. The Cathedral is in good order as to its material condition and also one of the parochial churches, the others are in ruins. All these other churches are in the possession of the Pseudo-Bishop or of his Protestant ministers who officiate in them for their Lutheran people and receive the tithes and other incomes belonging to them. In this city the Vicar General of the diocese of Waterford, which is very small, resides. Here he discharges the duties attached to the Cura Animarum. Each priest has his own district who applies himself zealously to the administration of the Sacraments,

to preach and to catechise to the great consolation and benefit of the faithful. Here are not churches, but public chapels in which the Holy Mass is celebrated on feast days and holidays, days on which the Catholics attend. In those chapels there are fixed altars becomingly and decently ornamented with silver chalices and crucifixes and other sacred images.

In this city there is one house of Franciscans of the Observance of whom there are at present five brothers. They have their Guardian and Vicar. There is another house of the Dominican Fathers of whom there are at present four fathers with the Prior. There are also fathers of the Society of Jesus. The Dominicans teach philosophy to secular youths. The fathers of the Society of Jesus conduct schools of humanity. These religious live in common. They have public chapels where they celebrate, preach, and hear confessions, and have established confraternities. The inhabitants of this city number about 5,000. At least the half of them are Catholics. The other half is made up of Luthern and other sects. Some of these from time to time are converts to the true faith, at the hands of our ecclesiastics who have studied in Spain, France, and Flanders. Besides the parish priests who live in the city there are only five priests in the country, the diocese being not more than nine miles in length and thinly inhabited, yet these have their districts assigned to them and they devote themselves to the salvation of souls with great zeal and profit to the people. They have their public chapels for Mass which are ordinarily built with walls of mud and clay and are roofed with straw.

The city of Lismore is destroyed. The cathedral there is in good condition so far as the material portion of it is concerned, it being lately rebuilt by the Pseudo-Bishop, who with his Protestant Ministers officiates in it. The church is dedicated to God under the invocation of St. Carthage, the first Bishop of this diocese. There is also one other parochial church in this city. In the country where for the most part the aristocracy live and people of the labouring class, there are 22 secular priests who devote themselves to the care of souls. Each

of these employs himself in the care of his own district, one being charged with the care of three parishes, another with more or less as necessity may require it, the parishes being for the most part thinly inhabited and the inhabitants poor. Some of the said parish priests hold their parishes in virtue of an Apostolic Bull, some by the collation of the ordinary who does not give more than one or two parishes in titulum, others during his good will. Each parish priest has one or two chapels covered with straw where he celebrates Mass on feast days and occasionally preaches. Each parish priest generally celebrates two Masses on feast days through necessity for the convenience of the people, otherwise half of them should remain without Mass, the chapels not being sufficiently large to accommodate half the congregation. The altar furniture is for the most part of a poor kind, the priest generally makes use of silver chalices but some have to use chalices of lead on account of the poverty of the clergy, who have no income, living generally on the generosity of their parishioners, each family giving to his parish priest at Easter one *guilio*, the poor giving nothing. On the occasion of Nuptial Benediction, of Baptism and Extreme Unction some alms is generally given to the parish priest. An offering is also made to the clergy generally for an office and Mass in *die obitus*, "month's mind" and anniversary of members of the aristocracy. From their few emoluments the parish priests contribute for the maintenance of their Bishop some four scudi yearly, others two, and others nothing. Having no other means to live he is compelled to wander through his diocese visiting his friends among the aristocracy and maintained by them for a great part of the year. Whence it is that the priests are hard set to live on account of their scanty incomes, being obliged themselves to provide for the Altar and for their own poor relatives. It may be confidently stated that there are no clergy on earth so badly off as to worldly comforts. And frequently when they are not entertained in the houses of the aristocracy who may happen to be their parishioners they find it very hard to procure the means of living. They live moreover without working at any trade or devoting themselves to any employment that would bring discredit on their vocation. All

the priests of this diocese (who are thirty in number) except two, have been educated in foreign Catholic countries where they have studied speculative and moral sciences and some have taken degrees, some of Doctorship and some of Bachelorship, and are competent to preach and explain the gospels. Some priests too of this nation noted for their learning and virtue have settled down in other Catholic countries without a thought of returning to their native land, though ordained "titulo missionis," because they do not wish to exchange the life of ease they live for the life of poverty of our clergy. This is a matter deserving the consideration of the Sacred Congregation, especially as these priests were educated free of all expense to themselves and "ad titulum missionis," as has been already stated. In the diocese of Lismore there are two Abbeys, one of Cistercians and the other of Canons Regular, but in them there is neither Abbot nor Monk. There are two residences of the Order of St. Francis of the Observance, one in the town of Clonmel in which there are six religious four of whom preach and are of good repute. There is also another residence of Franciscans in the town of Carrick in which there are only two religious. In those two residences there are two public chapels in which Mass is celebrated, Confessions heard and the Gospel preached. For the two past years none of them celebrated two Masses in the day. They do not meddle in parochial duties. They live on alms and lead a common life. There is also a residence of Eremites of St. Augustine in the town of Dungarvan where there are generally two religious. They have a public chapel.

