JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

VOLUME II.

Waterford & South East of Ireland

ARCHÆOLOGICAL SOCIETY.

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.

A very interesting lecture, under the auspices of the Society on "The Last Three Centuries of Gælic Literature," was delivered in the City Hall, on 23rd October, by Dr. Douglas Hyde. A large and appreciative audience attended.

On 17th December Dr. Ringrose Atkins, whose former lecture on "Old Waterford" was so successful, gave a lecture on the "Rude Stone Monuments of our Own and Other Lands," illlustrated by lime-light views of menhirs, cromlechs, monoliths, &c. The Society has decided to publish, in forthcoming numbers of the Journal, this valuable contribution to the literature of prehistoric remains.

Obituary.

It is our melancholy duty to announce the death, since our last appearance, of two most valued members of our Society,—Mr. VILLIERS-STUART, of Dromana, and Mr. W. A. SARGENT. We beg to express our sincerest sympathy in their bereavement with the friends of both. Mr. VILLIERS-STUART, who was a distinguished Egyptologist, was one of our vice-presidents, and as such he always manifested a warm interest in the work andprogress of our Society. Mr. SARGENT, as a member of the committee, rendered services that were neither few nor trifling. He was rarely absent from our council or other meetings, and on all occasions he proved himself an active and helpful member. To Mr. SARGENT'S pen we owe the popular article on the Municipal Records of Waterford, which has run through two numbers of the JOURNAL. As conductors of this periodical, we have much reason to remember Mr. SARGENT'S kindness, and to regret his loss.

THE ANCIENT RUINED CHURCHES OF CO. WATERFORD.

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

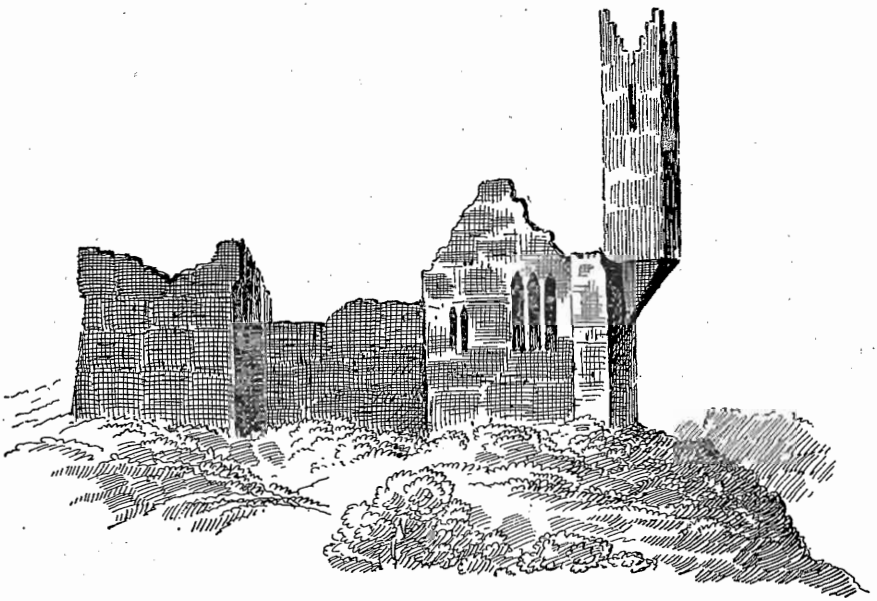
BARONY OF UPPERTHIRD—Continued.

To prevent misconception, let the present instalment begin with a further disclaimer from the writer of any intention on his part to enter here into the history of the ecclesiastical remains described. Some materials, indeed, exist for a history of the Friary of Carrickbeg, the Abbey of Mothel, and the early religious foundation of St. Maidoc, at Disert. These, or their substance, may be worked up into future and independent contributions. For the present however, especially in the case of the religious establishments just enumerated, the writer proposes confining himself to a description of the existing remains, introducing by the way as much of their story as will make the description intelligible.

Carrickbeg.—Carrickbeg, or Little Carrick, anciently called Carrick-mac-Griffin, contains embodied in the present parish church interesting, and in some particulars, curious, remains of an important conventual church of the Friars Minors. The convent of Carrickbeg was founded in 1336 for Franciscans, by James, Earl of Ormonde, great grandson of Theobald Butler, to whom the lands of Carrick-mac-Griffin had been originally granted. James endowed the new foundation with ten acres of land, and, through the patron's generosity, assisted by charitable donations from other sources, the convent, cloisters, and conventual church were erected beside and overlooking the "gentle Suire." A range of high hills behind sheltered the spot from the west and south winds, but towards the north its situation was somewhat exposed. To preside over the new foundation at Carrick, John Clyn, the author of the Latin annals of Ireland that bear his name, was transferred from the convent of his order in Kilkenny. It is generally

asserted that Clyn wrote his annals in the convent of Carrickbeg, and that he died there of the plague in 1349, but the accuracy of both statements is open to some doubt.

From the figure of the ruined structure, preserved in Smith and herewith re-produced, we gather that while in many respects the old



THE RUINED FRIARY OF CARRICKBEG
[As it appeared 150 years ago.]

building followed the usual plan of Irish-Franciscan convents, in one important particular, to be noted hereafter, it was perhaps unique. An inscribed tablet over the main entrance to the present church tells us that it was "Erected originally by James the First Earl of Ormonde, in the year 1336, and re-built by the Rev. James Wall, P.P., and the parishioners of Carrickbeg, in the year 1827." The chief portions of the ancient conventual church surviving are the decorated doorway of the modern church, a good deal of the north side wall, including the curious hanging tower, of which more hereafter, and some of the east gable. Let us describe the doorway first:—it is, of course, Gothic in character, 20feet in height to the apex of the arch, and 14ft. 8in. wide. The pier to the left terminates in a capital composed of six human heads over another

carved head, while the corresponding console on the right exhibits dog-tooth ornament over a floriated pattern. The arch itself, which is of red sandstone, looks like a restoration, while the piers from which it springs have a fifteenth century look and are of sandstone too, but stone of a finer and whiter grain. Of the north side wall, 35 yards or thereabout in length, the greater portion belongs to the original building, dating back probably to the foundation in 1336. At right angles to this side wall and about midway along its line, a piece of ancient masonry, like the lower part of a flanking tower, stands out, 11 feet square, and rises to the level of the parapet. Within this tower-like structure a winding stairway leads to the roof of the church, whence access is gained by a low doorway to the hanging side tower already referred to. Underneath there appears to be a vault or subterranean chamber, exploration of which, without excavating, is at present impossible; probably this would be found to be the ordinary vaulted basement apartment of the tower.

But the most interesting relic of the monastic church surviving is, beyond doubt, the curious little hanging tower now used as a belfry, rising like a very wide chimney, and springing from a single stone set high up in the ancient north wall just described. In the form of an inverted pyramid, with the single foundation stone as its apex, the supporting or lower portion of the tower rises to a level with the summit of the side wall, and thence, with the upturned base of the pyramid as its foundation, the slender square tower rises to the height of 40 feet or more. Altogether the pigmy tower, with its outer surface of smooth white sandstone, constitutes a novel and bizarre architectural feature. There is no reason to doubt that the tower as it now stands is coeval with the original building, and it is curious to speculate that its time-worn stairway may have been trodden by the foot of old John Clyn himself in the flesh. Both Smyth and Ryland, who wrote before the erection of the present church on the site of its monastic predecessor, describe the latter as in ruins and containing within it many tombs of interest. In the days of Father Wall there was evidently no such spirit abroad as to-day animates the Society for the Preservation of the Memorials of the Dead. The "Memorials" here existing were ruthlessly swept away, and at present the large, well-kept cemetery does not possess a single monument of archæological interest. A figure of a

human head, apparently a female's, in white sandstone, set in the wall of the graveyard, constitutes, with the carved consoles of the doorway, all that survives of the ancient ornamental work.

The Friary of Carrickbeg was granted, at the suppression, to Thomas, Earl of Ormond. In the Carte papers, (*a*) under date November 17, 1604, we find a warrant of a grant of a patent to His Majesty's cousin, the Earl of Ormond and Ossory, and his heirs, of the site in fee simple of the Friary of Carrickbeg and the temporal lands to it belonging, at the twentieth part of a knight's fee. (*b*) Close by the remains of the *quondam* Friary, and separated from the latter by little more than the width of the public road, is the ancient cemetery of Killmoleran, from the church of which the parish is named. The name, which is pronounced Killmullĕran, signifies Maeoloran's Church. Who the Moeloran was after whom the early pre-Norman church was called it is, at this distance of time, impossible to say. In the Martyrology of Donegal we find four saints of the name Maeoloran, of whom two are enumerated in the smaller Tallaght Martyrology. Not a trace of the ancient church survives; even tradition has no record of its exact site. The cemetery is popularly known as Reilig na muc, or the Pigs' Cemetery, though the origin of the sobriquet is unknown. In a corner of the crowded graveyard a small roofless building, roughly trapeziform, will attract attention. It may at first be mistaken for portion of the church ruin. A moment's examination will, however, show that the structure is comparatively modern, though indeed it is not improbable that a small portion of the ancient church, or at least of its materials, is incorporated therein. This building, popularly known as the Teampuilín or the Little Church, was erected about seventy years ago as a kind of mausoleum for two local families. The old cemetery possesses many tombstones of the last century, and a few dating from the preceding century, but beyond their age the inscriptions as a rule possess no particular historic value. A few rise above the general run in point of interest. There is a slab lying flat on the surface, which bears a long Latin inscription, to mark the burial place of Dr. Creagh, bishop of Waterford and Lismore, who died at Carrick in 1775. The interested student of diocesan antiquities will

[*a*] Vol. 61, p. 140.

[*b*] Calendar of State Papers, 1603-1606, p. 210.

find this inscription quoted in full at p. 144 of our first volume. A standing tombstone, close by the last-mentioned, bears the following legend :—" Pray for the Soul of Father Patrick M'Carthy, Parish Priest of Carrick-ne-Shure, who departed this life the 14th of August, 1746, and in the 60th year of his age." Beside the last is a second headstone, inscribed—" Here lieth interred ye body of ye Rev$^{d.}$ Father John Duggan, Parish Priest of Carrickbeg, who ruled s^{d} parish 42 years, and died ye 5th of March, 1762, aged 75 years." In addition to the foregoing, an altar tomb covers the remains of a parish priest of Carrickbeg, the history of whose birth, life, and death is briefly summed up in the following inscription :—" Here lie the remains of the Reverend William Lonergan, 37 years Parish Priest of Carrickbeg : he died the seventh day of April, 1804, in the 70th year of his age."

In the undated Inquisition or Visitation of Elizabeth (MS. T.C.D., E. 3, 14), the Vicariate of " Kylmoclurayn " is returned as vacant, Walter Dalton being in receipt of the fruits thereof, while in the Visitation of 1588, immediately following the last quoted in the same MS., Maurice Quoan is returned as holding the prebend of " Disert and Kilmoraran."

BALLINTEMPLE.—The townland on which this church stands is commonly called in English—Churchtown, the latter being the literal translation of the Irish name, Ballintemple. A religious establishment was founded here as early as the 6th century by St. Aidan, or Mogue, Bishop of Ferns (*c*).

The existing remains of the old church of Ballintemple, called in the annals, Disert Nairbre, exhibit masonry of an early type, but unfortunately there is neither door, window, choir arch, nor piscina to enable us to fix its date. The ruins comprise a portion—12 feet in length by about 14 feet in height and 3 feet thick—of the south wall of the sacred edifice, and a grass covered stump—16 feet long by about 14 feet high—of the north wall. The church was 17 feet

(*c*) The identity of the founder of Bolendessert is somewhat doubtful. There appear to have been two saints of the name, almost, if not exactly, contemporaries, and both resident in Hy-Kinsellagh (Wexford)—hence the confusion. Again both saints were Ulstermen ; the better known Mogue was Bishop of Ferns, and died in 625; while his less famous namesake was Abbot of Clonmore. When Mogue with his companions, all on horseback, reached the eastern shore of Waterford harbour on their journey Waterfordwards they could find no means of transport to the opposite side. At the saint's command, however, the horses were urged forward to the water, on which they crossed as if on dry land (Colgan—" Acta Sanctorum" vita S. Maidoc cap. xxi, p. 210).

in width. Although the ruined south wall terminates at its western extremity in a dressed and chamfered sandstone window jamb, and although at the other end a similar single window jamb exists, there is not enough of either window remaining to enable us to judge its character. The masonry is of a kind commonly associated in other parts of Ireland with buildings of great age, viz., of large squared blocks of sandstone laid without respect to courses. Stone of this character, which requires but little dressing, is found in this neighbourhood, and to this fact, more perhaps than to the age of the building, is the use of such material here to be attributed. Most of the material of the ancient church was used in the construction of the present Protestant church, which partly occupies the site of its predecessor. Within the ruin, among the tall grass and nettles, is a small piece of white sandstone moulding rather richly undercut; this is from one of the windows—the east window most probably—of the old church, and would seem 14th century, or early 15th century, work. Two ancient tombs of massive and solid sandstone, with raised inscriptions, armorial bearings and floriated crosses, occupy the greater portion of the interior of the ruin. The monument against the south wall has its inscription in Latin capitals, which run round the four sides as follows:—

HERE . LIETH . IH
ONE . BOUTLR . FIS . GEROT
OF . BO
LENDISERT . AND HIS . WIFE JO
HAN . FIS . RICHAD.

Behind the outer line of inscription at the east end of the monument is added, in a line running parallel with the latter,

ANO 1587,

And in another line at right angle to the last, the words,

TO BE MADE (*d*).

