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Leabharlanna Connógaí Dóireáinise

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# Corrigenda.

Page 48	line 2 etc.,	for	Garranitung and Gorteenitung,	read	Garranitung and Gorteenitung.
" 58	" 13		Peter	read	Henry.
" "	" 31	"	1629	"	1635.
" 61	" 24	"	1647	"	1637.
" 74	" 16	"	1255	"	1355.
" 77	" 24	"	1537	"	1539.
" 79	" 10	"	<i>ra.io</i>	"	<i>raison.</i>
" 85	" 21	"	was	"	it was.
" 86	note	"	Demensis	"	Dunensis.
" 87	line 20	"	Judiciary	"	Justiciary.
" "	" 25	"	Citeau	"	Citeaux.
" 88	" 1	"	"	"	"
" "	" 5	"	is	"	are.
" 101	note	"	Stoke's	"	Stokes'.
" 107	line 2	"	as"	"	" As.
" 111	insert	"	"	...	<i>largo.</i>
" 112	"	"	"	...	<i>larghetto.</i>
" 113	"	"	"	...	<i>andante.</i>
" 136	line 23	for	Barston	read	Burston.
" 155	note	"	Ballandists	"	Bollandists.
" 179	"	"	Tybrad	"	Tybrud.
" "	"	"	Galfridii	"	Galfridi.
" 180	line 1	"	brethern	"	brethren.
" "	" 30	"	O'Renahan	"	O'Renehan.
" 181	" 4	"	patriotic	"	patristic.
" "	" 24	"	Lymon	"	Symon.
" 192	" 6	"	Francis	"	Frances.
" "	" 15	"	"	"	"
" 203	" 3	"	1432	"	1232.
" 204	" 27	"	1533	"	1433.
" 206	" 12	"	30th	"	36th.
" 207	" 30	"	1895	"	1635.
" "	" 31	"	1663	"	1603.
" 211	" 1	"	Fay	"	Foy.
" 219	" 21	"	Justa	"	Justá.
" 233	" 12	insert	" reading"	after	" latter."
" 266	" 29	for	pliable	read	iriable.
" 268	" 3	"	Ay	"	By.
" "	" "	"	Bigger	"	Bigger.
" "	" 13	"	451-283	"	451-453.
" 287	" 1	"	Wilts	"	Somerset.
" "	" 13	"	(Wiconium)	"	(Uriconium).

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Atkins, Ringrose, M.A., M.D.

Bodkin, D. G., R.M.

Bolton, C. Percival, J.P.

Brennan, R. E.

Brett, T. H.

Browne, Rev. Wm. Adm.

Byrne, John

Bagwell, Richard, M.A., J.P., D.L.

Barron, Rev. Ml., C.C.

Burtchaell, G. D., M.A., M.R.I.A.

Castletown, Lord, of Upper Ossory,

Carew, Capt. R. C. F.R.S.A

Carrigan, Rev. W., C.C.

Chandlee, Samuel

Chearnley, Capt. H. P., J.P., D.L.

Clampett, George A.

Croker, G. D.

Carew, Capt. R. T., J.P., D.L.

Chapman, William

Courtenay, J. H.

Cane, Dr. J. B. Norris

Cavanagh, Ml.

Cochrane, Robert, C.E., F.S.A., M.R.I.A.

Cutlar, Dr. P. A.

Curtis, Miss

Cadogan, Anthony

Davidson, Rev. H. W., B.A.

Deacon, George

De la Poer, Count de Poher, J.P., D.L.

Dennehy, Patrick R.

Dobbyn, William A., Solicitor

Dowley, Rev. T. J., Adm.

Dunphy, Rev. P., C.C.

Devereux, M. P.



## MEMBERS OF THE SOCIETY—continued.

- Day, Most Reverend M. F., D.D.  
 Denny, C. E.  
 Delany, J.  
 Devereux, Robert  
 Doyle, Richard
- Egan, P. M., F.R.S.A.  
 Elwin, Francis  
 Everard, Rev. J., C.C.
- Fayle, Benjamin  
 Fennessy, W. H.  
 Flemying, Rev. W. W., A.M.  
 Flynn, Rev. M., P.P.  
 Fortescue, Hon. D. F., J.P., D.L.  
 Friel, R. J.  
 Furlong, Rev. T. F., C.C.  
 Fleming, John  
 Flavin, Rev. C. J., P.P.
- Gallwey, Wm., J.P.  
 Gillington, Rev. G., A.B.  
 Goff, W. G. D., J.P.  
 Grubb, J. Ernest  
 Graves, J. P. J.P.
- Harvey, Edmund  
 Harvey, T. Newenham  
 Hayes, Rev. Bro., J. T.  
 Hill, C. J.  
 Hurley, M. J.  
 Hurley, Pierse  
 Howard, William  
 Hickey, Rev. M. P., C.C.  
 Hanrahan, J. P.  
 Healy, Rev. Wm., P.P., F.R.A.S.  
 Higgins, Patrick
- Kirwan, Rev. J. A., C.C.  
 Kennedy, Rev. Mervyn le B., A.M.  
 Kelly, J. C.  
 Keating, Rev. Maurice, P.P.  
 Kelly, E. Walshe  
 Kelly, Gerald H.
- Lennon, Rev. John, C.C.
- Mackesy, Dr. W. L.  
 Manning, M. A.  
 Malcomson, Joseph  
 Melville, Dr. A. G.  
 Morley, Cornelius, J.P.  
 Morris, Dr. W. R.  
 Morrissey, Rd., T.C.  
 Mosley, Reginald L.  
 Murphy, John J.  
 Murphy, S. J.
- Morris, Samuel, J.P.  
 Morgan, A. P.  
 Mockler, Rev. Thos., C.C.  
 Mansfield, Edward  
 McDonnell, Rev. T., P.P.
- Nelson, Alexander, J.P.  
 Nugent, Rev. Bro. James
- O'Brien, Very Rev. F., P.P., V.G., M.R.I.A.  
 O'Donnell, Rev. W. B., Adm.  
 O'Donoghoe, James  
 Otway, James, C.E.  
 O'Shee, N. Power, J.P., D.L.  
 O'Sullivan, Mrs. J. J.
- Power, P. J., M.P.  
 Power, R. H.  
 Power, Rev. T., C.C.  
 Prendergast, Rev. F. C., C.C.  
 Prossor, Samuel R.  
 Poole, A. H.  
 Power, Rev. Thos., P.P.  
 Power, Rev. P., C.C., F.R.S.A.
- Redmond, C. P.  
 Rothwell, Rev. Precentor, A.M.  
 Ryan, L. A., J.P.
- Sargent, W. A., B.L.  
 Sheehan, Most Rev. R.A., D.D., F.R.S.A.  
 Shee, James J., J.P.  
 Sladen, Rev. Richard, P.P.  
 Smith, William J., J.P.  
 Strange, Laurence, Solicitor  
 Strange, Thomas F., Solicitor  
 Sheehy, Very Rev. W. H., D.D.  
 Scott, Miss Emmie  
 Smith, G. N., B.A.
- Tobin, John A.  
 Tobin, Joseph R.  
 Thompson, Rev. Robert O. E., A.B.
- Ussher, A. E., J.P.  
 Ussher, R. J., J.P.
- Vigers, Col. P. D., F.R.S.A.  
 Villiers-Stuart of Dromana, Henry,  
 J.P., D.L.
- Walsh, Rev. Thomas, P.P.  
 Walsh, Rev. P., C.C.  
 Walsh, P., J.P.  
 White, Henry  
 White, J. N., J.P., M.R.I.A.  
 Whitty, Dr. P. J.  
 Wright, James La T.  
 Walsh, Rev. M. F., C.C.

# 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 Officer, 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 dates 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 General Meeting convened for that purpose.

# PROCEEDINGS.

IN accordance with the decision at an informal Meeting, the following Circular was issued :

ABBAYLANDS,  
WATERFORD,

2nd December, 1893.

Dear Sir,—An informal Meeting was recently held, under the presidency of The Most Rev. Dr. SHEEHAN, at which the question of establishing an ARCHÆOLOGICAL SOCIETY for the County Waterford on the same lines as other County Archæological Societies in England and Ireland, was discussed. The object of the Society would be to promote the study and knowledge of all matters of Antiquarian or Historical interest relating to the County or City of Waterford, and to place the proceedings of the Society on record by means of a Journal or otherwise.

I have been desired to communicate with you as well as with some other gentlemen who would be likely to take an interest in the project, and to express a hope that you will find it convenient to attend a Preliminary Meeting in the Town Hall, Waterford, at 2.30 p.m., on Thursday, 7th instant. As however it may be inconvenient for you to be present on that occasion, perhaps you will be kind enough to let me hear early, per the accompanying Card, if we may count upon your support for the project.

Awaiting your early and, I hope, favourable reply,

I am, yours faithfully,

M. J. HURLEY.

The Most Reverend Dr. SHEEHAN, President, and the following gentlemen attended :

The Hon. D. F. Fortescue, J.P., D.L. ; Messrs. F. E. Currey, J.P., F.R.S.A. ; R. J. Ussher, J.P. ; W. A. Sargent, B.L. ; J. O'Donoghoe ; C. P. Redmond ; M. P. Devereux ; Dr. J. B. Norris Cane ; Dr. Ringrose Atkins, M.A. ; Rev. W. B. O'Donnell, Adm. ; P. M. Egan, F.R.S.A. ; E. Walshe Kelly and M. J. Hurley.

Resolutions were formally passed establishing the WATERFORD AND SOUTH EAST OF IRELAND ARCHÆOLOGICAL SOCIETY ; asking The Most Reverend Dr. Sheehan to accept the Presidency ; nominating Vice-Presidents as well as a Provisional Committee and Officers.

The First General Meeting was held in the Council Chamber, City Hall, on Thursday, 25th January, 1894.

The Most Reverend Dr. Sheehan presided, amongst those present were :

The Right Worshipful A. Cadogan, Mayor ; W. A. Sargent, B.L. ; R. Morrissy, T.C. ; P. J. Power, M.P. ; T. H. Brett ; T. N. Harvey ; Hon. D. F. Fortescue, J.P., D.L. ; H. White ; A. H. Poole ; W. J. Smith, J.P., High Sheriff ; J. P. Hanrahan C.P.S. ; M. P. Devereux ; W. J. Gallwey, J.P. ; Dr. J. B. Norris Cane ; Dr. W. L. Mackesy ; Dr. Ringrose Atkins, M.A. ; Rev. W. B. O'Donnell, Adm. ; Rev. F. O'Brien, P.P., V.G., M.R.I.A. ; J. N. White, J.P., M.R.I.A. ; Rev. Bro. Hayes ; Rev. Bro.

Nugent; S. R. Prossor; Dr. W. R. Morris; A. Nelson, J.P.; G. D. Croker; E. Harvey; C. P. Redmond; J. P. Graves, J.P.; Major O. Wheeler Cuffe; C. Percival Bolton, J.P.; Rev. T. F. Furlong, C.C.; Very Rev. W. H. Sheehy, D.D.; Rev. W. Browne, Adm.; Rev. P. Dunphy, C.C.; Rev. T. Mockler, C.C.; Rev. T. J. Dowley, Adm.; Rev. W. Carrigan, C.C.; Rev. M. P. Hickey, C.C.; Rev. M. Barron, C.C.; Rev. T. Power, C.C.; Capt. R. C. Carew; E. Walshe Kelly; R. J. Friel; R. Doyle; Rev. G. Gillington, A.B. and M. J. Hurley.

The Most Reverend Chairman, before commencing the proceedings, alluded to the loss which the Society had sustained in the death of Lord James Butler.

His Lordship then formally initiated the Society by the delivery of the inaugural address, which is reproduced in the present number.

The meeting then adopted the draft rules which had been circulated with the notice. Subsequently the Office Bearers and Committee for the ensuing year were elected by ballot.

The Second General Meeting of the Society was held in the Council Chamber, City Hall, on Tuesday, 19th March, 1894.

The Most Reverend Dr. Sheehan presided; amongst those present were:

Hon. Dudley F. Fortescue, J.P., D.L.; Lady Camilla Fortescue; J. N. White, J.P., M.R.I.A.; Very Rev. F. O'Brien, P.P., V.G., M.R.I.A.; W. A. Sargent, B.L.; T. H. Brett; The Misses Scott; Major O. Wheeler Cuffe; Mrs. and Miss Cuffe; Rev. M. Keating, C.C.; Dr. Ringrose Atkins, M.A.; Rev. T. J. Dowley, Adm.; Geo. Deacon; Rev. T. Power, C.C.; T. N. Harvey; E. Harvey; Miss Curtis; Mrs. Ross; Very Rev. W. H. Sheehy, D.D.; P. M. Egan, F.R.S.A.; A. H. Poole; Rev. P. Dunphy, C.C.; Rev. T. F. Furlong, C.C.; R. Doyle; Dr. W. L. Mackesy; Mrs. Mackesy; Rev. M. P. Hickey, C.C.; Dr. W. R. Morris; Rev. R. O. Thompson, A.B.; Rev. Mervyn Le B. Kennedy, A.M.; C. P. Bolton, J.P.; Capt. R. C. Carew; Henry White; Rev. W. Browne, Adm.; G. D. Croker; Dr. P. A. Cutlar and M. J. Hurley.

The Very Reverend Father O'Brien read a paper upon the "Birthplace of St. Deglan," after which a short discussion took place and a vote of thanks was passed to the Very Reverend Gentleman.

A paper upon the "Abbey of Innislonagh," contributed by Rev. Wm. Burke, of Liverpool, was read by Rev. M. P. Hickey, C.C.

The Honorary Secretary read a paper upon the life of Charles Smith, the Historian of Waterford, Cork, Kerry and Down, from which a discussion arose regarding the authenticity of the tradition that the ball still embedded in the masonry of Reginald's Tower was fired by the Lord Protector from the point now so well known as

"Cromwell's Rock." Dr. Atkins, Major Wheeler Cuffe, Messrs. Friel, Egan, White and Harvey took part in the discussion.

Dr. Atkins and Mr. Bolton exhibited several photographs of old crosses and of other antiquarian objects. Mr. Hurley showed specimens of silver coins struck in Reginald's Tower in the time of Edward I and Edward IV; also tokens issued by the Corporation and Tradesmen in Waterford between 1659 and 1678.

The first evening meeting was held on Tuesday, 10th April, 1894, when Dr. Atkins gave a lecture on "Old Waterford," illustrated by limelight views. Notwithstanding the inclemency of the evening, the large City Hall was crowded to its utmost capacity by the members and their friends. The Most Reverend President occupied the chair and Dr. Atkins proceeded to deliver a lecture, which was listened to with the deepest interest by his audience. The committee have decided that the lecture will be reproduced, and that nothing shall be spared in making the reproduction worthy of such a notable and successful effort to popularise the objects of the Society.



# INAUGURAL ADDRESS,

DELIVERED BY

THE MOST REV. DR. SHEEHAN, F.R.S.A.,

IN THE

CITY HALL, WATERFORD,

On *JANUARY 25th, 1894.*

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LADIES AND GENTLEMEN,

When early last month some lovers of our Local History and Antiquities met in an adjoining room and resolved to establish an Archæological Society, they did me the honour of inviting me to speak a few words to you to-day by way of an opening address. I felt myself unable to say *No*, because I thought I was bound to show them a good example, particularly on an occasion so important for the purpose which my friends had in view; but I undertook the work committed to me on the clear understanding that I could say but little worthy of your attention, and that you should not expect more from me. I think I shall have proved to you before the close that I have fulfilled my portion of the arrangement, and *that* to the letter. I hope you will not consider me unreasonable if I ask you to remember yours.

What an Archæological Society is, what this particular Society aims at doing, and what the means it purposes to employ—these are points to which I should, I think, address myself particularly to-day.

The Society which we are assembled just now to inaugurate is to be called the "Waterford and South-Eastern Archæological Society." Archæology is properly defined to be "the science which deduces the knowledge of past times from their existing remains." The term has, however, a much wider meaning in the title and work of our Society. It embraces, for us, men and things that have passed away, leaving only memories behind, as well as those things that still exist in their

ruins. While we have, therefore, nothing to do here with the concerns of to-day or yesterday—for they have their own societies, those which are conversant with contemporary literature, the progress of modern science, the present state of legal and medical knowledge, and such like—we, on the other hand, include in our scope everything from the past that may interest or instruct us. We seek to know what manner of men those who came before us from the beginning in these South-Eastern counties were and what manner of life they led, what they thought and did, what they said and wrote. We seek to trace their descent from Celt, or Dane, or Norman progenitor, as well as their intermarriages one with the other. We push our way into the domain of history, too. The Archæologist in our sense must precede the historian, if history is ever to be written as men of every civilized land have come to think it should. There was a time, indeed, and that not long since, when the historian thought it unbecoming the dignity of his art and certainly no part of his duty as such, to write about anything less important than the large public actions of nations and their rulers. For such their history was little better than the record, more or less skilfully put together, of sieges and battles, of the rise and fall of dynasties, and the births, deaths, and marriages of the royal and princely personages who composed them. The student of the past seeks a great deal more to-day, and it is fast being found for him in all other countries. We must not be behindhand. Nor can we forget that this corner of Ireland had its own local history, which the ordinary historian will not describe for us, and could not if he would; and yet for many of us the events recorded there are just as important as most of those which form the staple of what is known as Irish history. Every county, every barony in every county, has had its own *men of light and leading* in their day. They are altogether forgotten for the most part; and where they are remembered, it is only by their names and one or two leading facts in their lives. It is for the people of each district in the country to revive the memories of such men, where there is anything in them to revive.

Then there are many *historic spots* and many *historic buildings*. There are, for instance, those places in which battles were fought; not such as decided the fate of the nation, but those that transferred power very great, if not altogether supreme, within its own sphere, from sept to

sept, from family to family, from the native to the stranger, and from the stranger back again to the native. There are the graveyards, to be found in almost every parish, where the dead of the parish sleep—the many who left after them no story, the few who in their day had the making of the country's history. There are the raths and the cromlechs and the Ogham stones. Some are still sealed books ; others have, in the hands of skilful, earnest investigators, thrown a bright light upon chronology and family history. But far beyond any of those, we have in greater or less abundance in every county two classes of ruins possessing an attractiveness all their own to the lover of antiquity—old castles and ecclesiastical buildings such as churches and monasteries. The number of Irishmen who are so dead to the stirring memories of the past as to go by these unheeded is small indeed ; but a love of country, pure and holy, has invested them, for the Irish antiquarian, with an interest that is as delightful as it is absorbing. Every stone in those ivy-clad ruins is dear to him ; he examines them with care ; he gathers up the fragments wherever he can find them. He cares to know by what Irish chieftain they were raised, and when ; what particular purpose they were destined to serve ; the sieges through which they passed ; the fortune which attended them when they came into the hands of the conqueror. The church may be one of those great piles which, in massive wall and strong-set arch, and delicate tracery of window and doorway, like that which stands not far away at Cashel, have proclaimed all along the centuries to every one who has an eye for architectural beauty, the mighty genius of the men who built them ; or perhaps it may be the small rural chapel, like that at Tubrid, without any mark of beauty upon it, or even of ordinary skill as we should regard it, but only bare, decayed walls now, for the weak roof fell in long ago, and grass and weeds are tall and thick on the untrodden floor. High or lowly, it matters not to the true antiquarian—each has its spell for him. More attractive still, because more extensive and more beautiful, are the old monasteries. We in Waterford possess, I believe, only two monastic ruins of any consequence—one in the city, and another in the county, on the Blackwater ; but Wexford and Wicklow have several, and in Tipperary, Holycross stands almost without a rival in all Ireland. The monks who prayed and chanted within their walls are dead and their names forgotten for centuries, “the loud *Hosanna* no longer rolls



along the arches" there, and the bats and the wild birds have built their nests in the sanctuary; but there is no one, no matter who or what he may be, that does not feel himself touched by the genius of the place as he paces the ruined cloisters or wanders over the desolate chapels. In an age when time and money are unsparingly given, with the applause of Christian peoples, to the illustration of pagan monuments in countries thousands of miles away, it were certainly not creditable that Irishmen should permit the few traces of past glory that still remain to them to sink into the utter oblivion that now covers the once great monastery and school of Lismore.

There are, besides existing remains, four different sources from which a knowledge of the past may be derived by our Archæologists—printed books, manuscripts, newspapers, and tradition. The number of *printed books* available for our purpose is, unfortunately, very small. The Irish were the last people in Europe, it is said, to use a printing-press. Before the middle of the last century but little attention was paid to the history and antiquities of the country. Of the books published on those subjects before or since that date, many have been lost to us. Still a sufficient number must remain to be of material help to the diligent student. Indeed, there are few of us who have not at some time or another heard of a book found in some neglected corner, stowed away in an attic, or lying forgotten on the shelves of a bookcase, that contained information of an interesting if not important character about places, persons, or events connected with the locality.

If our national literature be poor in printed books, it is surprisingly rich in *manuscripts*. Few persons who have not given special attention to this branch of the subject are, I believe, at all aware of the extent and variety of this manuscript literature. Time and its vicissitudes have dealt hardly with our ancient records. Not to go far back, Keating, when he wrote his "History of Ireland" in the woods and glens of Tipperary about the year 1630, had many which have long since completely disappeared; and the authors of the "Annals of the Four Masters," writing about the same date, had a still greater number, which have shared a similar fate. Those that remain, however, may be counted by hundreds and probably by thousands. The author of the article on Ireland in the recently published edition of "Chambers's Encyclopædia" speaks of a M. de Jubainville, who has counted 953 in the

libraries of England and Ireland. How many may be found in the Burgundian Library at Brussels, in the Spanish National Archives at Simancas, as well as the libraries of France, Italy, Germany, and Switzerland, we cannot tell, though it is certain there are many. Dr. Douglas Hyde stated, in a public lecture, delivered last week in Dublin, that the number of existing Irish manuscripts written between the 11th and 17th centuries would fill 1,000 octavo volumes. O'Curry does not hesitate to say that the materials for writing the history of Erin are, perhaps, more abundant than the ancient and contemporary records of any other European country could supply. Those older manuscripts embrace every branch of knowledge possessed by the civilized world at the time they were written—the Greek and Roman classics, the writings of the Fathers of the Church, pagan mythology, history, grammar, poetry, law, and medicine. There is the very highest authority for the statement that they have never been employed as they might and should have been; and what is more, that by far the greater part had never been as much as examined. It was so at least when O'Curry wrote his classic work on ancient Irish manuscripts five-and-thirty years ago. Something has been done since then, it is true, by Irishmen, and, strangely enough, a good deal more by foreigners and especially by German scholars, towards unlocking those treasures. There are not wanting signs that we are on the eve of witnessing a still greater and a still more successful effort at home in the same direction. Irishmen are beginning to awake to the thought that they have a literature that is worth preserving, that much more remains to them as their inheritance from the days when Ireland was the "Island of Scholars" than those vague memories which have served to minister to patriotic pride in rounded oratorical periods and stirring cadences of the poets. The causes which have tended to turn the attention of capable men amongst us in other directions are fast disappearing; and what is better than all, an earnest and, as it would seem, a well-considered movement is being organised for the purpose of obtaining a thorough knowledge of Gælic, without which all efforts, no matter how earnest, well-meant, and widespread they may be, are clearly foredoomed to failure.

Besides those manuscripts that have come down to us from more remote periods, there is a vast collection of records in public libraries at home and abroad, as well as in private libraries at home,

bearing on the history of the sixteenth, seventeenth, and eighteenth centuries. Much has been done within the last few years by the members of our Archæological Societies in the way of examining and cataloguing such records, and in publishing their contents. But there is room, and certainly there is a call, for the doing of much more. We have, I make no doubt, within the area covered by the operations of our own Society many families who possess documents of this class that have never been published.

*Newspapers*, while they will not as a rule carry us far back into the past, cannot fail to supply us with information of peculiar interest about the events of the last century. Unfortunately, the Irish provincial newspapers of 150 years ago are for the most part dull reading—"feeble," Lecky calls them—but still, for the history of mere local events, they are not without their value, the more because they give details and "touches" (if I may use the word) which cannot be elsewhere obtained. Our old Waterford papers are not I believe easily to be had. Of the oldest among them, the *Waterford Flying Post*, Madden writes that only one number is known to exist—the number for August 21, 1729; and of the next in order of time, the *Waterford Journal*, "published by Esther Crawley and Son, at the Euclid's Head, Peter St., Waterford, from 1765," the same author says "There does not exist a file or even a number of this journal in any library, public or private, in Waterford." The *Waterford Chronicle* is the only other eighteenth century newspaper published here which was known to Madden. He says "it was the first in point of merit of all the journals published in Waterford before 1800." I believe it is not too difficult to procure an early copy of it.

The value of popular *tradition* for Archæological purposes has been almost altogether overlooked in Ireland. Three or four novelists of the last and second last generations just tapped the source, drew a little for the moment's need and then passed on, leaving a rich supply behind for those who may be industrious enough to draw it before it comes to be dried up for ever. No one who has enjoyed familiar intercourse with the Irish peasantry, particularly with those of remote districts, can have failed to observe that there exists among them an abounding store of such traditions. Nor is that store less varied than abounding. It has preserved to us the tales and stories of our ancestors, the knowledge of their customs and manners, their amusements, their

ballads, their songs, their superstitions, and the thousand and one things that go to make up the private and domestic life of a people. No one need be told of the interest that naturally attaches to such subjects. Besides they form a part, and that no mean one, of history as it is understood, and rightly understood, to-day; and so we find at this moment that every nation in Europe is busy in the preservation of its folk-lore. I should wish to put in a special plea for the collection of our old Irish airs. I suppose I show myself very much behind the times in expressing a liking for them beyond any others that I know of. But I cannot help having this liking. Nor can I help thinking that, no matter what may be said to the contrary, they have for every Irishman a charm that no amount of popular neglect or fashionable disdain will ever kill. There is not, I believe, a feeling in the Irish nature that they have not power to evoke, not a chord in any Irish heart that they may not touch, not a passion that they may not sway. And this is true, not of one class, nor of one phase of existence only. It is all the same for the gray-haired old man and for the child that sits on his knee—for the student and the farm labourer—for my lady and her maid—in the hall and the hut—in joy and sorrow—in success and in failure—to welcome the wanderer home or to mourn the dead—by the banks of the Shannon or the Mississippi—on the Indian hillside and in the city's street beneath the Southern Cross—the same magic power to reach, to hold, to stir. And he sings truly as touchingly who says :

“ The proud and lowly, the pilgrim hoary,  
 The victor kneeling at glory's shrine,  
 The bard who dreams by the haunted streams—  
     All, all are touched by thy power divine.  
 The captive cheerless, the soldier fearless—  
 The mother, led by nature's hand,  
 Her babe when weeping doth lull to sleeping  
     With some sweet song of our native land.”

It will be easily seen from this hurried glance that the field which belongs to the Archæologist, as we use the term, is extensive, and his work a very varied one. But if this work is to be done so as to yield anything like a fair harvest, it can only be by the efforts of many, and of many acting in combination—in other words, by a Society. Fortunately, tastes and opportunities exist as many and diversified as are the needs. One man will have the desire and the leisure to examine the remains of old buildings, the cromlech, and the Ogham; another the

industry to pore over an old book or manuscript ; another the skill to sift and to write. Then again, membership in a Society supplies the stimulus to continued exertion, which is so earnestly to be desired for many. Enthusiasm will carry one very far and very long, but good work is to be done by many who are by no means enthusiasts, if only they may be induced to persevere. But if the work is ever to be done at all, it must, I feel convinced, be taken in hand without delay. There are few I believe who have any idea of the rapidity with which the old monuments, as well as all the sources of information regarding them, are disappearing. Time, and neglect little short of Vandalism, have played sad havoc with some of our most important ruins. The walls of venerable buildings have been everywhere pulled down to construct stables and sties. Stones of doors and windows, which for their exquisite workmanship may well claim the attention of the architect or find their place in the museums of the nation, have been torn from their settings and carted off to make the "purple patch" of some third-rate dwelling. Tombs have been allowed to go into hopeless decay, and their inscriptions to become illegible. Anyone who has tried to procure old books dealing with any particular part of the country will tell us how rare and expensive they have become even within living memory. One cause of this is, I believe, to be looked for in the interesting fact that such books meet with a ready sale amongst the Irish in America ; and I have heard of agents in Ireland and England who have an "open" order to purchase without any regard to the price that may be demanded. The "untravelling heart, the lengthening chain" bind those Irishmen to the old land for ever ; and it is not, I must confess, without some feeling of shame that I have often had reason to mark the deep interest they take, thousands of miles away and amid numberless distractions, in Irish antiquities, as manifested by their frequent contributions to our Archæological journals, as well as their eager desire to study the ancient history of our common fatherland.

Many causes have contributed to lessen the immense fund of traditions once possessed by the people of this country. In all lands, indeed, folk-lore is said to be fast disappearing ; the busy life and the materialistic spirit of the time are killing it. But for ourselves a still more potent cause is to be found in the breaking up of so many homes and the dispersion of so many thousands of Irish families. I think it

not at all improbable that at the present moment a larger share of the traditions to which I am referring might be discovered in any one of fifty American cities and towns than in Waterford. It were a thousand pities that such traditions should be left to perish ; and yet I think it is as true as anything can be that unless the present generation bestirs itself to preserve them, but little will remain for the next. While I am on this subject, perhaps I may be permitted to express the great pleasure I feel in knowing that the project of the New Irish Library, which we owe to the patriotism of Sir Charles Gavan Duffy, has received so large a share of public favour. There is this one thing at least in which we can all unite—a generous effort to preserve a common heritage, the property of no one class or party, but of every man amongst us who is not ashamed of the country of his birth.

The scope of an Archæological Society is not confined to the collection of information : an essential part of its work should be the diffusion of that information among our people generally, as far as that may be done. If our members collect for themselves only, the fruit of their labour will, in most cases, die with them, and the community will be little the better of it. Every Archæological Society has, or should have, its *Journal*, for a Journal affords the only effective means of preserving and diffusing its “transactions.” That a purely antiquarian record can be made generally interesting—interesting, that is to say, not alone to those who know already something of the subjects of which it may treat, but to the much larger reading public—has been abundantly demonstrated. Our Society will therefore have its Journal, which we shall make as useful and as interesting as we can. That we may be able to do so, we have, I think, some right to expect the aid of all who have any aid to give. I have already indicated the nature of our work. Nothing that is old in connection with the South-eastern counties of Ireland is foreign to it. One of the first things to be done is to procure a complete and accurate *list of all the objects of antiquarian interest* that exist in each district. Those objects may be more fully described as time goes by. But from the beginning I should much wish to see them illustrated by the help of photography. We should be able to find many—ladies as well as gentlemen—to give a willing co-operation in the work. Such co-operation is largely given to Antiquarian Societies in England ; and it contributes very much to make their labour both valuable and

interesting. Another work that should be taken in hand at the earliest opportunity is the preparation of a *bibliography* of those counties. Such a bibliography, to be complete, should contain a list of all the books and newspapers published here; of all the books written by authors born here, and of all other books which have reference to those counties, no matter where they were published or by whom they were written. A very useful and important feature of our Journal will be columns for "Notes and Queries." Many persons both at home and abroad will doubtless require information which can be had, if at all, only from our contributors, and many, too, will have information to give which will not be of a nature to form the subject of a lengthened paper. Original articles, furnished from the various sources to which I have already referred, will, I make no doubt, be prepared for the meetings of the Society, and will afterwards find their permanent place in the pages of the Journal. We should have our *museum*, too; and perhaps, when we have collected materials sufficient to form one, we may gain for it, through the kindness of the City Fathers, a resting place, not unworthy, as not inappropriate, in the old Ring Tower hard by.

I must now conclude. As you will doubtless have yourselves observed I have but barely touched on most of the points which it has been thought useful to submit to your notice on this very interesting occasion. This much only I desire to add: There are few spots in all Ireland more fitting for the inauguration of an Antiquarian Society than that on which we are just now gathered. The ground is historic—aye, every inch of it. Here, or within a few hundred yards' distance, most of the events which still live in the ancient history of this southern district of Ireland—some of them events which have profoundly affected the fortunes of those countries—took place. Here it was that, on a memorable August day in the year 1170, Richard Strongbow and Raymond le Gros broke through the walls of Waterford, and so materially helped to win Ireland for Henry the Second and the English crown. Immediately behind, in those days, was the Cathedral Church of the Most Holy Trinity, where Malchus, our first bishop, preached the Christian faith to the converted Danes some seventy years before, and where, too, as the promised guerdon of victory, the conquering Pembroke was to lead to the altar the daughter of the traitor king M'Murrough. More interesting still is that old tower near us on the Quay, the only relic of Danish days, and,

as far as buildings of a secular character go, among the very finest of any, whether of Danish or Anglo-Norman days, in the land at this moment. 'What a strange history that old tower, which so many of us pass without heed every day, has had! What strange and stirring scenes it has witnessed! By turns fortress, prison, and mint, it looked down nine hundred years ago on the Danish troops as they marched through the city gates on their way to join their brethren of Dublin in the fight against Brian Boru, and to fall with them and Danish dominion in Ireland on the fatal field of Clontarf. From behind its walls Reginald, the Danish king of Waterford, and the Irish Prince of the Decies, O'Phelan, defended the city bravely, and for a time successfully, against the Normans; and there, too, when fortune had turned against them, they were taken prisoners and sentenced to die. Here it was that for the first time an Irish chieftain owned allegiance to a king of England, when M'Carthy, lord of Cork, knelt before Henry the Second; and here too, shortly after, the son of the same Henry, by a very madness of insolence, drove Irish chieftains into fierce rebellion. It should not be too much to expect, then, that the Society now established will live and flourish to a green old age. Of this I am certain, that if it be worked with energy and perseverance and in a proper spirit it cannot fail to do much good. It is a saying very old and worn now, but very true, that a knowledge of the past is among the very best guides for the future. But apart from any advantages of an inherent kind the Society may bring, it is surely "a good thing and a beautiful thing," that we Irishmen should be found sitting and working together as often as the circumstances are calculated to produce only a friendly intercourse and a better knowledge of each other. Here, if anywhere, that may be we may differ, and I suppose we shall continue to differ, about the present and its needs, and how they may be best supplied; for the millenium appears a long way off yet; but there is no reason why we should not find, nay, there are to my mind many reasons why we should make, a meeting-ground in the past, where, forgetting our differences in a gracious interval of union, we may help each other to a better understanding of what, after everything has been said, is for each and all of us "the old land."



“OLD WATERFORD,  
ITS HISTORY AND ANTIQUITIES.”

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LECTURE

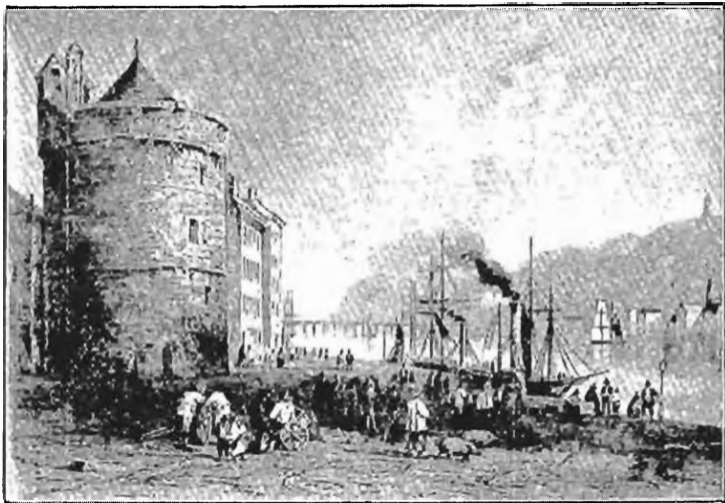
BY

RINGROSE ATKINS, M.A., M.D.

10th APRIL, 1894.

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Dr. Atkins, who was received with loud applause, said:—My Lord Bishop, Ladies and Gentlemen, when requested by the committee of the recently founded Archæological Society to deliver a popular illustrated lecture on Old Waterford, I felt I could not but comply, being wishful to do anything I could to promote the objects of the society. At the same time I felt very conscious that the task might have been allotted to many who possessed a much fuller knowledge of the subject than I could have or obtain; and, further, I must confess that on reviewing the matter in my mind I felt very doubtful as to how far I could succeed in clothing the dry bones of historic and archæological fact in anything like attractive garb. And now that I am here to-night to deliver the lecture, I still feel very dubious as to how far I may be successful. The history of this city, though important and eventful, can hardly be regarded as romantic, and its churches, abbeys, and other public buildings, so far as we can tell what they were originally really like, though, without doubt, tasteful and well suited to their purpose, yet do not possess that degree of beauty of design and execution which would arouse our enthusiasm or emotional interest. Of one thing, however, the citizens of the *Urbs Intacta* may be justly proud, and that is of its antiquity. To trace its beginnings, we must travel in mental imagery back over the tale of centuries to that early period—more than two hundred years it may be before the Norman Conquest of England—when we find dwelling on the banks of our noble river a stalwart race, descendants of a foreign people, who had sought refuge here centuries before when hard pressed in their



**REGINALD'S TOWER and the QUAY, WATERFORD,  
early in the present century.**

From a Drawing by W. H. BARTLETT.

continental home by the Roman Conqueror. This stalwart race had become native to the soil, and on the banks of the broadly-flowing river they had founded a city and called it Cuan-na-Grioth, or the Harbour of the Sun. As worshippers of the great orb of day, we can see them in mental fancy, rude of mien and strong of limb, clad in scanty raiment stripped from the trophies of the chase, passing in their light-built coracles across the swelling river, and on in solemn procession to the summit of that conical hill—familiar feature to us in the landscape of to-day—there to adore the ruler of the day, rising in majesty and setting in glory far out over the western ocean—Tory Hill that conical summit it is now called, but then and in the Irish language still it is known as the Hill of the Sun. Years rolled on, and then the fierce and piratical Ostmen, better known, perhaps, as the Danes, sailing across the northern seas, on plunder and rapine bent, found here a safe and commodious refuge for their ships, and called it Vader-Fjord, or the haven of that idol god of whom they sang in their sagas and Runic rhymes. Waterford this name became, and Waterford it still remains. The warlike Ostmen quickly overcame and dispossessed the former inhabitants, and Sitiricus, or Ivorus, their king or chieftain, built the city on the site it now occupies. To protect it from the attacks of the still unconquered native race, the Danish chieftains raised walls around their new-built city and encompassed it on the land side with a deep cut ditch. In the year 1003—if tradition can be relied on—Reginald, the son of Sitiricus, or Ivorus, erected the tower hard by where we now are met, and which, still standing in its integrity, bears the name of its founder. Looking at the sun-sketched picture of this ancient tower, so well known to us all, now projected upon the screen, what a storied history clings around it, what tales its silent walls might tell.

“ How many varying changes has this grey old fortress known,  
 To the mind what dreams are written in its chronicles of stone.  
 What terror and what error, what rising hopes and fears  
 Were born within its portals for many, many years.  
 Beneath its walls have wandered the Ostman and the Dane,  
 The warriors of O’Feolain and the fierce, wild Celtic Thane,  
 Menapian and the Decian and the plundering Norman peers,  
 The swordsmen of brave Brian and the chiefs of later years.”

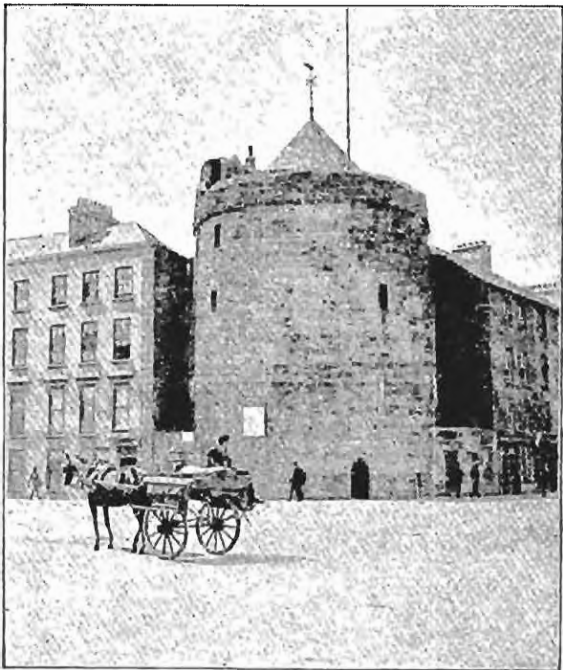
Within its vaulted chambers Strongbow, the pioneer of English conquerors, when in 1171 he captured the city, and first planted the standard of England on Irish soil, imprisoned Reginald, the Prince

of the Danes, descendant of the founder, and Malachy O'Feolain, chieftain of the Decies who had made common cause with him against the invader, and here soon after he celebrated his marriage with Eva, the daughter of Dermot McMurrough, King of Leinster, a ceremony which has been rendered pictorially and with vivid power by the genius of a gifted son of Erin—Daniel Maclise—whose name is for ever enshrined in the Nation's Walhalla of Art. The history of this remnant of antiquity is briefly summed up on the tablet affixed over the entrance in 1819. "In the year 1003 this Tower was erected by Reginald, the Dane—in 1171 was held as a Fortress by Strongbow, Earl of Pembroke—in 1463, by Statute 3rd of Edward the 4th, a Mint was established here—in 1819 it was re-edified in its original form, and appropriated to the Police Establishment by the Corporate body of the city of Waterford.

Right Hon. Sir JOHN NEWPORT, Bart., Mayor.

HENRY ALCOCK, }  
WILLIAM WEEKES, } Sheriffs."

To-day in its hoary old age it is still of importance, as within its strong and well-built walls there dwells the genial and portly personage who presides over the Corporate Constables of this ancient city. Before we pass away from this relic of other days it may be interesting to glance at a view of it as it appeared early in the present century. The tablet above quoted was then in *situ*, near it there is a rent in the wall which has been since filled up, and the external stairway passes up directly from the pathway of the quay, which it now no longer does, a short wall from the corner of the adjoining house, pierced with a small postern, having been erected outside. The city, as founded and walled in by the Danes, covered about fifteen acres, and was triangular in outline. It was limited on the north side by the river, which flowed beneath the wall, the latter running along its banks from Reginald's Tower to a second tower, known as the tower of Turgesius, which stood about the corner of what is now Barronstrand-street, but which has long since been entirely demolished. From Turgesius tower the wall ran in a south-westerly direction, along the course of Barronstrand street and Broad-street, crossing Peter-street, and the entrance to Lady-lane from Michael-street, to a third tower, known as St. Martin's Castle, which stood behind the present site of the Mason school for girls in Lady-lane, and from this point the wall was carried eastwards to meet



**REGINALD'S TOWER, WATERFORD, as it now is.**

Reginald's Tower, crossing Colbeck-street and running parallel to the Mall, on the site of the Episcopal Palace and Town Hall. Within this limited area the Danes, who had become Christianised, erected in the year 1096 the first cathedral in the city, on the site of the present church of the Holy Trinity, and elected as the first bishop one Malchus, a man of probity, who had been for some time a Benedictine monk of Winchester, and was consecrated by the Archbishop of Canterbury. Thus the city stood a prosperous colony of the Danes, and we may picture to ourselves Ranald, the old king, descendant of the founder seated in his house built of pine wood logs, beneath the shadow of the old tower, surrounded with his yellow-haired warriors, his house carles and maidens, drinking wines of France and Spain from horns of ivory and cups of gold, wines for which he had exchanged Irish fish and butter and honey, and as they drank they listened attent to the sagas of their native bards, and laughed long and loud as the Irish minstrel sang how more than forty years before King Ranald, seated there in life, had been slain on the bloody field of Clontarf by Brian the Brave ; and so the years rolled on until in 1168 Dermot McMurrough, King of Leinster, driven from his dominions by Roderick, King of Connaught sought refuge with Henry II, King of England, who was then in France waging war in that country. The Irish king endeavoured to persuade the English monarch to succour his cause, engaging to submit himself and his kingdom to Henry, should he succeed in recovering it ; unable himself to relinquish his French campaign, he authorised King Dermot to raise volunteers in England, and permitted such of his subjects as chose to do so to join him. Proceeding to Bristol, Dermot there met Sir Richard de Clare, Earl of Pembroke, better known as Strongbow, and induced him to espouse his cause, under the promise that he would name him as his heir, and give him in marriage his daughter Eva. Accordingly, Strongbow and certain of his comrades-in-arms equipped an expedition, and in the year 1169 or 1170 an advance force, under Harvey de Montmoriscoe, landed at a spot in the county Wexford coast now known as Bag and Bun, and aided by Dermot, who came to their assistance, besieged Wexford, which soon surrendered, and thus, as the old rhyme runs,

“ At the head of Bag and Bun  
Ireland was lost and won.”

In the following year Raymond le Gros, sent by Strongbow, landed on the coast some few miles from Waterford ; he was opposed by a large body of the Danes and of the tribesmen of the Decii, under their chieftain, Malachy O'Feolain, who had made common cause with them against the invader, but they were put to rout in the battle which followed, and many were slain. This battle was fought in May, 1171, and in the following August Strongbow himself set sail from Milford Haven, and landed in Waterford Harbour on the eve of St. Bartholomew's Day. He was quickly joined by the English knights, who had already preceded him. The invading force advanced on Waterford and assaulted the town, it is said, both by land and water ; they were, however, twice repulsed, but Raymond le Gros, who had been made one of the commanders, perceived a cabin on the city wall propped up with timber beams on the outside ; these he caused to be cut, when the house, with portion of the wall, fell, and through the breach the soldiers of Strongbow entered, and soon the town was in their hands ; the inhabitants found in arms having been put to the sword. Reginald, the Prince of the Danes, and Malachy O'Feolain, his ally, chief of the Decies, were captured and confined in the Tower, erected by Reginald's ancestor and namesake. There soon after, as I have already mentioned, the marriage of Strongbow with Eva, the daughter of Dermot, was celebrated, and the Anglo-Norman Earl was declared heir to the possessions of the Irish King. Marching from Waterford, with their combined forces, Dermot and Strongbow captured Dublin, and then the former, restored to his kingdom, returned to his home at Ferns, while the Earl came again to Waterford, which he retained possession of. King Henry, returning from France and hearing of this easy conquest, became jealous of his enterprising Earl and summoned him to his presence. Strongbow immediately complied, and laid his Irish acquisitions at the feet of the monarch, who determined himself to lead an army thither. Accordingly, preceded by Strongbow, King Henry crossed the Channel with a force of knights and men at arms, and landed at Waterford on the 18th October, 1172, where he was received by the Earl, who delivered him up the city and did him homage, the King consenting to recognise Strongbow as his vassal, and to confirm him in the enjoyment of the rest of his acquisitions through the country. Henry remained for some time in

Ireland, marching through the principal towns in Munster, and receiving the submission of the Irish chieftains and the fealty of the archbishops and clergy, who acknowledged the mandate of the Papal Bull, which the English sovereign held. Being recalled to England by important events, Henry sent his favourite son, John, who had been created Earl of Morton, to take his place in Ireland. The Prince, who was then only nineteen years of age, landed in Waterford early in the month of April, 1185; accompanied by some of the principal nobility of England and a considerable force of knights and archers. Many of the Irish chieftains, with their retainers, immediately repaired to Waterford to welcome the young Prince and to renew their oaths of submission to his kingly father. The Prince was youthful, impulsive, and quite unfitted at the time for the task which had been allotted him. He and his equally injudicious and hasty followers laughed at and cast ridicule on the uncouth and uncivilised Irish tribesmen, who must have then presented a wild and semi-savage appearance. They allowed their hair and beards to grow in long and tangled masses, and these thick mats of hair, which were called glibbs, served the purpose of hat and helmet, and warded off many a heavy stroke in fray and battle. On the screen now I introduce to your notice the authentic portrait of a wild Irishman, taken not from any ancient picture or record, but from life, and in these tangled masses and mats of hair surrounding his head you will recognise the glibbs which his ancestors wore and treasured, and which afforded so much amusement to Prince John and his companions. But their hilarity at the expense of their Irish visitors was ill-timed and fraught with serious consequences, as the southern chieftains, instead of swearing fealty, retired from the city and, collecting their forces, openly declared war against him. The Prince seized the possessions of many and divided them amongst his followers, and spent his time, we are told, in excesses and riotous living. Being apprised of these doings, his father quickly recalled the young Prince and placed the city of Waterford under the governorship of John de Courcy, a redoubtable knight, who soon brought the rebellious chieftains to submission. Years rolled by, years marked by revolts and insurrections, by rapine, plunder, and confiscation, but through it all the city of Waterford increased in size and importance; a new wall was erected, embracing within its circuit that portion of the city which now lies between Broad-street, Michael-



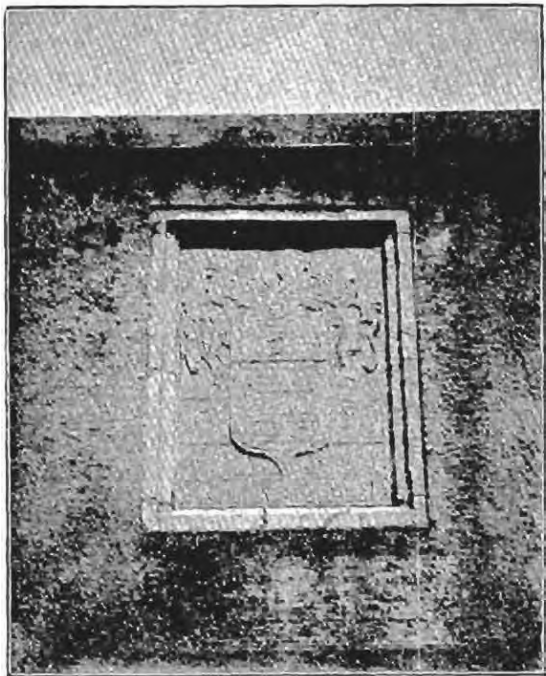
street, and John-street on the one hand, and Ballybricken and the Mayor's Walk on the other, and extending north and south from the river to St. John's Pill. Of this wall and its remains, which still exist, I will speak in detail bye-and-bye. Henry II died, and John, now well on into middle life, succeeded to the throne, and was not neglectful of his Irish dominions. In the year 1206, the 7th year of his reign, he granted to Waterford a charter of incorporation, by which the city was conferred upon the citizens, in addition to many immunities and privileges. The King followed this up by visiting the city in person, where he landed on the 6th June, 1211, twenty-six years having elapsed since his former visit, when a hot-headed, impulsive youth. During his stay in Waterford the monarch resided in a palace, if it can be so called, which occupied the site on which the Widows' Apartments at present stand, a view of which is now on the screen. During the excavations necessary for the erection of this building many of the vaults and foundations of this old kingly residence were brought to light, but nothing which could be preserved or form the subject for pictorial record. The new walls of the city, with its towers and bastions, were completed by King John, and the old wall repaired and strengthened, Reginald's Tower still continuing its most important point. The King also founded the Priory of St. John, of which I shall speak more particularly later on, and, with considerable energy and activity, proceeded with the task of subduing the revolting and refractory Irish chieftains, in which he succeeded for a time. The long reign of Henry III, who succeeded King John, may be passed over in silence so far as Waterford is concerned, though we may believe its interests were not wholly neglected, as a new charter was granted to the city, dated the 15th June, 1232. Edward I also granted a charter to the city, which had special reference to the rights and privileges of the descendants of the Ostmen, who were once its rulers, and by which it was sought to introduce English law into Ireland and abolish the old Irish law, which Edward declared was "hateful to God and repugnant to all justice." In the year 1252, by some mischance, the city was well nigh destroyed by fire, and a similar calamity happened some thirty years later. In the autumn of 1394 Richard II landed in Waterford with a large army of men at arms and archers, and accompanied by some of the most distinguished of the English nobility. The object of this warlike

expedition is not very clear ; it was said that it was undertaken by the King to assuage his grief for the loss of his much-loved consort, Queen Anne, but be this as it may, little, if anything, was accomplished, and after a stay of nine months the King returned to England. He, however, again visited the city in the year 1399, and was cordially welcomed by the people, who were then, according to contemporary historians, in anything but a flourishing condition, themselves and their dwellings being in a state of poverty and wretchedness not to be expected in so important a city. During the reign of Henry V two charters were granted to the city. By the first, dated the 12th May, 1412, the citizens were incorporated under the authority of a Mayor and bailiffs. By the second, dated at Dublin 15th January, 1415, the customs called the great new customs were granted for the support of the city. About this date (1461) the feud which had for long existed between the citizens of Waterford and the Sept of the O'Hedriscolls, who resided at Baltimore, in the county Cork, culminated in an engagement which took place at Ballymacdane, between Waterford and Tramore. The chief of the O'Hedriscolls had come, on the invitation of the Poers of Dunhill, with the intention of plundering Waterford, and landed from their gallies at Tramore. The citizens of Waterford did not await the attack, but, marching out, met them as above stated and gained a complete victory, 160 of the invaders being slain, and amongst the captured were O'Hedriscoll Oge and his six sons, who, with three of his gallies, were brought in triumph to Waterford. It is probably in memory of this victory that three gallies are quartered in the old Coat of Arms of the city. The reign of Edward IV was marked by statutes containing many curious enactments. The nobles and landowners were strictly prohibited leaving the country, and were hardly permitted to travel along the coast from place to place. During the reign of this Sovereign in 1463 an Act was passed by Parliament directing that Waterford be constituted a mint for the issue of local coinage, which runs thus :—“ Now, as the Mayor, bailiffs, and Commons of Waterford are daily encumbered for the want of small coins for change for greater, it is enacted at their petition that the above-mentioned small coins be struck at Waterford in a place called Dondory, *alias* Reynolds' Tower, and that they be made of the same weight, print, and size as is mentioned in the said Act, to be done

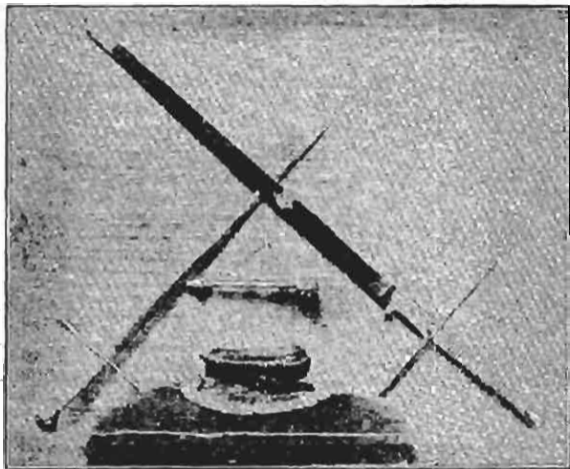
in the Castles of Dublin and Trim, and that they shall have this Scripture Civitas—Waterford.” I have here some specimens of this old coinage struck in Reginald’s Tower, the property of Mr. M. J. Hurley, who has kindly lent them for inspection. I may add that the value of these was raised one-fourth above their former value and that of the currency of England, a miserable expedient intended to relieve the pecuniary difficulties of the Kingdom and to prevent the clipping of money. The next epoch in the city’s history which claims attention has to do with the attempt to raise the imposter Lambert Simnel to the throne of England during the early years of the reign of Henry VII. Simnel, having crossed over to Ireland, induced the Earl of Kildare and his factious clansmen to espouse his cause, and had himself crowned as rightful King in Dublin. Admitting the evidence of his birth, or more probably accepting it for what it was worth, the Earl next endeavoured to force the other important towns to join in the revolt. A peremptory message was sent to Waterford directing the Mayor and citizens to proclaim the new King and to receive and assist him with all the forces of the city. The Mayor, whose name was John Butler, replied with dignity that he would send a written reply to the Earl, and in this missive he informed the Earl of Kildare that he considered that he and all those who favoured the imposter Lambert were rebels to the rightful Sovereign. The Earl, incensed at the message, ordered the messenger to be hanged, and immediately despatched a herald clad in his coat-of-arms to command the Mayor and citizens, under pain of hanging at their doors, to proclaim the rightful King. The Mayor refused to allow the herald to land, but received his message from him in the boat in which he had come, and made an answer that he would not trouble his master to come and hang him at his door, but would with the citizens meet him thirty miles from Waterford and give him and his followers an overthrow to their dishonour and infamy. The valiant Mayor, however, was not put to the test, as Simnel, unable to support his army, after some further vain threats was obliged to change the venue of operations to England, where he was met by King Henry, taken prisoner, and his forces completely overthrown. In return for the loyalty of the citizens, the King granted them a new charter, and sent them a special letter conveying his grateful acknowledgments and authorising them to seize all rebels. To enforce

his authority in Ireland, Henry, after the suppression of this rebellion, sent over Sir Richard Edgecombe, with five hundred men, to visit the towns and oblige the people to renew their oaths of allegiance. An interesting and curious record has been preserved of his coming to Waterford to commend and confirm the loyalty of its citizens, and how he was cordially received by the Mayor and people. This was in 1487-88, and ten years later it was again the good fortune of the people of Waterford to have an opportunity of testifying their loyalty to the King, and under somewhat similar, though more trying, circumstances. In 1497 Perkin Warbeck, another imposter, undeterred by the fate of Simnel, made an attempt on the throne of England. He landed in Cork and was joined by the Earl of Desmond. The citizens of Waterford had already informed the King of Perkin's arrival, and assured him of their unshaken loyalty, an opportunity of proving which was soon afforded them, as the imposter and his ally, the Earl, marched on Waterford with an army of 2,400 men, and on the 22nd of July in that year invested the city, a fleet of eleven ships having been sent to attack it from the river. A body of soldiers were landed from these ships below the city, on the marshy ground then known as Lombard's Marsh, where the dockyard and park now stand, who were to co-operate with the land forces. To prevent the junction of these two forces, the citizens caused the ponds of Kilbarry to overflow by damming up the Pill before it flows into the Suir. The siege was, however, vigorously commenced and carried on for eleven days, numerous skirmishes taking place between the besiegers and the besieged, in which the latter almost invariably came off victorious; they captured many prisoners, whom they at once put to death in the market-place, fastening their heads to stakes as trophies of their victories. In vain did the assailants renew their attacks, as they were repulsed in every direction by the valour of the citizens, and, to complete their discomfiture, the cannon planted on Reginald's Tower by a well-directed fire beat in the side of one of the ships, and the entire crew perished. The enemy, utterly disheartened and fearing to await another sally, raised the siege, and on the night of the 3rd August retired to Ballycasheen, whence Perkin Warbeck fled to Passage and took shipping for Cork. The citizens of Waterford pursued him with four ships; according to some accounts he reached Kinsale, but being still pursued sailed for England, and was obliged to land on

the coast of Cornwall, whence he was followed by the King's forces and at length taken. According to other accounts, the Waterford ships pursued him direct to Cornwall and gave intelligence of his landing. Anyhow they once more earned the gratitude of the King, and received from him a letter of thanks and permission to use, as the future motto of the city, the words "Intacta Manet Waterfordia," which were at once adopted. Some little time since, while preparing for the building of the recently erected fish market, near the top of Conduit-street, a stone sculptured with the city arms was dug up; this has since been inserted in the wall of the market facing High-street, and a photograph of it is now on the screen. It is as you see in perfect preservation, it is dated 1593, in beautifully carved figures, and has the lion and dolphin supporters, the three galleys on the shield, and the motto Intacta Manet Scutu(m) Waterfordia; it differs in the quartering from the present arms, as well as in the motto, into which the word *Urbs* has been introduced. This stone is, I believe, the earliest specimen of the city arms we possess, after the motto was thus bestowed upon it by Henry VII. It is possible that this stone stood over a water fountain or reservoir, which was constructed in this neighbourhood about the year 1591, by the Mayor and bailiffs. In the following reign, that of Henry VIII., a further favour was conferred on the citizens of Waterford, the King sending by the hand of William Wise, a gentleman of Waterford, then in high favour at Court, a special letter, and as a mark of his favour he conferred upon them a sword and cap of maintenance, to be borne before the Mayor when he walked in state. These honourable badges of loyalty are still carefully preserved by the Corporation, and are highly valued. On the screen now is a photograph of them as they appeared when exhibited at the Irish Exhibition in London some few years since. The city of Waterford was at this time a place of trade and importance, enjoying a regular government and advancing every day in the improvements and decencies of civilised society. The following description of its citizens, written three hundred years ago, is curious and interesting:—"The aire of Waterford is not verie subtill, yea nathelasse the sharpnesse of their wittes seemeth to be nothing rebated or duld by reason of the grossenesse of the aire. For in good sooth the townsmen and namelie students are pregnant in conceiving, quick in taking, and sure in keeping. The citizens are



**Ancient Coat of Arms of the City of Waterford,**  
Now inserted in a Wall in High Street.



**The Swords of Honour and Cap of Maintenance.**

Presented to the Corporation of Waterford by Henry VIII.

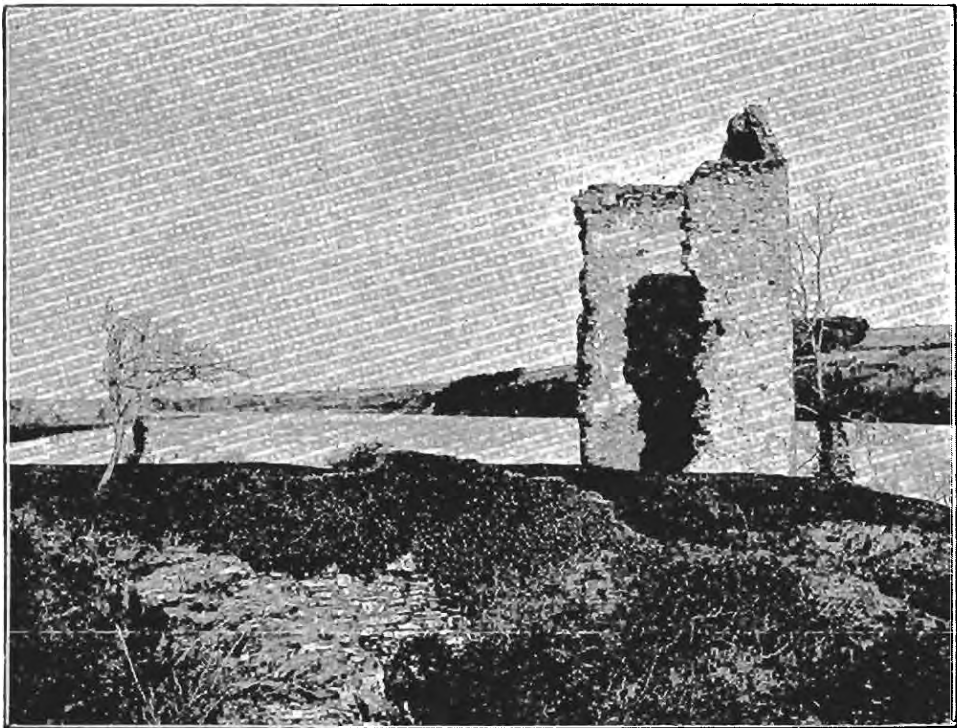
verie heedie and warie in all their publick affaires, slow in the determining of matters of weight, looing to looke yer they leape. In choosing their magistrate they respect not onlie his riches, but also they weigh his experience. And therefore they elect for their Maior neither a rich man that is young nor an old man that is poore. They are cheerfull in the entertainment of strangers, hartie one to another, nothing given to factions. They love no idle bench-whistlers nor lurkish faitors; for yoong and old are wholly addicted to thrieing the men commonlie to traffike, the women to spinning and carding. As they distill the best aqua vitæ, so they spin the choicest rug in Ireland." It is not for me to say whether the moderns have degenerated, but if they have done so it would appear that it has not been for lack of high-praised models amongst those who have gone before them. In reference to the prosperity of the city and the enterprise of the citizens at this period, I may here mention that it is believed, though perhaps on insufficient grounds, that the art of printing was introduced into Waterford in the year 1555; there can be no doubt, however, that it was known and practised here in the early part of the following century. Passing over the reigns of Queen Elizabeth and James I., during which few events occurred of any importance in the history of the city, we come to the memorable period of the great insurrection when Charles I. sat on the throne, and of the invasion of the English parliamentary forces under Oliver Cromwell, and which had such far-reaching effects on the fortunes of the country. I can, of course, in such a lecture as this, do no more than briefly sketch the course of events in so far as they had to do with the special topic on which I am engaged, endeavouring to place before you the most prominent facts of history only. In the year 1626 Charles I., then recently come to the throne, granted to Waterford a new charter, which is of importance, as it is under its enactments that the Corporation now enjoy their rights and privileges. This charter reached Passage on the 26th May in that year, and cost the citizens, it is said, the sum of three thousand pounds. In the following February another charter was granted, which chiefly related to the grant of the Admiralty of the harbour and of the fisheries. The revolt of the English Parliament against the King soon followed, and Ireland was, of course, involved in the miseries which this rebellion entailed. Waterford was not exempt, and it played its part in the



struggle. Though nominally in the interest of the government of the country, its citizens in reality sided with the native party, who had for a time defied its power; and when in 1646 a so-called peace was proclaimed in Dublin, and heralds were sent to make similar proclamation in Waterford, they were treated with indignity. For a time they were unable even to discover the Mayor's house, until a little boy, for a bribe of sixpence, shewed it to them, and then that functionary refused to permit them to accomplish their errand, alleging as his reason that the peace should have been first proclaimed in Kilkenny. In this condition of turmoil and uncertainty the country was when, in the year 1649, the English Parliament determined to send a large force to Ireland under the command of Cromwell himself to crush out this rebellion which had smouldered for so long. On the 15th August, in that year, Cromwell landed in Dublin at the head of an army of 8,000 foot and 4,000 horse. Drogheda was the first town besieged, and after a stout resistance it was captured, and some 3,000 of its inhabitants were put to death. This cruelty on the part of Cromwell struck terror into those who had opposed him, and diminished resistance. Trim, Navan, and other smaller towns were taken, and then, marching southwards, he besieged and captured Wexford, the same scenes being enacted which had previously been witnessed at Drogheda. General Ireton, with a body of troops, was then despatched to attack Duncannon Fort, on the River Suir, while the main army under Cromwell marched on Ross, which was then a walled town. The citizens soon surrendered on favourable terms, and the victorious army continued its progress to Carrick, as Cromwell, in the first place, wished at the moment to avoid Kilkenny, where the Marquis of Ormonde, the leader of the opposing forces, had concentrated his troops, and, in the second place, he desired to cross the river Suir, so as to attack Waterford from the land side, and this was feasible at Carrick, as there was a bridge there. Cromwell himself was for a time delayed at Ross owing to an attack of illness, being, as he himself expressed it, "very sick and crazy in his health." Carrick was captured by Colonel Reynolds and Major Ponsonby, according to some accounts by stratagem, and, according to others, by storming. Anyhow, a large number of the garrison were put to the sword, while a small number who had taken refuge in the Castle were allowed to march away to the nearest town in possession

of the Royalists. Waterford at this time yielded to no other city in its devotion to the cause of the murdered King. Holinshed, in his *Chronicles*, had previously written thus of its loyalty: "The citie of Waterford hath continued to the Crown of England so loyally that it is not found registered since the conquest to have been distained with the smallest spot, or dusted with the least freckle of treason, notwithstanding the sundrie assaults of traitorous attempts; and therefore the Citie Arms are deckt with this golden word, 'Intacta Manet Waterfordia,' a posie as well to be heartily followed, as greatly admired of all true and loyal towns." Crossing the Suir at Carrick, Cromwell, who had now recovered his health and resumed command of his army, marched along the southern bank of the river, without stopping to attack any of the fortified castles on the way; and on the 24th November, 1649, about noon-day, appeared before Waterford. He would have taken up his position on the heights of Bilberry Rock—which overhung the river and commanded the town, and of which, though it is so familiar to us all, I now show you a photograph as it appears to-day—but he was deterred from doing so owing to the fort on Thomas's Hill, which occupied the site on which Her Majesty's prison now stands, and of which I shall speak more particularly later on. He therefore encamped his forces more to the right on the lower ground, probably about the position now occupied by the Yellow Road, the Barracks, and portion of Ballybricken, and from this point proceeded to invest the city. His army by this time had, owing to sickness and losses in siege and skirmish, been considerably reduced in numbers, and did not probably number more than 4,000 foot, 2,000 horse, and 300 dragoons, so that he was not in a position to undertake an active siege. He supposed, however, that as soon as he appeared the city would surrender, but in this he was mistaken; some of the wealthier and more timid citizens did indeed contemplate doing so, and the Mayor, who was not a soldier, even sought the Marquis of Ormonde's advice as to the terms he should attempt to obtain when delivering up the city. Ormonde, however, encouraged the citizens to a vigorous resistance. He rebuked those who were ready to parley with an enemy before even the batteries were erected, and assured them that if they did their duty, Cromwell should be baffled before the place. Leaving his quarters at Kilkenny, Ormonde advanced at the head of his army to Carrick, in the hope of finding the

enemy and giving him battle. There he learned that Cromwell had marched on to Waterford and was investing it; he then determined to go forward and relieve the place, and subsequently advanced and took up a position on the northern bank of the river, on the hill opposite the city. The citizens, distrustful of the Earl's intentions, refused to admit his troops within the walls, but afterwards, through fear, accepted the aid of 1,500 Ulstermen under Lieutenant-General Ferrall, who was made Military Governor of the city. Meanwhile Cromwell pursued the siege as far as he was able determinedly and with vigour. During its progress he sent a body of horse and dragoons to Passage and took possession of the fort, which commanded the river at that place, thereby cutting off communication between Waterford and the entrance of the harbour. The loss of Passage was a serious matter to the besieged, and an effort was made to retake it. General Ferrall marched with a body of troops from the city, expected to be assisted by Colonel Wogan, from Duncannon Fort, as he had successfully defended that place when previously attacked by Ireton. Ferrall's attempt, however, proved a failure, and his entire force would have been annihilated had not Ormonde, who had crossed the river with fifty horses, covered his retreat by stationing himself in an advantageous position, so as to make the pursuing troops believe that he had a much stronger body of men behind him. These occasional engagements produced no relaxation in the siege of Waterford, which was conducted with the zeal and enterprise of experienced military leaders on the one hand, and on the other with the resolution of men who fought for their existence. All Cromwell's efforts were, however, in vain, and as his army was greatly reduced by sickness, and murmurings were occurring amongst his men, he determined at length to raise the siege and go into winter quarters in the county of Cork, in those towns which had already revolted to the English Parliament, and which offered a secure asylum to his harassed and war-worn forces. Accordingly, on the 2nd December he began his march from Waterford towards Dungarvan, "it being so terrible a day," says Cromwell himself, "as I never marched in all my life." These facts, I think, conclusively disprove the tradition still current locally that Cromwell besieged Waterford from the opposite side of the river, planting his batteries on the precipitous scarp now known and marked in old maps as "Cromwell's Rock," and the fact



**RUINS OF KILMEADAN CASTLE, Co. Waterford.**

that a cannon ball is still to be seen implanted in the masonry near the top of Reginald's Tower is adduced in support of this view. How that cannon ball really came there I am not prepared to say, nor can it ever be definitely determined, but that it did not come from Cromwellian ordnance at that period is, I think, certain; it is just possible that when in the following year Ireton laid siege to the city for the second time, a body of his troops may have reached the northern bank of the river and planted cannon on the rock alluded to, and so fired on the city; this is, however, pure conjecture, and it is just as likely that the ball was thrown from a cannon on one of the galleys of the Earl of Desmond, when he and Perkin Warbeck besieged the city in 1497, as I have already related. Another cannon ball was found at the base of the Tower some little time since, and it is now in the possession of J. N. White, Esq., Rocklands, who has kindly brought it here to-night, and it bears no evidence upon it that it belongs to the Cromwellian period.

To return to Cromwell and his movements—upon raising the siege he moved, as I have said, towards Dungarvan, and determined to attack and destroy all the fortified residences which were to be found anywhere near his line of march. Kilmeaden was the first castle to which he came; it was then the residence of a branch of the Le Poer family, who were descended in a direct line from Robert Le Poer, Marshal of King Henry II. It was situated close to the river Suir, and enjoyed a commanding and elevated position. But little resistance was, however, experienced; the castle was quickly taken and blown up with gunpowder, and the unfortunate owner was hanged on an adjoining tree, while his property was confiscated and parcelled out amongst some of Cromwell's favourite followers, who afterwards sold it to a gentleman named Ottrington, a descendant of whom was grandfather to the Viscountess Doneraile, and lies buried at Kilotteran. It was in this way that the present Lord Castletown came into possession of his Tramore property; his wife being daughter and heiress of Lord Doneraile. On the screen now is a photograph of the lonely ruins of Kilmeaden Castle, which was never rebuilt since its wanton destruction. From Kilmeaden Cromwell turned aside to Curraghmore, the residence of another branch of the Le Poer family. By the craft of the daughter of the noble owner, her father and his property were saved from destruction, and, foiled of his prey in that direction, the angry commander

hurried across the country to Don Isle Castle—or Dunhill, as it is now called—the property of the third branch of the same family. The magnificent castle of Don Isle, the ruins of which, seated on the summit of an insulated and lofty rock, as seen in the view of it now on the screen, are amongst the most picturesque and romantic in the country, seemed to defy the threats of its assailants. The noble owner at this time was a lady, she was known as the Baroness of Don Isle, and confident in the support of her rights and animated with the spirit of her race, she offered such a stubborn resistance that, according to the story handed down in the family, the besiegers were fain to retire, baffled. The chief defender of the castle was a valiant steward or gunner, who, wearied with his exertions, as soon as he saw the foe in full retreat, sent to request the Baroness to furnish him with suitable refreshment. A bowl of buttermilk was the response, and this so much incensed the gunner that he made signals, which brought back the Cromwellian force, and he allowed the castle to fall into their hands; it was immediately blown up, and the Baroness, it is said, perished in the ruins, if indeed she did not meet with a like fate to that of her kinsman at Kilmeaden. The square tower of this old castle stands, as you see, perched on its craggy eerie, high above the road leading to Annestown, and overhanging a small river running through marshy ground, crossed by a bridge of ancient construction. Its only vulnerable side was defended by a strong wall and deep fosse which enclosed a courtyard, the walls of which can still be traced. From this courtyard a flight of steps led up to the castle itself, which was guarded by a gate and portcullis, while embrasures and loop-holes pierced its strong walls; so we can easily imagine that Cromwell would not find it an easy matter to effect an entrance were it not for the treachery of the angry retainer. Passing from Dunhill, Cromwell pursued his way to Kilmacthomas, but it is foreign to my present purpose to follow the details of his march. Suffice it to say that, after capturing towns and castles en route, he fixed his winter head-quarters at Youghal, where he remained until the following February (1650), when, his army being recruited from various sources, he again opened the campaign. The force was divided into two parts, one commanded by Cromwell himself, the other by Ireton; but, as in the May following Cromwell was summoned to England owing to pressing affairs there, the entire command devolved upon Ireton. Early in June in this year

Waterford was again besieged. According to some authorities, Cromwell led his troops thither in person, but hardly had he appeared before the city when he was urgently summoned across the Channel, so that the conduct of the siege fell on Ireton. General Preston, who had won his reputation as leader of an Irish contingent in the Spanish War with the Dutch, was now Royalist governor of the city, which was poorly provided against a determined attack. For some time the garrison held out, but being reduced to great straits, yielded to the summons of Ireton to capitulate, which was made on the 25th July. Negotiations followed, which were protracted until the 12th August, when the city was delivered up, favourable terms having been arranged. In Lord Orrery's memoirs, quoted by Smith, a story is told as to how the city itself was taken, it being alleged that the capitulation had only to do with the citadel or fort. This story relates that during the progress of the siege two brothers named Croker were sent with 30 men to burn the suburbs up to the wall. While so engaged they noticed several ladders in the neighbourhood, and conceived the idea of entering the city and opening the gates under cover of the fire and smoke. By the aid of the ladders they surmounted the walls, and the defenders, fancying amid the smoke and darkness that the entire army was upon them, fled by the eastern gate across the river. Meanwhile the Crokers and their thirty men advanced and seized the arms and ammunition which had been left behind and put to the sword those who opposed them. One of the brothers was killed, and a few of the men, but Sergeant Croker, the survivor, succeeded in gaining the western gate (St. Patrick's), which he opened, and, marching out, informed Lord Broghill—who was amazed at seeing the gate open and a small party marching out—of what had occurred. Immediately the whole army was ordered to march into the town, which thus fell into the hands of the Parliamentary forces. The city of Waterford was from this period until the year 1656 governed by commissioners appointed by Oliver Cromwell, the accustomed mode of government by Mayor and Sheriffs being abolished. But, though not strictly guided by the principles of constitutional law, many public Acts passed at this time evince the wisdom and attention of those in power. The Quay, the public buildings, the streets and roads were all carefully attended to, though the churches had been plundered of many works of art, and remnants

of antiquity destroyed. It would be foreign to my purpose to make anything more than this passing reference to the many unwise, intolerant and tyrannical enactments which followed on this subjugation of the country. The restoration of Charles II., from which great things were expected, had little influence on the history of the city, which sided with the unfortunate James II. in the revolution which occurred during his reign. After the battle of the Boyne, Waterford received the unhappy monarch, and it is said that during his short stay he resided at Ballinakill, now the residence of Robert Dobbyn, Esq. Waterford continued faithful to James, even after he had abandoned all claim to the allegiance of the citizens and when there appeared scarcely a chance of his success. But serious opposition to the arms of the victorious party was fruitless, and therefore, on the approach of a part of King William's troops, who marched from Carrick to Waterford, the citizens agreed to surrender. The terms first asked were refused, but finally it was arranged that the garrison should march out with their arms and have safe convoy; they were accordingly with their baggage conducted to Mallow, and the city was delivered up. King William came himself thither, and having left directions not to permit any unnecessary severity towards the inhabitants, embarked for England on the 5th September, 1690. The local events of the next century are too complex and detailed to enter upon in such a brief and general sketch as this is; it was a period when unhappily religious and political animosities ran high, and when the spirit of disunion and discontent became so accentuated as to lead up to the deplorable events of 1798, in which, however, the city of Waterford played but a small part. During the years of the present century, its history from a general point of view has been uneventful, and demands no notice here.

*(To be continued.)*



# THE BIRTHPLACE OF ST. DEGLAN.

BY VERY REV. F. O'BRIEN, P.P., V.G., M.R.I.A.