In both dioceses besides the two churches there are 100 parochial churches; there are but about ten of them in a state of repair. The others are destroyed and in ruins. All are in the possession of the Protestant Bishop and his ministers, who being about ten in number enjoy the tithes and other incomes of those churches. The Abbeys, Monasteries and Convents of the Regulars have been secularised and given to the Protestant Aristocracy by the King of England after his apostacy from the true faith. The Catholic Bishop has two Vicars General in those two dioceses.

There are also some dignitaries or Canons. The Bishop has no tribunal nor public consistory to decide matrimonial disputes or other such cases. The penal laws of the Protestant King forbade those and reserve this jurisdiction to the Lutheran Bishop and his officials before whose tribunal some Catholics are from time to time forced to appear to settle with their Matrimonial differences and other such misunderstandings. But the Catholic Bishop provides in most cases especially latterly by himself, by his vicars, and other delegates to put an end to and to settle similar disputes and controversies with permitting recourse to a foreign tribunal. By the same laws it is also forbidden to Catholics to teach schools in order that our students would be forced to frequent schools taught by Lutheran masters there to be inoculated by Protestant doctrine and to become inured to Protestant customs. To obviate this danger a few Catholic masters held private schools to instruct Catholic youth in letters and in the principles of religion—not without great risk to themselves. Many of them have been imprisoned and mulcted with heavy pecuniary fines for discharging such offices. For this reason many of our Catholic youth transport themselves to foreign countries where they find an opportunity to study, and some of them having taken Holy Orders after finishing their studies return to their native land to apply themselves there to the care of souls under the direction of their respective ordinaries. The Ordinary visits his district personally, remedying and correcting abuses and disorders, but through God's grace these are not frequent. On the occasions of his visit the Ordinary administers the Sacrament of Confirmation to the faithful who hold the sacrament in such high veneration as if it were absolutely necessary for their eternal salvation. The diocesan synod is held every year when persecution does not prevent it (*a*) and at which the prelate assists and always presides in person. He has held

(*a*) The statutes of the Synod of 1677 have been published by Cardinal Moran. That year (the year, by the way, of the Bishop's promotion to Cashel) the Synod assembled at "Clockeily." May not this place be Cloucilly, par. of Neddans, and not Curraghkiely, par. of Rathgormack, as is commonly supposed? Cloucilly was a meeting place of the clergy of the district, as is evident from certain "informations" sworn in connection with "horrid Popish plots" &c., of the period.

the synod without delegating any other for this purpose during the 16 years of his residence. All the secular priests of the district come to this meeting. Complaints are heard, examined, and remedied, new constitutions are generally enacted for the government of the diocese, directions are given to the Vicars, of whom there are five, to hold scholastic conferences once in the month and to superintend the priests of their respective deaneries.

For a few years back the Catholics suffered great tribulations and injuries on account of the profession of the true faith. The ecclesiastics have suffered more than the laity, some of them having been imprisoned, others sent into exile, others fugitives through the country and sought after by spies and officials of justice, and among the ecclesiastics the few Bishops who were then found here have been persecuted more than others, a promise having been made by a decree of the Royal Council of a sum of 40 scudi for the capture of every bishop. Notwithstanding this the bishop of this district remained always in his residence, and though hidden held correspondence with his vicars general and forane and with the chief Catholic laity to the great consolation and spiritual profit of both one and the other. At last this fierce and long tempest of persecution came to an end and the Divine Goodness is pleased to console His afflicted ones by placing on the royal throne our most pious King James who publicly professes the Catholic and Apostolic Faith and practises Christian virtue in a rare manner. Soon after his coronation he deputed as Viceroy of this Kingdom his Lordship the Count of Tyrconnell, a native of the country and brother of the Archbishop of Dublin, Talbot of blessed memory. He is a sincere and zealous Catholic much inclined to promote the glory of God and the splendour of the holy faith and to advance the Catholic Lords and nobility of the Kingdom in position and in fortune.

For this end he has made a good beginning, having reformed the entire army of his kingdom which was made up of all heretics it not being permitted that there be in it even one Catholic soldier. He has now made nearly all the army Catholic as well Commanders as officials as also ordinary soldiers. The Royal Council

in Dublin is for the greater part Catholic. The civil officials both Judges and Magistrates, are for a great part Catholic. The bishops and priests may appear in public and private in their peculiar dresses. The religious, particularly those of St. Dominic and St. Francis, go about with the religious habit; and are beginning to restore their ancient Monasteries and to build some splendid chapels near their Monasteries or Convents. The parish priests are building chapels decent and sufficiently commodious for ecclesiastical functions in the city where they reside.