The monument by the opposite wall occupies, like the stone just described, a horizontal position, but, unlike the latter, it is slightly elevated from the surface of the floor. Its inscription is in Latin, and runs round the four edges:—

[*d*] In the 16th century and up to the Commonwealth the Butlers owned Bolendesert, and to them belonged the Castle of Ballinclough hard by, now in ruins

HIC JACET DNS. CAROLUS EVER
ARDUS FILIUS GABRIELIS EVERARD (1) FILII JOHANIS EVERARDI DE FE
THARD EQUITIS AURATI ET. QUŌ
DA̅ JUSTITIARIS REGIS BANCO HIC QUOQUE JACET UXOR EI̅ DNA.

Then in three short lines, parallel with the arm of the cross :—

ELISIA WALE FILIA DNI GULIELMI
WALE DE CUILNEMUC ORATE c̅p
A̅IMABUS EORU̅.

A cross, flanked on either side by a shield, occupies the centre of the stone; the shield to the left bears ermine on a chief, three stars, and the motto, "Virtus in actione consistit," while its companion shield opposite bears a lion rampant between three crosses fichée. At the date of the Down Survey the adjoining townland of Glynn belonged to James Everard Fitzcharles, who was probably a son of the Everard here commemorated. The Everards were a family holding large estates near Fethard and at Burncourt, Co. Tipperary. There is a notice in Curry's "Civil Wars" of the John Everard, whose name appears on the tomb just described (*e*).

Surrounding the church is a large graveyard fantastically divided into two parts, and in the cemetery, not far from the fence by the roadside, is a rude octagonal holy water stoup of sandstone, measuring about 14 inches across and having a drain through the middle of the

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(*e*) On the assembling in Dublin of the Parliament of 1613, summoned, it was suspected, for the purpose of sanctioning the confiscation of the estates of Catholic proprietors, Sir John Everard was proposed as Speaker by the Catholic party. Sir John Davis was put up as their candidate by the opposite or Protestant party. A riotous scene was the result, in the course of which Everard was violently dragged from the chair and Davis seated in his stead. (*Curry's Review of the Civil Wars, pp. 78, 79.*) As a consequenee of what they considered their unjust treatment the Catholics sent to England a deputation to lay their complaints before the King. Of this deputation Everard was a member, and David, Lord Barry, Viscount Fermoy, the head. (*Ib. p. 80, footnote.*) The chairmanship question being disposed of in the undignified manner described, the house proceeded to vote Supply with such good grace and readiness that the King returned his thanks by special letter to both houses. Commenting on the royal message Sir John Everard is reported as having thus delivered himself in reference to the intolerable statute [the 2nd] of Elizabeth, which imposed a fine of twelve pence for absence from Protestant worship on Sundays and holy days :—"As neither in Queen Elizabeth's time nor in his then Majesty's had any subsidies been so regularly granted, there being no denial, I do on the knees of my heart humbly pray on behalf of my country that the statute of the 2nd of Queen Elizabeth may be something moderated for a time, which being granted, if the King were willing to demand two, three or four subsidies I doubt not of any denial whatever." (*Commons Journal, vol. 1, pp. 45, 47.*)

cavity. In the lower division of the cemetery, close by the fence near the river, is an extremely curious tombstone of the upright class, with armorial bearings in high relief but minus an inscription. The arms appear to be those of Everard impaling, probably, the arms of Fitzgerald. No other tomb of special interest could be found in the graveyard, but within the little modern church there is a tablet set in the east wall, bearing the following inscription, under the arms of Roche :—

" Here lieth in a vault beneath, the deceased part of the family of Coll: James Roche, of Glyn, viz. :—He Himself, Susan his first wife, Wm., his eldest son, and Anna Maria, wife to his second son James, who died the 9th July, 1725. The sd. James caused this monument to be erected in memory of his sd. relatives."

The place-name, Glynn, referred to more than once in the above description, is immortalised in the title of two famous Irish airs, viz., "Shaun O'Dwyer of Glen," better known under its Irish title of Seaġan ua Ḋuḃıṙ an Ġleanna (*f*) and "The Humours of Glynn." (*g*)

Although Churchtown be the name of the townland on which the Church ruin stands, the parish, of which the ruined sacred edifice was once the spiritual centre, bears the ancient name of Bolandesert, which we find sometimes written Desert, Dysart, and Desart (*h*).

MOTHEL.—Originally an Augustinian establishment, the Abbey of Mothel was, after the suppression, occupied for some time by Cistercians. The place has a long and varied history. A religious house was founded here in the golden sixth century by St. Brogan, whose name, after the lapse of twelve hundred years, still lives in popular benediction. The identity of St. Brogan of Mothel is one of the vexed questions of our ecclesiastical archæology. Colgan and the Bollandists

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(*f*) See JOURNAL, vol. I., page 112.

(*g*) The authorship of the latter popular air is generally ascribed to Pierse Power, of Glynn, called "Mac an Bharun" ("The Baron's Son"). Pierse, who was a celebrated poet, musican, and sportsman, flourished in the early part of the last century. The well-known Jacobite song, "A Welcome to King Charles," was written to the air of "The Humours of Glynn" by William O'Heffernan, the Blind. It is claimed that John O'Dwyer, of Glen, a son-in-law of this Pierse, is the "Seaghan O'Duibher" of the first air.

(*h*) The word Desert enters into the composition of many Irish place-names, all of them ecclesiastical. It signifies primarily, a desert, being derived from the Latin *desertum*, and thence it came to mean a retreat, or a sequestered place chosen by an monastic founder for his cell.

hesitate between the conflicting claims of St. Brogan Scribe and St. Brogan Cloen to be the founder and patron of Mothel. The former, who was nephew to St. Patrick and the companion of the Apostle's journeys, is honoured on July 8th, on which day too, the patronal feast of Mothel is popularly celebrated, while the latter, who is honoured on September 17th, was the author of an Irish hymn of 210 lines in praise of St. Brigid (*i*). The original of this hymn is in Trinity College Library in a MS. as old at least as the 9th century, and there is a copy in the Liber Hymnorum. Brogan Cloen, who was attached to the monastery of Sliabh Bladhma, and also for a while to the establishment of St. Mogue at Cluain Mor Moedhog, Co. Wexford, is supposed to have written this poem about 650. It was first published with a Latin Metrical translation by Colgan (*k*). Six saints of the name Brogan are enumerated in the Martyrology of Donegal, commenting on which fact the Bollandists (*l*) observe that it is not improbable the same Brogan is honoured in different churches as patron under different dates. The Donegal Martyrology, however, is positive in assigning to Mothel as patron and founder—St. Brogan the Scribe. St. Cuan, whose name is perpetuated in Ballyquin, a townland near Mothel, succeeded Brogan as head of the Monastery of Mothel. The old Irish rule of Brogan and Cuan gave way in time to the rule of St. Augustine, when Canons Regular were established here. The surviving remains of this once important abbey are meagre in the extreme, viz., a commonplace piece—42ft. long by about 18ft. high and 3¾ft. thick—of the south wall of the monastic church, a portion of a gable, minus door or window, and part of what may have been the south transept. In the surviving south wall are two windows, one completely disfigured, the other consisting of two plain Gothic lights separated by a limestone mullion, and having the arches formed of two stones each. The existing window, with which the mutilated ope no doubt corresponded, is flat headed on the inside, 7ft. in height by 5ft. 4in. wide, and splays widely inwards. Internally the dressings are of sandstone, while the external facings are, as described, of limestone. The external height of the windows is 4ft. 6in.

(*i*) Published in Irish Ecclesiastical Record for February, 1868.

(*k*) Trias Thaum, p. 515.

(*l*) Lives for September, vol. 5, p. 463; item Lives for July, vol. 2, p. 532.

Coming next to the detached piece of gable a difficulty is encountered; its southern angle does not stand in line to fit in with the outer side of the wall already described. One is almost forced to conclude it cannot have been the west gable of the church. If a guess be allowable in such a matter, the conjecture may be hazarded that the Abbey Church was shortened at some period of its history, and that the new west gable was "dropped" in between the ends of the shortened side walls. The explanation seems awkward, but, failing its acceptance, the relationship of the ruined gable to the ruined side wall will be difficult to make clear. This detached piece of gable is about 12ft. long by 24ft. in height at its apex, and where it terminated at the north end it exhibits a jamb in sandstone of a mutilated window and one-half of a disfigured door arch.

At right angles to the crumbling south wall stand the transept-like remains. Of these the south gable is probably ancient. The present side walls look remarkably like specimens of modern tinkering. Some local potentate selected the transept for a family mausoleum where in death he and his might be separated from the common dead around. To accommodate the ruinous transept to his purpose, and to do it inexpensively, he erected the dwarf side walls on the line of the ancient walls, and at the same time he built into the remaining ancient gable three sculptured side panels of what was once a splendid altar tomb. Other panels, to the number of three or four, lie scattered around. They are all boldly carved with figures of saints, etc., in high relief, and around the rim runs an inscription in Gothic black letter. Both Smith and Ryland describe a beautiful semi-circular arch as giving access in their day from the nave to the transept. The transept, which is 22ft. 6in. long by 16ft. 6in. wide, was lighted by at least one window, now dilapidated, in the gable; the gable itself is 17ft. high.

In the large, indifferently-cared-for cemetery surrounding the ruins are many ancient and interesting inscribed tombstones. Unfortunately the writer, on the occasion of his visit, not expecting to find so many inscriptions, did not come furnished with a sufficient supply of paper to secure rubbings of all. At a future time their deciphering will be attempted, when the pages of the JOURNAL will chronicle the result. In the meantime, as an instalment, the reading of three or four monuments may be given. Within the transept is a thick flat slab, bearing round its edges the following legend in Roman capitals:

HIC JACET GUALTERIS POWER GENER ORIUND
EX ANTIQUA FAMILIA JOHANIS GULI
LMI ET UXOR EJUS CATRINA PHELAN QUI SUIS
SUMPTIBUS CONSTRUXERUNT HUNC
MONEMENTUM.

Let the industrious antiquary translate the foregoing as best he can. In the centre of the stone is the figure of a cross, and beside the shaft of the latter the words :

"QUOR̃ ANIMA̅ PROPITUR DE̅ 6 MAII, 1628."

On the opposite side of the shaft is an inscribed shield. A small standing stone in the cemetery bears the inscription—"Here lies the body of the Reverend Father John Murray, Parish Priest of Mothill, who departed this life April ye 18, 1768, aged 83 years." A second similar standing stone near the last marks the resting-place of a successor of Father Murray's; "it was erected by the inhabitants of Mothel and Rathcormack in memory of the Rev. William O'Mara, who had been their faithful pastor for 14 years." Lying about hidden in the tall grass in some cases, half embedded in the soil in others, serving as headstones for graves in yet other cases, are broken mullions, transels, and window mouldings in sandstone and limestone. In one instance the writer found a socket of what appeard to have been a pinnacle cross, and in a second instance he discovered the shaft of the cross that fitted the socket. Built into the gable wall of the transept, in addition to the sculptured panels already described, are two capitals, or a double capital, of sandstone curiously and elaborately carved, but now much worn. Within a railed space—the burial place of the *de jure* Barons of Coroghmore and Le Poer—is at least one very ancient gravestone, bearing an all but illegible inscription in Gothic characters. The reading of this, as of one or two similar slabs within the church ruin, will be essayed on a future and early occasion.

At the distance of half a mile from the ruins of Mothel Abbey is the Holy Well of Ballynevin or Ballyquin, dedicated to St. Cuan. Numbers of large building stones, piled about and built into the neighbouring fence, indicate the existence here in early times of extensive stone buildings, probably the monastic establishment of St. Cuan or a branch of it. The half-acre or so of common surrounding the well is broken by many earthen mounds, which suggest the existence thereon in

days gone by of the rude buildings of an early Irish settlement. Last in order, but first in interest, the Holy Well itself claims our attention; it is wide and deep, nearly circular in shape, and filled to within a couple of inches of its rim with the purest of crystal water. In its depths, within the memory of some still living, the sacred trout of Mothel used disport itself till profane hands fished out the finny tenant and carried it away. Roughly speaking, the diameter of the well is 8 feet, and its depth 9 feet. Hard by the well, at the time of O'Donovan's visit, half a century ago, stood the ruins of a small oratory, popularly called St. Cuan's Church. It is exasperating to the antiquarian to think how much Vandalism the last half century, with its barbaric lack of taste, is responsible for. Within almost a stone's cast of Tobar Ċuain is a ruined earth-fast cromlech, a description of which does not at present come within our province.

At the dissolution of religious houses the Abbey of Mothel was granted in fee to Sir Walter Raleigh, and two years later the abbey, with all its lands, was let to a Butler and a Power at the annual rent of £6 4s. Irish money. To the Abbey of Mothel were appropriated the rectories of Rathgormuck, Moynelargy, and Ballylaneen, in addition to which, at the time of its sequestration, the abbey possessed lands to the extent of seven hundred acres, and consisted itself, as regards its material edifice, of a church and church steeple, five chambers, the monks' dormitory, a kitchen, a granary and two stables. Attached were an orchard and some paddocks, comprising six acres. To-day the visitor finds but a crumbling ruin, and if something be not done at once to arrest the rapid decay, the visitor's successor a few years hence will find but a grass-grown mound. *Sic transit gloria mundi.*

After the suppression the Cistercians succeeded somehow in getting possession of Mothel. Brother Thomas (otherwise John) Madan, a member of the Order and native of Waterford, was consecrated Abbot of Mothel in St. John's Church, Waterford, on the Festival of Holy Trinity, 1625, by Thomas Fleming, Archbishop of Dublin; and, on the same occasion, by the same prelate, Lawrence Fitzharris and Patrick, (otherwise Christian) Barnewall, were consecrated Abbots of Inislaunaght and St. Mary's, Dublin, respectively (*m*). In 1629 Patrick Comerford (DeAngelis), an Augustinian, became Bishop of

[*m*] Triumph. Chron. Monast. S. Crucis—p 107

Waterford, and the following year we find him stoutly contesting the claim of the Cistercians to the Abbey of Mothel, into which he contends they have intruded themselves. In a letter to the Congregation of the Propaganda he urges that the Cistercians have usurped possession of three Augustinian monasteries, of which one is our Abbey of Mothel, and that they illegally claim jurisdiction over the parishes attached to the abbey. Mothel, the Bishop maintains, had always been an Augustinian establishment, and in support of his contention he appeals to the apostolic taxation books, to the ancient records of the abbey, and to venerable and authentic documents in the diocesan archives (*n*).