The better to understand the subject and object of the paper which I am about to read for you, I beg to call your attention to the Ordnance Map of the County of Waterford. You are aware that the eminent men under whose inspection and supervision that map was compiled and published as the result of their survey of Ireland, were accompanied by and had associated with them during their labours two of the most eminent Irish scholars of their time, namely, Mr. Eugene O'Curry and Mr. John O'Donovan. The Ordnance surveyors availed themselves of the services of those learned men for the purpose of discovering the names by which the various places they visited had been popularly known, and the history traditionally attached to them. On that map is marked the townland of Dromroe, between Lismore and Cappoquin, on the road between the railway crossing at Round Hill and Tourin. You will find marked there in that townland a small shrubbery within which is a small plot enclosed by a fence, with a representation of a monument in the corner of it. Within the same fence you will find marked by dots upon the map the vestiges of the remains of an oblong structure, covered with grass and brambles. The shrubbery and vestiges of remains are designated on the Ordnance Map "Graveyard and St. Deglan's Chapel in ruins." The grass and brambles having been removed, the lower walls of the oblong structure have come to light, made up of stones piled over each other without mortar. Its dimensions are about fourteen feet long by between six and eight feet wide. From the manner in which the stones are placed in the portion of the walls that remains it is easily conjectured that this ruin belongs to that class of antient ecclesiastical stone buildings, some of which are to be met with in a pretty good state of preservation in Ireland at the present day. These are admitted by archæologists to be the most antient specimens of Christian buildings to be found in Ireland, and in point of antiquity that which is the subject of this paper may claim a place among the first.

The ruin, as already stated, bore the name of "St. Deglan's Chapel," and the land adjoining "graveyard," when inspections were made and measures were taken for the compilation of the Ordnance Map now more than fifty years ago.

The least curious and most unconcerned about antient local history visiting this romantic spot, situated, I may truly venture to say, in the loveliest part of Munster, may very naturally ask why was this ruin, which had all but disappeared from the notice as well as from the memory of the neighbouring inhabitants, called "St. Deglan's Chapel," and why was the little field surrounding it, which a short time ago was about being incorporated with the adjoining farm, and from being "God's Acre" was to become man's property, called the "graveyard," or, as the people designate it at the present day, *reugin deaglain*. To answer those questions it will be necessary for us to make ourselves acquainted from the most reliable sources within our reach with the history of St. Deglan, who were his ancestors, where was he born, at what time did he live, and why was this ruin called after him "St. Deglan's Chapel."

We learn from the Bollandists, on the authority of Colgan, Ware and Usher, that the ancestors of St. Deglan belonged to a colony who had come from Tara, or rather who had been expelled from a place there called the Desii, and who had settled down in the County of Waterford, and had called the place of their new settlement after that from which they had been expelled, the Nan Desii. Their expulsion from Tara took place, according to Smith in his history of the County and City of Waterford, about the year 278. We do not exactly know how soon after the settlement of this colony in the Desii St. Deglan was born, but it is pretty certain some considerable time must have elapsed. Smith also mentions that the part of the country in which they settled extended from the river Suir to the sea, and from Lismore to Creadan Head, comprising, in a manner, all the country at present known as the County of Waterford.

We are told that St. Deglan's father's name was Erc, and that his mother's name was Dethidin. We are told, too, that Erc, St. Deglan's father, being invited to the house of a relative called Dobraun or Dobhran, besides many other companions, was accompanied by his wife Dethidin, and that during this their visit to their relative, Dobhran

Dethidin, the wife of Erc, gave birth to St. Deglan. This particular place in which St. Deglan was born is stated by the Bollandists, on the authority of Colgan, supported by Usher and Ware, to be situated in the southern part of the Desii. To use the original words of the writers, "In australi plaga N. Desii,"—in the southern part of the Desii. The barony of the Desii, as you are aware, begins a very short distance below or to the south of this spot, so that it is accurately described as being in the Southern part of the barony of the Desii. It is stated, too, on the authority of the same writers, to be situated in the eastern part of the country, which the Scoti, a name by which the antient Irish were then known, called *mag sciath*, or the Plain of the Shields or Bucklers. To give the original language of the writers, "In orientali scilicet plaga campi quem scoti vocant *mag sciath* campum scuti." Smith states that the country around Lismore was antiently known by this name, and the spot to which I am now calling your attention is in the eastern part of this locality. The Bollandists, moreover, as if to leave nothing wanting as to accuracy in defining this precise spot, state that it is not far distant from the famous City of St Carthage, called Lismore—"Non longe abest a clara Civitate St. Carthagi quae dicitur Lismor," and that it is distant from the City of Ardmore, where he was afterwards Bishop, about thirteen thousand paces or thirteen miles. "Et abest ab Civitate de Ardmore ubi postea fuit Episcopus per tredecim millia passuum."

We are told that St. Colman, having heard of the birth of the infant, came to the place where he was born and begged of his parents, who were then pagans, to permit him to baptise it and bring the child up a Christian. To this request the parents consented. And we are also told that Dobhran, in whose house the infant was born, made a present to St. Deglan's parents of this the place of his birth, and removed themselves to another place.

Some doubt still exists as to who the St. Colman was who baptised St. Deglan. There were many holy Bishops bearing that name in Ireland, so that it is not easy to determine who amongst them is here designated. Neither Usher, who cites extracts from our Saints' Acts, nor Colgan throws any light on the subject. It appears to me probable that this Colman was the saint of that name who is still venerated in a parish adjoining that of Ardmore called the Old Parish, or as the people

there call it, paraiste an *tsean pobuil*. There is a townland in this parish called Kilcoleman where the remains of an antient church may be seen, and near it a very old tree and well called tobar colmain, or Colman's Well. It is generally admitted that there were Christians in Ireland before the coming of Palladius, or St. Deglan, or St. Patrick. St. Prosper, speaking of the mission of Palladius, says—"Ad Scotos in Christum Credentes ordinatus a Papa Celestino Palladius primus Episcopus Mittitur."—To the Scoti or antient Irish believing in Christ, Palladius is ordained by Pope Celestine and is sent as their first Bishop. We may reasonably believe that such Christians lived in the Old Parish before St. Deglan's time, and that it was for this reason it got the name which it retains to the present day, Old Parish, or *Sean Pobul*. We may suppose that an acquaintance and an intimacy existed between this St. Colman and St. Deglan's family before the birth of St. Deglan, as they were near neighbours—St. Deglan's family and parents we are told inhabited that portion of the Desii around Ardmore.

St. Colman after baptising the infant and predicting many wonderful things as to its future, retired to his habitation with much rejoicing. He recommended that this holy infant should be carefully nursed, and that when his seventh year had been attained he should be sent for instruction to a lettered Christian, if such a one could be found. Dobhran, the aforesaid kinsman of the chieftain Erc, the father of our saint, on hearing and witnessing those things, earnestly entreated the infant's parents to deliver this child to him to be nursed and fostered by him, as he had been born at his residence. The parents willingly assented to Dobhran's request.

At the expiration of the seven years of his tutelage a religious and wise man, named Dymma, as we are told, had lately arrived in Ireland, which was the country of his birth. Having embraced the Christian religion, to the observances of which he addicted himself, this pious servant of God built a cell in this part of the country. To this teacher the boy Deglan was entrusted by his parents and foster-father Dobhran according to St. Colman's directions. Deglan spent much time under Dymma's teaching, and Usher tells us that he drained large draughts of learning from various mundane and sacred writings. Through this instruction his understanding, we are told, was rendered acute, and he was distinguished for his eloquence.

About this time Deglan resolved to go to Rome, as the Acts of his Life state, that he might there be initiated to a knowledge of ecclesiastical discipline, receive Holy Orders, and a mission to preach from the Apostolic See. The Acts of his Life also state that after some time Deglan was ordained priest and consecrated Bishop by the Sovereign Pontiff, and that he remained in Rome for a considerable time after. At length having obtained some books, a rule for his guidance and mission to teach from the Pope, his Benediction, and also the blessing of the high dignitaries of the Roman Church, Deglan prepared for his return to Ireland. It is related on the authority of Usher, quoted by the Bollandists, that St. Patrick, the future Apostle and Archbishop of Ireland, being then on his way to Rome, met St. Deglan in the north of Italy on his way from Rome, and that both holy persons saluted each other with the kiss of peace and established a mutual friendship before leaving for their respective destinations.

There is some diversity of opinion among ecclesiastical writers as to the precise time St. Deglan arrived in Ardmore on his first return from Rome and fixed his See there, for we are assured that he paid several visits to Rome. Usher, quoted by Smith, states that he commenced his preaching among the people of the Desii about the year 402, or thirty years before the arrival of St. Patrick. He states that he instructed the people with much zeal and success, and that many attracted by the fame of his sanctity flocked around him. He built monasteries, churches, and chapels in various places through the country, and amongst others, we are told by the Bollandists, who quote Usher, Ware and Colgan, that he built a chapel on the very spot he was born. The words of the Bollandists are—“*Ipsa enim Dobranus nutritus St. Declani obtulit ipsum locum Sancto Deglano in quo natus fuerat, in quo post multum tempus Sanctus Declanus cum esset pontifex cellam Deo ædificavit.*”—For Dobhran, the foster-father of St. Deglan, presented the very spot to St. Deglan, that is, the spot on which he was born, on which after a considerable time St. Deglan, when he was bishop, built a chapel in honour of Almighty God. I have reserved this quotation in reference to St. Deglan's Chapel for the last, as marked on the Ordnance Map, to which I beg to call your attention. Relying on the authority of the writers from whom I have quoted, and the historians through whom the memory of the facts I have stated has been handed down

to us, I think we can claim for Dromroe the honour of being St. Deglan's birthplace, and fix on the very spot on which he was born there, and claim for his chapel, the ruins of which only now remain, an antiquity of fourteen or fifteen hundred years.

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# CHARLES SMITH,

OUR

COUNTY HISTORIAN,

AND

**HIS WORKS.**

BY

M. J. HURLEY.

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It is a matter of regret to students of Irish history and archæology, but especially to those who give their attention to the history and topography of the Southern Counties, that the information remaining to us regarding the life of Charles Smith is of such a very meagre character. Even the authorities from whom we might hope to glean some biographical particulars are not by any means agreed as to the leading incidents in his career. In fact, Mr. Alfred Webb in his admirable "Compendium of Irish Biography"—a work that entailed an enormous amount of labour, and in the compilation of which the ablest assistance was available—is constrained to wind up his half-a-dozen lines regarding our author by the statement that "no particulars are attainable regarding his life." It is therefore not without hesitation that I have undertaken to contribute to the proceedings of the Society a short outline of the life of the first historian of our County and City.

It seems to be agreed that Smith came from the South of Ireland, but I cannot trace any suggestion as to where he was born or when. That he followed the calling of apothecary at Lismore or at Dungarvan

is a pretty well established fact, from which, in the absence of stronger grounds, we might assume that he was a native of the County Waterford. In support of the contention that he was a Waterford man it may also be stated that, when he undertook to write the "Histories of the Southern Counties," his familiarity with his native county would naturally lead him to select it for his first effort; and as a matter of fact the "History of Waterford" was the first book upon the title-page of which his name appeared. Hitherto it has been the popular belief that Lismore was the scene of his labours as an apothecary, but from a note recently made public\* I find that Crofton Croker—the genial author of "Researches in the South of Ireland," &c.—has put upon record a statement made to him over sixty years ago by the Rev. R. H. Ryland, our later historian, that Dungarvan, and not Lismore, was the scene of Smith's labours with the pestle and mortar. So much and no more seems to be known about his local habitation. As to his occupation, we have it upon the authority of Mr. Webb that, although he seems to have practised as an apothecary, he took out his Medical degree at Trinity College, Dublin, in 1738. This statement is borne out by the fact that the letters M.D. follow his name on the title-pages of his works, and are engraved under the portrait to be found prefixed to some editions of the same. From the date of his degree it may be presumed that he was born when the last century was in its teens. There is just one other source from which it is possible to glean a little information, if only of a speculative kind, as to what manner of man our historian was. I refer to the portrait already alluded to, but the deductions to be made from a study of his physiognomy must be left to some more ardent disciple of Lavater.

We shall now take a glance through the invaluable contributions to our local history for which we are indebted to the labours of Charles Smith. Before doing so, it is, however, as well to correct a statement regarding them that recently appeared in the *Journal* of the Cork Archæological Society, which says (Vol. 1, p 107) that he "published successively the history of Kerry, Cork, and Waterford, which were the

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\* See the edition of Smith's "History of Cork," including notes by Crofton Croker and Dr. Caulfield, at present being issued with the *Journal* of the Cork Historical and Archæological Society, under the editorship of Robert Day, F.S.A.

first works of this nature published in Ireland." The order in which the histories of these counties really appeared is exactly the reverse, as Waterford was published in 1746 and was succeeded by Cork and Kerry in 1750 and 1756 respectively. The statement that they were the first works of this nature published in Ireland is also inaccurate, inasmuch as a history of the County Down was published in the year 1744. This latter book was undoubtedly the first regular County History that appeared at this side of the Channel, and owing to the fact that no author's or editor's name appears on the title of the volume, it has been ascribed to both Walter Harris and to Smith. In the "Book of British Topography," compiled by Mr. Anderson, of the British Museum, the authorship has been left an open question between Harris and Smith ; and Lowndes, whilst admitting that it is usually found with Smith's other county histories, seems inclined to attribute the work to Harris. Upon the other hand, the late Sir Edward Sullivan's copy, which was sold at Sotheby's salerooms three years ago, appeared in their catalogue as the work of Smith.

About the time of the appearance of this book Harris must have been closely engaged upon the great literary feat of his life, the splendid edition of Ware's Works in three folio volumes, which were published 1739-46. From this it might be assumed that any part taken by Harris in the completion of the "History of Down" was a very minor one, and that Charles Smith was virtually the author of the book in question.

In the year 1744 an association called the Physico-Historical Society was formed, for the purpose, amongst other things, of procuring materials for a work on Ireland based upon lines similar to Camden's "Britannia." The members of this Society seem to have taken up Smith, as we find that his histories of Waterford, Cork, and Kerry were published directly under their patronage and that some of them bear the Imprimatur of the body.

It now only remains to refer to the difficulties under which Dr. Smith carried on his work. In Mr. Robert Day's introduction to the new edition of the "History of Cork," already alluded to, full credit is given to Smith for the patient labour which he devoted to his researches. The reader of this edition is reminded that in the author's time stage-coaches were unknown ; the high-roads were no better than bridle-paths ; the inns were few and of a primitive kind, and that there was little sympathy for one



whose mission was likely to have been looked upon with suspicion by our primitive ancestors. These observations are equally applicable to our own as well as to the other counties, and no matter what shortcomings may have been rendered apparent by the light of the present day, we have every reason to be grateful to the pioneer of Irish topography. Indeed his volumes will compare favourably with more pretentious contributions to county history which have appeared within recent years. The shortcomings in the text are in many cases more than compensated for by the manner in which the plates and maps are drawn and engraved.



## Notes and Queries,

ENGLISH MEANING OF GARRANITUNG AND GORTEENITUNG.—Will an Irish scholar be so good as to give the English meaning of Garranitung and Gorteenitung? The former cannot be identified, the latter is now called Gurteen le Poer. Could they be one and the same?—E. DE LA P.

WATERFORD BOOK PLATES.—I should be glad to receive book plates, old or new, of any Waterford collectors, with the object of forming a collection for the Society and, possibly, of reproducing some of the more interesting specimens in future numbers of the Journal.—M. J. HURLEY.

EDWARD W. MANDEVILLE.—In 1798, a volume entitled “Miscellaneous Poems,” was published in Waterford by John Veacocke, bookseller, Quay. The author was Edward W. Mandeville. I have long sought to obtain some information about Mandeville, but hitherto without success. The book affords strong internal evidence that he was a native of the city, or at all events, of the County of Waterford. I should be much obliged to anyone who would be kind enough to furnish me with any biographical information about him.—M.P.H.

NEW GENEVA.—I have collected some materials for an account of the “City of New Geneva.” They include the circumstances under which the Genevese settled near Woodstown, the establishment of a manufactory of watches and a regular assay office at that place, also the hall marks which they were empowered to use, as well as some information as to the dispersion of the settlement. Perhaps some reader could favour me with any interesting details regarding the topography of the city, the process of manufacture, the social customs of the settlers, or in fact any item of information respecting this interesting incident in our local history of 100 years ago?—M. J. HURLEY.

JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

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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 General Meeting convened for that purpose.

## PROCEEDINGS.

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A most successful excursion took place to the ruins of Dunbrody Abbey on Tuesday, the 11th September. The party left Waterford on board the steamer *Vandeleur*, and were landed in small boats upon Kilmannock bank, along which they walked to a point convenient to the Abbey. Here the boats carried them across the pill. Upon reaching the ruins the Rev. P. Power, F.R.S.A., read a most interesting paper upon the foundation and subsequent history of Dunbrody, which will be found in the current number. After a vote of thanks had been conveyed, through the Most Reverend President, Dr. Sheehan, to Father Power, the party commenced an examination of the remains. Having partaken of luncheon, all returned to the *Vandeleur*, on board which they enjoyed a run down as far as Passage East. A number of photographic views were taken during the day.

The success of the trip was, in a great degree due to the kindness of Capt. Barrett-Hamilton and his son, Mr. G. E. H. Barrett-Hamilton, who gave every facility and assistance to the excursionists when passing through the Kilmannock property.

The following members of the Society took part in the trip :—

The Most Rev. Dr. Sheehan, President; Rev. P. Dunphy, Rev. R. O. Thompson, Rev. T. Power, Rev. T. F. Furlong, Rev. T. J. Dowley, Rev. Wm. Healy, Rev. J. Kirwan, Rev. Brother Hayes, Dr. Atkins, Dr. Cane, Messrs. John N. White, Vice-President; T. H. Brett, W. A. Sargent, E. Walshe Kelly, P. M. Egan, W. J. Smith, H. Appleton, Piers Hurley, L. A. Ryan, R. J. Friel, A. Nelson, W. Gallwey, T. N. Harvey, Edmund Harvey, Joseph Malcomson, C. Morley, M. P. Devereux, J. C. Kelly, R. Doyle, A. H. Pogle, W. A. Dobbyn, A. Bonaparte Wyse, R. Morrissey, J. L. Wright, M. J. Hurley, Miss Scott, Miss Curtis, Mrs. J. J. O'Sullivan, etc.

The entire party, including the members' friends, numbered about 160.

It is satisfactory to announce that Mr. Thomas Drew, President of the Royal Society of Antiquaries, has promised to contribute a paper on the Old Cathedral of Waterford.

“OLD WATERFORD,  
ITS HISTORY AND ANTIQUITIES.”

LECTURE

BY

RINGROSE ATKINS, M.A., M.D.

*10th APRIL, 1894.*

(CONTINUED).

Having thus, in broadest outline, rapidly surveyed the most important historical events which have marked the long life of the city, and which it must be confessed, have nothing of romantic interest about them, let me now, directing your attention to the material city of to-day, endeavour to ascertain in the remnants which still exist, how far we can trace the old walls and bastion towers, which so often stood between the citizens and their foes without, and ask you to glance with me at the ruined and despoiled fragments of its churches, abbeys, and monuments, which once so largely contributed to its importance, as well as to its adornment. On the screen now is a photograph of a bird's-eye plan of the city as it appeared in the year 1673, and which is, I believe, the oldest one now in existence. At that period the walls were still intact, and starting from Reginald's Tower as the most important point, we may first follow their course on this plan, then compare it with the plans which have since been made, and subsequently examine by means of the camera the fragments which still stand. Directing our attention to the bird's-eye plan now projected upon the screen, dating from 1673, let me first trace upon it the old Danish wall. Starting from Reginald's Tower, we follow it along the Quay to the corner of Barronstrand-street, where the Tower of Turgesius originally stood. Here a deep ditch ran up from the river into what is now Barronstrand-street, terminated by a gate known as Barrys-strand Gate. From this point the ancient wall ran southward parallel to Barronstrand-street. Crossing Peter-street and High-street, it reached St. Martin's



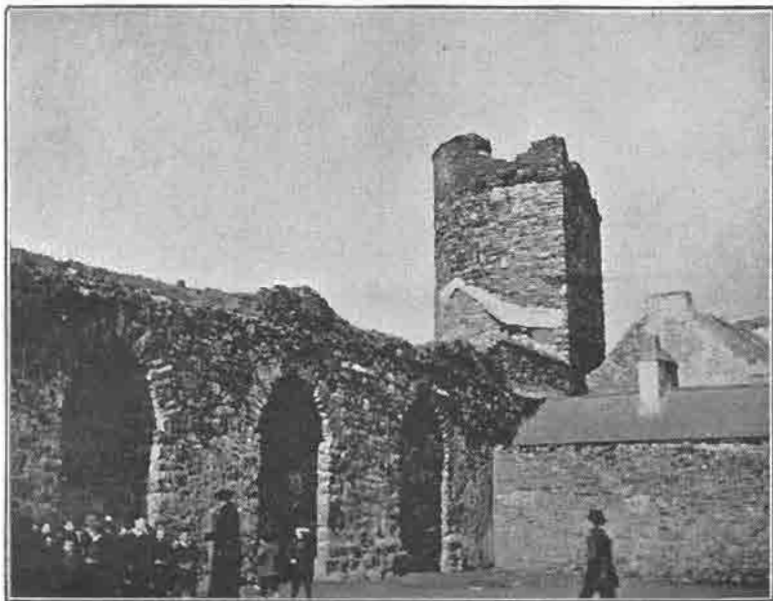
Castle, which stood behind the present Mason School for girls. From this point we find it carried through what are now the gardens of the houses in Lady-lane to the bottom of Colbeck-street, where it was pierced by a gate known as Colbeck Gate, above which was a chamber known as "The Green Chamber" where the Mayor was accustomed to confine refractory citizens under the ample powers vested in him by the Charter. From Colbeck Gate the wall, as we see, ran parallel to the present Mall, through the ground occupied by the Episcopal Palace and the Hall where we are now met, to join Reginald's Tower. This, then, was the circuit of the Danish City, and included in it, as we can see, the Church of the Holy Trinity, to which I now point; nearer the river the Franciscan Friary, occupied subsequently by the French Huguenots; St. Olaf's Church next; then Lady Chapel, which stood where the Franciscan Church now stands, St. Peter's Church which occupied the site of the present Dispensary, the towers of Tor and Magnus, which also stood in Peter-street, but which with Arundel's Castle in Arundel Square had at this period entirely disappeared. In this neighbourhood rose the Church and buildings of the Black Friars, which was a Dominican Monastery. Returning to the corner of Barronstrand-street, we now follow the Anglo-Norman wall, which was erected in the reigns of John, Henry II, and succeeding sovereigns. This wall crossed from Barry-strand Gate through the present George's-street to the old tower which still stands in the yard of Messrs. Harvey's printing establishment; thence we follow it, running up the rocky scarp, from which it passed round the citadel or fort, which occupied the site of the jail. From here it crossed Patrick-street, being pierced by St. Patrick's Gate, above which was erected the City Jail, strongly guarded by barred windows and iron doors. From Patrick-street the wall runs, as we see, parallel to the Mayor's Walk until it reached the top of the present Castle-street. Outside the wall here, which was the most exposed part of the city, was a deep fosse with earthworks outside, known as the "Buttworks," which were cleared away about 1710. From the top of Castle-street the wall descended to the present Manor-street, which it crossed, being there pierced by another gate known as "Bowling Green," or "Close Gate," and from here it curved round to John's Bridge, crossing the Pill on John's Bridge, above which was the County Jail. From this bridge the wall ran across what is now the Waterside and through the building

occupied by the Young Men's Catholic Association, and on through Messrs. Cox's timber yard, where a tower stood, and from this it was connected with Colbeck Gate. This then was the complete circuit of the Anglo-Norman portion of the city. Within this circuit lay the Churches of St. Michael, near the corner of Lady-lane, St. John's behind Ald. Power's coal yard, St. Stephen's within the precincts of what is now Mr. Kiely's brewery, and St. Patrick's close to the citadel wall. One of our foremost archæologists in this locality is of opinion, I believe, that the present St. Patrick's Church does not occupy the site of the old Church, but I am not aware of the exact site upon which he places the ancient building, or the evidence which he adduces in support of his view. In addition to the churches I have mentioned in this portion of the city was the old Cross at the foot of St. Patrick's-street, the Tholsel or Guildhall, and the old Jesuits' College, which stood near the Black Friars' Monastery. Outside the walls of the city lay the Chapel of St. Thomas on the western side, and the Abbey of St. Catherine upon the south-eastern side, occupying the position of the present courthouse. Passing from this bird's-eye plan I now show you a map of the city as it appeared in 1745. The original of this map, which was published by Dr. Smith, is in the possession of Mr. Poole, of the Mall, to whom I am indebted for permission to copy it. This map, though extremely interesting, shows the city *en bloc*, and the details are not so clear. There is, however, a change in the Quay frontage, as at this time the wall along the river had been removed, and the ditch at Barronstrand-street filled up. This was effected in the year 1705, during the Mayoralty of David Lewis. The story goes that the Earl of Galway and Lord Winchelsea, Judges of the King's Bench, being in Waterford for the Assizes, observed the ancient wall to be in a very tottering condition, and had a presentment passed for its removal. In the year 1764 another map of the city was published—the work of Messrs. Scales and Richards—which I now show you, and the original of which is in the possession of the Harbour Commissioners, to whom I am indebted for it. On this map you can see more clearly, in dark, black lines, the course of the Danish and Anglo-Norman walls, the Danish city being triangular in outline, while the Norman portion of it appears as an irregular parallelogram attached to it. The city apparently had undergone but little change during the period which had

elapsed between the drawing up of these two maps. Having thus glanced at the topography of the city, let us now look for a moment at what I believe to be the earliest pictorial record of it as seen from the river. Upon the screen now is a photograph of the illustration published by Dr. Smith in 1773. Here at the extreme left we see Mr. Congreve's Dry Dock, which lay about the spot now occupied by Messrs. Graves' timber yard. Coming nearer, we see the Sugar House which stood upon the edge of the Pill; and beyond this, where the Adelphi Hotel and County Club now are, we see the Bowling Green, and then the Mall, pleasantly shaded with trees. Here the Quay proper commences at Reginald's Tower, and we observe that the wall fronting the river has entirely disappeared, the Quay being lined by small and meanly-built houses, none of the large and well-built shops of to-day having been then erected. Following on the Quay, we come to the Old Exchange, which you see here, with its row of Arches. This building was erected about the year 1708 and consisted of a *loggia* of arches, above which was a square, well-built structure, terminating in a cupola and short tower. Here the merchants were wont to assemble for business, and in the centre of the hall was a pillar known as "the Nail," and upon the top of this pillar was a circular brass plate—I now show it to you—which had the City Arms embossed upon it. At that time ready-money transactions were the rule, and the cash was laid down upon this brass plate or "nail"—hence arose the saying, which I doubt not you have all heard of—"to pay down on the nail." When the Exchange was removed, this old plate passed into the possession of the late Dr. Gimlette, who handed it over to the Trustees of the Protestant Hall, where it now adorns the front of the platform table. Behind the Quay we see the tower and buildings of the old cathedral, in front of which is the French Church (the old Franciscan Friary); further back and to the right we see the summit of Colbeck Gate, which had not then disappeared. Passing on we perceive the citadel rising on the summit of the rocky scarp, beside which stands St. Patrick's Church. Beyond this there are but few houses in the locality known as the Glen, while still further on, Bilberry appears as a solitary rock overhanging the river. Glancing back along the Quay we observe in front of Barronstrand-street, where the ditch had been filled up, the Fish House, which was sometime ago removed to make room for the

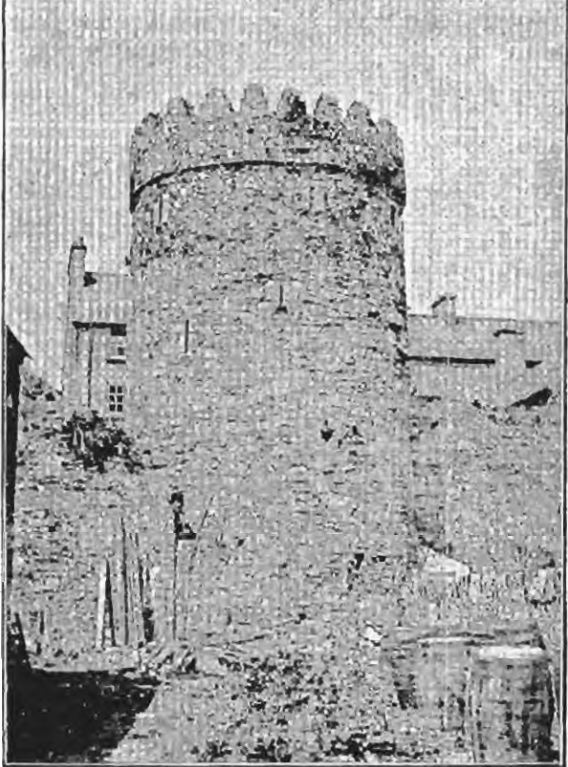
present Clock Tower, and in which was a bell that was rung when supplies of fish were first brought in. Let us now turn to the existing remnants, and see how far we can trace in them the city as it appears in this old picture. On the screen we have another view of the Tower of the Danish Chief. I need not stop to describe it minutely. In all probability the tower as it now exists has been restored more than once, and that but little of the original Danish work remains. Proceeding along the Quay no trace of the old wall there now remains, but behind the houses in Barronstrand-street, and Broad-street, here and there, a few portions of the foundations and lower courses of the old Danish wall still exist. Mr. Fleming informs me that the fosse which ran along this wall was converted into a sewer, though not upon the most modern sanitary principles. The first trace of the Anglo-Norman wall we find in this direction is the tower in the yard of Messrs. Harvey's printing establishment, a view of which is now upon the screen. This was, I believe, known as the Beach Tower. It rises almost directly from the rocky scarp, and is very picturesque, though exceedingly hard to photograph owing to the confined space in which it stands. The embrasures of limestone still exist, and the tower is as yet almost perfect. From this tower we observe a portion of the wall running on the top of the rock upwards towards the jail. We next find it in Jail-street still forming one of the boundaries of that building, as you can see in the view now on the screen. The wall, as I have already said, then crosses Patrick-street, and we see its remains between the two houses in the upper portion of the street on the right hand side, as you can see in the photograph now projected on the screen. The next bastion tower is that standing in Mr. Widger's stable yard, a view of which I now show you. This tower was half round, and a considerable portion of the wall running from it still remains, and this is best seen from the play-ground attached to St. John's College School, and of this I now show you a view. The wall is here lofty and well built, and indented with a series of arches. From this point the wall has entirely disappeared together with the towers which were on it until we reach the top of Castle Street, where the fine half-round tower, which was called the French Tower, still exists, and which is one of the most prominent objects at this side of the city. the view of it now before you is well known to all, and needs no detailed description. Further down Castle-

street is another bastion tower, which was called Dowley's castle, and was built of large stones, with limestone coigns, and you can here see where the wall ran into it. This is square throughout. The Bowling Green Gate, which was below this, was removed at a comparatively recent date. Beyond in Railway Square is the circular tower, a view of which I now show you. This with its embraured openings and crenellated battlements, is in perfect preservation, though it too is difficult to photograph, owing to the confined space around it. The wall from this to John's Bridge has disappeared. I now show you a view of this old bridge, taken from the Tramore railway station. You will observe that the arches are pointed and irregular at the edges. When we pass round it and look at it from the other side we observe, as you see on the screen, that the arches at this side are round, not pointed, and quite regular, while a slab has been inserted in the masonry upon which an inscription was engraved, but this is now quite illegible. John's Bridge was formerly only half the width that it is now, and it was when it was being widened that the differences in the outline of the arches occurred. As I have already said the County Jail stood here, and upon the site now occupied by the recently built houses near John's Mills was an old barrack. No trace of the wall which ran from this point to Colbeck Gate through Messrs. Cox's timber yard now exists. Having thus traced the course of the walls of the city and examined the remains which still exist, let me now proceed to direct your attention to the most important of the ecclesiastical edifices which the old city contained. The Cathedral naturally comes first both in regard to antiquity as well as to priority. The Christ Church or Head Church of Waterford, dedicated to the Holy Trinity, was erected by the Christianised Ostmen about the year 1096. Ranald, the Ostman King of Waterford, according to the legend, had often visited his Kinsman Sygtrig, King of Dublin, where he had seen the Christ Church there erected under Bishop Donatus, and so pleased was he with the building that he determined to erect a similar church in Waterford. During the alterations recently made in the present Protestant Cathedral, which occupies the site of the old church, the columns of the ancient edifice were discovered, and Mr. Drew, the architect, made a careful plan of the building as it originally was. He had previously similarly planned the Christ Church of Dublin, and almost by accident he placed a



**BASTION TOWER AND PORTION OF THE  
ANGLO-NORMAN CITY WALL,**

*Viewed from the Playground of St. Stephens Schools.*



**THE ROUND TOWER,**  
In the Tramore Railway Yard.

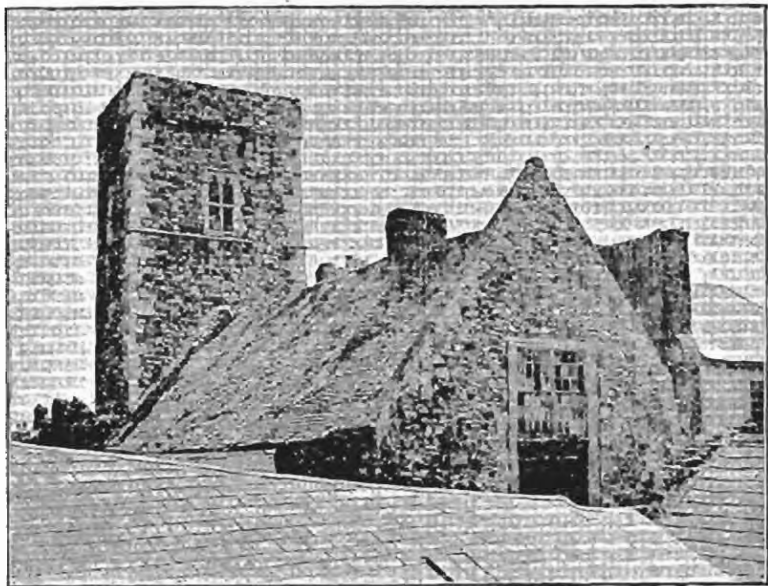
tracing of the Waterford Cathedral over that of Dublin, and found that they corresponded in a most remarkable manner, thus the opinion was confirmed that one was a duplicate of the other. The Cathedral so founded in 1096 was improved during the reign of King John, who became its patron. About 1210 Pope Innocent III. confirmed the appointment of the Dean and Chapter. Its subsequent history, though interesting, must be very briefly summed up. In the reign of Henry the IV., the Dean and Chapter, not having sufficient revenue to support their dignity, the King, in the year 1463, granted a Mortmain license to purchase lands of the value of 100 marks yearly. In the year 1465 an old deed was drawn up by which the Mayor and bailiffs, in consideration of receiving the original grant of money, bound themselves to pay annually a sum of money to the Dean and Chapter for the support of the Cathedral. This old deed still exists, I believe, and has attached to it the seal of the Corporation, a picture of which I now show you. It is stamped upon a rough piece of wax and represents a galley, in the stern of which are the three figures blowing trumpets, while in the forepart are three rowers. This old seal is quaint and curious. The changes in the Cathedral at the time of the Reformation have not been carefully recorded. A Commission was appointed to take over the various Church ornaments and furniture, and it is believed that many of the most valuable articles and Church plate and vestments were appropriated by the members of the Commission themselves. In order to save some of the Church property, the Dean and Chapter handed over to the Mayor and Corporation a large quantity of plate and ornaments, in return for which they were to receive a further yearly grant. After the city surrendered to Ireton in 1650, much damage was inflicted upon the Church and its decorations. The brazen ornaments of the tombs, the standing pelican which supported the Bible, the great lectern and the brazen font, which was ascended to by massive stairs of brass, were carried off, and the loss of these was much bewailed. During the succeeding years constant disputes were carried on as to the duties of the Corporation, in regard to the repairs of the Church—finally an order was made compelling them to contribute towards keeping the fabric in good condition. On the 14th of July, 1773, during the episcopate of Bishop Chenevix, a meeting of a committee of the Corporation and of the Dean and Chapter took place, at which



it was determined for reasons not apparent to take down the old church and rebuild it upon the same site. This act of vandalism was carried out, and the present church was erected in a totally different style of architecture. Upon the screen now is a view of the old church which I have taken from "Ware's Antiquities." It is a view of the side facing the river. The church consisted of a nave and chancel, with an imposing tower rising from the centre. Behind the chancel was Trinity Parish Church, and at that end were a number of smaller chapels, while attached to the nave at this side was a Chapel erected in 1482 by James Rice, who had been Mayor of Waterford in 1649, and dedicated to St. James of Compostello and St. Catherine the Virgin. This Chapel had a monument to Rice erected within it, and of this curious old monument I now show you a photograph. Rice's body is carved in stone in a recumbent position, and at the head and foot are the knots of the grave clothes which have been opened exposing the body within. The body is represented in a condition of putrefaction, with toads and frogs creeping out of its cavities. The effigy is lying on a base which is sculptured with the effigies of saints and their names above them. Opposite this monument was another, representing a man in armour with his arms crossed, but without any inscription or date upon it, and it is said that this latter represents Rice immediately after death, while the former monument represents him a year after, and that this strange idea was carried out in accordance with the instructions in his will. The monuments were taken from the chapel, which was usually called Rice's Chapel. at the time of its destruction, and placed in the nave of the old church. From this they were removed on its destruction to the churchyard, where they remained exposed to wind and weather until a few years ago, when they were again re-erected within the church, where they now are. I now show you a view, also taken from Ware, of the other side of the old Cathedral facing the Episcopal Palace. At the chancel extremity is the vestry or chapel of St. Nicholas, as it was called, and below and corresponding to Rice's Chapel upon the other side is the Bishop's Consistory Court, which was known as Saint Saviour's Chapel. The only authentic representation of the interior of this Church is an old picture now hanging in the hall of the Episcopal Palace, which I have had an opportunity of copying owing to the kindness of the

Rev. Maurice Day, and this I now show you on the screen. You will observe the long Gothic nave, with its elevated, pointed arches separating the aisles. At the end is the organ loft, and at either side the thrones for the Bishop and Dean. In front are the railed-in seats for the Mayor and Corporation. This old picture, though very imperfect from an artistic and perspective point of view, is of great interest and value archæologically. The new Church was completed in 1779, and on the Screen I now show you a copy of its interior as it appeared in 1806, taken from an engraving by T. S. Malton, and kindly lent me by Mr. M. J. Hurley. It bears no resemblance whatever to the old Church, and though light and graceful in its proportions, it lacks the solemn beauty of the old Gothic edifice. A double row of pillars at either side supports the lateral galleries, and the east end which is without a window, is decorated in the Palladian style of architecture, while in the centre of the aisle is the old carved wooden pulpit which was removed some eighteen or twenty years ago, to give place to the stone memorial pulpit which now exists. The ceiling is of beautiful stucco tracery, a style of decoration which seems to have been in vogue in Waterford at that time, as many of the old houses are similarly adorned. In the year 1815 a fire unfortunately occurred which destroyed this ceiling, but it was evidently restored in a similar style, as you can judge from the photograph of the Church in its present condition, which I now show you. The designs of the old ceiling and the new are different, but the technique is the same. The galleries have been lately removed and the Church re-decorated from the designs of Mr. Drew. One of the most interesting monuments in the old Church, which has been re-erected in the new is that of the Fitzgeralds—a photograph of which is now upon the screen. A figure of Time with scythe and inverted hour glass, stands over a veiled figure of Piety enshrouding two medallions, and on each of these are the portraits of the two persons in whose memory the monument was erected, the whole being of white Carrara marble. Above is a wreath with the arms of the Fitzgerald family, and below an inscription records that the monument was erected to the memory of Nicholas Fitzgerald of King's Meadow and of John Fitzgerald of the city of London. The words Crom-A-Boo were originally inscribed over the monument but have been removed. Passing from the Cathedral the next most important

ecclesiastical building was the Franciscan Friary, which stood near it a view of the tower of which, with the old buildings of the Holy Ghost Hospital attached thereto, I now show you. This monastery was founded by Sir Hugh Purcill, in the year 1240, and the founder was buried in the chapel attached in the following year. The Franciscans, or Grey Friars was at that time an important order, and so their monastery in Waterford grew and increased. At its suppression in 1541 there was a church, chancel and belfry together with a large refectory, domestic chambers, bakehouse, cellars, gardens and cemetery. The entire was made over to an individual named Baylisse from whose name Bailey's New-street, which was subsequently run through the convent ground, was taken. In 1545, the Holy Ghost Hospital was founded by Peter Walsh, the building being erected over the nave and cemetery of the old Church, and so it remained until a few years ago, when the new hospital was erected on the Cork Road. The old buildings were, however, re-edified in 1741 and 1743, by William Paul and Sir Simon Newport. The picture before us shows the wrecked condition they were in up to but a few years ago. When the French Huguenots came to Waterford, after the Revocation of the Edict of Nantes, the chancel of the Church, which was still roofed and in good repair, was allotted to them as a place of worship, and a duly authorised clergyman was appointed and paid an annual stipend. Service was held here until the French settlers had become merged with the general population, and the building was then allowed to go to decay. The tower still stands a landmark in the city, and I now place before you a view of it, taken from the summit of Reginald's Tower, which shews it for nearly its entire height, together with the old ivy covered gables and lancet windows. The interior, though neglected and weed-grown, is still picturesque, as you can judge by the photograph of it now on the screen. In the chancel is a curious old monument erected to the memory of John Skiddy, who was Mayor of Waterford in 1629, and of this I now show you a photograph. Amongst the ruins of this old building are some curious sculptured stones, one of these representing a bird with a long beak. I also show you a photograph of this. The other represents an owl, but what they originally were connected with no one can now determine. It is also the burying-place of the Roberts family. Beneath the Franciscan monastery was an



**THE TOWER & NAVE OF THE BLACKFRIARS MONASTERY,**

Taken from Messrs. Walter Walsh & Sons' Establishment.

ancient crypt, and the entrance to this was in the garden of the present Deanery, through a little tower of which a photograph is now on the screen. This old crypt was fully excavated and explored in 1851, and I show you a photograph of it from an engraving taken at the time, kindly lent me by Mr. Bolton. There is a story extant that in 1798, when the insurrection of that year was being fomented, the chief conspirator here was one Quinn, a butler to the Dean of that time, whose name was Butson. It is said that he and a publican named Sargent used to meet in this crypt, and that here they conspired to start a rebellion locally by murdering the officers of a regiment then stationed in Waterford, who used to resort to Sargent's publichouse. They were however, betrayed by an accomplice, and arrested, but were subsequently allowed to escape. This ancient crypt probably extended farther by other chambers than it now does. A portion of the roof is of a very ancient date, as it is formed of mud wattle, which was only in use in very early times.

Next in importance to the Franciscan Friary is that of the Black Friars or Dominicans—St. Saviour's, as it was called. This monastery was founded in the year 1226. During the reign of Henry III the citizens of Waterford determined to erect a monastery for the Dominican Monks, and they applied to the Sovereign, who gave a grant for the purpose, and ordered that the building should be erected upon a waste piece of ground near Arundel Square, where it soon rose and subsequently flourished. When this monastery was suppressed in 1539, the buildings consisted of a church, with belfry, refectory, monastic cells, domestic chambers, bakehouse, cellars, gardens, and cemetery. They were, however, almost in ruins, and regarded as of little value. Possession of them was given to James Whyte, on a lease for ever, at a rent of four shillings, Irish money. Nothing of this building now remains but the tower, which in part resembles that of the Franciscans, and portion of the church, which is still roofed. A view of these ruins, taken from the lobby of Mr. Walsh's establishment in Broad-street, is now upon the screen, and forms one of the most picturesque remains of antiquity in our city. Below the large window which you see in the western gable, but enclosed in Mr. Walsh's iron store, is the old entrance, which consists of a beautiful Norman arch, with rope mouldings and lateral columns. This door is now built up, and I am indebted to the courtesy

of Mr. Walsh for the opportunity of inspecting it. It was examined by Dr. Smith in the middle of the last century, and over it he observed the letters P E E D I F I E D, of which he could make nothing ; but it is clear, however, that the first letter is R and not P—the word would therefore represent “re-edified,” though the date, if ever there was a date, is now illegible. It is much to be regretted that these ancient relics have not by some means been preserved from utter destruction. There were two other abbeys in the city—that of St. Catherine, outside the walls, of which I have already spoken, and which stood about where the Court House is now erected. To this building, however, I need not particularly refer, as it has been entirely removed to make way for modern improvements. But I may just remark that it was the oldest abbey in the city, having been erected about the year 1000 by the Ostmen, in honour of the Augustine monks of the Order of St. Victor, and it was largely patronised by Pope Innocent III. The other was that of St. John the Evangelist, founded by Prince John, Earl of Morton, in 1185. It is difficult to say where this abbey originally stood, but I have little doubt it occupied the position where the old church of St. John formerly stood, the ruins of which still exist behind Alderman Power’s coal yard, and a view of which I now show you. Only a fragment of the walls are now standing, but the cemetery surrounding it is of interest, as within it lie buried some of the chief citizens of Waterford in days gone by. Of the other churches within the city a fragment of St. Michael’s still remains—a photograph of which is now on the screen, taken from the back of Grant’s bakery in Michael-street. This adjoins the ground of the convent recently erected in Lady-lane, and consists of a gable end with two picturesque pointed windows, framed in cut limestone. The church evidently was but a small one, probably a kind of Chapel-of-Ease. Lady’s Chapel, St. Peter’s Church, St. Bridget’s Chapel, and the Magdalen Chapel have totally disappeared. St. Olaf’s Church, which was rebuilt about 1734 by Bishop Milles, is said to have been originally erected by the Danes, but to it or the present church of St. Patrick I need not further allude. Coming to a later date, I may next direct your attention to the Roman Catholic Cathedral in Barronstrand-street. In the year 1603 a small chapel was built for Roman Catholic worship at the other side of Barronstrand-street, behind the house occupied by Mrs. Purcell. In

1690 the Catholic inhabitants of Waterford petitioned the Corporation for ground to build a larger chapel, and they were granted a small plot near Bailey's-lane, on which they erected a church. This was used for upwards of 100 years. About the year 1790 they again petitioned for a larger portion of ground, when they were granted the space now occupied by the "Great" Chapel, which was erected about the year 1793, and enlarged under the episcopate of Dr. Foran. I now show you a photograph of the exterior facade, which was built in Ionic style, and decorated with dark stone pilasters. It was, however, never entirely completed, and is now about to undergo restoration. The building is of large dimensions and handsomely ornamented. The photograph of the interior now upon the screen shows you the beautiful Corinthian columns supporting a lofty roof, which was painted in Arabesque style some few years since. Where the high altar now stands Bailey's-lane originally ran, and in the former chapel the altar was placed, where the font now stands, upon the right-hand side. In this church are preserved the beautiful vestments, copes, and dalmatics which are supposed to have been presented to the old Cathedral by Pope Innocent the III. about the year 1210. Through the kindness of Mr. Marlow, I am able to show to you a series of slides of these old specimens of Mediæval embroidery. They are believed to have been taken possession of after the Reformation by the Commissioners of whom I have already spoken and were retained by the family of Butler, who gave several Mayors to the city, as a postscript to an order dated 1647, directs that certain vestments in the possession of Richard Butler be delivered up to the Dean and Chapter, and it is believed that the robes I am now speaking of are these referred to. They were retained possession of by the Dean and Chapter of the old Cathedral until the middle of the last century, when they were handed over to the authorities of the Roman Catholic Cathedral, having been, as I am informed, discovered in an old chest when the original Cathedral was being taken down. These vestments, copes, and dalmatics are of red and green velvet, embroidered in gold, which is still in a wonderful state of preservation. Along the borders are a series of medallions representing scenes from the life of Our Lord, and Scripture episodes. These are beautifully wrought, the facial expression of the figures being wonderfully represented. I cannot stay to describe them in detail, but the photographs

which are passing before you will enable you to judge in some measure of their beauty. Outside the walls, as I have already said, was a chapel dedicated to Saint Thomas a'Becket, which was erected by King Henry II. as a memorial to the murdered Prelate. A beautiful round arched door and a portion of the gable above still exists, and of these I now show you a photograph. Curiously enough, during the last century this ruin formed the termination of an exquisite garden, the property of Mr Barker, which occupied the site of Barker-street and a portion of Thomas-street and the houses in that locality. Dr. Smith describes this garden as a perfect "Rus In Urbe." It was known as the hanging gardens, and comprised a series of terraces, decorated with miniature canals, fountains, and statues. The ruin above referred to formed one extremity, while the other was terminated by an aviary filled with rare birds, and at the top of the garden stood an obelisk which was seen from afar. No remains of this garden now exist, but sometime since, in excavating under the old tower in Mr. Harvey's yard, a kind of tunnel was discovered through which ran a stream of water, and it is probable that this was the means by which the water from the miniature canals and fountains in the garden found exit. So much for the ecclesiastical edifices. Let me now for a moment turn to the old scholastic institutions of the city. The most important of which we have any special knowledge was that founded by Bishop Foy about the year 1708. After his death, and in accordance with instructions in his will, a schoolhouse was erected in Barronstrand-street for the education and maintenance of a certain number of Protestant boys. The surplus funds were applied to the apprenticing of the lads. The school was situated at the corner of Arundel-street, and was carried on there for 100 years. About 1808 the school, however, was transferred to Grants-town, a newly-built house having been there secured while the old schools were sold and a new house erected upon the ground. The institution still flourishes at Grantstown under the superintendence of Mr. W. H. Smith, and I now show you a picture of the present school and the grounds. A similar school for girls was founded by Mrs. Sarah Mason, daughter of Sir John Mason, in Lady Lane, about the year 1740. This building still exists, and you have now a photograph of it on the screen. It is a plain substantial structure. Over the upper windows in the gable are the arms of the Mason family, and underneath



the words "Pietas Masoniana." The Christian Brothers School, which now holds such a prominent place amongst the scholastic institutions of the city, was founded by Mr. Edward Rice, a successful merchant who retired from the world and gave himself and his fortune to carrying out this good work first in Waterford, and subsequently elsewhere. The old buildings which he erected have been largely added to since, and now afford accommodation for the education of 1,600 boys. The only ancient hospital of which we have any record is the Leper House, originally founded by King John early in the thirteenth century. It is said that during his visit to Waterford his sons, while at Lismore, became affected with some form of skin disease owing to having eaten too much salmon. They were cured by the waters of St. Stephen's well, which is now in Mr. Kiely's brewery, and at this locality the King caused an hospital for the treatment and care of lepers to be established, hard by which was also erected the Church of St. Stephen, no remains of which now exist save a portion of the Chapel with a window, over which is the date 1636. About the middle of the last century leprosy having become extinct in the country, there were no applicants for admission, and the "Leper House" was closed and allowed to remain idle. This condition of things came to the knowledge of the Rev. Dr. Downes, who perceived its unfairness, and by legal proceedings he compelled the trustees to devote the funds to the care and treatment of the sick and poor. The revenue having increased, an hospital was erected at the foot of John's Hill in the year 1785, for surgical and medical cases, which is still known as the Leper Hospital. When I first came to Waterford I was surprised to find this name attached to a medical and surgical hospital, and a well-known citizen of Waterford some time since passed to his rest, told me the following story as to why surgical cases were admitted to the Leper Hospital. He said that in old days when the hospital was closed, a man who had broken his leg was brought to its doors, but not being a leper he was refused admission, those having charge of the building stating that it was only for lepers. The reply of those who brought him was—"Oh, bedad, this is the greatest leper in the country, he has leapt into the river and broke his leg," so from this out such cases as these were taken in for treatment. It is to be hoped that this hospital will soon be organised as a County Infirmary, and its benefits thereby conferred not alone on

the inhabitants of Waterford City but upon those who reside in the neighbourhood and county. There are but few remnants of ancient private houses existing in Waterford. I show you, however, a photograph of some quaint and curious old domestic dwellings, which still exist in a Lane running from Arundel Square into High Street. These, as you see, are tall, with the gables facing the street, and the upper stories project over the lower on wooden beams. Mr. Drew President of the Royal Achæological Society of Ireland, when in Waterford stated that he considered these houses amongst the most interesting archæological remains, not only in Waterford, but in Ireland, as there were but few examples of this style of domestic architecture still remaining in any town in the country. Let me now show you a view of the pictures which are still extant, showing the progress in the appearance of the city during the last hundred years. On the screen now is a picture by Van-der-Hagen, which hangs in the Council Chamber adjoining this hall, and which represents the city as it appeared about the year 1736. I need not however describe it to you in detail, as it differs but little from the picture published by Mr Smith about the same time, of which I have already spoken. I now show you another view taken from the opposite side of the river, showing the city as it appears early in the present century. At this time the Bowling Green had been built over, and was occupied by what are now the Adelphi Hotel and the County Club. The old Exchange had been removed, and larger and better houses built along the Quay. Taking our stand now upon the hill known as Mount Misery, at the other side of the river, we see a view of Waterford as it appeared early in this century. The bridge had then been erected. This was accomplished in 1794, the architect or engineer being Mr. Lemuel Cox, of Boston. The bridge was built of oak, and though Mr Cox recommended that the wooden piers be encased with stone, this was never done. Let us hope that one day this unsightly structure will be removed and a handsome bridge of modern construction, free to all, be erected in its place. This view shows an old mill standing on the site now occupied by the Limerick Railway Terminus, and the accuracy of this drawing, which was executed by Mr. W. H. Barlett, is proved by the picture I now show you, taken from the same spot and painted by T. S. Roberts. It also shows you the old mill to which I have alluded, the rough road

beneath the rock upon which the artist is supposed to stand, and the old wooden bridge crossing the river. This and the beautiful picture which I now show you, taken from somewhere in the neighbourhood of Glenville, and showing the city under the effect of a sinking sun, executed by the same artist, are the property of Mr. M. J. Hurley, who kindly lent them to me to copy.

And now I must hasten to conclude, feeling deeply as I do so, how far short my effort has fallen from what I could have wished it to have been, and from what the importance of the subject demanded; but let me venture to express the hope that this sketch of the history and antiquities of our city, imperfect though it has been, may arouse and stimulate the taste for historical and archæological research amongst us. The history of the past, whether it be amongst the fragmentary remnants around us, or amidst the grander ruins of a still more distant age in other lands, is full of interest; and the lessons which that history teaches us—revealing the wondrous civilization of races, either wholly extinct or existing only as misty shadows on the horizon of time—when written deeply on our minds, cannot but endow us with higher and nobler thoughts, and enable us to realise, in however puny a degree, the mighty concept of the Divine Creator when he made man, and placed him on the earth, to build up, and to hand down to yet unborn ages, the fruition of that wondrous intelligence with which he endowed him, and which elevates him far above all other created beings.

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I have been sent, through Dr. John Walsh, of Kilmacthomas, the following Notes, which may be of interest to the readers of our journal; they are from the pen of Mr. Coghlan, C.E., at present residing in America, and who will, I am sure, have no objection to their publication, though not written with such intent.

RINGROSE ATKINS.

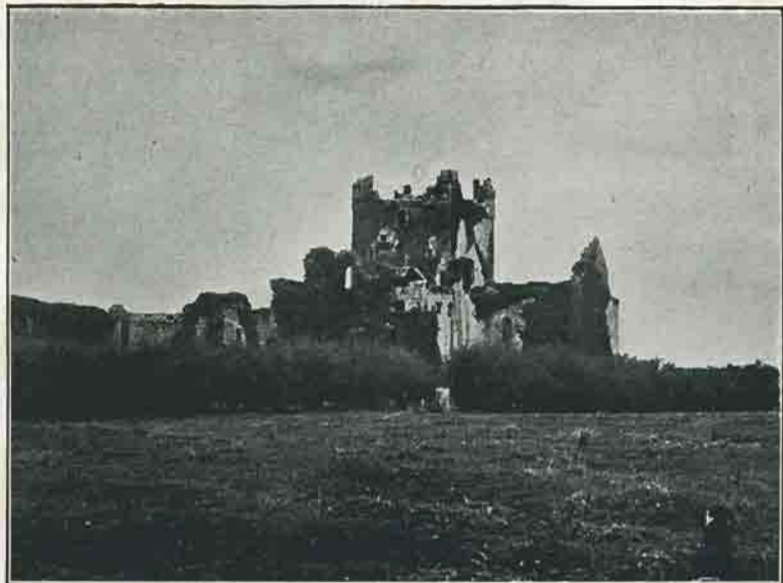
“I was interested in the sketch you sent me of Dr. Atkins’ lecture on Ancient Waterford, and having studied up a good deal on the antiquities and language of Ireland, in the Astor Library, New York, I send some remarks which may be of interest to that gentleman. The tribe which he says settled around Waterford, and which he represents as having been driven out from the Continent by the Romans, but which I think probably emigrated from near the mouths of the Rhine before Caesar’s time, were the Menapii—of Belgic origin were the Menapii—shown on the Roman maps as occupying the County of Wexford. It is a remarkable fact that in some districts of Belgium they spoke not long ago a dialect very much resembling Gaelic.

I think the race which originated the Gaelic tongue sprung from this neighbourhood, as along the banks of the Rhine were found so many names of places derived from "Magh," a plain, which Canon Taylor, one of the highest philological authorities, considers to be a test word of that language, as opposed to the kindred Cymric or Welsh which does not possess it. Examples—Duromagus (near Cologne); Borbitomagus (Worms); Brocomagus (near Strasburg); Jubomagus (on upper waters of Rhine); Mosomagus (near Sedan); Noviomagus (Spier); Neumagen (in Belgium); Woviomagus (in Normandy). As will be observed, these names occur mostly in the region of N.E. Gaul. We also find this name much used in the part of Britannia between Norfolk and London—such as Sitiomagus (Dunwich in Suffolk); Magio-ventum (Fenny Stratford); Cæsaromagus (near Widford, Essex); Noviomagus (Holwood Hill, Kent).

The language spoken by the inhabitants of Gallia Celtica was rather different from that used in Gallia Belgica, though they could be mutually understood. The first was of the Cymric or Welsh type, spoken in the centre and south of Gaul and the greater part of Britain, while the Belgic seemed to have been of the Gaelic type.

According to Canon Taylor, the Gaelic or Belgic branch was more warlike than the other, and the conquerors of Rome under Brennus, as well as those who overthrew the previously invincible Macedonian phalanx, shortly after the death of Alexander, and who subsequently settled in the province of Asia Minor, called from them Galatia, sprung from this branch. In the latter region we find on the Roman maps the test word "Magh" often—such as Magydus, Magabula, Magaba, Magnesia, Mygdones, and the principal river in this region, the Halys, meant in Celtic "salt" (salt river). St. Jerome, who lived several years in Treves, the Roman capital of Belgic Gaul, was surprised to find on his journey to the Holy Land that the Galatians spoke the same language as the people of Treves.

Regarding the ancient name of Waterford, "Cuan-na-Grioth," Harbour of the Sun, I would suggest a more proper orthography would be "Cuan-na-Grian," as Grian is the Gaelic name for sun. As for the Danish name from which the modern is derived, I am entirely certain that his derivation is wrong. I remember when I was last in Ireland I wrote some articles on the country for the *Engineering and Mining Journal*, in which I gave the origin of the name, as Dr. Atkins does, from Vater-fiord, but a German philologist connected with that paper begged me to omit that derivation, as such a form could not be used in the Scandinavian language. Now, O'Donovan's opinion, that it means "Weather-haven," is partly confirmed by what a Swede in my employ tells me—viz., that Voedra is an old Scandinavian word, now but little used, meaning "snug." Hence, as being a secure anchorage, it meant snug or safe haven. The modern Gaelic name Portlairge means the port or fort of Lairge, a Danish chief who built it."



**DUNBRODY ABBEY,**

From the South East.

# DUNBRODY ABBEY.

BY REV. P. POWER, F.R.S.A.

*(Paper read on the occasion of the Excursion to the Abbey under the auspices of the Society.)*

O mournful, O forsaken pile,  
 What desolation dost thou dree,  
 How tarnished is the beauty  
 That was thine erewhile,  
 Thou mansion of chaste melody.

—MANGAN.

Their scantiness of matter for history is perhaps one of the best tributes to the discipline and religious spirit of the ancient monastic establishments of Ireland. In the observance of the religious rule inculcating by turns prayer, study, and manual labour, the life of the individual religious goes calmly and silently on. Hence it follows that as the story of the community is the story of its individual members, the career of a monastic institution does not, at least ordinarily, offer many attractions to the historian. It is only when there is a departure from rule, or when a scandal occurs, that the chronicler affords us a glimpse at the past of the monastery. The annalist does not note the ordinary but the unusual and extraordinary. The history of Dunbrody is no exception to the general rule thus loosely enunciated. Of the daily life for centuries of the Dunbrody community we are told nothing—that its monks reclaimed the wilderness, tilled the fields, prayed and studied, we are left to infer; but when once or twice in a century its abbot appears as defendant in a legal suit, or when a recalcitrant brother creates a disturbance, the fact is duly noted. Hence it is that though we are able pretty accurately to chronicle the sins, we find but few definite references to the virtues and good works of the denizens of Dunbrody. The virtues and good works are unrecorded because they are the ordinary—the deeds of violence are noted because they are the extraordinary.

The foundation of this abbey is aptly characteristic of the 12th century—that age of great crime and of heroic virtue—of strong personalities, powerful passions, and living faith. Hervey de Montmarisco, Marshal of King Henry II, and seneschal or chief steward of all the lands acquired by Strongbow, was granted for his services a large tract of the territory won by conquest. Not long after, Montmarisco, owing to some unpleasantness between his followers and himself, resigned his commission in disgust, and with it the title to the most of his land. What remained of his Irish estates he gave, in honour of God and SS. Mary and Benedict, to the monks of the Cistercian Abbey of Bildewas, in Shropshire, on condition that they establish a foundation at Port St. Mary in Ireland. The grant, he states, is for the benefit of his soul, and the souls of his wife, ancestors, and heirs, as well as for the souls of King Henry and Earl Richard (Strongbow). A convenient and picturesque site was selected for the future abbey, near the junction of the River Suir with the Barrow and Nore, or, as the chroniclers of the abbey put it, where the river of Waterford joins the river of Ross. The place was called Port St. Mary by the strangers, who gave it that name when, on the occasion of their first visit, some of Strongbow's ships put in here. (*Triumphalia Monast. S. Crucis Chronologica—Appendix.*) Hervey issued a charter for the foundation, to which Gilbert assigns the date of 1175, but this is probably not the exact date, since Felix, Bishop of Ossory, who signed the charter as a witness, does not appear to have been promoted to the latter see till 1178. Joseph O'Hea, Bishop of Ferns, likewise witnessed the charter.

The charter itself is preserved in the Register of St. Mary's Abbey, Dunbrody, in the Bodleian Library at Oxford. Gilbert, who has edited it with the chartularies of St. Mary's Abbey, Dublin, in the Rolls series, describes the Dunbrody Register as a volume of small size, consisting of ninety-six pages of thick vellum, nine inches in length by six inches in width. The contents are all in Latin, and the caligraphy, which is of different dates and styles, is in solid characters, with large initials coloured throughout with vermillion. Ware frequently refers to this register, from which the foundation charter of Dunbrody was transcribed by him for Dugdale. An entry in the register states that it was presented to Ware by Henry Jones, Protestant Bishop of Meath. Under Cromwell Jones turned Presbyterian, and became Scoutmaster General to the

Protector's army. Amongst the contents of the register are a Bull of Celestine III, dated 1195, for the establishment of the Abbey, and various Papal documents of the 13th century, of which the originals are referred to as being extant in the Cistercian House of Tintern.

The lands assigned to the abbey are specified by Hervey in the foundation charter, their extent being defined by reference to natural landmarks and to highways. Among the lands allotted are those of "Dunbrodike,"\* from which the abbey was subsequently named. Under Hervey's charter the monks are freed from all secular services, exactions, and tolls; they are authorised to hold their own court of justice, and to supply their houses with timber from the woods, and to harbour any fugitives who seek their protection. The abbey, it will thus be seen, was accorded rights of sanctuary. Owing to the unsettled state of Ireland at the period, and the lack of facilities for ready communication, the Bildewas Abbey authorities found it more convenient to make over the title to their newly-acquired Irish lands, and with it their corresponding obligations, to the abbot and monks of St. Mary's Abbey, Dublin. St. Mary's Abbey, Dublin, was probably itself an offshoot of the Abbey of Savigny in France. We have in the Register an elaborate "agreement" drawn up between Ranulph, abbot of Bildewas, on the one hand, and Leonard, abbot of Dublin, on the other. It recites that Ranulph had despatched Alan, a prudent lay-brother, to inspect the lands donated by Hervey, and that Alan on his arrival found the place a solitude. A hollow oak tree was his dwelling place during his stay. In miserable plight he ascertained with all haste the character of the abbey lands and their extent, and then returned home to Bildewas. Alan reported to the abbot what he had seen and experienced, with the result that the latter, finding the gift useless to his own community, made it over to the sister abbey of Dublin. Under the auspices then of St. Mary's Abbey, Dublin, was Dunbrody

\* The name is variously written "Dunbrothia," "Dunbrothy," "Dumbrothy," "Dummebrodechi," "Dunbrotheki," "Dunbrodie." In Dr. O'Donovan's MS. communications to the Ordnance Survey we find the following *æ* the name "Dunbrody." "The name of this parish is called in Irish by the inhabitants of the Barony of Ida, on the other side of the water (Co. Kilkenny), *Dún Bhoṛda* which signifies the Dun or fort of Brody, a man's name formerly common in Ireland, and from this interpretation of the name, it appears probable that the great abbey occupies the site of a Pagan dun."



Abbey erected in 1182, and dedicated under the invocation of the Mother of God. It has been stated that Hervey, the founder, became a monk and died here, but historical evidence in support of the statement is wanting.

Montmarisco, whose character, by the way, Cambrensis paints in no glowing colours, certainly became a monk, and died consumed with remorse for his past. Du Chesne, the genealogist of the house of Montmarisco, gives the abbey of Dunbrody as the scene of Hervey's death and penitential vigils. It is almost certain, nevertheless, that Hervey became a monk in the Benedictine Monastery of Holy Trinity at Canterbury.

In a deep niche on the gospel side of the high altar of Dunbrody there formerly stood a massive monument of black Kilkenny marble, ornamented with *fleurs de lis*, to the memory of Hervey de Montmarisco. A figure of the soldier-monk, clad in priestly vestments over a coat of mail, surmounted the monument. In his right hand Hervey was represented as bearing a chalice, and in his left the baton of a commander. The soldiers of Duncannon garrison in 1798 wantonly smashed both monument and statue.

Though the abbey itself dates from 1182, the conventual church is of slightly later date. Its erection, at least in great part, is to be assigned to Herlewin, a Cistercian, Bishop of Leighlin. Herlewin was, on his death in 1216, buried in the abbey church, and his was most probably one of the four tombs which formerly stood near the high altar. John was named first superior of the infant community of Dunbrody, and to him, on behalf of his monastery, we find donations made by Gilbert, Earl of Essex, and other settlers. A charter confirming the abbey in all its possessions acquired up to that date, was issued in 1185 by Prince John at Tybroghney. Richard Marshall, or Mareschal, grandson of Strongbow, who succeeded his father as Earl of Pembroke in 1231, deserves to be mentioned as a benefactor to the abbey. We have two documents executed by Earl Richard which are of no small interest to the historian of Dunbrody. One of them is an ordinance for the disforestation of the lands owned by the Earl at Ross, and the other restores to the abbey Duncannon wood, which the late Earl had received in pledge from the monks.

Richard's second successor, Walter, was a more generous bene-

factor still. He bestowed valuable gifts of lands, besides ratifying the antecedent grants of his family. Many immunities enumerated amongst Walter's benefactions throw a vivid side light on the manners of the time. Amongst the immunities was one from payment in cows for heads of outlaws, another from taxes for constructing castles and bridges, and a third from demands of foresters and bailiffs in relation to woods and pastures for cattle. Reserving to himself the right of hunting, Earl Walter gave to the monks rights of pasturage for eighty cows with their calves and 1,500 sheep, or an equivalent number of other animals.

The Bull of Celestine, already alluded to as forming portion of the contents of the ancient Register of the abbey, is addressed to Thomas, Abbot of Port St. Mary, and is dated 1195. Thomas probably succeeded John, the first abbot. The Bull of Celestine decrees that the rule of St. Benedict and the institutes of the Cistercian Order are to be perpetually maintained at Dunbrody; it exempts the monks from payment of tithes, and gives them authority to have their churches, altars, and altar requisites consecrated gratuitously by the Bishop of Ferns. The Bull likewise authorises recourse to extern prelates for the performance of necessary episcopal functions, and prohibits bishops, unless specially invited, from entering the abbey, and from interfering with the Cistercian regulations for the election, institution, or removal of the abbot. It concludes with a decree of excommunication against all who violate its provisions and fail to make reparation, and is attested by nineteen cardinals, deacons and bishops. The MS. Register contains, according to Gilbert, a drawing of the Papal Seal, with the following inscription—"Sanctus Petrus. Sanctus Paulus. Celestinus. Perfice gressus meos in semitis tuis."

In 1234 a General Chapter of the Cistercian Order sentenced the abbot of Innislounaght, or *De Surio*, to excommunication and deposition conditionally to his being proved guilty of having commenced an illegal action against the abbot of Dunbrody.\*

By the death, without male issue, of Walter Mareschal and his younger brother Anselm in 1246, the direct line of Richard, Earl of Pembroke, and Eva, daughter of Diarmad, King of Leinster, became extinct, but the title of Marshal of England, and with it the lordship of Strongbow's territory in Leinster, descended to Hugh Bigod, Earl of

\* *Vide* Rev. W. P. Burke's paper in this No. on the Abbey of Ynislounaght.

Norfolk, by the marriage of the latter with Matilda, eldest daughter of William Mareschal. Hugh's son, Roger, in 1274 executed a document by which he notified to his officials and tenants in Ireland that he had taken Dunbrody Abbey with its community and possessions under his protection, and commanding respect for the rights of the abbey. Interesting and curious particulars of proceedings between Roger's representatives in Ireland and the abbot are gleaned from a roll of 1281 relating to a foray on the horses and cattle of the abbey. The latter were forcibly taken from the granges of the abbey and driven to Old Ross. Bullocks, cows, and horses are by this roll valued at twenty shillings each. We next find reference to Dunbrody under the date 1285, in which year law proceedings between the abbot and the Knights Templars relative to the lands of Kilbride, Co. Wexford, terminated. Peter was abbot at this date, and the lawsuit in reference to Kilbride was only one of several which he carried on with the Templars. A second was in reference to the lands of Crook in Waterford, on which the Templars' Preceptory stood, and on which what remains of it still stands. Peter based the claims of his monastery on a grant from Gilbert, Earl of Essex. The abbot's claims were resisted by the Templars on the ground of an alleged grant to them of the disputed lands by Henry II. Peter petitioned Edward I on the matter in 1290, stating that for twelve years he had carried on ineffective proceedings against the Master of the Templars in both the English and the Irish Courts. He complained that through the delays incident to litigation the abbey had been reduced to extreme poverty, and he concluded by praying the king to proceed in the matter with despatch. His abbey, he added, could neither maintain hospitality nor supply its own needs if compelled to continue vexatious litigation with opponents so powerful as the Templars. Edward's reply is not recorded. There are good grounds, however, for concluding it was not favourable to the claims of the abbey.

The next references we can find to the affairs of the abbey are under the dates 1302 and 1308 respectively, and are of no special interest, except in as far as they tell us incidentally that William was abbot in the former and Damian in the latter year.

Philip Chirchull probably succeeded Damian. At any rate, Philip was abbot a few years after 1308. His term of office was a somewhat stormy one. First he was engaged in legal contests with the Crown

relative to the abbey's title to the lands of Kilbride. The question of title was re-opened consequent on the suppression of the Templars. The final outcome of the long protracted dispute was that the Hospitallers, to whom the confiscated lands of the Templars descended, transferred their rights in Kilbride to the abbot of Dunbrody. Chirchull was deposed in 1340 by the abbots of Bective and Granard for his refusal to permit the visitation of his abbey by Philip Wafre, abbot of St. Mary's. Philip thereupon left the monastery accompanied by four other monks all in Holy Orders. Two of the four were probably kinsmen, both being named Chirchull, and the others, Wigmore and Wall respectively. These recalcitrant brethren led for some time the life of wanderers, throughout the counties of Waterford, Kilkenny, and Tipperary. Wafre petitioned the king to have them apprehended and handed over to the secular arm for punishment as apostates and violators of their vows. In compliance with the prayer of the petition, the king, represented by Roger Outlaw, *locum tenens* for one of the Lords Justices, issued instructions to the Seneschal of Wexford to apprehend the fugitives and hand them over to the custody of the abbot for chastisement according to the ordinances of the Cistercian rule.

A few years after the events just narrated, viz., in 1343, an "in-speximus," or formal inspection of the original deed of Hervey, was, at the request of the Prior and Convent of St. Mary's, Dublin, made by the Prior of Trinity Cathedral, Dublin, accompanied by the Prior of the Hospital of St. John the Baptist. We have in the Register their certificate of inspection, with their seal attached, together with the signatures of several monks as witnesses. In 1341 a confirmation of Walter Mareschal's charter was made by Edward III, and in 1354 a General Chapter of the Order ratified a mutual agreement entered into by the abbeys of Bildewas and St. Mary's, Dublin, regarding jurisdiction, filiation, visitation, &c.

The benefactions above-mentioned of the Earl of Pembroke were confirmed by Edward III in 1348, and a further confirmation was made by Henry IV in 1402. Including the donations of Strongbow and his descendants, the landed possessions of the abbey in Wexford at the latter date comprised what was known as the Barony of Dunbrody, at present incorporated in the Barony of Shelbourne, and included an area four miles square, containing twenty-five townlands and part of three others.

But this is not by any means a complete catalogue of the abbey's possessions. It acquired subsequently from other pious donors, for their spiritual welfare, lands in Dublin, Galway, Waterford, Limerick, Kerry and other places. Its wealth, no doubt, eventually contributed to its ruin, appealing as it did to the cupidity of the monastic despoiler.

In the fourteenth century we find traces of what seems to have been a dispute as to jurisdiction between the Abbey of St. Mary, Dublin, and Dunbrody. As Dunbrody grew in importance the jurisdiction of St. Mary's would seem to have been questioned. At any rate, in a General Chapter of the Order held in France in 1342, at which the Abbot of Mellifont, as head of the Irish Cistercians, was present, the title of the abbot of St. Mary's over Dunbrody was confirmed. Another controversy which brought the abbey of Dunbrody into prominence sprung up about this time between itself and the Augustinian Monastery of Athassal, County Tipperary, in relation to certain church property. This dispute was amicably adjusted in 1255, thanks to the good offices of Nicholas, Archdeacon of Ferns, acting as Papal Delegate, and Alain De La Zouche, Chief Justiciary of Ireland.

William of Ross, who was abbot in 1355, was proceeded against that year for having arrested at Hook a monk of Tintern, Thomas Herhyn by name, taking from him two horses and half a silver mark, and detaining him in prison three days. A further charge was preferred against William of having deposed Thomas Wigmore, abbot of Tintern, and of having appropriated six of Wigmore's horses and some silver articles. The explanation of the alleged violence and injustice seems to be that there was some misunderstanding or dispute as to jurisdiction. Richard de Bodenham, abbot of St. Mary's, Dublin, was at the same time indicted for violent proceedings against the abbot of Tintern similar to those charged against William of Ross. The charges were submitted to juries by whom the accused were acquitted (*Ms. F. 1-16, Trin. Coll., Dub.*)

Not long after issuing the charter of 1348 in its favour confirming it in its possessions, King Edward received information that the community did not exercise hospitality sufficiently or distribute sufficient alms. Thereupon he seized on all the temporalities of the abbey, but it is evident he did not retain them for any great length of time.

A curious charge was in 1363 brought against Abbot David

Cornwalsh of Dunbrody. Cornwallsh had been delegated to make a visitation of the Cistercian Abbey of Tracton, ten miles south of the City of Cork. He made the visitation, corrected whatever abuses he found, and deposed the abbot, Richard Graynoll. Then Graynoll charged Cornwallsh with having accepted a bribe from himself and a bribe likewise from the monks who were in opposition to him. The alleged bribes took the form—one of a sum of money and a horse worth twenty marks—the other of twenty pounds of silver. Cornwallsh acknowledged having received the articles and money in question, but added that he took them to repay himself for his labour and time in making the visitation and administering correction. Cornwallsh's plea would seem to have been regarded as exculpatory, for a royal pardon was issued to him.

In 1367 the Parliament sitting at Kilkenny passed the drastic piece of legislation known as the Statute of Kilkenny. Amongst other like liberal measures for securing the good government of the country this enactment provided that religious houses within the lines of English settlement should not admit Irishmen to profession within their walls, except, indeed, the Irishmen happened to be of English descent. A royal writ was addressed to the abbot of Dunbrody, requiring him, under pain of attainder and seizure of the temporalities of the abbey, to observe the foregoing enactment. The abbey, in 1370, acquired the Priory of St. Saviour's at Ross, with its lands and churches in Wexford, including Killesk, valued at one mark annually, and Clondeleth, of no value, as it had been devastated by the Irish. Thomas Denn, Bishop of Ferns, consented to the acquisition of this property by the abbey, and it received the sanction of the Viceroy, William de Wyndesore. (*Pat. Roll II, Hen. IV, M. 16, Record Office.*)

During the reign of Edward III Dunbrody commenced to assume a position of importance not hitherto accorded to it. The Pope, Gregory XI, granted to it in 1374 all the privileges and immunities of a mitred abbey. Its abbot became now a Lord of Parliament, and as such, we find him in the year that Gregory's Bull is dated, summoned to attend a parliament in Dublin. Next year (1375) he was appointed guardian of the peace for Wexford, with powers to protect true subjects, to destroy rebels amongst the Irishry, to prevent the giving to them of victuals, arms, or horses, and to seize their ships at sea. In 1377

the abbot is found in his place in the parliament summoned to meet this year in Castledermot. Again, in 1380, the abbot is summoned to the parliament of Dublin, notorious in the history of Irish monasticism as witnessing the re-enactment of that provision of the Statute of Kilkenny prohibiting the profession of Irishmen in this abbey or in any of the superior abbeys of Ireland.