This great change greatly consoles the Catholics of this kingdom and they hope for an increase of consolation every day through the divine mercy, during the life of this glorious King and during the government of this his zealous Minister in this Kingdom.

The faithful of this country bear great respect and love towards their prelate and other ecclesiastics, they are most reverential towards the Holy See and most tenacious of the Catholic faith. I submit this statement with the greatest homage and devotion to the notice of His Holiness and of the Sacred Congregation through the medium of your most Illustrious Lordship to which, &c., &c.

Kilcash in Ireland, 9 November, 1687.

JOHN ARCHBISHOP OF CASHEL,
Administrator of Waterford and Lismore.

Monsigr. Cybo, Secretary.

XII.

It is a matter of more or less common knowledge that the relations of the Colony of Newfoundland with Waterford and the country adjacent were many and intimate during the second half of the 18th and first half of the 19th century. Adventure-some Waterfordmen like Donnchad Rua^o flocked in crowds to *Talam an Éirís* and "a Newfoundland season" was an everyday

expression in Waterford to designate a period of two summers and a winter, the ordinary term of a fisher's engagement. I know an instance in which a cottier near Waterford, who had a son in Newfoundland, paid his rent annually in "Newfoundland fish" direct from the Banks. The Penal Laws (in their effects, at any rate,) were not a dead letter at the Fishery. Complaints were made by the Irish colonists that they had no priests to administer the last rites to their dying nor to baptise their children. To the second point in the plaint the answer was made: send the children to Ireland for baptism; and to Ireland many of them were actually sent. Looking through the old Baptismal Registers of St. Patrick's, Waterford, I came across many curious instances of the procedure. I have made note of the following which will doubtless interest many a reader:—

In 1754 John St. Leger, S.J., baptised Hannah, the ten-year old daughter of Matthew Ryan, of Terra Nova.

On September 13th, 1757, Father M. Savage, S.J., baptised two children from Newfoundland, and the following year Father St. Leger baptised a young woman of 22 from the same place.

On February 27th, 1762, there is record that a couple married in Newfoundland "according to the custom of the place renewed their consent before Father Paul Power, S.J."

Again in September, 1768, and thenceforward frequently, there is record of a baptism from Newfoundland. On one occasion (No. 275 in Register) three Newfoundland-born children are baptised together. In this connection it may be gratifying to Mrs. Green to learn that these old Registers bear testimony to the inter-relationship also of Waterford with Spain and Spanish colonies:— between the years 1757 and 1762 occur names of foreigners, natives of Spain, Minorca and Madeira, as contracting parties in marriage or as Sponsors at Baptism.

On January 29th, 1785, Rev. Paul Power (secularised on suppression of the Jesuits and appointed P.P. by Bishop William Egan, in 1785,) baptised the child of a Spanish lady, wife of a merchant of Cadiz, who had come to Waterford "for sake of her health."

XIII.

The first frog seen in Ireland is said to have been noticed in a pasture field, near Waterford, in 1630, a fact to which Colgan alludes in 1647. The creature was viewed with horror by the Irish and was not allowed to continue its species. In 1696, according to the testimony of Stewart's "Armagh," frog-spawn was placed in a moist spot in the Park of Trinity College, Dublin, and from this nursery Ireland was subsequently colonised. Less than a century later a frog was seen close by or at the ford on the old road, running north-east, from the ancient castle of Ballykeroge (Co. Waterford), where Ballykeroge townland meets Durrow. The amphibian was noticed on a Sunday as the youth of the vicinity were assembled for a dance or hurling match with the result that interest in the jumping monster quite eclipsed, if it did not put an untimely end to, the day's festivities. During the Sunday and on subsequent days the frog was viewed by curious and awe-struck crowds.



THE FITZ GERALDS OF FARNANE, CO. WATERFORD.

(Continued.)

By G. O'C. REDMOND, M.R.C.P.I.



TOWARDS the close of the 16th century, we find the Fitz Gerald's in possession of the lands of Farnane, (*m*) and Graigue, (*n*) townlands situated in a secluded part of the County of Waterford, in the Barony of Decies Without Drum, Electoral Division of Ballinamult, and Union of Lismore: and in the Ecclesiastical parish of Modeligo. The surrounding landscape, consists of ground a little undulating, a sprinkling of plantation, the shallow River Finisk (*o*) winding

(*m*) Farnane, or Fernane, derived from the Irish "fearn" (farn) the alder tree. Farnane, Fernagh, Ferney, Farnoge, and Ferns (in Wexford) are all different forms from the same root and mean "*a place abounding in alders.*" The modern townlands of Farnane, Upper and Lower, contain respectively 234 ac. 1 r. 24 p. and 223 ac. 1 r. 4 p. On Farnane Lower are the ruins of St. Oran's Church.