RATHGORMUCK.—For the derivation of the name Rathgormuck, which is non-ecclesiastical in its origin, the reader is referred to Mr. Fleming's note at p. 234 of the first vol. of this Journal. The ecclesiastical remains here consist of the west gable and portion of the north wall of what must have been a large and strongly-built church, to which a small central tower, narrow window openings, and stout thick walls, lent a fortress-like appearance. Completely ivy-covered, the west gable still survives in its entirety, though it is much split and shaken, as if by gunpowder. In this gable is the west door way, consisting of a triangular headed arch, dressed with limestone on the outside, and forming a wide-pointed arch of hammered stones internally. Over the doorway is a window formed of a long narrow ope, 4ft. by 1ft., with brown sandstone facings and splaying internally, to a height and width of 6ft. and 4ft. 4in. respectively. On either side of the base of this window is a projecting stone, exhibiting the rudely carved and much-worn figure of a human head. A rude representation of a human head likewise embellished the cut-stone mullion dividing into two arched opes the belfry surmounting this gable. Of the north wall about 33 feet—measuring from the north-west angle—remains in position; it is 18ft. high, no less than 4ft. 6in. thick; it contains a single window similar in character to the window above the west doorway, and is crowned by a parapet which ran round the roof. In the north wall on the inside are two deep recesses, formerly no doubt occupied by tombs—mayhap the burial-places of the Rathgormack Powers. Where the surviving portion of the north wall terminates is a broken stairway which would seem to have

(*n*) *Spicillegium Ossoriense, vol. i, p. 167*

given access to the small tower crowning the chancel arch. Of the former existence of such a tower there is strong presumptive evidence, as well in the circular stairway, of which a few steps still remain *in situ*, as in the large mass of masonry occupying the centre of the ruin. The material of the church throughout is hammered slate and pudding-stone, cemented by excellent mortar. Although the remaining portions of the church have been levelled, the foundations can still be plainly traced. From the latter we can with confidence estimate the former dimensions of the edifice to have been 86ft. by 20ft. There was no doubt a choir arch, but nothing of it now survives The ruins stand in the centre of a large cemetery, about one-half only of which is used for interments. In the enclosing fence, facing the roadway outside, is a large stone, over a yard square, with a circular depression of the *bullan* type on its outer surface.

[TO BE CONTINUED.]

WEXFORD IN '98.

MRS. BROWNRIGG'S NARRATIVE.

EDITED BY FRANCIS JOSEPH BIGGER, M.R.I.A.,
Editor of the Ulster Journal of Archæology, Belfast.

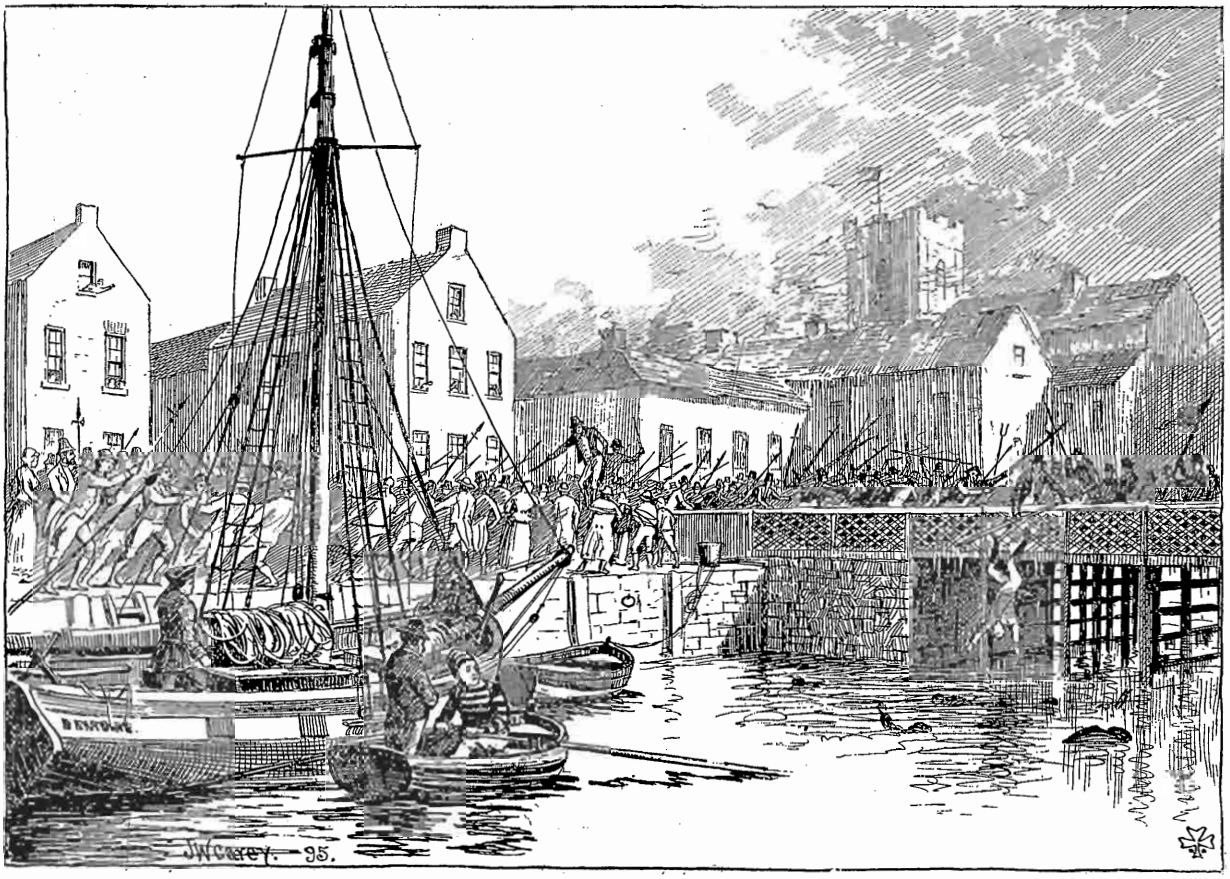
[CONCLUDED.]

About nine o'clock in the evening of the 14th June twenty armed men came to our house. Their leaders called to them, "Now, my lads, get ready your pieces and seize all you meet." Our terror was dreadful. Isabella was in bed rather delirious, and heard some one speak of this party. I was obliged to lie down by her and wait their appearance. They brought candles to assist them in their search for arms, and ran their swords under the beds, &c. At last one of them said, "We will not have blood." I am sure I never can forget how delighted Isabella was at hearing these words. They told us a long story of Col. Le Hunt's screen, and departed. On the 17th and 18th of June small parties of horse appeared upon parade. They were called "foraging parties," but in fact were sent out to watch the progress of the army. Of its approach we had not the most distant idea, as we were told that the rebels were everywhere successful; that Dublin and all the northern towns were in their possession. The rebels cheered on parade for the taking of Ross the day after they had been defeated. Keogh told us of the victory. He said, "Ma'am, there are 500 soldiers lying *dead, dead*, in the streets of Ross." The common people really thought everything their own. Their priests and leaders dare not undeceive them. Recollect this, and it will account for their different line of conduct. The leaders knew that a day of reckoning was at hand, and as far as they could do it, without danger to their own lives, would have saved ours; but the people, certain of success, threw off all disguise and showed themselves in their true colours. Never till then had I any idea of what wickedness the human heart is capable when deprived of all restraint—or what is still worse, given up to bigotry and the grossest superstition. Some anecdotes, of which I must give you one, Mrs. Dixon's sister told me (bitterly exclaiming against the soldiers), "That they had dared to fire on the holy man (Roche, the priest), but that as soon as the balls touched him they fell soft as

feathers," adding (for I fancy she doubted my faith) "I saw them myself." Unfortunately this "holy man" forgot any preservative against hemp, so was hanged at Wexford on the 23rd of June. Murphy, a priest, was killed at the battle of Arklow, but my rebel acquaintance informed me that the army took him alive, tortured him cruelly, and spent an entire day in endeavouring to burn his right hand. "But no, the holy man's hand could not be hurt." Ask one of these holy men to save a friend's life; they are all benevolence. "But, alas, they have really no power or influence on the minds of the people;" so they go on, and so they will act while God for the just punishment of our sins permits such to exist. The rebel leaders said they fought for Liberty, Emancipation and Reform. Their soldiers said that they fought for their religion and to punish the Protestants (as we were certainly to have massacred them on Whitsun Tuesday—this I was assured their priests preached to them). One night on our steps a man lamented much the hard life he led, and said he was much happier in his own cabin. "So we were," said another, "but consider our religion." "I will never be backward for my religion" was the answer.

On the 19th, one of the Protestant women servants came in with a countenance impossible to describe, joy and terror were so equally blended. She had been in a shop where Mr. Keogh was, when a man galloped into town, covered with dust and blood. Keogh called out, "Sir, why are you from the camp?" The man gave an account of the destruction of Lakin camp that morning by the army, which he represented as "close at the horse's heels." Keogh called him a liar, and sent him to jail. However, everyone believed the story he told. This was the crisis I had long looked for, and I went trembling to pray. The drums beat "To arms." Mr. Keogh made a speech on parade, which I could not hear, the tumult was so great; but about 200 men armed with muskets stepped from the ranks and formed a separate body. Women came with *holy water*, and sprinkled and crossed those men with it. The gun-men marched off, headed by Mr. Nic. Gray. Mr. Edward Hay was on parade, and when it was over he mounted his horse and galloped over the bridge, as did Capt. Dixon and his wife (dressed in *my* riding habit). In the evening a number of the committee came to tell us that the army was approaching, and that English

THE SCENE ON WEXFORD BRIDGE, JUNE 20th, 1798.
(From a Drawing after an old Print).



frigates were off the coast. No one could feel pleasure, as we were certain we should not live to see the rebels conquered. I sat up all night at an open window. I had often done so before, and never undressed but to change my linen from the 27th of May.

June 20th.—At day-break I saw a rebel troop coming over the bridge (headed by Captain Dixon), carrying a black flag with a white cross and some white letters upon it. It was a very small party, but they only came to reconnoitre. In about half an hour the men who had marched with Mr. Gray returned to parade; they had been all night at the Three Rocks. In another hour they went off to fight the army at Goff's Bridge, accompanied by a large body of pikemen. The town was now remarkably quiet, and some began to entertain hopes, as the leaders talked of sending Lord Kingsborough to the army and offering to surrender. Mr. Edward Hay and Captain Dixon returned with a very large party. The apparent ferocity of these surpassed, if possible, all we had seen before, but their actions will speak for themselves. I have been nearly a week endeavouring to write the account of their barbarities, and cannot prevail on myself to undertake it. Yet I think I ought for my own sake; and if ever you think me unjust to Roman Catholics, or hard-hearted towards them, remember what follows and you will not condemn me. The day went on miserably; threats both by words and looks were bestowed on us. I sat as usual at the window, and could see the English frigates off the coast. Capt. Dixon made several speeches, and proposals to the people, all of them tending to our destruction, which the committee and townspeople wished to prevent, as they had no hopes of defeating the King's troops. Policy *might* have influenced their conduct, but I really don't think the townspeople were at any time inclined to cruelty. About three o'clock Dixon came upon the quay calling out, "To the jail." He was followed up the Custom House lane by numbers. After some time they returned, crying out, "To the bridge." I imagined some alarm had induced them to leave town, and sat watching eagerly until I saw—yes, *absolutely saw* a poor man beg for life, and then most barbarously murdered. To give a minute account of this hellish scene is beyond my strength, nor could anyone desire to hear it. No savages ever put their prisoners to death with more deliberate torture. Indeed I could not look at them for I saw a boat go to the prison ship and bring my friends and

acquaintances (who on landing passed our door) to torture and death. I saw the horrid wretches kneel down on the quay, lift up their hands appearing to pray with much devotion, then rise and take the place of other murderers. Their yells of triumph and delight at the sufferings of their victims will ever sound in my ears. To describe what we endured is utterly impossible. My darling Isabella's feelings were dreadful. She was continually lamenting my death. At last I assured her I would make the pikemen kill her first. This quieted her at once. The murderers went on with their work, and put to death (from the most accurate accounts I could afterwards procure) ninety-three prisoners. Some few out of the prison ship they acquitted—that is spared that day—at the earnest entreaties of some of their leaders. One man said when acquitted, "I suppose I may now return to my wife?" "No, sir," said Dixon, "your being saved now does not prevent your being tried again." We only expected life until the prisons and ships were empty, when an express arrived in town to say that the army had marched against the camp at Vinegar Hill, and that unless reinforcements were sent from Wexford all was lost. The town priests then made their appearance, and not till then. They came upon the bridge and carried back nineteen prisoners to jail. One priest told me he could have saved all the lives that were lost had he known of the intended massacre. It was wonderful indeed how he could avoid hearing of it. The leader of the murderers called to his men in these words, which I plainly heard, "Come, my lads, we will now go, and blessed be God, we have sent some of their souls to hell." They really went off as if they had been doing a religious and praiseworthy action. Capt. and Mrs. Dixon followed on horseback, but their horses would not pass the place where the blood lay upon the bridge. They started back, so they alighted and led them over, Mrs. Dixon carefully holding up my riding habit to keep it out of the blood. It was said she desired the murderers not to waste ammunition upon the prisoners, but to give them plenty of the pikes, which, alas, they did. Late this morning Mr. Redmond, one of the committee for provisions, and a Roman Catholic, came to see us. He was, like ourselves, half dead with horror, and declared he had entreated the priests to come down with their crucifixes and prevent the massacre, which they refused to do. We told him that Father Broc said he had saved nineteen prisoners. This Mr.