An official enquiry was, in 1391, ordered to be held in the abbey relative to alleged illegal proceedings and extortions practised on English subjects. David Estmond, as King's Commissioner, went down to Dunbrody for the purpose of holding the enquiry, when, as he alleged, he was seized by the abbot and monks, his royal letters and official documents were taken from him, and he was committed, chained and manacled, to the abbot's prison, where he was detained sixteen days. He was released at last only after he had sworn on the Holy Gospels that he would not seek redress (*Pat. Roll Ireland IV, Henry IV, No. 142, etc.*) The arrest of the abbot was ordered by a warrant, dated March 13th, 1394, for this indignity and violence to the Royal Commissioner. A provision in the document, however, directed that out of respect to the Holy Season of Lent further proceedings in the matter should be stayed till after Easter. The abbot, John Develyn, subsequently received a royal pardon in consideration of his paying a fine of forty pounds, and for this payment, James, Earl of Ormonde, and Fulco Furlong, of Wexford, became securities.

From De Burgo (*Hib Dom. p. 304*) we learn that the chapel, house, cemetery, and offices of SS Peter and Paul, Portumna, belonging to St. Mary's Abbey, Dunbrody, had, in 1426, fallen into such a state of ruin and decay, that the Dominicans took possession of them as derelict. The Lord of the district, O'Madden, of Longford, consented to this possession and occupancy on the part of the Dominicans, and the Dunbrody community raised no objection; wherefore, Pope Martin V, the same year, issued a letter formally handing over the property aforesaid, together with the bell-tower and bells, to the Friars Preachers.

The suppression, &c., of the great abbey of St. Mary's, Dunbrody, preceded the general suppression of monasteries by a couple of years. The ostensible cause of its suppression was its want of "constant good affection" to the ruling powers of the day. As early as 1492 we find the

Baron Finglass, in his "Breviate,"\* advising the suppression of this and some other abbeys on the borders of the Pale, because they (the abbeys) "were giving more aid and supportacion to those Irishmen than to the king. Let the abbeys," the document went on to suggest, "be given to young lords, knights and gentlemen out of England which shall dwell upon the same." The "aid and supportacion" complained of may have been merely the exercise of the right of sanctuary for criminals and outlaws which Dunbrody Abbey possessed by virtue of its charter and as a condition of its foundation. At any rate, the policy of suppressing monasteries for the purpose of sequestrating their property was maturing. Greed prompting, this policy soon formulated itself. Two years previous to the general suppression—viz., in 1537, Dunbrody Abbey, and all its possessions—its lands, titles, advowsons, &c.—were declared vested in the Crown, and next we find the abbot, Alexander Devereux, or De Ebroico, making a formal surrender of the whole, and simoniacally compounding for his abbacy the bishopric of Ferns, first, of course, taking the oath of supremacy. Devereux had previously "wasted," as Ware expresses it, the property of the abbey. "Wasted" is here a euphemism for "plundered," and "plundered" is a synonym for "stolen." Devereux had made wholesale grants of the monastic lands to his relatives—on lease at nominal rents. For instance, by deed, dated 10th May, 1522, he had granted to his relation, Stephen Devereux, the town and villages of Battlestown, Little and Great Haggart, Ballygow, and Ballycoreen for sixty-one years, at an annual rent of twenty-two marks, or less than £15 of modern money. Devereux was consecrated Bishop of Ferns in 1537 by George Brown, Archbishop of Dublin, and after his consecration he acted with the see lands of Ferns as before he had done with the abbey lands of Dunbrody—he leased the most of them at nominal rents to his brother James, and his kinsmen, Philip and William Devereux.

After the formal surrender, the temporary custody of Dunbrody was entrusted to James Sherlock,† of Waterford. An enquiry was

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\* "A Breviate of Ireland and of the decay of the same," by Patrick, Earl Finglass, Lord Chief Baron of the Exchequer.

† The Sherlocks long continued to be one of the leading families of Waterford. When Ormond, in 1647, gave up Dublin to the Protector, so rigorous was the expulsion of the Irish inhabitants that Jones, the governor, made no exception, but in the case of Sir Thomas Sherlock. "This favour Sherlock owed to his having hunted and



instituted meantime into the value of the monastic property, &c. The Royal Commissioners conducting the enquiry in 1540 or 1541 cannot certainly be accused of exaggerating the value of the property. They set down the abbey buildings as of no value beyond the cost of keeping them in repair. The monastic buildings, they state, are requisite for the use of the farmer, and necessary for protecting the inhabitants of the surrounding country from the O'Cavanagh's and other Irish septs. Twenty acres of arable land is set down as the area of the grange of the abbey, which is valued at six shillings and eight pence per annum. Dunbrody townland containing four messuages—sixty acres of arable land—is found in the possession of four tenants who pay a rent of forty shillings annually. Three weirs and a mill are enumerated amongst the possessions of the abbey, and amongst its "rights" are mentioned "hook" days and "weeding" days, and tolls from fishing boats. Incidentally, the price of a sheep is set down at eight pence, and the price of a peck of wheat or oats at sixteen pence. The report returns the total possessions of the abbey at the value of £28 11s. 4d. annually.\*

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hanged one hundred Irish marauders in December 1641, and defended his castle of Butlerstown against Lord Moungharret's forces, until they took it (on behalf of the Catholic Confederates), and stripped him of all, and turned him out of doors in his slippers without stockings, leaving him only a red cap and green mantle."—Cromwellian Settlement, 2nd ed., p. 274. James Sherlock was mayor of Waterford in 1525, in 1529, and in 1534. The name of James Sherlock appears in the list of sheriffs more than once about the same dates. James Sherlock was one of the captains of the fleet sent out by the citizens of Waterford to attack the O'Driscoll's Castle of Baltimore.

\* The report is dated Jan. 21st, 1541 (thirty-second year of King Henry VIII), and is signed by the officials conducting the enquiry—viz., John Minne, Antony St. Leger (Lord Deputy), Thomas Walsh, William Cavendish, William Brabason and Patrick Dowdall. In addition to the foregoing, constituting the board of enquiry, thirteen tenants and farmers of the abbey lands were present as witnesses or jurors upon oath; their names were Stephen Devereux, Redmond Rean (cleric), Nicholas Rean (cleric), John Philip, Philip Colman, William Tege, John Hey, Nicholas Cocharm, Thaddeus Monaghan, Thomas Dermot, Maurice Davy, Edward Shee and Edward Burgh. Besides the grange, &c., of Dunbrody, the abbey was found to be possessed of the following lands in Wexford: the townlands of Coole, containing 60 acres of arable land, Shylbekan and Ballyvadre, containing 120 acres arable land and meadow, Baylestown, containing 120 acres arable and pasture land, Clonard, containing 60 acres, Kylbride, containing 60 acres, Duncannon, containing 80 acres, Clonsharragh, containing 60 acres, Ballygowyn, containing 180 acres, Newegge, containing 20 acres, Kylhyle, containing 60 acres, Ramsgrange, containing 120 acres, Boderamsbusse, containing 60 acres, Rowestown, containing 40 acres, and the towns-

“Wherever the carcass is, there are the eagles gathered.” Covetous eyes are cast on the sequestered abbey property. Sir Osborne Itchingham, who in his early years had been employed in foreign diplomatic service, was, in 1544, a member of the Irish Privy Council and Marshal of the English forces. He made application for the lands. The application or “petition,” which is too long to quote in detail, is servile to a degree almost incredible. Though he was never worthy to serve so noble a prince, the petitioner expresses his gratitude to the king for having permitted him to enter the royal service. As in the proverbial postscript, the *ratio de etre* of the petition appears in its close, where Itchingham prays his Majesty to grant him the abbey and abbeylands of Dunbrody in exchange for his own ancestral manor of Netherall, in Norfolk. Itchingham’s prayer is backed up by a letter to the English Privy Council from Anthony St. Leger, the Lord Deputy. By letter patent dated 1545, the prayer of the petition was granted, and the lands of Dunbrody, together with all the possessions of the abbey in the counties of Waterford and Wexford, were granted to Itchingham at the annual rent of £3 10s. 6d. John Itchingham, direct lineal descendant of Sir Osborne, died without male issue in 1650, whereon his estates passed, by the marriage of his daughter Jane, to Sir Arthur Chichester, Earl of Donegal. In the possession of Chichester’s descendants the Dunbrody estates still remain.

There is some reason to believe that the monks of the Cistercian Order continued, at least intermittently, to occupy Dunbrody abbey for at least a century. The “*Triumphalia Chronologica Monasteri S. Crucis*,” lately edited by Rev. Denis Murphy, S.J., states that Father John Devereux, of Ballymagir, Co. Wexford, made his vows according to the Cistercian rule, in the presence of the Lord Abbot of Holy Cross in 1623, for the monastery of Dunbrody, otherwise *De Portu Sanctæ Mariæ*. “*De Cisterciensium Hibernorum viris illustribus*,” edited with

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lands of Ballymader, Ballydoman, Newhagard, Callaghton, Knockansawn, and Polmolowhe, the areas of which are not specified. In the town of Ross the abbey was found to be possessed of 13 messuages with 10 gardens; in Ballyhack of 9 houses and tenements occupied by fishermen, and in Waterford City of one messuage, let to John Devereux at the annual rent of ten shillings. The townlands of Ballynroy in Connaught and Kylemahowe in Waterford are likewise enumerated amongst the possessions of the abbeve.

notes by the same erudite historian, contains a sketch of the life of Abbot Patrick Everard, a native of the city of Waterford, where his parents, Edward Everard and Catherine Hartry, were of respectable families, engaged in trade. Having made his monastic profession in France, Patrick Everard was ordained priest, and at the expense of his brother Nicholas,\* he was enabled to study theology and philosophy in Douay for seven years. By virtue of Pontifical Bulls of Urban VIII, Everard was created abbot of Dunbrody, and later on he obtained actual possession from Dr. Comerford (*Patricius de Angelis*), Bishop of Waterford. For years he lived and laboured amongst the poor—instructing, consoling, and encouraging them, and administering the sacraments, and finally he died of the plague at Duncannon. On one occasion the Papal Nuncio, Rinuccini, visited the church of St. James at Ballyhack, where the abbot ministered as pastor. It is described as possessing a “noble and rich altar.” Abbot Patrick often preached in the Cathedral and in the principal churches of Waterford. He died in 1650, and thenceforth we find no further mention of Dunbrody.

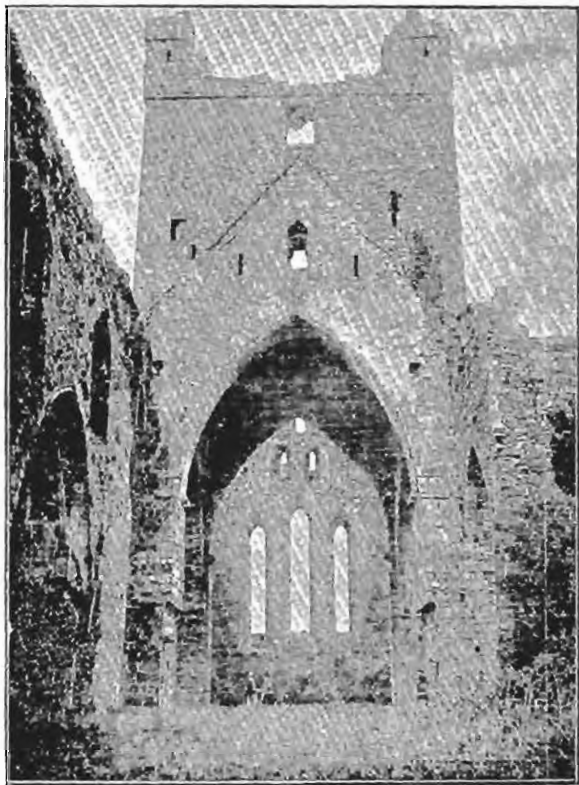
The abbey was fast hastening to decay, when, a few years since, the work of ruin was arrested by the good offices of the Board of Works. The work of restoration—or rather preservation—was not, however, undertaken in time to save from destruction the beautiful three-light west window, thirty feet in height, or the south wall of the stately conventual church. From Grose’s picture we may form a fairly correct idea of the style, dimensions, and ornamentation of the west window, now, alas, no more. Its three lancet lights were formed into one composition by a superior hood moulding, and the latter was broken by three cinque-foil lights, as Lover’s sketch shows.†

The present remains of the abbey comprise the cruciform church, with chancel, choir, nave, aisles, transepts, and six chapels, the refectory, tower, chapter-room, some domestic buildings, and vestiges of the quadrangular cloisters. An air of enduring solidity and strength is

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\* Amongst the Waterford merchants residing in France, Spain, and Mexico, who, in 1661, petitioned to be allowed to return and to exercise in their native city the skill in trade they had acquired during their eleven years’ banishment, was Matthew Everard, “banisht merchant of Waterford, now residing beyond the seas.” —“Carte Papers,” as quoted in “Cromwellian Settlement of Ireland,” 2nd ed., p. 299. Matthew Everard was one of the sheriffs of Waterford for 1650.

† “Irish Penny Magazine,” Vol. I. No. 4. January, 1841.



**CHANCEL ARCH & TOWER, DUNBRODY ABBEY.**

given to the church, which is 200 feet in length by 140 in breadth at the transepts, by the massive piers of the nave backed by square buttresses. Of ornamentation there is but little, the abbey generally being distinguished by that tone of chaste severity more or less peculiar to Cistercian foundations. The tower, rather low in proportion to the size and height of the church, springs from arches of the early English style. The latter, 50 feet high, are amongst the finest of their kind in Ireland, being surpassed in height only perhaps by the arches of the Cistercian abbey of Boyle. One cannot help thinking that, as an archæological friend remarked to the writer, the great strength of the tower is due to something else than a mere constructive purpose, and that as the exclusive English spirit of the abbey helped to give it somewhat the character of a garrison, its security was based rather on its strength than on the good will of its neighbours. After the tower and chancel arch, the next objects claiming the visitor's attention are the chapels—three in either transept—all beautifully vaulted and groined. Each chapel was lighted by a narrow one-light window. In some of the chapels the stone groining is elaborately moulded, in others it is plain, and a similar diversity characterises the arches of the nave. Two rows of pointed arches springing from stout square piers, thirty feet in height by eighteen feet in width, serve to divide the nave and aisles. The latter open into the transepts by pointed arches, now partly walled up. The nave was lighted from above by five windows in the decorated Gothic style. One of these is particularly beautiful, with its two lights, trefoil headings, and dog tooth ornamentation. A handsome moulding springing from consoles adorns the inside of some of the arches of the nave. Under the great rich west window was the beautiful doorway, now built up, though still practically intact, with the carving much worn. Archdall, in 1786, described this doorway as being adorned with rich filigree open work, cut in stone, and so raised as easily to allow the finger under it. The tower, which rises something more than thirty feet over the chancel arch, is entered from the north-west corner of the left transept. Thence a winding stairway leads to the summit of the transept walls from which the tower itself is accessible. A passage from this circular stairway led to what was probably a dormitory or the infirmary of the abbey, Mr. Gordon, of Arthurstown, some years ago, in attempting the feat of standing on the

battlements of the tower, overbalanced himself, and falling from the giddy height to the ground was killed on the spot. A low doorway gives access from the south transept to a vaulted chamber, once lighted by a double lancet window. The latter is now partly walled up, with the result that the chamber has a dungeon-like aspect, from which the great strength of the walls, roof, &c., in no way detracts. A second similar dungeon-like chamber opens off this. These apartments were doubtless the sacristy and church plate repository respectively. On the east side of the cloister, and opening off it, was the chapter room. Here the abbot addressed the monks for purposes of correction and instruction; here the monks used to make a kind of public confession of their faults, and beg each other's forgiveness and prayers according to the Cistercian rule. The remaining apartments at the east side would have been the "locutory" or parlour, entered from the outside of the abbey, and the kitchen and pantry communicating with the refectory. At the south side was the refectory. From the remains we are justified in concluding it was a magnificent, well-lighted, and spacious hall. At its east end hung the Crucifix, which the monks faced during the recital of grace, while near the centre was the lectern or reading desk, from which one of the novices read the Holy Scriptures during meal time. Next the refectory, and communicating with it and also with the cloister within, was an apartment which, from the analogy of other religious houses of the order, we should conclude to be the cellar. The refectory, too, it will be observed was directly entered from the cloister. Cistercian abbeys had ordinarily no buildings on the western side. Here we find traces of none except the vestibule giving access to the abbey from the river.

The abbey seems to have anciently had two chief approaches, one from the land, the other from the river side. Overlooking the entrance from the east or land side was a small square tower, still in a fair state of preservation. The short road from the river or west side ran beneath a fine Gothic archway still standing by the former edge of the Campile, a few perches from the abbey. This latter entrance or roadway seems to have been guarded by a strong building, of which we can see some traces in the ancient cemetery.

## ASSOCIATION FOR THE PRESERVATION OF THE MEMORIALS OF THE DEAD.

Many of our readers are doubtless aware that owing to the exertions of that well-known antiquarian, Colonel Vigors, F.R.S.A., of Holloden, County Carlow, an association was formed several years since for the preservation of the "Memorials of the Dead," which lay neglected and uncared for in too many of our churchyards all over the country. Amongst the purposes for which the association has been formed may be mentioned the direction of the attention of the clergy and laity to the present disgraceful state of our burial grounds; securing records of existing tombs; watching works carried on about churches so as to prevent injury to any memorials, and the repairing of tombs of exceptional importance. The society will be most thankful for any interesting extracts from Chapter books, parochial registers, or other records, as well as for accounts of ancient fonts, bells, church plate, and memorial glass, &c. We are glad to be able to inform our readers that a large measure of success has attended the untiring efforts of the energetic promoter of this antiquarian association, and that a handsome and richly illustrated journal is now issued each year under the joint editorship of Colonel Vigors, F.R.S.A., and another well-known antiquarian, the Rev. J. T. M. Ffrench, M.R.I.A., F.R.S.A., of Clonegal. We are pleased to know that the editors conduct this journal on strictly antiquarian lines, and avoid all controverted subjects, and that they have been so successful in this effort that they have been able to number among their subscribers the Most Rev. the President of our Association and Right Rev. Pakenham Walsh, Protestant Bishop of Ossory, with many other distinguished ecclesiastics. Their journal contains subject matter of the highest importance to the antiquarian, the historian, and the genealogist, and has been spoken of in very high terms in leading Dublin prints, one of which describes it as "a work of national importance," and another says, "Colonel Vigors has indeed worked wonders with the money placed at his disposal." We regret to hear that the funds that are so placed are quite inadequate for the performance of the work that the association has taken up, and that notwithstanding the

portly size of the annual journal; a quantity of most valuable MS. material still remains unpublished in the editors' hands, while many monumental memorials that they would gladly restore remain in a state of ever increasing dilapidation. Our own fair city (*"Intacta manet Waterfordia"*), filled as its burial grounds are with interesting and precious memorials of the distinguished dead, affords a convincing proof of this assertion. Some of these monuments have already been noted in the pages of their journal, but how many still remain to be recorded, which, but for this association, would soon pass down into oblivion—monuments and inscriptions, many of which are invaluable to the historian of the present, while others will be equally invaluable to the historian of the future. The ruthless hand of the Cromwellian soldiers robbed the Cathedral Church of the Holy Trinity, commonly called "Christ Church," of its precious stores of monumental brass, but they left undisturbed equally precious memorials in stone and marble, which the corroding tooth of time is now slowly grinding into dust. We trust that before they have become entirely obliterated the inscriptions may be copied and recorded through the efforts of this association, and placed not only in our private collections, but also on the shelves of our national libraries, where they may be consulted by the students of the present and the future. The annual subscription to this association is only five shillings a year, payable to Colonel Vigors, Halloden, Bagnalstown, Co. Carlow.



## “OUR LADYE OF YNISLAUNAGHT.”

BY THE REV. W. P. BURKE, LIVERPOOL.

The Suir pictures in its waters the ruins of many a stately castle and abbey, yet of the latter few in this day were more remarkable for age and beauty (*sive vetustatem sive venustatem spectes*, says Ware) than the abbey of Innislounaght. It stood about two miles west of Clonmel, where the river gives a sharp turn to the north, and from its situation was called “De Surio” by the Latin annalists. The Irish name,  $\text{Innir Ueainnaicta}$  “Holme of the new milk,” is a word-picture of the place—the slope, sunny and verdant, dipping down to the river, and dotted over with numerous cattle. The situation is charming, for the monks of old as keenly appreciated the beauties of nature as of art. Yet the elements of beauty—mountain, wood and water—were the very conditions of their vocation. The mountain gave isolation from the world, “trees and stones could teach them what they could not learn from masters” (St. Bernard to Henry Murdock), and from the river they could obtain the fish which formed so large a part of their dietary.

The abbey, which was dedicated to the Blessed Virgin Mary, stood about three hundred paces north of the river, and seemingly occupied the western portion of the present graveyard. An attempt was made in August 1840, by O'Donovan and others of the Ordnance Survey, to trace the foundations, but was wholly unsuccessful. The letters on the subject in the Memoirs (R.I.A.) are mostly abusive of a local family, and seeing that an arch of the old church was standing in the present century, the popular story is not improbable that the ruins were used as a quarry for the neighbouring mills and mansions. There is, however, incorporated with the present Protestant church, a Romanesque doorway of four orders, the columns of which are gone, but the scalloped capitals remain. The sharpness of the stone work and a peculiar leaf ornamentation resembling an acanthus make it improbable that this is a genuine part of the oldest abbey buildings. Two sepulchral slabs

also survive, one of which is inscribed in Lombardic characters of the 15th century, but there is no further vestige of departed greatness. At the dissolution of the monasteries, an Inquisition held in Cashel "found" the Abbot seized in fee of a church and belfry, a hall, dormitory, four rooms, a cloister containing two acres, with various lands and houses.

A very early origin has been assigned to the Abbey of Innislounaght, Colgan *conjectured*, and Harris and Archdale—mere compilers—*affirmed* that Innislounaght was identical with 1n1p Oamle where St. Pulcherius founded a monastery early in the seventh century. Later and more accurate inquirers, amongst them O'Donovan, our master topographer, have demonstrated that the monastery of Inisdamhle was in "Little Island," below Waterford.\* Apart from the reference in the 34th chapter of the Life of St. Pulcherius, there is no ground for the statement that the Abbey of Suir was an old Irish monastic establishment. Like its two Cistercian sisters on the same river—Holy Cross and Dunbrody—it belonged to the second period of Irish monasticism, the 12th century. Its exact date, however, is not easy to determine. St. Bernard † tells us that in his time Mellifont had five "daughters," one of these being "Suir" (Suriense). If this be the Abbey of Innislounaght, as there seems no reason to doubt, it must have been founded between 1142 and 1148, for St. Malachy, who died in the latter year, visited Suriense, to which he presented its first lay-brother. ‡ The then abbot was Congan, whom St. Bernard styles "his dear friend," and at whose request the charming Life of St. Malachy was undertaken. Congan seems to have been a practical sort of man, for in supplying the material to St. Bernard he says that he wants not style but matter (*non eloquium sed narratio*). At this period, however, it would appear that the Cistercians had no settled establishment at Innislounaght, for we find several later dates assigned for the foundation.§ These presumably are the dates of the endowments, the great benefactors being Malachy O'Phelan, Lord of the Decies, and Donald O'Brien, King of Munster. The lands given by each would, I suppose, be roughly estimated by the

\* Colgan Acta, 295, c. 2; Ware's Annals, ad an 1184; Archdall at Innislounaght; O'Donovan's Works *passim*.

† Life of St. Malachy, c. vi and ix. Ed. Messingham. ‡ Ibid.

§ 1148, MS. Demensis; 1159, E. 3, T.C.D., Liber. Statutorem Cist. Hib.; 1184, Harris; 1187, Ware.

portions of the parish of Innislounaght lying in the counties of Waterford and Tipperary respectively. Part, indeed, of O'Phelan's territory lay north of the river, for his residence, *Óún Uí Fáoláin*, west of the abbey was pointed out in Keating's time \*

For many years subsequent to its foundation we learn little of the history of the abbey. It is probable that many historic personages entered its portals from time to time. Henry II, on his way from Lismore to Cashel, would cross the Suir at a ford hard by, and Cambrensis tells us that Donald O'Brien, the great benefactor of Innislounaght, came to the water of the Suir to sue the king for peace. King John enfeoffed the abbot and convent, in frankalmoign, of a meadow in Glannewaydan, † a return probably for hospitality received while in the neighbourhood, monasteries being the hotels of the period. Hither also came in 1236 to lay his bones amongst the Cistercians, whose habit he had put on, Archbishop Malmaire O'Brien, who gave Cashel its corporate existence. ‡ But the prayers and labours of the good monks were often disturbed by other causes than the advent of an Irish Chief or Norman Baron. It was a time of trouble, and the monks had their share. In 1227 the king found it necessary to write to the Judiciary, granting protection to the abbot, his tenants, chattels, and possessions, and help to recover what had been plundered § It is not improbable that some of the troubles arose from grants of the lands of neighbouring chiefs being made by the English to the Abbey. This, at least, is certain, that the disputes were accompanied by violence and bloodshed, for in 1230 a statute passed at a General Chapter in Citeau enjoined the abbots of England, Scotland, Wales and Ireland, "with lighted candles on the days when a sermon is preached in the Chapter," to denounce as excommunicated the murderers and their abettors of the abbot of Fermoy and a monk of Innislounaght. Nor did the monks fare better in their legal contests. The abbot "went to law" with the abbot of Dunbrody, the result being that he was sentenced, at a general Chapter of the Order in 1234, to be excommunicated and deposed if it should appear the action was illegal. || Likely enough the abbot proved refractory, for a colony of English Cistercians from Furness was introduced in 1240, and nine years later, by a formal act of the General Chapter at

\* History, 275. † State Papers. ‡ Ware's Bishops. § State Papers.  
|| Capit. of St. Mary's, Dublin.

Citeau, Innislounaght, with three other houses, were transferred from the jurisdiction of Mellifont to that of Furness.

For many years subsequent to this, as far as can be gleaned, the monks of Innislounaght followed their vocation in peace; the only notices we get of them is when they appear in the King's Courts to protect their property. On May 9, 1283, they complained to the king that his bailiffs were distraining the lands of Tachkerach, which had been held from time immemorial, quit of all suit. Again, a few years later, they prayed the king for a special order to his escheator restoring them their meadow in Glannewaydan which one of their abbots originally leased to the le Poers. They did not always appear as plaintiffs. In 1311 Michael de Lanstafford, as son and heir of William, sued the abbot for 9 ac. arable and 4 turbary in Lithbalyfufue. The abbot pleaded that William was never possessed of such lands, and left the decision to a jury.\* This same abbot was sued by William de Mouner for the sum of ten marks, and the sheriff was ordered to arrest the abbot and produce his body in court.† The default may be explained by an entry which occurs on the Patent Roll four years later, 1317,‡ recording the payment by bond of £255 to Richard Walsh for his services in the war against Edward Bruce. The bond had been given by the abbot and convent of Innislounaght to the "Merchants of the Society of Ricards de Luca," from whom it passed to the king. The abbey must have been in financial difficulties, for these merchants were the money-lenders of the time, and the sum was more than five times the income, which appears in the taxation of 1306 as £50.

The glimpses we catch of Innislounaght during the next two centuries are exceedingly few. In 1377 the abbot obtained a writ of protection against his rapacious neighbours. Twenty years later an event is chronicled more in keeping with the peaceful character of the abbey. "On the Sunday next before the Octave of St. Michael," the Earls of Desmond and Ormond met at Innislounaght, "and an end was put to all their controversies by a mutual engagement to preserve a strict peace and amity."§ The "controversies," as the annalist euphemistically styles the murderous cattle-lifting, soon broke out worse than ever, and it is more than probable that during this century the din of arms was often heard within the monastic walls. Moreover, as the English power

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\* Archdall. † Ibid. ‡ 11 Ed. II., p. 2, n. 77. § Lodge Ed. Archdale.

contracted, the "Irishrie" gained admittance into the monasteries, elected abbots of their own nationality, and threw off the yoke of the English mother-houses. Even with Mellifont they would have nothing to do. An abbot of that house wrote to the Pope that "for a full hundred years none from the remoter districts from any of the Irish Cistercian houses could be induced by promises, or threats, or friendship, to visit their superior."\*

Theiner has given us some particulars of the struggle in Innislounaght. On the death of Abbot Patrick in 1462, Richard Loundres had himself elected abbot. An Irish claimant appeared in the person of Dermot O'Heffernan, a monk of Holy Cross. The Pope being satisfied that Dermot was possessed of zeal, purity, sanctity, foresight in spirituals and tact in temporals, referred the case to the Archbishop of Cashel, Dermot alleging that he could not expect justice in the diocese of Lismore (*super praemissis non speret in civitate vel diocesi Lismorensi posse consequi justitiae complementum*). The Archbishop who lived outside the Pale, after citing Loundres and the others concerned, gave judgment, as we might expect, in favour of O'Heffernan. But the monks demurred, and one of them, William O'Dineen, made grave charges (*excessus et crimina*) to the Holy See against the new abbot. These charges were probably sustained by the Bishop of Lismore, for apostolic letters were directed to that prelate empowering him to remove O'Heffernan and appoint O'Dineen. Someone "peached," and O'Heffernan contrived to intercept the letters in England, but none the less was cited by the Bishop. Thomas O'Flatwayn (O'Flavin), Canon of Lismore, by delegation tried the case, formally deposed O'Heffernan and appointed Dineen. O'Heffernan appealed to the Pope, but ultimately withdrew the appeal, and Paul II, on 21st January, 1468, confirmed the sentence, and gave peace to the long-distracted abbey. O'Dineen was succeeded by Thomas Ochael (Cahill), who was provided by Innocent VIII, 19th May, 1492. Walter Butler appears as abbot in 1503 and 1509, being succeeded in 1510 by James Butler, the last who held the temporalities.

The abbey had now become completely Irish; evidence of this fact is furnished by a lease made by this James. Instead of the feudal services we find coyne and livery, the abbot being transformed into a

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\* Theiner.

chief, the tenants into clansmen. The lease was executed by the abbot, "with the consent of his convent," on the 10th December, 1519, and granted to Thomas Butler, a layman, the grange of Loughkyrraghe for the term of sixty years, on condition that the said Thomas build a chapel in honour of the Blessed Virgin Mary, pay a rent of 13/4, "together with the support of twenty-four men at the feast of Christmas, or 6/8 instead, of sixteen at Easter, or 4/3, and all other dues which are included under the name of coynaghy."\*

Thus the Reformation found Innislounaght. Temporal prosperity had followed the century of civil war, but each left its traces on the spiritual as well as the material fabric. The old Cistercian of the type of Bernard and Malachy was gone, and his successor was not the stuff that makes a martyr. The half dozen men who appear to have occupied the abbey at its dissolution were the lords of thousands of acres. They were probably little else. Hence when the storm of confiscation came they bowed before it.

On 3rd February, 1538, Henry VIII, in pursuance of his new ecclesiastical policy, commissioned† Allen, the Chancellor, Browne, the royal nominee in the See of Dublin, and others, to inquire where in Ireland any remarkable images or relics might be to which the simple people repaired through superstition, or through the circuit of which they used go as pilgrims (*ubi infra dictam terram Hibernie aliquae notabiles ymagines, vel reliquie fuerunt ad quas simplices popul [ ] superstitiose conuenire, ac tanquam vagantes peregrine ambulare et vagare solebant.*) The commissioners plied their business well; whatever they touched turned into gold, and we find duly recorded "£3 7s. 6d. for the price of divers silver or holy crosses in the late abbeys of Kilcooly and Innislaunagh."‡ They were further empowered on 7th April to receive surrenders of the religious houses from abbots and other superiors, and to grant to those so surrendering licence to exchange the monastic habit and accept benefices from the king.

Before hanging the dog, Henry proceeded to give him a bad name. "From the information of trustworthy persons, it being manifestly apparent that the monasteries, abbeys, priories, and other places of

\* Record Off., Dublin, 1 D., Inquis. Tip., Chief Rem., Hen. VIII, No. 14.

† Rot. Comp., Hen. VIII, ex Pub. Rec. Rep., 1810-15, Pl. vi.

‡ Mant I, 161.

religious or regulars in Ireland are in such a state, that in them the praise of God and the welfare of man are next to nothing regarded: the regulars and nuns dwelling there being so addicted, partly to their own superstitious ceremonies, partly to the pernicious worship of idols and to the pestiferous doctrines of the Romish pontiff, that unless an effectual remedy," etc.\* As Henry's main object was to get hold of the monastic property,† the monks had their revenge by alienating as much of their estates as they could.‡ But the abbey and brethren of Innislounaght were too dutiful subjects to do anything of that kind, and on the 6th of April, 1539, they voluntarily surrendered the abbey and its possessions. On the 10th of April, the commissioners "for the lymytting, appointing, and gyving convenient lyvings or pencons unto the heedes or governors and religious persones of soche houses," granted to the following "conventual persones," for their "lyfes naturall," in "lawfull money of Irelande," William Cahill 40s., Mathew Cahill 40s., Maurice Keyny and Edmund Cahill 20s., issuing out of Enislawnaght.§ The abbot, James Butler, on the 30th of April, 1540, was collated to the vicarage of the church of St. Patrick's Well, receiving the altarages and oblations, with a "pencon" of £5 6s. 8d.|| His church was a rectory appropriate to the abbey. The abbot survived his degradation nine years, his successor in the vicarage, Thady Conway, being presented 19th September, 1549.

Now that the abbey was suppressed, the distribution of the dead man's inheritance began. Two days after the surrender, the Lord Deputy, Grey, secured a lease for the Tipperary portion of the estates, whilst the Treasurer, Lord James Butler, on the 30th June, was granted those in the Co. Waterford. The latter comprised thousands of acres, in fact the whole of the present parish of Innislounaght situated in the Co. Waterford—being described in the lease as extending from "the bounds of Kilmanahan Castle on the west to the bounds of the Clonmel burgagery lands on the east." So little was conscience concerned in those transactions that Catholics freely took their share in the plunder. Grey professed himself a sincere Catholic. Amongst those having sub-

\* Morrin I, 55.

† For this see Morrin I, 73, 84; Mant I, 183; State Papers II, 130, etc., etc.

‡ State Papers, p. 41.

§ Rec. Off., Dublin, 14 Fiants Hen. VIII, An. xxxi, 72.

|| Ibid, No. 509.

ordinate interests we find the Brays, Barrons, and Brennocks of Clonmel, whose faith was proved later on. David White, and his wife "Sawerie" Burke, nothing loath, made their abode in Grenane Castle, being succeeded by John Aylward, Ormond's steward. If the Catholics had any scruples, they were set at rest by the Bull of Paul IV. Besides, the grants in many instances brought the same profits as if they conveyed so much real estate in the moon. For the Desmonds, in the elegant phraseology of Cox, long "played the devils" in the neighbourhood. Mary, the wife of John Aylward, wrote to Elizabeth to be released from the rents, as the lands had "remained waste above three years in consequence of the troubles there by undutiful subjects." The queen granted the prayer, in consideration of her offer "to build and re-edify the castles, houses, and churches upon the lands, which the rebels had lately burned and otherways spoiled."\* Cormac Mac Teigue McCarthy, "the rarest man," says Cox, "that was ever born of the Irishry," got for his services against the Desmonds, a grant in fee-farm of the abbey and lands. He held them just four years, could make nothing out of them presumably, and on the 25th October, 1580, alienated them to Edward Gough of Clonmel. Gough's sons, James and Thomas, inherited them successively, but they were forfeited in the wars of 1641 by Patrick, son of Thomas.

Meanwhile, like ghosts of the things that were, the Cistercians still flitted round the ruined walls of Innislounaght. They had an abbot too, Nicholas Fagan, the son of a distinguished Waterford citizen, who, after reading philosophy at home, proceeded to Salamanca and Rome, where he finished his theological course. Through the influence of Lombard, his townsman, he was appointed by the Pope abbot of Innislounaght. His life and virtues, like the sunset rays, shed a glamour upon the decaying abbey. He died in 1617. Laurence Fitzharris, a native of New Ross, was consecrated abbot in Waterford on Trinity Sunday, 1625, by Fleming, Archbishop of Dublin. He had the happiness of presiding over his community within the old abbey from 1641—49, and was present at the historic synod of Waterford 1646. On the collapse of the Irish cause he escaped to the Continent, and died there during the Cromwellian *regime*. With him passed away Innislounaght Abbey *de jure* as well as *de facto*.

\* Morrin.



Though no trace of the buildings exist, the history of the abbey is written indelibly on the face of the district. The Clonmel citizen takes his boat at "the Island" (Ilean Tybraghevyne of the leases), once part of the abbey possessions, rows up the river, passing with difficulty the monastery weirs of Grenane and Glenbane. He lands at Marlfield, on soil fertilized by the labours of twelve generations of monks. Hard by is the village of "Abbey," now almost a name. The monks "grange," or "outside farm," is not far off; their "territory" (Farranamanach) and their *Baile, ville*, or enclosure (Monkstown), survive in local names. Our citizen taking a circle of a mile in radius, could hardly step outside the abbey estate. The acreage given in Archdall and the Patent Rolls\* was only a guess (and a very bad one) at the actual contents. Suffice it to say that the estate, the glory of the abbey and its danger, comprised almost the whole of the present parish of Innislounaght, some 8,993 acres. If it had not been so extensive it were better for the monks themselves, and the cupidity of the powerful would never have been excited. But though "the cares of this world and the deceitfulness of riches" choked the old monastic spirit, yet that spirit never dies. Two hundred years later there came again from the sunny land of France another colony of Cistercians, to begin a career which promises a more lasting and far-reaching influence for good than that of Innislounaght.

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\* 16 Jas. I, LXIV, No 28.

## Notes and Queries.

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CO. WATERFORD YEOMANRY.—Major J. Grove White extracted the following list of Co. Waterford Yeomanry Officers, January, 1797, from the records in the British Museum :—

COSHRIDE.—*Cavalry*—Captain, William Green ; 1st Lieut., William Kirby ; 2nd Lieut., Henry Bowles. COSHMORE.—*Cavalry*—Captain, John Musgrave ; 1st Lieut., Henry Connor Gumbleton ; 2nd Lieut., Anthony Chearnley. DECIES.—*Cavalry*—Captain, Richard Power, jun. ; 1st Lieut., Richard Barrett, jun. ; 2nd Lieut., Richard Ronayne. DECIES (Without Drum).—*Cavalry*—Captain, Michael Kean ; 1st Lieut., Walter Giles ; 2nd Lieut., James Barron ; 3rd Lieut., Thomas Walsh. GAULTIER.—*Cavalry*—Captain, Humphry May ; 1st Lieut., John Croker ; 2nd Lieut., Joseph Rivers. MIDDLETHIRD.—*Cavalry*—Captain, Thomas Christmas ; 1st Lieut., Henry St. George Cole ; 2nd Lieut., James Sullivan. UPPERTHIRD.—*Cavalry*—Captain, the Earl of Tyrone ; 1st Lieut., Joseph Anthony ; 2nd Lieut., David Hearn. WATERFORD CITY.—*Cavalry*—Captain, James Kearney ; 1st Lieut., William Kearney ; 2nd Lieut., Arthur Dobbyn. *Infantry*—Captain, Cornelius L. Wallace ; 1st Lieut., John Lonnergan ; 2nd Lieut., Alexander Wallace, jun. *Union Cavalry*—Captain, William Wallace ; 1st Lieut., James Hackett ; Chaplain, Rev. Thomas Christmas Paul. *Merchants' Corps*—Captain, William Congreve Alcock ; 1st Lieut., Benjamin Morris ; 2nd Lieut., Sir Simon Newport, Knt. All bear the date of 31st October, 1796.

CANTRED OF THE DANES.—Can any one of your readers throw light on the question—where, outside the ancient city walls of Waterford, lay the cantred of the Danes? On the first occupation of the city by the English, and after the hanging of Reginald, Danish ruler of Waterford, for placing iron chains across the river, thus barring the progress of the invading fleet, the Danish inhabitants (except one Gerald M'Gilmore) were driven out by the king. A locality outside the city was assigned them, and there they built what in 1384, according to a plea roll of *temp.* Edward II, was called the Ostmanstown of Waterford. Perhaps some reader learned in local traditions may be able to furnish a clue to the locality of the forgotten Ostmanstown. Old forms of local names might give the clue sought for. If the oldest remembered form of the name "Ballytruckle" should not help towards elucidating this question, it would, perhaps, throw light on other questions of interest or importance to the local historian.—P. POWER.

ARCHBISHOP MILER McGRATH'S PAPERS.—When Ryland's History of County Waterford was being written, the author was given an opportunity to examine some papers (a diary, &c.,) left by Archbishop Miler Magrath at Lismore Castle. Late inquiries revealing the fact, however, that these MSS. are no longer in the Castle, the inquirer would be glad to obtain, if possible, some information as to their present whereabouts.—J. M. C.

SUBTERRANEAN PASSAGES.—Some eighteen or nineteen years since a remarkable subsidence of the ground in the middle of the roadway took place at the upper end of Castle-street (anciently Rampart-lane), near the "French Tower." The subsidence was due to the caving in of an underground passage which, popular comment had it, led from tower to tower outside and along the city walls. As a boy, the writer witnessed the walling up of the "cave" by the Corporation workmen. Would it not be well if we had a list of reputed and traditional subterranean passages—probable, possible, and impossible—in and around the city? Such a list would be of service to the student of the history and topography of the ancient city. As a first contribution to the list suggested let me mention—the underground passage from the Deanery crypt, leading towards the river; the passage, already referred to, from the French Tower; a passage from the De La Salle National School in Stephen-street, leading apparently in an easterly direction; and a rather mythical underground-way leading from the garden attached to the Presbytery, New-street.—P. POWER.

COMMERCE IN CLONMEL TWO HUNDRED YEARS AGO.—In the *Clonmel Chronicle*, of August 18th, and in the succeeding issue, "W. B." (under which initials is thinly disguised the name of a member of our Society) describes the ledger of a Clonmel merchant of the 17th century. The merchant's name was William Vaughan, and his ledger is a record of his business transactions between 1666 and 1708 approximately. Judging from the entries, the time was one of no little commercial prosperity and activity in Clonmel. Vaughan's business appears to have been that of a general produce merchant. Wool, hides, butter, and tallow were exported by him in large consignments. From the quantity of wool exported, we should conclude, did we not know it from other sources, that the country around Clonmel was but thinly populated. Wool, in fact, appears as the chief article of export; the

trade in it was one which would astonish Clonmel merchants of to-day. In the old ledger under notice Mr. Richard Moore, of Kilworth, is credited in 1685 with 128 bags of wool, valued at £1,433. "W. B.'s" contribution I beg to commend to the notice of all anxious to form a correct idea of the state of Munster from a commercial standpoint two hundred years ago.—P. POWER.

**BULL-BAITING AT BALLYBRICKEN.**—The very commonplace-looking structure on the hill of Ballybricken, known as the "Bull Post," marks the spot where, up to the end of the last century, the citizens of Waterford, or some of them, indulged in the then popular pastime of bull-baiting. This form of "sport" was probably the outcome of the extensive communication which at that time existed between Spain and the south of Ireland. A few particulars regarding the practice will be interesting. A volume was published in 1847 called "Ireland Sixty Years Ago," and, I believe, re-published a few years since as "Ireland Ninety Years Ago." The authorship is attributed to the Right Hon. John E. Walsh, for some time Master of the Rolls. As his family were intimately connected with Waterford, the following particulars on his authority have an exceptional interest:—"In Waterford and other towns on the election of every mayor, he was surrounded by a mob, who shouted out, 'A rope, a rope, a rope,' and the new mayor never failed to grant their demands. A rope two inches in diameter, with a competent leather collar and buckle, had been previously prepared, and was then delivered to the claimants, who bore it away in triumph, and deposited it in the city jail-yard, to remain there till wanted. We have an extract before us from the old Corporation books of Waterford, dated 1714, Oct., in which month the slaughtering season commenced:—'Ordered, that a bull-rope be provided at the charge of the city revenue.' Under this sanction the populace assumed the authority of seizing all the bulls, and driving them to the bull-ring to be baited before they were killed. The place for baiting them was an open space outside the city gate, called Ballybricken. It was surrounded with houses, from which spectators looked on, as at a Spanish bull-fight. In the centre was the ring through which the rope was passed. It was surmounted by a pole bearing a large copper bull on a vane. In 1798, when bull-baits were prohibited, this apparatus was removed, and the sport discontinued, but prior to that it was followed with the greatest

enthusiasm, and it was not unusual to see eighteen or twenty of these animals baited during the season. To enhance and render perfect this sport, a peculiar breed of dogs was cherished, the purity of whose blood was marked by small stature, with enormous disproportioned heads and jaws, the upper short and snub and the under projecting beyond it. The savage ferocity and tenacity of those small animals are quite extraordinary. A single one unsupported would seize a fierce bull by the lip or nose, and pin to the ground the comparatively gigantic animal, as if he had been fixed with a stake of iron. Even after the fracture of their limbs, they never relax their hold, and it is often necessary, at the conclusion of a day's sport, to cut off broken legs, and in that mutilated state they were seen on three legs rushing at the bull. When on rare occasions a rope was refused by a refractory mayor or a new one was required, the bull was driven through the streets of the town, and sometimes even into his worship's shop or hall, as a hint of what was wanted, and the civic authorities were often called out with the military to repress the riots that ensued."—M. J. HURLEY.

JAMES WHITE, JUN., OF DROMANA.—“The marriage licence bond (Cloyne) of James White, Junr., of Dromanagh, in ye Bar<sup>ry</sup>. of Decise, Co. Waterford, and Grace Groves, of the parish of Cahirdargane (Cahirduggan), diocese of Cloyne, Co. Cork, 2 Nov., 1694.” Can any member of the Society give information as to the family of this James White, Jun.? The seal on the marriage licence bond shows crest:—A dexter arm embowed in armour, the hand grasping a dagger; all ppr. Arms:—A chevron between three roses.—GUILLIM.

JANE PORTER, AUTHORESS OF “THE SCOTTISH CHIEFS.”—It is believed in some quarters that this lady was born on the Mall, in Waterford, and I should like, if possible, to have evidence confirming the statement. Can any member help me in the matter?—M. J. HURLEY.

THE TOMB OF ONE OF THE FOUR MASTERS.—The following note has been contributed through Mr. J. Allingham, Jun.:—In the burial ground of the Cistercian Abbey of Assaroe, near Ballyshannon, rest many of the chiefs and learned men of old Tirconnell; amongst them all none have earned a more enduring fame than the Kilbarron literary branch of the Clan O'Clery, several members of which are buried here. Recently a monumental stone of curious design has been brought to the surface, having in the course of time sunk beneath

the surrounding soil and become lost to view. This stone bears in high relief a number of emblematic symbols, not, however, of an heraldic nature, for as far as is known the O'Clery's did not use a coat of arms. The legend is cut round the edges of the four sides—a system of lettering often found in such old stones. It bears the name of Conary O'Clery and of Flann O'Clery. The latter appears to have been cut at a later period. The date on the stone of Conary's death is 1666. Unfortunately the tablet, which is of a friable limestone, is badly broken, and a part of the inscription has disappeared. Though the O'Clery's, who at one period owned the entire parish of Kilbarron, had been deprived of their lands and endowments, yet their literary spirit and enterprise survived the wreck of their worldly fortunes. From an Inquisition taken at Lifford on 25th May, 1632, we find a record of their being deprived of their last portion of land, and in the same year they began their great literary work—"The Annals of Ireland." Conary, after sharing the loss of houses and lands with the other members of his family, seems to have gone to reside as a tenant on the property of Sir E. Blenerhassett, at what is now called Castlecaldwell, on the shores of Lough Erne, seven miles east of Ballyshannon. According to the *testimonium* of the Superiors of the Franciscan Convent of Dunagall, in which the Annals were compiled, it appears that Conary's services in the work were not obtained till it had reached its second part, which was brought down to A. D. 1608. It also states that there were three scribes employed on this part of the work—Michael, Cucogry, and Conary, all of whom were good penmen.

—H. ALLINGHAM.

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Harvey, Edmund, Grange, Waterford.  
 Harvey, T. Newenham, Cove Lodge, Waterford.  
 Hayes, Rev. Bro., J. T., Waterpark, do.  
 Hill, C. J., King Street, do.  
 Hurley, M. J., Abbeylands, do.  
 Hurley, Piers, do. do.  
 Howard, William, New Ross.  
 Hickey, Rev. M. P., c.c., St. John's Presbytery, Waterford  
 Hanrahan, J. P., Tramore.  
 Higgins, Patrick, Assistant Borough Surveyor, Waterford.  
 Healy, Rev. Wm., P.P., F.R.S.A., Johnstown, Co. Kilkenny.  
 Hutton, Lucius O., 8, Fitzwilliam Place, Dublin.

- Kirwan, Rev. James A., C.C.  
 Kennedy, Rev. Mervyn le B., A.M., Kilmeaden Rectory, Waterford  
 Kelly, J. C., Wesley Place, Waterford.  
 Keating, Rev. Maurice, P.P., Dunhill, Co. Waterford.  
 Kelly, E. Walshe, Beresford Street, Waterford.  
 Kelly, Gerald H., 76, The Quay.  
 Keohan, E., Dungarvan,  
 Kelly, Miss, Gladstone Street, Waterford.
- Lennon, Rev. John, C.C., Dunhill, Tramore.
- Mackesy, Dr. W. L., 38, Lady Lane, Waterford.  
 Manning, M. A., 22, College Green, Dublin.  
 Malcomson, Joseph, Mayfield, Portlaw  
 Melville, Dr. A. G., Portlaw.  
 Morley, Cornelius, J.P., Springfield, Portlaw  
 Morris, Dr. W. R., 37, Lady Lane, Waterford  
 Morrissey, Rd., T.C., Beresford Street, Waterford  
 Mosley, Reginald, L., Newtown Park, do.  
 Murphy, John J., 34, Catherine Street, do.  
 Murphy, S. J., 9, Mall, do.  
 Morris, Samuel, J.P., M.P., Newrath House.  
 Morgan, A. P., A.B., Osier Bank, Waterford.  
 Mockler, Rev Thos., C.C., St. John's College.  
 Mansfield, Edward, Landscape, Kilsheelan.  
 Molloy, Wm. R., M.R.I.A., F.R.S.A., 17, Brookfield Terrace, Donnybrook,  
 Co. Dublin.  
 Mockler, Rev. J., De la Salle Training College, Waterford.  
 McDonnell, Rev. T., P.P., Prior Park, Clonmel.
- Nelson, Alexander, J.P., 10, William Street, Waterford  
 Nugent, Rev. Bro. T. J., Mount Sion, do.  
 Nolan, George, Annville, Newtown, Waterford
- O'Brien, Very Rev. F., P.P., V.G., M.R.I.A., Dungarvan.  
 O'Donnell, Rev. W. B., Adm., The Presbytery, George's Street, Waterford.  
 O'Donoghoe, James, 18, Lower Newtown, Waterford.  
 O'way, James, C.E., Bellavista, do.  
 O'Shee, N. Power, J.P., D.L., Gardenmorris, Kill, Co. Waterford  
 O'Sullivan, Mrs. J. J., The Mall.  
 O'Connor, John, Solicitor, 23, Kildare Street, Dublin.  
 Ogilvie, James, The Grove, Queenstown, Co. Cork.  
 Ormonde, Rev. Laurence, C.C., Stradbally, Piltown  
 Ormonde, Rev Wm., St. Patrick's Presbytery, Catherine Street.  
 O'Connell, Rev. D., St. John's College
- Power, P. J., M.P., Newtown House, Tramore.  
 Power, Rev. T., C.C., The Presbytery, Convent Hill.  
 Prendergast, Rev. F. C., C.C., Dungarvan, Co. Waterford.  
 Prossor, Samuel R., National Bank, Limited, Waterford.  
 Poole, A. H., The Mall.  
 Power, Rev. Thos., P.P., Knockanore, Tallow.  
 Power, Rev. P., C.C., F.R.S.A., The Presbytery, (George's Street, Waterford  
 Power, William, 18, Beau Street, Waterford.  
 Power, John A., King street.
- Redmond, C. P., Waterford.  
 Ryan, Laurence A., J.P., Thomas Street.  
 Redmond, G. O'C., M.D., M.R.C.P.I., Cappoquin.
- Sargent, W. A., B.L., 15, Beresford Street, Waterford.  
 Sheehan, Most Rev. R. A., D.D., F.R.S.A., Bishop's House, Waterford.

vi. MEMBERS OF THE SOCIETY.—Continued.

Shee, James J., J.P., Abbeyview, Clonmel.  
 Sladen, Rev. Richard, P.P., Modelligo, Cappoquin.  
 Smith, Right Worshipful William, J., J.P., Roanmore Lodge, Waterford  
 Strange, Laurence, Solicitor, William Street, Waterford  
 Strange, Thomas F., Solicitor, do. do.  
 Sheehy, Very Rev. W. H., D.D., St. John's College, Waterford.  
 Scott, Miss Emmie, 10, Lady Lane.  
 Smith, G. N., B.A., Duneske, Cahir.  
 Smith, J. Chaloner, C.E., St. Helen's, Bray.  
 Sisters of Mercy, Dungarvan.

Tobin, John A., Newtown Villa, Waterford.  
 Thompson, Rev. Robert O. E., A.B., Church Villa, Dunmore East.  
 Tobin, Joseph R., Rocklands, Tramore.  
 Tighe, James, C.E., Sion Villa, Ferrybank.

Ursuline Convent, Waterford.  
 Ussher, A. E. J.P., Camphire, Cappoquin.  
 Ussher, R. J. J.P., Cappagh, Lismore.

Villiers-Stuart, Henry, of Dromana, J.P., D.L., Dromana, Cappoquin.  
 Vigers, Col. P. D., F.R.S.A., Holloden, Baginbally.

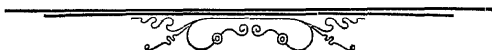
Walsh, Rev. P., C.C., Ballyporeen, Clogheen, Co. Tipperary  
 Walsh, P., J.P., Fanningstown, Piltown.  
 White, Henry, Selborne, Newtown, Waterford.  
 White, J. N., J.P., M.R.I.A., Rocklands, Waterford.  
 Whitty, Dr. P. J., 6, Lady Lane, do.  
 Wright, James La T., John's Hill, do.  
 Walsh, Rev. M. F., C.C., Trinity Without do.  
 Whitty, James, 42, Quay, do.  
 White, Major J. Grove, J.P., Kilbyrne, Doneraile.  
 Wyse, A. Bonaparte, M.A., The Manor of St. John's.  
 Whelan, Mrs., Oakbank, Whitehaven, Cumberland.  
 Walsh, Rev. M., Sacred Heart Church, St. Helen's.  
 Wyse, Capt., The Manor of St. John's  
 Waldron, Laurence A., 58, Wellington Road, Dublin

NOTE.—In future issues an asterisk will be prefixed to the name of each member whose current subscription shall have been paid.

# 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 General Meeting convened for that purpose.

## PROCEEDINGS.



On Wednesday evening, 28th November, a lecture was delivered in the City Hall, under the auspices of the Society, by Rev. Denis Murphy, S.J., LL.D., M.R.I.A., on "Irish Art as seen in Ancient Irish Crosses." The lecture was illustrated by a series of limelight views, collected from all parts of the country, manipulated on the occasion by Mr. John Higgins. The reverend gentleman's address was listened to with the greatest interest by his large audience. At its conclusion a vote of thanks was proposed by Mr. W. G. D. Goff, seconded by Mr. W. A. Sargent, B.L., and having been put to the meeting by the Most Rev. Dr. Sheehan, it was carried by acclamation.

A General Meeting of the Society was held on the afternoon of Wednesday, 12th December, when a paper upon "Irish Music," contributed by Rev. W. P. Burke, of Liverpool, was read, Mr. W. Roberts contributing instrumental illustrations upon the violin. A paper upon the "Ancient Ruined Churches of Middlethird," contributed by Rev. P. Power, F.R.S.A., was read by the author, and a portion of a contribution from Dr. O'Connell Redmond, of Cappoquin, upon the "Antiquities of West Waterford," was read by the Hon. Secretary.

At the conclusion of the proceedings there were exhibited a number of articles of archæological interest, some of which may be fully described in a future issue.

## TO OUR READERS.

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The beginning of a New Year suggests to us a few remarks on our progress made, our present position, and our prospects and projects for the future. First however, after wishing them a prosperous New Year, we beg to thank our members and readers for their patronage, and our contributors for their valuable and valued communications. As far as we are able to judge from reports and congratulations received, we have, so far, given satisfaction to members, readers, and contributors alike. Our literary matter has been praised by competent and impartial judges—our illustrations have earned universal commendation—and our general get up and appearance have won much approbation. We have printed, we believe, from the first fount of Irish Gaelic type ever introduced into Waterford. In our present issue we send forth, if not the first music, almost certainly the first old Irish airs, ever published in this city. Our circulation and membership are increasing, and our influence is extending. At present we hold by universal consent a very respectable place amongst antiquarian periodicals. During the year on which we have so auspiciously entered we expect to do even better; we hope amongst other things to double the present number of our readers. A consummation that we devoutly wish to see brought about is the widening of our circle of literary contributors. A few members might with some justice complain that the entire burden of the literary work is thrown on them. We therefore earnestly invite their brother members to lighten the burden by dividing and sharing it. The desire to see our contributors multiply is not less ardent than the desire to see the number of our readers increased. During 1894—our first year

of existence—we issued two numbers only ; for the future we hope to appear quarterly, and, as a guarantee for the fulfilment of this promise, behold this, our third issue, in the readers' hands on the first day of the first quarter of the New Year !

While we are proud, and justifiably proud, of our position and progress, we beg our readers and all interested in our welfare to remember that on them and their support our future depends. The larger the membership of the Society the more creditably can the Journal be brought out. We would, therefore, remind our readers that they can materially help us by procuring new members and readers.

# IRISH MUSIC.

BY REV. W. P. BURKE.

One cannot sufficiently admire the courage of our President, who, in his opening address, extended the hospitality of the Society to our old fugitive music. Archæologists, as a rule, will have nothing to do with it. Learned societies studiously ignore it; indeed, any claims we have to be the "Land of Song" must rest on the labours of three individuals—Bunting, Petrie, and Joyce. Yet, in the nature of things, there is no reason why music should be outside the scope of such a Society as ours. If we study the arts of the past—architecture, painting, sculpture—why not music, the most spiritual of them? If we are inquiring how men thought and felt in past times, why not interrogate their music, especially if they were a sensitive and emotional people? I venture, therefore, to invite your attention to the old folk-music. It is, after the Celtic language, the most valuable historical monument we possess. In its delicacy and pathos, its fitful strains, its alternations of strength and weakness, of despair and hope, we may glean more of the history and character of the people who created it than from a library of philosophic histories. Besides, its artistic excellence is unquestionable. We need put it on no higher ground than did Petrie, the best authority on all that relates to Celtic art :—

"The depths of feeling that are expressed in the natural works of man in this state of imperfect civilization, and particularly in the original music which comes direct from the heart untrammelled by rules, will, however simple, possess charms of a more lasting and touching kind to those who retain the pure simplicity of man's nature, than the finest works produced by the brain or the fancy of the most skilful musicians of a cold and artificial age."\*

This simple, primitive music is gradually dying out. The "catchy" melody of the opera and music hall has been, to use an expressive colloquialism, too much for it. Harmonized music in schools, church choirs, brass bands, etc., has had an influence no less destructive if less perceptible, so that in a very few years the Celtic, as a living music, will exist no longer. Petrie in his day lamented this. The writer had a difficulty in procuring airs which he was assured everyone in South Tipperary forty years ago was familiar with. If *we* make no effort to record what yet remains, others will be too late. In the hope, then,

\* Stoke's Life of Petrie, p. 315.



that some of our members will make a speciality of the subject, some remarks on its technical side will not be out of place. For it may be observed that a knowledge, theoretical or practical, of modern music merely, is more often a snare than a help in the study. The most skilful musician who has touched our old airs—Stevenson—has done more than any other to change their character. To illustrate the point from a kindred subject, the restorer of an old church must thoroughly comprehend the ideals of the original builders, otherwise his professional knowledge will only be a source of error, and that in proportion to its amount. Musical like other æsthetic ideals are mutable, and the musical archæologist who would overlook this fact would omit what he should retain, correct what he should let alone, destroy what he should preserve.

Now, I venture to set down the following with some diffidence. The impressions made on the explorer of unknown regions are not always such as closer and more extended observation approves, and if in any place dogmatism appears where doubt rather should be found, criticism will be welcome. We cannot have too much crying out in the wilderness of Irish music.

The first thing about Irish music which strikes even the most casual listener is its tender, plaintive character, and this irrespective of the form, whether love song, lullaby, dancing or marching tune. Hence it has been said of it, as of other national music, that it is mainly "minor," and the fact that collectors have set so many of our old airs in the minor key has given colour to the statement. Yet strange as it may seem, there is not in the whole range of Irish melodies a single genuine specimen of the modern minor tune, whilst, on the other hand, airs which appear in the major key will be found to possess some of the peculiarities which we usually associate with the minor. In truth, to find a parallel to our Irish musical phenomena we have to go to that repertory of bygone arts, the Catholic Church. Who it was that first traced the analogy between Gregorian and Celtic music I have not been able to ascertain, but the subject was fully investigated by a Mr. Dun, in "Dauney's Ancient Scottish Melodies."\* Dun's views were adopted by the late Dr. W. K. Sullivan,† without acknowledgment however, and

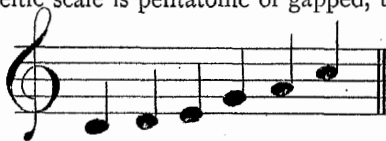
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\* Edinburgh, 1838. Appendix I.

† Introduction to O'Curry's Lectures.

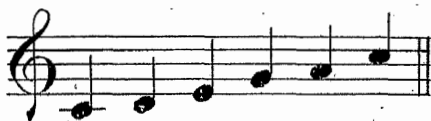
there can be little doubt as to their correctness.\* We may put, then, the theory of Irish music in the form of three propositions, the truth of which will be apparent to each one more or less according to his familiarity with our old musical remains :—

I. The old Celtic scale is pentatonic or gapped, the progression to the octave being †

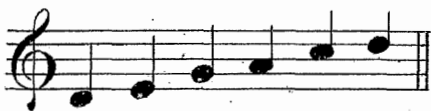


II. Each tone in this scale being used as the “tonic” of a new mode, ‡ the following shows the five moulds in which Irish melodies were cast :—

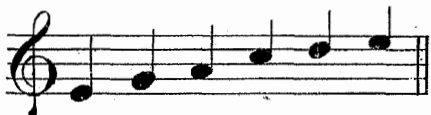
C. mode



D. mode



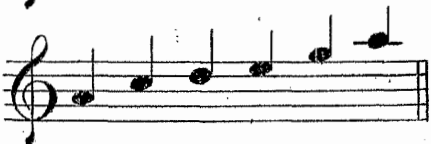
E. mode



G. mode



A. mode



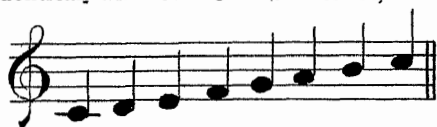
\* Dr. Sullivan has added a theory of his own about the quinquegrade character of the old Irish scale, but as it bears only remotely on our present subject, we may reserve its discussion for a future occasion.

† I use the key of C throughout, not as indicating pitch, but to avoid viewing the examples through the mist of sharps and flats.

‡ The term “mode” is used to avoid the ambiguous “key,” e.g., “the key of D,” “the minor key.” In the latter sense “key” is equivalent to “mode,” and to “tone” in Gregorian chant.

The musical reader will see at a glance that it would be vain to look for major and minor keys in a system of music constructed in these modes. The first and fourth bear the closest relation to our major key, the fifth to our minor, whilst the second and third are altogether alien to modern tonality.

III. Frequently the missing notes are supplied, especially in the higher parts of melodies, thus giving rise to a series of modes in all respects identical with the Church "tones," whose names we have annexed.



Ionic (XIII) or  
Modern Major  
Key.



Dorian (I.)



Phrygian (III.)



Mixolydian  
(VII.)



Aolian (IX.)

Many of the airs constructed in these modes have some lingering of the old pentatonic form, some rugged progression of melody which stamps them at once as genuinely Irish. Others\* move in the strict Church tone, but none the less, their nationality is unmistakable from their structure and sentiment.

Before proceeding to the analysis of concrete examples, one observation occurs to be made. As we are a mixed nationality, our music contains foreign elements.† The influences, too, already indicated,

\* *E.g.*, Seaghan O'Duibhir an Ghleanna at end of this paper.

† Dr. Petrie gives the "Cruiskeen Lan" as an example of a Danish air.

have been at work upon it for a century at least, so that much of it has lost its antique character.\* Hence the principles which I am laying down in this paper are not cast-iron. They are not, at all events in their entirety, applicable to each and every Irish melody. They define by type rather than by outline. But with this limitation they will be found to explain intelligibly the anomalies of our old music, and will, as I venture to think, become to the collector a guide and an obligation.

Taking the modes in order, the first, or C mode, comes nearest, as we have seen, to our major key, and this especially when the fourth and seventh notes of the scale are present. Hence many airs in this mode have nothing to indicate their Irish origin save their general structure, and occasionally some peculiarities of rhythm. The majority, however, are very characteristic. The sentiment of tonality is weak; the leading note and the subdominant wanting; the dominant seeming to connect itself rather with the sixth, which is especially marked. The third, too, is very emphatic, as is also (in the medial cadences) the super-tonic. Hence, owing to the prominence given to the emotional tones, those airs exhibit a strange blend of "the tear and the smile." They are like the Irish climate—sunshine and shower.† A good local specimen is that beautiful air with the ridiculous name, "The lovely sweet banks of the Suir."‡ Many of Moore's melodies originally belonged to this mode, but they have been so altered to suit "harmony of a correct nature," that they are scarcely recognizable.§ At the end of this paper I give an air that I believe to be fairly representative of those constructed in this first mode. It hails from Kilcash, where it is still remembered, and, having noted it from the singing of a woman eighty years of age, the version may be assumed to be tolerably correct.|| The words will

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\* Many of Moore's Melodies are only reminiscent of Ireland, and not a few, e.g., "Believe me, if all these endearing young charms," are only geographically Irish.

† Moore describes their effect as "a romantic mixture of mirth and sadness," and Petrie as "judicious touches of dark colour in a bright picture."

‡ Joyce, p. 31. Other examples in the same collection would be "The Croppy Boy," "It is not your gold would me entice," "Jemmy mo-veela-sthore," etc.

§ E.g., the *Spailpín Fánaó*, which appears in Moore as "As Slow our Ship."

|| Though sung to the words *Cneao deanpámaoio fearoa san aómuo*, etc., which belong to the middle of the last century, the air itself bears intrinsic evidence of considerable antiquity.

be found in the "Poets and Poetry of Munster," 1st series (p 238.) Its structure is very characteristic—two strains of two sections each; the second and fourth sections are identical, and both differ from the first only in the cadence. It exhibits most of the peculiarities which I have described. The fourth and seventh notes of the scale are regularly omitted. The latter, indeed, occurs twice (but in the higher parts of the melody), and in one of these instances it is a passing note. The other instance in which the seventh occurs—the second bar of the third section—is possibly a corruption for



The triple repetition of the tonic in the final cadence is one of the most marked features of Irish airs.

The second mode in which our old melodies are constructed has no counterpart, as we have seen, in modern music. Even in its secondary form—with the third and sixth inserted—it differs *toto cælo* from our modern minor key, for the seventh is flat and the sixth invariably major. Hence, airs written in this mode are not susceptible of harmonic treatment other than the "organ-point" of the bag-pipe, and hence also they have so little chance of being preserved by people whose ears are attuned to modern music. Even to professed musical antiquarians they have been a stumbling block. Bunting, speaking of the tuning of the harps at the Belfast meeting, 12th July, 1792, states that besides the "perfect" keys of C and G there was an "imperfect" one of D natural minor, the airs performed in which "were thought extremely agreeable by many persons." He inserted none of them, however, in his collections as far as I can see, for his test not merely of the beauty but of the antiquity of an air was the facility with which it admitted the addition of a base. (Preface to First Collection.) Dr. Sullivan has drawn attention to Petrie's difficulty about "Brian Boru's March," an air written in this second mode. Yet *pace* our two great collectors, we have no more beautiful and probably no more antique airs than those written in this second mode. The "Róir Seal ouð," "Seagán Ua Dubhín an Sleana," "Oruimín ouð ós," and the better known "Boyne Water," are sufficient proof of this. We have, indeed, versions of some of them in the published collections, but they are sadly disfigured by

the efforts to put them in the modern keys. The "Boyne Water" is an instructive example. In Stevenson's arrangement (as "Vanquished Erin"), in order to obtain a perfect cadence, the melody is made to end on a note *a fourth below the real tonic*. Now, the worst band of two tin whistles and half-dozen drums could not murder the air so. It is an excellent specimen of the airs in this second mode, being almost in the strict pentatonic scale, the third and sixth occurring only once, and then in the weak parts of the measure.\* Many of the airs have only traces of the old pentatonic form,† while others are in the strict church tone,‡ but all are characterized by a progression of melody that is neither major nor minor, but, as seems to me, a mean between both.§

The third mode is still farther removed from our modern keys. Hence, airs constructed in it are with difficulty accepted by the popular ear, not to speak of finding their way into published collections. In the kindred music of Scotland we meet several examples, and these amongst the most representative airs of that country.|| I do not know if I can refer to "The Field of Hay" (Joyce, p. 82) as a specimen of our airs in this mode,¶ but it will serve as an illustration. It bears, as

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\* A better example, perhaps, and one that I would commend for the mode in which it is set, is "ΜΑΙΟΤΗΝ ΘΕΟΨΑC ΝΥΑΠΗ Ο'ΕΙΜΥΞΕΑΥ." Joyce, p. 12.

† "Róir Zeall Dub," "The summer is come and the grass is green," Joyce, p. 19; "Kennedy's Jig," *ib.*, p. 20; "The Shanavest," *ib.*, p. 32, etc.

‡ *E.g.*, Seaghan O'Duibhir an Ghleanna at the end. This version I noted from the singing of a relative in the neighbourhood of Clogheen. Dr. Joyce has published a setting in D minor, which, as far as I can ascertain, is unknown in Tipperary, the county to which the air seems especially to belong. But, apart from this, there are reasons intrinsic in the setting itself, to doubt its genuineness. Feeling it my duty to record the air exactly as it was sung, I have retained the accidental in the second bar, though clearly a modern interpolation, to "perfect" the imitation of the first.

§ *E.g.*, in Seaghan O'Duibhir, considered to be a lament of the Cromwellian period, the grief is that of the strong man, not the wailing of the woman.

|| *E.g.*, "The Bridegroom grat (wept) when the sun gaed down," for which the ballad of "Auld Robin Gray" was written; "Such a parcel of rogues in a nation," "The White Cockade," etc.

¶ A song composed to it proved a veritable lilliburlero to the Beresfords in 1826. The first two verses will probably be sufficient:—

"Up with Lord Stuart and down with the *Mail* man,  
Up with Lord Stuart, for he is a *rале* man," etc.

The air, generally known as the "Sean Duine," is identical with "The Campbells are coming," but considering the Scotch faculty of appropriating, and that the foolish words about the Campbells cannot be older than the beginning of the last century, we may make some claim to it.

will be seen, the old pentatonic character, the second and fifth being absent, or occurring only as passing notes. The peculiarity of the cadences is striking.\*

The fourth mode deserves our careful attention, Like the corresponding modes in Gregorian music (the VII and VIII) it appears to have been the most popular of all. Even still its quaint progression pleases, and airs constructed in it may be heard any day sung or whistled, or played on the bag-pipes. Some of them are indeed amongst the very best we possess, the “*Ἦμακαίλλ' καοὶ οὐβ,*” “*So muiynín óilín,*” “*Ἦλλίκεαν' οὐβ Ο,*” for example. The most prominent feature of this mode, and one that is present even in airs which bear traces of the pentatonic form, is the minor seventh.† Collectors, it is true, have frequently “squared” the airs of this mode with the modern major key by, occasionally at least, sharpening the seventh. But this practice robs them of whatever distinctively Irish character they possess, besides making them, in some instances, impossible of execution. For example, Dr. Joyce has set an air,‡ the performance of which, he says, “was believed to be a sufficient test of the instrumental skill of a piper.” No doubt it would, for no piper could play it as it stands. For he must play the seventh either sharp throughout or flat throughout, and in neither case would he play the Doctor’s setting. Though there are few, if any, airs in the pentatonic form of this mode, yet so strongly was the gapped progression impressed on the Irish ear that many of them are made on this last:—



The “*Σπειρ' ἔθαν*” (Joyce, p. 31), “He’s gone, he’s gone,” etc., (Petrie, p. 48), “*Σλάν αἴγυρ' ἔθανναῶτ' ἔε βυαίη' ὀίβ*” (Joyce, p. 35),

\* Dr. Sullivan has fallen into a curious error in regard to this mode. “This,” he says, “is the imperfect key in E minor referred to by Bunting.” Now, since Bunting (Third Collection, p. 23) regarded D natural minor as “still more imperfect,” and actually describes the key as “E one sharp,” he was contemplating the *relative minor* to the key of G (in the alternative system of tuning the harp) not the E mode.

† E.g., “Dobbin’s Flowery Vale,” Joyce, p. 98; “The Fairy King’s Courtship,” *Ib.*, p. 2.

‡ “*Ἄον αἴρ' ὀδ' να πρῶβαιρεῶτα,*” p. 15.

are examples. In some, *e.g.*, “*ḄυαααιἺ ααοἺ οὔβ,*”<sup>\*</sup> “*ἡ ὀλρα μέ,*” etc.,<sup>†</sup> the second occurs, in others the sixth.<sup>‡</sup> I give at the end the “*ἡ αἰοῖν ῤυαὸ*” as a sample of the airs written in this mode. Its interest arises not from its excellence, but as showing how airs can be evolved—Moore’s “*Let Erin Remember*” being claimed to be the old Irish “*ἡ αἰοῖν ῤυαὸ.*”

The fifth mode is the “old minor key” of our musicians. Knowing nothing of the exigencies of tonality, its seventh, ascending as well as descending, is minor, and so, as a consequence, is the sixth when it occurs. Many of the airs written in this mode have been modernized. Take an example well known in this county, the “*ῤαιρτῖν ῤἰοη,*” and noted by two of our most esteemed collectors. In Bunting’s settings<sup>§</sup> we find the seventh frequently converted into a “leading note.” Dr. Joyce, while escaping this snare, has occasionally sharpened the sixth. Airs in the gapped form of this mode are, perhaps, sufficiently rare, though several<sup>||</sup> bear traces of it. I give a specimen from a very musical locality, Portlaw. The words have been published by Dr. Joyce (p. 103) to a sort of major setting.

The question of rhythm is scarcely second in importance to that of tune. Any adequate treatment of it, however, must be deferred until the wider subject of Irish metric has been investigated. It is true, indeed, that many of our airs have been composed for dancing, and many adapted to that purpose,<sup>¶</sup> but the great body of our music has been applied to the measures of poetry. Now, as these were almost as numerous as the poets, it is not strange that we should meet with forms utterly at variance with musical symmetry as we conceive it. Take an example to which attention has already been called, “*The lovely sweet banks of the Suir.*” An analysis of this shows it to be made up of two

\* Petrie, p. 22. O’Curry, who was familiar with this air from childhood, observed that Petrie’s setting failed to convey its peculiar character. The peculiar character arose, I take it, from the “flat seventh,” and this Petrie has altered except in one bar.

† Petrie, p. 8.

‡ “*ἡ ἡἡἡἡ ἡ ἡἡἡἡ,*” Joyce, p. 46; “*Roving Jack of all Trades,*” *Ibid.*, p. 49.

§ First Collection, No. 13.

|| *E.g.* “*ἡ ἡἡ,*” Joyce, p. 99; “*Beside the White Rock,*” Petrie, p. 143.

¶ *E.g.*, “*Ree Raw,*” in Petrie’s opinion originally a marching tune.



strains, each of which is sub-divided into two periods, and these in turn into two sections. The whole tune is composed of eight sections of three bars each. But there are rhythms still more peculiar. The air immediately preceding the one just mentioned, in Dr. Joyce's collection, "Jemmy mo-veela-sthore," consists of four sections of the extraordinary number of five bars each. I remember a skilful musician being puzzled by a similar air—he thought a bar was wanting. There are several varieties of this rhythm. We find five sections in Moore's "At the mid hour of night;" of these the first, second and fifth are identical, and so are the third and fourth. His "Through grief and through danger" is an example of six sections of the same number of five bars each. Sometimes we find the section divided into phrases of two bars and three bars.\* Occasionally these phrases have the character of distinct sections.† Another equally strange form is that of four sections, each consisting of two bars 9-8 time. This, perhaps, is only a secondary form of the twelve-bar strain mentioned above. In fact, some of the airs written in it would be better written in the other, the well-known "Cáilín deas 5-cruíroas na m-bo," for example. The majority, however, constitute a well-defined class, and any attempt to resolve them into 3-4 or 3-8 time would deprive them of their distinctive character.‡ Space will not admit the discussion of the finer internal rhythms. Regarding these we can only recommend the practice of Petrie—"As the true rhythm of traditionally preserved airs can be determined only by a reference to the songs which had been sung to them, or from their strict analogy to airs whose rhythmical structure had been thus determined, I have endeavoured in all instances to collect such songs or even fragments of them." (Introduction, p. xviii.)

Many other peculiarities of figure, imitation, expression, etc., will occur to the student of Irish music. These it is outside my purpose to discuss. I am merely staking out the ground; others with more capacity and better opportunities may cultivate it. I only hope, by awakening an interest in the subject, to contribute in some way to the preservation of those old melodies in which our country is still so rich.

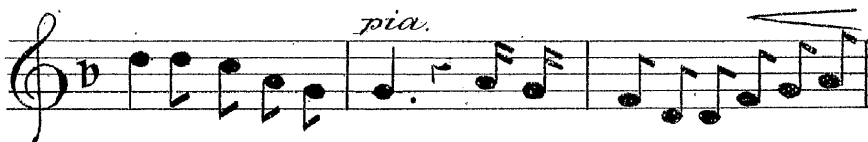
\* "Castle O'Neill," Bunting II, p. 32.