(*n*) The lands of Graigue, now subdivided into the modern townlands of Graigue more and Graigue beg, are separated from those of Farnane by the townlands of Staigbraud, Derry (Upper and Lower), Scart and Carrigaun (Hely), containing in all 595 ac. 3 r. 7 p., all no doubt originally embraced in the lands of Graigue. Graigue, or Graig, means a village. The modern townlands of Graigue-more and Graiguebeg contain respectively 195 ac. 2 r. 8 p. and 99 ac. 1 r. 19 p.

(*o*) Finisk, in Irish Fionn Uisge—i.e. the "fair" or "clear water" from Uisge (pronounced Ish-ga), water.

through the low lying fields and peeps of picturesque hills in the distance. A castle formerly stood here, not far from the road leading from Cappoquin to Clonmel, of which the remains are scarcely traceable. The site of this castle known as the castle of Farnane, is now occupied I believe, by the farm house and out-offices belonging to Mr. Looby, farmer, of Upper Farnane, which are situated in a glen between the lower or Mill Street road, and the road from Redgate to Lickoran. The remains of high walls surrounding the gardens and orchards were still standing in the life time of Mr. Looby's grandfather, evidence of former splendour, but they have long since been demolished. In the hedges near Mr. Looby's farm, the fuchsia and other shrubs grow in wild profusion, denoting in my opinion the existence of extensive gardens and shrubberies there in former times. The locality called *Coill-mo-leime* (*p*) (kill-mo-leime) in the "Lamentation for the Fitz Gerald's" is in the vicinity of Mr. Looby's house, and an ancient burial ground exists there. It is marked on the Ordnance Survey Map (*q*) in the townland of Derry Upper, thus, "site of Kilnalime R.C. Chapel," and on the opposite side of the glen to Mr. Looby's farm, which lies under the shadow of Dyrick Mountain, also referred to in the "Lamentation." To identify the exact site of the castle of Farnane, we must rely on a tradition that it stood on Mr. Looby's land, and as that land is embraced within the denomination of Farnane, it is very probable that tradition is correct. The Down Survey Map records it in Farnane townland. Nevertheless some difficulty arises in the identification of Fitz Gerald's castle, on account of the many traditions in the locality relating to the McGraths, who were adjoining owners. In Dr. Smith's History of Waterford the following passage occurs (*r*). "Modeligo parish towards the north is rough, and consists

(*p*) Kill-mo-leime would seem to mean "the Church of the Leap" though in that case it should read Kill-na-leime. Leim is the Irish word for a leap, and is found in many place names, as for instance Leamybrien in the Co. Waterford, "O'Brien's leap" and Carrigleamleary, near Mallow, called in the Book of "Lismore Carrig-leme-Laeguri," the "rock of Laeghaire's leap."

(*q*) Index to the Townland Survey of the County and City of Waterford. It is here correctly rendered *Kilna-lime*.

(*r*) Vid. page 81. The 1st edition of Smith's History of the County Waterford was published in 1745.

" mostly of pasture. In this parish are the remains of some
 " ancient castles, belonging to the family of the McGraths, who
 " had formerly a large estate in this part of the country. *Mountain*
 " *Castle* called *Farnane*, was one of these of which *only the stump*
 " *now remains*. The castle of Sledy, or Curragh-na-Sledy is
 " another, which was built in 1628, as appears from the date on
 " a chimney-piece, with the words " Philipus McGrath 1628."
 The map of the County Waterford in Smith's History, shows the
 two castles mentioned, but Farnane castle does not appear on it.
 If my readers will consult that map I would wish to draw their
 attention to the course of the river Finisk there delineated, which
 is topographically inaccurate. Its course is shown as west of the
 church of Modeligo, whereas it flows on the east of that ancient
 ruin. The two castles, Mountain castle, and Sledy, are marked
 on the map to the north of the church, and on the east side of
 the river, which is quite correct, but as Sledy castle stands in the
 townland of Curragh-na-Sledy, and Mountain castle in the town-
 land of Mountaincastle, both in the Dungarvan Union, neither of
 them can in any way be identified as the castle of Farnane. Yet
 Dr. Smith implies that Mountain castle was called Farnane, and
 states that when he wrote (1745) his History "only the stump now
 remains." As records prove that Mountain castle (s) was never
 called Farnane castle the inference is plain, that a castle called
 "Farnane" existed and that Dr. Smith having heard it mentioned
 thought it was identical with Mountain castle, which is in very
 close proximity to the townland of Farnane. (l)

The earliest record of Farnane, which has come to my notice is so interesting that I give it here in full.

(s) By an Inquisition P.M. dated 1643 on Garrett Fitz Gerald of Dromana we find the following "Slygoe, otherwise Castle Anslew, otherwise Mountain castle in the County Waterford."