Redmond denied to be the case, and said "It was the express only that saved them." He told us that the black flag was flying, and said it meant that every one of that party had taken the "black test" oath. We had heard of that, but wished for a more particular account of it. Redmond declared that he never heard of it until that week. It seems there are three or four oaths, which they take according to *their merits*. The "black test" is the last. It devotes all Protestants, men, women and children, to death in the most solemn manner; but as it has been published in the newspapers I shall not copy it. A man came into a shop where Mr. Redmond was and asked another to give him the "black test." This was refused, and the person whom he asked left the shop, on which the man who wanted to take the oath said, "That fellow is the first I shall kill, but as to the oath I don't care, such a one will give it to me, and I'll go to him for it." Mr. Redmond gave us an account of the success of the army at Goff's Bridge, and endeavoured to persuade us we were safe, as the people of the town were all determined not to oppose the army, and the country people would be encamped at Vinegar Hill. I could not indulge any hope, and spent another night at the window, and in the morning saw Capt. Dixon and his wife, his troop and black flag, return to town. We then all gave ourselves up, though we could see the English frigates and hear their guns battering the walls at the entrance of the harbour. Mr. Keogh's brother, an infirm old man, was so shocked at the massacre that he shot himself. Mr. Keogh came in a wretched state of mind to Doctor Jacob and requested (as he was a man of known loyalty) that he would go with a messenger from Lord Kingsborough to the army. Dr. Jacob consented. The few rebel soldiers that remained in town were called together and spoken to by Keogh; and lastly they agreed to surrender the town, and also appointed Lord Kingsborough to command until the arrival of the King's troops. Most fortunately they changed Dr. Jacob, and would not let him leave the town, where he had been the entire month attending their sick. Luckily for him they all knew his medical skill and took care of him for their own sakes. Mr. Harman of the North Cork Militia, was sent in his place, accompanied by Mr. Fragne, a rebel chief, who shot the poor young man about a mile from Wexford. The runaways from Goff's Bridge, and several from Vinegar Hill, now poured into the town, vowing vengeance against those who

had advised the surrender of Wexford. The sailors took an oath to defend Lord Kingsborough's life, and fired several shots from the windows of his lodgings on the rioters. The great anxiety to kill his lordship was, I believe, one cause of our escape, the mob wasted so much time in endeavouring to get him. About four o'clock Dr. Jacob and Mr. Redmond came in. They had been fired at in the streets, and Mr. Redmond said a general massacre was going to begin, that he came to try to save us, or rather to share our fate, for he did not imagine we could escape. However, he had procured a boat (with some men he thought he could depend upon), which was at the end of the house, and we must try to get into it, stand the fire of the Rebels from the quay and in passing under the bridge, and if we got clear of them throw ourselves on the mercy of the gunboats. This was truly deplorable. I walked up-stairs and went to the window, where I saw that the rebels were settling themselves on the bridge as before and sending a boat to the "prison ship." Then (conceive my astonishment) I saw them all begin to fly. I flew down-stairs (almost doubting my senses) to tell Dr. Jacob, who went to the window. It was no illusion; run they did, and in such confusion that I am amazed numbers were not trampled to death. The universal cry of "The army, the army are come, they are already in the town," explained their flight. In an incredible short time the streets were almost cleared. About fifty armed rebels rushed into our house, tore out their green cockades and threw their arms under the beds, hoping to escape by being found under Dr. Jacob's roof. He put on his uniform and ventured out into the street. A villain fired at him, but missed him, then drawing another pistol, said, "If I must die I'll die like a cock," and shot himself. (This is what I heard, but as I did not ask Dr. Jacob I cannot be certain). Besteck Jacob, a young boy, saw from the window the villain fire at his father.

Mr. Percival, the Sheriff, galloped up to our door saying, "Here we are and twelve thousand soldiers with us." Imagine, if you can, our feelings, exclamations, and conduct at that moment. I never shall forget the expression of Elizabeth's countenance when she came down stairs to shake hands with us. No kind of decorum was observed; nothing but kissing and embracing. Most of the men cried violently. I wish dear General Moore could have seen us. He was in reality two miles off, and there were only twelve horsemen in the town, but that

was not known till next day. I saw a numher of rebels fly from a single horseman. Above four thousand fled from the far end of Wexford, and took all the cannon with them, of which Sir Charles Asgil afterwards gave us a good account. Those under the command of Fitzgerald, Perry, and Roche (not the priest) have since spread destruction through the Counties of Wicklow and Wexford.

We have never learned with certainty what became of Captain Dixon. None of us ever saw him go over the bridge, and as he was a large man, riding a tall white horse, he could not easily escape the observation of twelve of us. We were all particularly anxious to see him depart. I think it was almost nine o'clock when General Moore's army arrived, and that we were in safety after twenty-six days of most exquisite misery. I have mentioned that only twelve men were in Wexford for an hour after the great body of rebels had fled. Their names I shall add to this. They were coming on with General Moore when they saw the flames of two houses near the Green Walk (for the long intended scheme of burning the town had begun). Major Boyd went to the General and requested permission to ride on and rescue his wife, or perish with her. It was granted, and eleven others followed him. The consequence of their desperate and ever to be remembered gallantry I have already related. Never would I have written this but for it. Half an hour would probably have decided all our fates, but certainly mine, and those in the house with me. We could scarcely have escaped in Mr. Redmond's boat, and being in the first house upon the quay would of course have been the first murdered. Our situation on the arrival of our deliverers I have already described. Mrs. Boyd told me she was sitting with Lady Ann Hoare expecting the arrival of the rebels. Hearing a horse gallop violently up the street she went to the window, when, to her extreme joy, she discovered Major Boyd stopping at the door. It was amazing that no person I heard of lost their senses from joy, though many did from terror.

NAMES OF OUR TWELVE DELIVERERS :

MAJOR BOYD.
MR. PERCIVAL.
MR. SUTTON.
MR. C. BUGLY.
MR. J. BYRNE.
(A R. CATHOLIC.)
MR. HUGHES.
MR. STEDMAN.
MR. ARCHIBALD JACOB.
MR. JOHN IRWIN.
MR. IRWIN.
MAJOR BOYD'S SERVANT.
(One whose name I forget).

LOCAL CHURCH ARCHITECTURE
FROM THE TWELFTH TO THE FIFTEENTH CENTURY

II. DONOUGHMORE.

By REV. W. P. BURKE.

Churches of this name had special honour amongst the sanctuaries of early Christian Ireland. Even as far back as the tenth century we find them regarded with all the reverence due to hoary antiquity; legend was busy about them; they were associated with particular events in the life of the National Apostle, and their erection assigned to him by universal tradition. Their name, too, formed the subject of curious etymological speculation. In one of the oldest lives of St. Patrick we read :—

"He stayed in the district of Kennact [Kennaght barony, Co. Derry] for seven Sundays, and laid the foundation of seven churches, which he accordingly styled *Dominicas*." (*a*)

Jocelyn, a monk of Furness, wrote in the twelfth century :—

"The saint was accustomed if he happened to found a church where he spent a Sunday to call it Domnach, that is Dominica." (*b*)

Again :—

"Every place Patrick used to remain on a Sunday is called Domnach Mor." (*c*)

Notwithstanding the venerable authority of this explanation, and sanctioned though it is by Reeves and O'Donovan, we are constrained to reject it. The word ᵭomnaċ is confessedly the low Latin *Dominicum* introduced with Christianity into Ireland. Now, at the period of its introduction it is certain that *Dominicum* meant "the Lord's House" as well as "the Lord's Day." Many proofs of this may be found in the works of contemporary Fathers. St. Jerome, for instance, writes :—

"In Antiochia Dominicum quod apellatur Aureum ædificari cœptum" (*d*)

(*a*) Colgan Trias Thaum, l. ii., c. 119.

(*b*) Ed. Messingham, Paris, 1629, p. 42.

(*c*) E. 3, 18, T.C.D., quoted by Reeves, Proc. R.I.A., vii. 488.

(*d*) Chron. Olymp. 276 Au.

Indeed, our "church" and the Scotch "kirk" are kindred terms from the Greek "kyriakon;" while the German "Dom" is the direct representative of *Dominicum*. The distinctive appellation mór was added, as it would seem, not to indicate the size, but rather the dignity or precedence of the church.

Though it is probable that Donoughmore was a Patrician foundation, it is not stated in any of the numerous lives of the saint. The Tripartite, and Jocelyn's which appears to be mainly based on it, relate St. Patrick's visit to Magh Feimhin, as the part of Lismore diocese north of the Suir used to be called. A life of St. Declan, written in the eleventh century, (*e*) gives a rather circumstantial account of the visit, and the meeting of the two saints at Inbeoin na n-béirn now Mullaghnony. This, in view of the fact that the principal church of the locality for ages was Donoughmore, affords a reasonable presumption that the foundation belonged to St. Patrick. Further, about 950, we find mention of a coarb of St. Patrick in connection with the church. The *Liber Kilkenniensis* in Marsh's Library enumerates some twenty-three saints "descended from the family of St. Mida" [St. Ita of Kilmeaden], amongst whom is "St. Faranan of Donoughmore in Magh-Femin." The pedigree describes him as the "son of Ronan, who was the son of Fiach, who was the son of Fintan . . . . Maclassius . . . . Carnech . . . . Escleronius . . . . . Nicbronius . . . . . Brofinnius . . . . Eugenius . . . . Artcorb." After ruling Donoughmore for some years, Bishop Farannan, with the true Irish instinct for travel, betook himself to the Continent, and settled at Valcoidon, now Waser, on the banks of the Meuse. Here he passed away, 30 April, 982, and here his relics are still venerated, and his name held in benediction (*f*). At the synod probably of Rathbresail in 1115, Donoughmore was merged in the diocese of Lismore, and its lands, like those of the other ancient monastic Sees of Mothel and Ardmore, passed to the bishops of Lismore. They still continued the property of that

(*e*) Ussher MSS., T.C.D., known to me only by a transcript, made in 1627, by Dr. Thomas Arthur, whose "Fee Book" was published in the Journal of the R.S.A.I. some years since.

(*f*) Our hagiologists from the O'Clerys and Colgan to O'Hanlon, have laboured to connect St. Faranan with the See of Armagh. But the fact is the coarbship of Patrick did not neccessarily imply the tenure of the archbishopric of Armagh. For instance, a succession of coarbs of Patrick was kept up at Trim, a church founded by the saint.

diocese at the end of the thirteenth century, but in the interval previous to the Reformation appear to have been alienated, as in a terrier of the See lands drawn up at that period there is no mention of them. The only vestige of its former eminence which remained was that, on the creation of the chapter of Lismore, the parish was constituted one of the prebends. The right of presentation was vested in the bishop, for, in 1355, during a vacancy in the See, we find the king *jure devoluto* presenting Nicholas de Chedelyngtoun. The church has been in ruins since the Reformation, if not before. It has, however, suffered less from time than from vandalism. Not a stone of the triple chancel arch is now to be found; the face of the canopy which covered the west doorway has been completely torn away, together with the outer order of the doorway itself. In 1883, under the National Monuments Act, 32 & 33 Vic., c. 42, the Commissioners of Public Works took charge of the ruin, and, under the judicious care of Sir Thomas Deane, such repairs were effected as are likely to preserve it for ages to come.

Donoughmore is probably one of the best existing specimens of Irish-Romanesque. Though modest in its proportions and character it perfectly exhibits that combination of early Irish and foreign elements which has given rise to a variety of Romanesque truly national. Compare it for example with the Church of St. Laurence, Bradford-on-Avon, built at the same period. Both are about the same size; both consist of a nave and chancel, and in each, unlike Continental churches, the chancel is square-ended not apsidal. (*g*) But here the likeness ends; the Church of St. Laurence, like the Romanesque churches of the Continent, has a low-pitched roof, that of Donoughmore was lofty and acute angled, presenting the old Irish symbol of the ark, so striking a feature in oratories of the Gallarus type. Again, the doorway and windows of Donoughmore have the inclined jambs characteristic of earlier or "cyclopean" buildings, while the openings in the English church are quite perpendicular. The detail affords evidence of the same combination of Irish and foreign elements, Side by side with native scroll work we find ornament of unmistakably classic origin. The only attempt at decoration in St. Laurence's Church is panelling or

(*g*) It is curious that in the case of Cormac's Chapel, which I have referred to before as built entirely under foreign influence, there are some features which go to show that the builders were at first inclined to make the chancel apsidal.

arcading, in all respects similar to that found in the Romanesque churches of France, the Rhine, and Italy. The masonry in Donoughmore is excellent rubble throughout, built, not in courses, but on the dove-tailed system—the stones fitted to one another. The doorway and windows are of the best close-jointed ashlar, much superior to work of the same period found in England.

In accordance with the custom introduced by St. Patrick, which became a law to the Irish, the church is of diminutive size. Its dimensiōns are :—

Nave, 39 ft. 6 in. × 23 ft. 5 in. internally.
Chancel, 12 ft. 6 in. × 8 ft. 6 in. ,,

In accordance also with the primitive custom of making the building at once a church and a cell or dwelling, we find provision for the resident ecclesiastic over the chancel (*h*). This consisted of an attic entered by a doorway immediately over the chancel arch, and lighted by a narrow window in the east gable. After placing the door of the church against the stone jambs, and securing it on the inside by the bota builg—*i.e.*, a stout ash stick, the ends of which were inserted in holes in opposite sides of the doorway (*i*),—our ecclesiastic, Crusoe-like, reached his habitation by a ladder, which he probably pulled up after him.