† "Slán beo," Joyce, p. 4; "The Red-haired Man's Wife," Bunting III, 83.

‡ E.g., "An cána roirgeann éille," Petrie, p. 37. The dance tunes known as Hop Jigs would also seem to indicate that this 9-8 is a primary measure.

Στραβὸν Ὀργανομασίον Περὶ τοῦ Ζαν Αἰμουῦ.

*Adagio*



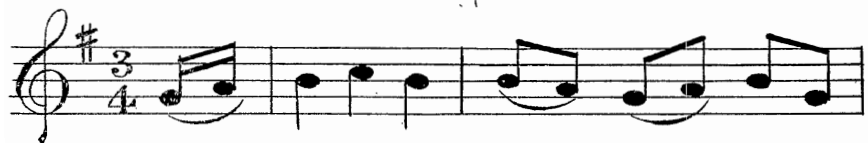
Σάβαν Υα Ουβίρ αν Γλεαννα.

The image displays a musical score for the piece "Σάβαν Υα Ουβίρ αν Γλεαννα." The score is written in a single system with six staves, all using a treble clef. The time signature is 3/4, indicated at the beginning of the first staff. The key signature is one sharp (F#), also indicated at the beginning of the first staff. The music consists of a series of eighth and sixteenth notes, with some rests and a fermata over a note in the third staff. The notation is clear and legible, with a double bar line at the end of the sixth staff.

## Ματρίνη Ρυαό.



## WILLIE LEONARD.

*Lento.*

## INQUISITION OF 1661 REGARDING THE LAZAR OR LEPER HOUSE, WATERFORD.

[In the Franciscan Convent, Clonmel, is an interesting document bearing on the history of the Leper Hospital, Waterford. It is in manuscript—bound up in a volume of Archdall's "Monasticon"—and purports to be a copy of an inquisition taken at Waterford immediately after the Restoration, before the Sheriff of the County and the Mayor of the City (William Halsey), with whom were associated Richard Power, Member of Parliament for the County, and James Bryver. Halsey represented the City in Parliament at the same time that he filled its Mayoral Chair. Father Cooney, O.S.F., Clonmel, copied the manuscript for our Most Reverend President, and we are here enabled, through the courtesy of the latter, to present its contents to the readers of the Journal. The site of the old Leper House, it may be well to add, was in Stephen-street, close to St. Stephen's Church, and partly on the site of the present brewery. In St. Stephen's graveyard a few tombstones of no great antiquity still remain, and a small piece of masonry, apparently a fragment—the only fragment traceable—of the church. A chamfered lintel of limestone, forming a wide angle arch over one of the windows in the present brewery buildings, bears the date 1632. The figures are cut in high relief, two on either side of the arch. This lintel belonged to the old Leper Hospital. Portion of the building itself, over a window of which the inscribed lintel is inserted, constituted very probably a part of the ancient hospital, and is in fact the only remnant of the latter now remaining. St. Mary Magdalen's Chapel was apparently situated somewhere in the direction or neighbourhood of John's Hill or Ballytruckle, in which direction also most of the suburban landed property of the hospital lay. The names of the persons found in possession of the hospital lands and buildings have a decidedly Cromwellian ring.—ED.]

An inquisition taken before the Sheriff of the Co. of Waterford, the Mayor of the City of Waterford, Richard Power and James Bryver, Esqs., the 25th of Sept., 1661, at Waterford aforesaid, upon the oaths of honest and good men, etc., who being sworn upon the Holy Evangelists doe finde as followeth in these words, viz. :—

We find that the Lazar or Leper House in the suburbs of Waterford, in St. Stephen's Parish, was erected and founded by King John, and hath given the said house immunities and a charter to a Master, Bretheren, and Sisters of the said House for the maintenance of the Leapers for ever, and of which immunities they had a liberty that if any assault, battery, or bloodshed was committed within the precincts of said Lazar House, the Baron or Master of said House were sole judges of any such fact. We doe also find that it is further part of the immunities of said House, that if any man or woman in the City or Country of Waterford be infected with the Leprosie, and not taking their licence and freedom of members of the house to live abroad, and soe dying, their estate is forfeited to the said Leper House. And we

also find that there appertains to the House aforesaid as part of the perquisites thereunto belonging, the oblation of St. Mary Maudlin's Chapel and the oblation of St. Stephen's Church, together with all the christnings, mariages, and burials within the said Parish of St. Stephen's Church, the house allowing to the Vicar of said Parish a competent annuity in consideration thereof, and the Mayor of Waterford did appoint a trusty man to oversee and receive the revenues and part out leases, by the name of Senescall in these latter adges, by what authority we know not.

We find that Leaperstoun, in the Barony of Galtier and Parish of Kilmacom, esteemed were plough lands, with the tythes thereof, great and small, to belong to the said House, valued in the year 1641 at £106 sterg. a year, and so yielded for two or three years, recd. then by Francis Bryver, being Senescal of the said House, to the use of said Master, Bretheren, and Sisters of the said House. And since sometimes wast by reason of the wars, and sometimes sett at £50 a year, and sometimes more or less, which was received by the said Bryver during his life, and after him succeeded Baltazar Woodlock, he died in the year of the plague 1650, as Senescall, at which time the city was surrendered to the usurped power, who settled and recd. the revenues of the estate of the said House, since which to Colonell Laurence for 3 years at £30 per annum, after to Mr. Andrew Lynn for 3 years at £70 per annum, having the tythes of Kilmoyhabe and a garden in Colpeck belonging to the Hospital of the Holy Ghost, to help him in his rent, and after Mr. Thomas Watts, from Mr. Lynn's times until May last, at £80 per an., and after Mr. Andrew Lynn, who enjoys it to this day, by commission from Dublin, upon what account we know not. We find that in the year 1641 there was £10 per an. out of several houses and gardens in St. Stephen's Parish coming yearly to the said Leaper House, and since these times several of the said houses were are ruined, we find that they had tythes of the said Parish of St. Stephen's besides. We find that the old House of the Leapers is ruined, and the timber and materials thereof were taken away by Ensign Smart, Robert Woods, and others, and the same with the new House, a thatch house and a garden were sett by the then Commissioners of Revenue to Col. William Leigh at forty shillings a year, who sett them all to Mr. Hall at £4 st. per ann. We find also that Roger Coats, Walter Cantwell, and

Edmond Leary, masons, took away the tomb stones and paving stones that covered the graves of dead bodies in St. Stephen's Church, and brought to Lott Leigh's house to floor his kitchen therewith, and also brought some of the said stones to John Morris' house, and also some of the said stones to Lieutenant-Coll. Leighs Wheeler's house, where now liveth Coll. Mullor, and also that William Cooper took away the stones of the said church yard. We find and present that Mr. John Williams had a parcell of hay in St. Stephen's church, and the rooffe of the said church fell upon the said hay, and he converted the timber thereof in creating a barne near it to his own use. We find and present that the  $\frac{2}{3}$  of the tythes of Kilbeartane and Ballymoris, in the Parish of . . . and Barony of Middle Third, in the said County of Waterford, did belong to the said House. We find and present that the whole tythes of Brittas, in the Parish of Drumcannon, doth belong to the said House. We find and present that the parcell of land called Ballycadelan, leading from the Bridge of St. John upon the right hand leading to the meare of Ballytruckle, containing . . . acres in parcell of the said Lazar House, with all the houses upon the Hill, and the two parcells called Parckcarraghmore and Parckcarraghbeg, with all the tythes great and small belonging to the said Leaper House. Also that a chapel called St. Mary Maudlin's Chapel, in possession of John Hevens, who yielded a considerable profit to the sd. Leaper House by the oblation thereof, and turned and converted by John Hevens to a house, which lands and houses were sett for long leases at small rents by the said Lazar House in ancient times, and after when the leases came to the usurped authority they disposed of all these estates as we find to Coll. Laurence, Capt. Warde, Thomas Watts, who held from the Commissioners of Reveue, at what rents we know not, and how they converted the same we know not, but only this. Thereafter, at present we find Butler's mill, with the small meadow thereto adjoining, in the possession of Samuel Browne, at the rent of 30/- per annum. We find a house and garden next to the said mill in the possession of Nicholas McEdmond Cottner, tenant to Capt. Thomas Bolton, at the yearly rent of 50/-. We find a tan house, garden, and yard of tan pitts, late in the possession of John Davis, at the rent of 20/- per ann. A house of Richard Farrell at the rent of 30/-. We find that John Hevens holds several tan pitts and several houses and  $\frac{1}{2}$  acre of land at 20/- per ann.



William Hevens, house and garden at £3. Thomas Sherlock, house and garden at £3. Several other cabins, valued at 30/- per ann., upon the hill. A close called Parckcurraghmore, set to Widow Reidy at £3 per ann. Nicholas Lea pays for Parckcurraghbegg and for the house thereon 40/- per ann.; Walter . . . for one cabin, 4/- per an.; Llacherne Cuffe, for one cabin, 9/- per an.; John Deimis, for one cabin, 4/- per an.; Nicholas Power, for one cabin, 20/- per an.; Edmond Walsh FitzRichard, for one cabin, 4/- per an.; Nicholas Murphy, for one cabin, 4/6; Richard Phelan, for one cabin, 4/- per an.; John McMorris, for one cabin, 4/-; Bartolomy White, for one cabin, 20/- per an.; James Purcell, for one cabin, 10/-; five pieces of land going down to the new mill, valued . . . per an., £3. All the grounds between that and Ballytruck is set by Capt. Thomas Boulter at eleven pounds per an. Lazart Park, held by Mr. Watts, and Little Marsh beyond it, southward of, we esteem to be worth £4 per an. Two small pieces of ground adjoining the new mill, with the small island adjoining, we esteem to be worth per an. 20/-. We find the Widow Ruddy pays for her cabin 6/- per an.

We also . . . there are two Leapers in the Barony of Gallyen, one in Ballynvelly, named Juan McNicholas, and one Denby O'Flyne, of Ballyne Kill, who would not obey.

We find and present that Juan Murphy, servt. unto the Widow Bennett, was enfected with the Leprosie, and in the time of the usurped power was presented to the then Commissioners of Revenue, who denied to give her any releefe, wherefore she miscarried, and dyed in a miserable condition. We have summoned Nicholas Walshe and Paul Aylwarde, who denied to appear before us, as concerning they had most testimony . . . concerning our charge.

We find and present that we have seen . . . past by the Master, Bretheren, and Sisters of the Lazar House unto John Butler and Nicholas Madden, in fee farm, bearing . . . 1477, of the mill, commonly called Butler's Mill, with the . . . small meadow and all the land from the Bridge to Mary Maudlin's Chapel, at 5/- per an., excepting a bean garden which was reserved for the use of the said Leapers' House.

In witness of all which, etc.,

NOTES ON THE  
HISTORY, ANTIQUITIES, ARCHÆOLOGICAL  
REMAINS AND LEGENDS  
CONNECTED WITH THE WESTERN END OF THE  
COUNTY WATERFORD.

BY GABRIEL O'C. REDMOND, M.D., CAPPOQUIN.

PART II.

[The present forms the second of a series of papers by Dr. Redmond on the "History, Antiquities, Archæological Remains and Legends" of the western end of Waterford County. The first paper appeared in the *Journal of the Royal Society of Antiquaries*, January, 1886. For the benefit of those of our readers who cannot procure the *Journal* containing the first part, a summary or abstract of the contents of that part is here given.]

**SUMMARY.**—Sir Richard Boyle, whose tomb may be seen in St. Mary's Church, at Youghal, built a timber bridge across the Blackwater at Cappoquin in 1643. The bridge was rebuilt in 1666, at a cost of £600, under the 17th and 18th of King Charles. Below we re-produce an engraving of the second bridge, of which one of the stone buttresses still remains. The Castle of Cappoquin belonged originally to a branch of the Desmond Fitzgeralds. In 1641 we find the castle garrisoned for the English by the Earl of Cork. In July of the following year Lord Broghil engaged a party of Irish posted here, killing 200 of them. Castlehaven, in April, 1645, captured the castle for the Confederate Catholics, and immediately afterwards he captured Lismore, Dromana, Knockmoan, Mallow, Rostellan, etc. The garrison of Cappoquin submitted to Cromwell late in 1649, and the Protector made the town his headquarters the ensuing winter. Conna Castle, about five miles west of Tallow, was taken in 1645 by Castlehaven, and, some few years later, it was burned to the ground. The ruins of Mocollop Castle, consisting of a donjon flanked by square towers, low down on the north bank of the Blackwater, are extremely picturesque. James, 7th Earl of Desmond, died here in 1462. This James was father of Thomas, 8th Earl, who was beheaded at Youghal in 1467. Thomas's five stalwart sons rebelled to avenge their father's death, and the King, to pacify them, made them grants of lands, castles, immunities, and various privileges. The youngest of the five, Gerald



**OLD BRIDGE OF CAPPOQUIN.**

Oge, received as his portion the entire territory of Coshmore and Coshbride, a couple of miles from Mocollop to the south-east are the ruins of Sheanmore Castle. Sheanmore was the inheritance of Maurice, son of Gerald Oge, above-mentioned. Maurice was attained in Elizabeth's time, and the castle was probably demolished by the Queen's troops. In addition to the foregoing, there stand on the Bride and Blackwater the ruins of the once strong and famous castles of the Geraldines—Kilmacow, Lisfinny, Mogeely, Ballyduff, and Strancally. The name "Cappoquin" signifies the field or tillage plot of Conn, being a compound of *Ἐσπράδ*, a plot of land, and *Ἰών*, the genitive of Conn, a man's name. Cappoquin never seems to have been a walled town—at any rate, we can now find no traces of walls. "Our Lady's Well" of Cappoquin, to which pilgrimages were formerly made, is still to be seen a mile to the north of the town. Any enumeration of the antiquities of Cappoquin must be incomplete without mention of the famous "corner stone," a rough, irregularly shaped stone firmly fixed in the ground at the corner of Castle-street, and regarded with something akin to reverence by Cappoquin men all the world over. A mile from Cappoquin are large pits, from which the Earl of Cork dug iron ore, but the mines ceased to be worked when the supply of timber failed. Tallow was also famous for its iron mines worked by the Earl of Cork, and the Irish speaking population still call it *Ἐσπράδ-ἄν-Ἰαράν*, *i.e.*, the Hill of the Iron. About a mile west of Cappoquin are some ruins of Kilbree Castle, of which we append a photo-engraving. This castle is said to have been erected by King John. In the Barony of Decies Within-Drum, running across the well-known hill of *Slieve Grian*, is a double trench marking an ancient highway called in Irish—"the trench track of Patrick's cow." This ancient highway can, it is said, be traced for 20 miles, from Ardmore towards Cashel. On Slieve Grian mountain is an uninscribed dallan or pillar stone. The remarkable mountain ridge, extending from Helvick Head to Castle Lyons, abounds in memorials of Fionn Mac Cumhail and his gallant hunters. Lismore derives its name from an enormous earthwork, the *Ἰορ Μόρ*, or Great Lios, built on the summit of Round Hill, near the Blackwater. The remains of the double fosse, now partly obliterated, would well repay investigation.—ED.]

Within a radius of a few miles from Cappoquin many interesting relics of a former age exist, and are worth notice. About a mile and a half to the <sup>east</sup> west of the town are the cross roads of Bohernavogheragh, which means in Irish, "the road of the Battle." It was in the immediate vicinity that the famous battle of Affane was fought, in the year 1564-5, between the Earls of Ormond and Desmond, and the neighbourhood has retained the recollection of the fray in the local name of the townland. The causes which led to the conflict, and the after results, are such interesting items of local county history, that I am tempted to give the particulars at length. The rebellion and subsequent attainder of Garrett or Gerald Fitz-James, the fifteenth Earl of Desmond, and the

confiscation of his vast estates, amounting to 574,628 acres, are matters of history well known to the majority of readers, and it will not be necessary to enter into detail regarding them. The cause of the feud, however, which existed at the time between the Earls of Ormond and Desmond requires a few explanatory words. Garrett, the Earl of Desmond, accompanied by a brilliant retinue of a hundred gentlemen, had proceeded, after his accession to the title and estates, to the Court of Queen Elizabeth to do her homage, and she, receiving him graciously, granted him a new patent, confirming him in all the lands, seignories, and privileges of his ancestors. This occurred in the year 1559, his father, James Fitz-John, having died in October 1558 at Askeaton.\* Returning to Ireland soon after, the spark of jealousy was fanned fast and furiously between him and Thomas Butler, tenth Earl of Ormond, Lord Ossory and Count Palatine of Tipperary. Both these noblemen were in the prime of manhood, both were proud, haughty, and brave, and both held high trusts from the Queen. They were rather nearly related, too. Desmond having betrothed the widow of James, ninth Earl of Ormond, became the stepfather of his rival Thomas, Earl of Ormond, but the family connexion did not bring about a reconciliation between the hot-tempered nobles. The house of Ormond was in higher favour at Elizabeth's Court than that of Desmond, for the Butlers had sided with the Lancastrians, the Desmonds with the house of York, in the Wars of the Roses, and Ormond brought his natural sagacity and political wisdom to bear on the quarrel, and strengthened the favour with which the Queen regarded him and his family. The immediate cause of quarrel, however, between them was of a private nature. Their estates were contiguous, and at intervals they intruded into each other's lands and committed depredations and robberies, carrying off cattle and corn, and frequently devastating and plundering the country in all directions.

This state of things could not long continue without a recourse

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\* There is a letter extant to this Earl from Robert Remon, or Redmond, who was his secretary, and a member of the family of Redmond of the Hall and the Hooke, County Wexford. On the 24th March, 1558, Robert Remon wrote from London to the Earl and Countess of Desmond, stating that "he was about to go to Cardinal Caraffa, Legate in Flanders or Brabant, for a dispensation for their daughter, Onorja and McCarthy Mor, because Cardinal Pole had not yet received his powers; and requested them to send him money for that journey."

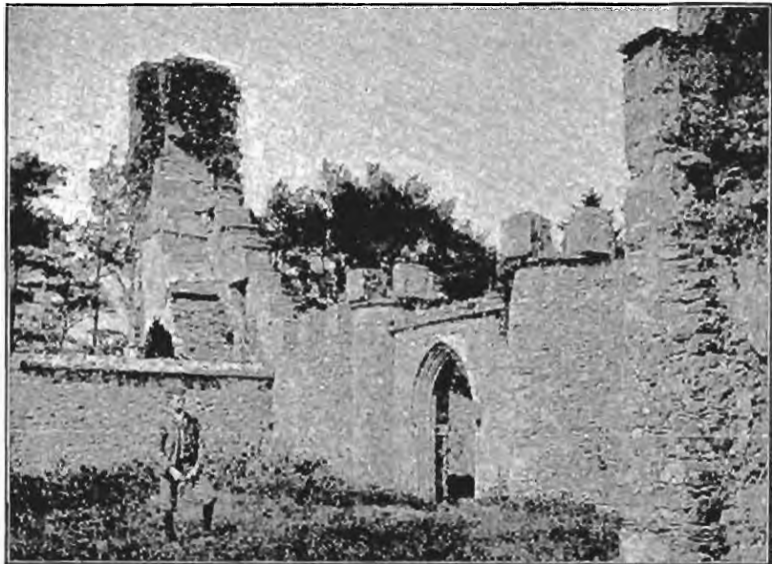
being had to arms, and the two Earls, by previous arrangement, met, each with an army of lusty and hardy followers, at a place called Boher-Mor,\* or Bothar-Mor, on the borders of Limerick. Owing to the mediation of the Countess of Desmond, who was Ormond's mother, the rivals were reconciled, but their friendship was a mere semblance, and they impatiently awaited an opportunity to renew the contest. This occurred soon after. At the period of which I write, the head of the house of Fitz-Gerald of the Decies was Sir Maurice Fitz-Gerald of Dromana, Lord of the Decies, subsequently created Baron of Dromana and Viscount Decies. He was a kinsman of the Earl, as the accompanying pedigree will show, and he held his estates from his powerful cousin.

In the year 1564, Desmond, in order to levy rents and services which he considered due to him, entered in a hostile manner the country of Decies, and began to lay waste the territory of his cousin of Dromana, from whom he claimed arrears. The latter evidently declined to satisfy the Earl's rapacity—whether rightly or wrongly I cannot say—and finding himself quite unable to cope with so powerful an enemy, and recollecting the enmity existing between him and Ormond, he sent messengers to the latter, who was also a near cousin, craving assistance in the field. This Ormond was more than willing to afford, having every inclination in his heart to injure and subdue his foe. He therefore collected together a large force, and made ready to attack Desmond on his return march from the Decies. Sir Maurice Fitz-Gerald joined Ormond with his followers and retainers, and together they pursued the Earl of Desmond, who was quite unaware of the proximity of Ormond, and badly prepared for a pitched battle. Despite the better wisdom of his counsellors, who urged him to retreat, he gave Ormond battle, saying he would never turn his back on a Butler. The fight was fierce and determined, and one of the incidents of the day proves the resolute courage of Desmond. Despite superiority of numbers, he dashed into their midst and made straight for Ormond, but he was thrown from his horse by Sir Edmund Butler, Ormond's brother, who broke his thigh with a pistol shot, and took him prisoner.† It is said that he lost

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\* The ancient highway from Tipperary to Cashel. The spot is called "The Battle-field" to this day.

† Russell's "Relation of the Geraldines."



**NORMAN GATEWAY, &c., KILBREE CASTLE.**

GERALD the Poet  
4th Earl of Desmond, grandson of Thomas-an-apa,  
and youngest son of Thomas Fitz-Maurice the 1st Earl.

ELEANOR, daughter of James  
2nd Earl of Ormond, called  
The Noble Earl.

JOHN FITZ-GERALD,  
5th Earl of Desmond.

CATHERINE  
2nd dau.  
JOHN FITZ-THOMAS  
Fitz-Gerald

JAMES FITZ-GERALD  
7th Earl of Desmond. Died at Mocollop Castle,  
Co. Waterford, 1462. Buried at Youghal.

MARY, eldest dau.  
of Ulick de Burgh  
MacWilliam Eighter.

a quo  
The family of MacThomas  
of Knockmoane.

THOMAS FITZ-JOHN,  
6th Earl of Desmond.

THOMAS FITZ-GERALD,  
8th Earl. Beheaded at Drogheda  
in 1467-8.

ELlice, dau. of  
John Lord Barry  
of Buttevant.

GERALD FITZ-GERALD,  
called "Mor." Was granted The  
Decies by his father, and was the  
1st Lord of the Decies. Built  
Dromana Castle. He died August  
16th, 1488.

A daughter of Butler, Earl of Ormond,  
[Carew MSS. 635.] In Burke's  
"Extinct Peerages" his wife is given  
Margaret, dau. of MacRichard Burke.

JOHN FITZ-GERALD,  
Called Sir John of Desmond; 4th son.

JOHN FITZ-GERALD,  
2nd Lord of the Decies.  
Died at Dromana, Dec. 18th,  
1524. (Note 1 at back.)

ELLEN, dau. of  
Maurice Fitz-Gibbon,  
"The White Knight."

GERALD.

MAURICE

ANNE,  
dau. of  
James Fitz-Gerald,  
3rd son of Thomas,  
7th Earl of Kildare.

THOMAS.

daughters.

JAMES FITZ-JOHN,  
14th Earl. Died at Askeaton,  
1558. Was Lord High Treasurer  
of Ireland.

GERALD FITZ-GERALD,  
The only son. 3rd Lord of the Decies.  
Was seized of the Barony of Comeragh,  
Co. Waterford. Died at Temple Michael,  
near Youghal, Feb. 25th, 1553. (Note  
2 at back.)

ELlice, daughter  
of Pierce, Earl of  
Ormond.

GERALD FITZ-GERALD,  
15th Earl of Desmond.  
Was slain in rebellion in  
1583. 800,000 acres  
forfeited.

Sir MAURICE FITZ-GERALD,  
of Dromana. 4th Lord of the Decies.  
In 1569 he was created Baron Dromana  
and Viscount Decies. He died at Dromana  
without issue, 31st December, 1571.

ELLEN, dau.  
of John,  
Earl of  
Desmond.

Sir JAMES FITZ-GERALD,  
of Cappagh, Co. Waterford.  
Succeeded his brother as  
5th Lord of the Decies.  
Ætat. 30 in 1572. He died  
at Dungarvan, Dec. 28th,  
1580.

ELLEN,  
daughter  
of  
Mac  
Carthy  
Reagh.

GERALD FITZ-GERALD,  
of Ballyhennie, Esq.  
Died 1st May, 1609. (?)  
[Extinct Peerages.]  
(Note 3 at back.)

ELENOR,  
daughter of  
John Butler,  
of  
Dereliskane,  
or  
Derryloosan,  
Co.  
Tipperary.

THOMAS FITZ-JAMES.  
Illegitimate.

GERALD FITZ-GERALD,  
6th Lord of the Decies. Died at  
Temple Michael without issue, Oct.  
1598. Buried at the Abbey of  
St. Francis, Youghal. (Note 4 at  
back.)

HONORA,  
daughter of  
David, Lord Barry  
2nd wife.

S.P.

His 1st wife  
was a daughter of  
Lord le Power and  
Curraghmore.

Sir JOHN FITZ-GERALD,  
of Dromana, knight, only son. Succeeded  
his 1st cousin Gerald as 7th Lord of the  
Decies.

This Sir John Fitz-Gerald had a grant  
of a Fair at Dromana on St. Bartholomew's  
Day, and on the Vigil of St. James at the  
Rock, near Whitemount, on the 1st Dec.,  
1607.

MARGARET, wife of  
Thomas Fitz-Gerald, of  
Knockmoane, in the Co.  
of Waterford. His castle  
and lands confiscated and  
given to Roger D'Alton.



## NOTES TO PEDIGREE.

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- NOTE 1.—In Burke's "Extinct Peerages" it is stated that he died on the 17th April, 1533, and was buried at Youghal on the 24th April following, but the "Communia Roll" for 1618 shows that he died at Dromana on December 18th, 1524.
- NOTE 2.—Sir Gerald FitzGerald, Lord of the Decies, died in 1553, seized in fee of the Baronies of Curraghmore [Comeragh?], Rosmire, and Athmeane, the Manor of Dromanagh, the Mountain and Castle of Slygan (Slieve-grian, the Mountain of the Sun—near Ardmore), and the Grange in Old Parish, in all over 4,000 acres. His grandson, Gerald Fitz-James, was son of Sir James, Lord of Decies, and Elena, daughter of McCarthy Reagh. He married first a daughter of Lord le Power, secondly a daughter of Lord Barry. Dying without issue, he was succeeded by his cousin, John FitzGerod Gerald, whose mother was daughter of Butler of Derryloskan. Sir John, by a daughter of the White Knight, was father of John Oge, who was aged 18 in 1598. John Oge's son was "*brought up in piety*" by the famous Col. Sankey, married a daughter of Lord le Power, and then a daughter of the Earl of Clancartie. He had no son; his daughter's son, Earl Grandison, put an inscription on his tomb in the church at Youghal.
- NOTE 3.—I think some of the dates given in the Pedigree in Burke's "Extinct Peerages" are not reliable. The date of the death of Gerald Fitz-Gerald, of Ballyhennie, viz., 1609, must be wrong, as his son and heir was in possession long previously to that date, and died in 1607.
- NOTE 4.—His will, dated 1616, was proved in Dublin, but this is quite an error, for there is an Inquisition P.M. on Gerald Fitz-James Fitz-Gerald, dated 1605, which finds that Gerald Fitz-James died at Templemichael on the 9th September, 1600. This makes it impossible that Gerald Fitz-James Fitz-Gerald could have made a will dated 1616. The Pedigree of the Dromana Fitz-Geralds, in the MS. of Mr. Thomas Russell, gives the date of his death October, 1598.

nearly 300 men. Tradition asserts, but on what authority I know not, that when borne off the field, wounded and weak, one of Ormond's followers said tauntingly, "Where is now the great Earl of Desmond?" to which he answered, "Where, but in his proper place, on the necks of the Butlers." He was brought a prisoner to Clonmel, and thence he was sent to London, where he was imprisoned in the Tower for seven years. The dispute between the two Earls was subsequently settled by arbitration.

The following interesting note from "Unpublished Geraldine Documents," p. 395, Journal of the R.S.A., July, 1869, bears on this subject, and is fully explanatory:—"Affane, famous also as the place where the first cherries grown in Ireland were planted by Sir Walter Raleigh. O'Donovan, in his note to the Four Masters' account of the fray (A.D. 1565, vol. v, p. 1602, note *a*) says: 'The situation of this ford is still well known, and vivid traditions of this battle are preserved in the neighbourhood of Cappoquin, in the county of Waterford. The place is still called *Cē meáðain*, *Anglice* Affane. It is now the name of a townland and parish in the Barony of Decies Without Drum, but the locality originally so called was *a ford on the River Nemh, now the Blackwater*, and situated about two miles to the south of Cappoquin. The "Life of St. Carthage of Lismore" gives the exact situation, and a curious description of this ford, under the name of Ath-medhoin, which is translated "Vadum alvei." Joyce ("Irish Names of Places," pp. 326, 327) gives the orthography as Ath-mheadhon, Middle Ford. Smith's "Waterford," 2nd edition, p. 54, states that—"Affane was formerly called Arthmean, or Aghmean, from 'Agh,' a ford, the Blackwater being fordable hereabouts. In the year 1564 (New Style, 1565), on the 1st of February, was fought a bloody conflict at this place between the Earls of Ormond and Desmond, where the latter had 300 men killed. Desmond's thigh was broken by a pistol shot, fired by Sir Edmond Butler, and O'Sullivan Beare (Hist. Cath. Lib. II, cap. viii) says that he was somewhat lame ever after. The battle was fought in an outlying portion of the parish of Affane, situated on the highway between Cappoquin and Dromana. Ormond had marched southwards over the mountains from Clonmel, and Desmond had intended to encamp that night at Whitechurch, a short distance east of Dromana, but when he heard of Ormond's approach, he decided on attacking him, hoping to

find that Earl's party in disorder and tired after their long journey ; to do so he was obliged to cross Ormond's line of march, and thus brought on the conflict, in opposition to the counsel of Lord Power,\* who advised him to retire into his (Power's) country."

This famous battle is commemorated in the name Boheravogheragh (the road of the battle), a place about a mile or a mile and a-half from the ford across the Blackwater, and Ormond's line of march from Clonmel was by the old road, running N. and S., which crosses at right angles the main road from Cappoquin to Dungarvan, forming the cross roads of Boheravogheragh. This old road is still one of the highways to Clonmel from Cappoquin and the neighbourhood. It passes through the lower slopes of the Knockmeildown range, and is the actual road by which Ormond marched from and back to Clonmel. To this day a large boulder is pointed out by the people of the locality as the Clogh-an-Iarla, "the Earl's stone," and they retain a tradition that being faint from fatigue and the pain of his wound, he rested at it for a short time. It is marked on the ordnance survey map in a field to the right of the road, and about two miles from Boheravogheragh.

The following quaint account of the battle is taken from that interesting work, "Mr. Thomas Russell's Relation of the fitz-Geralds of Ireland, written in the County of Clare, 22<sup>d</sup> die Octobris, Ann<sup>o</sup> Dom., 1638. Particularly and Principally relateing to the Noble and Auncient house of the Earles of Desmond, who sprang from Maurice fz-Gerald, the same noble Auncestor of this family, as well as of that illustrious family of the Earles of Kildare."

[sic] "The Lord of Deassy (Decies), cosen to the s<sup>d</sup> Earle, had some arreares of rentes or services which the Earle pretended to be due to him, wherevpon hee gathered together some forces [4,000 foot and 750 horse], and therewith entered the sayd country of Deassy in all kynd of hostility. Lord Maurice Fitz-Gerald, Viscount Dessey and Barron of Dromanny, finding himself vnable at all to resist Desmond without the assistance of some other powerfull men, craued ayde of the

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\* The Lord Power here mentioned was Sir John Power, surnamed Mor, third Lord Power and Coroghmore, who succeeded Piers, second Lord, the eldest son of Sir Richard Power of Coroghmore, who was created a peer of Ireland, by patent dated 13th September, 1535, under the title of Baron de le Power and Coroghmore, in the County of Waterford. Sir John, the third Lord, married the Lady Eleanour Fitz-Gerald, sister of Cerald Fitz-Gerald, fifteenth Earl of Desmond, and was present with his brother-in-law at the battle of Affane. He died in 1592.

Earle of Ormond, his neere cosen, who of himselfe was most willing to doe Desmond all the mischiefe that lay in his power, and thereupon embracing the opportunity then presented, makes ready greate forces to meete with the Earle of Desmond vnawares, and in his returne to fighte with him. Thus hee and the L<sup>d</sup>. Deassy, being ioined together, pursue Desmond, who at that tyme was weakely accompanied, not dreaming at all that the Earle of Ormonde would have meddled in the quarrell of Deassy. They ouertooke the Earle of Desmond at the Riuer of Blackwater, neere Aghjvane, where Desmond, contrary to the wyse advice of those that followed and accompanied and discretely perswaded him to giue place to necessity for the present time, and to consider the strength of his powerfull and mortall enemyes and to make an honorable retreat. But he very rashly and indiscretely—and rather like a Terentius Varro than a Paulus Cœmilus—by any meanes would not be perswaded from fighting, chooseing rather to dye in the feild than to turn his back to Ormond. Both armyes met together, and both fought together very resolutely, needing no other exhortation to invite them to fighte more than malice and mutuall hatred one to the other. And truly the skirmish was valiantly fought by the few that were with Desmond, and performed what resolute and courageous men in the very height of extremity ought and would doe, both for obtaining the victory and preservation of Desmond. But multitude rather prevailed than true valour or vertue. Desmond, seeing the day lost, gaue a violent charge into Ormond's battyle of horse, whereinto being farre entered, and haueing fewe about him, hee was ouerthrowne from his horse by Sr Edmond Butler, Ormond's brother, who brake his thigh with a shott from his pistoll, and was there taken prisoner. His small company were likewise, for the most part, cutt in peices. This ouerthrowe fell upon him for rejecting the wise counsaile of those who perswaded him not to fight. The fight beeing ended, Desmond was ledd from the place where the battayle was fought by Ormond to Clonmell in the quality of a prisoner; and, beeing cured of his wounds, he was sent into England by the Earle of Ormond's procurement, where, for the space of full seuen yeares, he remained prisoner in the Tower of London, from whence [soe it were God's pleasure] I could wish he had neuer returned."

The following extracts from the Records relating to this famous fight at Affane will be found interesting :—

THE EARL OF ORMONDE TO CECIL. PUBLIC RECORD OFFICE,  
STATE PAPERS, IRELAND, ELIZ., VOL. XII, NO. 28.

“ M<sup>r</sup> Secrtarie, After my right hartly comendations, I have thought goode to advertise yo<sup>u</sup>, that, traueling at the request of my cousen S<sup>r</sup> Morishe Fitz Geralde into his countrey called the Decies, w<sup>th</sup>in the Qwenes Ma<sup>ts</sup> countre of Waterforde, to bryng his goods hith<sup>r</sup> under my saufe conduct, he then fearing the envacion of Th<sup>r</sup>erle of Desmonde, who at that time was in campe w<sup>th</sup>in the said S<sup>r</sup> Morishes countrey, after he had taken part of the said S<sup>r</sup> Morishes cattell ; Th<sup>r</sup>erle, hering of my comyng towards S<sup>r</sup> Morishes cheif house called Drommany, came from the place where he encamped fyve miles of, and made spede towards me. And in the playne felde w<sup>th</sup>out messadge or oth<sup>r</sup> further circumstance gave chardg uppon me, where uppon I was, for my owne defence, dryven to do whate I coude ; so as in the fight the said erle was ouerthrown and taken, w<sup>th</sup> some of his men that had don grete spoiles and murders uppon the Qwenes Ma<sup>ts</sup> subjects under my rule, and others slayne also. It is thought that Lisaghe M<sup>r</sup>Morro O<sup>r</sup>Conor and Arte O<sup>r</sup>Conor, two Captens of the proclaymed traitors of the O<sup>r</sup>Connors, were slayne at this tyme in the said erles company also, but the veray certaintie is as yet unknowen for that dyuers took the water. Ther wer two captens of his galleglas, w<sup>ch</sup> he sent ouer into Thomonde to ayde those of the Obryens that were proclaymed traytors. I haue weghtie matters of heighe treason to charge the Erle towching the state of this realme, whiche I propose not holy to disclose here till I may com befor the Qwenes Ma<sup>tie</sup> and her hono<sup>r</sup>able Councill there. Therfor I beseche yo<sup>n</sup> to be a meane to her highnes to write to me her cōandement to repayer w<sup>th</sup> all spede theth<sup>r</sup> w<sup>th</sup> the said Erle, to disclose to her hieghnes suche furth<sup>r</sup> matter as I haue to chardge this erle w<sup>th</sup>all, not a litle towching the saufegarde and suerty of this her Heighnes realme. I haue thought it my duetie to kepe him safe, and to advertise yo<sup>r</sup> w<sup>r</sup>shipp of the same. M<sup>r</sup> Secretary, I wolde be lothe to delyuer him to my L. Justice, but that I wolde obey his auctoritie in any thing he shall cōande me, considering he hathe but one of the Inglish Councill

beside the Marshall and veray fewe of the nobilitie. I feare that my L. Justice woll when I shall delyuer him suffer dyuers to haue conference w<sup>th</sup> him whiche I thinke wer not fytt for many consideracions. The sonner this matter be broght to the hering of the Qwenes Ma<sup>tie</sup> and youe that be of her heighnes most hono<sup>r</sup>able Councell the better it will be. Letting furth<sup>r</sup> to disco<sup>rs</sup> till my awne repayer theth<sup>r</sup>, I take my leave.

“ From Waterford, this viii of February.

“ Your most assured,

“ THOMAS ORMONDE OSS’.

“ To the right Hono<sup>r</sup>able S<sup>r</sup> Willyam Ciccill, knight,  
cheife Secretary to the Qwenes Ma<sup>tie</sup>.

*Dorso*: “ 8 Feb. 1564. Erle of Ormond to M<sup>r</sup>. Secr.”

SIR WILLIAM FYTZ WILLIAMS TO CECIL. PUBLIC RECORD OFFICE,  
STATE PAPERS, IRELAND, ELIZ., VOL. XII, NO. 29.

“ May it pleas you S<sup>r</sup>, the x<sup>th</sup> of February, after mydnyght, I resevyd a letter from Th’ erle of Ormond wherin he requestyd me for the more suerty sake of sped to wryght unto the Q. Ma<sup>ty</sup> my L. of Lessyter and yo<sup>r</sup>selfe that th’ erle of Desmond myght not be tacken from hym or put under the keypyng of eny other then of hys L. owne trusty men untyll he had brought hym before the Q. Ma<sup>ty</sup> or heer Hyghnes consell in England, wher hys L. wold charge hym w<sup>th</sup> such matter as shold be very wayghty and for the salsegard of the realme and state, and so to me the rather it semyth to be, for hys L. wrytyth that he dar not commyt it to eny w<sup>th</sup> out heer Ma<sup>ties</sup> spesyall commandyment, nether to Incke nor paper. Ther hath ben by all lycklyod som fowll devysys in hand w<sup>ch</sup> is partly burst owt by some now tecken w<sup>th</sup> hys L. and suerly if eny meane can worcke the stoppyng of it from commyng further abrode it shall be sauft w<sup>th</sup> all the helpe that may be, for he is not smally fryndyd in Irland and thos not in lytell credyt as thys tyme goyth. Cayer Orayle contyneuyth styll in burnyng and spoylyng of the Q. Ma<sup>ties</sup> subjects. Of Th’ Erles tackyng and the rest of that jornay, if my L. of Ormonds letters be com unto you, I am suer is at large therin openyd, and for my part I kno not the mannar therof, wherfor I woll not w<sup>th</sup> eny part of it now troble you, but humbly seace w<sup>th</sup> the remembrance of my duty, and to God leve

you, who long in helth with increace of honor macke yo<sup>r</sup> lyfe to be I pray. From Dublin the xi<sup>th</sup> of February, 1564.

“Yo<sup>rs</sup> duryng lyfe humble  
to command,

“W. FYTZ WYLLIAMS.

“To the ryght honorable S<sup>r</sup> Wyllyam Cecill, knyght,  
prynsypall secretary to the Q. Mat<sup>i</sup>.

*Dorso*: “xi Febr. 1564.

S<sup>r</sup> W<sup>m</sup> Fitz W<sup>m</sup> to M<sup>r</sup> Secr.  
for Th’ erle of Ormond.”

THE ARTICLES ON WHICH THE EARLS OF ORMONDE AND DESMOND  
WERE EXAMINED. PUBLIC RECORD OFFICE, STATE PAPERS, IRELAND,  
ELIZ., VOL. XII, NO. 30.

“By the L. Justice and Counsell.

“For that we meane presently to procede to th’ examinacion of all matters in controuersie betwene your L. and Th’erle of Desmounde, but chieffie to th’ examynacion of this late conflicte had betwene yowe, This is to desier your L. and nevertheles in the Queens Ma<sup>tie</sup> name streightlye to chardge and commaunde yowe, that ymmediately upponn the sighte hereof, yowe make or cause to be made and deliuered unto us in wrytinge a perfitt booke severally and distynctly sett forthe in articles as folowithe.

“First, to declare the severall names of all suche of the nobilitie and other gentlemen or freholders whatsoever they were, that were in your company at the foresaid conflicte, the first day of this present monnethe of Februarye.

“Item, howe many horsemen, how many gallowglasses and other fotmen, stragglers and others, yowe had in yo<sup>r</sup> company.

“Item, to what intente yowe did assemble yourself with all that company at that tyme, and whie yowe brought them to that place where the fighte was.

“Item, wheare and upponn whose lande youe did mete.

“Item, whether Th’erle of Desmonde were betwene yowe and your passage to retourne backe, or yowe betwene him and his contrey at the tyme of the chardge geven betwene you.

"Item, whether yowe gave the first chardge on him or no, and if yowe did chardge him first, to declare why ye so did, w<sup>th</sup> th' ordre and manner of yo<sup>r</sup> chardge geven. At Waterford the xviii<sup>th</sup> of Februarye 1564.

*Dorso*: "The Articles ministred to bothe Th'erles.  
xviii of February 1564."

DESMOND'S ANSWER. PUBLIC RECORD OFFICE, STATE PAPERS,  
IRELAND, ELIZ., VOL. XII, NO. 31.

"Th' aunswer of Gerrott Erle of Desmonde to certeyn articles delyuered unto him from the L. Justice and counsell, dated the xviii<sup>th</sup> of February 1564. At Waterford.

"To the first article, he saithe there were with him those whose names doh ensue.

"First, the L. Power, Thomas of Desmonde, Mac Donoghe, Macawlye, Diermed O Kallaghane and his son Derbye Oge, James Barode gent., John Fitz Edmond of Martinston gent., the White knights sonne Maurice, Edmonde Fitz David gent., James Rolley gent., Thomas Fitz Johnn gent., Mac Thomas gent.

"To the seconde article, he had lvi horsemen, iii<sup>xx</sup> galliglasses whereof xxxi were harnished, of which nombre of iii<sup>xx</sup> there were of Clane Donels the Queene's galloglassys xv<sup>tenes</sup> w<sup>ch</sup> came into the countrey the night before, and of fotemen kyerne about the nombre of iii<sup>xx</sup>, besides horseboys and other straglers whose nombre he dothe not knowe.

"To the thirde he saithe, that he was (as your L. knowith) apoynted to repayre to the citie of Waterforde, for to attende uppon yo<sup>r</sup> L. pleasure, where upon he repayed to the borders of his contrey with no other number than in manner he customabelie trayveled and beeyng there abiding the comming of your L. to Waterford, dyverse of the fore-named gent. repayed unto him for occasions and matters of controuersie happened in their contreys, and then (as dyverse tymes before) many complayntes were made of dyverse robberies stelthes and other disorders against S<sup>r</sup> Morrice Fitz Geralde and his men, w<sup>ch</sup> not withstanding severall admoncions geven by the said Erle) S<sup>r</sup> Morrice neglected to redresse. And for that the saide contrey of the Deasies is and alweies hathe been, next under her ma<sup>tie</sup> and her noble auncestors, in the rule



and governance of the howse of Desmounde, as the rest of the Geraldines in those parties have hitherto ever bene, wherefore the saide Erle accordinge the usadge and custome of his saide auncestors came with so muche as then were with him to the said contree of the Deassyes, entending only to have the malefactors into his hands and in defaulte thereof to take a sufficient distresse for the said injureys for satisfaction of the parties grevid. And after his repayre to the said countrey Sr Maurice, intending (as it well appered after) to suffer nether nother, fayned and dissembled w<sup>th</sup> the said Erle and would not delyver any of the parties, or satisfaction, nor yet anny pledge for assurance of the same, where uppon Th'erle distreyned, and in his retourne towards his contrey he marched to the place where the fighte was, which is the directe and onlye way for his passage, where he was mett by Th'erle of Ormounde with amayne hoste.

“To the iiiij<sup>th</sup> Th'erle saieth, they mett in the contree of the Deasies w<sup>ch</sup> is and always hathe bene a member of the howse of Desmounde, and in the rule and governance of the saide Erle and his auncestors, w<sup>th</sup> whiche Th'erle of Ormounde hathe nothinge to doo.

“To the v<sup>th</sup> he saieth Th'erle of Ormonds force and power was betwene him and his passage to retourne to his owne contrey, &c.

“To the vi<sup>th</sup> article he saithe, that the said Erle of Ormounde, with all the mayne force he had, made towards the fotemen of the said Erle of Desmound beeng by the saide Erle sent afore homeward, and himself and his horsemen abode behinde to the intente that no spoille shold be committed in the contrey by eny straglers; w<sup>ch</sup> approche Th'erle of Desmounde perceiving (beeng then a longe space distante from his saide fotemen) marched w<sup>th</sup> his horsemen to reskue his fotemen with all the spede he could, where uppon Th'erle of Ormounde gave over his chardge from the fotemen and bente his force uppon the saide Erle of Desmounde, whereuppon Th'erle of Desmound beeng in greate extremitye, hauinge no place of refuge, but hoped to streingthen himself by th'aide of his fotemen (the same beeng also his highe waye and passadge home), was enforced to incounter w<sup>th</sup> the said Erle of Ormounde both for saulfe garde of himself and those that were w<sup>th</sup> him, and by that onlye meane as many of the horsemen as eskaped had their flighte by that way to their contrey, having no other way but only that.

*Dorso*: “Copy of Th'erle of Desmoundes answer to th' articles ministered to him at Waterford. xviii of February 1564.”

THE EARL OF ORMONDE'S ANSWER. PUBLIC RECORD OFFICE,  
STATE PAPERS, IRELAND, ELIZ., VOL. XII, NO. 34.

“xxiii<sup>do</sup> Februarii 1564 apud Waterford. Th' aunswer of the Righte honorable Th' erle of Ormounde and Osserie L. Threasourer of Irelande to Th' articles then ministred to his L.

“To the first his L. affirmith, that he had not auny Lorde in company there, or knights but S<sup>r</sup> Edmonde Butler his brother, and of gentlèmen his brethern James and Edward, withe their men and company of horsemen and fotemen.

“To the seconde his L. saithe, to his knowledge there were the number of an c<sup>th</sup> horsemen, and of gallowglasse and kerne the number of ccc<sup>th</sup>, of Stragglers he knowith not certeynly the number.

“To the thirde and fourthe his L. saithe that the cause why he assembled that company with him was for the deffence of the contrey of Tipperarie beeng aduertised from the west that the L. of Desmound had a greate hoste in redynes theare. The assemblie was at Knock-longthe a hill three myles distant from Clonmell, and beeng theare a servante of S<sup>r</sup> Morrice Fitzgeralds came unto his L. geving him aduertismente that his M<sup>r</sup> had gathered to gethers the cattell of his contrey aboute Dronemanaghe and besoughte his L. to fetche them away and to salf kepe them for him in his L. contrey. The place where the fighte was, was by a towne called Athmane within the countye of Waterford in the high way to Dronemanaghe towards S<sup>r</sup> Morrice Fitzgerald's howse.

“To the v<sup>th</sup> and vi<sup>th</sup> his L. saithe he was goeng forward to Drone-managhe aforesaid and so mett with Th' erle of Desmond in his way, who gave the first chardge, which Erle was before encamped at a place called Temple Garthe otherwise called Whitchurche wheare Th' erle of Desmounde had gathered parte of the cattell of the contrey and for his victels that nighte killed thre skore beefts or there aboute and had sente for wyne and other necessaries to Dongervan, deteryninge to have encamped theare that nighte, till one Donoghe O Begge came on horse-back in haste to the said Erle and tolde him of my commynge into the contrye and offered Th' Erle of Desmound to guyde him the nexte way to the mountayns where they did not dowte he should upon the suddeyn take my horses grasing and my men at rest skattered by reson of their longe trayvell, which the said Erle was willing to followe but that he

was perswaded by others in his company that he sholde not goe to the mownteynes, and then Th' erle commaunded his men to horsebacke and sett forwards as faste as he coulde to Athemaine aforesaide where he and his fotemen ioned to gether and sett uppon me with banner displayed. At which tyme in my owne deffence I toke him and led him away as pryssoner for the Queens Matie ; and your LL. shall further understand that his fotemen passed hard by the highe way where I trayveled, and wytnes to all men that I mighte, if I had liked to have begonne the quarrell, have overthrowen them, Th' erle of Desmounde beeng a myle distante from them. Th' erls fotemen marched by me backe agayne and thwarted the way where I rode, which I was contente to suffre, and sone after Th' erle and they ioned to gether and sett uppon mee bothe with the force of horsemen and fotemen. Their harquebuziers shott of at me afore any stroke was stryken. More I haue not to say but that I kepte hym as the Queens Ma<sup>tes</sup> pryssoner hauing chardged him w<sup>th</sup> matter of Treason tyll by your L. streight commaundement upon myne allegeance I delyuered him to yowe, protesting that I am yett redy to avowe farther treason against him, when it shall please the Queens Ma<sup>ties</sup> to commaunde me ; beseching your LL. I may haue your concordatum testifieng in what manner I delyuered him to your LL.

“ THOMAS ORMOUND & OSS'.

*Dorso* : “ 23 Februar 1564.

“ Copy of Th' erle of Ormoundes Aunswer  
to th' articles ministred to him at  
Waterford.”

[TO BE CONTINUED.]

# THE ANCIENT RUINED CHURCHES OF CO. WATERFORD.

BY REV. P. POWER, F.R.S.A.

## BARONY OF MIDDLETHIRD.

In No. 6, Vol. I (Fifth Series, 1891) of the Royal Society of Antiquaries' Journal is given the first of what was to have been a series of papers by the present writer on the ancient ruined churches of Waterford county. The paper referred to describes the ruined churches of Gaultier barony only. Succeeding papers were to have treated of the churches of the other baronies in order. Circumstances, however, arose which prevented the carrying out at the time of the writer's design. Though its fulfilment has been long deferred, the design has not been forgotten, and now, after the lapse of some years, the second part of the proposed descriptive survey is presented. Gaultier has the remains of eleven or twelve small, and of one or two larger churches;—in the adjoining barony of Middlethird, with which we are now concerned, we find the remains of eleven ancient churches of which not one is of any great size or importance. The old churches of Middlethird are Drumcannon, Kilbride, Islandicane, Dunhill, Reisk, Kilburne, Kilronan, Lisnakill, Kilmeaden, Killotteran, and Newcastle. Speaking generally, the old church remains of Middlethird are neither as extensive, as interesting, nor as well preserved as those of Gaultier already described. Of Kilmeaden and Killotteran old churches scarce a trace exists, but as the respective sites are occupied by modern Protestant churches, they are easily identified.

The name "Middlethird" is plainly English in its present form, but it is most probably a translation of the Irish *trian-meathanaí*, a place name used by the Four Masters. *Trian*, a territorial designation anciently of frequent use, denotes, as Dr. Joyce remarks, the third part of anything. The south-eastern Decies was formerly divided into three parts or thirds, of which two retain the titles respectively of Upper

and Middle Third. That Gaultier was the lower Third is almost certain, and that the same barony, or great part of it, became later on, viz.—after the English invasion,—the Cantred of the Danes, is very probable. Giolla-na-naomh O’Huidhrin, who died an old man in 1420, tells us in his topographical and historical poem\* that the tribes in his time and long previously in occupation of the districts of Upper and Middle Third were the O’Brics, O’Flanagans, O’Felans or O’Phelans, O’Kanes, O’Foleys, and O’Breslins. With the exception of O’Breslin and O’Bric, all these tribe names are still common in Waterford. The O’Brics, originally powerful in the southern Decies, sank beneath the sway of the O’Felans, as, later on, the O’Felans themselves, and to a greater extent the O’Flanagans, sank beneath the Anglo-Norman Powers.

Although Dr. O’Donovan’s MS. notes for the Ordnance Survey Department† were consulted in the preparation of the present paper, yet the paper itself is entirely, or almost entirely, based on independent inspection and research. Had ample time for the work been afforded to Dr. O’Donovan, the history of our ancient ecclesiastical foundations would have been written by that most erudite of Irish scholars, as probably now it can never be. But the translator of the Four Masters was hurried and hampered in his work by the department which he served, and hence his MS. notes are not much better than a catalogue—not a complete catalogue either—of ruined churches and castles and prehistoric monuments. Of all the old churches in Middlethird, it may in general be remarked that the masonry, except perhaps in the single case of Kilburne, is excellent, but not laid in regular courses. The cementing agent is always good lime and sand mortar, which has set solidly as a rock. Ornamentation there is little or none, and in only three churches is there evidence of a choir arch. The churches were plain, small, and solidly built. It seems probable that some of them were of purely Irish, *i.e.* pre-English, erection.

DRUMCANNON.—This name is probably of Pagan origin—*Drum* *Conán*, *i.e.*, Conan’s Ridge. Conan, so famed in Fenian legend, was a follower of Fionn Mac Cumhaill, noted for his cowardice and swagger, Conan, in popular legend, is usually surnamed “*Maol*,” or the “bald,”

\* Edited in 1862 for the Irish Archæological and Celtic Society by John O’Donovan, LL.D.

† Dr. O’Donovan’s MS. notes are very voluminous, and are preserved in the Library of the Royal Irish Academy, Dublin.

and his boastful threats and miserable poltroonery are stock wares of the sheanachie, or fireside story-teller. Drumcannon is also sometimes called by Irish speakers *Opium Cnaimn*—or “the Ridge of the Sow,” a name which, like the other, seems of Fenian origin. The ruined church, situated beside a farmhouse on the summit of the ridge from which the parish is named, is visible for miles around. It is said that the neighbouring peasantry gathered here on the 4th of June, 1798, and clambering up the ruined church walls, watched the smoke slowly rising from the battle of Ross. At Drumcannon are the remains of two buildings—an earlier, or pre-Reformation, and a later, or post-Reformation, church. The second church, it is plain, was tacked on to its predecessor, the eastern gable of the latter being demolished to make room for the subsequent erection; consequently, the remains now seem, at first sight, the ruin of one very long and narrow church, but an examination of the existing walls will soon reveal the fact that there were two churches, differing widely in age, style, and general characteristics. The more modern church was used for Protestant service as late as a hundred years ago, but the older edifice has been in ruin for at least two centuries. Owing to the destruction of its east gable it is now impossible to determine the original length of the older structure; its present length is 36 feet, but it was apparently much longer. Its western gable and south wall still remain intact, but the north wall, except a fragment towards the west end, is levelled with the ground. In the south wall is a small window splaying widely towards the interior, and surrounded by a slightly rounded broad-headed arch of undressed stones. On the outside this window measures only 16 inches in width, while on the inside it widens to 4 feet 3 inches; its height on the outside is 3 feet 9 inches, and on the inside 4 feet 3 inches. The external breadth of the older church, it ought to be added, is 22 feet 6 inches, and the height of its only remaining side wall, 9 feet. Surmounting the west gable, which, by the way, is practically uninjured, is a small belfry with two opes of rude construction. St. Michael’s, Waterford, and Faithlegg old church have each a belfry similar to this, but that of St. Michael’s has Tudor arched opes, which, however, may have been later insertions. The Drumcannon opes have nothing to indicate their age, though they are almost certainly of pre-Tudor times. Underneath the bell opes—not exactly in the centre but a little to one

side—is a square-headed window, splaying inwardly, and apparently 3 feet or so in height by 1 foot 4 inches in width internally and 9 inches externally. A large altar tomb in the interior marks the burial place of the Porters of Ballydrislane,\* and bears the date 1759. The remains of the second or later church are very uninteresting—they prove the edifice to have been 48 feet in length by 22 feet 6 inches in width. The walls, which are about 9 feet in height, are all standing. In the east gable is one plain window, and in the south wall two windows of similar character, while in the north side is the door much disfigured. A small portion of the building is walled off at the west end to serve as a vestry, apparently. A slab set in the floor marks the burial place of a member of the Carew family, and bears the date 1709. A second slab lying flat in the cemetery adjoining, upon being uncovered by the spade, yielded the following inscription:—“Here lies the Body of the Reverend Richard Hogan, D.D., who departed this life, the 17th day of July, 1764, aged 66 years. Also the body of the Rev. William Hogan, who departed                      day of                      . Also here lies the body of the Revd. Patrick Leahy, Parish Priest of Drumcannon for 21 years, who departed this life the 7th day of June, 1785, aged 54 years.” The signature of the Rev. William Hogan here mentioned appears attached to the record of some baptisms in a register one hundred and fifty years old, preserved in the Cathedral, Waterford. From a copy of an inquisition preserved in Trinity College, Dublin, and quoted in the Ordnance Survey MSS., we gather that the vicariate of Drumcannon was sequestered and vacant, and that the church property was in the hands of Richard Aylward, of whom more anon. The approximate date of this inquisition is 1588. Again, the Royal Visitation Book tells us that in 1615 “the churches of Killure, Drumcannon and Islandkeane are ruinous, the parishioners charged with the reparacon of the bodies, and the King's tenant, Sir Richard Aylward charged with the reparacon of the chancells, the cure discharged by Morish Harnye.” In 1666 Thomas Ledsham was appointed Rector of Drumcannon and Dean of the Cathedral. Daniel Barston was appointed to the same position and dignity in 1670. Rev. Edward Thomas, Clke., was instituted and inducted in and to the rectory in 1743, and Daniel Laudry succeeded as rector of

\* Porter of Ballydrislane was one of the principal county gentlemen in 1746 according to Smith.

Drumcannon and vicar of Ballynakill, Ballygunner, Kilmacleague and Kilmacombe in 1749. John Cooke was instituted and inducted in 1798.

KILBRIDE.—This name is of ecclesiastical origin, signifying the Church of St. Brigid. Few need to be told that the name is of frequent occurrence throughout Ireland. According to what seems to be a well-founded tradition, borne out as it is to some extent by documentary evidence, St. Brigid visited East Waterford. It seems likely the cell or church in her honour was afterwards erected on the spot where she stayed with friends during her visit. The ancient church, which was rather small, consisted of nave and choir. Little now remains of it save the choir, or middle gable arch; this latter is round-headed and of great strength and solidity. The side and end walls which have been levelled almost to the foundations can still be traced. The total length of the church (nave and choir) was 51 feet internally, the width of nave and choir 21 and 17 feet respectively, and the thickness of the wall 2 feet 10 inches. It is now impossible, except by digging, to get the exact height of the choir arch, owing to the accumulated *debris*. From the present level of the ground the arch measures 7 feet 6 inches in height, and the thickness of the dividing wall is 3 feet. Close by the ruin are traces of early and extensive occupation in the shape of mounds and lines of earthwork enclosing square spaces. An ancient road, leading in a northerly direction, can be traced for some distance between its earthen ramparts. There was formerly a holy well near the church, at which “stations” were made, but it has been drained and closed up long since. Some considerable but comparatively modern ruins stand some ten or twelve perches to the south of the church ruin; they are popularly known as the “White House,” and are marked on the Ordnance Map the “Mansion House.” Kilbride, as we learn from the Inquisition 32 Eliz., belonged to the Preceptory of Killure. On the suppression of the Knights Templars, Killure passed, and of course Kilbride with it, to the Knights Hospitallers. The Knights Templars possessed another church at Kilbride, Co. Wexford, which is sometimes confounded with the Waterford foundation. It was in reference to the former that prolonged litigation was carried on between the Cistercians of Dunbrody and the Templars. In the inquisition (32 Eliz.) above quoted we find the following interesting summary of the boundaries and extent of



Kilbride parish :—“ From the way of Ballewynarde, on the west of Carrigbrontore,\* to the eastern and northern parts of the land of Carrigbrontore, and to contain the two villages of Quillans,† Kilbryde and Monewee,‡ even to Pickardstone lands, the glebe of said rectory consisting of two messuages and one acre in Kilbryde and two acres in Quillan.” A cemetery formerly adjoined the church, but as the place has been tilled there is now no trace of it.

ISLANDIKANE.—This church, like Kilbride, belonged originally to the Preceptory of Killure, and, with Killure and Kilbride, it passed on the suppression of the Templars to their successors, the Hospitallers. The name is derived from two small islands off the coast, called the islands of O’Keane. O’Keane was the local territorial chieftain, and these islands probably marked the limit of his sway. Farther to the west on the same rocky coast we meet a similar small island, called O’Bric’s Island, after another local clan. According to O’Heerin (*Ua Huidhrin*), O’Keane’s residence was somewhere on or near the Mahon River: perhaps the large fort or *lios* on the hill opposite Mt. Patrick House, near Kill, marks the site of the chieftain’s stronghold. O’Keane, it may be remarked parenthetically, is to be distinguished from O’Kane, the name of an Ulster clan, to which the publication of Father Meehan’s “Flight of the Earls” has not added lustre or glory. How the name of the island came in the case of Islandikane to be extended to the parish on the mainland, is a problem that it seems useless now attempting to solve. The four walls of this very small, very rude, and very ancient church yet stand in a tolerable state of preservation, save where the eastern gable has been violently subjected to the action of some wrecking agent, perhaps gunpowder, or more probably, the crowbar. The total length of the church, which consisted of nave only, is 56 feet, and its breadth 24 feet, internal measurement; the walls stand 10 feet high by 3 feet 1 inch thick. Two doors, each 4 feet 6 inches wide, with flat-arched headings, gave access to the church from opposite sides, and nearly midway between either door and the east end was a window 14 inches wide on the outside. These side windows, now deprived of their original headings, splay widely inwards. Of the large eastern

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\* Carrigavantry, about two miles west of Tramore.

† Cullen Castle.

‡ Moonvoy.

window only one-half (one side) remains. Owing to the violence used to this east end of the ancient edifice, the window is completely disfigured, so that at present it is impossible to gauge its original shape or size. No cut stone of any kind is apparent in any part of the building, nor is there any trace of a choir or chancel arch. On the inside the ground is raised considerably by interments, and adjoining the church is a small cemetery, but there is no inscription or monument of special interest. The corner, and many of the other outer stones have been more or less violently pulled out of the building and carried away, presumably for building purposes. In the Visitation quoted above,\* Richard Aylward is given as "Rector et Vicarius de Illaneken." A few years later, viz., in 1615, Islandikane, together with Killure and Druncannon, is reported "ruinous," the King's tenant, Sir Richard Aylward, being "charged with the reparacon of the chancells and the parishioners with the reparacon of the bodies." At this latter date the *cure* was discharged by Morish Harney.† The Sir Richard Aylward above-mentioned was a layman. Though a Catholic, he did not scruple to appropriate and hold possession of the sequestrated church property. When, on the death of Elizabeth and the accession of James I in 1603, the Catholics of Waterford seized on the churches and held religious services in them, Aylward reported the matter to the Privy Council. Dr. James White, Vicar Apostolic, who administered the see of Waterford from 1604 to 1613, refers to Sir Richard Aylward in his "Relatio," or Report, presented to the Pope, and dated July 25th, 1604.‡

DUNHILL.—Temerarious though the assertion may sound, it is probable that both O'Donovan and Joyce are incorrect in their derivation of this place name. O'Donovan makes it *Uín-Paill* (*Paill* being a corruption, as I presume, of *aill*, a cliff, gen *aille*), and translates it "the fort of the cliff." If the name meant the fort of the cliff, therefore, it ought to be *Uín-aille*, *anglice*, Dunhille, which it decidedly is not. Joyce, again, will have it that the name Dunhill very well represents the Irish Dunaille, which he, too, translates "the fort of the cliff." Mr. M. O'Byrne, who was born within sight of the ruined keep, first directed my

\* MS. T.C.D., E. 3, 14, approximate date, 1588.

† Mason's "Parochial Survey."

‡ See this document in Egan's "*Waterford*," p. 116, where it is quoted from the *Hibernian Magazine*. Mr. Egan, by the way, has not much regard for such trifles as dates, as witness his statement that Dr. White became Bishop of Waterford in 1613!

attention to what undoubtedly appears the true derivation of the name, viz., *Dún aill*, i.e., "the fort of the *rock*"—*aill*, a rock, gen. *aill*, of a rock, being a well-known Waterford word. The grand old man of Irish scholarship, Mr. John Fleming, of Dublin, agrees with this explanation of the name, the explanation independently given by Rev. M. P. Hickey. Presumably the name was applied to the hill on which the picturesque ruined castle stands, and which doubtless was anciently crowned by an earthen fortress, the stronghold of some Irish chief. A few perches to the west of the castle is the ruined church in a state of great dilapidation. The church, which was of considerable size, consisted of nave and choir, of which the former measured 60 feet by 24, and the latter 27 feet by 18. Like a ghost of the long dead past the east gable still stands, densely covered with ivy, and pierced by a single window much disfigured. It is just possible, however, to ascertain that this window was 3 feet 4 inches in width on the inside. Of the side walls of the church and the walls dividing nave and choir only a few crumbling fragments remain, in which it is not easy to discover trace of door or window. At its western end the church terminated in a square tower of considerable strength. A large piece of masonry, several tons in weight, dislodged from the tower by gunpowder, lies removed a distance of several feet from its original position. So solid is the masonry of this mass that, though the piece was dislodged by violence two hundred years ago and more, it still appears as little inclined to crumble away as it did the day Cromwell's artillery battered it down. The dislodged mass of masonry which, it ought to be added, is 4 feet in thickness, contains in its interior a stone stairway 1 foot 9 inches in width. Leading from the nave into the tower is a pointed archway of hammered stone, 5 feet 6 inches in height by 3 feet 7 inches in width on the outside. This 3 feet 7 inches splays to 5 feet 3 inches on the inside. In the south wall of the choir, and in the usual place close by what was the high altar, we find an interesting *piscina* in a remarkably good state of preservation: it is about 1 foot 9 inches in height by 1 foot 7 inches across. Forming the head or arch of the *piscina* is a stone lintel rudely chamfered. It is said that, some years since, the figure of a female head, carved in stone, was found during some excavations in the adjoining cemetery. As the figure was crowned with a coronet it was supposed to represent the heroic Countess who defended the neighbouring fortress against

Cromwell. The walls of both church and tower, constructed of great blocks of greenstone, are 2 feet 8 inches in thickness. Cromwell's artillery in December, 1649, demolished Dunhill Castle, on which occasion likewise, it is to be presumed, explosives were employed (with what good effect the visitor can bear witness) against the walls of the ancient church. Great masses of masonry lie scattered about as if they had been blown down by cannon, as mayhap they were. In the adjoining graveyard, where we should expect to find the tombs of the Barons of Dunhill (Donisle), there is not a monument or inscription of special interest or antiquity. It is likely the Donisle Le Poers were interred within the church now in ruins, where probably the arched recesses in the walls indicating founders' tombs would be brought to light if the interior of the church were cleared of *debris*. The cemetery fence is in a state of sad disrepair,—in places it is so broken down that the cattle of the adjoining farm have perfect freedom of ingress, with liberty to destroy the little that old Noll and his Ironsides left undestroyed.

[TO BE CONTINUED.]

## Notes and Queries.

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DR. CREAGH, BISHOP OF WATERFORD AND LISMORE.—Few of our old Irish families supplied more illustrious names to the Church during the Penal times than that of Creagh (*hibernice*, O'Maelchrebhe), of Limerick city. To this stock belonged the Most Rev. Richard Creagh, Archbishop of Armagh, who died in the Tower of London, after an imprisonment of more than eighteen years, on the 14th October, 1585; his nephews, Fathers John and Piers Creagh, of the Society of Jesus; his grand-nephew, the Most Rev. Piers Creagh, who became Bishop of Cork and Cloyne in 1676, was translated to the Archbishopric of Dublin in 1693, and died in exile at Strasburg, in Alsace, in July, 1705; and Rev. Dr. John Creagh, P.P. St. Mary's, and Dean of Limerick for more than forty-five years, who died in November, 1790. That Dr. Creagh, Bishop of Waterford and Lismore, belonged to the same family, and that he was born in the Diocese of Limerick, may well be taken for granted. He was born in 1707, and made his ecclesiastical studies, most probably, at Rome, whence he returned to his native diocese in 1735, bringing with him a Bull for the Archdeaconry of Limerick and the parish of St. Michael's, of which he took possession in due form on the 21st September, 1735. He was promoted to the Deanship of the Diocese and the parish of St. Mary's on the death of Dean Hennessy, July 1st, 1736. In the following year, the See of Limerick becoming vacant, he was one of the three ecclesiastics recommended to the Holy See by the Chapter as worthy to succeed their departed prelate, but, probably owing to his youth, he being then but twenty-nine years of age, the recommendation in his case was ineffectual. His merits, however, were known and appreciated at Rome, and when, a few years later, Dr. Lloyd, Bishop of Waterford, applied for a coadjutor, Dr. Creagh was at once chosen by the Pope for the vacant dignity, his brief for the coadjutorship and for the See of Avarro *in partibus*, being dated April 12th, 1745. On the death of Dr. Lloyd, about 1750, he succeeded to the See of Waterford. From the commencement of his episcopate, Dr. Creagh, appears to have selected Carrick-on-Suir as his place of residence, as well for its central position with regard to his diocese, as to avoid the inconvenience and annoyance to which the

Penal Laws might still more expose him had he settled down in Waterford, his Cathedral city. Living a life of seclusion, content with zealously attending to the management of his important diocese, he took no part in public questions, and hence his name is rarely met with in documents of his time. The scarcity of materials to illustrate his history as bishop must serve as an excuse for inserting here the following extracts relative to him, taken from a letter dated "Middleton, F<sup>ber</sup> 1759," and addressed to "Mr. Kent, worthy President of the Irish College at Louvain, Brabant, Flanders," by the Rev. John Cangby, a priest of Cloyne, who had quite lately returned from the Continent to his own diocese :—"I left the Briel the 10th of Fber" (*i.e.*, 1759) "and made the harbour of Corke without the least interruption the 26th of said month. . . . My books were seized at Cove, and sent to the Custom-house to be overhalled. . . . My pocket was so bare that I had not the 10 pence to write from Corke ; and my family affairs were so deranged, that I required time to equipp myself for the journey to Carrigg. My first visit was to the Bishop ; he ordered a universal change in my apparel, a new suit must be made, a vestment bought, and all utensils must be in readiness before I could be employed, and even dreaded my dress would betray me to the resentment of the Government. . . . I paid my respects to Doctor Creagh, in Carrigg ; he received me most politely ; invited me to a dinner, and gave me faculties for his diocese." . . . —"Irish Colleges of Louvain," by Rev. C. P. Meehan, pp. xlv-xlviii. A collation made by Dr. Creagh is not without interest. The Very Rev. Thomas Aloysius Hennessy of the Society of Jesus became P.P. Clonmel on the death of the late P.P. (who was also a member of the same Order), and died after a long pastoral charge on the 14th April, 1752, in his 75th year. To the important benefice thus vacant Dr. Creagh promoted a zealous young priest, the Rev. Dr. William Egan, afterwards his successor as Bishop of Waterford. At the same time, however, the Rev. William O'Donnell made application to the Holy See, and procured for himself a collation to the parish immediately from the reigning Pontiff. The question then arose as to which appointment should be upheld, and an appeal emanating from both claimants was lodged in the Roman Court. The decision given by the Holy See, and dated 1754, was, that inasmuch as the collation to a benefice rendered vacant by a *death occurring in the month of April* was by

Canon Law reserved to the Pope, the collation made to Fr. O'Donnell was valid and should be sustained. In the following year, however, on a second appeal, additional evidence and reasons being brought forward, Rome reversed its former decision, and formally decided in favour of the appointment made by the Bishop. After this Dr. Egan held peaceable possession of the parish—retaining it as his mensal parish after his Episcopal Consecration—to the 27th July, 1796, when he died there at the age of 70 years, 44 of which he had spent in Clonmel, where “his exemplary conduct, influenced by an enlightened and comprehensive mind, endeared him to all who had the happiness of knowing him.”—*Finn's Leinster Journal*. Dr. Creagh must have been in poor health for some years before his death, as at his own request Dr. Egan was appointed his coadjutor, January, 28th, 1771. Though it is generally thought, from his constantly living there, that he was P.P., Carrick-on-Suir, that is, held it as his mensal parish, still such is not the case. His residence at the West Gate, beside Mr. Kyran Dowley's grocery establishment, is well known; it is a quaint old house of two storeys, the gable facing the street; here it was he received the summons of the Angel of Death, and passed to his everlasting reward on the 12th February, 1775, at the age of 68 years. He rests in the neighbouring graveyard of Relig-na-muck, Carrickbeg, where an altar-tomb marks his grave; the inscription, which can only be read with great difficulty, is:—

“ I. N. R. I.

Hic jacet quod mortale erat

Ill<sup>mi</sup> et Rev<sup>mi</sup> D.D. Petri Creagh,

Episcopi Waterfordiensis et Lismorensis.

Qualis ille fuerit

Triste sui desiderium

Quod apud successorem Clerum, Populum

Exteros, Domesticos fidei moriens reliquit

mitissimus praesul

Uiu<sup>s</sup>\* demonstrat posteris testabit.

Natus anno 1707

Obiit Pridie Idibus Februarii Anni 1775

Episcopatus anno 30

Requiescat in Pace.”

W. CARRIGAN.

DIocese of Waterford and Lismore in 1615.—An extract from the Liber Regalis Visitationis, or “Royal Visitation Book,” of some interest to Waterford readers, is quoted in the Ordnance Survey

\* *I.e.*, Vivis.

MSS., vol. ii, pp. 733 804, in the library of the Royal Irish Academy, Dublin. These "visitations," it may be well to explain, are reports made to the King on the state of the Church in particular dioceses, and the visitation with which we are immediately concerned here is that of the Protestant or Established Church in the diocese of Waterford and Lismore. The visitation is dated July 11th, 1615—at Waterford—for the diocese of Waterford, and July 14th, 15th, and 16th, 1615—at Clonmel—for Lismore, John Lancaster being at the time bishop of the united dioceses. In the diocese of Waterford the visitation returns four preachers, of whom one is non-resident, and five reading ministers, and in the diocese of Lismore the return gives twelve preachers, of whom only seven were resident, and seventeen reading ministers. In the diocese of Lismore there was no schoolmaster, but in Waterford there was one, Flahy by name, concerning whom it is reported:—"There is in the City of Waterford kept by the citizens a publique schoolmaster in the City of Waterford, flahy, who hath great number of schollers resorting to his schoole. Upon our coming to Waterford we first sent for him, but could not get him to appear before us. We then required the Mayor and Sheriffs of the City to bring him before us w<sup>ch</sup> they answered they could not doe, by reason the said flahy did fly out of the City a little before our coming. Whereupon we left a L<sup>ro</sup> (Letter) with the Lord President of that province under o<sup>r</sup> (our) bands, praying and requiring him in his Ma<sup>ties</sup> (Majesty's) name to take order to suppress him from the exercise of teaching and instruccion of youth, for he traynes up schollers to become seminaries (seminarists, *i.e.*, ecclesiastical students) beyond the seas and ill affected members, w<sup>ch</sup> the L<sup>d</sup> President did undertake to perform"—Lib. Reg. Vis., p. 761.

P.

MICHAEL O'DWYER'S GRAVE, SYDNEY, N.S.W.—The following inscription from a tombstone which overshadows a green grave far away recalls memories of the troubled days of 1798. Vivid memories of Michael O'Dwyer yet live among the hills of Wicklow, but possibly few, even of those who were acquainted with the history of the guerilla chief, know that his ashes repose on the shore of a fair and far Australian bay. O'Dwyer (or Dwyer, as his name is spelled on his tombstone) died at Liverpool, New South Wales, and was buried in Redfern cemetery, overlooking the City of Sydney, and the blue waters of Port Jackson.



A grandson of the Wicklow chieftain is well known to the contributor of this note. Thus runs the legend on the tombstone:—

Gloria in excelsis Deo.

Sacred to the memory of Michael Dwyer  
(Late of Liverpool, formerly of Emahal, County of Wicklow, Ireland),  
Who departed this life August the 23rd, 1825,

Aged 53 years,

Leaving a wife and 7 children to lament his loss.

Lord have mercy on his soul.

P.

THE DERIVATION OF "PORTLAIRGE."—There are many idle guesses as to this derivation, but most of them are not worth noticing. The remark of Mr. Coughlan (Journal No. 2, p. 66), however, cannot be allowed to pass unanswered. It says, "the modern Gaelic name 'Portlairge' means the port or fort of Lairge, a Danish chief who built it." I wish Mr. Coughlan had told us his authority for this statement. So far as I know, there is no evidence that Laraig (Lairge) built Waterford, or that he was ever in Waterford. An entry in the Four Masters, A.D. 951, says: "*Orgain Tighe Moling* [Timoling or St. Mullins] *iar muir o Laraic*," "the plundering of Timoling from the sea by Laraig." Dr. O'Donovan to this appends a foot-note, "This was, in all probability, the chieftain after whom Waterford was called Portlairge," This was a conjecture only—had the Doctor any evidence for the conjecture he would have stated it. Laraig may have sailed up the estuary of the Nore and Barrow without ever coming to Waterford, and Portlairge can be legitimately derived otherwise. "*Ladhar*," a fork,—a river-fork—is the root of many place-names in the Co. Waterford, but "*ladhar*" in the older Irish was "*laarg*," gen. *lairge*, and from this root Boyle in Roscommon was called "*Ath-da-laarg*," the ford of the two *river-forks*. Waterford was built on the river-fork between the Suir and St. John's River. Portlairge, then, is derived from "*port*," a port, a *bank*, and *lairge*, the gen. of "*laarg*." In the parish of Mothel, County of Waterford, there is a townland, Munsborough, now, in Irish, *Monarlairge*, but in legal documents of the seventeenth century it is called Moneylairgy and Monolairgie, from the Irish *Muin-na-lairge*, *muine-lairge*, or *muing-na-lairge*. The first part of the compound may be passed over here—but about the second member of the word, "lairge," there can be no doubt, for the townland is enclosed by three river-forks. The ancient name, *Cuan-na-grioth*, might be let alone, *i.e.*, in respect of its grammatical correctness; but the correction, if done at all, should be good Irish. Now, Mr. Coughlan's correction, "Cuan-na-Grian," is grammatically on a par with "cum grano sal," or with the name "St. John River." Grian, the sun, is nom., and its genitive "greine," is as evidently required after "cuan," a harbour, as the *is* after *sal*, or the apostrophe with *s* ('s) after John, to make sense in the examples just given.