(l) A building known as Mountain castle stands at the present day, adjoining the hamlet of Mill Street, which was the residence in the 19th century of the O'Keeffe family, and now belongs to Mr. Edward Walsh, farmer, but if it existed as a castle, or a stump of a castle in 1745, its position on Smith's map should be to the S.W. of Sledy castle, and on the eastern bank of the river Finisk, whereas Farnane is on the western bank. Mountain castle undoubtedly belonged to the McGrath's of Sledy, but I must refer my readers to my article "Sledy castle and its tragedy" which was published in extenso in the Journal of the R.S.A., Vol. VIII, 4th series, April 1888.

" Feb. 5th 1277-78 Geoffrey de Prendelgast (*sic*) heir of William de Prendelgaste had held of the King, lands and tenements at *Farnan* for which he owed suit from three weeks to three weeks at the King's Court of Dungarvan. King John enfeoffed Philip de Wigorn with lands in Munster which comprised a *theodum* (*u*) in Eskercevane (*v*) that the lands and tenements of *Fernan* are in that theodum, from whom they came by exchange to William de Prendergast." (Sweetman's Calendar of Documents relating to Ireland Vol. II, p. 270, No. 1422).

This record proves that the lands of Farnane were in King John's reign held by Philip de Wigorn, that he exchanged them for other lands held by William de Prendergast, and that William's son Geoffrey, held them by suit and service at Dungarvan. By the marriage of Margery, daughter of Thomas Fitz Anthony, with John Fitz Thomas, the lands of Decies and Desmond came to the Fitz Gerald's, between 1215 and 1261, and it is on record that William de Prendergast, mentioned in the foregoing extract from Sweetman's Calendar, obtained the Lordship of Newcastle in the County Tipperary about the year 1230, in exchange for other lands. It seems certain therefore that Farnane passed from the de. Prendergasts to John Fitz Thomas, Lord of Decies and Desmond, but not without bloodshed, as traditions exist in the neighbourhood of Farnane of internecine feuds between the Geraldines and the Lords of Newcastle, probably regarding the "theodum in Eskercevane" in which Farnane was situated, which Geoffrey de Prendergast was loth to relinquish. We find Farnane again mentioned in the records under date 1298 showing it then in possession of the Geraldines. The record is as follows:

"Extent of the lands of Thomas Fitz Maurice (*w*) (a quo Desmond), who died on Wednesday next after the Feast of the Holy Trinity" a. r. 26. (June 4th 1298).

(*u*) Theodum or theudum is equivalent to the Irish territorial denomination Tuath, which means a district or fief, most probably one of five knights' fees which was expressed by the word "toth." In the Celtic Mythology the word *Toth* means the *Genius Loci*.

(*v*) Eskercevane, this word evidently refers to the territory in which the theodum was included, and may be coterminous with the ancient barony of Comeragh, now "Decies-Without-Drum."

(*w*) Thomas an Appagh.

“Extent of the lands at Dungarvan. Taken there Jan. 2nd, 1298-99. Free Tenants, inter aliis, David Washeborne, 1 villata.(x) at Fernan rendering 26s. 8d. and doing suit. David Baron 1½ carucate at Regnagonach (Ring) rendering 5/- a year.” (Sweetman’s Calendar of Documents relating to Ireland, A.D. 1298-99, No. 551).

We have so far traced the lands of Farnane into the Earl of Desmond’s possession. James Fitz Gerald the 7th Earl of Desmond, who died at Mocollop castle in 1462, granted to his younger son Gerald “Mor,” Dromana and the “Country of the Decies,” and he and his successors were the immediate over-lords of Farnane which was included in the grant. This grant of the Decies was confirmed by Thomas 12th Earl of Desmond to his father-in-law, Sir John Fitz Gerald of Dromana, dated “Cork on the Morrow of the day of St. Luke the Evangelist,” i.e. on October 19th, 1529. (y) The grant confirms to Sir John and his son Gerald Fitz John “the lands of Dromana with the appurtenances in the Decies”—with other lands including the whole Barony of Kilsheelan, County Tipperary. The lands of Modeligo, Farnane, Graiguemore and Graiguebeg, Lickoran, Sleady, and as far as the bounds of the County Tipperary, being within the Decies, were therefore “appurtenances of the Lords of Dromana.”

By an Inquisition of 18^o James I 28 Oct., 1620, taken at the Greene in the county of Waterford, near Clonmel, to inquire what lands John Fitz Gerald, late of Dromana, held of the king, in chief as well in demesne, their worth, &c., the following were found among other lands in the baronies of Decies . . . “And of the manor of Mountain castle, otherwise Slevigwer, otherwise Caslane Slane with the appurtenances, containing in the whole 6 ploughlands called by the several names of Knockanegeragh, Fayrrack, Glentullaghillane, Leckerran, Lisleugh, Ballymontyne, Cahernylegie, *Firenyng*, . . . Lackinderragh, Ballynaglleay, Carrigroone, . . . Shoskynane, and many others, worth yearly in all issues beyond reprises 40^o Irish money.”

(x) A villata. The word villata, villa, vill, is often translated village or township, but the correct equivalent is “manor.” The villata of Farnane was therefore the manor, including a castle and demesne.