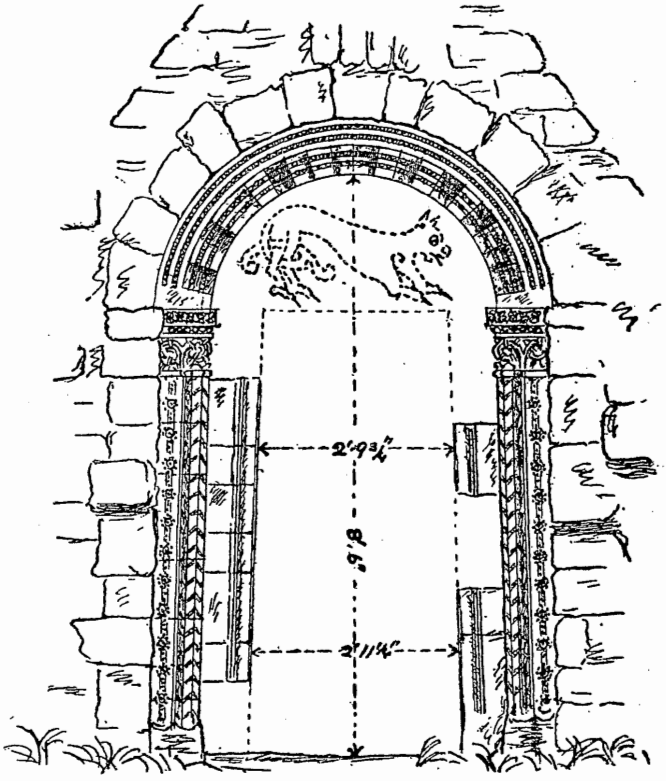
It will be seen from the plan (which has been drawn to a scale of ten feet to an inch) that the chancel is somewhat displaced ; the axis at the junction of the nave and chancel being six inches nearer to the north wall of the nave than the true axis. This displacement is not accidental, for we find it also in Cormac's Chapel, with the difference that the chancel is moved south instead of north. An eccentric antiquarian suggests that the church was intended to symbolize the dying Saviour, the nave representing the body and the chancel the head, inclined to one side in the manner we are so familiar with. This guess would be better than none, but for the fact that in all contemporary Celtic MSS. and crosses that I have seen, the Saviour is represented alive, with head erect. A further peculiarity of the chancel is its

(*h*) For this custom see a paper on St. Dolough's, by the late Dr. Reeves, read before the Royal Irish Academy, April, 1851, where the subject is treated with all the thoroughness characteristic of the writer.

(*i*) The holes are about three inches square, and it may be observed that this is still the usual method of securing doors adopted by the peasantry.

exceedingly small size, the ratio of the lengths of the chancel and nave being as 2 to 6 nearly, while the average ratio is about as 2 to 3 (*j*). The original barrel vault still remains at a height of 12 feet, measuring from the open to the ground. A semi-circular headed window in the middle of the east wall gave light to the interior. This window is very deeply splayed, its external dimensions being 3 feet 2½ inches, by 10½ inches wide, the internal arc—height, 8 feet 3 inches; width, 4 feet, diminishing to 3 feet 10 inches at the spring of the arch. The windows of the nave are similar in all respects, but somewhat smaller.

As usual in Romanesque churches the most elaborate feature is the doorway. This, after the manner of the Irish, is placed in the



DOORWAY—DONOUHMORE CHURCH.

(*j*) In some churches, however, *e.g.*, St. Camin's, Innisceltra; Dysart, Co. Clare; Innismain, Co. Galway, the ratio is as 2 to 4.

west gable, and is of great depth, owing partly to the thickness of the wall, partly to the fronting, canopy, and piers (*k*). Its general aspect may be gathered from the accompanying elevation and portion of its detail from the next figure. Both drawings are geometric, the latter being made to a scale of 1-12th. The doorway consisted of three orders, which supported an outer arch, a sub-arch, and a tympanum, respectively. The outer order has been completely denuded of its carved face, and would probably have fallen ere now, but for the restorations effected in 1883. The second order, with its superincumbent arch, is perfect, having weathered very slightly because of the great depth of the outer order. Portions only of the inner order survive. Following, however, the line of these fragments as indicated by the dotted outline, we find the reveals of a doorway of an earlier type, such as *de facto* still exists at Maghera, Co. Derry, and elsewhere. On this order rested the tympanum, bearing what was popularly described as "The Cat and Two Tails." This uncanny thing long eluded my search. The "oldest inhabitant" thought he had seen it when a boy, but his description was somewhat nebulous. O'Donovan was not more satisfactory :—

A stone inscribed with Cat and Two Tails was said to be put over the door by the Gobban Saor and the stone was stolen by Cashel carmen and brought to Holy Cross. [Ord. Papers, R.I.A.]

After this I gave up the story as another "yarn of the sea serpent," when at length the feline monster was discovered safe and sound in the *Codex Mailbrigte*, British Museum. This maunscript, written at Armagh in 1138, by Mailbrigte Hua Mailunagh, has, like other Celtic MSS. of the Gospels, representations of the four evangelists. At folio 60 is the figure of St. Mark with the emblematic lion, "made," as the catalogue quaintly says, "by one who never saw the creature" (*l*). The

(*k*) Like orientation, the western position of the doorway is not invariable. In addition to Kilcash, described in our last number, the "Priests' House" at Glendalough, Templemurry, at Kilmacduagh, and several others, might be mentioned as examples of the contrary practice.

(*l*) The debasement of a type is curious, as evidenced by the "Cat-and-Two-Tails." The original came from Gaul or Northern Italy, where there was more or less knowledge of "the creature." In older copies, such as in the Book of Kells, there is a tolerable representation of a lion. In later MSS. the resemblance is rather remote, while there is none whatsoever in MSS. of the 12th century, such as the Codex referred to. The climax is reached in the confusion of type and antitype in the cumdach of St. Molaise's Gospels, when what is supposed to represent the head of a lion has the legs of a man attached to it. The subject is very interesting, and one with which I would gladly deal but for the expensive lithographing involved.

lion, according to the old tradition, is born dead, and remains so for three days, when its father gives it life by breathing on it. It became, accordingly, the symbol of the Resurrection in early Christian art. That this tradition was not unknown to the Irish is clear from a passage in the Leabhair Breac :—

> For this is the peculiarity of that whelp, that it is three days in death immediately after its birth, and the male lion comes to it, and puts his breath round it, and roars over it with a great voice, and then raises up the whelp to life, thus then rose Christ from the dead through the might of the Heavenly Father." (*m*)

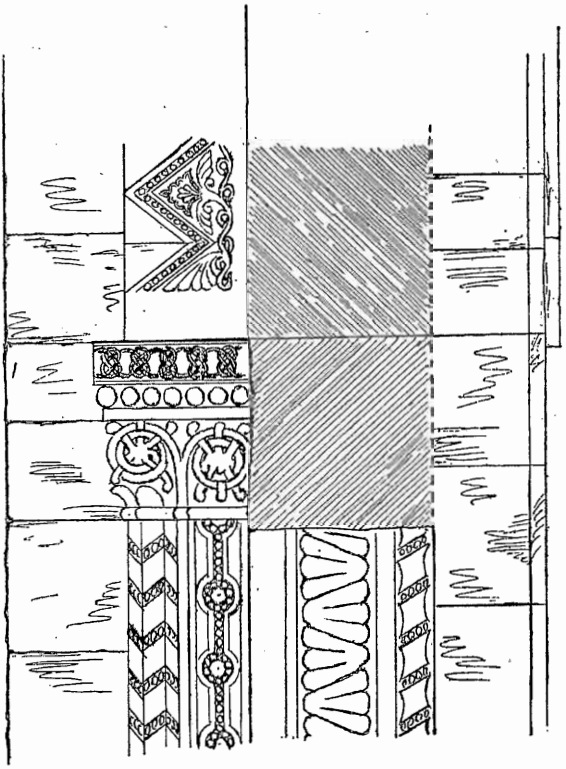
The symbolic lion was frequently placed on Romanesque doorways, especially in Italy; and I remember having seen it last summer on a doorway of St. Gereon's, Cologne. The dotted outline will, therefore, tolerably represent the appearance of the tympanum stolen by the Cashel carmen. The detail of the doorway may be seen in the accompanying illustration, the entablature of the earlier period has given way to a graceful capital, neck, bell, and abacus complete. At first sight the double spiral of the capital looks like a degraded form of the Ionic volute; but, on closer inspection, it will be seen that the spirals terminate in leaves, and spring from a stalk which is continued along the face of the pier to the bottom. This adaptation of the blossoming sceptre—for such it is—to architectural ornament is indicative probably of the archiepiscopal dignity of the church, but whether symbolic or merely decorative it is unique, occurring on no other church as far as I know, native or foreign (*n*). On the abacus is Irish scroll work of the 11th century, of the form called the double true-lovers knot.

The pier has a demi-octagonal column at the corner, adorned with chevron ribbons pelleted, the face of the pier itself showing a kind of chain work. The only parallel to this chain work is at Annaghdown, Co. Galway, where diamonds are substituted for the rings. Coming to the inner order, we find, in addition to the beautiful cable moulding, a curious triple-leaf ornament. The Celtic character of this I doubted from the first, and after a long search on crosses, illuminated MSS., &c., I am satisfied the ornament is foreign. In Westwood's Paleographia Sacra is figured the Church of Laodicea (Apoc. c. iii.) taken from a Visogothic choral book. The architecture of the church is Moorish, and along the pilasters is an ornament almost identical with that of

(*m*) I am indebted to Miss Stokes' book on "Celtic Art" for this passage.

(*n*) The blossoming sceptre (Numbers c. xvii.) is a mark of special distinction with Irish sculptors and illuminators. We find it only in the hands of Christ, the Blessed Virgin, the angels, and occasionally the evangelists. St. Matthew has it in the Book of Kells, St. Luke in the Gospel of St. Chad, &c.

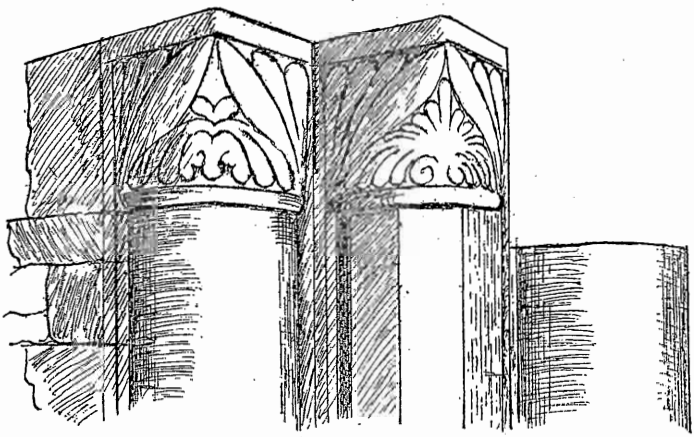
Donoughmore, the only difference being that the bunches have four leaves instead of three, and are separated by bars. The exceedingly delicate work on the soffit of the arch is obviously a classic reminiscence. It has no trace whatever of the geometrical restraint peculiar to the Irish, and though conventional is clearly founded on natural forms.

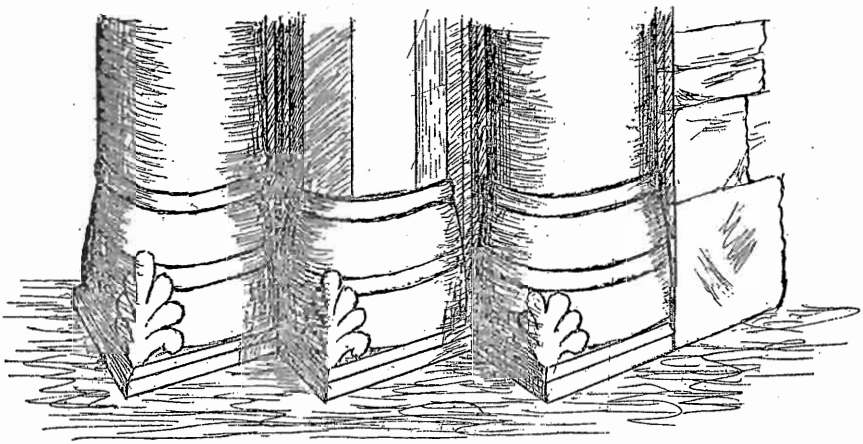


SECTION SHOWING DETAILS OF DOORWAY, DONOUGHMORE CHURCH.

The character of the chancel piers, which like those of the doorway, are slightly battering, may be gathered from the illustration on next page. The outer columns, one cylindrical, the other octagonal, are semi-detached; the inner is a three-quarter column. Their height is 4 feet 9½ inches; adding to this 20 inches for the base and capital, we have a total height of 6 feet 5½ inches to the spring of the arch. The bases consist of a heavy bulb, placed on a shallow plinth, and crowned by a torus. They have nothing distinctively Irish about them, the stiff flowers at the angles differing little from Romanesque foliage elsewhere.

These flowers, or *griffes*, as the French call them, afford some clue to the age of the church. "C'est vers le commencement du XI. siècle qu' l'on voit apparaitre les premieres griffes aux angles des bases," says M. Viollet le Duc (*o*). Allowing fifty years for their importation into Ireland, this would give about 1050 for the date of the church, a date that tallies admirably with its other architectural peculiarities. The capitals show the same imitation of foreign, and (more remotely)





CHANCEL PIERS, DONOUGHMORE CHURCH.