JOHN FLEMING.

JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

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Thomas Drew, President Royal Society of Antiquaries of Ireland  
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Each member to whose name an asterisk is not prefixed in the foregoing list will please note that his subscription for the current year is now due.

# 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 General Meeting convened for that purpose.

## REPORT OF THE COMMITTEE FOR 1894.

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The following report for 1894 was read at the Annual General Meeting on February 26, 1895, the President, Most Rev. Dr. Sheehan, in the chair :—

“It is a matter of great pleasure to your Committee that the circumstances under which their first annual report is presented are in every respect of an eminently satisfactory character.

“It is little more than a year ago since the Society was projected. The number of favourable responses to the first circular was 96, and the number of members on the roll at present is 170. These figures speak eloquently for themselves.

“The Society was formally inaugurated on the 25th January last year by an address from our President, the Most Rev. Dr. Sheehan, and it is most gratifying to find that his appeal to the tastes of

Those who love the past,

has been responded to in such a thoroughly enthusiastic manner.

“An evening meeting was held on 10th April, when Dr. Atkins delivered a lecture on “Old Waterford”—an address which gave a great stimulus to the Society and its objects.

“Up to the present we have had to depend upon a rather limited number of writers for contributions to the Journal. Hitherto the principal contributors, in addition to Dr. Atkins, have been Very Rev. F. O'Brien, Dr. G. O'Connell Redmond, Rev. W. P. Burke, and Rev. P. Power. In the last issue an appeal was made for the widening of our circle of literary contributors. In reiterating this appeal, the Committee desire to impress upon the members generally the desirability of providing material which will be of interest to all classes of readers in the different localities within the scope of our operations. There are very few members who could not, through the “Notes and Queries,” provide something now and then which would help to sustain an interest in that particular department.

“An excursion, under the auspices of the Society, took place to the ruins of Dunbrody Abbey on the 11th September. The day was delightfully fine, the party was a large one, the arrangements on board the steamer *Vandeleur* as well as at Dunbrody were all that could be



desired, and the members and their friends were so well pleased all round that many have expressed their hope that the Society's excursion will be made an annual institution.

“In November the Rev. Denis Murphy, S.J., Vice-President R.S.A., delivered, in the City Hall, a highly interesting lecture upon “Irish Art as seen in Ancient Celtic Crosses.” The lecture was illustrated by lime-light views, and the hall was filled upon the occasion by the members and their friends.

“During the past year the late Mayor was kind enough to provide accommodation in the City buildings for the meetings of the Society, and the present Mayor, the Right Worshipful W. J. Smith, has very generously signified his willingness to continue the privilege for the current year.

“The Journal, which we hope to maintain as a quarterly publication, has been warmly received in every direction, and great credit is due to our publishers, Messrs. Harvey & Co.; the typography, the processed illustrations, and the lithographed music would dó credit to any metropolitan house.

“Arrangements are being made by the Royal Society of Antiquaries to visit our city in the course of the spring, and we hope the occasion can be availed of by their President, Mr. Thomas Drew, to read a paper, which he has already kindly promised to us, upon “The old Cathedral Church of Waterford.”

“The very important question of our financial position is fully dealt with in the statement which our Treasurer, Mr. T. H. Brett, will read for you.”

It was formally proposed and seconded and unanimously resolved that the foregoing report, as read, be adopted.

[The financial statement, duly audited, will appear in our next issue.]

NOTES ON THE  
HISTORY, ANTIQUITIES, ARCHÆOLOGICAL  
REMAINS AND LEGENDS  
CONNECTED WITH THE WESTERN END OF THE  
COUNTY WATERFORD.

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BY GABRIEL O'C. REDMOND, M.D., CAPPOQUIN.

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PART II.

THE EARL OF ORMONDE'S CHARGE OF TREASON AGAINST THE  
EARL OF DESMOND. PUBLIC RECORD OFFICE, STATE PAPERS,  
IRELAND, ELIZ., VOL. XII, NO. 37.

“ M<sup>d</sup> that I Thomas Erle of Ormounde and of Ossory do lay to the chardge of Gerrote nowe Erle of Desmounde before yowe S<sup>r</sup> Nicholas Arnolde Knighte L. Justice of Irelande and the Counsell of the same at Waterforde the xxvi<sup>th</sup> day February 1564, that he the saide Erle of Desmounde, his brother Thomas of Desmounde, Capten M<sup>o</sup> Donoghe, Richard Condon Capyteyn and chief of his name, John Fitz Edmonde Seneschall and Capyteyn of Imokelly, Mac Awley Capyten of the cuntry called Clanawley, Donell Mac Arte Mac Oen Okyne capten and chief of his name, Rory Mac Sheane M<sup>o</sup> Creagh capten, Mac Thomas called Thomas Fitz Richard of the Pallayce, the White Knights sonne and heire called Morishe, Edmond Fitz Davidd of Ballygeillaghan in the countie of Limericke gent., the traytor Lisaghe Mac Moroughe O'Connor with his trayne, and others to the number of a thowsand persons, the first day of February in the seventhe yeare of the raigne of o<sup>r</sup> soveraigne Lady Queene Elizabeth came to Beuliewe and Ballynemonteraghe in the countie of Waterforde and then and theare with force and armes and with banners displayed bourned twoo howses, price every of them xl<sup>s</sup>, in Ballynemonteraghe aforesaid and the value of

xx<sup>l</sup> of hous holde stuff and other goods in the said howses then beeng, of the goods of Edmonde Fitz Wyllyams and Rory Fitz David of the same husbandmen, and in Beauliewe three howses, price every of them xl<sup>s</sup>, and the value of xx<sup>l</sup> of howsehold stuff and other goods of the goods and cattell of S<sup>r</sup> Morishe Fitz Geralde Knighte, feloniously and traytorously contrary to the Queens Ma<sup>ty</sup> peax her crowne and dignytie, and contrary to the statute in that cace provided. And thoughte to haue burned the rest of the said townes and of the whole contrey if they had not been letted of the same.

“Item that the said Erle of Desmounde the said day and yeare, to gether with his said company came to the townes of Ballygrewley, Ballyntlee, Ballyneco'tie, Ballyncurryne, Ballynemony, Ballynemyalaghe, Ballyore, Whitchurche, Keappaghe, Kylmolassy, Curreghroche, Lareghe, Ballylonyne, Collegane and Athmaine in the county of Waterforde,\* and then and theare w<sup>th</sup> banners displayed, and w<sup>th</sup> force and armes toke from the said townes the number of thre hondreth forty kyne, vi<sup>xx</sup>.xii plowe horses, and to the value of iii<sup>or</sup> v<sup>o</sup> of shepe swyne and howsehold stuff† of the goods and cattell of th' enhabitants of the said townes, traytorously and contrary to the Queen Ma<sup>ty</sup> peace her crowne and dignytie and the statute in that cace provided.

“Item I haue the bornying of certyne howses at Kilfiecle to lay to his chardge when he came thither and assaulted my howse there himself in proper person, and spoiled the most part of the towne and woulde haue borned the whole towne if it had not been rescued by th' enhabitants and the garryson of the castle there, And other heinowse hieghe treasons I haue to chardge him with all when I shall understand the Queens Ma<sup>ty</sup> further pleas<sup>r</sup> whose highnes I haue advertised of the same.

“THOMAS ORMOND & OSS'.

*Dorso*: “Copy of Th' erle of Ormoundes writing chardging Treason apou Th' erle of Desmond & others. 26th of Februar 1564.”

\* I can identify nearly all the above-mentioned lands. The majority of them are within a few miles of Dromana.—G.R.

† *I.e.*, Sheep, cattle, and household stuff to the value of four or five hundred pounds.

INTERROGATORIES MINISTERED TO SIR MAURICE FITZGERALD OF DROMANA. PUBLIC RECORD OFFICE, STATE PAPERS, IRELAND, ELIZ., VOL. XII, NO. 51.

“At Waterford the last of February 1564. Interrogatories mynystred to S<sup>r</sup> Morrice Fitzgerald, Knighte.

“1. Howe often he sente to th’erle of Ormounde for savinge his cattell, and the tyme or day, and for what cause th’erle came thither.

“2. Whate aunswere the said Erle made.

“3. Where he was the tyme of the conflicte.

“4. When he knewe th’erle of Desmound wold come to the Deffye [Dessye], and whate the cause was of his thither commyng.

“5. What he knowith as towching the circumstance and order of the meting of the said Erles.

“6. What he knowith as towching the contynuance and ende of the said conflicte, and what nomber th’erle of Desmounde had of horsemen, fotemen and Raskeiles.

“7. Whether there was Burnynge, by whome, and by whose commaundment.

“8. Whither Banner or Banners was displayed of eny side.

“9. Whither he knewe of eny greater force or company loked for by eny of the said Erles.”

THE ANSWER OF SIR MAURICE FITZGERALD. PUBLIC RECORD OFFICE, STATE PAPERS, IRELAND, ELIZ., VOL. XII, NO. 52.

“Apud Waterford ultimo Februari 1564.

“The deposicion of S<sup>r</sup> Morrice Fitz Gerald, knight, upon suche Interrogatories or articles as were mynystred to him by the L. Justice and Counsell, the day and yere abovesaid.

“To the firste he deposith and saithe, that aboute vi or vii dayes afore the late conflict betwene Th’erles of Desmond and Ormound the same S<sup>r</sup> Morrice hering tell that Th’erle of Desmound wold come into his contrey, he sent a letter to Th’erle of Ormounde requiring his L. according to his old frendshipp formerly extended towards him to come and carry away his cattell into the same Erle of Ormounds contrey to be self kepte. And after hering for more certeyntie that Th’erle of Desmound would come into his countrey indede, then the same S<sup>r</sup> Morrice sent a speciall messenger called Shane Tobyn, *alias* Brega,

to the said Erle of Ormounde for the cause aforesaid and thereupon the same Erle came to the said S<sup>r</sup> Morrice.

“To the second he saieth, Th’erle of Ormounde wrote for aunswer that he woulde with as much spede as he could comme to receive his cattell, accordinge to the request of the same S<sup>r</sup> Morrice by his said letter.

“To the third he saieth, he was at his owne howse at Dromanaghe at the tyme of the conflicte.

“To the iii<sup>th</sup> he cannot otherwise depose than he hathe afore deposed to the firste.

“To the v<sup>th</sup> he saieth, Th’erle of Desmounde came to Bewley in the mornyng aboute viii or ix of the clocke on the first day of February last, on wich day the L. Power and one of the Captens of the gallow-glass of Th’erle of Desmounds came from Th’erle of Desmounde to this deponent to make demaunde of hym to do service to the saide Erle, to whiche this deponent aunswered that what soever clayme or chalenge the said Erle woulde chalenge of hym he would therein abide the L. Justice and counsels order, or geue the same Erle suche right touchinge his demaundes as ever eny of his auncestors haue before tyme donne unto him, or els woulde be contented that twoo of his yearned counsell by him to be chosen with twoo also on Th’erles parte, should se their evidence on bothe sids, and he, the same S<sup>r</sup> Morrice, would thereapon give Th’erle such Righte as the said twoo learned men on bothe sids would order. And thereapon this deponent apon request made by the said L. Power went with him to Bewley\* to haue spoken with the said Erle, who refused to speke with the said S<sup>r</sup> Morrice as the L. Power related to this deponente from the saide Erle, onles S<sup>r</sup> Morrice would stande to the Judgemente of Th’erles owne Judge,† w<sup>ch</sup> this deponente refusinge he was willed by the said L. Power to repayre backe home agayne, and so he did.

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\* The ruins of the <sup>3</sup>Abbey of Beau-lieu (Bewley) are situated in the parish of Kilmalash, close to Dromana.

† The Earl’s “owne Judge” was most likely a Brehon, or Irish Judge, as the Desmonds had entirely thrown off English law. In fact, it was by the Brehon law that the Earl was entitled to distrain his sub-chief’s cattle for default of service. Were he intending to proceed by Feudal or English law, he had his remedy in the Queen’s Court, supposing Sir Maurice Fitz Gerald (who certainly held under the Earls of Desmond) had made default.

“To the vi<sup>th</sup> he saiethe that on the first day of February last, it happened a man of this deponents beeng on the topp of his owne dwellinge castell, to espie Th'erle of Desmonds hoste, aboute a myle or more of, comminge towards this deponents castell and seemed to settle his campe a myle of, that first nighte, at a place called Whitchurche, wher upon this deponente withe twoo horsemen and a dosen fotemen issued out of his saide castell to a certayne hill distant a quarter of a myle from Th'erle of Desmonds hoste, to vyewe the saide hoste (hauinge the water betwene them) and there whiles they espyed Th'erle of Ormonds hoste comminge from the mountaynes directly towards this deponents castell of Dromanaghe. And then Th'erle of Desmonds fotemen came forewards and past beyond the said S' Morics castell by which tyme Th'erle of Ormonds hoste did nere approach them, comminge onwards their direct way towards this deponents castell. And then Th'erle of Desmonds fotemen did stey, and then Th'erle of Desmonds horsemen went out of their right way a twoo or three flight shotts on the righte hande, Th'erle of Desmonds fotemen following them, to mete w<sup>th</sup> the Erle of Ormonds hoste and this deponent saw at that tyme some of Th'erle of Desmonds harquebuziers shote of at the said Erle of Ormonds hoost, beeng then comme within gonne shott. And then uppon the same Th'erle of Desmonds horsemen gave the first chardge. The number of Th'erle of Desmonds horsemen as he hard by reporte was about iiiix<sup>x</sup>, of fotemen beenge gallowglasses and kerne the number three or fower hundreth, and of Raskally twice as many as he supposeth.

“To the vii<sup>th</sup> he saith that when he went with the L. Powre as aforesaid at the tyme when he returned backe from Bewley without spekinge with Th'erle of Desmonde, this deponent being on horseback redy to ryde homewarde and lokinge backe sawe the howse, wherein Th'erle remayned that day before noone, and two other howses on fyar, and that a pore woman of that village (whose name he knowith not) tolde this deponent that she saw one of Th'erles gallowglass (whose name he also knowith not) sett fyer on that howse wheare the said Erle had been, but by whose commaundment he so did this deponent cannot depose, saieng further that after Th'erle had departed from that viliage, dyverse of his men taryed awhile theare after him. And further saith, when Th'erles camp was broken upp at Whitchurche there was two bigg

houses burnt by Th'erles men in a towne called Ballynemyntaghe wherein twoo men of this deponents [tenants] did dwell, and that there was corne bothe in that towne and the other village abovesaid burnt by the said Erle of Desmonds men.

“To the viii<sup>th</sup> he saithe he sawe a banner displayed amongst the horsemen of Th'erle of Desmonds and another emongest the fotemen; which banner of the fotemens (the berer of yt beeng slayne) the same was founde and brought to this deponent by a chorle of the countrey. And afterwards was sente and delyuered to one William O'Brynn, beeng foster father to this deponent and a servante to the saide Erle of Desmounde, and saithe further that Th'erle of Ormounde steieng still at the beginning of the conflicte, did soddenly put upp a thing of redd silke upon a staff, but whether it was a banner or not this deponent can not precisely depose.

“To the ix<sup>th</sup> he saithe that he harde saye that S<sup>r</sup> Piers Butler of the Cahir, Knighte, and the White knight were at Lesmore with xvi horsemen and with certeyn fotemen (the number whereof he knowith not) and that there came of the erle of Desmonds owne horsemen from Connelaghe, to the said Lesmoore to the number of xxiiii or xxx, and as he herde say aboute the number of cc<sup>th</sup> fotemen, to the ayde of the saide Erle of Desmound. And that Mac Art Omore, Oswylevan Beare, and the knighte of the Kyrry came at that tyme to Conneigh w<sup>th</sup> sixtene men.

*Dorso*: “Ult. Feb. 1564.

“Copy of the Deposition of S<sup>r</sup> Morice  
Fitz Gerott, knighte, upon the  
Interrogatories.”

SUNDRY DEPOSITIONS. PUBLIC RECORD OFFICE, STATE PAPERS,  
IRELAND, ELIZ., VOL. XII, No. 55.

“Edmonde Duf O'Heagane'servant and sariant to Gerrot Fitz John stywarde to th'erle of Desmonde and to Elizabeth Leix the stywards wief, dwelling at Lismore, of th'adge of lx yeres or there abouts, duely examyned uppon the Holye Evangelist dothe by vertue of his othe depose that Cormocke O'Connor w<sup>th</sup> two men and two boys the Tuysday before my lady of Desmond's deathe being the second of Januarii 1564, came to Lismore aforsaid, about none, to the house of the said Gerrott

Fitz John called the busshops courte there, the said Elizabeth Leix the stywards wief beinge there then, the said Cormock havinge then in his company, to attende on him to guide him emongts th'erle of Desmonds seruants and to gett him meat and drinke and suche other like mayntenance, a boy of the said Earls chamber called Donoghe Endodyne, and went that night w<sup>th</sup> the said Elizabeth Leix to Killahale to David Fitz Johns house, who is married to the said stywarde and Elizabethes daughter, where the said Cormocke was intertayned that night and his said company w<sup>th</sup> the said Elizabeth in one house with her, and on the morowe returned w<sup>th</sup> the said Elizabeth to Lismore aforesaid, where he departed with the said companye, and w<sup>th</sup> the said Erles man Donoghe Endodyne still wayteing on him to gujde him from place to place in the country. He deposethe also by vertue of his said othe that S<sup>r</sup> Piers Butler of the Cahire, the White Knighte and others were w<sup>th</sup> the number of lx horsmen at Lismore ready to come to ayde th'erle of Desmonde till uppon knowledge had of the conflycte given on his side they departed every one towards his awne house. Further he dothe depose that the same day of the conflicte given he mett w<sup>th</sup> one which he knewe to have sene before with Cormock O'Connor at Lismore aforesade who tolde him that the said Cormock was w<sup>th</sup> th'erle of Desmonde at the tyme of the conflycte and that he knewe not, but he was there slayne with others. And further by vertue of his said othe saiethe that Shane M<sup>o</sup>Morishe of Knockmoen, one of S<sup>r</sup> Morishe Fitz Gerald's gentlemen, was at David M<sup>o</sup>Shane's howse in Keillahall\* with Elizabeth Leix the same night that Cormocke O'Connor was there and save the said Cormocke there and his compayne as he the said deponent herde. In witnes of all & singular the premises to be the true depositions of the said Edmund Duf made by vertue of his said othe before us S<sup>r</sup> George Stanley, knight, Marshall of the Quenes Maiesties Army in Irelande, and John Plunket, her highnes Chiefe Justice of her said Realme of Irelande and others whose names be hereunto subscribed, we the said S<sup>r</sup> George Stanley, John Plunket and others, have hereunto subscribed our names. At Waterford the xiiii<sup>th</sup> of Marche 1564.

"Item, the said Edmund Duf saiethe further by vertue of his said othe that Gerrot Fitz James, a base brother of the late countes of

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\* Keillahall, now Kilahalla, opposite Dromana. Probably a castle of the Fitzgeralds.



Desmond, and John Fitz Gerrot, th'erle of Desmonds stywards son, with the busshops sariant of Lismore, named Thomas O'Fleyn, were at Lismore aforesaid at the said stywards hovse when the said Cormocke came thether as before. And further saieth that Cormock caused himsele to be called by the name of Killeduf to th' entent he should not be knowen. And saieth also that he knewe not the said Cormocke before he was told it was he by one of Cormocks aune men. And further dothe say that the said stywards other son, called James Fitz Gerrot, was in the said stywards hovse w<sup>th</sup> others and sawe the said Cormocke there as aforesaid, this deponent being questioned whether he knewe the said Donaghe Endodyn to attende uppon the said Cormocke by the appointment of said Erle of Desmonde or not, said he coule not tell.

“GEORGE STANLEY, JAMES WALSHÉ maio’.

JOHN PLUNKET.

PATRICK SHERLOCKE.

EDMUNDE BUTLER.”

Close to the northern bank of the river Finisk, and about a mile from where it blends with the current of the Blackwater, is the site of the ancient Abbey of Beaulieu (mentioned in the foregoing records), a name now corrupted into Bewley, and giving its denomination to the townland in the electoral division of Ballyhane, Union of Lismore. It is about two miles distant from the scene of the battle just described. I regret to say that scarcely any vestige of the edifice now remains, save the few scattered stones and portions of the foundations which can be traced in the grass. The farmer in possession of the lands adjoining destroyed the remnants of the old Abbey for building purposes. It is mentioned in Archdall's "Monasticon Hibernicum," at page 685, thus: "*Co. Waterford—Bewley. Two miles south-east of Lismore, in the Barony of Decies Without Drum and Parish of Kilmolash. Here are the remains of a monastic edifice said to have belonged to the Knights of St. John of Jerusalem.*" This account is not, however, quite accurate, as the place is fully four miles south-east of Lismore, and two from Cappoquin.

It will be noticed with interest that in the Earl of Ormonde's charge of treason against the Earl of Desmond he states "that the said Earl came to *Beauliewe* and Ballynemonteraghe, in the County of

Waterford, on the 1st Feb., 1564, with force and arms and banners displayed."

When at Beaulieu, or Bewley, the Earl was within two miles of his kinsman's house of Dromana, and it is very probable that he would have attacked and destroyed it, had not Ormonde's arrival from Clonmel caused him to withdraw from the vicinity.

In a field a short distance from Bewley Abbey, some years ago the plough turned up a large quantity of human bones along with pieces of rusty iron. I have no doubt these were relics of the fray between Desmond and Ormond.

Proceeding along the bank of the Finisk in a south-easterly direction for about a mile, we come to Kilmolash Bridge, adjoining which stand the ruins of a very ancient church, known as Kilmolash Church. It stands in the centre of an enclosed graveyard, on a higher level than the road, which passes within a few yards of it, and its evident antiquity adds considerably to the interest of the locality, which is extremely picturesque. The townland is situated in the electoral division of Whitechurch, and it is also a parish in the Dungarvan Union. I have been informed by several old people of the place that a holy well exists in a field adjoining the church, but that it was covered in many years ago, and now no trace of it can be found.\* About half-

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\* The notices of this old church are very meagre indeed. The following is taken from O'Hanlon's "Lives of the Irish Saints" :—"Saint Molaisse, of Cill-Molaisse, now Kilmolash, County Waterford. A festival in honour of Molaisse of Cill-Molaisse is entered in the Martyrology of Tallaght at the 17th of January. From the following notice this place should be sought for in the Decies of Munster, for on this day Molaisi of Cill-Molaisi, in Deisi-Mumhain, is recorded in the Martyrology of Donegal. We find the exact place in the present denomination of Kilmolash Parish, partly in the Barony of Decies Within-Drum, but partly in the Barony of Decies-Without-Drum, in the County of Waterford. The ruins of religious edifices may yet be seen within this parish, and on a townland bearing a like name. Although the time when this saint flourished has escaped detection, yet of his place the truant imagination depicts in the time of old

' Various goodly visaged men and youths resorting there,  
Some by the flood-side lonely walked, and other some were seen,  
Who, wrapped apart in silent thought, paced each his several green,  
And, stretched in dell and dark ravine, were some that lay supine,  
And some in posture prone that lay and covered the written line.' "

It is stated by the Ballandists that the Danes plundered Kilmolash. As it is recorded that in the years 912, 913, and 915 Dungarvan and Lismore were plundered by these marauders, in fact that the greatest part of Munster was wasted by them and the booty taken to Waterford, in all probability Kilmolash suffered from them on their

a-mile distant from Kilmolash Church may be seen the Holy Well of St. Columbkille. It is situated in Curraghroche Wood, in a very secluded spot, and surrounded by fine specimens of oak trees. The people of the district hold this well in great veneration, and sick and afflicted people are often brought there in the pious belief that the great saint will restore them to health. When and under what circumstances St. Columbkille visited this locality I have no record to show, but perhaps some of the many readers of the Journal may be able to point out.

At Cloncaerdun, in this neighbourhood, a few years ago, one of the cooking places of the Fionna, called Fullocht Fionns, was discovered by the late John Quinlan, Esq., J.P., of Clonkerdin, who went to considerable trouble to examine it, and his account of it will be read with interest in the Journal of the Royal Historical and Archæological Association, now the Royal Society of Antiquaries, Vol. VII, Fourth Series, January, 1886. There are many others in the same locality, extending along the valley at intervals towards Knockmoan, and one particularly of very large dimensions which would well repay investigation. The townland of Cloncaerdun, which is in the Dungarvan Union, derives its name from an ancient fort which existed here, but of which no trace can now be found. The word means "The Meadow of the Strong Circular Stone Fort," and is derived from the following words—*Cluain* [Cloon or Clon], an insulated meadow, or fertile piece of land situated in marshy spots, or having a bog on one side and water on the other; *Cathair*, pronounced Caher or Caer, meaning a circular stone fort, and *Dún* [Doon], a word generally used to designate a citadel or fortified residence. In this word "Cloncaerdun," however, I think its primary meaning, "strong" or "firm," is the more reasonable translation, as *Cluain-cathair*, without the termination *dún*, would be sufficient to indicate the "Meadow of the Circular Fort," and therefore to avoid the unnecessary redundancy of *cathair* and *dún*, which mean very much the same thing, I would be inclined to translate "Cloncaer-

march from Dungarvan to Lismore. Inside this interesting ruin a stone can be seen in the left jamb of the arch of the chancel bearing the following inscription:—

FEARE GOD  
HONOR THE  
KINGE ANO  
DOMN ✠ 1635

dun" as the "Meadow of the Strong Circular Stone Fort." That the name suits the locality there is no doubt. The lands are extremely fertile and water abounds—the river Brickey rises in this townland, and a large marshy field or bog in which Mr. Quinlan discovered the Fullocht Fionn is situated quite near. In the Ordnance Survey Map a castle is marked in a field opposite Cloncaerdun House, but no vestige of it now remains. I think it extremely probable that a castle was built at a period not long subsequent to the Anglo-Norman Invasion on the site of the ancient stone fort or *cathair*, or that possibly the fort was added to and re-constructed into a castle. In support of my surmise I would adduce the following record of lands granted in the Decies, extracted from the Calendar of Close and Patent Rolls (Sweetman's Edition, Vol. I):—

No. 1680, March 25th, 1229, *ides*—Grant to John D'Evereux\* of lands in Dessys [Decies] as they extend from Lazhargalvan to Mezhan, as the Water of Avenmore runs to Dufglas to the nearest ford of Leichemaclergin, and as those lands extend in Slefto to Sleftrum, viz.—Anach and Sounoch, Killorzhie, Adentein, Crumachten, Seskincatry, Ballynoenach, Razhinakennardy, Baliachan, Adferne, Ballymalaly, Balimithyan, Balykennedy, Ballydonan, Kepach, Kenros, *Caslan*, Kilcounan Moy, Thelghy, Tholoch, Henan and Kulman. All which lands John previously held of the gift of Thomas FitzAnthony, to have and to hold in fee, rendering to the king 3l marks a year, etc., etc.

That some of these lands were situated between Dungarvan and Cappelquin I can clearly show, as I have succeeded in identifying several of them. I cannot locate Lazhargalvan or Mezhan, but the water of Avenmore is of course the Blackwater, and Dufglas, meaning the black stream, from *dubh*, black, and *ghlaise*, a small stream, may be identical with the place now called Portglas, about a mile from Cappelquin, at Mountrivers, where the old road runs down to the ford across the river. The name Crumachtan is, I think, now the same as Crinaghtaun, a townland in this neighbourhood, and Seskincatry may be the locality called Sheskin, which is also quite near. I can also, more or less, identify the following, all of which are within two or three miles of Cloncaerdun:—Adferne, probably Affane; Ballymalaly, now called Ballymulalla; Kepach, evidently the same as Cappagh; Kenros, now a townland called Ross, half-a-mile from Cloncaerdun, and Balykennedy, which still retains the same name.

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\* John Devereux. See my Memoir of the Anglo-Norman family of Devereux, of Balmaguir, Co. Wexford, pp. 4 and 5.

As many of these places referred to are adjoining the townland of Cloncaerdun, I think it extremely probable that the land called *Casclan* in the foregoing grant may be identical with Cloncaerdun. It is probable that John D'Evereux founded a castle on the site of the stone fort, and the place may have been called Cloncas or Casclan by the Anglo-Norman scribe, instead of applying to it the Irish appellation. As the origin of the castle of Cloncaerdun, marked on the Ordnance Survey Map, has not been ascertained, I merely offer this suggestion as a possible solution.

Bearing in mind the fact that several of the lands mentioned in the grant are in the immediate neighbourhood of Cloncaerdun, it will not be difficult to alter the "Meadow of the Strong Stone Fort" to the "Meadow of the Castle," which meaning Clancas or Casclan probably is intended to convey. The termination *Cas* is evidently an abbreviation of *Caiseal*, "a word very common in Irish, and one which is always used to signify a circular stone fort. It is either cognate with or derived from the Latin *Castellum*." (See Joyce's "Irish Names of Places," p. 275.) The lands mentioned in this grant or confirmation to John D'Evereux passed into the possession of the Earls of Desmond by the marriage of Margery, one of the five co-heiresses of Thomas FitzAnthony, with John FitzThomas FitzGerald, son and heir of Thomas FitzMaurice FitzGerald, surnamed "The Great," Lord of O'Connellloe. She brought with her in marriage the lands of Decies, Desmond, etc., and to this day Cloncaerdun and adjoining lands are held by Mr. Henry Villiers Stuart, D.L., of Dromana, who represents in the female line the FitzGeralds of the Decies.

Adjoining the lands of Cloncaerdun is a field called by the people of the district "Park-na-Cromwell," from *pairc*, a field. This field is about a quarter of a mile from Whitechurch, and as it is recorded that Cromwell, on the 4th or 5th December, 1649, was met at Whitechurch, five miles west of Dungarvan, by 2,500 men of the southern garrisons that had revolted, it is more than probable that it was in this very field he camped on his way to Youghal. A short distance east of Cloncaerdun, and adjoining the high road which leads to Dungarvan, are the ruins of Knockmoan Castle, standing on the summit of a precipitous mound. All that now remains of this once strong castle are several immense blocks of masonry lying about the top of the mound, and at

the opposite side of the road the roofless walls of the little chapel which was connected with the castle. Some years ago a portion of the north wall of the chapel became undermined at its foundation, and a quantity of human bones were exposed. They were, however, carefully covered in again. I have not been able to ascertain when or by whom Knockmoan Castle was built, but it undoubtedly was one of the numerous strongholds of the FitzGerald, and was held by them down to the reign of Elizabeth. It was probably included in the extensive forfeitures of the Earl of Desmond. I find in a pedigree of the Earls of Desmond that Maurice FitzThomas, 4th Lord of Decies and Desmond and 1st Earl of Desmond, had a brother John FitzThomas, called Sir John of Athassel, where he was buried in 1324. He is stated to have been the ancestor of the MacThomas Geraldines, and that Catherine, youngest daughter of Gerald the Poet (nephew of John of Athassel), 4th Earl of Desmond, and sister of James the 7th Earl, married about 1440 John FitzThomas, *ancestor of MacThomas of Knockmoan*. This John FitzThomas was a FitzGerald, and a kinsman of his wife's, being probably the grandson of John of Athassel. I have not met with any record of the family of FitzThomas or MacThomas of Knockmoan from 1440, except the one mentioned in the pedigree which I have compiled of the FitzGerald of Dromana (page 122), where it will be noted that Margaret, daughter of Gerald FitzGerald, of Ballyhennie, and sister of Sir John FitzGerald of Dromana, married *Thomas FitzGerald, of Knockmoane, Co Waterford*.\* Knockmoan, therefore, was held by a branch of the FitzGerald from 1440 or thereabouts down to the Elizabethan forfeitures and subsequent Plantation of Munster. The following extract from the Calendar of Carew MSS. will be found interesting :—

1611. An Abstract of the Inquisitions taken An. Dom. 1611, concerning the present state of the lands, undertaken in Munster, in the counties of Limerick, Cork, Tipperary, Waterford, Kerry, and Desmond. Breaches of the Articles of Plantation, etc.

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\* Add to the above the mention at page 153 in the Depositions taken at Waterford in 1564 of "Shane McMorish of Knockmoen, one of Sr Morish FitzGerald's gentlemen." This Morish of Knockmoen was, most probably, the grandson of John FitzThomas who married Catherine, *sister of Gerald the Poet*, and as such I have placed him in the pedigree.

WATERFORD. The Seignory of Knockmoane, granted to Sir Christopher Hatton, Knt. The King's now tenant, Roger D'Alton, Esq. Whereof.	Demesne 500 acres Fee Farms 600 " Lease (3) 1500 " Small Tenures, 17 Detained the lands of Croshe & other parcel Rent reserved, £60 7 9 " abated, £39 5 3 " payable, £21 2 6	Breaches of Articles of Plantation. " " " " Irish under-tenants in this Seignory.	Musters of Horse and Foot.  Horse .. 8  Foot .. 26
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Among the principal planters in Munster were Sir Christopher Hatton, who got 10,910 acres in the Co. Waterford ; Sir Walter Raleigh, 12,000 acres in Cork ; Sir William Herbert in Kerry, 13,276 acres ; Sir Edward Fitton 10,500 in Tipperary ; Fane Beecher, Hugh Warth, etc. The castle and lands of Knockmoane were let by Sir Christopher Hatton to Roger D'Alton, Esq., whose son, Roger D'Alton above-mentioned, forfeited a considerable portion of his property for a breach of the Articles of Plantation. As nearly two-thirds of the rent were abated, the lands must have been forfeited in the same proportion.\*

A tradition prevails extensively among the peasantry in the neighbourhood of Knockmoan, that the castle was bravely defended against Cromwell by a lady who successfully withstood his onslaught. As usual with traditions, there is a spice of truth in this account, but it is not quite accurate. The event took place long before Cromwell's campaign, and the facts are these :—Margaret FitzGerald, the sister of Sir John FitzGerald of Dromana, having married Thomas FitzGerald of Knockmoane, the Lord of the Decies was naturally incensed that his brother-in-law's estates should be confiscated through no fault of his own, and he determined to regain them if possible, and accordingly laid siege to the castle of Knockmoan, which was then held by the widow of Roger Dalton, the original tenant of Sir Christopher Hatton. The Calender of Carew Manuscripts mentions this lady as follows :—

An. 1600. Mrs. Alyson Dalton petitions the Queen in 1600. Says she is a poor widow with eight orphans, driven out of Ireland ; *had defended her castle of Knockmoan for two years at her own charge ; prays to be allowed 20 warders and 4 horsemen in the Queen's pay. Garrett FitzJames, her spiteful neighbour, was bound in £500 for the loyalty of his base brother, Thomas FitzJames, to whom was committed her castle of Cappoquin, but he treacherously razed the castle, whereby said bond is forfeited. The Privy Council decide that the demand about the forfeiture of the bond may be granted when the country is reduced to obedience.*

\* These lands were granted in fee at 2d. and 3d. an acre, and were exempted from all rent for five years, and then only half the rent was payable for three years. For ten years the tenants could export produce and import goods free of duty, and he was only bound to provide one armed footman for every 200 acres, and one horseman for every 300 acres, and to suffer no Irishman to reside among them.

By this record it would appear that Cappoquin was held by the family of Dalton at this period, and very probably her *spiteful neighbour* at Dromana wished to gain possession of these estates forfeited from his kinsman FitzGerald.

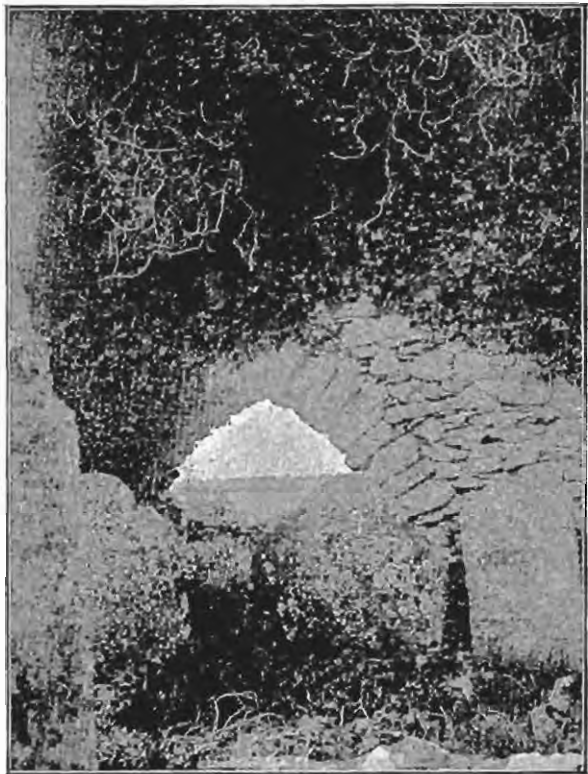
The castle and lands of Knockmoan passed from the Dalton family to the Osbornes, probably owing to the breach of the Articles of Plantation by Roger Dalton, as already mentioned, or, perhaps, by the marriage of Sir Richard Osborne with the daughter of Mrs. Alyson D'Alton. Sir Richard Osborne, of Ballintaylor and of Ballylemon, both places situated in the neighbourhood of Knockmoan, was created a baronet of Ireland on January 26th, 1629. During the civil wars in Ireland he sided with the Parliament, and in 1645 the Earl of Castlehaven laid siege to his castle of Knockmoan, and compelled him to surrender at discretion.\* It was held by the Confederates from that time until the arrival of Cromwell. When he reached Dungarvan on the evening of the 4th December, 1649, he invested the town, and sent a company of soldiers to attack Knockmoan, about five miles distant. The castle was built on a high rock, surrounded by a moat, but nevertheless after a few days' siege it was taken by storm. At the foot of the hill, and on the opposite side of the road, can be seen the ruins of the chapel already referred to, which is in a very fair state of preservation.

We have already seen that Knockmoan had been a Geraldine stronghold. According to the pedigree of the Earls of Desmond, Catherine, second and youngest daughter of Gerald the Poet, 4th Earl of Desmond, married, about 1440, John FitzThomas [FitzGerald], ancestor of MacThomas of Knockmoan. The family assumed the name of FitzThomas or MacThomas, and in a deposition preserved in the Public Record Office relating to the affray at Affane, and dated 1564, I find mention of "Shane M<sup>o</sup>Morishe [MacThomas] of Knockmoen, one of S<sup>r</sup> Morishe FitzGerald's gentlemen." This Sir Maurice's niece, Margaret, married Thomas FitzGerald of Knockmoane, in the Co. Waterford, probably the son of Shane McMorishe (*vide* pedigree at page 159). This Thomas FitzGerald was the last FitzGerald of Knockmoan, which castle and lands had been held by the family for about 230 years, when they passed, as already shown, to Sir Roger Dalton.

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\* Sir Richard Osborne died in 1667.





**CHOIR ARCH, REISK.**

(From the East.)

# THE ANCIENT RUINED CHURCHES OF CO. WATERFORD.

BY REV. P. POWER, F.R.S.A.

## BARONY OF MIDDLETHIRD—(CONTINUED).

REISKE.—The name Reiske (Reiske) signifies the boggy or marshy place. Applied to the townland giving its name to this ancient church and parish, the name is not inappropriate. On a slight elevation overlooking a fairly extensive bog stand the ruins of the ancient church. The church consisted originally of nave and choir, of which the former was apparently of considerable size though no portion of it now remains. In fact the sole remaining portions of the sacred edifice now visible are the wall dividing nave and choir and the north wall of the choir. Less than fifty years since the eastern gable was standing. It had a semicircular headed window of large size—9 feet in height by about 5 feet 3 inches in width. A stone mullion on the outside divided this into two parts. In the dressing of the window cut granite was used. Both window and gable have unfortunately disappeared long since. The dividing wall between nave and choir is pierced by a well preserved choir arch, of which an engraving, from a photograph by the writer, is here given. The choir arch, of hammered stones, measures only 4 feet 6 inches to its apex from the present level of the ground; its width at the ground is 5 feet 10 inches. Interments in the interior of the church have raised the surface of the ground to the level of the shoulders of the arch. When Dr. O'Donovan measured the choir arch fifty years ago it stood six feet in height. At the present rate of filling up it will have altogether disappeared beneath the surface in another century and a-half. Over the head of the arch, and looking towards the place of the altar, is a rudely carved figure of a human head in freestone, much weather-worn and of slightly less than natural size. A

curious feature of the wall dividing nave and choir is that it is not dove-tailed into the side walls ; the inference is that it is of later date than the latter and that its erection was an afterthought. It may be that the church itself is a pre-Norman erection (it is certainly of great antiquity), and that the introduction of the choir arch is to be attributed to the influence of the Norman settlers and their ideas of church building. The church of Reiske appears to have been one of the largest in this barony, its total length being about 68 feet and its breadth internally 19 feet, while the walls were 3 feet in thickness. Judging from the date of the "pattern" formerly held here, the ruined church would seem to have been dedicated under the invocation of the Blessed Virgin. Surrounding the church ruins is an ancient and much used cemetery containing many monuments of considerable interest. A standing tombstone within the nave bears the inscription, "Erected to the memory of the Rev. John Meany, P.P., of Reisk, who departed this life January 27th, 1800. The prayers of the widow and the orphan and the blessings of his flock constitute his monument."\* In the choir a small and rudely shaped tombstone embedded almost to its summit in the earth is inscribed—"Pray for the Rev. Father Maurice O'Hearn, who died Jan. 12th, 1763, aged 49 years." A stone standing close to the south fence of the cemetery has the following legend—"Here lieth the body of the Rev. Father Maurice Walsh, P.P. of this place, who departed this life the 8th September, 1778, aged 80 years." Beside the last mentioned is a very small headstone inscribed—"Here lyes the body of the Rev. James Fennell, Parish Priest of Reisk, who dyed the 28th day of August, 1747, aged 89 years." This Rev. James Fennell was born therefore during *the regime* of Cromwell, and was a priest ministering in the diocese of Waterford when James II fled from the Boyne.† James Fennell's immediate predecessor in the pastorate of Reiske was another Fennell—John, probably a brother. John Fennell's name occurs in the list of parish priests registered in 1704 at

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\* The name of Rev. John Meany appears attached to the record of a baptism dated 1784 in the ancient register of the united parishes of SS. Michael's, Stephen's and Peter's, Waterford. From this we may conclude that in 1784 Rev. John Meany was connected with one of the city parishes as curate.

† In 1687 there were in the diocese of Waterford but five priests exclusive of those ministering in the city.—*Relatio Status* of Dr. Brennan, Archbishop of Cashel, to the Holy See, dated Kilcash, Nov. 9th, 1687.

Tallow, pursuant to the Act of Anne "for Registering the Popish Clergy." John Fennell's age at date of registration is set down as 41 years, and his place of abode as Carrickavantry.\* The full title of John Fennell's parish is given as "Darkhill (Dunhill), Reiske, and Handikeane (Islandikane)." By the south fence likewise is a large and well-preserved altar tomb to the memory of the O'Sullivan's of Ballylegat. It bears the following inscription underneath the arms of O'Sullivan— "Here lies the Body of James O'Sullivan, son of Robert O'Sullivan of Ballylegat, who died ye 26 of April, 1736, aged 21 years, also ye Body of James O'Sullivan, of Dublin, uncle of sd. James, descended from the ancient race of Barehaven, to whose memory this monument was erected, who died ye 5 of April, 1738, aged 52 years." Within the cemetery, close by the north fence, and near the gate, as if some one had been carrying it away, is a fine specimen of the "bullan," or stone stoup. This stoup or font, which is of conglomerate, is of a peculiar shape—rudely conical, with the cup or basin at the base of the cone, or rather on the upper surface of the cone inverted. The stoup is two feet or thereabouts in diameter, and the depression is 1 foot 8½ inches in diameter and 3½ inches in depth. From the centre of the cup a hole right through to the apex of the cone carried off the water. Four bands or shoulders in relief run round at equal distances from rim or base to apex. The Visitation already quoted† returns John Quilty as incumbent of Reiske. Subjoined to his name is the note—"Suspens. privand. sequest.," indicating that he was suspended (or to be suspended), deprived of his benefice, &c. Attached to this "visitation" is a list of incumbents deprived of their benefices. Amongst the deprived we find John Quilty, vicar of Reiske, in the diocese of Waterford, and vicar of Old Ross, deprived on account of plurality of benefices and non-residence.‡

\* Theobald Burk, "Parish Priest of Drumcannan, Kilbride, Kilmaclige, and Rathmalane," was registered on the same day and at the same place as John Fennell. His age is given as 55, and his place of residence as Drumcannane. Fathers Burk and Fennell were ordained in 1685 and 1686 respectively by John Brennan, Archbishop of Cashel, and administrator of the dioceses of Waterford and Lismore.

† MS. T.C.D., E. 3, 14, approximate date, 1588. Vide No. 3, p. 139.

‡ William Neale, vicar of Faithlegg and Ballygunner, figures in the same list. Neale is deprived because of plurality of benefices, notorious irregularity, and open contumacy. William Holmes, a layman, and Lancelot Lukar are deprived of the prebends of Kilronan and Carbally respectively, owing to open contumacy and want of sacred orders.

KILBURNE.—This church, which gives its name to the parish, is called in Irish *Cill Muire*, *i.e.*, Mary's Church. How the name came to be metamorphosed into Kilburne it is difficult to explain. In Petty's Survey this church is called Kilburran, and in an Inquisition of *temp* James I. it is written Kilburrin, *alias* Church Burrin. Dr. O'Donovan suggests that this name may be a corruption of Brain, a man's name formerly in frequent use, and anglicised Byrne by metathesis. Owing to its immediate proximity to a very perfect and noted cromlech, and its proximity likewise to the City of Waterford, this church ruin, popularly styled "Knockeen" church, is better known perhaps than any other in the barony. All that at present remains of the ancient building is in a very ruinous condition. An examination of the ruin can be made only with the greatest difficulty, on account of the dense growth of blackthorn and brambles that envelops it. The total internal length of the church, exclusive of an apartment or tower at the west end to be described later on, is 44 feet, and its breadth 18 feet, while the walls are of a uniform thickness of 3 feet. As the small portion of crumbling wall remaining is in the last stage of decay, it is now impossible to obtain a correct idea of the special architectural features of the church if it had any. There is not a door left nor a complete window. Practically only a fragment of the east gable and portion of the north wall, 8 feet or so in height, remain. These are built entirely of field stones cemented with mortar. In the tottering north wall is a single window, splaying widely towards the interior, but headless and much disfigured. Apparently the east gable had another window. As the south wall is *almost*, in some parts *entirely*, level with the ground, there is now no trace of door or window. Reference has been made to a chamber at the west end. At first sight this might be taken for portion of the church itself, as it is uniform with the latter in width and in the thickness of its walls, but the fact that the dividing wall is apparently of equal age with the side walls into which it is dovetailed, proves that it was always a separate chamber. It was undoubtedly the basement apartment of a tower similar in character but not in strength to that described as attached to Dunhill Church. The Kilburne tower does not, however, seem to have communicated directly with the church. Surrounding the ruin is an extensive graveyard, overgrown, like the church itself, with brambles, nettles, and blackthorn bushes. The

cemetery does not seem to have been much used for the past hundred years, though there are evidences of occasional interments. No inscription of any special interest was discovered to reward a diligent search. A remarkable feature of this venerable burial-place is the fine cromlech built into, or rather forming part of, the cemetery fence. Since this is one of the most remarkable pagan monuments of the county, a brief description of it may not be out of place. Six enormous stones forming the "cist" or body of the cromlech, serve as a support for two others, whereof the topmost is roughly 11 or 12 feet long, 8 or 9 feet broad, and 3 feet thick. This megalith ought weigh at least twenty tons. The supports are placed two to the north, two to the south, and one each at the east and west end. Within the space enclosed by them is the bed or grave, 6 feet 6 inches in length by 4 feet 3 inches broad on the inside. The height, from the floor, of the gigantic covering stone is fully 9 feet. Since the two supports at the west end are taller than the corresponding supports at the opposite end, a flag is introduced over the latter to make a level surface for the great covering stone. An almost perfect level is thus secured. It is not at all unlikely that the great covering stone was once a rocking stone. The notion that it was moveable, rocking on a pivot, forcibly suggests itself to one who examines it closely and compares it with other rocking stone cromlechs.

KILRONAN.—Twelve saints bearing the name Ronan are enumerated in the Martyrology of Donegal. To which of them this church was dedicated it is now impossible to say. Probably enough the patron was the St. Ronan who was Bishop of Lismore, and is honoured in the Irish calendars on February 9th. If we could fix the date of the ancient "pattern" of the church, we should have the clue which would lead to the decision of the question. There is, in the barony of Glенаheiry, a second old parish with a ruined church bearing the name of Kilronan. Of the present old church only a mere fragment remains. The latter consists of the north-east angle with a few feet of the north wall attached, and a portion, about two feet in height, of the east wall. So scanty are the remains of the once sacred edifice, that to procure a measurement of its length is difficult, while its width is impossible to ascertain owing to the entire disappearance of the south wall. Approximately the church was 40 feet in length with walls 2 feet 7 inches thick. The small piece of masonry alluded to as still standing and having con-

stituted the north-east angle of the building, is about eight feet in height and completely ivy-clad. Of door or window there is not the slightest trace. In the neighbouring field numerous mounds indicate the position of scattered pieces of masonry, and the site of ancient buildings. Many building stones, too, of large size lie scattered about, and many are built into the neighbouring fence. A considerable quantity of the material of the ruined church was used, it is traditionally held, in the erection of Butlerstown Church. A very rude stoup or font of coarse stone which was taken from the ruins is preserved in the modern church. This font which has the usual oval depression on its upper surface, is, approximately, two feet in length by a foot and a-half broad. The cavity is about four inches in depth in the centre and a foot in diameter. Attached to Kilronan Church there was formerly a cemetery of small extent, but no trace of it now exists. A farmer, many years ago, top-dressed his fields with the loam from the graveyard, and the bones found were all re-interred in a common grave within the ruined church. A stream, perhaps to feed a mill or for irrigation or domestic purposes, seems to have been conducted towards the church from the direction of the present public road to the west. It is difficult to conceive any purpose except that of a rude aqueduct for which the meandering depression resembling the bed of a stream and ending in a deep pit can have been designed. The pit, dam, or reservoir is at present five or six yards square by four or five feet in depth. Originally, of course, it must have been much deeper, wider, and longer. The former name of the townland in which the church ruin is situated, it ought to be added, is Glebe. In the Inquisition before quoted,\* the prebend of Kilronan is described as vacant and sequestrated, and in the hands of Paul Sherlock.†

LISNAKILL.—The Irish form of this name is *Uíop na cille*, which means “the ‘lios’ (or fort) of the church.” This church was very small; as the name hints it was built on or within an earthen fort, almost all traces of which have disappeared. The townland of Lisnakill, like the townland on which the Kilronan church ruin stands, was formerly called Glebe. Only very ruinous remains of the north and south side walls and portion of what appears to have been a tower at

\* MS., T.C.D., E. 3, 4. Article endorsed “*Waterforden diocæs.*”

† “*Prebenda de Kilronan vacat. sequestr. et in manib. Paul. Sherlock.*”

its western end exist. This tower must have been of the same character exactly as the tower attached to the Knockeen or Kilburne church, *i.e.*, of equal width and thickness of wall with the church itself. Like so many others of our old churches, Lisnakill Church seems to have been used as a quarry for the supply of building materials. The outer or facing stones of the walls have been taken away, leaving the latter standing, in some places for square yards together, at half their original thickness. The total length of the building must have been something more than 44 feet, but as the western gable has entirely disappeared, it is impossible now to fix it exactly. The tower with which the structure terminated to the west, seems to have cut off 11 or 12 of the 44 feet given as the present length of the ruin. This would leave to the church proper a nett length of only 32 or 33 feet, with a width of 15 feet. The piece of north wall still intact measures about 12 feet in length, and retains apparently its original altitude, but owing to the accumulation of earth on the inside consequent on interments it does not seem more than a yard and a-half in height. In the south wall, which is nearly entire, we have a doorway, a widely splaying window, and a triangular-headed piscina. The window, 3 feet 8 inches wide and in an indifferent state of preservation, is flatheaded. As for the doorway it is completely disfigured. Three feet or thereabouts is the uniform thickness of the walls, which are of large and small field stones laid without respect to courses. Two ventilating opes, or what appear to have been ventilating opes, on the south side, and four similar openings on the north side, penetrate the thickness of the walls. By the north wall, on the outside, lies a very rude holy water stoup of sandstone. On its upper face is the usual oval depression or basin. The latter is six inches deep in the centre. Attached to the ruined church is a fairly large cemetery, but there is no monument or inscription of particular interest, if we except the Sherlock monument within the church. This is a large altar tomb, covering a vault, and marking the burial-place of a branch of the old Waterford family of the Sherlocks. It bears the following legend—“Here lieth the Body of Paul Sherlock, Esq., who departed this life the 19th day of March, 1776, aged 76 years.” This Paul Sherlock was most probably a grandson of Sir Thomas Sherlock, who, in 1641, “hunted and hanged one hundred Irish marauders,” and defended his castle of Butlerstown against Mountgarret.



NEWCASTLE.—This interesting church ruin is situated in a secluded spot about a mile from the Carroll's Cross railway station to the south-east. Rocky hills surrounding it lend quite a picturesque appearance to the little cemetery in which the old church stands. On the summit of a rugged eminence, overlooking the church, the foundations of a castle can be faintly traced. From this castle the townland and parish derive their name; of the original name of the place no tradition remains. The east and west gables of the ancient building still stand, and with them, an insignificant portion of the north side walls; the rest is razed to the foundations. Externally the church is 60 feet in length by 32 feet in breadth, and the width of the walls is 2 feet 6 inches. In the western gable is a rectangular window, which splays widely on the interior, and is constructed of chiselled grit stone exteriorly. This window's dimensions are 2 feet 3 inches by 6 inches externally and 4 feet 8 inches by 2 feet 6 inches internally. The west gable was formerly crowned by a small open belfry, one side of which, enveloped in ivy, still remains. The eastern gable is much more interesting. It contains a single light window still perfect and of a somewhat ambitious character, but in imminent danger of falling. Internally the window in question is flatheaded and splays widely, while on the outside it is of chiselled sandstone, ogee headed and chamfered. From the introduction here of decorated Gothic, the date of the church may be inferred as 14th century. The chamfer is  $3\frac{1}{2}$  inches in depth, and the other external measurements are—height of window, 4 feet 10 inches; width, 10 inches. Internally the window measures 7 feet in height by 3 feet 6 inches in breadth. A chiselled groove for the reception of the glazing lead runs round the inner surface of the stone moulding. The gables are at present 15 feet or thereabouts in height, but originally, of course, they were much taller. The piece of north wall alluded to as still remaining, stands at the north-east angle; it is about two yards in length, and at the point where it ceases there was a widely splaying window, now completely destroyed. By the side of the ruin lies a very neat but somewhat broken font or stoup of an unusual pattern. In shape the font—of sandstone—may be described as a truncated octagonal pyramid, 18 inches high, with the cavity on the surface forming its base. The depression or basin is square, 14 inches laterally, 9 inches deep, and with a bottom almost flat. A hole, 6 inches long, served as a drain

from the basin. A small cemetery is attached to the church, and within the church itself, are a few monuments with inscriptions of interest. Near the western end is a plain standing slab—"Erected here in honour of the Passion of Our Lord Jesus Christ, in memory of the Ded, in the year 1773." Lying flat in the south-east angle of the ruin, and nearly covered with earth, is a tombstone to the memory of James Ronan, a very celebrated doctor, who died in 1626. It bears a cross with short arms and head terminating in trefoil ornaments. Under the right arm are the letters I. R., and round the edges runs the following legend in raised Roman capitals:—

1. HIC JACET JACOB' RONA
2. N DE HACKETSTOUNE MEDIC' CELEBERIM'
- A ANNO
3. OBIT X DIE' NO 1626 ET UXOR AN
4. ASTASIA DEVEROX DEFUNCTA ANNO 1614.\*

In 1813 the present slab was used to mark the burial-place of one Margaret Flinn, who departed November 30th, 1813, an inscription to which effect is cut across the face of the stone. An altar tomb in the opposite north-east corner covers the remains of "Rev. Matthew Power, who was for 29 years P.P. of Newcastle and Portlaw." O'Donovan visited Newcastle in 1841, at which time he says there was a large ash tree in full bloom near the south-west corner of the ruin. The tree was cut down years since, and when it had fallen the vandals who had felled it were afraid to carry it away for use. Hence the greater portion of the great tree still lies where it fell beside the ivy-covered wall. In the Visitation of 1588 (MS, T.C.D., E. 14) Maurice O'Harney, cleric, is returned as "Vicar de Novo Castello" (Newcastle), and the appointment to the vicarage is declared to be in the hands of the bishop.

KILMEADAN.—The derivation of this place name is very frequently but incorrectly given—"the Church of the Virgin (Maiden)." Rev. John Joy, afterwards P.P. of Dunhill, who knew Irish well, but who had got an idea that the foregoing should be the correct derivation, was consulted by the Ordnance Surveyors regarding the meaning of the name. He gave them the above quoted incorrect translation. The fact that the final syllable is pronounced long, ought have con-

\* Here lies James Ronan of Hacketstown, a very celebrated physican. He died the 10th of November, 1626. (And his) wife, Anastasia Devereux, departed 1614.

vinced him his interpretation was doubtful O'Donovan derives the name thus—Cill M'iaodáin, *i.e.*, the Church of St. Miadan. This derivation he confesses to be a puzzle to him, there being no saint of the name Maidan in the Irish Calendars. To the present writer it has long appeared highly probable that Kilmeadan signifies the Church of St. Ita. Attach to the Irish form of the name Ita the common endearing prefix *mo*, *i.e.*, “my,” and the equally common affix *áin*, likewise denoting endearment, and we have the name M'iaodáin. The old church of Kilmeadan, of which not a stone upon a stone now remains, stood within the graveyard adjoining the present church. Forty years ago, it is said, a small portion of the ruin—a fragment of the western gable, with a small piece of one of the side walls attached—was visible. It stood to the right of the present pathway to the church, not far from the entrance gate. The materials of the old church, or part of them, were perhaps used in the erection of the modern church. A fairly extensive cemetery adjoins the church; portion of it is used for Catholic and the remainder for Protestant interments. Though there are many ancient monuments, there is not one of special archæological interest, if, perhaps, we except a tombstone marking the burial place of the Powers of Darrigle.\* John Quogan, Chancellor of the Cathedral, is returned in the Visitation already quoted as “Rector improperiate and vicar” of Kilmeadan. In 1704, John Power, aged 50 years, and residing at Rosruddery, was registered as “Popish parish priest of Kilmedan, Clonegam and Newcastle.”

KILLOTTERAN.—This church is often alluded to as the titular church of St. Otteran, patron of the diocese of Waterford. The long sound, however, of the final vowel in the Irish form of the name tends to prove that not St. Otteran, but, as O'Donovan points out, St. Furaran is the patron of the church. The question naturally suggests itself whether St. Furaran (his name being corrupted in a similar manner into Otteran) may not be the titular patron of the diocese! There are four saints named Furaran in the Martyrology of Donegal, but there is now no evidence to show which of them gives his name to this church and parish. Furaran, by the way, is the same name as that now anglicised Foran. As early as the beginning of the seventeenth cen-

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\* For an interesting account of the famous Pat Power of Darrigle, see “Ireland Ninety Years Ago.”

ture the church and parish were under the invocation of St. Peter, so that the memory of the original patron was even then forgotten.\* No trace of the original church of Killotteran is now discoverable; its site was undoubtedly that occupied by the present Protestant church. The little cemetery attached, like the great majority of cemeteries in which a pre-Reformation church stood, is used for both Protestant and Catholic interments. In the cemetery are two tombstones of considerable antiquity. They are in the form of slabs, lying level with the soil, at the east end of the church. Assisted only by the failing light of a winter's evening, and without materials to procure a rubbing, the writer was unable to decipher them fully. One bears the date of 1653. On a subsequent occasion, and under more favourable circumstances, their decipherment will be again attempted. In the Visitation of Elizabeth, so frequently alluded to and quoted, John Daniel is set down as "Rector de Kiloran," and over the name Joannes Daniel in the MS. the name "Richus. Roche" is inserted.

TO BE CONTINUED.

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\* Down Survey.

# GEOFFRY KEATING.

BY REV. W. P. BURKE, LIVERPOOL.

The traveller by rail from Cahir to Clonmel will notice, about midway, the ruins of a castle on a hill to his right. This is the old castle of Nicholastown. Even now, in its decay, it will amply repay a visit. Half the keep is standing, while the outworks are in as good a state as if Oliver Cromwell had never passed the way. The bawn is still enclosed, the flanking towers and curtain walls, with their sentry-walks, recesses, and embrasures, are in excellent preservation. The whole will give a very good notion of the establishment kept by a turbulent Palesman.

Here for 400 years lived in rude magnificence the Anglo Irish De Keatings. From here branches of the family extended themselves all over the district, north to Moorstown, south and west to Ardfinnan and Clogheen. Like their neighbours, the Birminghams, the Traverses, and Englishes, the Keatings soon became "as Irish as O'Hanlon's breech."\* They intermarried with the O'Brien's, Magraths, and other native families, formed alliances with the Desmonds, and in the various struggles generally took what we would now term the colonial side. After 1309 we no longer find them summoned to Parliament. With English law they threw away English language and customs, adopted coshery and gossiped, put on the brogues, shirt, and mantle, nourished their glibbes and beards, all statutes to the contrary in anywise notwithstanding. In the sixteenth century, when we get a nearer view of them, the transformation was complete. We find some of them amongst "the Baron of the Cayres kern" at the siege of Boulogne in 1544. A few years later they appear in the pardons as "yeomen," "horseboys," "idle men," etc. Coming under the influence of the Butlers, they fought for Elizabeth against the Desmonds and O'Neills. One indeed of the family, William Keating Fitz-Nicholas, of Gormans-

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\* "Other great houses there bee of the English in Ireland which have degendred from their auncient dignities, and are now growne as Irish as O-hanlan's breeche, as the proverbe there is."—Spenser's "View," p. 110. Dublin, 1809.

town Castle, fell fighting against Essex, but the other branches were loyal to the Queen, and kept their estates until the following century, when all were overwhelmed in the catastrophe of 1650.\*

Geoffry Keating, the most illustrious bearer of the name, was born about 1570 at Burgess, a townland four miles south of Cahir. His parents were respectable people and well off, or to use the words of the old biographer, "of good reputation and in warm circumstances." Though not belonging to what is called the landlord class,† they no doubt, in those days of entails and genealogies, loved to trace their connexion with the Barons of Nicholastown and others of local importance. Their son was certainly not free from the pride of blood. When his critics would accuse him of partiality to the Irish, he could reply triumphantly that he belonged to an old English family—*mé pém oo péan-gallaib*. At the period of which we write, and long after, the priests for the most part were chosen from the gentry and the principal burgher families, and so Geoffry's parents, we are told, "designed him for the service of the church."‡ But in examining the natural causes which determined his vocation, we can find a more probable one in the fact that a good education was obtainable in the neighbourhood. It appears that "a school or seminary for Irish poetry had been kept [at Burgess] for a considerable time." Thither the boy was sent, with the result that "being often in company with the masters and scholars of the said seminary, by conversation and use he attained to a competent skill in the dialect and strains peculiar to that profession" [*i.e.*, the Bardic]. This does not accord exactly with our notions of education, but we must remember that few studies are better calculated to develop acuteness and ingenuity. As an intellectual discipline, I suppose, the practice of writing Latin verse is still continued at our universities. Keating not only succeeded in turning out good verse—which is more than graduates usually do—but acquired moreover a thorough mastery of Irish prose. His style, clear if complex, is as unlike the grandiloquence of his translators as it could well be. From Burgess he

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\* Richard Keating, the last "Baron of Nicholastown," was transplanted in 1654, but the title seems to have been borne by members of the family in the French service down to the middle of the last century.

† The Magraths held Burgess in fee at this time.

‡ Sir William Petty, a shrewd observer, writes in 1672, "The priests are chosen for the most part out of the old Irish gentry."—*Polit. Anal.*

removed to the Latin schools in the neighbourhood of Cahir,\* after which, we are told, he travelled into other parts of Leinster and Munster wherever the most distinguished teachers of Greek and Latin were to be found. Those who have read Carleton's "Poor Scholar" can readily understand this itinerant system of study, but we have from the pencil of a far more truthful artist a sketch of the student of the period:—

"I have seen them where they kept Schoole, ten in some one Chamber groveling upon couches of straw, their Bookes at their noses, themselves lying flatte prostrate, and so to chaunte out their lessons by peecemeale, being for the most part lustie fellowes of twenty-five yeares and upwards."†

Keating being now a "lustie fellowe of twenty-five yeares," and having acquired sufficient Latin to perform the ordinary functions of the priesthood, was, as we may presume, "coached" by one of the many priests fugitive in the locality preparatory to ordination. When or by whom he was raised to the priesthood we have, for obvious reasons, no record. Indeed, we can trace him for many years only in the reports of the numerous spies.

About 1600 some forty Irish refugee priests found themselves at Bordeaux. The then Archbishop, Cardinal Francis de Sourdis, granted them the church of St. Eutropius for their sustenance, and opened a school of moral theology, over which a Father Dermot McCarthy was placed. These proceedings did not escape the attention of the government at home, for a printed list of the students may still be seen in the Record Office. Amongst the names we find—"P[ère] Geofroy Ketting, docteur en theologie, Vatterfordien." How long he continued at Bordeaux we have no means of knowing. After 1608 the life of a priest became more tolerable, especially in the Liberty of Tipperary, and it was probable that Keating was among the first exiles who returned. About 1610 we find him doing the duties of a missionary priest in the parish of Outragh, north of Cahir. Many stories are told of him during his continuance here.‡ He was a man of strong will and strong sympathies, and could not see with indifference his countrymen robbed by

\* Halliday's "Keating," p. vii.

† Campion's History 1571, p. 26. Dublin, 1809.

‡ See Halliday, *op. cit.*

open force or cheated by legal chicanery.\* His feelings found vent in verses which at once "caught"—

Lords of Arney Drom-deely would that ye lived yet !  
Maige of heroes. Oh ! if the old cry you could give yet,  
Short time by the Bride would the spoiler remain,  
Shrill and soon his lament would be flying amain.

—Translated by T. D. McGee.

These verses on the Desmond forfeitures and others on similar burning questions, kindled plenty of passion on both sides, and we are not surprised at finding, in November, 1613, his name, with those of other "sundrie priests and friers," returned to the authorities, "that you may see whether yt were not tyme to looke to their seducinge of the subjects."† But if Keating wrote with a vigorous pen, he spoke with a tongue of fire. He was a master of the Irish language, and he spoke it while—in the words of Professor Atkinson—it was yet a power. His eloquence still lives in the traditions of the people. Everywhere he went he commanded large audiences, and his services were requisitioned everywhere. In 1615 a spy reported of him, "In ye Diocesse of Lismore . . . . Father Geffry Keating, a preacher and Jesuit, resorting to all pte of the Diocess."‡ His power, no doubt, was largely due to his fearless character. He smote evil wheresoever he found it. Amongst the temporal punishments of the sin of impurity he reckons the loss of offspring, and for examples gives the Earls of Desmond and Ormond, Maurice, Lord of the Decies, the White Knight, O'Carroll of Ely, etc., any of whose relations might be found amongst his audience. Though careful not to allude to his own contemporaries,§ his plain-speaking at length got him into trouble. The incident, which is referred to in every notice of Keating, is always incorrectly related. We will, therefore, give it in full, in the words of his earliest biographer, striking out, however, a few objectionable passages:—

"It fell out very unluckily that to one of his sermons came a gentlewoman, whose maiden name was Elinor Laffan, then married to 'Squire Moclar, an easy, good sort of gentleman. She was very hand-

\* See Strafford's Letters, Carte and State Paper Calendar *passim*.

† MS., T.C.D., E. 3, 15.

‡ Brit. Mus. Addit. MSS, 19836, p. 281.

§ Ἀγυρ μῦνα μβιαῶ εαγλα εαρῖσαίρ δεαῖρα δὸ ἐαῖρῖαιῖς οραῖνν  
ἰοῖνδᾶ κομᾶρῖα οἰνῖτε ἰρ πολλῦρ δὸ ρεαῖρᾶμοῖρ δὸ ταῖαιρῖτ ἀνῦαρ.  
—"Three Shafts of Death," p. 152. Ed. Atkinson.



some, and somewhat vain from hearing much of her own praises and the perfections of her beauty. This the libertines, who knew her weak side, never miss'd of filling her ears with as the music she liked best, and so getting into a greater freedom and familiarity with her . . . . in so much that she became the common subject of discourse in those parts. To make the accident more fatal to her and the Preacher, his sermon was chiefly on morality and the blessings which commonly attend it with relation to either sex. In the detail as he spoke of modesty on the one side, he touch'd upon lubricity and vice on the other, and even enlarged upon the last as if of set purpose to work a present reformation in this gentlewoman. Whether he levelled at her in this discourse is now hard to be rightly guess'd at, nor is it very material since she took it so and would not be persuaded to the contrary. But what much attended to her confusion was that whenever the priest hinted upon any amorous intrigue that was suitable to her conduct, most of the congregation would turn their faces towards her, perhaps out of curiosity to see whether she kept her countenance under so severe a lecture. In a word, she was upon tenters until the entertainment was over, and then retir'd, galled to the heart and full of wrath and revenge against an enemy that had so publicly declared himself against her, as she verily thought he did. Nor was her stay longer at home than she could get her equipage ready for a journey, having (through the indulgence of an over fond husband) the reins of government in her own hands.

“Amongst her admirers was a noble Earl,\* then Lord President of the Province. . . . To him she goes streight, he being then at Limerick, and lays open the harsh treatment she had met with from first to last.”

The writer says that the eloquence of Demosthenes or Cicero never wrought more effectually on their hearers than did the complaints and tears of the lady upon that lord. “The result was that orders were immediately issued for horse and foot to go in quest of our Preacher as obnoxious to the laws provided against seminary priests, etc., and a great reward was offered to any that should apprehend him. This so scar'd the poor man that immediately he changed both garb and name, kept in close retirements for some months, and at length quitted the

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\* Donough O'Brien, 4th Earl of Thomond.

whole province. In this misfortune he lurked sometimes in one place and sometimes in another, but mostly at the abodes of the Poets.”\*

The locality in which Keating lurked for the most part was the Glen of Aherlow, lying between the parallel ranges of the Galtees and Slieve-muck. In the primeval forests which still covered the hills, Irish outlaws, from the Desmonds of Elizabeth's reign to the O'Dwyers of the Cromwellian period, found refuge and shelter. Here, relieved from active duties, Keating had an opportunity of carrying on a work he had long projected. This was the *Popur Peapa arn Eirinn*, or General History of Ireland. Though it is commonly stated that the work was due to his enforced retirement and was actually written in the Glen, the fact is that he made little headway with it during the two years of his sojourn there. But two subsequent events helped much to forward the undertaking. The first of these was the death in 1624 of the Earl of Thomond, which left him free to travel in search of materials, the other was the appointment, four years later, of Dr. Patrick Comerford to the See of Waterford. Comerford, Keating's old college-fellow at Bordeaux, took a deep interest in historical studies, and so far from offering opposition, gave him active support. Accordingly, in the years 1624—1634, we find the historian making several journeys north, west, and south to transcribe from the old books of Erin anything he found to the purpose. As many of the sources are still extant and their *locale* at the period can be determined, he must have travelled over a great part of Ireland. History writing was no easy matter in those days, and those who make light of Keating's effort can have little conception of the circumstances in which he wrote. There were no catalogues to guide him in search of materials; the contents or even the existence of a MS. he could learn only by hearsay, and then he had to travel many a mile and exercise not a little diplomacy to get access to it. Sometimes he was rewarded for a long journey by lighting on a mare's nest. Often he had to encounter suspicion, distrust, and even opposition. The native Irish priests in Ulster and Connaught would neither aid nor communicate with him because of his Anglo-Norman extraction.† Some even of those who received him treated him with a disdain which was less

\* “Clanrickarde's Memoirs,” pp. cxxvii-ix. London, 1722.

† MacGeoghegan. A curious instance of the long memory which has been the bane of Ireland.

tolerable than open hostility. The following letter from a correspondent to Luke Wadding will show the feelings with which he was regarded in many quarters :—

Ye 7th Feb., 1630.

One father Keating laboreth much as I hear say is compiling Irish notes towards a history in Irish. Ye man is very studious, and yet I fear if his worke ever come to light it will need an amendment of ill-warranted narrations. He could help you to many curiosities of which you can make better use than himself. I have no interest in ye man for I never saw him, for he dwelleth in Mounster.\*

Keating withal continued to compile his Irish notes, and settling down in the parish of Cappoquin,† completed his history in 1636. Though it is sometimes stated that he subsequently made collections for a continuation of the history down to his own time, it is probable that no more was ever contemplated. Henceforward he seems to have devoted himself altogether to his pastoral duties. We have, indeed, two later products of his pen, but they are only short poems brought out by accident and for an occasion.

The stirring events of 1641 had no keener spectator than Keating. Old age had not dried up his feelings, and when the two sons of Lord Dunboyne fell on the Irish side, he composed *more hibernico* a lament for them. He saw with joy the Catholics retake possession of the old churches, and as the parish church of his native Tubrid had been long in ruins, he co-operated with the vicar in building a new one.‡ Unlike most of his Anglo-Irish brethren in the priesthood, Keating continued in the various fluctuations of parties a staunch adherent to Owen Roe O'Neill and the Nuncio. His last literary effort was an appeal to his countrymen to reject the peace of 1646. Dissension, however, continued to spread, and Keating lived long enough to witness the ruin of the Irish cause. He passed away in 1650 in extreme old age.§ The exact time and circumstances of his death cannot now be ascertained.

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\* Franciscan Archives, Dublin.

† Tradition states he was parish priest there ; a small silver chalice he had made is still in use at the parish church. It bears the following inscription—"Dominus Galfridus Keatinge sacerd. sacrae Theologiae Doctor me fieri fecit 23 February (*sic*) 1634."

‡ Cleared of contractions the inscription over the west doorway reads—"Orate pro animabus Patris Eugenii Duhy, vicarii de Tybrad et Domini Doctoris Galfridii Keating hujus sacelli fundatorum necnon et pro omnibus aliis tam sacerdotibus quam Laicis quorum corpora in eodem jacent sacello. Anno Domini 1644."

§ Collier Biographical Dictionary. Clanrickarde's Memoirs, *loc. cit.*



**BURIAL PLACE OF KEATING—TUBRID CHURCH.**



**INSCRIPTION OVER DOORWAY—TUBRID CHURCH.**

It is probable that, like others of his brethern, he took refuge in Clonmel before the advancing Cromwellians. There is a local tradition which I give *quantum valet* that on the capture of that town by Cromwell, a Dr. Keating was amongst the number of those put to death, and that his body was interred in the old Church of St. Nicholas, formerly known as *Teampull na pláige*.

As the writings form the staple of a literary man's life, any notice of Keating would not be complete without a reference to his works. We shall give, therefore, as full a list of them as can now be made out.

1. *Popur Peapa ar Eirinn*, or General History of Ireland. The MS., believed by O'Curry, Gilbert, and other eminent paleographers to be the autograph, is preserved in the Franciscan Archives, Dublin. It is a small folio, somewhat dilapidated, and bears the date 1636. Besides the Introduction, this MS. has lists of MS. authorities used in Introduction, and used in the body of the work. There is a third list containing the printed authorities used. In all three the references are carefully paged. Dr. Todd had never seen this MS., and if he had, his difficulty about bringing out a correct edition of Keating in the original Gaedhlic would have vanished. It is greatly to be regretted that we cannot trace the history of this MS. farther back than 1732, when it is mentioned in a catalogue of the Library of St. Anthony's, Louvain, as Keating's autograph.

(b) The next copy of Keating's History in point of age is that preserved in Trinity College, Dublin. It was transcribed in 1657 for Anthony Carroll of Mountrath by John, son of Thorney O'Maelconry.

(c) The Royal Irish Academy possesses a transcript of the History made by one Thomas O'Faolan in 1662.

(d) A transcript made in the Franciscan Convent in Prague by a Fr. McArdle of that Order in 1663 is preserved in the College Library, Maynooth. (O'Renahan MSS.)

(e) A transcript made in 1695 is preserved in the Advocates' Library, Edinburgh (33, 4, 11).

(f) Transcripts made for the most part early in the last century are preserved at the British Museum, the Bodleian, and various public libraries in England and Ireland.

2. *Urf búr-ghairte an Ūair*. This work, the only one of Keating's in print, has been published by the Royal Irish Academy, and Dr. Atkinson's editing leaves nothing to be desired.

3. *Θοκάρι ρηγιατ̄ αν Αιρρινν.* "A Key to the Shield of the Mass." The quaint title seems to have been suggested by St. Jerome's Introduction to the Bible, "Prologus Clypeatus." This work contains an extraordinary amount of learning, scriptural and patriotic, but like all the polemical writings of the time it is full of the *odium theologicum*. It affords evidence of Keating's dogmatic and speculative power as the former work does of his moral and practical. The two oldest transcripts are preserved in Trinity and Maynooth Colleges respectively; both are of the 17th century.