(y) Cottonian MSS. Brit. Mus., Titus B. XI, fol. 102.

Many of the lands here mentioned are easily identified as Leckerran, now Lickoran, adjoining Farnane, Lisleugh, now Lisleagh, in the same locality, Cahernylegie now Cahernalegie, a few miles from Farnane, Ballynaglleary, Lackinderragh, now Ballynagleragh and Lackandarra. The place called *Firenyng* in the Inquisition is in my opinion identical with Farnane.

It is recorded that Sir Maurice Fitz Gerald of Dromana ruled about one half of the County of Waterford, and undertook to help judges, commissioners, and tax gatherers, and to secure free admission for all to the markets at Dungarvan and elsewhere. The Desmonds became so completely celtic that Mac Thomas, as each Earl of Desmond was styled, claimed tribute from his race, less as their feudal lord than as their senior, as appears by the dedication of an ancient Irish MS. volume in the Stowe collection, the scribe of which, Sighraidh mac Thorna O'Mulconry, a *filedh*, or poet, states that the book was composed for "Maurice Mac Thomas, (2) Earl of Desmond, and the *senior* to whom belongs the primary right of Baal's Fire (i.e. Beaconage) after the tribute of the South of Ireland."

I have no record to show the date at which the branch of the Geraldines, known as the Fitz Gerald of Farnane, first became identified with that locality. There was a "Remounde Fitz Garrott of Glanehoir" (now Glenaheiry) in 1537. Glenaheiry is a Barony in the County of Waterford north of the Decies, and bordering on the latter not many miles from Farnane, but I cannot identify him with the latter townland.

After the great Desmond forfeitures in 1585, one of the principal planters in Munster was Sir Christopher Hatton, knight, Lord Chancellor of England. On the 18th of June, 1589, he was granted 10,910 acres in the County of Waterford. The grant includes the following: "The Castle of Knockmaun, and the desmesne lands adjoining and belonging thereto, containing half a ploughland; Canty one ploughland; Ballyleimon two; Carrigroe a half; Ballintallan (Ballintaylor) a half; Ballin-Carool one; Glannyvaden (Glenavaddra) one; Coolecromp one; Templegall (White-

(2) Thomas, the 1st Earl of Desmond, son of Thomas "an Appagh.

church) a half; Laragh one; Carriglea a half; Killeeshal a half; Bally Kennedy a half; Cross a half; Tallacoolmore one; Dunbrockly a half; and Ardramongy one—being desmesne lands of Richard Fitz John Fitz Maurice of Knockmoan attained, and containing by measure 3,482 acres of tenantable lands." Also the lands of Ballyne-Courty alias Courtstown, containing 500 acres; "Kypaghe Coyne" (Cappoquin) and Saltabrett (Salterbridge) 415 acres; Cappagh 1,191 acres; Affane 1,422 acres; Ballymacmague and Ballyguiry 400 acres—lands of Garrett, Earl of Desmond, attained. Also lands in Comeragh Barony containing 500 acres, parcel of the lands of Bryan Mac Donough Mac Farlough O'Brien, attained, *the lands of Graigue, (aa) Kilcannon and Modeligo*—parcel of the lands of Mac Thomas of the Palace (Pallas), County Limerick, rated at 800 acres; also 400 acres belonging to *Maurice Mac Thomas Mac Edmund, traitor*, all in the County of Waterford. To hold for ever in fee farm in free and common soccage at a rent of £60 7s. 9d., English from 1594, and only £30 3s. 9d. for the preceding three years, and a half-penny for each acre of bog and waste which he may reclaim. He may empark 500 acres. He must erect houses for 82 families of which one for himself, five for free-holders, five for farmers, and 36 for Copy holders." Now this extensive grant to Sir Christopher Hatton, naturally incensed Sir Gerald Fitz James of Dromana. He laid claim to Knockmaun in 1592, and in 1596 dispossessed the then tenant Mrs. Alison Dalton, widow of Roger Dalton, and her son, the Queen's ward. The Fitz Gerald of Dromana, Lords of the Decies, were never disturbed in their possessions, having remained loyal to the Crown during the Desmond rebellion. Sir Gerald Fitz James was granted livery of his estate on April 16th, 1589,

(aa) Graigue. By an Inquisition P.M. taken at Tallow 7th November, 1643, on the late Garrett Fitz Gerald of Dromana, it was found that among other lands he died seised "of and in the town and lands of Graige, County Waterford, 1 pl. land worth yearly 4/-, and Killmefarney otherwise Killemfarnoge, County Waterford, ½ pl. land worth 8/- a year, and Upper and Middle Garrane, and of and in one district of land called Slygoe, otherwise Castleanslew, otherwise Mountain castle, in County Waterford.