(*o*) Dict. de l'Archit. Franc. ii. 133.

classical models. The idea is clearly borrowed from the petals and stamens of some flowers, but it is more than probable that the carver copied from some prototype rather than directly from nature. They differ greatly from contemporary Irish capitals, which, for the most part, consist of masks at the angles, connected by ribbon work; the only approach to them are the capitals at St. Camin's Innisceltra, a church, according to Keating, erected by Brian Boru.

The general features, therefore, of Donoughmore may be summed up—Romanesque growths engrafted on an Irish stock. The visitor entering the west portal, with its overhanging canopy, was reminded of continental churches; the gloom within brought him back to the earlier oratories, and farther still, to their prototypes in the Catacombs, where a *gens lucifuga*, as Pliny called them, gathered together to celebrate the divine mysteries. The enduring character of the masonry, and the delicate beauty of the detail, would extort his admiration. He would probably find in use on the altar a chalice of chaste and exquisite workmanship, such as the Ardagh chalice still existing. Could he by any effort of the imagination realize that a people so advanced in the arts would be found 500 years later in a state bordering on savagery?

OLD RECORDS OF THE CORPORATION OF WATERFORD.

BY W. A. SARGENT, B.L.

CONCLUDED.

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."

(2) "Where the trade of Spanyshe wynes is growen the more excessive within this cittie by reason there hath been hitherto no restraint provided, but that foreigners might as well transport and lode the same as fremen, whereby the ware houses of this cittie, whose living standeth upon supplying wynes, are much hindered in their trade, It is therefore inacted that no foreigner, inhabiting within this cittie or suburbes, shall by any meanes from henceforth buy or lade any Spanyshe wynes to be transported to this cittie, uppon payne of forforfeiture of the wyne so brought or laden, if it may be such proved." There is in the margin the word "repealed."

(3) "It is inacted that no tanned hides, tanned within the libertie of this staple, be sent, uttered, neither laden out of this cittie, neither the liberties of the same, without first a proclamation be made by the owners of the same, Declaring how much and whether the meane to lade them; after which notice to be made as afresaid, if the maister or any of the company of the shomakers will have the afresaid hides, so to be laden, after the rate of three rawe hides for two tanned hides, or the just value of three rawe hides in money, as they shall be then worth in the markett, that then it shall be lawfull for them to have the said hides paying for them as afresaid. Otherwise if they have no lacke of them, and that they deney them that then they may lade them away to farre as the lawes of the Realme shall bear therewith.

"And that any man that shall lade them away but after this sorte, that then there shall be made forfeite, without any grace, the one halfe to the seisor and the other halfe to the use of this Convocation."

There seems to have been trouble occasioned by non-payment of rent before our day; for "in the ninth yere of the regne of King Henry the fourth, John Lombard being Mair of this citie, Richard Barry and Robert Legro balives, the voide land sometyme belonging to Richard Bristoll and John Guyere, for the nonpaying of the King's chief rent, called son gable during tyme of noo mynde, (*u*) was seased and forfeited to the towne by the said Mair and balives; which land lieth in length from the bothstrete in the north unto the lande of St. John of Jerusalem in the south, and in brede Sir William Symcock is land in the Eeste unto Maurice Wadding is land in the Weste, within the citie and in the paroche of Saynte Olave."

Among the ancient customs we find "that landlordes or any that might distraine for rent have power to distraine the goodes of him owing the rent only, and not the goodes of any other, saving when goodes were in possession of the Tenaunte as pledge or did owe him any somme of money."

My legal readers will note the difference in the law at present in force.

Another of the ancient customs was that "the Maior and Balives shall, during the year of their office, continually remayne within the citie and liberties of the same, without departing from their said charge, unlesse the Counsaille of the said citie do license them, or any of them, to departe leaving a sufficient Deputie or Deputies."

The fish market, which periodically agitates our present Conscript Fathers, seems in another direction to have troubled their predecessors, for we meet with the following Proclamation—"By the Mair of the Cittie of Waterforde Admirall of the great port and haven of the same Wheare (*w*) it appeareth that great and injurious hurt groweth to the traficke of the fremen and inhabitantes of the Cittie of Waterforde, in that the fishermen that now fisshe within this haven do sell great quantitie of their fish at the Passadge, Ballyhake, and other places within the said Harbour and liberties of the said cittie, wheare such

(*u*) The modern legal phrase is "time whereof the memory of man runneth not to the contrary," signifying a prescription—not a medical one!

(*w*) See note (*r*) *supra*.

sales by auncient priviledges of the said citie are forbidden, whearby the market of the same is very much hindered.

"In which places there is not so precise or civill order observed, as there is within the said cittie, wheare the Admirall of the Porte and other officers are resident, theise therefor shalbe (*x*) straightlie to charge and commaunde, in her Maiesties name, that from henceforth no person or persons sell or put to sale any fish in any of the said places within the said haven, but at the fairs of Waterforde and Rosse, save only so much fresh fishe as shall his or their present victualling serve, upon payne the seller of the same to be imprisoned (*y*) and the fishe sold to be forfeited and the buyer to be otherwise punished (*y*) as a forestaller of the markett. Here at Waterforde the 27 of October 1576—God save the Queene."

This proclamation is very well written, and I think can scarcely be an original document.

Duncannon Fort, with regard to which there is a very interesting anecdote at p. 236 of this Journal, was, we are told, in 1594, "kept by this citie with a garrison of twenty men, and Nicholas Wyse of this citie gentilman was sent to England as agent for the Corporation of this citie, whear, as well for the allowaunce du for keeping of the fort aforsaid, and otherwise, good store of munition was brought to this citie, vizt. "68 barrells powder, 200 muskets, 40 calivers, 123 pykes, 500 match, 500 lbs. Iron shott, a ton lead."

"Item in the foresaid yeare and tyme the Maior, Sheriffes, and citizens of this Cittie, at the request of the Lord Deputie and Counsell of this Realme, did send to her Ma^tie^ eight hundred pounds sterling at one tyme, to furnish her Ma^ties^ service against the traitors in the north of Ireland."

The necessity of having barmaids to drive a publican's business does not seem to have presented itself to the "Mair, Sheriffs, and citizens in Domehundred (*z*) holden the year aforesaid;" (*a*) for we find them barbarously enacting that "no woman or mayde, of what

(*x*) See note (*s*) *supra*.

(*y*) There is a curious vagueness about these penalties of which, no doubt, the defendants' solicitors eagerly availed themselves.

(*z*) The same as "dernhundred," see note (*j*) *supra*.

(*a*) 1630.

qualitie or degree soever, shall on their prem[s] retayle any wyne, ale, beer, or aquavitæ, within this citie, upon payne of forfeiting of twentie shillings sterling for every day that any such woma or mayde shall be founde, by due process brought before the Maior or Sheriffs or by presentment, that she did retayle the same, the one half thereof to go to the informer, the other half to the use of this Corporation. And that no citizen or inhabitant within this citie shall retayne or keep no woman or mayde to retayle any wyne, ale, beer, or aquavitæ, upon the payne aforesaid."

This aquavitæ and our rugs had formerly a very high character, for Stanihurst, in the 16th century, says of the inhabitants of Waterford—"As they distill the best aquavitæ so they spin the choisest rug in Ireland. A friend of mine being of late demurrant in London, and the weather, by reason of an hard hoarefrost, being somewhat nipping, repaired to Paris Garden cled in one of these Waterford rugs. The mastifs had no sooner espied him but deeming he had beene a beare would faine have baited him. And were it not that the dogs were partly muzled and partly chained, he doubted not but that he should have been well tugd in this Irish rug.

"Whereupon he solemnlie vowed never to see beare baiting in anie such weed."

ST. PATRICK IN MUNSTER.

By Rev. P. LONERGAN.

Before we proceed to follow in detail, as far as the materials at our disposal will permit, the track of St. Patrick through Munster, we think it necessary to show our authority. The seventh life of St. Patrick, called the Tripartite, given by Colgan, is the one most descriptive of his journeyings, and perhaps, the life too, of the highest authority. The author was, if not a contemporary of St. Patrick, at least a contemporary of his immediate disciples; he lived with, and went amongst those who knew and conversed with St. Patrick. The learned Colgan spares no pains in order to prove that this Life of St. Patrick, called the Tripartite, is the work of St. Evinus. It is, therefore, of the highest authority. Colgan has compiled this life from three very ancient Irish MSS., collated with one another, and divided into three parts, each with a preface of its own; hence the name Tripartite. These MSS. were partly in Latin and partly in Irish, so much so that there were not only Latin and Irish words side by side in every page, but even the sentences and lines were composed of Latin and Irish. The MS. in Colgan's hands was not, of course, the original, which St. Evinus himself wrote, as we shall see hereafter. The language was so ancient that Colgan, who was, of course, an excellent Irish scholar, (*a*) says that it was almost impenetrable. He tells us he succeeded, however, in translating the Irish into Latin, and that in the life which he has left he has omitted nothing of any historical importance.

The style of the work affords internal evidence of its great antiquity. It would appear to have been read in the schools, or delivered as lectures, and the difficult words or phrases expounded to students, as it was filled with marginal notes, which in the process of time crept into the text, and gave it a colour of novelty which it did not possess. As to the author, two things are certain, and two others very nearly certain. (1). That he was an Irishman is evident from his intimate acquaintance with the Irish language, and that (2) he was a

(*a*) Colgan had the best Irish scholars that perhaps ever lived to assist him.

priest or a monk may be taken for granted, from his frequent quotation of Scripture. (3). As to the time when he lived, we hope to be able to prove that he lived before the end of the 7th, or perhaps during that whole century, and (4) that he was Evinus, who, as Joceline says, wrote the Acts of St. Patrick, partly in Latin and partly in Irish. This can be inferred from various passages in the work also. In the first place, when speaking of Loarnus, a disciple of St. Patrick, who dwelt in or near a town called Brittan, in County Down, he says, "There has been built in this place a little city called Brittan, where is a bishop, Loarnus, who has presumed to rebuke Patrick for holding (tenentem), perhaps shaking, the hand of a boy who was playing near his church." The author here says that Loarnus, a disciple of St. Patrick, lived at Brittan when he was writing his work. Since, therefore, the same Loarnus lived whilst our author was writing, it is not very likely that he lived beyond the end of the 6th century, as St. Patrick died in 493, of whom he was contemporary disciple. Allowing a more than ordinary term of life, then, to Loarnus, (say 120 years), he must have died before the end of the 6th century, and, therefore, as our author wrote during his life, he must have written his Life of St. Patrick before the end of that same century. It is inferred, too, from another passage in which he says, speaking of another disciple of St. Patrick, named Mucna, "After these cripples were restored the power of walking, Patrick came to the church of Domnach Mor, in which is Bishop Mucna." It may be objected, perhaps, that these disciples of St. Patrick were not alive in those places, but were buried there, and therefore the author of the Tripartite life might have said *they were there.* The usage of our times, at all events, is against it; for although we say John is buried in Waterford, yet we never say John (who is already dead, and buried in Waterford), is in Waterford. Moreover, that Loarnus and Mucna were dead when this author wrote, can be proved neither from himself nor from any other authority that we can find. Lest, however, any room for cherishing such an opinion may be left, here is another passage in which, speaking of St. Guasactus, son of Milcho, who died in the first year of the preaching of St. Patrick in Ireland, according to all, he says, "But the son of Milcho is here, Bishop Guasactus, which is to-day Granard, in the territory of Carbery." Again, speaking of St. Fiec, another disciple of St. Patrick, who has written a metrical life of

him, he says, "No one of the guests rose before the wonderful servant of God, except Dubtachus, son of Lugar, chief poet of the king and of the kingdom, and a young man, one of his disciples, Fiec by name, who to-day is in the church of Sletty." Since, sherefore, Guasactus and Fiec lived before the coming of Patrick into Ireland in the year 432, it is not very likely that either of them lived beyond the middle, or at most beyond the end of the 6th century, and, consequently, the writer of this Life, who says of both, "Who is to-day," &c., must have lived before the same time.

That the author of the Life was St. Evinus may be inferred, in the first place, from the style and manner of writing; for St. Evinus wrote his Life of St. Patrick in exactly the same style and manner, namely, partly in Latin and partly in Irish. Ware says also (de Scriptoribus Hiberniae, book I., chap. 3), and Joceline (chap. 146), "St. Evinus compiled the Acts of St. Patrick into one *codex*, which he wrote partly in Latin and partly in Irish." In the second place Joceline confesses that he composed his Life of St. Patrick from the writings of SS. Benignus, Mel, Lumanus, Patricius junior, and Evinus, from all of which he says he thought it "agreeable to collect together, for communication to posterity, whatever he thought worthy of credit." Joceline, too, confesses that he has taken most of his materials from this life, though he has omitted a good deal of what is in it, (chap 68-93). In the third place, this author lived in the middle, or before the end of the 6th century, as has already been said, exactly the time when St. Evinus flourished (Life of St. Molua of Clonfert, chap. 42). Under the date 605, the Four Masters record, "At a certain time St. Molua, visited St. Evinus in the territory of Hykensella, not far from the River Barrow, in the monastery of (*b*) Ross-mic treoin, which the most holy senior, Abban, founded, and that St. Evinus was a man ready in miracles." St. Evinus died in the reign of Branduff, who, according to the Four Masters, died in 601. Joceline, an English monk, saw this life of Patrick in Ireland, in 1185, and as we have said before, compiled his own work principally from it; lastly, no other life of St. Patrick, written partly in Latin and partly in Irish, has ever been heard of. It must then be the work of St. Evinus. There are many saints occurring in it however, who lived in the seventh and eighth

(*b*) New Ross.

centuries, but as we have said already, they are interpolations of subsequent copyists, not the work of St. Evinus. It is also the Life of St. Patrick which gives the fullest account of his travels, his preaching, his miracles, and all his other works during his laborious life in Ireland. We have thought it well thus to show the great authority of this work, which we shall follow principally, when tracing as far as we can, the footprints of St. Patrick through Munster.