Besides these more ambitious works, we have from the pen of Keating a series of poems, mostly elegiac, written at various periods of his life. As no list of them has been hitherto printed, we need make no apology for taking some notice of them here. We have arranged them in chronological order as far as it could be determined, giving also the references to the MSS. in the Royal Irish Academy in which they will be found.

- (1) Farewell letter from France to his Friends in Ireland. (  $\text{U}^{\text{22}}_{\text{26}}$  p. 102.)
- (2) On hearing bad news from Ireland. (  $\text{K}^{\text{23}}_{\text{25}}$  p. 38.)
- (3) On the miserable state of Ireland. (  $\text{B}^{\text{23}}_{\text{37}}$  p. 18.) This has been translated by T. D. McGee.
- (4) Poem in praise of his harper, Tadhg O' Cobhthaigh [O' Coffey]. (  $\text{M}^{\text{23}}_{\text{16}}$  p. 97.) (Egerton, Brit. M. 111, p. 282.)
- (5) Burlesque poem on his servant Lymon, whom he compares with the heroes of old. No copy in R.I.A., and I find it mentioned only in Clanrickarde's Memoirs, cxxvi.
- (6) On the vanity of life. (  $\text{G}^{\text{23}}_{\text{3}}$  p. 233.)
- (7) Love Song (  $\text{G}^{\text{23}}_{\text{24}}$  p. 461.)
- (8) Advice to a young woman. (  $\text{o}^{\text{23}}_{\text{39}}$  p. 30.)
- (9) On the death of Edmund, son of Piers Butler. (  $\text{o}^{\text{23}}_{\text{23}}$  p. 56.)
- (10) On the death of James Butler. (  $\text{G}^{\text{23}}_{\text{20}}$  p. 161.)
- (11) On the death [1626] of John Oge, Lord of Decies. (  $\text{o}^{\text{23}}_{\text{15}}$  p. 102.)
- (12) On the death [1627] of Lord Cahir. (  $\text{G}^{\text{23}}_{\text{23}}$ .)
- (13) On the death of Piers Finn Butler [titular] Baron of Dunboyne. (  $\text{G}^{\text{23}}_{\text{24}}$ .)
- (14) On the death [1640] of Edmund Butler, Lord Dunboyne. (  $\text{N}^{\text{23}}_{\text{15}}$  p. 111.)

(15) On the death of Thomas and John, sons of Lord Dunboyne, in 1641. ( $\begin{smallmatrix} 23 \\ G 24 \end{smallmatrix}$ .)

(16) On the dissolution of the Catholic Confederation in 1646. ( $\begin{smallmatrix} 23 \\ G 23 \end{smallmatrix}$ .)

None of Keating's works, "The Three Shafts of Death" excepted, have yet seen the light. Thirty years ago Todd observed that the History, critically edited, "would be a valuable addition to Irish historical literature." There is reason to hope that before long the work, so edited, will be in the hands of the public, edited, too, by one whom Keating himself would appoint as his literary executor—a priest of his own diocese. This, with the publication of his other works, would be only a tardy act of justice to the memory of a man who, in dark and trying times, strove to preserve the perishing records of his country's history.

## Notes and Queries.

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**Archæological and Literary Miscellanea.**—It has long been a source of wonder to us how the editors of the *Cork Historical and Archæological Society's Journal* are able to make that magazine so admirable a specimen of typography and editing for sixpence! The January, February, and March numbers now before us do not help to solve the puzzle, though the long roll of the Society's membership does furnish a clue. The recent issues are well up to the Journal's usual high level. With the February number are issued a copious index to Vols. I and II, with the index and title-page to Smith's "History of Cork." A prominent feature of the number is a beautiful coloured frontispiece, showing the armorial bearings of the Province of Munster and the chief towns of the County Cork. Robert Day, F.S.A., in the January issue writes on the Huguenot Settlers of Youghal; while Mr. C. M. Tenison, M.R.I.A., of Hobart, Tasmania, continues his valuable series of papers on the old Bankers of Ireland. The Notes and Queries columns of this journal are always most interesting reading, thanks chiefly to the tireless pen and prodigious stores of antiquarian lore possessed by Mr. James Coleman, of Southampton.—All lovers of Irish historical and archæological studies will welcome the revival of the *Ulster Journal of Archæology*. Edited by two such distinguished antiquarian adepts as Messrs. R. M. Young, M.R.I.A., and T. J. Biggar, M.R.I.A., of Belfast, this journal's success is assured. Articles of more than local and ordinary interest in the January number are "Sepulchral Pottery," by W. J. Knowles, M.R.I.A., "Irish M.SS. in the Museum, Belfast," by P. J. O'Shea, and "Irish Church Music," by the late Sir Robert Stewart, Mus. Doc. The *Ulster Journal* is a quarterly publication like our own, and unlike the *Cork Archæological Journal*, which appears monthly.—"The Irish Song Book," edited by Alfred Percival Graves, is the fourth volume of the new Irish Library. Though we cannot subscribe to all Mr. Graves writes of Irish music, we welcome his book as a valuable addition to our literature of national music, and we feel bound to say of it that, with the exception perhaps



of Davis' "Patriot Parliament," we deem it the best book of the series.

—Father O'Hanlon continues his voluminous "Lives of the Irish Saints." In part 87, just to hand, the erudite author brings his work down to p. 384 of the 8th vol., and to the 26th of August of the Irish Martyrologies.—*The Athenæum*, of January 19th, called attention to the recent discovery at Lewannick, in Cornwall, of an Ogham stone, bearing an inscription, and built into the wall of a church. The application of the key from the Book of Ballymote to the Ogham gave the word "*Ulcagni*," and the Latin inscription runs, "*(Hic) Jacet Ulcagni*." Commenting upon this important discovery, a correspondent to the *Athenæum* says: "All the Ogham scores are perfectly distinct. When the study of Ogham was in its infancy great doubts were expressed as to whether the key in the Book of Ballymote to the meaning of the various letters was the true one, and even after the discovery of what may be fairly called the Celtic Rosetta Stone at St. Dogmall's, in Pembrokeshire, there were still many sceptics. Since then, however, the number of bi-literal and bilingual inscriptions has been so greatly increased that the accuracy of the key in the Book of Ballymote is placed beyond dispute."—A proposal has been submitted to the British Archæological Association to undertake important excavations on the Hill of Tara. Rev. Dr. Hanan, of Tipperary, and Mr. R. H. McDonald, Hon. Corresponding Member of the Association, are the prime movers in the matter. The Marchioness of Waterford is an enthusiastic promoter of the scheme, for which she has obtained promises of substantial financial assistance. The specific object of the search is the tomb of Tea, wife of Heremon the Milesian, who flourished 1700 years B.C., according to the Four Masters; and the specific spot at which it is proposed to sink a shaft is near the place marked by the standing pillar stone over the Croppies' Grave. On the representations of Dr. Hanan and Mr. McDonald, the British Archæological Association have Mr. Geo. Payne, Hon. Sec. of the Kent Archæological Society, to represent them. Lord Russell, the owner of Tara, has given his consent to the proposed excavation, and it is not thought likely that the Board of Works, in which the remains are vested, will place obstacles in the way.—Lecturing in February last at the Royal Institution, London, Sir Alexander Mackenzie, Principal of the Royal Academy of Music, chose for his subject "The Traditional and National

in Music." Special reference was made to Moore's Irish Melodies. Sir Alexander quotes with approval the expression of Dr. Stanford, that there is scarcely one of the matchless melodies to which Moore has set his words that is not altered, and, as a consequence, spoilt. Whether Moore or his arranger is responsible for thus corrupting our ancient airs it is now perhaps impossible to decide. That Moore took to himself the blame of the alterations made—nay, undertook to defend them—does not affect the position. Irish folk music, with its rugged features and less palatable intervals, has not yet reached England, says Sir Alexander. It is, we may add parenthetically, to a great extent unknown even to Irishmen. It is only the "patrified" or Anglicised presentation of it, shorn of the distinctive qualities that are the essence of its being, that is really known, accepted, and appreciated. To the habitual and systematic adoption to English taste the Celtic musician strongly objects. In the course of his lecture Sir Alexander paid a warm tribute of praise to the promoters of the movement for the Revival of Irish Music—Among the many newspapers and magazines to which we are indebted for recent favourable notices of our Journal we feel bound to mention, in addition to the local papers, *The Ulster Journal of Archaeology*, *The Irish Monthly*, *The Gaelic Journal*, *The Journal of the Cork Historical and Archæological Society*, *The Clonmel Chronicle*, *Weekly Irish Times*, *Weekly Independent*, and *The Catholic Times*. *The Weekly Freeman* reviewed us in very flattering terms, and improved the occasion to copy a whole paper from us without our permission and against our express wish, as per our notification of Reserved Rights.—Since the foregoing was written, Dr. Douglas Hyde's "Story of Early Gaelic Literature" has come to hand. The little book forms Vol. V of "The New Irish Library." Though we have had time to do little more than glance through the lengthy preface, we have read enough to feel justified in describing Dr. Hyde's book as a graphic, clear, and scholarly exposition of his subject by a writer with a masterful grasp of it.

P.

**Irish Folk Music.**—A gentleman who is interested in Irish folk music, and who has in preparation a volume of Irish airs, appeals to us to assist him to make his collection as large and varied, and hence as interesting and valuable, as possible. The only assistance it is in our

power to give we hereby gladly render, by inviting our readers who may have hitherto unpublished Irish airs, or who may have an opportunity of noting down fugitive old national melodies to lend a hand in the matter. We can guarantee both our correspondent's *bona fides* and his competency to undertake the task he proposes. We shall be happy to communicate his name and address to any of our readers who wishes, and is able, to assist. After our language our music is perhaps the most characteristic national monument we possess. Floating up and down the country there is yet fortunately a considerable body of old folk music. This, if not now collected, will soon be lost for ever. Much of our national music has been already lost, and lost irreparably. Let us, before it is too late, attempt the preservation of what remains. Communications addressed c/o the Editor will be handed to the gentleman in question.

P.

**Thomas O'Hickey, Irish Scribe.**—I am indebted to my friend Mr. John Fleming, of Dublin, for greater part of the following information, relating to Thomas O'Hickey, an excellent Irish scribe, who flourished a half a century ago, and to whose industry, taste, and skill we are indebted for the beautiful MS. copy of Plunkett's Irish-Latin Dictionary in the Library of St. John's College, Waterford. O'Hickey was a native of Ballygray, near Killenaule, Co. Tipperary. About 1820, Father Wall, who was at the time parish priest of Carrickbeg, became acquainted with O'Hickey, whom he took into his employment in the dual capacity of labourer and Celtic scribe. To this curious combination of occupations O'Hickey seems to have adhered more or less during his life. It was in Carrickbeg and for Father Wall that our scribe transcribed the Dictionary, of which there are, or were a dozen years ago, but two other copies in existence. From Carrickbeg Father Wall was transferred to Mothel, and with him of course went O'Hickey. Father Wall was parish priest of Mothel in 1828, in which year James Scurry, in the course of a paper of his published in the 15th volume of the Transactions of the Royal Irish Academy, asserts he came himself to Feddins to visit Father Wall and to see the Dictionary. Every night in winter, and on Sundays and holidays after Mass, O'Hickey would sit in the barn, with a board on his knees to serve as a desk, and devote himself to the work of copying Irish

MSS.—a work for which his retentive memory, his knowledge of Irish, and his beautifully neat and clear style of caligraphy peculiarly fitted him. Upon a chair beside him lay the MS. to be copied, and so retentive was his memory that it took in at a glance and retained a long sentence which O’Hickey transferred to his copy without a single error. In 1830 Father Wall was again transferred—this time to Stradbally—and again O’Hickey accompanied him. About this time Philip F Barron, Esq., of Ballylaneen, conceived the idea of establishing, near Ballylaneen and at his own expense, a college or school for the cultivation of Irish literature. It was part of Barron’s scheme to publish Irish books and to conduct a weekly magazine to be devoted to the furtherance of Irish literary studies. The college was actually erected, and four numbers of the Magazine and some pamphlets were published in 1835. A set of the Magazine—all published—is at present before the writer of this note. It bears the title “Ancient Ireland, a weekly magazine, established for the purpose of reviving the Cultivation of the Irish Language and Originating an Earnest Investigation into the Ancient History of Ireland, by Philip F. Barron, Esq., of the County of Waterford (Member of the Royal Irish Academy), who has been for some years preparing for this and a series of other works, a list and description of which will be found in the Magazine.” O’Hickey, with two other scribes—O’Harney, of Stradbally and Walsh, jun., of Carrickbeg—were invited by Barron to assist him in this well meant if Quixotic enterprise. Barron’s scheme of Celtic revival ended in failure. We next find O’Hickey employed in St. John’s College, Waterford, as a teacher of Irish. His transcripts in the College Library, Waterford, fill several volumes. The works transcribed are of all kinds—devotional, theological, historical and legendary or Fenian. O’Hickey did not in his younger days read Irish, but he quickly learned, and his powerful memory retained the meaning of all, even the rarest, Irish words. Concerning Barron’s College and publication scheme, it may be of interest to add, they ended in failure. To bring about this failure their author’s autocratic methods chiefly contributed. Of the College not a stone is left upon a stone. The present writer has enquired, and enquired in vain, for its exact site, though the field in which it stood is pointed out. In 1835 or thereabout Barron became proprietor of the *Waterford Chronicle*, of which he appointed Harney

editor. Harney ran away from the cholera, which shortly afterwards made its first appearance in Waterford. In his flight, however, he met what he tried to escape—he drank beer on the way and died.

P.

**Rev. Dr. Hogan, O.S.F., Pastor of Drumcannon.**—At page 136 of the Journal is quoted the inscription on a disinterred slab, which marks the burial place of Rev. Richard Hogan, D.D., in Drumcannon churchyard. In connection with this it may interest many of our readers to learn that the forementioned Rev. Richard Hogan was a Franciscan. My attention has recently been directed to a Latin inscription in faded ink across the title-page of an ancient volume of St. Thomas, in the Franciscan Convent, Waterford. Of this inscription the following is a fairly literal translation: "This book is the property of Brother Richard Hogan, of the Order of Minors, Pastor of Drumcannon, etc.; given him by his very dear friend Jeremiah Calwell, printer, Waterford, A.D. 1756." That a Franciscan should have held the pastorate of Drumcannon is a fact sufficiently remarkable to be noted here. Dr. Hogan, by the way, preached the panegyric or funeral oration of Lady Iveagh, of Kilcash, on the occasion of her obsequies in 1744. The sermon, which eloquently described the deceased lady's piety, charity, and universal benevolence, was printed in Kilkenny. Discovery of a copy of this sermon might reward a search in one of the large collections of last century pamphlets.

P.

**Prehistoric Burial Chamber.**—A few years since a farmer, named Fitzgerald, while engaged in ploughing on his farm at Dunhill, opened up with the plough a small prehistoric sepulchral cist or burial chamber. The chamber is described as square, or nearly so,—a couple of feet across by a foot and a-half in height—and was lined at sides and bottom with flagstones. Another and larger flag formed the roof. Within was a sepulchral urn of baked clay, about 15 inches in diameter and unornamented. Unfortunately the vessel was not preserved; it contained calcined bones, and was broken, I believe, in handling. Urns of this kind are frequently ornamented with a rope pattern rim, and are somewhat wider in the middle than at the base or at the mouth. A similar urn was discovered at Kilbride on Mr. Budd's land, in a similar flag-lined chamber, and contained, it is said, calcined bones.

P.

**Napoleon's Charger "Marengo."**—The introduction of a note upon this subject cannot be much out of place when it so clearly concerns the county Wexford, and was considered of sufficient interest for insertion in the *Scottish Antiquary*, from a recent number of which the following particulars are taken: A correspondence took place last year in some Irish papers as to the nationality of Marengo, the favourite charger of Napoleon. As the matter is of general interest, and we have had additional information from F. P. Colley, Esq., we do not hesitate to find room for a short note. It has been generally supposed that Marengo was an Arab. This is not the case. Young Hidalgo, which was his first name, was a Wexford Horse, bred by Annesley Brownrigg, Esq., of Annesley Park, in that county. Mr. Brownrigg's granddaughters are now alive; they still possess hairs pulled from Marengo's tail, which their grandfather used for his violin bow. Marengo was foaled on Whit Monday, 1796; his sire was Hidalgo, his dam Vagary, his grandsire was the celebrated Eclipse. Marengo was sixteen hands high, and perfectly white. He was sold before 1800 to a French officer for 100 guineas. Napoleon Bonaparte owned him afterwards and used him as a charger, from Marengo in 1800 to Waterloo in 1815; at this latter date he was 19 years old. The letters of Miss Brownrigg make it quite certain that this celebrated charger was not an Arab, but a native of County Wexford, and that the date of his birth was 1796. This being so, it is certainly not a little remarkable that Napoleon and Wellington should each have been mounted at Waterloo on a grandson of Eclipse, that famous horse having also been the grandsire of the Duke's charger Copenhagen.

M. J. H.

**Lady 'Veagh.**—A correspondent has asked me for some information as to the parentage, marriage, date of death, etc., of the famous Lady 'Veagh, of Kilcash, alluded to in the well-known song, "Creadh Óeánfámoibh Fearba san Aómad," of which the air was published (for the first time, I believe) in the last number of the *Journal*. As the answer given to my correspondent may interest a wider circle, I venture to reproduce it here. Lady Iveagh (popularly pronounced 'Veagh), whose virtues it was the delight of local bards to sing, both in English and in their own more melodious Irish tongue, was eldest daughter of William, 7th Earl of Clanricarde, by his wife Lady Helena McCarthy,

grand-niece of James, 1st Duke of Ormonde. Her maiden name was Lady Margaret Burke. The Earls of Clanricarde, it ought to be noted, signed their names Burke, while the family name of the Earls of Mayo, or Mac William Oughter, was spelled Bourke. Lady Margaret was married in 1689 to Bryan, 5th Viscount Iveagh. Bryan died without issue in 1693. Her second husband, whom she married in 1696, was Colonel Thomas Butler of Kilcash. Thomas Butler being a grandson of Walter, youngest brother of James, Duke of Ormonde, was Lady Margaret's second cousin. Colonel Butler died in 1738, and left issue of his marriage with Lady Margaret three sons and five daughters. Of the sons, the eldest, Richard, was killed at Kilcash, in 1711, by a fall from his horse. Walter, the second son, died unmarried at the Royal Academy in Paris, and the youngest son, John, succeeded to the estate. John inherited not only Kilcash but the estates of the Earl of Arran, brother to James, 2nd Duke of Ormonde, as well. He died in 1766, and three years before his death he married a Miss Stoney, granddaughter of General Webb, by whom he left no issue. Mary, the eldest daughter, married Bryan Kavanagh, by whom she had issue one son and six daughters. Lady Iveagh's second daughter, Honora, married Valentine Brown, Lord Kenmare, who died of the small-pox in 1730, leaving two sons and two daughters. In commemoration of Honora's marriage in 1720 the Irish song "Reoltaín Óillcáinnic," or "The Star of Kilkenny," was written by the celebrated Gaelic poet Egan O'Rahilly of Kerry. (See this song, with Mangan's metrical translation, at p. 110 of "The Poets and Poetry of Munster," 1st Series, edited by Rev. C. P. Meehan). The third daughter of Col. Thomas Butler and Lady Iveagh was Helen; she married into the Esmonde family but left no issue. Margaret and Catherine, the two youngest daughters, married George Matthew, of Thomastown, and James Mandeville, of Ballydine, respectively. Lady Iveagh herself died in 1744, but across the broad gulf of a century and a half her memory reaches. A grateful peasantry preserve vivid traditions of her generosity and benevolence. "She was," says Hardiman ("Irish Minstrelsy," vol. ii., p. 417), "a lady of great personal charms, and a bright example of every female virtue." The song "Creab Óéanpámoib," etc., otherwise known as the "Lament for Kilcash," is thought to have been the composition of a student named Lane, whom, at her own expense, Lady Iveagh educated for

the priesthood. Lord Castlehaven, Lady Iveagh's brother,<sup>3</sup> died at his sister's mansion at Kilcash ("Castlehaven's Memoirs.") This venerable mansion, the attractive theme of travellers and tourists and minstrels, was finally prostrated in 1800, and the materials sold for a trifling consideration to a Mr. James Power, of Carrick-on-Suir, by the then Lord Ormonde. ("Castlehaven's Memoirs," edited by Lynch, p. 23, note). P.

**Waterford Sonnets.**—We understand that amongst the papers of the late Mr. William C. Bonaparte-Wyse, whose successful wooing of the Muse in the Provençal tongue will be still fresh in the memory of most Waterford readers, has been found a small collection entitled "Waterford Sonnets." His son, Mr. A. N. Bonaparte-Wyse, M.A., has favoured us with the text of one, entitled "Reginald's Tower;" and although we may not have contemplated the inclusion of poetic contributions, it is with the greatest pleasure we make an exception in this case. The other Sonnets will appear in future numbers.

## I.

## REGINALD'S TOWER.

A mighty man was Reginald the Dane :  
 Well could his axe the thickest helm indent ;  
 The raven followed him where'er he went,  
 And grim his laugh amid great heaps of slain.  
 What time the sea-gull shrieked, and the tost main  
 Becked him to battle-joys, with fierce content  
 He shoved from shore to shore his stranded armament,  
 And hurried seawards, mad for greed and gain.  
 Returning thence, one lovely summer morn,  
 Laden with spoil and many a golden torque  
 Which from the wild O'Feolains he had torn,  
 He bade his warriors pile this rude round work  
 (With stairs enwreathing it between its walls),  
 And still its sight his name to men recalls.

WILLIAM C. BONAPARTE-WYSE.

Manor of St. John's,  
 Sept. 2, 1874.

**Ireton in Waterford; Lady Newport, etc.**—For the following brief but interesting extracts from family papers the editor begs to acknowledge his obligations to Mr. C. P. Bolton, J.P. :—

Waterford, December 14th, 1804.

My great great grandfather, the father of Sir John Mason, charged his son to transmit to the latest posterity the following tradition :—

Mr. Mason, when a boy in Cromwell's time, saw the Bishop of Waterford turned out of his palace and Ireton lodged in his place.



Dinner dressed for the soldiers in the aisle of the old Cathedral. My ancestor got a roast chicken from one of the cooks, whilst Captain Bolton, a fanatic, and ancestor of the present family, was preaching in the pulpit attired in jack-boots.

This anecdote should have been inserted in Smith's "History of Waterford." I heard it often related by my father.

FRANCIS ALCOCK.

According to Smith, Archibald Adair was the Bishop above referred to.

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Lines written on seeing Lieutenant-General Henry Johnson enter Waterford, June 28th, 1798, after the Battle of Ross.

Let ancient bards extol great Cæsar's name,  
Who fought and conquered from a thirst of fame,  
Whilst modern muses tune the trembling string  
For Johnson's zeal to serve his God and king.

FRANCIS ALCOCK.

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Mr. Bolton likewise supplies the following curious extract from *Notes and Queries* :—

**PUZZLE FOR HERALDS.**—Some years ago Sir John Newport, Bart., who was married, and Sir Simon Newport, who had received the honour of knighthood and was also married, lived in or near the city of Waterford, and I have heard that, owing to the frequent mistakes arising from the two ladies being each called "Lady Newport," a case was sent to Dublin for the opinion of Ulster King at Arms. It is said he himself was puzzled. Sir Simon's lady was not "Lady Newport," for Sir John's lady had a prior and a higher claim; she was not "Lady Simon," for her husband was not Lord Simon. But he ultimately decided that the lady was to be called Lady Sir Simon, and she was never afterwards known by any other title.

**Cave Hunting.**—Since the publication of Professor Boyd Dawkins' "Cave Hunting" (1874), and "Early Man in Britain" (1880), caves containing primitive human remains have become subjects of absorbing interest, not alone to archæologists, but to anthropologists, biologists, and ethnologists as well. It is not generally known that the Ballynamintra cave, near Cappagh, Co. Waterford, was explored with great success some few years since, nor, that an interesting and learned report on the results was read before the Royal Irish Academy. The report or paper was, I believe, the joint production of Professor Leith Adams, G. H. Kinahan, M.R.I.A., and R. J. Ussher, J.P. Mr. Kinahan first gave a description, more or less detailed, of the limestone valley extending from Dungarvan to the Blackwater. To this he added a *resume* of the circumstances which led to the exploration of the cave. When Mr. Brennan of Dungarvan brought forth the mammoth and other animal remains from the Shandon cave, the idea

suggested itself to Mr. Ussher that similar careful explorations of other caves might lead to further interesting discoveries. Thus the examination of the Ballynamindra cave and the consequent discoveries therein were brought about. Mr. Ussher next gave a detailed account of the contents of the cave. The detritus he found to form five layers or strata, of which the first or uppermost contained human bones and the bones of domestic animals, carved implements of bone, and a polished stone axe. In the second stratum were bones of the Irish elk and the grizzly bear, also stones which had evidently served the purpose of hammers. The next or third layer yielded bones of the bear; the fourth or succeeding stratum was a floor of crystalline stalagmite, with bones and teeth of the cave bear, while the fifth or lowest layer was simply a bed of gravel without animal remains. Finally, Professor Leith Adams identified the remains, amongst which were bones of the red deer, ox, goat, and pig.

P.

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 Ussher, A. E. J.P., Camphire, Cappoquin.  
 Ussher, R. J. J.P., Cappagh, Lismore.  
 Villiers-Stuart, Henry, of Dromana, J.P., D.L., Dromana, Cappoquin.  
 Vigers, Col. P. D., F.R.S.A., Holloden, Bagenalstown.  
 Walsh, Rev. P., c.c., Ballyporeen, Clogheen, Co. Tipperary  
 Walsh, P., J.P., Fanningstown, Piltown.  
 \*White, Henry, Selborne, Newtown, Waterford.  
 \*White, J. N., J.P., M.R.I.A., Rocklands, Waterford.  
 Whitty, Dr. P. J., 6, Lady Lane, do.  
 Wright, James La T., John's Hill, do.  
 \*Walsh, Rev. M. F., c.c., Trinity Without do.  
 Whitty, James, 42, Quay, do.  
 \*White, Major J. Grove, J.P., Kilbyrne, Doneraile.  
 Wyse, A. Bonaparte, M.A., The Manor of St. John's.  
 \*Whelan, Mrs., Oakbank, Whitehaven, Cumberland.  
 Walsh, Rev. M., Sacred Heart Church, St. Helen's.  
 Wyse, Capt., The Manor of St. John's  
 \*Waldron, Laurence A., 58, Wellington Road, Dublin  
 \*Walsh, Rev. D. F., Dunmore East  
 Williams, W. D., c.e., Bellevue Terrace.

## HONORARY MEMBERS.

Thomas Drew, President Royal Society of Antiquaries of Ireland  
 Rev. D. Murphy, S.J., LL.D.

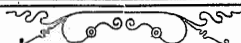
Each member to whose name an asterisk is not prefixed in the foregoing list will please note that his subscription for the current year is now due.

# 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 General Meeting convened for that purpose.



## PROCEEDINGS.



The members of the Royal Society of Antiquaries met at Kilkenny on Monday, 6th May, and travelled to Waterford the same evening. The visitors were met by several members of our Society, who dined with them at the Imperial Hotel. After dinner the party resolved itself into a meeting under the presidency of Surgeon-General King, and Mr. R. J. Ussher, J.P., read the interesting paper on the "Ardmore Crannoge," which is re-produced in the present number. A discussion upon the subject ensued, and was taken part in by members of both Societies. Upon Tuesday morning a large party left Waterford by the train for Dungarvan. The arrangements, which were entirely in the hands of Mr. Ussher, provided for a stop at Ballylinch crossing where he had vehicles ready to convey the party to the famous Ogham caves at Drumloghan, thence by the "Cloughlourish" and Cloncoscraine to the Abbey and Castle at Abbeyside. After luncheon in Dungarvan, the old church at Kilrush and the Gallows Hill in the neighbourhood were visited, as well as the "holed wall" in the churchyard, the Castle and other remains of interest in the town. Waterford was reached by a special train in good time for dinner, after which a meeting, under the presidency of the Most Rev. Dr. Sheehan, was held in the City Hall, when Rev. P. Power, F.R.S.A., read a paper upon the "French Church," and Mr. Robert Cochrane, F.S.A., Hon. Secretary to the Royal Society, read a paper by Mr. T. H. Drew, the President of that body, upon "Christ Church Cathedral." On the following morning—Wednesday—a large number of members of both Societies assembled at the City Hall, where, through the kindness of the Right Worshipful W. J. Smith, the charter and the insignia of the Corporation were inspected. Reginald's Tower was next visited, and then the "French Church," where Father Power continued his paper and explained the different features of

interest. The remains of the Dominican foundation in "Blackfriars," the city walls, the old vestments and plate at the Catholic Cathedral, also the Protestant Cathedral were visited in succession, the members of the parent Society manifesting the greatest interest in the archæological treasures of the *Urbs Intacta*.

The annual excursion in connection with the Society took place on 18th June. A large party of members and their friends—nearly 100—travelled by train to Cahir and were carried thence by car to Cashel. The famous ruins were inspected by the visitors, who had the advantage of having their details explained by Rev. P. Power, F.R.S.A., and Dr. Melville. It was intended to return by Athassel, but owing to want of time the party returned by the Moat of Knockgraffon to Cahir, where, through the courtesy of Mr. W. Rochfort, the party were enabled to inspect the Castle. Most of the arrangements for carrying the members by road were in the hands of Mr. G. N. Smith, B.A., who very kindly placed his own carriage at the disposal of the Most Reverend President.

Mr. Hurley, who in the first instance took up the Secretaryship upon the understanding that he should be relieved of the office after the establishment of the Society, has now resigned, and the Committee are making arrangements for filling the vacancy.

# WATERFORD AND SOUTH-EAST OF IRELAND ARCHÆOLOGICAL SOCIETY.

*Balance Sheet to 31st December, 1894.*

<i>Dr.</i>	£	s.	d.		<i>Cr.</i>	£	s.	d.
To Members' Subscriptions for 1894	68	10	0		By Advertising, Printing, and sundry other expenses in connection with the promotion of the Society	10	7	4
„ Proceeds of Dr. Atkins' Lecture in April, '94	7	1	6		„ Expenses in connection with Dr. Atkins' Lecture	2	5	4
„ Sale of <i>Journal</i> and from Advertisements	4	5	3		„ Gratuity to Town Hall Keeper	1	10	0
„ Balance from Dunbrody Trip	0	6	10		„ Subscription to Free Library	1	0	0
					„ Secretary's Postage a/c and sundry small charges	2	8	10
					„ Advertising and other expenses in connection with Fr. Murphy's Lecture	4	13	3
					„ Harvey & Co.'s a/c for printing the first number of <i>Journal</i> , &c.	14	5	6
					„ Cash to credit at Bank	43	13	4
	£80	3	7			£80	3	7

Examined and found correct.

20th May, 1895.

PATRICK HIGGINS, *Auditor.*

T. H. BRETT, *Hon. Treasurer.*



**VIEW OF HOLY TRINITY CATHEDRAL.—From the North-West.**

# THE DANISH CHRISTCHURCHES OF DUBLIN AND WATERFORD.

BY THOMAS DREW, R.H.A. PRESIDENT, ROYAL SOCIETY OF ANTIQUARIES  
OF IRELAND.

The brief history and chronicle of the Cathedral Church of the Blessed Trinity, of Waterford, will be found on a tablet on the south wall of the sanctuary thus—"The Danish Christchurch\* or Cathedral of Waterford was founded here by Reginald, son of Sigtryg, the Norseman, Circa 1050. It was extended by a choir, and adorned by the Anglo-Norman Invaders in the Early English style Circa 1223. There was added to it in the 14th and 15th centuries, Trinity Parish Church, and the Chapels of St. Nicholas, St. Saviour, St. Catharine, and St. James. These buildings (the foundations whereof yet remain beneath the present floor) were pulled down in 1770. The new Cathedral completed 1773. John Roberts, architect. Altered, adorned and adapted to Cathedral use 1891. Thomas Drew, R.H.A., architect."

To the everlasting disgrace of the City of Waterford, this, the most interesting pile of all mediæval ecclesiastical buildings in Ireland, was wantonly destroyed in 1770 to make a job for a builder. It embraced the only perfect Danish Christian-built church in all the kingdom dating from 1050. It was, too, a 15th century Anglo-Norman church, that if it were here still would have vied with the Christchurch of Dublin, and surpassed those of St. Patrick, Dublin, and St. Canice, Kilkenny, as a surviving church of English mediæval architecture.

It is tantalising to think that, underfoot, some six or eight feet below the flagged floor of this modern English-Georgian building, erected—(not without elegance and refinement according to the archi-

\* Note that, as at Dublin, the word *Christchurch* is but a surviving Scandinavian term signifying Head Church, *i.e.*, Cathedral.

tectural fashion of London in the middle of the 18th century)—lies buried the ground plan of the wiped-out church. The stump of one pier of clustered shafts, discovered some few years ago, and preserved for inspection by Dr. Mackesy, may be visited. It is a remarkable key to the past history of the church, and strangely, extending by a *catena* of evidence to identification of existing remains of Danish church building in Dublin.

For Ware has preserved an excellent plan which he calls the "Iconography of the Church of the Blessed Trinity at Waterford," as it was but a few years before it was demolished. We can lay down the plan to scale with accuracy. We have the existing stump of a nave pier in evidence to be identified with one in Ware's plan. There can be found on the pavement of the passage on the south side three mysterious crosses. The superimposition of a tracing of the plan of the ancient on the modern plan reveals that these crosses were to mark significantly where the eastern end wall of the Cathedral choir was, and beyond which the burial rights of Trinity Parish Church—a retro-chapel—extended in 1770. The separate jurisdiction is long forgotten. I have not examined the north side for corresponding boundary crosses; perhaps such may still be found.

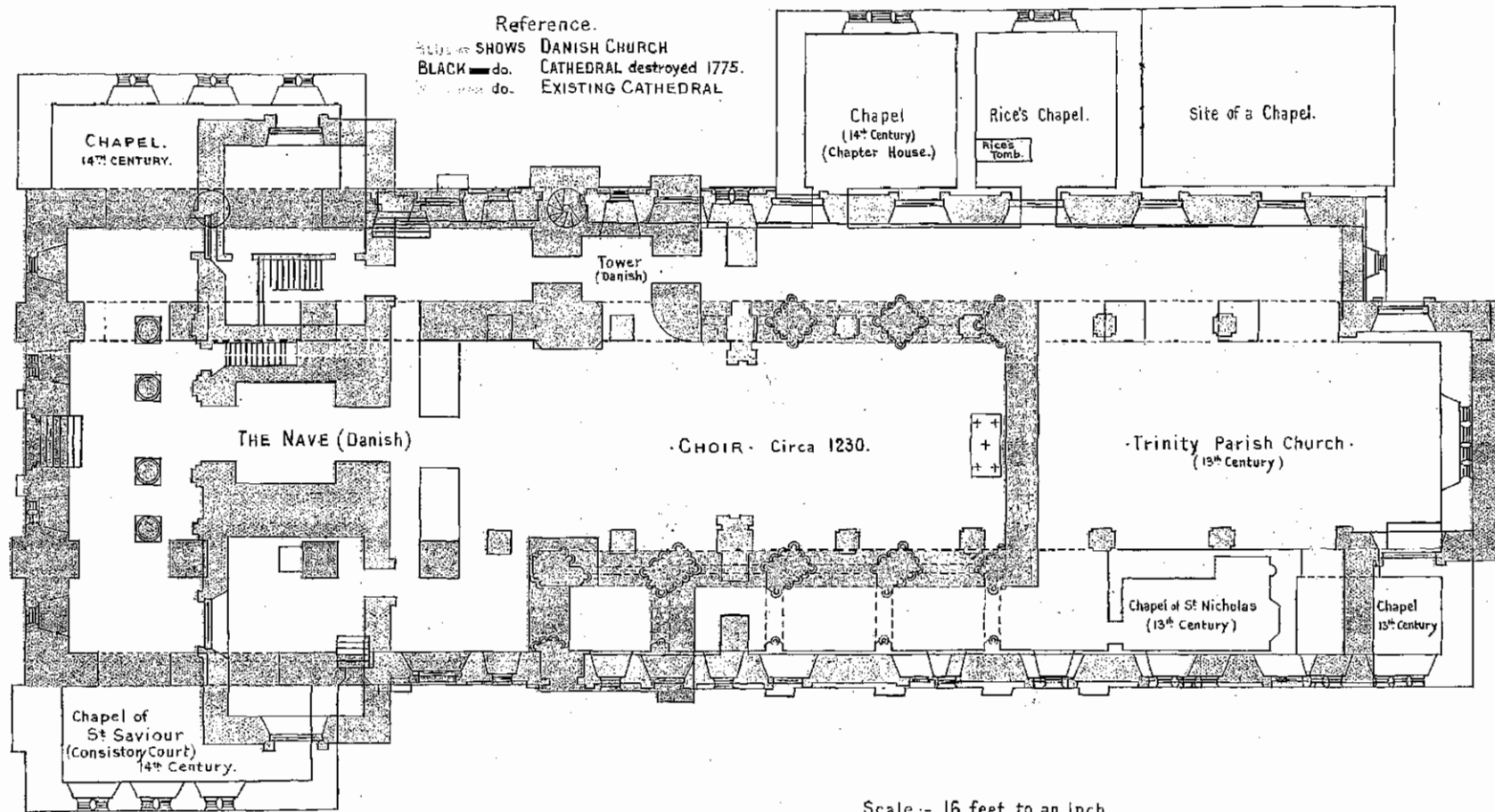
This superimposition of Ware's plan on the modern plan reveals that the outer walls of the new Cathedral stand on ancient foundations; the eastern wall upon the ancient eastern limit. The west front appears to have been set back in 1770. We can tell with accuracy where every remnant pier of the ancient church might be found if sought for. It enables the accurate archæologist and excavator of modern sort to dissolve the fond fables of older writers, such as is Ryland, who published his excellent History of Waterford in 1824, thus—

"These and many other ancient monuments perished beneath the hands of the Gothic destroyers of the ancient Cathedral, and, *it is said*, were cast into a vault beneath the communion-table of the present church."

This is a specimen of the "said-to-be," or "I-heard-from-my-father," or my "grandfather-always-said" sort of records which often discredit the archæological journals of all our Societies.

Excavations made under my eye in 1890 found no vault, but only one black stone, an inscribed tombstone of not much account, but

◊ Christehureh of the Holy and undivided Trinity ◊  
 ◊ Waterford ◊



Scale :- 16 feet to an inch.

which certainly Col. Vigors would object to being buried with so little respect.

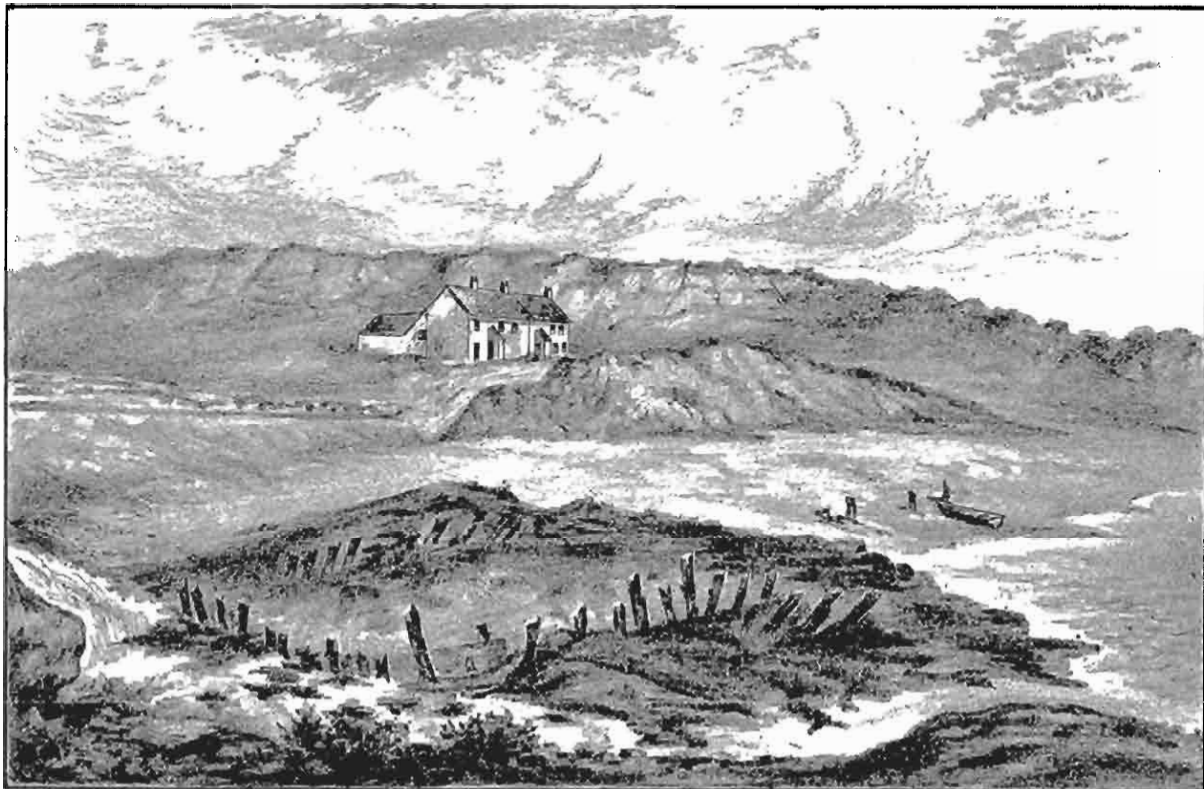
But by far the most curious reading of the palimpsest of the modern Cathedral plan over the ancient one is the revelation of the unique plan of the Danish Church of Reginald, of the nave at all events, and its transeptal towers, one of which on the north side was perfect when Ware wrote. Again, this plan, superimposed by a tracing upon the plan of the crypt of Christchurch, Dublin, gives so remarkable and identical an agreement in dimension and spacing of piers, etc., that one's attention is fixed when reading a remarkable passage in Kingsley's "Hereward the Wake." I have before published the charming dedication of Kingsley to "my dear Wright," in which he ascribes his inspiration and accurate historical truth to his friend. I am ashamed to say that, in the voluminous writings of Thomas Wright, F.S.A., I have not yet followed up the precise record which Kingsley made copy of, but I doubt not when found it will prove that Kingsley conscientiously reconciled his romance with historic truth in such quotations. When the tracing of Christchurch (Dublin) crypt laid over the plan of Christchurch (Waterford) reveals identical rude square piers, spaced at practically corresponding intervals for nave arches, and with identically corresponding widths of nave and side aisle, it is impossible to believe that the similarity is fortuitous. Hence we may return to Christchurch, Dublin, and with a sure hand trace the hitherto unidentified remains of Sitric the Ostman's building, and the difference between the ruder and more ancient work of 1038 and the Anglo-Norman work of 1170. A light is at once thrown on an obscure passage in the Black Book of Christchurch hitherto misunderstood, in which it is stated that Sitricus gave to Donatus a place on which to build a church of the Blessed Trinity, *when the arches or vaults were founded*, not pre-existent vaults as all nebulous writers about Christchurch have made out, but where *fornices sive voltae* were founded by Donat. The interesting history of the building at once develops—how the Anglo-Normans pulled down Donat's rude barrel vaults—built a row of piers down the centre of his nave, and covered it with depressed flattened arches to carry the floor. Further, it develops that the Anglo-Normans were influenced in the cast of a very singular plan by anxiety to place piers over the piers of Sitric's church and conform to his measurements.



Further comparisons might elucidate more of the history of the Christchurches. Waterford had two quasi-transeptal towers once; one remained perfect in Ware's time. What Dublin may have had to correspond is but matter of conjecture, but not yet beyond investigation in foundations. Dublin has its quasi-apsidal east end, with its singular *Feretrium*, or reliquary chapel, which I cannot doubt was a characteristic institution of the Scandinavian church builders, and uncharacteristic and unprecedented with Anglo-Normans. The history of the eastern plan of Waterford has perished, for the Anglo-Norman building extending to Trinity Church obliterated it.

In the Bishop's palace there is a most interesting oil painting of the nave of the old Cathedral. We have recovered the singular moulding of one nave pier and the spacing of the arches, and this old picture would give key enough with these for an architect to make a restored drawing of a curious design—of ground storey arches, of triplet openings at the triforium embraced within higher arches, and the clerestory embraced within a still higher arch—an arrangement which one might think to be entirely departed did not a similar one exist at Christchurch, Oxford.

NOTE.—It has been stated, I believe with some show of authority, that the Danes of Waterford were not Christianised until 1096. This, if absolutely true, would destroy the interesting theory of the connexion of Waterford Christchurch with that of Dublin founded 1038. But is it true? or can any correspondent help me to a record on which such a statement is founded? It is, in the first place, inconsistent and improbable even if recorded. Could anyone believe that the Danish community of Waterford, so intimately allied by kinship, intermarriage, and constant intercourse with the Dublin community, would take 70 years longer to abjure paganism! Is there a matter-of-fact authentic record of any remnant community of Danes in the Three Kingdoms and Isle of Man un-Christianised so late as 1096? Ware does say that in 1096, Malchus, an honest man, at the request of the Danes of Waterford *was consecrated Bishop of that See at Canterbury by Anselm, etc.* That goes no farther than to indicate a pre-existent Christian community. In like manner Ware records of the See of Dublin that in 1074 one Patrick, an Easterling, *was the first Bishop sent to Canterbury for consecration by Lanfranc.* That disproves nothing of a pre-existent Bishop Donat, of some irregular consecration, with Christianised Danes of some sort who built a Dublin Christchurch in 1038.



**THE ARDMORE CRANNOG.**

## THE ARDMORE CRANNOGE.

BY R. J. USSHER.

The ordinary conditions of a crannoge, or stockaded island, are well known. A small island or shoal was selected in a lake or marsh. A circle of oak piles was driven into it; wattles were woven between these. The surface was heaped up with timber, peat, brambles, and other bulky materials. A hearth of stones was constructed on the centre of the enclosure, and a wooden house was built there. Access was usually obtained by a canoe. The tribe or family lived in this isolated fortification and carried on all the arts of life known to them.

It fell to my lot to discover, in 1879, a crannoge under very peculiar circumstances, its site being now covered by every tide. To the north of Ardmore village in this county the beach forty years ago ran approximately straight in a direction a little to the east of north, and the road to Dungarvan ran parallel to it. On leaving the village by this road one first crossed a small stream, beneath whose basin was an extensive bed of peat that ran out to low-water mark or beyond it. The road here traversed a great bank of shingle that had been piled by the sea upon the peat. Farther on the road rose upon a high bank of till, or boulder clay, which presented to the sea a high escarpment. Between the road and the escarpment stood a large school house, and on the landward side of the road were a range of coastguard houses. Within my memory the sea has devoured the land here so rapidly that, first the school house, then the road, and then the coastguard houses have been successively washed away. The great accumulation of shingle between the coastguard houses and Ardmore was also removed, its vestiges being now much further inland. A tract of the peat upon which the shingle had been piled was thus laid bare, and in this I found the remains of the crannoge.

What took the eye was a double row of piles enclosing irregularly a space about ninety or a hundred feet in diameter. The upper ends of these piles had in most cases been broken, but the lower extremities, embedded in the peat from one to four feet deep, were all pointed as if by an axe. The piles in the outer circle sloped outwards and stood more closely together. Those in the inner row showed remains of having been wattled. A trench which I cut to a depth of nine feet into the peat within the crannoge, showed that it was undisturbed without any artificial accumulation of materials such as were used to raise the surface of other crannoges. On the north-west side the piles of the outer row were wanting, but twenty feet outside the remaining inner row of piles there lay embedded in the peat remains of a large piece of wattling, as though some of the walls or partitions had been torn down and thrown there. This wattling consisted of squared and unworked upright stakes (now prostrated), with long wattles woven between them in and out. Here in connection with this wattling I found also embedded in the peat a piece of a beam of timber, cut off at one end, and having two mortices cut in it. The noticeable feature about this was that the rude cuts appeared to have been made by a stone celt, the rounded extremity of which had left its impressions on the cut surfaces. This mortised beam may have served for holding uprights or some other timbers of the crannoge structure. On the south-east side I also found between the two rows of piles a piece of flooring or wattling composed of rods nearly as thick as one's fingers and as close together. These gave the impression that they were not *in situ*, but a piece of some structure that had got embedded there.

On examining the surface of the peat in the interior of the crannoge-enclosure it was found to be studded with stakes, usually running in rows, which were broken off level with the surface from marine erosion. On digging some of them up their ends were found to have been pointed. Near the centre of the crannoge a large circle of these stakes could be partially traced, about twenty-six feet in diameter, and within this I found standing upright in the peat two split boards of oak fitted tightly together. Their upper ends had been worn or broken off, being exposed to wind and wave, but the lower ends sunk in the peat were cut off square. It seems that these planks belonged to a house of wood like that which existed in the Co. Fermanagh crannoges, described

by Mr. Wakeman, and the rows of stakes represent wattled walls of dwellings or partitions within the crannoge fortification. The peat surface in this case afforded an admirable base for such wattled structures.

It is painfully evident that in 1879 so much of the upper surface of the peat and what it contained had been washed away that nothing but the bare foundations of the crannoge remained. Nevertheless, a few objects were found in connection with it. I took out of the peat on the east side, outside the enclosure, a carved wooden handle such as might have belonged to a knife or spoon, while an Ardmore man, named Shaughnessy, discovered also in the peat a disc-shaped piece of wood having a hole pierced through its centre, round which hole the wood was thicker than outside this portion. I at first took it for a wooden wheel, but it has been suggested that it was more probably the lid of a churn. A horse-shoe was also given me as having been found in the crannoge, having its internal margin shaped to suit the horse's frog. Others found there what they described as a hatchet and a bill-hook of iron, and Michael Foley, fisherman, when digging turf there, had found outside the crannoge, at a considerable depth in the white clay, what he called a cradle of green twigs, about four feet long, having a multitude of green leaves in it (leaves being wonderfully preserved in the peat). One can only conjecture that this may have been a wicker canoe.

In and around the crannoge many bones were found by myself and others embedded in the peat, and stained of its dark colour. These were broken but not cut, and represented the usual animals found in raths and crannoges, red deer, ox, goat, pig and ass. At the present day nearly all vestiges of the crannoge have been washed away by the rapid inroads of the sea.

What strikes one at first about the site of this crannoge is that it must have been formerly protected from the approach of the sea as well as elevated above the tidal level, for its present level below high-water mark would have been subject to flooding even in a marsh or lagoon at some distance from the sea.

That the crannoge must have been originally constructed in a lagoon or marsh seems obvious, such being the usual site for crannoges, and considering the rapid inroads that the sea has made within my own memory, it is reasonable to conclude that centuries ago Ardmore Bay was filled up to a much greater extent than recently, and a protecting

sand bank may have enclosed its mouth, like the warren at Tramore or the Cunnigar at Dungarvan Bay, leaving inside a spacious lagoon or morass.

And we need not assume the subsidence of the whole coast-line to account for the crannoge having become depressed below the tidal level. The bed of peat on which it stood is now over ten feet thick in places. This is a highly compressible material, and was once no doubt much thicker, its surface, on which the structure was built, having then been above the level of any tide. What took place was probably this—the invading sea advancing towards it year after year brought along a great accumulation of shingle, such as I remember to have been heaped up on the spot forty years ago. The enormous weight of such a mass of stone would have been quite sufficient to compress the peat and sink it beneath the sea-level in time. The continuing advance of the sea at last removed the shingle itself, and laid bare again the peat stratum and what remained of the crannoge.

I had the advantage of visiting Ardmore last year with Professor Boyd-Dawkins, and that eminent geologist countenanced the above views, stating that it was thus that the change had probably taken place. My earlier researches in the crannoge were guided by Mr. G. H. Kinahan, that veteran Irish geologist, whose previous knowledge of crannoges and powers of trained observation were invaluable to me. The accompanying sketch of the crannoge was kindly taken in 1879 by Miss Blacker.



**TOWER OF HOLY GHOST FRIARY.**

(East View.)

# THE HOLY GHOST FRIARY,

COMMONLY CALLED

## THE "FRENCH CHURCH" OF WATERFORD.

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BY REV. P. POWER, F.R.S.A.

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Few, I think, will be disposed to deny that the ruined Holy Ghost Friary is the most interesting of our city's ancient monuments. As a general rule the history of our ancient religious houses ends with the suppression under Henry VIII. To this rule the Friary which is the subject of this paper is a remarkable exception—prolonging through many varied vicissitudes its chequered story to our own day. To grey-robed conventual, sandalled Observantine, decrepit almsman and fugitive Huguenot, it has in turn been a place of rest and worship. Within its walls representatives of Waterford's oldest and most distinguished families sleep their long last sleep. Strange, that with so many memories to render it interesting to Waterford citizens, the ruined church is not better cared for, and that its history has not yet been written! As a contribution towards that history the present writer ventures to offer the following paper. The authorities consulted in its compilation are Wadding's "Annales," Harold's "Compendium," Mooney's and Ward's MS. Histories, Calendars of State Papers and Patent Rolls, Gimlette's "French Settlers in Ireland," besides various deeds and MS. documents.

All authorities agree in assigning 1240 as the date of the foundation of the convent. The foundation is attributed to the generosity of Sir Hugh Purcell, Knight, whose remains were afterwards laid to rest



within the conventual church. As the Friars Minors or Franciscans, for whom the convent was built, were not introduced into Ireland till 1432, a few years later than the Friar Preachers, the Waterford house must have been one of their first establishments in the country. On its foundation the convent was placed in the custody or guardianship of Cashel. The Lady Chapel, on the south side of the Church, with which it communicated by one of the wide arches of the nave, was erected by the Powers, Barons of Dunhill and Kilmeadan.\* Within this chapel was the burial-place of the family. According to Mooney† the buildings of the ancient convent were many and important. From the constantly recurring references in deeds, inquisitions and grants to the "great garden" of the monastery we are justified in concluding that the precincts of the establishment were very extensive. Within the past few months the Crown has claimed quit rent for the land on which the Temperance Hall in Catherine Street is built, the ground of claim being that this land was anciently portion of the great garden, sequestered in the general suppression. At any rate our monastic church was—the Cathedral alone perhaps excepted—the finest and noblest church of ancient Waterford. Situated close to the river, with the Cathedral and Bishop's Palace on the one side, and the busy quays, frequented by French and Spanish merchants on the other, its position left little to be desired. Houses—and not houses merely, but streets—now occupy the site of the ancient buildings. Bailey's New Street, to the south-east of the ruined conventual church, is built on portion of the convent garden, and is named after a grantee of portion of the monastic property.

By the beginning of the fourteenth century the Grey or Franciscan Friars appear to have firmly established themselves in Waterford.

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\* "The second part, which is smaller, but yet of a respectable size, is at the right as you enter, and is called the Chapel of the Blessed Virgin Mary."—Wadding.

† Donough Mooney was a soldier in his youth, and served in the army of the great Earl of Desmond during the Elizabethan wars. Later on in life he donned the habit of St. Francis and entered the Monastery of Donegal. He devoted himself for years to the task of collecting materials for a history of his order in Ireland, and these were afterwards incorporated in the MS. known as Mooney's Latin History of the Irish Franciscans. The original MS. is preserved in the Burgundian Library at Brussels; a transcript in the Franciscan Convent, Merchant's Quay, Dublin, was made by, or for, Rev. C. P. Meehan, whose "Rise and Fall of the Irish Franciscan Monasteries in Ireland" is based on Mooney's narrative.

The original community was of the sub-division of the order known as "Conventuals." The Conventuals, in fact, continued in undisturbed occupation till 1521, when—Brother David Hurlihy being Provincial—they were replaced by "Observantines," or Friars of the strict observance. In 1317 a chapter of the order was held in the Franciscan Convent in Waterford.\* The king in 1293 granted the convent of Waterford an annual alms of seven marks to be expended in the purchase of tunics for the members of the community. How long the alms continued to be paid there is no evidence before the writer to show; it was certainly paid as late as 1311.† A mark, it may be mentioned, was of the value of 13s. 4d. A second Provincial Chapter was held in the Waterford Convent in 1469, in which Br. William Reilly was elected Provincial.‡

Occasionally the chroniclers of the Convent make mention of some of the brethren famed for learning or sanctity, or both. Thus Wadding tells us of Brother John, surnamed "Waterfordiensis," or the Waterford man, whom he designates a worker of miracles by common repute. Brother Nicholas of Waterford was another member of the ancient community, noted for holiness of life and for having foretold the day of his death. From the Waterford Convent, in all probability, went forth Brother William of Waterford, a theologian and controversialist, who in England parried lances with Wickliff. Wadding quotes two of William's treatises which the historian characterises as "learned," and as then in manuscript. Of the works in question, one was intended to show that the errors of Wickliff, condemned in the Council of London, were condemned with sufficient cause, and the other was written during the Council of Basle in 1533, and dedicated to Cardinal Julian.§

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\* Clyn *Annalium Hiberniæ Chronicon*, p. 13. Dublin, 1849.

† 5 Ed. II, Pat. Roll.

‡ Wadding, vol xiii, par. xvi.

§ Of the treatises described the first opens thus:—"Venerabili in Christi Patri ac Illustri Domino Thoma Cantauriensi Archiepiscopo humilis suus servitor Fr. Willielmus Woderfordiensis devotissimum humilitatis et subjectionis famulatum Reverende mandatis vestris obtemperando causus condemnationis articulorum per vos nuper damnatorum ac etiam responsiones ad argumenta per adversarium per articulis facta vestrae Dominatione in his scriptis transmittio." The second work is entitled—"Opus de religione Magistri Willielmi de Waderford Sacrae Theologiæ Professoris Ordinis Minorum."

In 1521, as has been already stated, the convent was reformed, and eighteen years later it fell in the general suppression to rise no more. After the suppression the confiscated conventual property was seized on by champions and opponents of regal supremacy alike. The dispossessed friars however continued to regard the new possessors as "intruders" and worse, and, in defiance of the laws made and provided to the contrary, the brethren maintained a small community in the neighbourhood of the ancient convent. Lord Leonard Gray, the Deputy, a Catholic himself, secured a lease for 21 years of the house and appurtenances of the suppressed Convent of the Grey Friars. Soon after, however, Lord Deputy Grey fell into disgrace, when the property ceded to him was re-granted in 1543 in three parts, viz.—the "great garden" within the walls and the quay without them to James Bailiffe and his heirs\* at 10s. a year during his life and 20s. a year for ever after, all the other possessions of the Friary within the walls to Henry Walsh, at the twentieth part of a knight's fee and 8s. rent, and the property of the convent in the country to James Walsh at 8s. a year and the twentieth part of a knight's fee. Two years later, viz., in 1545 (August 15th), a Royal Charter was issued sanctioning the establishment in Waterford, on the site of the convent, of an almshouse to be endowed by Henry Walsh, merchant, of the city, with the portion of the sequestrated church property which had come into his possession. It may be that Walsh purchased the convent property with the intention of saving it for a charitable purpose, or perhaps, he bought it intending to retain it, but afterwards, at the suggestion of an uneasy conscience, determined on the erection and endowment of the almshouse as an act of restitution. Who can, at this distance of time, answer for his motive! The Charter ordained that the charity should be entitled the Hospital of the Holy Ghost of Waterford; that it should be governed by Henry Walsh or his successors, with the consent of the mayor, bailiffs (sheriffs), and four of the senior council men of the city; that there should be three or four "brethren," who should be secular priests, to celebrate divine service; and finally, that there should be at least sixty poor supported there out of the "sick, infirm and impotent paupers wandering in the city." The charter, moreover, gave power to

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\* The name is variously written, Bailiffe, Bayley, and Bagley.

the master, brethren, and poor forming the body corporate of the hospital, to acquire for ever in fee simple or in any other manner, lands, tenements, and rents to the yearly value of £100 and no more. Lastly, it provided that "the master, brethren and poor aforesaid, for the time being, shall have authority to receive and accept all manner of tithes, oblations, and obventions of all and singular men dwelling within the hospital aforesaid, and the entire precinct of the said great garden to the said house adjoining, and also have authority to bury and grant sepultures for all men choosing to be buried in the chapel or cemetery within the precinct of the place aforesaid, and to administer all sacraments or sacramental rites to all men dwelling within the precincts of the hospital aforesaid."\* By royal letters patent of the 30th year of Henry's reign, the king, in consideration of £15 13s. 4d. paid him by Henry Walsh, in his capacity as Master of the Hospital, grants to the body corporate of the charity "the entire house, site, sept, ambit, and precinct of the late monastery or house of Friars Minors or Franciscans of the city of Waterford, commonly called the Grey Friars of Waterford, and the entire church, belfry, dormitory, hall, cloisters, and cemetery of the said late monastery or house, and also all castles, messuages, edifices, lands, tenements, rents, reversions, services, and hereditaments whatsoever, with the appurtenances in, within, or near the site and sept of the said late monastery, and one acre of meadow near the Pill of Dunkyl, in the county of Kilkenny." To the foregoing was added the sum of ten shillings annually, the rent issuing from the land, etc., held by David Bayley. Bayley appears to have, by this time, erected many houses and shops on the site of the "great garden." The hospital or almshouse, which was pulled down only a few years ago, was erected over the nave and side chapels of the conventual church. Great wooden beams, still *in situ*, were laid across from wall to wall spanning the nave, and in some cases resting on the ancient corbels. Upon the beams as a foundation, at the height of ten or twelve feet from the floor of the church, the superstructure of the hospital was raised. New letters patent were issued in the 24th year of Elizabeth ratifying and confirming the previous letters of Henry empowering the body corporate of the hospital to acquire additional lands and tenements to the yearly value of £26 13s. 4d., and re-leasing to the hospital certain grants made to it

\* Charter of the Holy Ghost Hospital in the Record Office, Dublin.

without the queen's licence by Thomas Warren, of Bristol, viz., of one messuage and house in Bread-street, Bristol, and a garden in Grass-lane in the same city.

Meantime the nave of the church, formed into a kind of crypt or cellar by the erection of the hospital over it, as well as the choir of the Lady Chapel, were dedicated to the purposes of a cemetery, or rather mausoleum, for some of the principal of the old city families. In the Lady Chapel by the south wall was the burial-place of the Waddings. Here Walter Wadding, father of the historian, was buried, with his brothers Sir Thomas and William Wadding.\* The distinguished Sir Nicholas Walsh, Chief Justice of the King's Bench and Member of the Privy Council, was interred in the great church of the convent at the Epistle side of the high altar. On the opposite side of the choir was laid to rest in 1607 Walsh's contemporary, the illustrious Richard Power, 4th Baron of Curraghmore, and beside Lord Richard was laid the body of his wife, Catherine De Barry, daughter and heiress of James FitzJohn De Barry, Viscount of Buttevant, and Ellen, daughter of Tieve McCormac Oge McCarthy, Lord of Muskerry.† Nicholas Power, Baron of Donoyle (Dunhill), "Lord of Kilmalden, was buried in the Hospital of Waterford the 3rd April, 1895."‡ / 635

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\* Anastasia Wadding (*alias* Lombard) Father Luke's mother, was buried in the Monastery of St. Catherine outside the walls. As she died of a highly contagious disease, it was considered dangerous to the public health to bury her inside the city.

† Lord Richard Power, above mentioned, took a prominent part in the stirring events of the latter half of the sixteenth century in Ireland. In 1578, being then sheriff of the County Waterford, he was commissioned to execute martial law. In 1581 the Queen granted him in return for distinguished services as much Crown land as would return him an income of £50 a year. Twelve years later "the chief rebels in County Waterford"—*scil*—Thomas FitzJames, and Thomas Power, of Coolfin, cousin of Lord Power, made submission to the Crown through the good offices of Lord Richard Power and Sir Nicholas Walsh. (*Pacata Hibernia.*) In 1663, when violent disturbances arose in Waterford, on the occasion of the proclamation of James I, the Mayor and aldermen sent a message to the Deputy by Lord Power that the city was loyal to the King. (*Calendar of Irish State Papers. James I. Vol. I., 1603.*) Baron Richard laid claim to the estates of the Poers of Dunhill on the ground that Nicholas Poer, Baron of Dunoyle, who was living at the end of the fourteenth century, had left no legitimate issue except Eleanor, who had married David, Lord Power's ancestor; in the lengthy suit which followed the Baron was defeated. That Lord Richard acted betimes the *role* of the Vicar of Bray seems clear from the fact that John Davys, Attorney-General, writing to Cecil, styles him a "well-affected Protestant" (*State Paper Calendar—ibid*), while Wadding (*Annales*, vol. III., par. xxviii) describes him "an active defender of the Catholic faith."

‡ Funeral Entries, Dublin Castle.

From the date of the letters patent last mentioned we have scarcely any reference to the affairs of the Hospital till we approach the end of the seventeenth century. There is good reason to think that during the usurpation of Cromwell the revenues of the charity were confiscated and farmed out for the benefit of the Government, as the Inquisition of 1661, published in No. 3 of the *Journal*, proves the revenues of the other city hospital to have been. From 1653 to 1656 a garden in Colbeck Street belonging to the hospital was leased by the Commonwealth to one Andrew Lynn.

Up to at least the period of the Cromwellian *regime* the descendants of Henry Walsh appear always to have exercised the right to nominate the master of the Charity. The monuments yet remaining in the ruined church show that many members of the Walsh family and of families into which the Walshes married chose the cemetery or crypt beneath the Hospital for their place of sepulture. By the end of the seventeenth century almost all the members of the Walsh family, like the members of many other wealthy Waterford families of the time, had emigrated to Spain or to some part of the Spanish dominions.\* In 1687 we find the last nomination by the heirs of Henry Walsh. Thenceforth they ceased to interfere in the management of the Hospital. Even previous to the date just given the Municipal Body seems occasionally to have made the appointment without reference to the Walshes. For instance, in 1672, without any nomination from the heirs of Henry Walsh, the Corporation dismissed Andrew Lynn and appointed Henry Seagar as Master in his place, and again in 1684, without nomination from the Walshes, they appointed Thomas Christmas, Master in place of Andrew Lynn, deceased. The municipal records of Waterford throw considerable light on the subsequent history of the Hospital. Mr. Robert Carew was nominated as Master in 1687 by Henry Walsh, heir to the founder, and the Municipal Council duly ratified the appointment.† After Robert Carew's death in 1709, the Corporation, on the petition of "the brethren, sisters, and members of the Hospital, elected their then Mayor, Sir John Mason, to the office of Master." Alderman Thomas

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\* *Vide* Statement of Claim in case Attorney-General for Ireland *v.* Matthew Slaney and others, delivered on the 22nd day of February, 1878. This statement was, I believe, prepared by Mr. Edmund Leamy.

† This Mr. Robert Carew is buried in Drumcannon, where a slab, lying flat on the surface within the ruined church, marks his grave.

Smith was master in 1718, as an inscription quoted by Ryland testifies. In 1735 the Municipal Corporation passed a resolution to the effect that Nicholas Walsh, then resident in the Canary Islands, was the lawful representative and heir of Henry Walsh. The city fathers meant business on this occasion, for they offered Nicholas Walsh, on his paying the sum of £100 (viz., £50 from himself and £50, a legacy left by his father to the hospital), to give him an instrument in writing declaring the right of nominating the Hospital master to be in him and his heirs for ever. Nicholas Walsh must have accepted the terms, for in 1736 (June 29th) a deed passed the seal of the Corporation allowing to the said Nicholas Walsh the right to nominate. This right, however, neither Nicholas Walsh nor his successors ever exercised. Henry Mason was appointed master in 1728, and during the term of office of Mason's successor, Simon Newport, the Hospital was repaired and enlarged, in 1741 and 1743. In 1746 Alderman Thomas Barker was appointed master. Mr. Carew, in 1770, applied to be appointed master, on the ground that he had been nominated by the heir of Henry Walsh. A resolution of the Corporation, however, declared that no such nomination had been proved, and that, consequently, Carew's application could not be entertained. Mr. Newport was appointed master in 1818; Samuel King succeeded him, and in 1824 Samuel Newport was appointed. In 1832, during the term of office of the master last named, an agitation, relative to the management of this Charity and the Leper Hospital, was set afoot in the city, with the result that the Commissioners appointed to inquire into the state of the Municipal Corporations of Ireland were requested to report on the two hospitals. From the report we glean that at that date the persons benefited by the Holy Ghost Hospital Charity were aged females, that the latter were fifty in number, that they were selected by the master from the poor of the city, and that the selection was almost entirely confined to the Roman Catholic poor. Furthermore, the report stated that a sum of £600 had been saved by the management for the purpose of putting a roof on the hospital. John Harris became master in 1834, and on his death in 1850 a difficulty arose in connection with the appointment of his successor. The Reformed Corporation appointed Alderman Thomas Meagher, while the surviving members of the old Common Council appointed Dr. Mackesy. Dr. Mackesy solved the

difficulty by resigning in favour of the nominee of the Corporation. Mr. Meagher held office till 1851, when he resigned, whereupon Mr. Matthew Slaney was elected in his place. Master Matthew Slaney's presidency brings the history of the venerable charity down to our own day. At what date the "Brethren" of the Hospital ceased to be appointed it is difficult, if not impossible, to say.\* Before the writer is a list, copied from MS. E. 3. 15. Trin. Coll., Dublin, of "sundrie priests and friars within some of the dioces and counties of Ireland." Under the heading "The names of such priests as are resident in Waterford and the houses they lodge in" (date, 1610) is mentioned "Nich. Walsh," who "lieth at the poore house." The "poore house" was the Holy Ghost Hospital, and the Nicholas Walsh noted as residing there was a Franciscan and one of the last of the hospital "Brethren."†

It will be noted that it was only the nave of the ancient conventual church which was utilised for the erection thereon of the hospital. The choir, chancel, and lady chapel still remained unoccupied and unused except as a cemetery. Wadding relates that, when a boy, he witnessed the removal hither, by stealth and at night, of the body of a Franciscan, Brother John Luker, "a man of pious and saintly memory in the city." Brother John was first interred in St. Mary's graveyard, but, as he had requested when dying to be buried in the ancient friary, a few of his friends—amongst them a secular priest—had the body disinterred and removed hither. The body, Wadding says, was found incorrupt with the habit and sandals uninjured.‡ Towards the close of the seventeenth century we enter on a new phase of the ancient church's history. In 1695, eight years after the revocation of the Edict of Nantes, a colony of fugitive French Protestants settled in the city, and, although the new comers were rather Calvinists than Episcopalians, they conformed generally in Waterford to the discipline of the established church.

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\* The "Brethren" were in later times represented by the Chaplain of the institution.

† He was probably a descendant of the founder—at any rate, he seems to have been a native of Waterford. Indeed nearly all the religious resident in the city at the above date—viz., three Jesuits, five Franciscans, one Dominican, one Augustinian, and three Cistercians and one whose order is not specified—were natives of Waterford.

‡ *Annales*, vol. iii, xxvii.



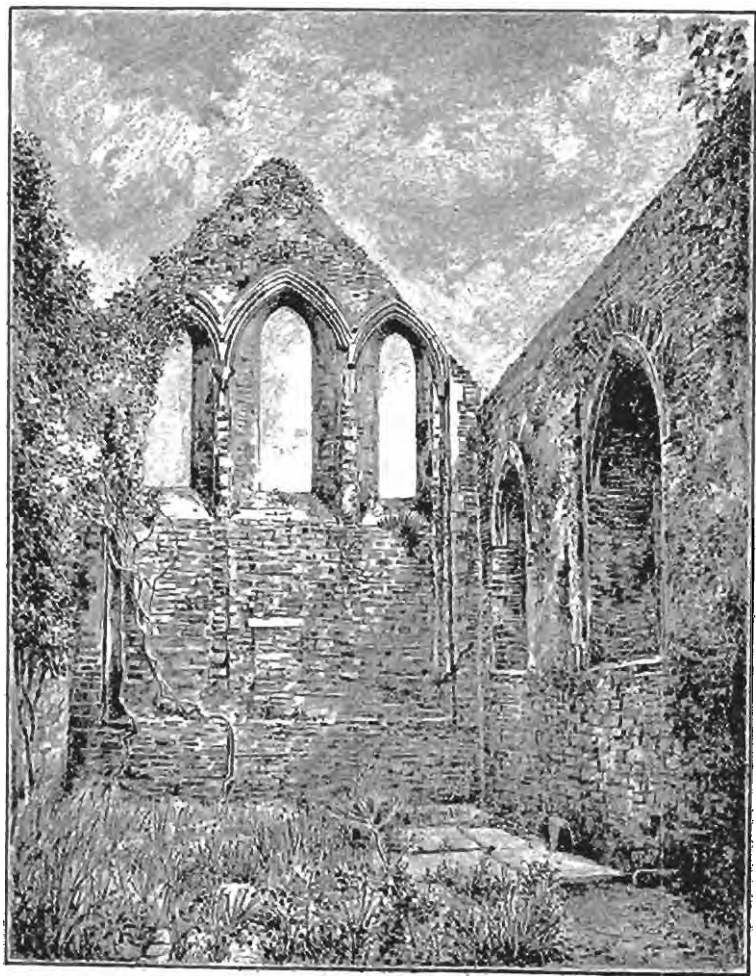
In Bishop Fry the fugitives found an indulgent patron.\* He provided them with a place of worship in the choir of the old church, which he had fitted up for them in a manner consonant with their ideas of church decoration. Thenceforth the nave and tower, and, later on, the entire remains of the convent, came to be known as the French Church. A salary of £40 a year was voted by the Corporation to the minister of the refugees, Rev. David Gervais. Rev. James Denis succeeded as second minister of the "French Church." During the incumbency of the latter the allowance from the Corporation was reduced to £5 a year, and, after five years, it was discontinued altogether. In 1735 Rev. James Denis was succeeded in the pastorate by Rev. Edward Thomas. Thenceforth the succession of pastors is not very clear,—the Visitation Book testifies that in 1761 Rev. Augustus Devoree duly presented himself before the bishop as pastor of the French Church. Augustus Devoree died in 1762, and Rev. Peter Augustus Franquefort was appointed in his stead to minister to the French Protestants of Waterford. Mr. Franquefort held the charge for seven years more than half a century, and, dying in 1819, was buried beside his uncle, Rev. Josiah Franquefort, in the nave of the conventual church.† With Mr. Franquefort the line of pastors of the French Church ends. The French colony gradually merged itself into the body of the citizens; as a colony indeed it had almost lost its individuality by the close of the last century. A short time before the death of the last pastor the roof of the "French Church" fell in, and service therein had to be discontinued.

The remains of the Holy Ghost Friary still existing comprise the nave, chancel, choir and tower of the monastic church and the Lady chapel. Underfoot, forming the pavement of the ruined church, are many monuments with inscriptions of considerable historic interest and value. Leaving the consideration of these till last, let us meantime take a discursive view of the ruin. The prevailing style throughout, it may be premised, is early English. The choir, which has been con-

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\* Gimlette's "French Settlers in Ireland."

† The friends of the first Rev. Mr. Franquefort utilised the fine early seventeenth century tombstone of the Lincol family to mark his grave and to record thereon the date of his decease. The Franquefort or second inscription is cut across the face of the stone and runs thus—"Here lieth the body of the Rev. Joseph Franqueforte, also his wife, who departed 17th April, 1797, aged 83 years."



**CHOIR OF HOLY GHOST FRIARY.**  
(Showing East Window.)

siderably renovated, is 47 feet 4 inches long by 23 feet 3 inches wide internally. Its most striking feature is undoubtedly the noble east window of three lights; the centre light is fully 25 feet in height, and the side lights are each 23 feet high. The window is tall and graceful, early English in character, and ornamented with richly undercut mouldings of white sandstone. Three equilateral arched windows of the same general character and age as the great east window, lighted the choir from the south;—they measured each  $12\frac{1}{2}$  feet in height by  $7\frac{1}{4}$  feet in width at the spring of the arch. In the north wall there were, no doubt, windows to correspond, but as this latter wall had been entirely and recently rebuilt, no trace of them is now discernible. In this north wall, however, a small narrow doorway, now built up, claims attention: the sides are of ancient, thin flat bricks, such as were sometimes used for church pavements. Over the narrow pointed chancel arch, 23 feet high, rises the slender square central tower to the height of 86 feet from the ground. Crenellated and roofed, and springing from groined arches, of white sandstone, the tower is practically perfect, but for the absence of the lower portion of the ancient stairway, designedly removed to render access to the summit difficult. It was lighted by several windows and opes of various styles and ages, and was entered by a doorway from the north side of the chancel. That the introduction of the tower was subsequent to the erection of the church is proved as well by the way in which the former is dropped in between the walls of the latter, as by the transition windows of the tower. The chancel arch, pointed and quite plain, is rather narrow, being only 10 feet 5 inches wide at the base.