It seems to me that Graige in this Inquisition is identical with Graigue Modeligo, and the two Garranes with the townlands of that name near Graigue Modeligo. In a grant to Sir John Fitz Gerald of Dromana, dated October 7th, 1613, the manor and castle of Mountain castle or Slogooe, *Garran and Ballyhane* and many other lands in Decies are mentioned. The Down Survey Map shows *Garrane* near Modeligo church; and "Ballyhowbeg" which is undoubtedly Ballyhane, in the parish of Modeligo.

and he had some trouble with Sir Christopher Hatton, regarding the Lordship of Cappoquin, and barony of Affane, which he *voluntarily* surrendered "on condition that he be not hereafter disturbed in the barony of Comeragh (*bb*) and *other lands* in his possession." At the date of this record (1590) the barony of Decies was not divided into the two distinct baronies known as Decies Within and Decies Without Drum, the entire barony being then designated the country or territory of the Decies or "*Dessees*," with a sub-denomination called the barony of Comeragh, nearly identical with the present barony of Decies Without Drum. "It is probable that the great extent of this portion of the county, and the natural boundary which presented itself in the Drum Mountain, suggested the division which took place after 1654, at which period Decies is described as one barony." (Rev. R. H. Ryland's History of Waterford, p. 321.)

(*To be continued.*)

(*bb*) By an Inquisition held on April 28th, 1300, it was found that Thomas Fitz Maurice ("an Appagh"), deceased, held among other lands Newcastle west, Shanid, County Limerick, and Comeragh, County Waterford.

"The Queen to the Lord Deputy concerning Sir Christopher Hatton, Lord Chancellor of England, and Gerald Fitz James Fitz Gera'd, whereas in ye disturb'ces of ye altainted lands in Munster ye barony of Aughmeane (Affane) and ye lordship of Capoquin with *other parcels in ye Country of ye Dessees* in ye County of Waterford were allotted to our well beloved Sir Christopher Hatton, our Chancellor of England, ye particular names whereof remains of record in the rolls there, whereunto there is a continual claim made by Garrett Fitz James Fitz Garrett heir male to the Viscount of the Dessees, notwithstanding an office found there to our use and judgment. . . . and whereas further the said Garrett Fitz James is disturbed in the possession of *other lands in ye same county, namely in the barony of Comeragh* of which the ancestor of Garrett Fitz James had possession for a long time; for as much as we are informed the said Garrett is content to make an estate to us and surrender all claims to the first parcels found by office and granted by us to the Lord Chancellor upon condition that he shall not be hereafter disturbed in the barony of Commeragh, *and other lands in his possession*. Our will and pleasure is and we hereby give you authority to take a surrender from Garrett and all feoffees seised of any estate in ye barony of Aughmean, ye lordship of Cappoquin and other parcels contained in our letters patent with this intention that the same shall be again granted to Sir Christopher Hatton, and if Garrett will also surrender the barony of Comeragh and *other parcels of land* not found by office you then shall accept the surrender and grant letters patent to him and his heirs of the parcels so surrendered, foreseeing that there pass nothing to hinder our prerogative of general hosting or of the composition intended to be made upon the Province of Munster as already in Connaught, Greenwich April 9th 1590." (Patent and Close Rolls Eliz. 32^o 1590. Morrin's Calendar, p. 198.) The reason Garrett Fitz James was content to surrender the lordship of Cappoquin, &c., is found in the records. Mrs. Alyson D'Alton petitioned the Queen in 1600 and stated that "her spiteful neighbour Garrett Fitz James was bound in £500 for the loyalty of his base brother Thomas Fitz James, to whom was committed her castle of Cappoquin, but he treacherously razed the castle whereby said bond is forfeited." (See Journal of the Society, Vol. I, No. 4, p. 160.)

NOTES AND QUERIES.

Irish Teacher in Waterford 1796.—The following advertisement of a professor of the Irish language in Ramsey's "Waterford Chronicle" for 22nd October, 1796, may be worth noting:—

·“ WRITING, &C.

MR. O'HELY will attend young Ladies and Gentlemen, (as usually,) at their own Houses, in the very useful and necessary Arts of WRITING and ARITHMETIC; also, the ELEMENTS of the ENGLISH and IRISH LANGUAGES *grammatically*, four Days every Week.

Hours of Attendance—From Ten in the Morning to Three in the Afternoon.

Please to inquire at the Book-shop of Messrs. Rainsey and Birnie.

October 15, 1796.”

S. uΔ C.

The first recorded Mayor of Waterford.—Some years ago I unearthed a note relative to the first recorded Mayor of Waterford, and I announced that as far as my remarks had gone I believed Ralph Hampton to be the individual in question. Not long since in going through the Pipe Rolls of Edward I, I found that there was an earlier recorded Mayor, and I hasten to place the fact on record. It is now certain that John Tyler was Mayor of Waterford from 1294 to 1296, and his successor was Ralph Hampton from 1296 to 1300. It is of interest to note that the Mines near Waterford were being worked in 1294. Ralph Hampton died on the Thursday after the feast of St. Lucy, 1301.