St. Patrick came from Ossory into Munster, and on his way his chariot got broken at a place called in Irish, *Druim-chonchoin*, (*druim*, a ridge or hill, and *coinchin*, the brain—O'Reilly?) and having procured timber from that hill or mountain, he had it repaired; but it getting broken a second and a third time, St. Patrick predicted that the timber of that wood would never serve for the building of churches nor for any human use, and this prophecy has been fulfilled. There is also a place called Disert-Padriug, that is, the desert of Patrick. Patrick having now entered the Province of Munster, proceeded straight to (*c*) Cashel, the seat of the Munster Kings. On the same day all the idols of the city of Cashel fell down on their faces, and as often as they were put into their places they would fall down again. When Aongus, the son of Nadfraoch, King of Cashel, heard of this great prodigy, he went himself into the temple, and finding that all his idols had been strewn on the ground, and hearing that St. Patrick was on his way coming to him, he went out with great joy to meet him, for he had already heard much of the great miracles he had performed. The king received him in his court with the greatest joy, in the place then called *Leach-Phadruig*, that is Patrick's stone. St. Patrick preached to the king and all his household, who believing, were immediately baptized; he also enriched and fortified them with his choicest benediction, consecrated the Royal Palace, and predicted that no blood would ever be shed in it except the blood of one. Against this prophecy it is alleged that eight or nine kings of Munster met with bloody deaths; they were not, however, of the family of Aongus, of whom alone, and of his brother Olidius, his prophecy was understood. But it is alleged again that even of the posterity of Aongus (six kings) of whom one was the illustrious Cormac MacCullinan, Archbishop and King of Munster, met with bloody deaths. Colgan replies that the prophecy is to be understood only of

(*c*) A,D. 445, Lanigan.

kings of the descendants of Aongus and his brother Olidius, who died at Cashel—that is, who would happen to be at home in Cashel at the time of their death. Who the one is whose blood would be shed at Cashel we have not been able to discover (*d.*) Dr. Lanigan passes over this prophecy altogether, and Father O'Hanlon ("Lives of the Irish Saints") says it is but poorly authenticated. It was pronounced after the baptism of Aongus, whose foot St. Patrick's staff had pierced, and in recompense for the patience with which he bore the wound. This event is recorded by nearly all the writers of our Saint's life, but, according to Dr. Lanigan, it must have occurred after the ceremony of baptism, as baptism was conferred in those days by immersion. When St. Patrick had baptised and confirmed in the faith the people of Cashel and the surrounding districts, he proceeded to the territory of *Muscraidhe-Breogain* (identified by Dr. O'Donovan as the present barony of Clanwilliam), north-east of the Galtee Mountains, where he built many churches. As he was one day washing his hands in a stream there, a tooth fell from his mouth into the water. Patrick crossed over the stream whilst his disciples went to search for the tooth, when it immediately shone like the sun in the water. The ford has on that account been called Ardfeacle, that is, the Ford of the Tooth, which is now the name of a parish in the barony of Clanwilliam, Co. Tipperary. This tooth was afterwards preserved in the church as a most precious relic, and Patrick left four of his disciples in charge of this church. Then he took leave of the people and blessed them. He now proceeded to the present barony of Coshlea, in the south-west of the County Limerick, where, four and a half miles south-east of Kilmallock, he built a church or monastery on the summit of a hill called Ard-Padruig (Ardpatrick), that is, Patrick's hill or height, in the parish of Kilfinane, where now is, according to Lewis (Topographical Dictionary), a handsome Catholic Church. He then proceeded to Aracliach, which comprises the present barony of Coonagh, not far west of Limerick City. It is not stated that he built any church here. Turning south-eastwards at the north side of the Galtee Mountains, he came to a place called Uachter-Coillion, now the parish of Cullen, Co. Tipperary, where he met Ailill, who was chief over this district. This chieftan had for a

(*d*) In a note to the Life of St. Patrick, from the Book of Lismore, by Dr. Whitley Stokes, he is said to be Connechan, who was slain in 895.

long time resisted the grace of God, and the preaching of St. Patrick, but a great family affliction having now befallen him, namely, his son being devoured by swine, he and his wife came to St. Patrick and promised that he would believe and be baptised if he would restore his son to life. Wherefore Patrick ordered the bones of the boy to be gathered together, and then ordered one of his disciples to restore him to life. The disciple, a Briton named Malaich, or Malachias, doubting whether God would operate so great a miracle through his humble instrumentality, hesitated. Patrick then said, "This is pitiful! O, Malaich, thy house on earth shall not be high, and it shall be a small one; thy house shall only be the house of one man." A great, if not insuperable difficulty, presents itself here, for the miracle here recorded would appear to have happened in the barony of Coonagh, Co. Limerick, or at least in the barony of Clanwilliam, Co. Tipperary, whereas the Tripartite relates that it occurred in the country of the Deise, that is, of the Decies or western portion of the County Waterford. The difficulty is the greater, that we have not met with anything to show St. Patrick had yet entered the County of the Deise at all. Travelling, too, in those days, in the absence of all modern scientific inventions, must have been slow, so that it is hard to conceive St. Patrick one day in the Co. Limerick and the next in the Co. Waterford. The chronicles of our Saint's proceedings may not, however, be given in either order of time or place, and this much granted, there is little difficulty in accepting the truth of such statements. The ancient territory of the Deise, or Decies, also comprised, besides the western portion of the Co. Waterford as far as Cappoquin, with the River Blackwater for boundary on the west, a large portion of the Co. Tipperary, and perhaps a skirt of North Cork too, according to Dr. Lanigan, who says that the best rule to determine the extent of the Deise or Decies territory is the present boundary line between the diocese of Lismore and Cashel. The house of Malaich, which St. Patrick predicted would be small and suitable only for one man, is said to be in the Co. Waterford and in the barony of the Decies within Drum, by Miss Cusack (Life of St. Patrick). We have not, however, ever heard of Kilmolash in that barony; but there are at least two places so called within the boundary of the Decies, as defined by Dr. Lanigan, one between Cahir and Clonmel,

the other three miles south-east of Cappoquin, in the present parish of Aglish, Co. Waterford. There is here an interesting ruin with a cemetery attached. Molaich and Molash do not appear to be the same name, and if lapse of time and allowances for changes which names of places sometimes undergo, without any scientific reason, do not permit their equation, then Kilmolaich must not be sought for either in the ancient portion of the Decies in Co. Tipperary, or anywhere else in the Co. Waterford. But to come back to the point, from which we have digressed. St. Patrick commanded St. Ibar and St. Ailbe to restore the boy to life; they did so, and the boy was immediately raised to his former vigour and strength. The legend states that St. Patrick then preached a powerful discourse to the people assembled, and that they were all converted to the true faith.

Our Saint now desired to build a church at a place called Clar, now Sleabh-Claire, in the barony of Coshlea, Co. Limerick, where stands a remarkable cromlech said to be the burial place of Oilill Olum, king of Munster in the third century, (Annals of the Four Masters, page 2,150), and situated about three miles to the north-west of the village of Galbally. St. Patrick was opposed by the people of the district; then he said that never should a king or a bishop come from the race of those who were against him; he also declared that the district should belong to himself in future. His prophecy was accomplished, for he left one of his disciples there named Caemhan, of Kil-Rath, now Raheen, in the parish of Ballyscadan, near Knocklong (Monasticon Hibernicum). A local chieftan opposed him also in the building of a church in the territory of Ara, near Guan, now supposed to be Pallas-Green, Co. Limerick. This chieftan's name was Dola, and St. Patrick prophesied of him that he should not have a dwelling in that place. His family then removed to a place called Aither-Cliach, or Dol-Moda, now Dollas, in the parish of Croome and barony of Coshma, and continued till the time Colgan wrote. A certain man of evil design came to visit him. Our Saint again prophesied that his race would not be prosperous. The holy man laboured here with great zeal until he had put his affairs in a prosperous condition. When he was about to leave the place, the women came in great crowds to bewail his departure. Patrick in return blessed them, and said that the children

they should bear would become illustrious, even when allied to other tribes. Before his departure from the territory, he went to bid his old friends of the parish of Kilteely farewell, and when doing so he ascended the top of a mountain; two of his disciples, named Muin and Longa, remained behind, having fallen asleep as the people thought. When this was told Patrick he said they should not leave that place, for there would be the place of their resurrection. That is, the place of their burial, from which they would rise on the last day. He now proceeded to the neighbouring territory of Hy-Fidghente, where he was honourably received. The king prepared a banquet for him, but the holy man was greatly displeased at the conduct of some strolling buffoons, who wanted to get the meat for themselves. The third and sixth Lives of St. Patrick record this as occurring in Ormond. The next foundation of Patrick was at Mungarrit, now Mungret, three or four miles south-west of Limerick, on the banks of the Shannon, over which he placed a disciple called Nessan. The people of Thomond, or North Munster, having heard of Patrick's arrival in the neighbourhood, proceeded in boats across the Shannon to meet him, as far as Domnach-Mor (not identified). Here he preached to the assembled multitude, and baptised them at a place called Tirdaglas, perhaps now Terryglass, in the barony of Lower Ormond, Co. Tipperary. Father O'Hanlon (Life of St. Patrick) says that this is by no means certain, and that Tirdaglass may be sought for in the Co. Limerick. While in this territory St. Patrick converted and baptised a certain chieftan named Blath. No children were born to him up to this time except such as were monstrosities, but our Saint, by his prayers, obtained from God that his children should henceforth be perfect in form and sound in mind. He then ascended the top of a hill which commanded a delightful view of the Shannon and the islands at its mouth, blessed the people of North Munster, and prophesied the birth of St. Senan of Cathaigh, who would be born six score years after. He did not go to Luachir of Kerry, but prophesied the birth of St. Brendan the Navigator, who would shine as a bright light in that region one hundred and twenty years later.

[TO BE CONTINUED.]

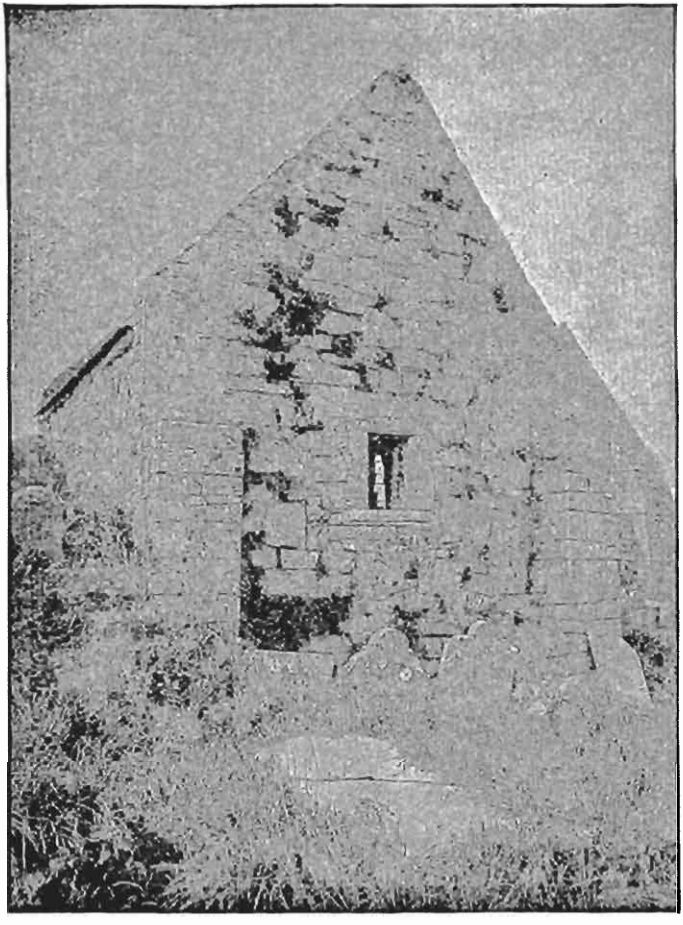
Notes and Queries.

Archæological and Literary Miscellany.—Reviewing from an Irish Archæological standpoint, and as a whole, the year just passed, the conclusion is warranted, that, while with the exception, perhaps, of Stokes' "Martyrology of O'Gorman," no monumental work has appeared, satisfactory and steady progress can, nevertheless, be reported. The large number of smaller, less learned and more popular historical books and papers, which it has been our pleasing office to welcome during the year, bears testimony to this. Dr. Stokes' "O'Gorman" is a work to mark an epoch. But it is doubtful after all if the more easily accessible and popular local histories do not serve the cause of archæology better. The latter attract the man in the street ; the monumental work is often *caviare* to the public. Glancing again over our field of view, we note with satisfaction an increasing intelligent interest in our country's and people's past. This is evidenced no less by the appearance of so many local histories than by the increasing attention of the magazines and even the newspapers to archæology. Nor is the increased attention alluded to displayed solely by Irish readers and writers. The writers for popular monthlies and staid quarterlies across the water are beginning to recognise in our little country's history and traditions a mine to be worked with profit to themselves and pleasure to their patrons.