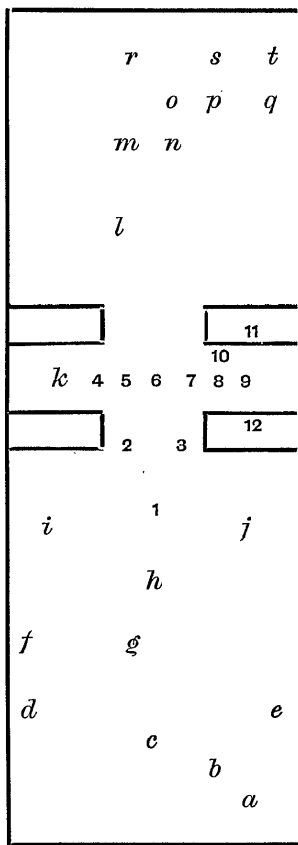
Coming next to the nave, we find the south side to consist of a series of arches, whereof the arch nearest the tower communicated with the Lady chapel, and the remaining two with other chapels, or with a chapel and the cloisters. From two of the arches their dressings of sandstone have been removed, with the result that one has "sagged" somewhat. The arch nearest the entrance is 14 feet in width, while the width of the others is roughly 17 feet 5 inches each. Owing to the accumulation of rubbish in the interior it is difficult to determine the exact original height. An early English doorway, with sandstone dressings and mouldings, all still in excellent preservation, gave access to the church from the street. Immediately over the doorway is a window of

similar character. The doorway splays widely, increasing in width from 5 feet 4 inches on the outside to 7 feet 7 inches within. On the south side the nave was lighted by a double row of windows; the windows of the lower row, decorated or transition Gothic in character, are of later introduction. Let us examine the earlier or upper windows first; they are at present three in number, corresponding in style with the general style of the church. Later on the more ornate windows of the lower row were introduced, and the original lights partly walled up. Unfortunately, of the later decorated lower windows only one now remains perfect; this is divided into two lights, each of which is cinque-foil headed. The site of a second corresponding window is occupied by a large tomb set in the wall, while near the tower is a third window of a single light only. Three curious limestone corbels ornamented respectively with an owl, a snipe-like bird, and a monster lie amongst the *debris* with which the floor of the ruin is strewn, and a fourth corresponding corbel is built into the wall of a house in High-street. To the south of the church, and communicating with the nave by a wide arch already described, is the Lady Chapel, 44 feet in length by 30 feet in width, and now used as a lumber yard. The Lady Chapel, judging by its general character is apparently of the same age as the church,—perhaps the church predates it by a few years. The beautiful four-light transition window, which was the chapel's chief ornament, was of a later date. Like the window still remaining in the south wall of the chapel, the original east window was early English, 20 feet in height by about 12 feet in width. In the course of time the graceful four-light composition with trefoil headings was introduced. It consisted of two centre lights, each  $14\frac{1}{2}$  feet high by 3 feet broad, and two side lights each  $13\frac{1}{2}$  feet in height by 2 feet in width. Light stone mullions divided the compartments, while the original sandstone dressing served to form the whole into one composition. Of the one remaining side window little remains to be said—it is the original early English window, 14 ft. in height by  $7\frac{1}{2}$  ft. in width. On the west side the Lady Chapel communicated with a cloister or another chapel by two light arches springing from and divided by a pillar of sandstone, of which the capital and portion of the shaft are visible. Evidence is not wanting that a similar double arch divided the compartment here described as the Lady Chapel into

two parts, and it has been suggested that the whole formed a south transept. About eighteen feet from this pillar, measuring from the street, and at the depth of fourteen feet beneath the surface of the ground, Mr. Myles Baillie, builder, states that a few years since, he discovered the tomb of the founder. The contractor's workmen were excavating at the time for the foundation of the houses which now face the street. So little interest was taken in the discovery that the houses were actually built over the tomb. Mr. Baillie states emphatically that the slab bearing the inscription was massive and very heavy, and that it bore the date 1240 and the name Hugh Purcell in raised Roman Capitals. The inscription, he adds, was in Latin. Beside the tomb were two others, one of which bore the name Richard Power, the inscription being in English. The latter was no doubt the monument of Lord Richard Power, Baron of Curraghmore, above referred to. All authorities are agreed that Sir Hugh Purcell was originally interred in the Conventual church beside the high altar.\* In order to account for his monument being found where my informant alleges he discovered it we must suppose it to have been removed hither at a subsequent period. A similar removal must be supposed in the case of Lord Power's monument to account for its presence in its present alleged hiding-place. In the course of the excavations the contractor came upon some of the ancient cloister tiles. Two of them are in the possession of the writer; they are well preserved, and ornamented with a leaf pattern within circles. It is exceedingly to be regretted that, before the erection of the new houses in French Church Place, some steps were not taken to remove or even examine the tombs unearthed, as another opportunity of doing either will not occur for a century. The accompanying rough plan shows the approximate position of the monumental slabs within the church. The italics mark the relative sites of the ancient covering stones, while the numerals indicate the modern tombstones marking the burial places of members of the Roberts family.

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\* Wadding says he was buried at the "right hand" of the High Altar, by which he means the Gospel or north side.



With the sole exception of that designated *d* in the plan, all the ancient tombstones are in the form of slabs lying flat on the surface forming the present floor of the ruined church. The exception noted is an elaborate mural monument let into the north wall of the nave. In the inscriptions many of the more prominent old Waterford family names are represented. We have tombs of the Walshes, Lombards, Whites, Skiddys, etc. If the name Wadding does not also occur, it is because the monuments bearing it have been destroyed or buried beneath the present surface. The following is a brief but accurate catalogue of tombstones and their inscriptions. A heap of rubbish accumulated by the south wall of the nave may possibly hide an additional tombstone.

a. The inscription, in raised Roman capitals, runs round the four edges, while the centre of the stone is ornamented with a cross, the head of which is encircled by a crown of thorns.

WILLIAM GALL, JOHNE GALL,  
MARGARET DOFF, IN THE DOMINE  
SPERAVI NŌ CŌFŌDOR  
IN ETERNŪ. ALSO N. WALSHE.

b. The legend is in Gothic lettering, and, like the preceding, runs round the four sides.

Hic Jacet Robertus Lincol

filius Guilielmi civis civitatis Waterfordiae qui obiit 25 Jan  
uary Anno Domini 1630.

Et uxor ejus Margarita Browne quae obiit.

c. The inscription is similar in character to the last, except that the capitals are very ornate. In the centre is a floriated cross, flanked on either side with the letters T. M.

Hic Jacet Corpus

Cornelii Hurley Aurifabri qui fato concessit, quarto Idus  
Januarius A.D.

1582 et Joanne

Haish uxoris eis q̄ bitam mo . . . mutabit anno a virgineo  
partu.

d. This is the mural monument above alluded to. The Roman characters in stucco are very much defaced.

HIC JACET MATTHÆUS GRANT CIVIS WATERFORDIENSIS QUI OBIIT

. . . . . ET UXOR EJUS CATHERINA

. . . . OBIIT 12 OCTOBRIS ANO 16 . . . CATHERINA PORTER

QUAE OBIIT . . . . QUI PER MISERICORDIAM . . . QUI

LAZARUM . . . . TAS . . . \*

\* Ryland gives a few additional words which were legible in his time. He likewise supplies the maiden name of Dame Grant—viz., Skidy, and the date of her death—viz., 1627. Matthew Grant was Mayor of Waterford in 1640.

e. Uninscribed.

f. The inscription, in an excellent state of preservation, is in raised Roman capitals, running round the edges of the recumbent slab.

HIC JACET MICHAEL HORE  
CIVIS QUONDAM ET MERCATOR CIVITATIS WATERFORD  
IAE QUI OBIIT  
ET ANASTACIA WAILSH UXOR EJUS QUAE OBIIT

g. This is a long coffin-shaped slab of red sandstone, bearing a long incised cross with an inscription so defaced as to be absolutely indecipherable.

h. The legend is in English and runs round the edges in raised capitals.

N. COLTON  
GOLDSMITH AND J. CONRY HIS WIFE  
PRAY FOR  
THEIR SOULES. HERE THEY LYE.

i. The inscription is in Gothic letters, and differs from all the others, in commencing at the east end of the slab, which latter probably has been reversed. In the centre of the stone are two gracefully executed figures in long flowing robes. These no doubt represent John Lea and his wife Helen Walsh.

*Hic Jacet Joannes Lea*

*filius Nicolai quondam civis civitatis Waterfordia qui  
obiit a<sup>no</sup> 1597 die mensis*

*7 October et Helen Walshe uxor ejus quae obiit a<sup>no</sup> M<sup>o</sup> 1597.*

j. This tombstone marks the burial-place of one of the descendants of the founder of the hospital. The inscription is in Gothic lettering,

*Hic Jacet Recardus*

*Walsh civis Waterfordiensis qui p<sup>re</sup>fuit huic xe-nodochio 12  
a<sup>no</sup>s. M<sup>u</sup>nere ejus*

*et Magna in pauperis charitate obiit . . . M<sup>o</sup> 1610.*



k. This slab which is much broken retains only about one-half of its original inscription. The latter is in raised Roman capitals and runs round two sides of the stone.

MERCATOR QUI OBIIT

5 DIE MAII A DNI 1639 ET UXOR EJUS ANASTAS . . .

l. This is the first tombstone in the choir. The inscription, in small excised Roman capitals, runs across its face.

JAMES LYNHEM & ELIZ

ABETH SHRLOK ALIES

LYNHEM'S STONE 1692.

m. The inscription is in Roman capitals in relief around the edges of the slab. A cross occupies the centre.

HIC JACET

PHILLIPPIUS DE VENEIS QUI OBIIT 4 OCTOBRIS

1620

ET ELENA GOUF UXOR EIS.

n. The inscription is in raised ornamental capitals running round the edges ; the centre is occupied by armorial bearings.

HIC JACET HONES

TISSIME FAME MULIER AGNES LUMBARD QUONDAM  
UXOR E

DUARDI WALSH O[BIIT]

4 DIE OCTOBRIS ANO DOI 1570 ET ANO ETATIS SUE 26  
CUIUS ANI ET C.<sup>o</sup> \*

o. The legend is in Gothic characters along the edges in the usual style. A cross occupies the centre.

Hic Jacet Petrus Wailsh

Civis Waterfordensis qui obiit 29 Jan. 1622 et Maria

Skidi uxor ejus quae

obiit

\* *I.e.*, "Here lies Agnes Lumbard, a woman of most virtuous character, late wife of Edward Walsh. She died on the 4th day of October in the year of our Lord 1570, and in the 26th year of her age. On whose soul, etc."

♃. The inscription is in incised Roman capitals across the face of the slab. Surmounting it are the armorial bearings of O'Neill.

HERE LYES THE BODY OF S. NEAL O'NEILLE BARRONET OF KILLILAG IN THE COUNTY OF ANTRIM WHO DYED THE 8TH OF JULY IN THE YEAR 1690 AT THE AGE OF 32 YEARS AND SIX MONTHS. HE MARRIED THE SECOND DAUGHTER OF THE LORD VISCOUNT MOLYNEUX OF SEFTO [N] IN LANCASHIRE IN ENGLAND.\*

♄. This slab bears a large cross incised, with the arms enclosed in a circle. The inscription is hopelessly illegible.

♅. The inscription, in four lines of Gothic lettering, runs across the face of the stone.

Patritius tumulo  
latet hoc cognomine  
Madan (?) †  
Corpora terra premit  
Spiritus astra petit.

♆. The inscription is in Gothic characters running round the four edges, while a cross, the crucifixion emblems, and armorial bearings occupy the centre

Hic Jacent corpora Thome Wise  
ac Abelle Walsh religione justa (?) ac pietate non (?) pauperes charitate  
conspicuos. Qui legis pro ip  
sis precor orare feres mercedem tua. Thomas 19 Mh. 1604. Abella  
8 May.

♇. This slab, lying close beside the south wall, has the inscription round its edges in raised Roman capitals. The middle of the stone is occupied by a cross, armorial bearings, and the crucifixion emblems.

HIC JACET JOHANNES SKUDAEUS CIVIS QUONDAM ET  
MAIOR HUIUS CIVITATIS  
WATERFORDIAE OBIIT 16 9BER 1644 ET JOHANNA  
WHITE EJUS UXOR QUAE OBIIT.‡

\* Sir Neal O'Neill fought under James II at the Boyne. To him the King entrusted the defence of the river fords near Rosnaree on the eventful July 1st, 1690. O'Neill was severely wounded in the battle, but he was able to accompany the monarch to Waterford, where he died of his wounds a few days later.

† Perhaps *Dobin*.

John Skiddy was Mayor of Waterford in 1635.

In the new Holy Ghost Hospital are several curious wooden statues of great age, a painting, and a small silver chalice which belonged to the old hospital. There is also a figure in stone representing the head of St. John the Baptist, which used to be regarded with great veneration not only by the inmates of the Charity but also by many of the citizens. The painting referred to is probably over three hundred years old, and the chalice, which is very small, bears the inscription—"Galfridus Fanninge, me fieri fecit in Honorem Beatæ Virginis Mariæ, London anno 1640."

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# THE BISHOPRIC OF LISMORE PRIOR TO THE TIME OF ST. CARTHAGE.

BY W. H. GRATTAN FLOOD.

Many writers on Irish ecclesiastical history have stated that the see of Lismore dates from the close of the 6th century, but I propose to show in this paper that such an assertion is devoid of any solid foundation, and only rests on a false reading of some Irish entries.

Before entering on the subject I shall just give a few preliminary remarks on the state of Christianity in Ireland in the 5th and 6th centuries.

In the year of our Lord 267 died Cormac MacArt, "the wisest and best of the ancient kings of Erin." He was most probably a Christian, and undoubtedly a great patron of learning, as well as a most learned man. The absurd theory of some modern historians that the use of letters was unknown in Ireland until the time of St. Patrick is completely disproved by the Brehon Law publications. At the opening of the 5th century there must have been a scattered community of Christians in Ireland. This is a fact placed beyond any question by the words of St. Prosper, who states that St. Palladius was sent by Pope Celestine about the year 429 "to the Scots who believed in Christ." The learned Innes in discussing this passage leaves no shadow of a doubt as to the meaning of the words "ad Scotos in Christum credentes." He says that the text can only mean the Irish Scots, and that Palladius was the first Bishop sent direct from Rome to Ireland.

About the middle of the 3rd century there was a regularly constituted Episcopacy in Britain, and we find British Bishops present at,

and subscribing to, the Councils of Arles (314), Nice (325), Sardica (347), and Ariminum (360). Within the past two years the remains of the earliest British church have been fully brought to light at Silchester, certainly dating from 345.

The most undeniable evidence as to the existence of Christians in Ireland even in the 4th century is the fact that *Mansuetus* or *Fethna* is recorded as first Bishop of Toul in 356. He is distinctly called "an Irish Scot of noble descent." Moreover, the natural interpretation of the passage from St. Prosper is that the Pope requested Palladius to take counsel from, and concert measures with, the "Scots who had already embraced the faith of Christ," regarding the conversion of the whole Irish nation, and the permanent establishment of a hierarchy.

*Seduluis*, or Sheil, the great Irish poet, flourished during the 3rd decade of the 5th century, and he certainly was a fine type of a Christian hymn-writer. His hymn "A solis ortus lardine," is in the Roman Breviary, and the exquisite Introit for the feasts of Our Lady, "Salve Sancte parens," was from the pen of our great pre-Patrician hymnist.

Innes thus ably sums up on the question of Christianity being in Ireland before the time of St. Palladius:—"However dubious most of the legends quoted by Ussher upon this occasion happen to be, it is nowise credible that Ireland, lying in the neighbourhood of Britain, all Christian, could have remained two or three ages (since the Britons were Christians) without some Christians, or believers in Christ, among them"; and that suffices to verify Prosper's expression, "ad Scotos in Christum credentes," as we have shown.

SS. Ibar, Ailbe, Kieran, and Declan were consecrated Bishops at least 20 years before the coming of St. Patrick, and St. Declan had under his jurisdiction in the year 430 the whole of the County Waterford—Ardmore being his quasi-episcopal residence. Most probably at the Synod held by the great Apostle of Ireland in 448, St. Declan was confirmed in his episcopacy. The chronological difficulty against St. Declan being a Bishop before the arrival of St. Patrick is easily solved, and we need only assume that the first Bishop of Ardmore lived to be 100 years old at the time of his death, no uncommon thing in those days.

In the 6th century Lismore was known as Magh Sciath, "the Plain

of the Shields," and was surrounded in part by a great rath called Dunsginve. And now we come to the assertion of an Abbot-bishop being at Lismore at the close of this century. The only evidence for this is the entry made in the Annals of Ulster recording the death of "Lugaidh of Lismore" in the year 591; and the more significant entry in the Annals of the Four Masters under date of 610 wherein is chronicled the death of "Neman, Abbot of Lismore."

The eminent Celtic scholar O'Donovan was of opinion that these two entries referred to Lismore, County Waterford, and of course his authority is followed by many who regard as beyond question the utterances of our distinguished countryman. Bishop Healy, however, with the keen insight of a critic, mentions in his great work on "Ireland's Ancient Schools and Scholars," that "the entries *more probably* refer to Lismore, an island near Oban in Scotland."

From independent sources I have carefully sifted all the evidence, and have arrived at the conclusion that the entries do not refer to Lismore on the Blackwater, but to Lismore in Argyll.

The Scottish chroniclers tell us that the monastery of Lismore in Argyll was founded before the year 590 by St. Moluag or Molua. Now, as a matter of fact, Moluag is the same as *Mo-Luadagh*, or as it is written in Celtic *Lugaidh*, with the endearing prefix of *Mo*, e.g., Mo-nenny, Mo-Noloch, Mo-Laise, etc. This Mo-Lugaidh is expressly referred to in Breviary of Aberdeen, the Arbuthnot Missal, Scottish Calendars, etc., under date of June 25th, and the year of his death is given as 591. Consequently, the entry in the Ulster Annals has reference to St. Moluag of Lismore in Argyll, whose monastery became famous in after days.

On investigation, I find Neman, Abbot of Lismore, to be the Scotch Abbot—who died in 610—and the same may be said of a later entry in the Annals of Ulster, recording the death of "Eochaid of Lismore" in 634.

In conclusion I may add that the old Columbian monastery of Lismore in Scotland was formally made a bishopric in 1198, becoming the see of Argyll taken out of Dunkeld. The very same confusion, owing to a similarity of name, occurs in the case of Dunblane. The Irish Annals record the death of "Sheil, son of Luadth, Bishop of *Dubhlinn*," on February 12th, 785. The great hagiologist Colgan is

followed by Bishop Healy in regarding this as referring to the see of *Dublin*, and the learned Coadjutor-Bishop of Clonfert says that "he was probably an abbot in *Dublin* with episcopal orders." However, a reference to the Scotch annals would at once explain the difficulty—viz., that it is the Bishop of *Dunblane* who is referred to—a see formed out of the territory of Abernethy, and founded by our Irish St. Blane in cir. 680.

## Notes and Queries,

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**Archæological and Literary Miscellanea.**—*The Ulster Journal of Archæology* for April is marvellous value for one and three-pence. In proof of this assertion its size, typography and general artistic get-up need only be referred to. The number under notice consists of 69 pages packed with valuable historic matter, printed in Marcus Ward & Co.'s best style, and illustrated with no less than 17 excellent wood-cuts. Amongst the articles "The Estate of the Diocese of Derry," "The Spanish Armada," and "Druidical Sacrifices in Ireland," by W. A. Reynell, M.A., Hugh Allingham, M.R.I.A., and John Salmon respectively, are deserving of special mention.—Of our contemporary, *The Journal of the Cork Historical and Archæological Society*, the issues for April, May, and June are before us, well printed, well edited, and well illustrated. In the April number Rev. Canon Courtenay Moore discourses pleasantly on "Some Advantages of Archæological Study," while the Editor commences a most valuable work in the publication of a Calendar of Co. Cork, *post mortem* Inquisitions beginning at 1630. *The New Ireland Review* for June marks a new, courageous, and commendable departure in Irish magazine literature by printing an excellent article in Irish from the pen of Dr. Douglas Hyde. Without wishing to be captious we would, however, recommend to the *Review's* compositor the taking of a few lessons in Irish, that may save him further typographical blunders. In the April issue the *N. I. Review* contributes its quota to the Best Irish Books controversy revived, and Mr. Standish O'Grady comes in for a little severe handling.—*The Journal of the Royal Society of Antiquaries of Ireland* for March has two articles on the recently-discovered Ketteller monument in Kilkenny, and a remarkable paper on "Cap Markings on Megalithic Monuments," by



William Frazer, F.S.A. (Scot.). Other papers of note in the quarter's issue are "Irish Flint Arrow-heads," by Rev. Dr. Buick, and "Prehistoric Ornament in Ireland," by G. Coffey, M.R.I.A.—In *The Gaelic Journal* for May we notice, besides an eulogistic reference to ourselves, a paper in Irish of some local interest, by Mr. Michael O'Byrne, of New York. It is entitled "Seagán Noolag (Christmas John), a Waterford History." "Christmas John" was John O'Hearne, who lived at Ballinaclough, near Tramore, in the early part of the last century, and from whom many of the County Waterford O'Hearnes or Hearnés are descended. Many of John O'Hearne's witty sayings and extemporised verses are quoted by Mr. O'Byrne.—To *The Irish Ecclesiastical Record* for April we are indebted for a valuable and slashing review of Vol. I of "The Calendar of Papal Registers Relating to Great Britain and Ireland" (Rolls Series). The review, or rather arraignment, is from the able and scholarly pen of Rev. Dr. McCarthy, of Youghal. In the succeeding issue of the *Record* Dr. McCarthy has a scarcely less scholarly paper, entitled "Hibernia Christiana," and dealing with the sources of early and mediæval Irish Church history. "St. Naal of Inver Naile," is the title of an article by Rev. Dr. Maguire, of Maynooth, in the *Record* for June.—From the *Record* to the *Irish Naturalist* is a long cry. In the latter (Vol. IV, No. 4, April, 1895) our fellow-members Messrs. G. E. H. Barrett-Hamilton and R. J. Ussher write on "Irish Mammals" and "Irish Caves" respectively. In the course of his observations Mr. Barrett-Hamilton refers those who are curious on the subject of the introduction of rats into Ireland, and on the kindred subject of rhyming the hateful rodents to death, to Mr. D. Comyn's recently-published "Irish Illustrations to Shakespeare." In reference to the statement of many naturalists that the black rat is of comparatively recent introduction into England, the writer expresses his doubts as to the application, or rather applicability, of a similar statement to Ireland, because rats are alluded to by Giraldus Cambrensis as existing in Ireland in the sixth century. Other allusions in Irish literature seem to prove the existence of the common house mouse in Ireland in very early times, and the date of its introduction, if it was introduced, is shrouded in mystery. Mr. Barrett-Hamilton's observations on the *Lepus timidus* or "Irish Hare" are interesting to many others than naturalists. Mr. Ussher's paper on the limestone caves in the neighbour-

hood of Dungarvan is much shorter than we would wish.—*Natural Science* for June has a photo-engraving of the “Assogue,” or Irish weasel, our country’s special contribution to the list of British mammals.—A paper by the Hon. Emily Lawless, in her usual fascinating and vigorous English, appears in the *Nineteenth Century* for March, and is entitled, “The Builder of the Round Towers.” The writer’s beautiful word-painting notwithstanding, we could as archæologists desiderate more serious treatment of the subject.—Since date of our last issue a number of Irish and archæological works have appeared, of which we can do little more than give a list of names. To the purely historical division we may assign “Historical Sketches of Monaghan,” by D. Carolan Rush, B.A., F.S.A.; “Life of St. Patrick,” translated from the Irish of Muirchu Macci Mactheni, by Rev. Albert Barry, C.S.S.R.; “Life of St. Kieran of Seir,” by L. B. Mulcahy; a volume of the Historical MSS. Commission publications, dealing with the MSS. of the Marquis of Ormonde; and “Vita Adamnani S. Colombæ,” edited by J. T. Fowler, M.A., D.C.L. To the historic fiction and folk lore division are to be assigned “Tales of the Fairies and of the Ghost World, Collected from Oral Traditions in South Munster,” by J. Curtin, and “Random Stories, chiefly Irish,” by Major MacClintock. In the division of Philology we have Part II of “Easy Lessons in Irish,” by Rev. E. O’Growney, and “Irish Pronunciation,” by Rev. W. Hayden, S.J. The last-named book is intended as an aid to those who wish to speak Irish or to read it aloud, and represents the South Galway pronunciation. Lastly, in the department of general archæology we may mention “The Origins of Invention,” by Otis T. Mason, Ph. D., Curator of the Ethnological Museum, Smithsonian Institute, Washington, which forms vol. xxviii of the Contemporary Science Series.—*Longman’s Magazine* for April publishes a posthumous paper of Mr. Froude’s on the Armada. In the course of his remarks the historian dwells at some length on the fate which befel the unfortunate Spaniards who were shipwrecked on the Irish coast. He says:

“Most pitiful of all was the fate of those who fell into the hands of the English garrisons in Galway and Mayo. Galleons had found their way into Galway Bay; one of them had reached Galway itself, the crews half dead with famine and offering a cask of wine for a cask of water. The Galway townsmen were human and tried to feed and care for them.”

But the English garrison acted differently.

“ The defeat of the Armada in the Channel could only have been vaguely heard of. All that the English officers could have actually known must have been that an enormous expedition had been sent to England by Philip to restore the Pope ; and Spaniards, they found, were landing in thousands in the midst of them with arms and money ; distressed for the moment, but sure, if allowed time to get their strength again, to set Connaught in a blaze. They had no fortresses to hold so many prisoners, no means of feeding them, no men to spare to escort them to Dublin. They were responsible to the Queen’s Government for the safety of the country. The Spaniards had not come on any errand of mercy to her or hers. The stern order went out to kill them all wherever they might be found, and two thousand or more were shot, hanged, or put to the sword.”

The Royal Society of Antiquaries of Ireland announce a novelty in the line of archæological excursions. It is to consist of a voyage by sea from Belfast to Galway. Leaving Belfast on July 2nd on board the fine steamer “Caloric,” the party will visit various spots of historic interest round the coast, and will reach the City of the Tribes on the 6th.—The selection of a professor of Gaelic for the Catholic University of Washington has lately been under the consideration of the university authorities. We believe we are violating no secret, official or otherwise, in stating as almost a foregone conclusion that a priest of the Diocese of Waterford, eminent for his attainments in every department of Celtic philological lore, will be offered and will accept the appointment.—Rev. E. Hogan, S.J., delivered the Todd Memorial Lecture before the Royal Irish Academy on April 22nd, the subject being “Certain Texts in the Leabhar Breac.” In the course of his lecture the learned Jesuit referred to the description in the venerable manuscript of “the seventeen wonders of the world on the night of the Nativity.” He read a translation of passages in which it is related that the Mother of Jesus during the flight into Egypt escaped twice from the soldiers of Herod, how all kinds of animals came out of their caverns to worship the child, how the idols of Egypt were broken when Christ entered the land, etc. The lecturer referred at some length to a description in the MS. of the Sineck or monster of Dundrum Bay, shaking herself till the whole bay was in commotion. “Then she raised herself on high, like a solid, hideous arc, equal in extent to the rainbow of the air.” Her mere breath impinging on Fergus turned him into a distorted, crooked, squint eyed being, with his mouth twisted round to his very poll. On each side of the awful monster were 150 flippers, and each flipper was armed with three times fifty claws. The linguistic, historic and ethnological value of the ancient stories locked up in our priceless national MSS., the lecturer added, was

very great, as besides giving us exceedingly ancient forms of Gaelic words, they convey to us the fancies and impressions of the mediæval and early Irish concerning the physical and social characteristics of the world.—At the meeting of the R.I.A., of which Fr. Hogan's lecture was the chief feature, Mr. George Coffey read a paper on "A Double Cist Grave and an Urn, recently discovered at Oldbridge, Drogheda," while Dr. Frazer contributed a valuable paper on "Vitrified Forts."

Just as we are going to press Mr. M. J. Hurley's book, "Through the Green Isle," reaches us. Intrinsic reasons aside, on the score alone of its marked literary and artistic excellence, the work claims more than a mere passing mention from us. "Through the Green Isle" is all that its sub-title claims for it, and a great deal more. It purposes to be a "Gossiping Guide to the districts traversed by the Waterford and Limerick Railway System." Into its 117 pages is compressed a surprising amount of information—historical, descriptive and industrial. Let it not be for a moment imagined that, on this or any other account, the little book is dry or heavy; on the contrary, thanks in no small degree to the author's lively and graphic style and orderly treatment of subject, every page draws the reader on almost in spite of himself. A judicious introduction of anecdotes (not the old familiar chestnuts either) *apropos* of men and places, adds considerably to the interest of the Guide. Glancing hurriedly through its beautifully illustrated pages we come upon many out-of-the-way and curious bits of historical and biographical information, for instance, we find that we can practically claim the distinguished *littérateur* Samuel Carter Hall as a Waterford man, his birthplace being New Geneva, near Passage, and that Lady Louisa Tighe, still living at Woodstock, was present at the historic ball at Brussels on the night before the battle of Waterloo. Lady Louisa's mother, the Duchess of Richmond, was, by the way, the hostess on that famous occasion. But our time and space are limited. We cannot, however, forbear expressing a wish that writers like Mr. Hurley, possessing sympathy with and knowledge of this subject, in addition to power of agreeable description, would write most of our Irish guide-books. Irishmen as well as stranger tourists might well bless them for their good offices. In conclusion, we beg to direct attention to the copious, original illustrations which enrich the pages of the work; to say that they reflect credit on the artist, Mr. T

O'Scully, B.A., B.E., is but saying the least that we can say. We shall be surprised, and surprised very much the reverse of agreeably, if the sketches fail to draw attention to Mr. O'Scully's artistic abilities. The manner in which the book has been turned out by Messrs. Harvey & Co. defies criticism. It is something more and higher than a desire to pay stereotyped compliments that prompts us to prophesy a wide circulation and universal popularity for Mr. Hurley's book.

P.

### **Burial-place of Archbishop Brennan (1677-1693) of Cashel.**

—I am indebted to the courtesy of my friend Mr. David Comyn, of Dublin, for a curious note which seems to determine the burial-place of Dr. John Brennan, who died in 1693, and whom Pope Innocent XI, in 1677, transferred from the see of Waterford and Lismore to the Archbishopric of Cashel. Mr. Comyn lately came across a copy of the *Forus Feasa ar Eirinn* of Geoffrey Keating, in the handwriting of Tadhg O'Neachtain. The MS., which is dated 1704, has on a flyleaf a note, also in Tadhg's handwriting, and of this note my correspondent sends a copy. A translation of the note, which is of course in Irish like the body of the MS., is here given: "In the time of King James II, Father John O'Brennan, Archbishop of Cashel, was buried in the tomb of Dr. Geoffrey Keating in the chapel (*peiréal*) of Tubrid, in the County of Tipperary, at the distance of two miles from Cahir (*Cathair-búinnfarraig*), in the province of Eochy Bhradruadh, where is buried likewise the sweet-voiced trumpet, Father Eugene O'Duhy, of the Order of St. Francis.") It was probably at his own request (a request telling of admiration or veneration or both) that the archbishop was interred in the grave of the great historian who had predeceased him by nigh half a century. The observant reader will here notice the strong Jacobite sympathy that prompted the scribe to set down the date of Dr. Brennan's death viz. 1693, as within the reign of James.

P.

**Interesting Discovery of Bee-Hive Chambers.**—Through the kind offices of one of our members, a series of subterranean *lios* chambers has recently been opened at Knockeen, about four miles from Waterford. The chambers at present exposed are two in number, and are of the usual bee-hive pattern, closed overhead with large stones. Surrounding the site of the "find" are faint traces of

the circular earthen wall of the *lios*, and within a few yards of the ancient rampart towards the south-west the first or outermost of the chambers is entered. This latter has, unfortunately, been roughly and unskilfully handled, with the result that it is now in a ruinous condition;—with covering stones removed and broken, walls battered down to half their original height, and the interior partly choked up with flat stones from the dilapidated walls and with the superincumbent earth. The chamber itself is circular in shape, eight feet or so in diameter, and its floor, where cleared of *debris*, is seven or eight feet beneath the surface of the ground. Indications are not wanting that this chamber had previously been rudely opened. The Danes are credited with having opened many rath or *lios* chambers in search of plunder, and it is hardly likely that a rath so near to Waterford, one of their chief colonies, would have escaped their attentions. But even much more recently than the time of the fierce Northmen curious or covetous explorers have been at work here, as, alas, the present ruinous state of this chamber testifies but too plainly. A passage one foot and a-half in height by about three feet six inches wide, beneath a rough stone lintel, leads from the first, or outermost, to the second chamber. Crawling through the passage, which is about four feet in length, the explorer finds himself in an irregularly oval apartment, eleven feet in length by about five feet wide, and five or six feet high. A candle and matches have here to be brought into requisition. The chamber is of the ordinary bee-hive character, its sides, gradually sloping upwards and inwards, being formed of flat stones, laid without respect to courses, and, of course, without mortar. Overhead five massive stone slabs laid crosswise form the roof, which at its highest point ought be about three feet beneath the surface of the field above. From the chamber just described a second passage is discovered leading in a northerly direction towards what is doubtless another chamber or series of chambers, but as the passage, four or five feet from its entrance, is blocked with earth, it is impossible to explore further. That other and perhaps larger chambers lie beyond is almost certain. It is a pity that somebody with previous experience of rath chamber exploration does not take up and carry on the work of further investigating the mysteries of this interesting *lios*. The site of the *lios*, it may be added, is near the site of the well-known Knockeen cromlech and ruined

church. In this connection it may be noted that within half a mile of the large cromlech, and right opposite to it on the other side of the stream to the south, is the cist of a second and little known cromlech, partly built into a fence, and bereft of its surrounding circle of great stones.

P.

**Local Collections of Historical MS.**—In the “Irish Monthly” for April, 1894, the editor, writing of his uncle, the illustrious Dr. Russell of Maynooth, whose able co-editing with John P. Prendergast of five volumes of the Calendar of Irish State Papers places Irish historical students under so deep a debt of gratitude to him, quotes in full a letter from Rev James Graves, of Inisnag, which cannot fail to prove interesting to students of local history. I need not apologise for here re-quoting in full the letter referred to.

Rectory, Inisnag, Stoneyford,

May 22nd, 1869.

DEAR REV. SIR,—I enclose receipt with many thanks. With regard to the matter touched on in the remainder of your letter, you know what an inestimable mine of wealth is kept unknown to the world in Kilkenny Castle. I trust you may obtain leave to calendar it. I understand the Duke of Devonshire has a large collection of MSS. in Lismore Castle, to which, since Smith's time, no one has had access. The Rev. S. Hayman, of Youghal, was refused this privilege. The value of these MSS. may be judged from the histories of Cork and Waterford by Smith, where they are often quoted. Lieutenant-Colonel Villiers Stuart (Castletown, Carrick-on-Suir) has all Sir Richard Cox's collections, amongst the rest a valuable copy of the postings and sales of forfeited estates *temp.* Will. III, which has many particulars filled up in MS. not in other copies. The Corporations of Kilkenny and Waterford have some interesting manuscripts. I cannot think of any other source from whence historical documents might be drawn forth; but if I should hear of any you shall be told of it.

Yours very truly,

J. GRAVES.

Rev. James Graves was one of the founders of the old Kilkenny Archæological Society, which has long since developed into the Royal Society of Antiquaries of Ireland. In connection with the subject matter of the letter it may not be superfluous to add that Dr. Gilbert has, since 1869, made public much of the valuable historical matter till then locked up in the Kilkenny Castle MSS.

P.

**Inscribed Stone near Knocktopher.**—Some of our readers who patronise the air-shod cycle will remember the massive plinths of two stone crosses which stand by the side of the excellent bicycle road from Ballyhale to Callan, Co. Kilkenny. In troubled times,

tradition says, the crosses were lifted from their pedestals by reverent hands and buried close by. A more or less diligent search was, a few years ago, made for the missing crosses, but without success. Of the two plinths referred to, the smaller bears an inscription in Gothic characters which is extremely difficult to decipher. To this inscription allusion is casually made by Rev. E. Hogan, S.J., in his recently published "Distinguished Irishmen of the Sixteenth Century." As the inscription, has never, to the writer's knowledge, been published hitherto, and as the stone bearing it is so well known to local antiquarians, no apology is necessary for now giving the legend in full. The contributor of this note prefers to his own reading that of his friend, Rev. W. Carrigan, Rathdowney, Queen's Co. ; the latter, therefore, is here given. The legend occupies two sides of the stone, and the second line of the first side runs round the right hand angle :—

Orate .p. aiab<sup>s</sup> Dñe Rich.

Comerford et Joannæ

Rich. obiit 5 Octob<sup>s</sup> 1624

Jo obiit 3 Octob<sup>s</sup> 1622

Rich. Comerf Junior [et]

St. Leger

Catherina Feñell me

fieri fecert 29 April

Ano Dñe 1636.

Those who may be interested in them will find the stones not far from historic Kells, and about five miles east of Callan.

P.

**Place-names in Waterford—Their Pronunciation and Meaning.**—Anyone reading the first edition of Dr. P. W. Joyce's work on Irish place-names will be astonished at the way in which their task was done by those employed on the Ordnance Survey in Waterford to give the pronunciation and meaning of the names of places there. For the present I confine myself to correcting the very glaring mistake made by them in translating Cnoc-na-Croiðe, the name of a *townland* in Waterford, "the hill of the gallows," a mistake copied, I believe, into every edition of his "Names of Places," by Dr. Joyce. It may be necessary to premise (1) that there are three names in Irish for a cross, croic, gen. croiðe; crop, gen. croipe; and croir, gen. croire; the three nouns are feminine; (2) that naom, a saint, when used as an adjective, signifies sacred or holy. Crop, a cross:—under this term Dr. Joyce says: "It is scarcely necessary to state that since the intro-



duction of Christianity into this country, crosses were erected in connexion with churches and other religious foundations." ("Names of Places," 3rd ed., p. 315.) . . . . "We find the genitive in Ardnacrusha, the name of a village near Limerick city. . . . *Ard-na-croise*, the height of the cross." (*Ib.*, p. 317.) Mullac Croipe, the summit of the cross, is a small table-land on the top of one of the highest of the Comeragh mountains. It is in the parish of Rathgormuck, between the townlands of Currac an Óaolairg, Currakiely, and Gleann an Fhogmair, Glenanoor. Croc, a cross:—Dr. Joyce says (p. 212), "*Croch* signifies literally a cross, but is almost always understood to mean a cross as an instrument of execution, or a gallows. . . . We find it in Knocknacroy, the name of three townlands in Limerick, Kerry, and Waterford, in Irish, *Cnoc-na-croiche*, the hill of the gallows." For the last two centuries and a-half, at least, croc is almost always understood to mean "the gallows," but two centuries and a-half earlier, croc was employed as crop has been since Dr. Keating wrote the "Three Shafts of Death," in which work the word is used twice as an instrument for hanging. But Dr. Joyce knows that in the "Passions and Homilies" taken by Dr. Atkinson from the "Leabhar Breac, a MS. about five hundred years old," the word croc is employed sixty times at least, and just as crop is now used, whereas this latter term is found in the work but once, thus, "Cross ordai in eochair a bruitt" (Cpoy opda ap euimair a bpuic), "a golden cross on the edge of his robe." Cnoc-na-croiche, the "*townland* in Waterford," is in the parish of Rathgormuck—in fact it was part of the townland of Rathgormuck, which it adjoins. The parish was dedicated to the Holy Cross; from time immemorial the patron of the parish has been held on the 14th of September, the "Exaltation of the Holy Cross." The cross was erected on the highest part of the townland, and was from this circumstance called Cnoc-na-croiche. The patron day was called Lá na Croiche naoime, the day of the Holy Cross. In the course of time the word croc lost its meaning of cross, for which, as we have seen, crop was always employed, and Lá na Croiche naoime was corrupted to Lá na Crochnuioe, which it is still called, but its meaning is not understood—it is thought by some to be the name of the patron saint. When a word drops out of the living language of a locality, its meaning and pronunciation are lost also. For instance, pib or piob

(pronounced *feh* or *fee*) is a wood. The name is not now in use in Waterford, but when the Parish of Fewes was called Παραιρθε να β-ρφοδ (*na vee*), the parish of the Fewes or the Woods, it was understood by all. After a time να β-ρφοδ was corrupted to an ἠνθε (*an vee*), which no one understood. For thirty years it puzzled me, until I saw it explained in the "Names of Places," but I learned afterwards that Fr. Richard Power, P.P. of the parish, used always to say παραιρθε να β-ρφοδ. Another instance is Rathgormuck, Ρατ ο' γ-Κορμαϊκ, the Cormacks' fort, *i.e.*, of the family of the Cormacks. Rathcormick in Cork is Ρατ Ὀρμαϊκ, Cormack's fort. In the first communication, I think, from Dr. Joyce, he asked me to explain how the *g* was introduced into Rathgormuck. Had he heard the name Ρατ ο' γ-Κορμαϊκ, he would have understood this at once; but it is always pronounced Ρατ-α γ-Κορμαϊκ. In Waterford Ὁ Κατ-αλλ, O'Cahill, Ὁ Κοκκουβ-αη, O'Connor, are pronounced Α Κατ-αλλ, Α Κοκκουβ-αη, etc., and so with Ρατ-α γ-Κορμαϊκ; and this corrupt pronunciation had led people astray as to the meaning of the name. At p. 5, "Irish Names of Places," it is said: the people are full of imagination, and will often quite distort a word to meet some fanciful derivation; or they will account for a name by some silly story, obviously of recent invention. In Rathgormuck they have some five stories to account for the name Gallows-hill, as applied to Κνοκ-να-κροϊκε, Knoçknacroihy, the name in legal documents, but these silly stories are not worth taking up space with. Perhaps some person may be able to tell why the name Κνοκ-να-κροϊκε has been given to the townlands in Limerick and Kerry; also the name of any other parish or church in the country dedicated to the Holy Cross.

JOHN FLEMING.

[In response to Mr. Fleming's second question, we may adduce Killea, Barony of Gaultier, as an instance of a parish and church in Waterford dedicated to the Holy Cross. The original patron of Killea appears to have been Aidan or Hugh.—ED.]

**Ogham at Kilmolash—Curious Inscriptions at AGLISH, etc.**—Rev. Richard Henebry, Bury, Lancashire, writes us calling attention to a partly defaced Ogham inscription on a clay slate slab, forming the sill under the chancel arch in the ruined church of Kilmolash, Co. Waterford, and to the exceedingly curious series of little tombstones

in Aglish graveyard in the same locality. These latter contain inscriptions in what appear to be the characters of some oriental language. The tombstones referred to are to be found near the fence most remote from the road. Our reverend correspondent likewise recommends to our notice a curious cell at the junction of the gable and side wall of *Tempul Deccláin* (Camphire), Cappoquin.

ED.

**Napoleon and the Defences of Waterford Harbour.—**

The *Spectator* of March 30th, in reviewing Mr. O'Connor Morris's book, "The Reminiscences of an Irish County Court Judge," quotes a passage to which the present writer's attention was drawn by our President, and a re-quotation of which cannot fail to interest Waterford readers. The author's uncle, Mr. Shapland Morris, who had served through the Peninsular War and was wounded at Salamanca, was at St. Helena for a short time during the period of Napoleon's captivity. "The first words the Emperor addressed to him were, 'You are an Irishman, I am told; but where do you come from?' And on learning that his home was Waterford, Napoleon replied, 'There is a little fort near the harbour, and your Government did not know, as I did, that every one of the guns was honeycombed.'" It is likely that Napoleon received his information concerning the state of the harbour defences from the emissaries of the United Irishmen.

P.

**Rev. Francis Hearn, Traveller and Flemish Poet.—**

Some four years since or thereabout the *Nation*, in one of its last issues, noticed a paper read by M. Edward Van Even before the Royal Flemish Academy, of which the subject was the literary remains of the Rev. Francis O'Hearn or Hearn, who died pastor of St. Patrick's, Waterford, in the first year of the present century. M. Van Even's paper has, it seems, since been published as a pamphlet. Father Hearn, who by the way is styled Doctor (presumably of Divinity) by his Belgian biographer was brother of Rev. Thomas Hearn, D.D., who erected the present Catholic Cathedral. His career was both picturesque and stirring. Born at Lismore in 1753, the subject of this note received the rudiments of his education from his uncle, Rev. William Brown, pastor of Clashmore, and, being destined for the Church, he was sent at an early age to the Irish College at Louvain. In this great seat of learning his abilities soon received practical recognition—they secured him in turn

Membership of the Faculty of Arts, a Professorship in the University, a Canonry of the Cathedral of Bruges, and finally the Rectorship of the Irish College of Louvain. In this last dignity Dr. Hearn succeeded another Waterford ecclesiastic—Dr. John Kent; to the memory of whose father there is a monument in St. Patrick's graveyard in this city. Dr. Hearn was more especially famed for his knowledge of languages. A miniature Mezzofanti, he not only wrote but spoke with ease and fluency English, French, Italian, Irish, Spanish, German, Flemish, Arabic and Russian. In his student days and later on he was a great traveller, a fact which goes far to explain his taste for languages. During his vacations he managed to tramp the whole of Europe, from Madrid to Moscow and from the Bosphorus to the Baltic. His journeys were done pilgrim fashion—on foot, with staff in hand and knapsack on back. Once he succeeded in drawing on himself the wrath of the Turkish Government. Suspicion of stirring up a rebellion fell on him, and to evade arrest he sought a refuge in Russia, whence he actually proceeded to Siberia. Finally he made his way back to Belgium through Norway. A hundred years ago such a circular tour must have involved immense labour and risk. But it is not to his travels or to his linguistic powers that the Waterford professor owes the honour of being the subject of the learned paper referred to. It is as a successful Flemish poet that M. Van Even considers and eulogises him and his muse before his brother academicians. Dr. Hearn was a perfect master of the Flemish tongue, which he used as the vehicle of his poetic inspirations, and to his efforts is largely to be attributed the resuscitation of the Flemish language as a literary medium. Many specimens of our countryman's Flemish poetry are quoted with evident appreciation by the essayist. Of one of the Doctor's effusions—a *Koddiggedicht*—the learned Bollandist, De Buck, says that few Flemings of the day could produce anything to equal it. An end came to Dr. Hearn's literary life in Louvain when the Revolution broke out in the Belgian provinces of Joseph II. Our ardent fellow-countryman took sides, first, with the popular leader Van Vonck, and then,—finding the latter too advanced in his views,—with the more moderate Vander Noot. As the envoy of the Revolutionists our Doctor was sent to the Hague to conciliate the Dutch. Nor was this the only important political commission entrusted to him; he enjoyed the intimate friendship of Vander Noot and had a

considerable share in guiding his policy. When the French became masters of Belgium Dr. O'Hearn fled into Germany and his college was turned into a powder magazine. From Germany the wanderer returned to Ireland, where he was appointed by the Bishop of Waterford, Dr. Hussey, to the pastoral charge of St. Patrick's in succession to Father John Barron, the last of the Watertord Jesuits. Dr. O'Hearn's (he himself writes the name Hearn) first signature in the old registers of St. Patrick's appears under the date, March, 1799. He did not long retain his pastorate, for he ended his eventful life in 1801 and was buried with his brother near the present sacristy entrance to the Cathedral, where a slab set in the wall briefly records his birth, death and virtues. The inscription reads:—"Hic Jacet Reved<sup>us</sup> Franciscus Hearn, doctrina, erga pauperes charitate, omnique virtutum genere conspicuus, parochiam Sti. Patricii pastorali zelo gubernabat: obiit 22 Oct A.D. 1801. Ætat 54."

P.

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## CORRESPONDENCE.

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DEAR SIR,

In my article on Keating in the last number of the *Journal* are a few misprints. One in particular calls for correction. By the substitution of an "o" for an "s" I am made to say that his "Key to the Shield of the Mass" contains much learning. "scriptural and *patriotic*." I will ask the indulgent reader to correct this and the others.

To complete the notice of Keating's works some observations may be offered on the different translations of the History. The earliest with which I am acquainted is a Latin one, made probably about 1650, by Dr. John Lynch, the well known author of "Cambrensis Eversus." It is preserved in Trinity College, Dublin, and though a rather free rendering, is valuable as the work of a first rate Irish scholar. The next in point of age was one made in 1668 for "that ingenious and

noble Lord," Roger, Earl of Orrery. Orrery, whose name, says Prendergast, was ever a presage of woe to the Irish, was curious to know the contents of a book so much in esteem with the bards as Keating's History was.\*

Dermot O'Connor's, the first published translation, appeared in Dublin and London in 1723. Originally in thin folio, it was republished in 1738 in a fine volume, royal folio, with a series of copperplate engravings of the arms of the then ruling families in Ireland. O'Connor, who was a herald painter by trade, was ill equipped for his task. His knowledge of Irish was very limited and he knew nothing of the topography or history of the country. Besides, his literary honesty was below average: whole passages of Keating are omitted in the translation, the meaning of others is only guessed at, whilst the translator professes to give "many curious amendments from the Psalters of Tara and Cashel," works which existed (then at all events) only in his own imagination. This translation, which has done so much to damage Keating's reputation, was reprinted in octavo form in Dublin, 1809, and several times subsequently.

A tolerable translation of Keating (inaccessible, however, to Britishers) was published by Haverty, of New York, in 1857. This was from the pen of John O'Mahony, who, like Orrery, united political and literary enterprise. Considering the inferior copies of the original Gaedhlic which O'Mahony had at hand, the work is well done and the editing respectable. There is of course much orating against the Saxon, but withal much judicious criticism, and persons and localities are so well illustrated from "O'Donovan's Four Masters" that the publishers of that work obtained an injunction against the sale of the translation in these countries. Besides the text and pedigrees, there is a Topographical Appendix and a Life of Keating—this last written by Michael Doheny, a mere *rechauffe* of Halliday's scanty details.

W. B.

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\* (Clanrikard's Memoirs). This translation is not now known to exist. A translation (in Halliday's opinion, very indifferent) made in the beginning of the last century, is in Marsh's Library.

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 \*Walsh, Rev. D. F., Dunmore East  
 Williams, W. D., C.E., Bellevue Terrace  
 Whitty, Rev. Thomas, C.C., Glenbrook, Arklow

## HONORARY MEMBERS.

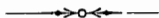
- Drew, Thomas, R.H.A., 22, Clare Street, Dublin [Dublin  
 Murphy, Rev. D. J., S.J., LL.D., Catholic University, St. Stephen's Green,

Each member to whose name an asterisk is not prefixed in the foregoing list will please note that his subscription for the current year is now due.

# 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 General Meeting convened for that purpose,

# PROCEEDINGS.



At a meeting of the Committee, held in the Mayor's Office, on Thursday, August 22nd, under the chairmanship of Rev. W. B. O'Donnell, Adm., a hearty vote of thanks was passed to Mr. Hurley on his retirement from the office of Hon. Secretary.

On the motion of Rev. P. Power, seconded by Mr. E. Walsh Kelly, Mr. A. P. Morgan, B.A., Osier Bank, was unanimously elected Secretary in the room of Mr. Hurley, while Mr. Hurley was himself co-opted as a member of the Committee under the title of Vice-President for Kilkenny County, as per provision of Rule 5.

A meeting of the Committee was held in the Mayor's Office, on September 20th, the President occupying the chair. Various matters connected with the Journal were discussed, and arrangements were made for a series of lectures, under the auspices of the Society, during the winter months.

# OLD RECORDS OF THE CORPORATION OF WATERFORD.

BY W. A. SARGENT, B.L.

PART I.

LIBER ANTIQUISSIMUS CIVITATIS WATERFORD,  
A.D. 1661.

It may not be without interest to the readers of the Archæological Journal if I give some extracts from this curious old book, which is written partly in Latin and partly in English, and which John T. Gilbert, in his "Historical Manuscripts," published in 1885, calls the "Great Parchment Book."

He considers it "the most important of the archives of the City of Waterford in an historical point of view," and summarises the contents as follows:—

- (1) Charters, Petitions, Returns of Inquisitions, and Instruments relating to the rights and properties of the City of Waterford.
- (2) Form for election of Mayor, with oaths for him and other officials.
- (3) Tables of customs levied at Waterford. Fees and amerciaments in City Courts there, and the assize of bread.
- (4) Acts made in the civic assemblies from the 14th century to the reign of Henry VIII.
- (5) Proceedings of the Waterford Corporation from the latter period to the year 1649, including admission of freemen, and acts for regulating the public affairs of the city and citizens.

Some of the streets of Portlairge, our original name, are extremely old—"Barronstrand," *e.g.* occurs as "Berronstrond;" "Colbeck," as "Coldebeck;" while the electoral division of "Ballinakill" is very thinly disguised as "Ballymackill."

Our oldest families are mentioned in documents thus—"Power" or "Poer" (1384); "Sherlok" (1529); "Wise" (1533); "Dobynn" (1533); "Stronge" (Strange) (1541); "White" (1542).

On the title page is found "Si deus nobiscum quis contrarios?" This archaic form, "contrarios" for "contrarius," will be familiar to readers of Lucretius and Plautus. It appears to me that the book is only a copy; though apparently Gilbert did not think so. It is evidently transcribed by different hands; and while some parts are beautifully written, and others very plainly, so that both of these can be easily deciphered, I was very glad, as regards others, to have the assistance of Gilbert.

The large legislative powers of the Mayor and Corporation strike us in the present day as very remarkable.

As an example of the curious mixture of Latin and English let me instance the following certificate—"Vera copia (a) per Johannem Lee Civitatis Waterford townclarke examinata"—appended to a document which begins—"To all Christian people, to whom these presents shall come, we, the Maior, Sherifes, and Cittizens of the County of the City of Waterford, send greeting in the lo God everlasting: Whereas, King John of famous memory, by his letters patents, dated at Marlbridge, the third day of June, in the seventh year of his raigne, amongst other priviledges, granted to the citzens of Waterford that they should have and enjoy their reasonable rights, and distinguish themselves into severall misteries and fraternityes as the burgesses of Bristol have." It then goes on to say that the Mayor, etc., have given, granted, and confirmed to the "taylors, saddlers, hattmakers, haberdashers, hosyers, and buttonmakers, dwelling and residing within the City of Waterford that they for ever hereafter shall be one body pollitick." Then follow sundry regulations, and the conclusion is—"In witness whereof the said Maior, Sherifes, and Cittizens have hereunto fixed (b) the Comon Seale of the said City to be fixed hereunto the thirteenth day of October in the year of our lo God a thousand six hundred twentie and five, and in the seconde year of the raigne of our sovereign lo King Charles of England, Scotland, ffrance and Irelande."

(a) This of course bears out to a certain degree my theory that the book is only a copy.

(b) Probably "caused" was intended, but it is very plainly "fixed."

The "othe of the porters of the gates" was as follows—"Ye shall be faithfull and true unto our Governour and Lorde the King, and to the Maiors, Baillyves, and tomens (c) of the Citie of Waterford, in observing the office of the portership of the gates. And ones that ye open the gates in the morning till ye close them and loke them in the evening, ye shall not departe from the gates without ye leve a sufficient attorney (d) to kepe them. And if ye hiere any hugh or crye, within or without, ye shall make faste your gates. And if ye see any man force your neighbours, ye shall do your best to ayde and help him, and in all thinges beneficiall for the Cittie ye shall well and truelie observe and kepe. So helpe you God and holidom, and *by this boke.*" (e)

This was the "othe of the Water Bayliffes (f) of the Passage." "Ye shall well and truelie serve the office of the Waterbaylyve (f) of the Passage, and ye shall be faithfull and true to the maior, baylyves (f) and tomens (g) of the Citie of Waterford, and well and truelie serve the warrantes and preceptes which shall be directed to you from the maior and sheriffes for tyme being, and truelie retourne them, and ye shall duelie reteyne the customes and ankorage of all goodes and shippes, which shall come within haven, and truelie accompte to the baylyve for the same, and kepe duely and truelie that no goodes be discharged within haven, nor no bulke broken, and that no man charge no goodes nor merchandises within haven, without speciall licence of the maior and baylyves for tyme being. And ye shall see, hier, nor knowe, no hurtes nor prejudice to com to the Citie by lande nor by water, but ye shall defende it if ye can by your power. And if ye cannot defend it, ye shall warne the maior and baylyves of the same, and all other thinge that belongeth to your office ye shall well and truelie do by your power. So helpe you God and holidom, and by this boke." (h)

(c) Qu. "townmens," or burgesses?

(d) Note the original meaning of this word, which subsequently became restricted to those who act for another in law.

(e) Many years ago, when I used to shoot in the Co. Wexford, the man who carried my game bag, when some of his statements were deemed apocryphal, was in the habit of taking up a twig, or a stone, or anything that was ready to his hand, and saying, "*By this book*, it is true." I never heard the expression anywhere else, and was much interested to find it had such a respectable origin as in the text.

(f) Note the variances in the spelling here and elsewhere—"Citie," "citty," "cite," "cittizens," "citizens," "citsains," etc.

(g) See note (c) *supra*.

(h) See note (e) *supra*.



We have now the assize of bread at Waterford in 1485 in these terms—"Memorandum that hereafter followeth the assize and wyghte of the bred within the Citie of Waterford, ordeined and estabed by Jamis Rice, being Maior of the Cite, John Lincol and Herry Fagan, being Ballivis of the same, the yere of King Herry the VII the 1st year 1485.

"In primis it was ordeined and estabed by the said Maior and Ballives, that yf the busshel of whette be boghte for 12<sup>d</sup>, then the penny lofe of white bred and of gode paste shall wey 6 li and dimidium.

\* \* \* \* \*

"Item here ye may se before whate the brede shold wey by the lawe and statute, and how it is ordeined and made to be lasse in wyght within the citie, for the extent that the bred shold be the whitter and the better made.

"Item the shippe lofe, which is made of *clane* (i) whete as it cometh from the shefe, shall wey the white lofe and halfe.

"Item the broune lofe shall wey 2 white lofes."

The Liquor Question dates from a period anterior to the last Parliament, for the "First Acte," A.D. 1365, runs thus—"Memorandum that in the forsaide yere of Kyng Edward, John Malpas then beyng Maire of the forsaide citie, it was ordaynid by the commene assent that if ony man shal broche or retaile ony wyne, upon the retailyng or salis of the commene wyne callid prisage, that then he that so dothe shall gyve to the Commynes xls for every ton that is solde, and for every pipe xxs."

The "payers of the rent" were unfortunate in 1382; for the "Thirde Acte" is—"Be it known that the Monday nexte after the

(2) I have often remarked that words which are now considered vulgar are really the ancient forms kept up by the peasantry and others. When that beverage which ladies delight in was first introduced into the British Isles, it was pronounced, and, I think, written "tay," just as the French thé. Is it not Pope (I quote from memory) who writes—

"O thou, great Anna, whom three realms obey,  
Dost sometimes counsel take, and sometimes *tay*?"

In the precept issued to Sir John Stanley in 1422, regulating the proceedings of Tynwald Day in the Isle of Man, we find—"The *ould tyme*;" "Your sward *houlden* with the point upwards." "He shall call in the *Crowners* of Man." The last sentence is familiar to us in the phrase "*Crowner's Quest*," the first word of which ought to be considered, what it undoubtedly is, the more English form of coroner, derived from the Latin *corona*.

feste of Saint Myghel the Archangle, in the vi yere of the reigne of Kyng Richart the Seconde, in the Gyldhal of the Citie of Waterforde, in that dernhundred, (*j*) by the commene assent of the citsains of the same, It was grantid and ordaynid that al hoggs, soues, bores, and al other swyne, and piggs, that sholde be founde by day or nyght walkyng within the saide citie, or in the trenchis and dycks of the same, that they shal be slayne and kylled by thos (*k*) or by others that bene (*k*) specially deputid unto the said office.

“Also by nyght they may be slayne by al men so fynding them walkyng without damage or losse. Also if by driftis (*l*) they be founde the house outhere of whiche they yssued, or shal enter, the seriant (*l*) shal straine (*m*) in the same house for xld *tociens quociens*.”

We have had many grievances, both real and imaginary, at all times; but I never knew before that it was a punishable offence to call a man an Irishman; however so it was; for the “Fourth Act,” A.D. 1384, is—“Also in the eighth yere of the said Kyng Rychart, Wyllyam Lumbarde being Maire, John Rykyl and Myllon Poer bailliffs of the saide citie, it was granted and ordaynid by commene assent of al the comynaltie of the said citie, that if ony man duellyng within the lybertie of the same citie, shal curse, diffame, or dispice ony citsayn of the said citie, in calling him Yrishman, and hereupon he shall be convicted, and shal gyve to him xiii s iiiii d withoute ony grace.”

I am not aware of any judicial decision as to whether the prohibition in the 47th Act (A.D. 1459) extended to a woman’s *hair*; but “In the saide yere it was ordainid that no woman sholde touke, (*n*) in no manere place aforstrete, within the said citie, by day or night, upon the payne of iiiii d *tociens quociens*.”

Idleness and poverty often went together in 1465, as at the present day; for by the 59th Act “it was ordaynid that no manere man, woman, or childe, shall gyve, borow, ne sill (*o*) bords, yren, pitche, rosene, nor

(*j*) City assembly.

(*k*) This is an instance of either bad grammar or inaccurate transcribing; after “thos” we would expect “that meet them,” and before “bene” “have.”

(*l*) Qu. driving? sergeant?

(*m*) Distrain.

(*n*) Dye.

(*o*) Sell.

tarre, ne othre thyngs, whereby a bote shold be made to any ydle man (*p*) of the counties of Waisforde, Kylkeny, Tipery, and Watierforde, upon paine of xx s, and if he be a freman to forfett his fredome withal."

"Also that no carpentere make them botes, nor smythe nayles, upon the same payne."

By the 93rd Act (A.D. 1477) it was provided that "All the gates by all the keyes (*q*) of the citie, at vi of the clock be made faste every night from Mighelmasse unto Ester, and that every night from Ester unto Mighelmasse at ix of the clock.

"And that none of the said gates be opened by night, after the saide hours, unto daye, without licennc of the Maire for tyme being.

"And who shall doo contrary unto this Acte shal pay to the Maire and baillifs vi s viii d as ofte tymes as he be founde faulty."

"Second Terms" were not favoured by the 104th Act (A.D. 1480) — "There shall be no Maire, nor ballyffs chosen to bere the office of Maire, nor ballif ii yere immediately aftre othre; but that he that is chosen Maire, and they that be chosen ballyffs one yere, shal not be chosen nor taken to none of the said offices without they have one yere voied betuxt at leste."

By the 127th Act (A.D. 1491) "Noo coke within the citie, nor suburbes, from hensforward shall syll raw flesh, upon payne of forfectour of the same, and to pay xii<sup>d</sup> for a fyne, half to the King and that othre half to the fynders."

In 1492 the 130th Act provided that "No manere man, freman nor foraine, of the citie, or suburbes, duellers, shall empleade nor defende in Yrish tong ayenste ony man in the court; but that all they that ony maters shall have in courte to be mynstred shall have a man that can spek English to declare his matier, excepte one party be of the countre, then every such dueller shal be att liberte to speke Yrish."

The privileges of the legal profession were safeguarded in 1519 by the 152nd Act, whereby "No man hensforward shall pleade att the barre in court for any party, plaintif or defendant, unlesse he be admytted by the officers of the court, upon the payne of xii<sup>d</sup> *toiciens quotiens*."

(*p*) Poor gentlemen.

(*q*) Quays.

There was one law for the rich and another for the poor in 1599—  
 “Where (*r*) it is considered by the Maior, Sheriffs, and Cittizens of this  
 citie, how greatly the city is impoverished and dayly like to decay, that  
 not only the ablest and wealthiest persons do weare in their attyre no  
 parte or parcell of any thinge wrought within this citie or realme, but  
 also their men-servants, maid servants, and nurses, in like manner, do  
 weare no other than their maisters, being a chardge intollerable. For  
 remedy whereof and to thend (*s*) th’ inhabitants of this citie may bee  
 withdrawn from idleness, and made to work and content themselves  
 with the clothes wrought and made within this realme, it is enacted  
 and established by the Maior, Sheriffs, and Cittizens afresaid in their  
 dernhundred, (*t*) holden in the Gildhall of the said citie the tenth day  
 of October Anno Domini 1599, that from henceforth no nurse, man  
 servant, or mayd servant shall weare in their attyre or garment any furr,  
 frendge, lace, silke, or any wollen or lynnenn, save such as shal be  
 wrought within this citie or realme, upon payne of forfeiture of all such  
 garments, and their boddyes to be imprisoned, there to remayne until  
 they pay six shillings eight pence as a fine towards the reparacion of  
 the walls of this citie, as often as they, or any of them, shall offend in  
 that case.”

I have not been able to ascertain the dates of the following Acts—  
 (1) “Whosoever maketh any fray shall, before notice thereof to the  
 officers, be forthwith remanded to geile, and there shall remaine  
 presoner till such tyme he put himselfe to grace, or to be tryed by the  
 next jury.”

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(*r*) Whereas.

(*s*) In several instances two words as here “the end” are run into each other  
 and contracted, sometimes without and sometimes with an apostrophe.

(*t*) See note (*j*) *supra*.

[TO BE CONTINUED.]



# THE ANCIENT RUINED CHURCHES OF CO. WATERFORD.

By REV. P. POWER, F.R.S.A.

## BARONY OF UPPERTHIRD.

In this barony, which is bounded on the north by the Suir, on the south by the sea, on the east by Middlethird, and on the west by Glенаheiry and Decies without Drum, are the remains of nine ancient churches, and the certain sites of at least two others. Tradition speaks rather vaguely of the existence of three additional churches, but their exact sites are not remembered. Two of the nine Churches referred to were monastic, viz., Carrickbeg and Mothel, and one—Kilbunney—is pre-Norman, as its beautiful Irish-Romanesque doorway attests. In the necessarily brief sketch which he gives of each, the writer undertakes rather to describe the existing remains than to give the history of the church. For anything approaching a complete history of the ruined churches described in this series of papers materials are not yet available; in the great majority of cases materials for such a history will never be forthcoming. The nine ancient churches to be here described are—Kilbunney, Fenoagh, Carrickbeg, Ballintemple, Rathcormac, Mothel, Ballylanèen, Monksland and Kilbarneaden. There was an ancient church at Clonegam on the site of the present church, and a second at Kilmoleran, within the old cemetery popularly known as Relig-na-muc. Tradition points very positively to the approximate site of an old Church at Kildraughtan, near Churchtown. In addition to the foregoing it is highly probable there were Churches at Gilcagh and Kilmovee, near Portlaw.

KILBUNNEY—Dr. O'Donovan in his MS. letters to the chiefs of the Ordinance Survey gives a most misleading account of this church ruin. Surely the doctor can never have visited the place—otherwise how



**DOORWAY, KILBUNNY CHURCH.**

could he have described the ruin as consisting only of "a fragment of one of the side walls"! The fact is, that, though in a very ruinous condition, this little church at Kilbunny is perhaps the most interesting ecclesiastical ruin in the barony. O'Donovan must have got his information about Kilbunny at second hand. In all probability he got it from one of his assistant surveyors who was not over scrupulous as to historic or descriptive accuracy. The name (Kilbunny) is rather difficult of explanation. Mr. John Fleming, to whom it has been familiar for considerably over half a century, thinks it ought be written in Irish Cill-Óunaba, *i.e.*, the Church at (or of) the River-end. The position of the Church, near the junction of the Clodagh with the Suir, lends at least veri-similitude to this derivation. (a) But lying amongst the brambles in the interior of the ruin is an oblong slab of stone, 2ft. 6in. in length, by about 1ft. 3in. wide, and rudely inscribed with the figure of a bishop or abbot in full canonicals. Above the head of the figure is an inscription in rude Roman capitals depressed; the legend consists of two words and the contraction *S.* for *Sanctus*. The second word is certainly "*Episcops*," for *Episcopus*, a bishop. Although the inscription says bishop, the inturned staff represented in the hand of the figure would seem to indicate internal or abbatial rather than episcopal jurisdiction. What the other word is, between the *S.* and the *Episcops*, it is difficult to decide. Dr. Martin (b) reads it *Moninne*. But the initial letter of the name is doubtful; it may be either *M* or *B*. Even if the initial letter be *M* the word is not yet *Moninne*; it looks more like *Monnia*. This name might furnish the clue to the derivation of the name of the Church—*Kill-Monnia* or *Bonnia*—the Church of St. Monnia or Bonnia. Two saints of the name "Moninne" are mentioned in the Martyrology of Donegal, but, unfortunately for Dr. Martin's contention, both are females, as the name itself is certainly feminine. *Monnia* is very likely a compound of *mo*, my, and *Nia*, according to the well-known Irish practice of prefixing *mo* as a term of endearment to the name of the saint. The Martyrology of O'Gorman has *Niadh* (pr. *Nia*) on June 5th; *Moenna*,

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(a) *Clb*, gen, *Clba*, is an old word for "river." The name survives in the Munster Blackwater, *i.e.*, *Clba Mop* (or rather *Clbamuar*.)

(b) "Journal of Historical and Archaeological Association of Ireland," vol. iii, p. 248. 4th series.

Bishop of Clonfert, on February 26th, and *Munna*, Bishop and Abbot, on October 8th. Dr. Martin states that Taghmon, Co. Wexford, is named after the same saint as Kilbunny, but he quotes no authority in proof of his statement. Like the generality of early Irish foundations the Church of Kilbunny was very small, its total external length being only about 25ft., and its width externally only 17ft. As the walls are nearly 3ft. in thickness this leaves an internal measurement of barely 19ft. 6in. by 11ft. One of the most striking features of the church is the direction in which it lies—roughly north and south. The north gable has disappeared and portion of the east side wall has fallen, but the west side wall and south gable are apparently nearly perfect. Minute examination is not easy owing to the dense garment of ivy which envelops the walls, and the luxuriant growth of nettles, brambles, etc., around and within the ruin. By the way, the saplings in the interior ought to be cut, lest, as they grow, they sap the foundations and split the walls. The doorway represented in the engraving is in the middle of the south gable, and is Irish-Romanesque in character, with zig-zag chevron ornamentation of an early type. It is narrow and low, the height being only 7ft. The jambs, after the manner of our very early doorways, incline from the base upwards, the width at the ground being 2ft. 8½in., and their distance asunder at the spring of the arch only 2ft. 3in. This doorway is the hall-mark of the Church entitling it to claim an antiquity of 800 years. The chevron-ornamented arch is of fine white sandstone, while the moulded jambs are of coarser gritstone. On the inside the doorway is flat-headed, its roof consisting of a single lintel, and, although it has been recently repaired, its characteristic features do not appear to have been tampered with. Directly over the doorway is a small window, which, owing to the quantity of ivy filling and enveloping it, it is impossible to examine minutely without the aid of a ladder. On the jambs the moulding is much worn; it appears to have consisted of a single band not very deeply cut. At the spring of the arch and summit of the moulded jambs are slightly projecting capitals of gritstone with much-worn pellet ornament. The moulding itself terminates immediately below the projecting capitals in a carved human head on the one side and the head of a monster on the other. Set in the wall on the left of the arch is the projecting head of an



animal—probably a horse—in sandstone, and again over the keystone of the arch is another much-worn carved and projecting figure of a human head. The accompanying illustration of the doorway is from a drawing by Geo. V. Du Noyer. It is reproduced here by permission of the Royal Society of Antiquaries of Ireland. The material of the church throughout, except the dressings and ornaments of the doorway, is of the slate-stone of the district cemented with lime and sand mortar. Surrounding the church is a fairly large cemetery, in which, judging from appearances, not many interments now take place. A more or less diligent search through the graveyard brought to light no inscriptions of very special interest, but within the church ruin itself is a portion, about 2ft. in width, of an inscribed slab. Unfortunately the fragment remaining is so small that, though two or three Latin words are decipherable, the inscription is unintelligible. This is the more to be regretted, as the legend, in old Latin capitals with contractions, is very ancient, and the absence of family name or surname would seem to indicate that it had reference to the foundation or repair of the church. The slab was, perhaps, originally set in the wall. A little excavation in the *debris* within the ruin might bring to light the other portion or portions of the inscription. In a corner of the building is a second slab of limestone nearly square, its side measuring about 2ft., and its thickness 6in., which may have been portion of a stone altar or a panel of an altar tomb. By the western fence of the cemetery lies a third square slab bearing in relief, within an encised panel, a curious carving of the crucifixion, evidently of considerable antiquity. The only further object of interest which remains to be noted is a rude four-sided holy water stoup or *bullan* of white sandstone. That this is still held in some veneration is evidenced by the number of buttons, &c., dropped into and remaining in the cavity. The dimensions of the *bullan* are—Length, 2ft. 8in.; width, 2ft., while the depression or basin is 1ft. 3in. long by 1ft. wide and 5in. in depth. Dr. Martin mentions having seen here in 1874 an inscribed stone bearing the date 1645. This monument probably commemorated a knight of the Power family, as it bore the title Armiger and the full arms of Power, viz., the crucifixion on a stag's head and resting on a casque with a full shield of arms and the motto, "Spes mea in Deo est."

CLONEGAM—The name of this church and parish is not of ecclesiastical origin; its Irish form is *Cluain na g-cam*, that is, the meadow or bog-island of the bends or windings. Of the ancient church not a stone upon a stone remains. Its site is occupied by the neat Protestant church so well known to visitors. It is probable that the original church, or at least its ruinous remnant, was destroyed in 1741 to make way for the present structure, which runs at right angles to the site of its predecessor. Some time in the beginning of the present century—so the story goes—when a vault was being dug within the present church a large quantity of bones, denoting ancient interments, was disturbed at a considerable depth, and these were afterwards reverently re-interred in a deep grave dug for their reception close by the west wall of the building. Clonegam being the family burial place of the noble house of Waterford, there are in the church and cemetery adjoining many monuments of interest and a few of great artistic beauty. As, however, the scope of this series of papers is limited, we cannot delay to notice these latter, save where and when they possess a special archæological or historic value. The oldest inscribed stone which a minute search through the large cemetery brought to light is a monument which would appear to have been removed from its original place within the old church when the present edifice was being erected. This monument, in the shape of a plain but massive slab, now lies against the south wall of the cemetery. Its inscription tells us that “Here lies the body of Mrs. Magdalena Higgins, alias Toole, wife of Mr. Maurice Higgins, of Tinhalla, who departed this life the 4th day of November, 1716, and in the 41th year of her age.” A large plot in the centre of the cemetery is reserved as the burial place of the Waterford family. Plain and heavy but neat slabs lying flat on the surface mark the respective graves. From the clearly cut, concise inscriptions a brief history of the noble house could be compiled. Among the inscriptions of more general historic interest is that which directs the visitor’s attention to the resting place of the last direct heir, or rather heiress, of the old Curraghmore or Tyrone line, viz., Catherine, Countess of Tyrone, popularly and traditionally remembered as Lady Kathleen Power. Lady Kathleen was daughter and heiress of James Power, Earl of Tyrone, and married the first Beresford, viz., Sir Marcus, who later on was created Earl of Tyrone.” (c)

(c) James Power, who was 8th Baron de la Poer and Coroghmore and 3rd Earl of Tyrone, died in 1704, and is buried in the Protestant Church at Carrick-on-Suir, where a fine marble monument perpetuates his memory.

The inscription reads, "Here lieth the body of Catherine Countess Dowager of Tyrone and Baroness le Poer, wife of Sir Marcus Beresford, Earl of Tyrone, who departed this life the 16th day of July, 1769, in the 68th year of her age." Beside Catherine's is the grave of her husband, the 4th Earl. His tombstone tells us that "Here lies the body of Sir Marcus Beresford, Earl of Tyrone, who departed this life the 4th day of April, 1763, in the 70th year of his age." The Hon. William Beresford, Archbishop of Tuam, was son of this Sir Marcus. His tomb is close by, and is inscribed as follows:—"Here lieth the body of the Honourable William Beresford, Archbishop of Tuam, Baron Decies, &c., 3rd son of Marcus, Earl of Tyrone. He departed this life on the 8th day of September A.D. 1819, in the 77th year of his age." In the Visitation of 1588 or thereabout, (*d*) already so frequently quoted, Dionysius Kelly is returned as Vicar of Clonegam, and the appointment is declared to be vested in the bishop. Smith in 1746 (*e*) describes Clonegam as a Rectory united to Carrick, and taxed in the King's Books, £3 Irish currency.

FENOAGH—Less than two miles in a straight line and north-westerly direction from Clonegam, and at no great distance from the famous Ballyquin ogham stone is the little that remains of the ancient Church of Fenoagh. The situation of the church, though not unique, is remarkable, and denotes great antiquity,—in the centre of a circular *lios*. Although completely demolished, the walls of the once sacred edifice can be plainly traced. They prove the Church to have been roughly 45ft. in length by about 16½ft. wide. In the line of mound indicating the north wall a gap occurs, marking perhaps, the site of a door, but otherwise there is neither door nor window traceable. A little-used cemetery surrounding the Church occupies the area of the *lios*, about half an acre in extent, and this is enclosed by the ancient circular fence of the path. Irish speakers pronounce the name of this church and parish *Pionnuadh*, which Dr. O'Donovan conjectures to be a corruption of *Píobnac*, *i.e.*, "woody," a word which enters into the composition of many place names throughout Ireland. Another and a very different explanation of the name is, however, suggested by

(*d*) MS. T.C.D.E. 3, 14.

(*e*) "Ancient and Present State of the County and City of Waterford," p. 46.

the reading of the ogham inscribed pillar stone of Ballyquin hard by. (*f*) John O'Mahony, the erudite editor of the American and best edition of Keating's History, renders the inscription—*Catabar Moc finic og*. This he translates “Cathbhar (*pr.* Caffer), son of Finnach, the younger.” In popular nomenclature the ridge on which the pillar stone stands is called *Carrig-Fhinudhac*, or the Rock of Finnach, and doubtless the church got its name of Teamphul-Fionnudhac from the same pre-historic celebrity. In the Elizabethan Visitation already referred to Fenoagh, or rather “ffenogh,” is described as vacant, without a vicar, and its temporalities sequestrated. (*g*)

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(*f*) The pillar stone stands on the inside of a fence by the roadside over which its head can be seen. It stands  $8\frac{1}{2}$  feet in height, nearly 2 feet in thickness, and from 3 to 4 feet in circumference at its base. The ogham lettering is on one angle only of the stone.

(*g*) “Vacat, nullus vicar, sequestr, fructus.”



NOTES ON THE  
HISTORY, ANTIQUITIES, ARCHÆOLOGICAL  
REMAINS AND LEGENDS  
CONNECTED WITH THE WESTERN END OF THE  
COUNTY WATERFORD.

BY GABRIEL O'C. REDMOND, M.D., CAPPOQUIN.

PART II. (CONTINUED).

Before I proceed to give an account of the ancient manor of Dungarvan, a few additional notes relating to Knockmoan, and its immediate neighbourhood will be found interesting.