W. H. GRATTAN FLOOD.

ΤΑΘΣ ΞΑΟΛΑĆ.—During a recent tour through Waterford I went to see the grave of ΤΑΘΣ ΞΑΟΛΑĆ υΑ Σúλλεαδúm at Ballylaneen, near Kilmacthomas. Patrick Galvin, an ex-schoolmaster, who lives near the churchyard showed me the grave, over which spreads an old sycamore tree. About twenty-five years ago a Brother of some religious order in Galway called to Ballylaneen School where Patrick Galvin was teaching, and asked whether anyone knew the particular spot in the adjoining churchyard in which the author of the “Pious Miscellany” was buried. A very old man was found who pointed out the grave of ΤΑΘΣ ΞΑΟΛΑĆ and the Brother before departing appealed to the schoolmaster to have an iron cross erected to distinguish the spot for future generations. Patrick Galvin employed Andrew Skehan, the local smith to make the cross, and the inscription was painted on it by the schoolmaster’s daughter Katty, now in New York. The lettering has almost faded away but it appears to have read “Erected By A. Skehan In Memory Of The Pious Poet Tagag Gaoliac.” The smith died a short time ago. Patrick Galvin does not remember the name of the Brother or of the old man who knew the site.

It is said that the poet died in the ‘big chapel’ in Waterford, and John Fleming and John O’Daly, relying on tradition, fix the date in 1799 or 1800. However the date—22nd of April, 1795—given in an early edition of the “Pious Miscellany” (*vide* “Bibliography of Timothy O’Sullivan’s Pious Miscellany” in “*Ἱμνολογία καὶ Ξαεθίτζε*,” *mí na noúlas*, 1905) may be assumed to be accurate.

The date of the poet’s birth has not yet been ascertained, and Kerry, Cork, and Waterford contend for the honour of his birthplace. *Ἐομνάτ υΑ ῥεαῖαδúm* has a stanza of an old song which gives the credit to Duhallow in county Cork. According to John Fleming, (a) the poet had a son Diarmuid who settled

(a) It was I who gave John Fleming the information on which the statement is based. Killea, not Ballygunner, was, however, the parish mentioned. The story as related to me was that the son refused to receive ΤΑΘΣ, of whose poverty stricken and uncouth appearance he was ashamed, and that the poet, at the Chapel-gate on Sunday, recited a biting lampoon on *Ἐιαῖμυιρ* for his unfilial behaviour. I had the anecdote from the last of the Gaultier Shanachies, Paddy Walsh, of Grantstown. I must add I have never heard the story corroborated and I am extremely doubtful of its authenticity.—*Editor*.

down and prospered in the parish of Ballygunner or Cnoc buirde near the city of Waterford.

The committee formed to erect a memorial over the grave of Donnchad Ruadh mac Con-mara at Newtown intend to erect another over that of his brother poet in Ballylaneen. A suitable Irish inscription will be happily supplemented by Donnchadh's Latin elegy on his friend.

SÉAMUR UA CARAIÖE.

Donnchad Ruadh Memorial:—In kindly response to Editor's invitation (in last issue) to initiation of a movement for honouring the memory of the Waterford poets Donnchad Ruadh and Tadg Sadoalac, many letters have been received—all expressing approval, several offering assistance. A committee has been formed, with headquarters at Dungarvan, and an appeal made for financial support. List of subscriptions will be published in due course. In the meantime, consequent on the suggestion of our contributor, Seamus ua Caraiöe, and the invitation of the JOURNAL, the Editor is able to acknowledge receipt of the following contributions:—

		£	s.	d.
Seamus ua Caraiöe, Dublin ...	...	1	0	0
Rev. M. Sheehan, D.Ph., Maynooth College	...	1	0	0
Mr. D. Fraher, Dungarvan ...	...	1	0	0
Rev. P. Power, M.R.I.A. ...	...	1	0	0
Rev. L. Ormond, Waterford ...	...	0	10	0
Rev. M. McGrath, P.P., Ring ...	...	0	10	0
Mr. P. Brett, Waterford ...	...	0	10	0
Mr. M. Beary, Square, Dungarvan	...	0	10	0
Riöeäpö Ö fögluöä, Dublin ...	...	0	10	0
Shane Leslie, London ...	...	0	10	0
Mr. James Crotty, Square, Dungarvan	...	0	5	0
Mr. Thomas Walsh, Ballylaneen	...	0	5	0
Rev. P. Lonergan, Tooraneena	...	0	5	0
Rev. M. Walsh, Dungarvan ...	...	0	5	0
Mr. James Buckley, M.R.I.A., London	...	0	5	0

The Hon. Treasurers of the Fund, it may be useful to add are the Editor of this JOURNAL and Mr. Dan Fraher, Square, Dungarvan.

EDITOR.

3 65