In the Electoral Division of Carriglea, Union of Dungarvan, are situated the Townlands of Ballintaylor Upper and Lower, formerly part of the estate of Sir Richard Osborne, first baronet. He is described as "of Ballintaylor and Ballylemon," and that the former was his principal seat is sufficiently confirmed by Dr. Smith, who, in his valuable history of Waterford, says—"Ballintaylor, the seat of the family of Ussher, and *formerly that of the family of Osborne*, (a) is situated on the south of this parish (Whitechurch), about three miles

(a) Dr. Smith, writing in 1745, gives the names of the principal inhabitants of the County Waterford in that year, taken from the return made by the Sheriffs at the Assizes. In this list I find the name of Quarry of Ballintaylor. This family probably rented Ballintaylor from Sir Christopher Musgrave, grandson of Christopher Musgrave, and Susanna, daughter of James Usher of Ballintaylor, mentioned in the Osborne pedigree. A branch of the Quarry family lived at Johnstown, near Ballintaylor, which house of Johnstown was built by John Quarry, and he possessed considerable property, including Ballyguiry, &c. John Quarry married Elinor Bagge, the only daughter of Robert Bagge, third son of John Bagge, who came to Ireland about 1620, and Anne Lewis, of Lorrain, of a noble familie. This John Bagge was the eldest son of Sir James Bagge, of Plymouth, and it is said that in consequence of having spent most of his father's patrimony on his wife he retired into Ireland. His father, Sir James Baggé, was knighted in 1606 by King James the First for his past services, and making some regular additions to the Fort of Plymouth; and over one of the gates there is yet extant his Coat of Arms, viz.—"He beareth paley bendii lozengie argent and gules, on a cheef [or] 3 cinque azures; the last is a cinque foyle of the last plac't between two wings, one argent, the other guiles; thus I find it entered in Camden's gifts." John Bagge who came to Ireland in 1620 settled somewhere in this neighbourhood, for we find mention of the family at Knocknascagh, Kilbree, near Cappoquin, Bewley and Ardmore. He had four sons, William, Edmund, Robert and Luke. Robert, the

# A PEDIGREE OF FITZGERALD OF KNOCKMOANE.

THOMAS FITZ-MAURICE,  
3rd Lord of Decies and Desmond,  
[called Thomas-an-Apa,]  
Founded the House of Eremites in Dungarvan,  
Died 1296.

= MARGARET DE BURGH.

MAURICE FITZ-THOMAS  
4th Lord of Decies and  
Desmond.  
Created Earl of Desmond 1329,  
from whom the Earls of  
Desmond.

= MARGARET DE BURGH.

JOHN FITZ-THOMAS,  
Called Sir John of Athassel.  
Died 1324. Stated by Burke to  
have been ancestor of the Mac-  
Thomas Geraldines, and to have  
had a son Thomas.

GERALD THE POET,  
4th Earl of Desmond,  
Died 1398.

= ELEANOR,  
daughter of James,  
Earl of Ormond.

THOMAS,  
probably the first of  
Knockmoane.

JAMES,  
7th Earl of Desmond.  
a quo  
The Earls of Desmond  
and the Fitzgeralds of  
Dromana, Lords of the Decies.

= CATHERINE.  
1440.

= JOHN FITZ-THOMAS,  
Ancestor of Mac-Thomas  
of Knockmoan.

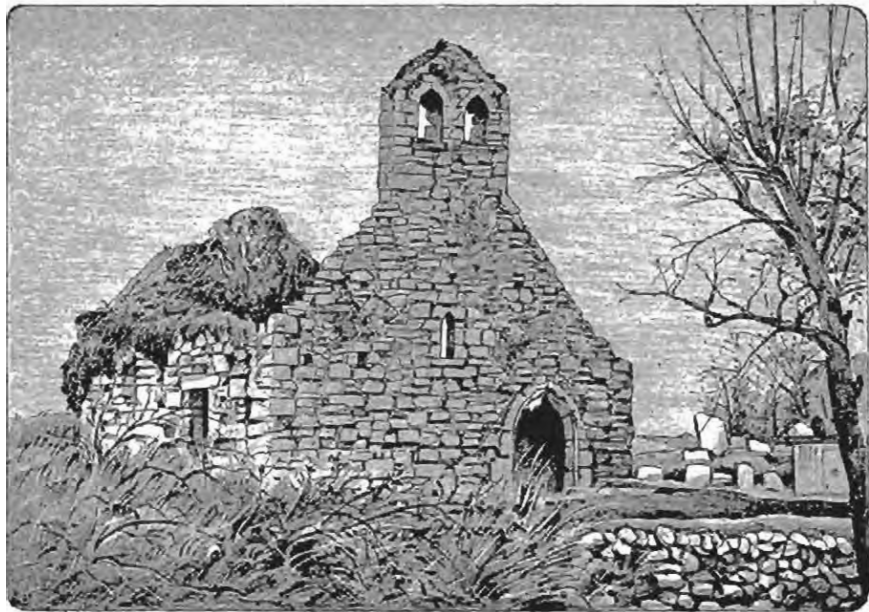
= THOMAS =

MORISH  
of Knockmoen.  
See Deposition dated 1564 [p. 153.]

SHANE MCMORISH  
of Knockmoen.  
1564.  
"One of Sir Maurice Fitzgerald's gentlemen."

THOMAS  
His castle, etc., confiscated.  
The last Fitzgerald of  
Knockmoan.

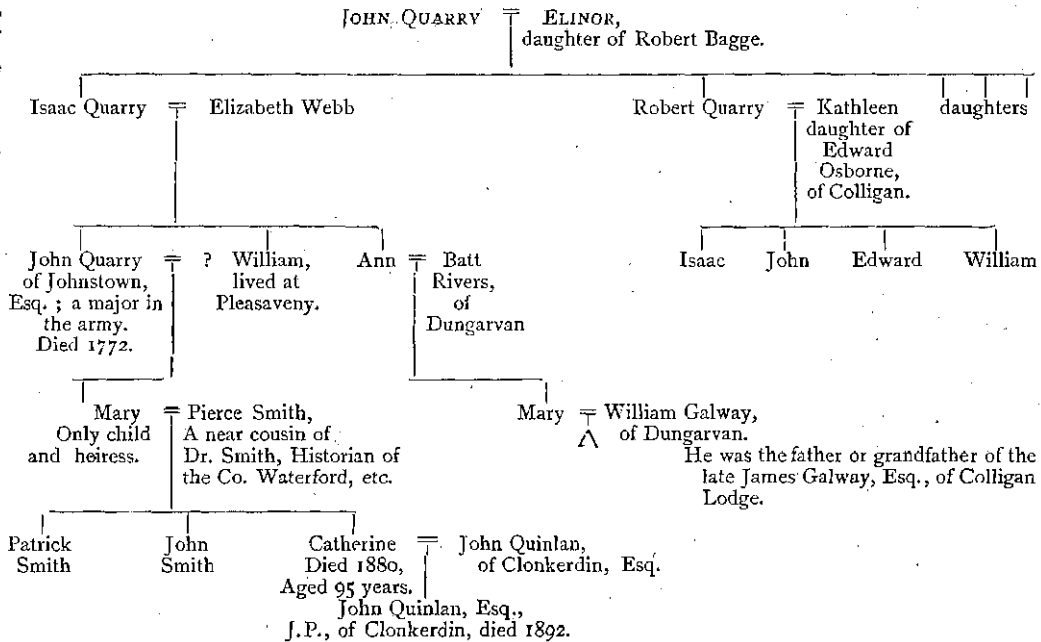
= MARGARET,  
Daughter of Gerald Fitzgerald of Ballyhennie,  
and sister of Sir John Fitzgerald of Dromana.  
[See Ped. I. at page 122.]



**OLD CHURCH OF KILMOLASH.**

S. W. of Dungarvan. The house was built by Sir Richard Osborne in 1619, as appears by a coat of arms cut in stone and fixed in an adjacent third son, married Frances Keaten, and had two sons, Mark and Richard, and an only daughter, Elinor, who, as already stated, married John Quarry, Esq., of Johnstown. The following table shows the issue of this marriage:—

## PEDIGREE OF QUARRY OF JOINSTOWN, NEAR BALLINTAYLOR,



Major John Quarry, above mentioned, was, I believe, the first Roman Catholic gentleman appointed to the Commission of the Peace for County Waterford. He kept a pack of staghounds at Carry, near Ballintaylor, and frequently hunted the stag to the slopes of the Knockmeledown mountains, and on one occasion his hounds followed a fine buck to the town of Caher, where it was killed in the streets.



wall with that date. (b) Here are considerable plantations of oak, elm, walnut, as also the arbutus and buckthorn." The Osborne family owned very considerable property in this neighbourhood, part of which passed by marriage to the family of Ussher. Ballintaylor, Ballylemon, (c) Cappagh, and Knockmoan belonged to Sir Richard Osborne, and other townlands, including Kilcannon. (d) Sir Richard was a successful Waterford lawyer, his family, originally English, having settled in this country in the year 1558. It is very probable that the Knockmoan property came into his possession by marriage with a daughter of Mrs. Alyson D'Alton, widow of Roger D'Alton, of Knockmoan, (e) as I find recorded that he had a son Roger, a name which does not seem to have been in the Osborne family before this period. During the civil war of 1641 Sir Richard, who sided with the Usurper, defended Knockmoane very gallantly, but was ultimately compelled to surrender. It was besieged in July, 1642, by the Irish troops, for we find it recorded "that Lord Broghill, son of the Earl of Cork, *after having relieved Knockmourn or Knockmoan Castle* (f), about seven miles from Cappoquin, and then in the possession of Sir Richard Osborne, arrived at the latter place with about 60 horse and 140 foot, and engaged a party of

(b) This stone has disappeared and I have not been able to trace its whereabouts.

(c) Ballylemon. Anciently a house of Sir Richard Osborne, where it is said he kept a Seraglio of women, from whence the place had its name. Marle was discovered in a bog here, and the horns and skeleton of a moose deer were found. They are now [1745] in the possession of Lord Grandison [Smith's Waterford, p. 56.]

(d) In the townland of Kilcannon there is a field called "Parknakilla," in which there was formerly a church and graveyard. The site is marked on the Ordnance Survey Map. Kilcannon means Conan's Church, Cannon being a corruption of Conan, a man's name.

(e) At an inquisition taken at le Black Friars in the County of Waterford, on Friday, the 5th day of September, 1617, touching the liberties of Waterford, the following are the names of the jurors:—William Greatrax, Newaughmore; John Strangman, Ballyphilip; Peter Power, Ballygarron; James Reeves, Stronally; Rog Dalton, Knockmoan; Hugh Crocker, Copayryn (Cappoquin); Edmund Power, Monetrym; Fran. Morley, Tallowe; Nic. Power, Dunhill; Rog. Carewe, Lismore; Morrys Power, Adamstowne; Thomas Taylor, Tallowe. In this list we find Roger Dalton of Knockmoan, so that at the date mentioned Sir Richard Osborne was not in possession of that castle. He lived at Ballylemon, and in 1619 built Ballintaylor House, and lived there until he acquired Knockmoan. In the year 1602 or 3 a Nicholas Dalton married Katherine, one of the daughters of Edmund Maunsfield, otherwise written Edmond Manzfeld, of Killongford, Co. Waterford, of which place I shall treat at greater length. This Nicholas was probably brother of Roger Dalton, of Knockmoan.

(f) *Knockmoan Castle*.—In their letter to the Earl of Cork the Lords Justices desired him to assist them with his advice and council; they return thanks to Lord Broghill for his success against the rebels in the Co. Waterford, and bringing off Sir Richard Osborne, A.D. 1642. (Smith's History of Cork, page 136.)

the Irish, who were posted there. The Earl of Cork at the outbreak of hostilities had garrisoned the Castle of Cappoquin, under the command of Captain Hugh Croker (the individual mentioned in the Inquisition of 1617) with a goodly company, and in the skirmish which took place on this occasion under the castle walls it is said the Irish lost 200 men and two of their captains. In 1643 General Purcell bivouaced near Cappoquin and attacked the castle, but failed in the attempt to capture it. After the victory of the Confederate troops at Manning Ford the three Generals, Castlehaven, Barry and Purcell, were about to besiege Lismore and Cappoquin, but relinquished the idea upon its being announced that the Supreme Council of the Confederation was arranging a truce with Ormond; and on the 15th September, 1643, a "cessation" of arms for one year was signed in Ormond's tent at Segginstown, near Naas. According to the treaty of cessation the quarters of the different armies in the several provinces were to be as follows:—In Connaught, the county and town of Galway, the counties of Mayo, Roscommon, Sligo and Leitrim, to remain in possession of the Catholics. In Leinster, the county and city of Dublin, the city of Drogheda, and the county of Louth to remain in the possession of the Protestants. In Munster the counties of Tipperary, Limerick, Kerry, Waterford and Clare (*except Knockmorne, Ardmore, Pilltown, Cappoquin Ballinatra, Stroncall, Lismore and Lisfinny*, all situated in the County Waterford) to remain in the possession of the Catholics. In Ulster each party was to remain in possession of such places as they happened to hold at the date of the treaty. The following extract from Smith's History of Waterford will explain the attitude of Sir Richard Osborne at that unhappy epoch:—  
 "About half a mile to the north of Ballintaylor are the remains of the Castle of Knockmoan, said to have been built by a woman, whose tomb stone is shown here, being very large but without any inscription or sculpture except a kind of cross, circumscribed in a circle in relievo, of very rude workmanship, which shows its antiquity. (g) Near the castle are the ruins of a little church, being the burial place of Sir Richard Osborne above mentioned, near which are the remains of a

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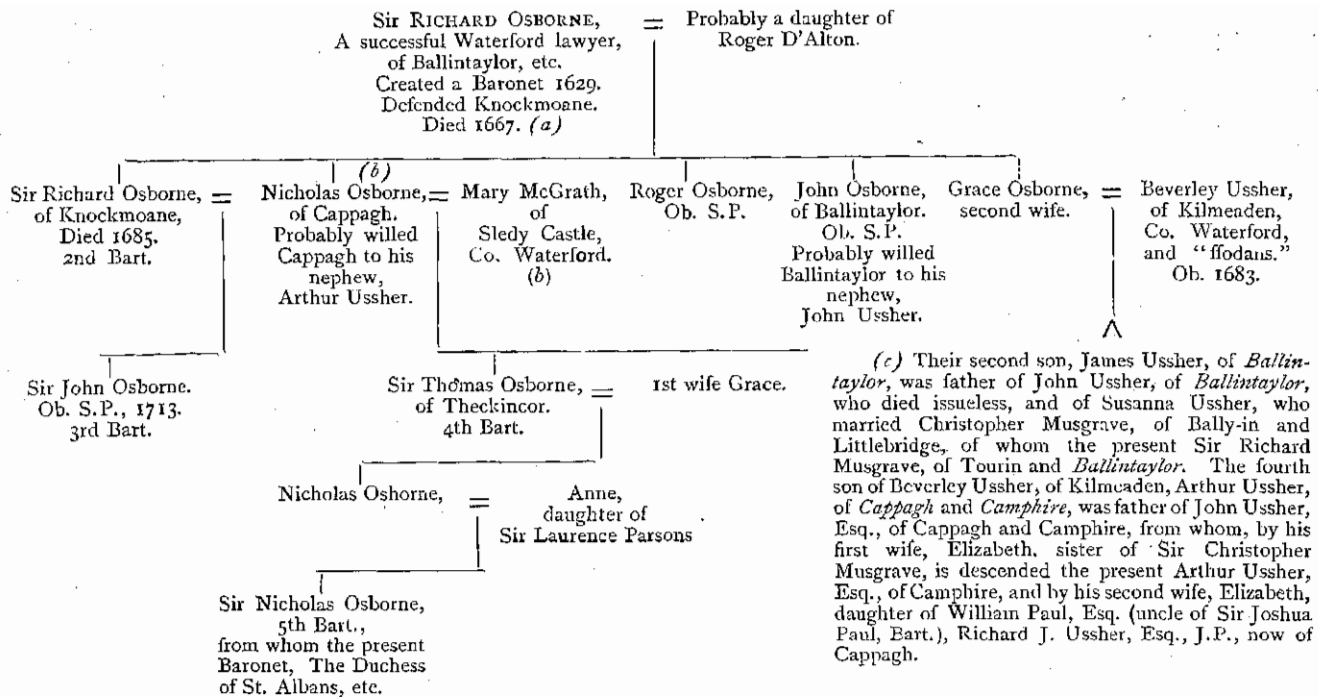
(g) I believe this stone with the inscribed cross is now at Cappagh House, but it is the altar stone of the little church of Knockmoan, and not a tombstone. As the cross is inscribed upright on the breadth of the stone it is more probable it was the front or perpendicular stone of the altar, and not the tombstone of the traditional woman who built the castle. It is very likely, however, that Mrs. Alyson Dalton lies buried within the precincts of the little ruined church.

very ancient fig tree, long since in a state of decay. The castle stood on a high lime stone rock, one side of which was perpendicular, and more than 50 feet above the level of the plain. The mount was surrounded by a fosse filled with a running water, which had not long since a draw-bridge over it. The whole is environed by a kind of morass, or bog, through which a narrow causeway led to this pile, so that when the castle was first erected it was no very weak place of fortification. Sir Richard Osborne was closely besieged here during the rebellion of 1641, and in April, 1645, it was taken by the Earl of Castlehaven, who about the same time made himself master of Cappoquin (*h*) and the castle of Dromana. It is observable, says Sir Richard Cox (vol. 11 p. 15), that Sir Richard Osborne, who owned Knockmoan, and was in it when it was taken, had all along obeyed the "cessation," and did not join with Inchiquin. Nevertheless, Castlehaven denied him the benefit of the cessation (*i*) and took his castle by force; therefore the Lord Lieutenant by letters of the 25th April wrote to the Lord Muskerry and the rest of the Supreme Council for its restitution. Castlehaven marched from thence to Lismore, where he received a repulse, (*j*) and from thence to Mitchelstown. In 1646 the Lord Lisle (Cox, vol. ii. p. 90) on the 20th February arrived at Cork with supplies for the English, and after visiting many other places had this castle delivered up to him." (See Smith's History of Cork, page 160.) We have thus seen how Lord Castlehaven took possession of Knockmoan in July, 1645, and, after having held it for about ten months', was compelled to deliver it up to Lord Lisle in February, 1646. Lord Lisle was the son of the Earl of Leicester, Lord Lieutenant after Strafford, and was a partisan of the Parliamentary faction. He, however, never came to Ireland. From that date until the arrival of "Old Noll of the Blazing Beak" I have not succeeded in tracing its history. It would appear probable that Sir Richard Osborne having acquired possession, again garrisoned the

(*h*) In April, 1645, the Earl of Castlehaven collected an armed force of about 5,000 foot and 1,000 horse, and marched into Munster to punish Inchiquin. On this occasion he renewed his attack on Cappoquin, and finally took possession of the town and fortress. At the same time he captured many other places of importance, including Lismore, Dromana, Knockmoan, Mallow, Rostellan, &c.

(*i*) As the "Cessation" was in force for a year only, from 15th September, 1643, Lord Castlehaven cannot be censured for any hostile acts in April, 1645.

(*j*) A.D. 1645. This year the Castle of Lismore was burnt by Lord Castlehaven, and many interesting records and MSS. perished in the conflagration.



(a) King Charles I. writes to Lord Falkland ordering the conferring a baronetage on Richard Osborne [the name is spelt *Osburn*, and the date of the letter is 1629.] The reason for granting the honour was on account of "good and faithful services rendered to the king!"

(b) See the Journal of the Royal Historical and Archaeological Association of Ireland [now the Royal Society of Antiquaries], vol. viii, 4th series, January and April, 1888, Nos. 73 and 74, article, "Sledy Castle and its Tragedy," where, however, it is erroneously stated that the second Sir Richard Osborne married Mary McGrath, of Sledy.

castle ; but, whether it was ever attacked by Cromwell in 1646, is a matter of which I am doubtful, as Sir Richard had all along sided with the Parliament. I have seen it stated that when Cromwell invested Dungarvan a party of his soldiers marched on Knockmoan and took it by storm, but I have not seen any authentic record of such an event, and I think it much more probable that Sir Richard Osborne lived and died there in peace, and was succeeded by his son, Sir Richard Osborne, second Baronet, who is described as "of Knockmoan," and who died 1685. At the present day scarcely a vestige of the castle remains, and the draw-bridge and causeway mentioned by Dr. Smith have long since entirely disappeared. Sir John Osborne, third Baronet, and son of the second Baronet, died issueless in 1713 (vide pedigree p. 260), and was succeeded by his first cousin, Sir Thomas Osborne, of Theckincor, son of Nicholas Osborne, of Cappagh, by Mary McGrath, of Sledy Castle. It is very likely that at the death of Sir John Osborne in 1713 the old castle was deserted and surrendered to "Time, the destroyer," who has reduced it to a heap of stones and rubbish.

A story of this old castle is told to account for the name of the locality. It is said a woman lived there who was known as *the Maun*, or Oppressor. She had a sister called the Ille Ruadh, "the red scourge," who had lands at Deelis. "The latter and her eight sons were entertained by Thomas Tuohill at Ballyknock. The meal was supposed to be venison, but Tom thought a black sheep might engage the palates of the boys, who, it is said, praised the hospitality. The mother, however, was not to be caught by "black sheep," and pointed out to the boys the deception. Ille Ruadh was besieged in her castle of Deelis by Cromwell, who seems to have finished her" (Egan's Waterford Guide). I fear, however, I must demolish this derivation of the name. As the castle and hill on which it was built was known as "Knockmone, or Knockmoan," for centuries before Cromwell's time, it could not have been so called from a woman named the "Maun," whose sister, according to the foregoing legend, was living during the "Protector's" campaign. I think a more reasonable explanation of the word Knockmoan, and one founded on the peculiar and insulated position of this castle is that it simply means "the hill of the bog," from the Irish Cnoc, anglicised Knock, a hill and moin (mone), a bog, corresponding with the Latin mons, a mountain. Many places are

called from bogs in every part of the country, but in numerous cases the bogs are cut away and the lands cultivated (Joyce). In the case of Knockmoan it undoubtedly suits the locality, as it is a high, insulated hillock situated in fields which were beyond doubt at some period entirely bog land. The word should be, however, Knock-na-mhoine, the Hill of the Bog.

There is no doubt whatever, in my opinion, that the legend, or tradition, refers to the owner of the castle in 1600, viz., Mrs. Alyson Dalton, who, as I have already shown, "petitions the Queen in 1600, says she is a poor widow with *eight orphans*, driven out of Ireland—*had defended her castle of Knockmoan* for two years," &c. Whether there is any truth in the story of the venison and the black sheep or not I cannot say, but it is significant that in the tale it is related "eight sons were entertained," the exact number of Lady Dalton's sons. In an Inquisition P.M. on Gerald Fitz-James, of the Decies, and dated 1605, giving a list of all the lands he died possessed of, it goes on to state—"And Kippamoan (Knockmoan), Keappaquine (Cappoquin), and Saltabirrid (Salterbridge) are in the possession of Lady Dalton, *but by what title jurors are ignorant.*" From this Inquisition it would seem probable that the Dromana house laid claim to every scrap of land in the barony, although the Dalton's undoubtedly held Knockmoane, &c., at that date.

About a mile and a-half north of Knockmoan Castle is situated Cappagh House, the residence of R. J. Ussher, Esq., J.P. In the grounds adjoining the house are to be seen some interesting ivy-clad ruins, which are marked "abbey" on the Ordnance Survey Map. At page 685 Archdall's Monasticon, the following reference to it is made: "*Cappagh, in the Barony of Decies without Drum and parish of Whitechurch, and three and a-half miles [sic.] from Dungarvan. Here are the remains of an ancient building, said to have belonged to the Knights Hospitallers.*" That this locality formed part of the estate of the Fitzgeralds of the Decies there is no doubt. Sir Maurice Fitzgerald, of Dromana, fourth Lord of the Decies, died at Dromana on the 31st December, 1571, and leaving no issue his possessions (but not the title of "Baron of Dromana and Viscount Decies," which had been conferred on him in 1569, five years after the "battle of Alfane") passed to his brother, Sir James Fitzgerald, of Cappagh, who removed from

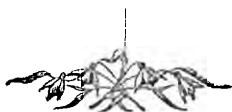
the latter place after his brother's death to Dromana, where he died (though some authorities mention Dungarvan as the place of his death) in December, 1580, aged 28. (*k*) Sir James Fitzgerald, of Cappagh, was succeeded by his son, Sir Gerald Fitzjames, sixth Lord of the Decies. It was this Lord who entertained Sir Walter Raleigh so hospitably at Dromana, and presented him with "New Affane" for a breakfast. He died at Templemichael without issue in October, 1598, and was buried at the Abbey of St. Francis, Youghal. His first cousin, Sir John, succeeded, of whom the following records are interesting:— "Sir John Fitzgerald, Knt., son to Garrett, the third son of Sir Gerald Fitz-John Fitz-Garrett of Desmond, by Elleanor, daughter of John Butler, of Deriliskane, in the Co. Kilkenny, Esq., who was his married wife, after the death of his sd cosen German, Garrett Fitz-James, of *Cappagh*, and as next heyre to him, entered into the estate of Decies, then hardly worth the name of an estate; not then yielding (as it is generally reported) sixty pounds per annum, by reason of the destruction made thereof voluntarily or carelessly by his said cosen, Garrett, son of James of *Cappagh*. Sir John, his father, Garrett dyed before he came to be possessed of the said estate of the Decies, who left issue only this Sir John and one daughter named Margaret, wife to Thomas Fitzgerald, of *Knockmoane*, in the County of Waterford (vide pedigree at p. 122). The said Sir John before he came to the estate married Ellen, daughter to Maurice Fitz-John, the White Knight, who being a careful industrious woeman, treasured up much riches, by which the said estate was again recovered, and in theyre days brought to about 1,500*l*. yearly rent. (*l*) The "Communia Roll" for 1618 contains curious particulars regarding the ancestry of Sir John Fitzgerald. Having been sued by the Crown for arrears of rent in certain lands in the County of Waterford, answers that Sir Gerald Fitzgerald, of Dromany (second son of James seventh Earl of Desmond) died seized of the lands in question

(*k*) It is possible that the Abbey of Knights Hospitallers stood in the field I have referred to, called "Parknakilla," in which the "*site of church and graveyard*" is marked on Survey Map, and that the ruins in Cappagh demesne are those of the *Castle* of Cappagh.

(*l*) See MS. of Mr. Thomas Russell, "Relation of the Geraldines." Gerald Fitz-James must have squandered his patrimony at a great rate, for it is mentioned that his successor and cousin, John Fitzgerald Fitzgerald, was for many years after succeeding to the estates in very straightened circumstances, and it was only by the strictest economy, in the exercise of which he was ably assisted by his wife, Ellen, daughter of the White Knight, that he retrieved his broken fortunes.

on August 16th, 1488 ; after whose death the possessions descended to his son and heir. John Fitzgerald, who died at Dromany on December 18th, 1524, when his son and heir, Gerald, entered into possession of the premises. This Gerald died at Templemichael February 25th, 1553, and was succeeded by his son and heir Maurice (First) Viscount Decies. Maurice died at Dromana, without lawful issue, 31st December, 1571, and was succeeded in the ownership of the lands by his brother and heir, Sir James Fitzgerald, of *Cappagh*. Sir James died at Dunganvan December 25th, 1580, and was succeeded by his son and heir, Garrett, who died at Templemichael in October, 1598, without issue, when the possessions reverted to his cousin and heir, Sir John Fitzgerald, the son of his uncle Garrett" (vide pedigree p. 122, vol. i., No. 3.)

Sir James Fitzgerald, of Cappagh, was the last of the name whom I find recorded as of that place, and the lands subsequently formed part of the Osborne estate, as we find Nicholas Osborne, Esq., second son of the first Baronet, mentioned as of Cappagh, from whom it passed, probably by will, to his nephew, Colonel Arthur Ussher, of Cappagh and Camphire. The castle of Cappagh was built by one of the Fitzgeralds of Dromana, or by one of the Macthomas Fitzgeralds of Knockmoan. The latter family were kinsmen of the Lords of the Decies (deriving, as we have seen, from Catherine, sister of James the VII. Earl of Desmond, whose second son, Gerald Mor. was the ancestor of the Fitzgeralds of Dromana), and held under them. Nevertheless the lands and castle of Cappagh would seem to have been confiscated as well as Knockmoan, and included in the grant to Roger D'Alton, or perhaps to Sir Richard Osborne. Some authentic records, however, on the subject of the castle of Cappagh, when founded, and under what circumstances it changed owners would be desirable, and I may perhaps be able to elucidate its history more clearly at a future time.





# LOCAL CHURCH ARCHITECTURE

FROM THE 12TH TO THE 15TH CENTURY.

Under this head we purpose printing a series of our most representative churches, parochial, collegiate and monastic, with accompanying letterpress descriptions. Should the plan find acceptance with our readers we hope to include every local ruin of importance, from the primitive Irish parish church, such as we print in our present issue, to the ambitious piles of Hore, Jerpoint and Dunbrody. Whilst strictly confining ourselves to such churches as have not been illustrated before, we venture to think that several will be found of high artistic as well as archæological interest, while some are of sufficient importance to be preserved by the Board of Works as national monuments. The following list contains, probably, every type of church to be found in Waterford and the south east of Ireland :—

I. CELTIC CHURCHES—Kilcash, Co. Tipperary ; Donoughmore, Co. Tipperary.

II. ANGLO-NORMAN CHURCHES—Gowran, Co. Kilkenny ; Clonmel, Co. Tipperary.

III. MONASTIC CHURCHES—Augustinian Friary, Cahir ; Franciscan Friary, Waterford ; Cistercian Abbey, Dunbrody.

The Dominican churches did not differ substantially from the Franciscan ; yet we shall be glad to insert the Black Abbey, Kilkenny, if any of our correspondents there will favour us with the drawings. The windows are probably the best examples of decorated tracery existing in Ireland.

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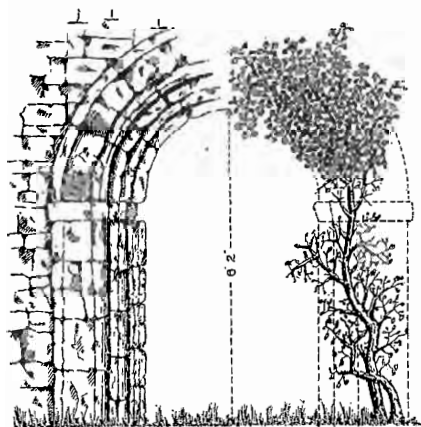
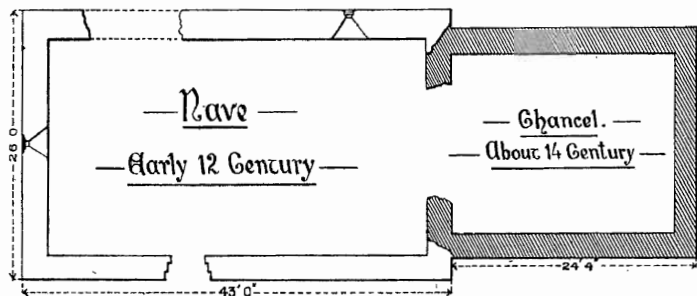
## KILCASH.

By REV. W. P. BURKE.

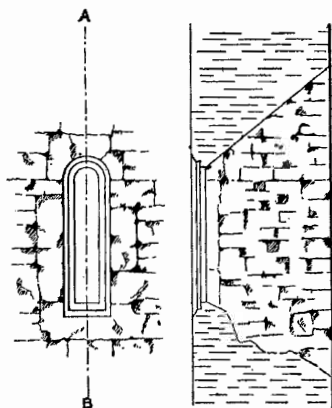
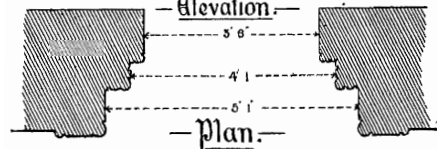
While we have proposed to ourselves to deal with physical rather than literary antiquities, some historical facts connected with the churches will help to explain their architectural features.

Kilcash appears to have been an ecclesiastical establishment from an early period. Centuries before the English invasion, the northern

— Kilcash —  
 — Church of St John the Baptist —



— Elevation. —



— Window, R Side of Nave. —  
 — with Section through A:B. —

Desii settled here venerated one of their tribal saints as the patron of the church. This was Colman Mac Erc, who is said to have erected the monastery and presided over it as abbot-bishop about the middle of the 6th century. How long the foundation of Colman flourished it is now impossible to say; the Irish Annals have preserved only one name in the succession of its abbots. Under the year 846 the Four Masters record the death of "Diarmaid of Cill Caisi." In 1260 Kilcash appears as a parish church in a dispute between the bishops of Lismore and Cashel. In 1389 the perpetual vicarage of "St. Colman of Kilshkaeth" was granted to the Hospitallers of St. John of Newgate, Dublin, by Pope Boniface IX. These, in accordance with their usual practice, changed the old Irish patron for their own, and adapted the church to the needs of their institute by enlarging the chancel. A holy water stoup of this period, having a rude representation of the baptism in the Jordan, may be seen in the Catholic chapel of Kilcash, whither it was removed. Long subsequent to the Reformation the Catholics, through the influence of the Butlers, retained possession of the church. Thomas Goffrie, the vicar, was ejected in 1580 for "contumacy" by the Royal Commissioners (a). Yet eleven years later in an inquisition held at Clonmel concerning the Protestant livings of Lismore there is no mention of Kilcash. Stranger still, Bishop Lancaster in his visitation July, 1615, while he took cognizance of several churches now forgotten, had not a word to say about it. When Smith wrote his Waterford, 150 years ago, the church was in ruins, and had probably been so since the period of the Commonwealth. The building is a good specimen of early Irish-Romanesque—simple in plan, humble in its proportions, uniting massiveness of construction with severe restraint of ornamentation. The stone used for the most part is the red sandstone of the locality, which being soft and pliable has given a very weather-worn aspect to the structure. The masonry is good hammered rubble, but surface stones have been largely used in the walls of the nave.

The eastern gable of the church has fallen, but the western is still intact. This, in accordance with the traditions of the Irish builders,

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(a) A marginal note appended to his name in the document in Trinity describes him "a noted Papist." A chalice of his of very rude workmanship is still in use at the Franciscan Convent, Clonmel. It is inscribed, "Thomas Goffrie, Presbiter, [sic] me fieri fecit. 1590."

is very high-pitched, and contains instead of the usual doorway a narrow window deeply splayed in the interior, similar to that in the north wall which we have figured. In the absence of the chancel arch the most characteristic feature of the church is the doorway, which, contrary to the usual custom, is placed in the south wall. It is of three orders (see figure). The jambs, which are slightly if at all battering, are ornamented with bowtels at the corners, the bowtels terminating at the entablature in archaic heads, now unrecognizable owing to the scaling of the stone. The several jambs or piers are united by a narrow ovolo-shaped entablature or string course on which the arches rest. Of these the outer arch has the chevron ornament, the two inner a simple bead moulding on their faces.

A remarkable feature about the arches is that they are set back instead of springing from the lines of the jambs. This occurs only in a very few of our churches, and is, I believe, peculiar to Irish Romanesque. It may be observed that in the curious representation of the Temple in the Book of Kells an arch of this character occurs.

Considering the general lines of the church and its exceedingly archaic detail we cannot assign its erection to a later date than the first quarter of the 12th century. It was built at a time when native traditions had only just begun to be modified by foreign influence, and comparing it with such churches as Cormac's Chapel, Cashel, where that influence was fully felt, it is probable that it belongs to the same period as the churches of Killaloe and Innisceltra—the reign of Brian Boru.



## WEXFORD IN '98.

MRS. BROWNRIGG'S NARRATIVE.

EDITED BY FRANCIS JOSEPH BIGGAR, M.R.I.A.,  
*Editor of the Ulster Journal of Archaeology, Belfast.*

The following communication has been placed in my hands for editing by Miss Agnes Rose Cleland, who found the original amongst the papers of a relative of the receiver of the document :—

This description of Wexford during the insurrection was written by Mrs. Brownrigg, who was present during the events depicted, and sent to her friend, Mrs. Durham, of Belvidere House, Ballylesson, near Belfast.

Mrs. Brownrigg's name is omitted from the Memoirs of Sir Richard Musgrave, but she is anonymously referred to by him in pages 451-283 (2 vols. 1801), and a portion of the following diary is given by him :— It is now, I believe, given *in extenso* for the first time, and is certainly a valuable contribution to the history of this eventful period, written, as it is, by an eye-witness of the scenes described, and one who was an unwilling participator in the different acts of that memorable epoch. It is certainly hard to believe the accuracy of many of the statements made, bearing as they do such an evident one-sidedness, yet we have no reason to doubt the veracity of Mrs. Brownrigg, although she was evidently labouring under panic all the time described in the narrative.

Mrs. Brownrigg commences :—Saturday morning, May 26th, 1798. —I was extremely busy at Greenmount making new clothes for Henry. Mr. Lyster returned from Wexford about four o'clock, and brought an account of the alarm that reigned in Dublin; was in great spirits at what he thought the favourable state of affairs, as Government had full intelligence of all plans against them. A terror such as

I had never before experienced seized me, and I absolutely fell down on the bank I had been standing on. Mr. Lyster said everything he could to dispel my fears—made me go into the house and take some wine. All, however, was in vain, and as soon as dinner was over I walked out to try and compose my mind. In about an hour I returned to the house, at the door of which I met a country girl, nearly speechless with fright, and with great difficulty she articulated that a gentleman had just ridden by her cabin with a drawn sword, and desired Mr. Lyster should immediately join his corps at Bellview. Mr. Lyster's situation then engrossed me entirely; he had gone out to walk, and we could not find him for nearly two hours. He was as ignorant of the cause of alarm as we were, and only stayed to put on his uniform. He gave his keys to me, and recommended Catherine and her five children to my care. Such a night as we passed, surrounded (as I strongly suspected, and the event proved I was right) by rebels, who came to protect us (they said), but who would certainly have murdered us had they been certain of the success of their party. Once we heard a boat upon the river, and were convinced a party was coming, but they passed Greenmount. At day-break we happily parted from our guards, who left us. We remained in anxiety and suspense until late in the day, when Mr. Bayley rode from Wexford to entreat us to go there. At the same moment a letter came from Mr. Lyster desiring us to come to Bellview, where he had just returned, after marching twenty miles without seeing a rebel—though he had seen but too many traces of their execrable barbarities. I was all anxiety to go to Wexford and sail directly for England, but Mrs. Lyster entreated so earnestly that I would not run (what she thought) the hazard, that I suffered myself to be persuaded and consented to stay one day until I left her in Wexford, or with Mr. Lyster. We then all went by water to Bellview, where Mr. Ogle's yeomen were assembled, and spent a pleasing and almost cheerful day. Mr. Ogle knew that the rebels were approaching Enniscorthy, but imagined the force there equal to its defence. I must now tell you what I have always understood to be the progress of the business. On Saturday the rising began near Oulart, and let those gentlemen who expatiate on the excesses of the soldiery and the state of the people remember that there was not a soldier from Gorey to Wexford, a distance of 21 miles, that there never had been, nor could any possible excuse

be made for what ensued. One of the first steps of the rebels was to attack Mr. Bourragh's house, to murder him in the presence of his wife, children, and a niece, whom I have since conversed with in Wexford. They broke into Mr. D'Arcey's house (Ballynahoun) and offered to make him a commander, provided he would turn Roman Catholic. He said he had lived a Protestant, and would die one. He was instantly butchered. On Sunday, the 27th of May, when this account reached Wexford, 106 of the North Cork Militia (all picked men), with five officers, who were joined by nineteen of Col. Le Hunt's cavalry (the rest could not be found), marched on that hot day twelve miles, and on ascending a hill saw a valley, and on the opposite hill the entire rebel force. Two old officers who were in Col. Le Hunt's Cavalry spoke to Major Lombard (who had the command given him by Col. Foote) to hope they should remain where they were and wait for the approach of the rebels, as their position, from many circumstances, was highly favourable; but Major Lombard (a spirited, brave young man) resisted their remonstrances—rushed down the hill and up half the opposite, where he halted and made every one of his men fire at once. The rebels saw the advantage he had given them, and whilst the soldiers were re-loading completely surrounded them. Col. Foote and four others alone escaped to Le Hunt's cavalry (who had remained in their first position on the top of the hill). By that means they got off without the least difficulty, as the rebels seemed not at all inclined to attack them. They retreated to Wexford, from whence expresses were sent off to Waterford, Ross, &c., requesting military assistance. The rebel force increasing every hour, plundering and murdering every Protestant they thought not absolutely favourable to their cause, proceeded to Enniscorthy, and attacked it on Monday, the 28th. At first dawn that day I heard voices under my window, and, listening, heard a poor old man give an account of the dreadful murder that had been committed. Shortly after an order came from Wexford that Mr. Ogle and his corps should march there. All was now hurry and confusion, except the master and mistress of the house; she made breakfast for us with her usual sweetness and composure. Our boat was got ready, and just before we got into it I saw from an upper window Enniscorthy in flames. Mrs. Lyster and I stopped at Greenmount, took in my trunks (which I had packed on the first alarm) and a few bundles of

Mrs. Lyster's, and proceeded to Wexford. During our entire passage we never saw a human creature. On landing we found every man under arms. My sole object was to procure any method of going to England, and I walked about incessantly from one captain of a ship to another to induce any of them to sail with me to Milford, but could not succeed. I spent a miserable night upon a straw mat on the floor, by Mrs. Lyster, or wandering about the house. At day-break on Tuesday, the 29th, Mr. T. Gorgan and twelve of his cavalry marched at the head of 200 of the Donegal Militia from Duncannon Fort. This appeared to raise the spirits of many. It had not that effect on mine, as I set out once more, and at last Captain Thomas Dixon agreed to take me to Milford and sail that day at two o'clock. I went immediately on board his ship, for the fate of Enniscorthy the day before had given me a horror of fire not to be described. I remained on board all night. Mrs. Lyster sent me a mattress and blankets, which I spread on the deck and laid my children on. I should have had room for myself had not a lady, whom I never saw before, laid herself down by them; so I sat up all night upon the handle of the rudder with my head leaning on a bundle of ropes. The horns of the rebels I could distinctly hear, for the ship lay half way between Ferrybank and Wexford. I saw plainly that the captain of the vessel was not loyal, and therefore, of course, had no expectation of sailing for England, so sat in fearful expectation of my fate.

May the 30th.—Early in the morning the bridge was set on fire from Ferrybank side. All our crew were (or pretended to be) asleep. I awoke them, and if I had doubted their principles before could no longer do so. A dreadful scene of confusion ensued, boats of every description put off from shore. Our ship (and every other in the harbour) was filled with women and children, some naked, and several that had been in Enniscorthy the day before entirely frantic. When the day was quite clear I got a glass and saw a party of rebels about half a mile from Ferrybank. They were stationary, and seemed placed there to watch the fire on the bridge; that was soon extinguished. Several gentlemen rowed to our ship to give an account of what was going forward. Curious and melancholy they were. The North Cork Militia were at various posts guarding the entrance to the town, where everyone of their officers (except one young lad only fifteen years' of age, of



the name of Little) left them and went on board the ships. The Donegal Militia and some cavalry, with a field-piece, went to guard the three rocks (a strong pass three miles from Wexford); they met the rebels and fired one volley, but upon seeing, I suppose, the great disparity of numbers, and that the enemy had two field-pieces, they retreated to Wexford, marched through the town to the barracks to refresh themselves, and of course left all clear for the rebels. The North Cork, deserted by all the officers (except Mr. Little) seeing the retreat of the Donegal men, quitted their posts. All this time the rebels were advancing and increasing in numbers. I sat watching the cavalry, who were on the quay. They soon began to disperse. Mr. Lyster came to the shore, kissed his hand earnestly to me; then raising his hands to heaven, rode off. Several of the North Cork officers went back to Wexford, as I afterwards heard, and joined their men, who, with the Donegal soldiers, Mr. Ogle and corps, and some few loyalists who knew of the retreat, fought their way after most incredible hardships. That Col. Maxwell, who commanded, neither sounded a retreat nor sent to acquaint the yeomanry he intended it, so that those stationed at distant posts were standing perfectly ignorant when the rebels poured into the town in numbers past all belief or description. As soon as the army was gone Capt. Dixon got into the boat avowedly to join the traitors, saying he would do all he could to save our lives, in a manner which showed he had little hope. We were then (about 40 women and children) put into the hold of the ship, and sat on coals with which she was loaded, expecting immediate death for above an hour. Never shall I forget the scene; few have beheld such a one—not a scream or loud word was uttered, except by my Henry, who was singing as if he was in perfect safety. My poor Isabella cried quietly by my side, and a Mrs. Bland sat patting her lap dogs. At length Capt. Dixon returned, and said no women or children should be hurt but no man was to be spared, except three he then named. Numbers of men had come on board in his absence hoping to escape to England. One very particular friend of mine (Mr. Turner) asked me to shelter him behind me, which I did, covering him with great coats. The rebels now sent boats to bring the towns-people from the ships. What ferocious savages now appeared, intoxicated with whiskey and victory, one woman brandishing a sword and boasting of her exploits.

She was sister to Mrs. Dixon, and an old acquaintance of mine, as her husband had been miller at Astramont. The first demand was for arms, which the gentlemen had brought with them. Some rebels had jumped into the hold to search. One of them fixing his eyes upon me said, if I looked they would be satisfied. This was indeed a great relief, for I was certain before of seeing my poor friend killed, and perhaps sharing his fate myself for hiding him. I then crept under the deck on hands and feet and found several guns, swords and pistols, which I handed to my rebel admirer, who received them very graciously, and desired the others not to molest me. All then went off, carrying a number of unfortunate men to prison and to death. From the time Capt. Dixon returned guns and pistols were incessantly firing round us, and he assured us there would not be a life spared on board any ship but his own, and that his ship was exempted because he was brother-in-law to Edward Roche, the commander of the rebel army. When the boat went off with arms my poor friend told me he would go on deck and meet his fate, for he would not involve me in it. I, however, after much entreaty, prevailed upon him to remain where he was until I went to Mrs. Dixon and told her who he was. She declared he was safe as herself; so he went, most fortunately, on deck, for in half-an-hour another boat came full of men in very ill humour, and swearing if they found one gun or man below they would burn the ship. However they did not, but sent every person but myself and family from the ship. I had no place to go to. Mrs. Lyster, I knew, had gone down the harbour in a boat. All my friends were loyal, and I supposed murdered; so I requested Mrs. Dixon to allow me to remain, and I must do her the justice to confess she consented with seeming good nature. The day passed in receiving boats filled with ruffians coming to search for arms, boasting of their murders, and increasing their intoxication. One man would not drink unless I did first, least he should be poisoned. I drank, sincerely wishing (if it was the Almighty's will) that it might prove poison. At day-light I lay down in the hold upon the coals with the children, who slept quite sound. They had never eaten nor asked for food that entire day, nor from three o'clock the day before, except one bit of bread. When the crew thought us asleep their conversation exceeded description. Early in the morning Capt. Dixon came on board and said everything that was horrible. He

made me go on deck to look where poor Mr. Boyd's dead body lay, and boasted of various murders. A horrid fellow came opposite me, drew his pistol, and with the look of a demon seemed to enjoy my terror. Mrs. Dixon said that if I had any papers that showed I was a Protestant I had better destroy them, as a party was coming who would burn her and the ship if they found a Protestant in it. On this I untied my box of papers, tied them round large coals, and sunk them in the sea. Another boat now came, and one man appeared more humane than the rest. I took him aside and offered him my purse if he would take me on shore. He said "yes," spoke to a friend, and made me instantly get into a boat. Elizabeth brought my writing box. Mrs. Dixon asked would I take my trunks. I had presence of mind to say I thought them safe with her. This, and a strange fancy Isabella took to her, I believe, saved our lives. The children cried and hung about her. We rowed off. The boatmen told me that "the streets were as thick with armed men firing random shots as leaves upon the trees." They asked me if I knew any Roman Catholics. I named Mrs. Talbot, and they brought me by a back way to her house. It was quite deserted and shut up. We got again into the boat. I sat caring little what became of me, when, to my amazement, the men asked if I knew Doctor Jacob. "Yes." "Then we will take you to him, his house is safe." They landed us opposite his door, and most kindly were we received by all his family. Do not suppose, however, that we were here a moment in safety or peace, as the hall, &c., was filled with armed men, and in ten minutes straw was brought to set fire to the house; but some, possessed of more humanity than the rest, dissuaded them from their purpose. I had now been from Sunday, the 27th, without sleep or food, for I cannot say I eat once, and only drank some tea from Mrs. Dixon. You have read in what manner my time was passed, and can scarcely wonder my senses forsook me in some degree. I say *in some degree*, for I perfectly recollect all that passed. I may say I was more guided by the enthusiasm of despair than security. Taking Isabella by the hand I went directly to Bagenal Harvey. He did not know me, which was what I expected, covered as I was with coal dust, and convulsed with misery. I told him my name, reminded him of his intimacy with John, and desired (for I felt too indignant to entreat) that he would protect me and my family. He

spoke with great kindness, seemed much struck with the distress he must have caused, and gave me the papers I sent you; at the same time saying that he had no real command, that the people were a set of savages exceeding description. I asked when all this would end. His answer I shall never forget—"Probably not for some time, for Government will not send a force until they can send a proper one." He seemed so sensible he had no authority that his protection gave me but little comfort. He said he must endeavour to get the people out of town to form camps, as it would be destroyed. It appears Mr. John Hay harangued the people, begging them to burn the town, and of course all who were in it. Shortly after the rebels consented to go into camp. I saw thousands depart, many priests as their leaders. Often the mob knelt down, kissed the ground, crossed themselves, set up their hideous yells, and then followed the priests. The day passed in looking at and listening to them. Shots were fired every instant, small parties searching the houses for arms, drinking, and sending others to follow their example.

June 1st passed in the same manner. Richards came to me with tears in his eyes, lamented my situation and his own hard fate in being obliged to join the rebels, who with great difficulty spared his life (they knew by his not having the signs that he was not a United Irishman). He insisted on my taking eight guineas, and when I refused laid them on the table, and *swore* he would never touch them; said he owed me more than he could ever repay, and would willingly lay down his life if it would be of use to me. He told me with real horror how the Protestants were spoken against, but he trusted the women and children would be spared. I took his money, and felt more pleasure in sending him General Lake's protection (when the army came) than in anything I had met with. In the evening Dr. Caulfield (R. C. Bishop) came to see me; poor Richard had gone to him and told my situation. Caulfield was very kind, gave me ample protection, but (like Bagenal Harvey) declared he had no influence. He added he had been cautioned in the street how he protected Protestants. The people, he said, were not to be described, the "devil was walking at large amongst them; their power could never continue; they would make it a religious war, which would ruin the cause; that Government was strong, and must conquer in the end; the rebellion had been

hatching these four years." I think he might have informed Government of it.

June the 2nd.—This day we sat in hourly expectation of our release. Nothing was talked of but punishing the Protestants. Col. and Mrs. Le Hunt, and many others, went to the chapel, renounced their religion, were christened, and marched in procession through the town. Fearnagan, the boatman who brought me on shore, came to entreat I would go. He assured me I was happy in my sufferings; they would compel me to save my precious soul, which would else be eternally lost. I answered him with great civility and thanks, but he saw I would not go, and at last took his leave, bidding me, with emphasis, to take care of being the last to go to Mass. Elizabeth was present, and enraged at my mildness. "How could I suffer such a fellow to speak to me, they might kill her if they pleased, and she supposed they would, but they should never get her into a chapel alive." I sent Fearnagan to Bagenal Harvey for an order for my trunks. He could not see him, so I put my arm under a rebel's that offered his (I think he was a bricklayer) and walked through the streets (which were filled with ruffians firing incessantly) to Mrs. Lett's, where sentinels were placed, colours flying, and all proper dignity preserved. The sentinels stopped me, so I asked for Mr. Harvey, who came immediately and took me into a room, where sat Fitzgerald and Keogh, with papers before them upon a green table. I entreated Mr. Harvey to allow me some boat or ship to take me away. He promised in a couple of days to try to get me one. Mr. Keogh was all condescension—wondered why I should wish to leave a place where I was in perfect security. Fitzgerald did not say a word, but gave me a ferocious look. After some conversation, principally Mr. Harvey describing his sufferings and the difficulty of procuring bread for the troops, he wrote an order for my trunks, and I departed. My trunks were all sent, but the locks were broken, and (except a few things at the bottom of one) totally empty. Fortunately there came linen enough to make us clean. Before I was dressed there were rebels in the room.

June the 3rd.—They made three Protestants shoot a man of the name of Murphy in the Ball-ring. They would not kill him themselves because he was a Roman Catholic, but he could not be pardoned, as he had given information against a priest (Dixon), who had been

transported in consequence. The rebels told the men who were to shoot Murphy that they should also suffer. However, they were sent back to prison, and one of them was butchered on the bridge on the 20th of June. Murphy had been servant to Mr. Edwards, who had retreated with the army to Duncannon Fort. Not having him in their power, they showed their good intentions by destroying his mother's house and property. She and her daughter had the good fortune to escape to Wales. Two ships only were loyal, and they were on board one of them from the 3rd to the 11th. I recollect nothing in particular ; every day was equally miserable ; our doors open, rebels coming in and walking all over the house, some civil, others not ; no one knowing whether they would murder us or not before they departed.

The rebels paraded twice a day on the quay opposite our door. They chose to call it a parade. It was in fact a regular tumult ; everyone gave his advice and opinion. One said, "I will attack Ross." Another, "No, I will go and take Newtown Barry." Henry listened very attentively one day, and then said, "Mama, are they every one kings?" At the time the John Street Corps was commanded by Monaghan and Percy Boy, who had the most terrible countenance I ever beheld (Henry asked me if it was God Almighty put that ugly face upon him). The corps afterwards displaced him (they changed their officers at pleasure), and he afterwards went to camp with General Fitzgerald. About the 10th of June I was told that Masterton, a Roman Catholic, was to sail for England in a vessel that had been taken by the rebels a few days before. I wrote to Keogh (Harvey being absent) for permission to go with Masterton. He came to see me, and in the most plausible manner gave his consent ; sent an order to the committee appointed to distribute provisions to supply me with tea, &c. ; assured me he would take care we should have comfortable accommodation and sail the next day at ten o'clock. This was the hardest trial the Almighty was pleased to give me. My hopes of deliverance were indeed great, but next day came and I heard nothing of Mr. Keogh or the ship, though I could see it from my windows ; and, to make my story short, was left to find out at my leisure that I could not be liberated from my prison, for Mr. Keogh never had the humanity to break it to me. I did not see him for several days, when he came and said the committee would not permit my departure. A member of it

was *really* my friend, so I am certain it never came before them. For several days I never went out, but I was desired to walk out by Keogh—why should I confine myself; sure I have no fears here. I went to see Mrs. Ogle, Mrs. Boyd, Lady Anne Hoare, and Mrs. Richards. Few ventured to any of those I have named, and truly miserable were their situation. June 14th Captain Dixon and his wife rode into town, carrying a small fire screen from Col. Le Hunt's country house, which was unfortunately decorated with orange paper. Dixon stopped upon the quay and spoke to the sailors with his usual violence. All I could hear was, "You see we were all to have been massacred." He came into town as soon as the sailors had collected their arms. They followed Dixon; there was a dreadful tumult. Poor Col. Le Hunt was dragged from his lodgings, fired at, and struck. Many pikemen attempted to stab him, and how he escaped is hard to say. Some leaders interposed, and the people, determined on putting him to death next day, consented to his being sent to prison. He only received two slight wounds, which, considering his situation, was wonderful. The rioting continued all night. Dixon and his wife made it appear to their party that the fire screen was the Orange standard, and that the figures upon it pointed out the various methods of torturing the Roman Catholics. At another time, or had their views been different, the interpretations of the characters would have been truly laughable. The figure of "Hope" and her anchor was a sailor tied and left to die on a red hot anchor; so the Wexford sailors were to perish. A heathen goddess with buskins was St. Patrick, with a new kind of torture applied to his legs, and clearly showed how all true believers in him were to suffer. The "Babes in the Wood" were Roman Catholic children turned out to starve, and the birds to pick out their eyes. In the course of the evening a new set of rebels burst into the Council room and nearly killed Keogh (his crime was being an Orangeman). The Roman Catholic members rescued him; indeed they were all Roman Catholics for Keogh had embraced that religion, and went publicly to chapel at the head of his men. So did all the leaders and soldiers that joined the rebels. The latter never forgot who had been Protestants, and treated them accordingly. I have myself heard them say, "All their christenings shall not save them." At the end it was avowed that no Protestant should live, much less command them.

(*To be continued.*)

## Notes and Queries,

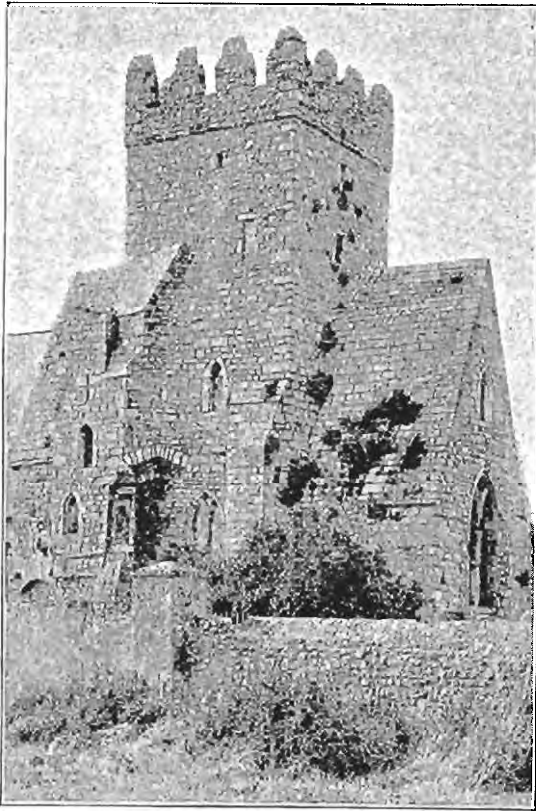
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**Archæological and Literary Miscellanea.**—We must give first place this quarter to the *Journal of the Royal Society of Antiquaries of Ireland*. The June number, received since last we addressed our readers, has a thoughtful paper on “The Origin of the Irish Superstitions Regarding Banshees and Fairies,” by the late Mr. Herbert Hore, besides a very full description of the Friary of Ennis and the O’Brien tombs therein, from the tasteful pen and pencil of Mr. Westropp, M.R.I.A., and a valuable contribution on “Early Pavement Tiles in Ireland,” by Mr. Frazer, F.S.A. (Scot.) In the proceedings of the Society, published in the same issue, is an account—necessarily brief—of the Society’s visit to Waterford, and the excursion to Dungarvan and its vicinity.—*The Journal of the Cork Historical and Archæological Society* for July contains an interesting sketch of the singular career of a 16th century Irish prelate, by M. T. Kelly, the prelate in question being Maurice Riogh Fitzgibbon, Archbishop of Cashel, 1567. In the same issue the President, Mr. Robert Day, F.S.A., adds some supplemental notes on the antiquities of Lough Gur. From the August and September numbers of this Journal we miss the versatile pen of Mr. James Coleman, of Southampton. The Cork Journal is the only monthly archæological publication in Ireland.—Last, but by no means least, of our archæological contemporaries comes *The Ulster Journal of Archæology* for July. Besides a continuation of two of the papers mentioned last quarter, we have in the issue now under notice a continuation of Rev. W. S. Smith’s “Memories of ’98.” Ballymena is the centre round which the memories cling. We cannot forbear once again



expressing our appreciation, amounting to admiration, of the general "get up" of the northern journal.—To the *Gaelic Journal* for June Rev. E. O'Growney, M.R.I.A., contributes a gossipy, and withal valuable, paper dealing with Irish proverbs, and entitled *Call 'r Ópup*. In the issue for August a metrical panygeric on a former Waterford priest—Father Meany—is published from a MS. in the possession of a member of our own Society. *The Gaelic Journal* continues to be ably edited, in Fr. O'Growney's absence, by the enthusiastic "Irishean," Mr. John MacNeill.—In the *Irish Monthly* for September the editor writes pleasantly of his uncle, Dr. Russell, of Maynooth, as an Edinburgh reviewer.—To the *Irish Ecclesiastical Record* for August we stand indebted for two articles on subjects archæological. The first, by Rev. Dr. Fahy, V.G., treats interestingly of the beautiful collegiate church of St. Nicholas, Galway, while the second deals learnedly and to some extent controversially with the "Chronology of St. Patrick." In the same number of the *Record*, under the heading, "Leaves from the Archives of the Propaganda, 1693-1699," are published various petitions, &c, of Irish ecclesiastics and others to the Vatican. The documents, of which there are some fifteen or sixteen, are in Latin and Italian, and are of considerable interest to the student of our ecclesiastical history.—Dr. Douglas Hyde's "Religious Songs of Connaught" runs through the July, August and September numbers of the *New Ireland Review*. In the September number of the same efficiently edited monthly Kevin Kennedy writes on "O'Brazil, the Mythic Gaelic Paradise," and the traditions connected therewith.—Mr. Biggar, editor of the *Ulster Journal of Archæology*, already referred to, combines a taste for natural history with his antiquarian studies. To the Belfast Naturalists' Field Club Mr. Biggar acts as hon. sec., and as such he contributes to the September *Irish Naturalist* a short illustrated paper on the archæology of Aran and the Galway district.—In a somewhat lengthy notice of the "Episcopal Registers of the Diocese of Exeter," by Rev. J. C. Hingeston-Randolph, M.A., a reverend writer in *The Dublin Review* for April and July, treats of mediæval church life and work in England.—With part 88 of his *Lives of the Irish Saints* Rev. John O'Hanlon, M.R.I.A., all but completes the 8th vol. of his valuable and voluminous work, which represents the result of an immensity of patient research.—Amongst Irish archæological books published since

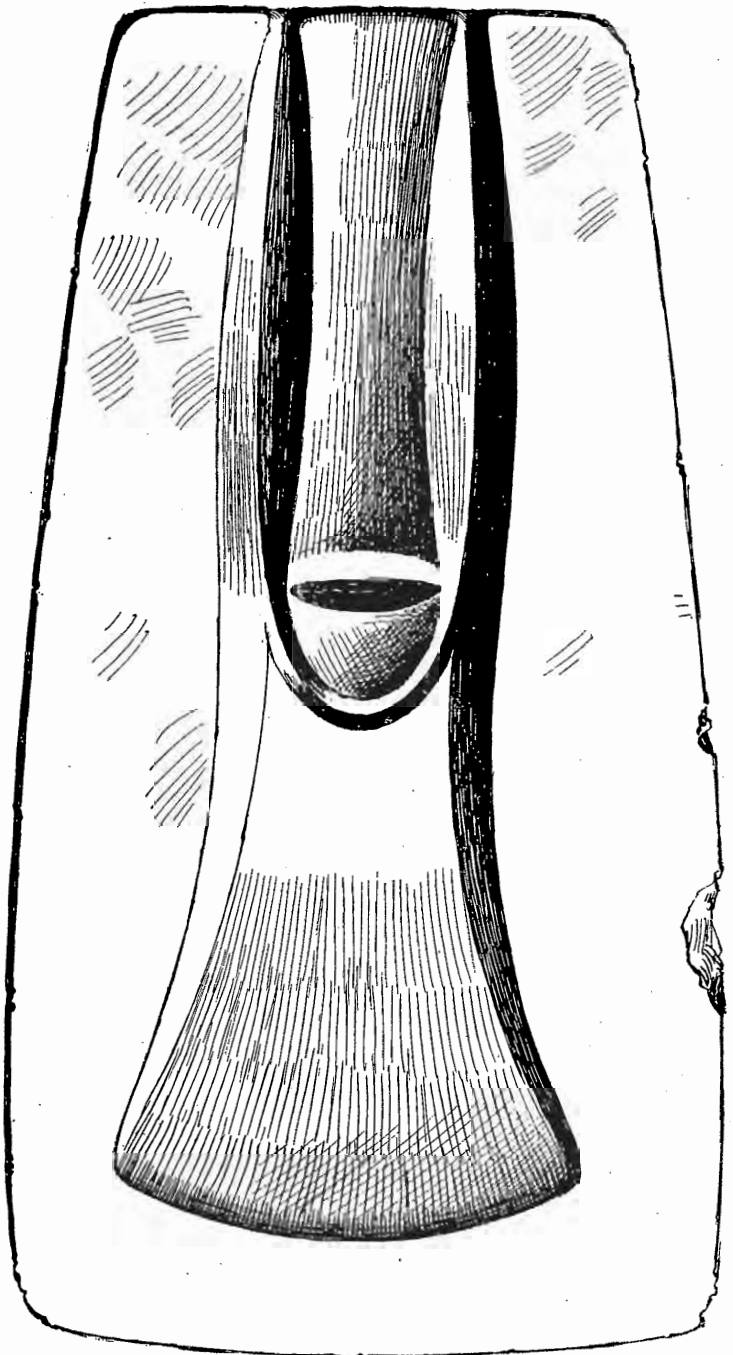
our last appearance, we claim precedence for the "Martyrology of Marianus O'Gorman," edited from a MS. in the Royal Library of Brussels, with a preface, translation, notes and indices by Dr. Whitley Stokes, and published by the Henry Bradshaw Society. Marianus O'Gorman, the author of this monumental martyrology, was abbot of Knock, near Louth, about the middle of the 12th century. The original is in metre of a kind most difficult and complicated for even Irish prosody. It enumerates the names of no less than 3,450 saints, and these are not only Irish but Biblical and Continental. All those later than A.D. 500 belong to the countries where Irish missionaries laboured. As we shall probably have something further to say of this great work in our next issue, we shall pass it over just now with this brief notice.—Dr. Healy's "Centenary History of Maynooth" is another monumental work, although from a purely archæological point of view it may be far less important than dozens of less valuable and learned books. The Centenary History, which traces the story of Maynooth College from its foundation in 1794 to the present day, is sumptuously brought out by Messrs. Browne & Nolan. Incidentally and briefly the learned author reviews the history of the Irish ecclesiastical colleges on the Continent during the operation of the penal laws, and up to the date of the French Revolution.—Rev. D. B. Mulcahy's "St. Keiran the Elder of Seir" we dismissed with a mere mention in our last issue. Since then we have had time to examine the little book, which we find to be "substantially the same work as the ancient Irish life of this saint, of which Colgan had a copy." To this life our great hagiologist refers at p. 463, *Actt. SS. Hib.* To the easy and modernised Irish text Father Mulcahy, whom by the way we can claim as a Waterford man, appends a translation with notes. In the notes we remark an interesting reference to our own St. Otteran, of Waterford.—"The Illustrated Dictionary of Dublin," by Dr. E. McD. Cosgrave and Leonard R. Strangways, M.A., is an excellent guide to Dublin and vicinity. Copiously illustrated and accurate, it conveys in its 288 well printed pages a world of information about Dublin, ancient and modern, literary, artistic and—note well, ye readers archæological—historico-antiquarian. By kind permission of the publishers we here reproduce the engraving of St. Doulough's ancient stone-roofed church from p. 179 of the dictionary.



**ST. DOULOUGH'S STONE-ROOFED CHURCH.**

St. Doulough's is six miles from Dublin and four from Malahide, on the Dublin-Malahide road. Messrs. Sealy, Bryers and Walker are the publishers.—To Mr. Rushe's "Historical Sketches of Monaghan" we adverted last issue in passing. In his book Mr. Rushe briefly reviews the history of Monaghan from the earliest times, and succeeds in putting together a good deal of out of the way historical information. To the United Irishmen in Monaghan our author devotes a chapter, and to the history of Secret Societies two chapters. Much gossipy matter and anecdote diversify the 120 pages of the volume.—Last time we noticed one book of Dr. Hyde's. Now it is our pleasing duty to notice, in addition to the magazine article already referred to, two new books of his, viz., "An Sgeuluidhe Gaodhalach," and "The Three Sorrows of Story-telling." "An Sgeuluidhe" is a collection of ten short stories in

Irish, printed in Roman type and published at Rennes, in France. The stories themselves are of the folk-lore class, simple in plot, but picturesque in detail, and all taken down from the dictations of Irish-speaking peasants in Galway, Mayo and Roscommon. "The Three Sorrows of Story-telling" is a rendering into musical English metre of the tragic Celtic tales of "The Children of Tuireann," "Deirdre," and "The Children of Lir." To the foregoing are appended metrical renderings of the songs of St. Columbkille. This volume is tastefully brought out by T. Fisher Unwin, and, as some of our readers may desire the information, we hasten to say the price is one shilling.—To the foregoing list of Irish historical publications we may add, "Calendar of the Patent Rolls preserved in the Public Record Office, 1307-1313;" "Historical Reminiscences of Dublin Castle from 849 to 1895;" "Journal of the Association for the Preservation of the Memorials of the Dead in Ireland" for 1894; "St. Patrick's Liturgy," by Canon Courtenay Moore; "Random Stories," chiefly Irish, by Major McClintock; "The Sham Squire," by Dr. Fitzpatrick (new edition); "Stories, &c., of the Irish Parliaments," by O'Flanagan (new edition); Rev. Canon Carr's "Life and Times of James Usher, Archbishop of Armagh;" and finally, vol. ii. of "The Calendar of Papal Registers Relating to Great Britain and Ireland."—One of the most remarkable proofs of the widespread and widening interest in Celtic studies is the establishment of an International Review of Celtic philology. The new Review is published at Berlin, under the able editorship of Dr. Stern, of the German capital, and is entitled "Zeitschrift für Celtische Philologie." To the first number two Waterford scholars—Mr. John Fleming, of Dublin, and Rev. Richard Henebry, of the University of Washington—are contributors. Amongst the contributors to its pages will be such world-famed Celticists as Ascoli of Italy, Gaidoz and Jubainville of France, and Windisch, Thurneysen and Zimmer of Germany. Holland, too, and Sweden, as well as Ireland, Scotland, Wales, the Isle of Man and England will be represented on the contributing staff.—In our last issue we adverted to the proposed great excursion of the Royal Society of Antiquaries of Ireland. The proposal has since become a reality, the excursion to Aran, Hy and Tory Islands proving a decided success. Aran especially, the visiting members of the Society found a veritable museum of antiquities, pagan and Christian, military, civil



**STONE MOULD FOR CASTING BRONZE CELTS.**

See opposite page.

and ecclesiastical.—For the present the project of holding an Irish Musical Festival in Dublin has been postponed, but its promoters propose reviving it again next year on a larger and bolder scale.—During Mr. John Morley's stay of three years' in Dublin Castle it is reported he spent much of his spare time in examining the vast collection of State papers bearing on the Union period, which are kept in the Bermingham Tower. Mr. Morley's immediate object was, the report further stated, to get together materials for a work on the Union period of our history. The papers in question were for 60 years deposited in two large cases marked "secret and confidential—not to be opened." Under the Records (Ireland) Act of 1867 the cases were at length opened and their contents classified by the late Ulster King-at-Arms.—Early in August last an interesting find of ancient MSS. was made in Christ Church Cathedral, Dublin. The great mass of the historical MSS. anciently in the possession of Christ Church were years since transferred to the Record Office, but the documents constituting the find now chronicled somehow escaped notice. Amongst the discovered papers are many of considerable historical value.—A rather unusual, though practical, proof of the survival of the "Memory of the Dead" was given recently at the little village of Aughrim, Co. Galway, when a Requiem Mass was celebrated in the church beside the famous battle-field for the repose of the soldiers of France and Ireland who fell there over two hundred years ago.—The beautiful ancient Celtic crosses at Ahena and Kilkieran, near Carrick-on-Suir, still continue to be copied as models by our foremost monumental sculptors. Dublin papers announce that Mr. W. P. O'Neill, M.R.I.A., has recently executed for an American patron a peculiarly excellent fac-simile of one of the Ahena crosses.—Amongst the archæological finds reported for the quarter is the discovery of a fine specimen of an ancient Irish canoe in the bottom of Lough Erle, near Carrick-on-Shannon. The canoe, of one solid piece of black oak, is over 26ft. in length by 2ft. 10in. wide at the broadest part, and is described as sound as bell-metal. Eight apertures for seat rests—four at either side—are scooped out of the gunwale.

P.

**Stone Mould for Casting Bronze Axes.**—I am enabled, through the courtesy of Count de la Poer, to whom the object belongs, to figure on the opposite page a curious relic of the age of bronze. It is, as a glance at the illustration will show, a stone mould for the manufacture or "delivery" of celts or primitive axes of the flanged

pattern. The mould is in two parts, exactly similar, each—perfect, flat on the face, slightly rounded on the back, and in an excellent state of preservation. As regards material the mould is of white sandstone, closely grained, and resembling oolite. In the drawing, which is precisely full size, the face of one half or part of the mould is shown, and, curiously enough, in the writer's possession is a flanged bronze from Co. Galway which exactly fits into the cavity. The discovery of such moulds proves conclusively, other evidence aside, that some at least of our bronze axes are of native manufacture. And if some, why not all? Whence the bronze came, whether it was itself of native alloying, and finally whether its component materials were of native production are questions which have not yet been definitely settled. Theories of anthropologists notwithstanding, it seems very probable our bronze was home produced, in great part, at least. Were not our copper mines—Bonmahon, for instance—worked in prehistoric times, and have we not here the mould which tells us of the native casting of the axe-head? Tin for the alloy could easily have been procured from Cornwall. It is true we have, perhaps, no direct evidence of the native mixing of the tin and copper. Neither, perhaps, should we have evidence of the actual manufacture of the hatchets were it not for the discovery, by the merest accident, of moulds such as that depicted. Stone moulds are of rather rare occurrence. There are, however, sixteen specimens in the museum of the Royal Irish Academy, for descriptions, &c. of which, see Dr. Wilde's Catalogue of Antiquities of Stone, &c., in the Museum of the Royal Irish Academy, p. 91. Seldom, if ever, is a specimen met with so perfect as that here described and figured.

P.

**Gurteenituny and Garranituny.**—In Notes and Queries, J. *J*urnal No. I., the English meaning of the place-names Gurteeniting and Garranitung is asked—the former now called Gurteen le Poer, the residence of Count de la Poer. The final *g* in both names is a misprint for *y*, the names being Gurteenituny and Garranituny respectively. For such of your readers as are not Irish scholars it may be well to premise a few remarks. *Gurteen* (Ḡurteen) is the diminutive of *gort*, a field, a garden, a cornfield, and *garran* (Ḡarran) is a grove or wood. *An* (an) 'the' is the definite article in Irish; and this article is varied in case like the noun. In the gen. *an* often loses the *n*,

and is written *a'*, which is sounded very obscurely, like the indefinite article *a* in English. *Tonnach* gen. *tonnaigh* is a wall or rampart, and enters largely into place-names. Gurteenituny is *Guirtin-a'-tonnaigh*, the cornfield of the rampart; the *i* in the name representing the *an* or *a'* of the Irish name. *Sonnach* has exactly the same meaning as *tonnach*, and is believed to be the original term; it also enters into place-names. In Irish certain consonants are prefixed to other consonants, and destroy the sound of the consonant to which they are prefixed; as, *suil* an eye, *an t-suil* (pronounced *an tuil*, the eye; *an sonnach*, the rampart, gen. *an t-sonnaigh* (pronounced *an tonnaigh*) of the rampart. Gurteenituny then may be *Guirtin-a'-tonnaigh* or *Guirtin-a'-t-sonnaigh*. This destroying of the sound of one consonant by prefixing another is called *eclipsis*, and generally takes place under the influence of the article, as in the names above. Dr. Joyce (place-names 2nd ser., c. xiii.) explains these names in *sonnach* and *tonnach* very well; but Dr. S. H. O'Grady in his *Silva Gadelica* gives an *additional meaning* of the words, which is very probably the correct one as applied to the names Gurteenituny and Garranituny. At p. 66 of the *Silva G.* are these passages—" *Sonnach* dergdharach (δεαρ-δάραδ) a timcheall a dhuine. . . . Agas do urail an *sonnach* do sgaoile roimhe"; thus rendered in Translation p. 70, "About his fortalice he had a *stockade* of red oak . . . and enjoined to make an opening before him in the *palisade*." When the O'Flannagans were driven out of *Guirtin* by the De La Poers these would naturally take every precaution against surprise by the ejected tribe, assisted, as they would be, by their kinsmen of Waterford, and by the clans O'Neill and O'Meara in the adjoining portions of Tipperary. While erecting a rampart around the fortalice the invaders would certainly put up a *stockade* of pointed stakes at every place where an attack might be expected; and the place would get the additional title "*an t-ponnaigh*," "of the *stockade*" from the Irish, who deemed precautions of this kind—even wearing armour—a mark of cowardice. In all probability Gurteenituny signified Guirtin of the stockade, and Garranituny, Garran of the stockade.

JOHN FLEMING.

**British Lake-Village, &c.**—Will it be foreign to the purposes of this Journal if I call attention to two very remarkable objects of antiquarian interest in England which it was my good fortune to see in July of this year? One is the British Lake-Village, about  $1\frac{1}{2}$  miles



from Glastonbury, Wilts. It covers an extent of 5 acres, and was discovered in March, 1892, since which it has been gradually excavated, but much still remains to be done. In Glastonbury museum I saw a large boat which had been dug up in the village; also a beautiful jet ring; 2 skulls, one showing very plainly a sword or axe cut; scores of sling stones, of baked clay, the size of pigeons' eggs; pieces of pottery, and many other most interesting objects. There were only two men excavating, but I saw some pottery and sling stones dug up by them from the peaty soil. The remains of door-steps and hearth-stones are in very good order. The Roman City of Silchester, 9 miles from Reading, has been systematically excavated since 1890. It well deserves the name of "Pompeii of Hampshire." I cannot help wishing that the Government would spend £70,000 on the above, and at Wroxeter (Wiconium), near Shrewsbury, instead of purchasing a painting from an impecunious duke.

W. A. SARGENT.

### The West Window of Old Christ Church Cathedral.—

Ryland, writing in 1824, tells us that the fine west window of the Old Christ Church of Waterford was, on the vandalic demolition of that edifice in 1770, carried away by the then Earl of Tyrone to Curraghmore. Lord Tyrone contemplated the erection on the summit of Clonegam Hill of a modern round tower and an artificial church ruin after the style of the ancient Irish ecclesiastical groups of ruins. The round tower was the only portion of the work really undertaken, and this was left incomplete at the height of 70 feet. 120 feet was the height proposed in the original design. The church ruin was never built, and the great cathedral window, after being carted to the hilltop for incorporation in the proposed building, was abandoned there. Although the story of the window is well known, it is generally believed all traces of the latter have disappeared. This is not so, however. After a two days' search for it the present writer recently came upon the stone work of the venerable relic in a wood on Clonegam Hill. The mullions, transels, &c., make quite a cairn, covered over by furze and briars, and hidden under a thick carpet of moss. A hasty inspection of the find showed that the window is of limestone, and that it has apparently suffered but little damage from its rough handling and long neglect. There are in all about 146 pieces of carved stone; probably the window is still complete. Of lead-work or glass there is not a vestige. By fitting the pieces and the help of Ware's view of the old cathedral, in which the west window is figured, it ought be possible for even a tyro in architecture to put the window together again.

P.