Magazine conductors ourselves, our sympathies are with the magazines. First place therefore for the periodical.—*The Journal of the Royal Society of Antiquaries* for September contains a report, very fully illustrated, of the Society's visit to the Aran Islands. Fifty years ago the veteran archæologist, Wakeman, described Aran of the Saints as in truth a museum of Celtic antiquities, and nothing less, judging by the report before us, did the antiquaries find Aran last summer. In the "Notes and Queries" pages of the number under notice, a note of local importance deals with certain very curious inscriptions at Fethard and Baginbun, Co. Wexford. The inscriptions referred to have been the subject of a recent discussion in the columns of the *Academy* and

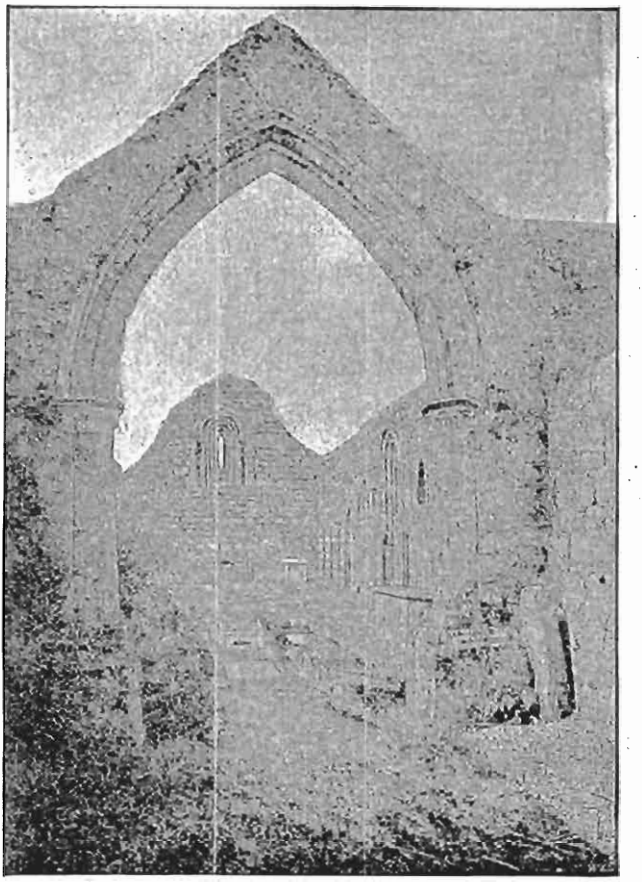
the *Archæologia Cambrensis.*—*The Ulster Journal of Archæology* still continues to excite our admiration of its splendid get up and its wealth of material. In the October issue, under the title "A Waterford Tomb and its Ulster Tenant," the present writer describes the tomb of Sir Neale O'Neill in the French Church, Waterford, and appends the story of the illustrious occupant. The "Miscellania" and "Notes and Queries" departments of the issue before us are brimful of curious and entertaining reading matter. Samuel Cunningham comments on the absence of wells or water tanks from the interior of the Aran and other stone forts, and John Salmon writes interestingly of the introduction of frogs into Ireland, and concerning the proposal made to Cecil to poison the great Hugh O'Neill.—*The Journal of the Cork Historical and Archæological Society* hardly sustains its early reputation. It continues, however, a wonderful sixpenny worth. The varied career of Thomas Stukeley, a piratical adventurer, furnishes material for a readable paper, by M. T. Kelly, in the November isssue ; while the "Notes and Queries" sections of the three issues before us discuss many subjects of local archæological importance. Of special value to students of county history is the list of old Cork wills published in the October issue.—*The Gaelic Journal* continues a career as useful and patriotic as it is, and has been, successful. David Comyn contributes to the number for October an instalment of his "Irish Literary Studies," under which heading he reviews the literary career and merits of Peter O'Dornin, a celebrated North Leinster poet of the last century, who to-day is all but forgotten. As O'Dornin sojourned some time in Munster, and as he got his poetic training there, his literary remains possess a special interest for us.—*The New Ireland Review* for October has a good paper on Carolan, the harper, from the pen of R. J. Kelly The October issue likewise gives us, under the heading, "In Old Gardens," a short history of the introduction of floriculture into Ireland about the Restoration period, and, under the title "Gaelic Notes on Caesar's Commentaries," some scholarly and novel observations on an old historical subject. Dr. Hyde's "Religious Songs of Connaught" runs through the December number, as well as the October and November numbers of this deservedly popular monthly.—The Rev. J. F. Hogan contributes to the *Irish Ecclesiastical Record* for October a well-written article on "Irish Monasteries in Germany." In the same

issue is quoted in full the Roman Decree of Beatification of Thaddeus MacCarthy, Bishop of Cork, in the 15th century.—Beyond a two-page note over the signature "M.," in the November number, on Canon O'Connor's new edition of "St. Patrick's Purgatory," the *Irish Monthly* does not furnish anything that comes within our province. In "M.," by the way, we recognise a distinguished member of our Society.—'The Raised Beaches of Inishowen," by R. Lloyd Praeger, in the *Irish Naturalist* for October will interest the archæologist no less than



St. Declan's Oratory, Ardmore.

the geologist.—In *The Leisure Hour* for August and September Mr. Goddard Orpen, whom we identify as the brilliant author of the "Song of Dermot," writes beautifully and clearly on "Early Christian Buildings in Ireland." Beginning with the lonely group of stone cells on the storm swept Skellig Michael, Mr. Orpen traces the



ARDMORE CATHEDRAL.

gradual development of native church architecture till it blossomed forth into lovely Irish-Romanesque. Incidentally our own Ardmore of St. Declan comes in for notice at Mr. Orpen's hands, and,

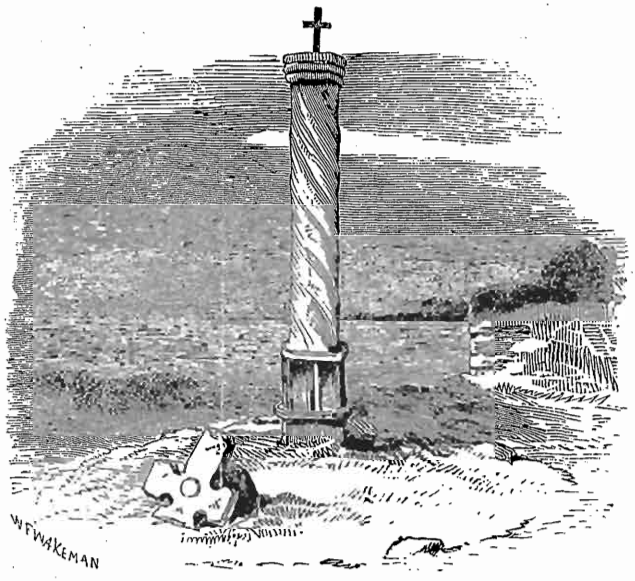
through the kindness of writer and publisher, we are enabled here to reproduce the electro engravings of St. Declan's Oratory and Ardmore Cathedral from Mr. Orpen's pages. Several tasteful and splendidly executed engravings illustrate the paper. What Mr. Orpen has given us whets our appetite for more from the same source, and hence we look forward with pleasurable expectancy to promised articles from his pen in forthcoming issues of the *Leisure Hour* on "The Round Towers" and "The High Crosses of Ireland."—*The Minster* for October claims our notice by reason of an excellent article therein by C. R. B. Barrett on "The Rock of Cashel," illustrated with numerous new and excellent sketches from the writer's own pencil. We trust Mr. Barrett will not stay his hand, but that he will continue long to cultivate the field into which, so far, he has done little more than sink his metaphoric ploughshare. An accident—the unfortunate great fire at Chilworth, in which it is feared the blocks have been destroyed—deprives us of the satisfaction of reproducing here one or two beautiful examples of Mr. Barrett's artistic work.—With No. 89 of *The Lives of the Irish Saints* Canon O'Hanlon has just completed the 8th volume of his immense work.—*The Dublin Review*, though taking its title from our capital, generally manages to eschew all Irish subjects. Even in the "Fall of the Templars," in the October number, Mrs. Amy Grange does not vouchsafe us any information of the suppression as it affected the Irish Preceptories, the existence of which indeed she all but ignores.—In its September and October issues the *Illustrograph* reprints from the *Weekly Freeman* some mediocre Irish folk stories. The sketch of Grana Vile in the first mentioned number is somewhat better work. Is the name "Galway" correct in the title of the engraving showing the ancient cross at page 15 of the second mentioned number? "Dunbrody Abbey," in the October number, is from a photo by our Society's member, Mr. T. N. Harvey.—*The Contemporary Review* for October has the first instalment of a critical paper, entitled "Norse and Irish Literature," from the scholarly pen of Mr. William Larminie, the folkloreist.—A carefully thought-out essay, reviewing the present condition of Celtic studies in Europe, enriches the pages of the *Uuiversily Bulletin*, (Washington, U.S.A.), just to hand. The article is the work of the newly appointed professor of Irish, Rev. Richard Henebry.

The publishing season has brought us an unusually prolific crop of Irish books of all sorts and sizes. Time and space will not permit us, in many cases, to do much more than give the bare titles. Meantime we may be pardoned the expression of our gratification at the prominence given to Irish works in the published lists.—Col. Wood Martin's " Pagan Ireland, an Archæological Sketch," is an exhaustive treatise covering the whole ground of our pagan antiquity, from the pen of one of our ripest antiquarian scholars. Dealing as he is with pre-Christian times and their remains, our, author treats diffusely of the stone and bronze ages in which our island cut off from communication with outside nations, developed a school of native ornament which has become more than historic. Our author does not display much sympathy towards the claim for a comparatively high pre-Christian culture, as *vide* this paragragh from one of his concluding pages :—

> We possess many assertions as to the past glories of the land, but these assertions are not supported by material remains. It is clear that when the East was at the height of its civilisation our ancestors were mere savages, and were but little better in later times, when Rome was at the zenith of her glory. Why make ourselves ridiculous to present day culture by seeking to place the past of ancient Erin on an eminence which existed merely in the imagination of early monastic chroniclers. From a review of the past, as illustrated by the remains left by its inhabitants, there was apparently a slow but constant progress in the ascending scale of civilisation ; no sudden transition from savagery to culture, but an amelioration in the general status of society, which at the period of the introduction of iron, had placed the inhabitants above the class of many tribes of the present-day savages.

Col. Wood Martin's book, which is published by Longmans, Green and Co., at the rather prohibitive price of 16s., will be quoted and referred to as an authority on all questions connected with Ireland's pagan past.—Rev. Dr. McCarthy's 3rd vol. of the " Annals of Ulster,' and Miss Stokes' beautiful monograph on the " Cross of Cong," claim a place amongst the foremost in a notice of the Irish books of the quarter. In a sumptuous volume, " Three Months in the Forests of France " (Geo. Bell & Sons), Miss Stokes traces the footsteps or the memory, and, where neither footsteps nor memory survive, the influence of the Irish missionaries, who, in the 6th, and succeeding centuries carried the light of civilisation and faith to the pagans of southern Gaul. —" Lough Ce and its Annals," by the Dean of Elphin (Hodges, Figgis & Co.), is a history of Northern Roscommon, and, indeed, of the Diocese of Elphin. It purports to be based on the subject

matter of two public lectures delivered by the author. The material of the lectures must have been considerably amplified to make up this excellently printed and well-illustrated book of 142 pp. With the controversial side of Rev. Mr. Burke's vol. we have, of course, nothing to do ; this apart, we find much of local historic value in the work. Numerous traditional tales deversify the narrative, which latter is really the contents of the Annals of Lough Ce thrown into readable form. By-the-way, our author should have not dismissed Donogh Mór O'Daly with the bare statement that "he gained some celebrity by his poetic compositions." Is not O'Daly all but universally known as the Ovid of Ireland?—"St. Patrick's Purgatory, Lough Derg," by the Rev. Canon O'Connor (James Duffy & Co.), is a history and description of the most ancient and notable of our Irish places of pilgrimage. The work, as its preface informs us, is intended to supply the hackneyed "long-felt want," (as *per* the book notices), of a guide book to the sacred Ulster Lake. In chap. ii. Canon O'Connor reviews the history of pilgrimage in early Christian Ireland, beginning with the pilgrimage of Gorman to Clonmacnoise in 610. The hagiologist, Aenghus, is quoted as recounting how "countless numbers of men, lay and ecclesiastical, left Erin on pilgrimage to the Holy Land, under SS. Ailbhe, Brendan," &c. Incidentally the author refers to the blessing of crosses and wells by saints, and he quotes the Leabar Breac for the statement that Columba blessed three hundred crosses and three hundred constant wells. Of the influence on Dante of the story of St. Patrick's Purgatory, so well-known on the Continent in the Middle Ages, our author might have made more, since numerous and competent Dantesque authorities maintain that the great Italian poet derived much of the general idea of the "Divine Comedy" from the widely bruited accounts of the wondrous western lake. To-day, in the penitential exercises of Lough Derg, we have certainly the most ancient and perhaps the only surviving instance of the early Irish penitential discipline. Canon O'Connor's work on the subject is practically exhaustive. By kind permission of the author we give a woodcut from the book showing St. Patrick's Cross on Station Island in Lough Derg. Mr. Wakeman (and there are few more competent



ST. PATRICK'S CROSS.

authorities) thinks this cross may be as old as the 9th century.—The publication of so many parochial and local histories has already been alluded to as a hopeful sign of the times.—"The Parish of Taney," a history of Dundrum (by Messrs. Ball & Hamilton), is an exhaustive guide to the ecclesiastical and other antiquities of Dundrum and its vicinity. To the parishioners and residents in the locality the excellence and conscientiousness of the collaborateurs' little book will be very apparent. From our authors we learn that Ledwich, the antiquary, was ordained in Taney church, and that Dundrum and district were formerly much resorted to by consumptives from Dublin, who were ordered there to drink asses' milk. The origin of the term "the pale" is well and fully accounted for at p. 237.—Similar in scope and character to the last-named is "Fingal and its Churches," by Rev. Dr. Walsh, just published by William McGee. This is a new and cheaper edition of a well-known laboriously and carefully compiled local history.—Dr. Todhunter's "Life of Patrick Sarsfield," the last published volume of the New Irish Library, is a book which on account of the importance of its subject demands a more extended notice than we can just now afford to give it. Compared with the Doctor's

previous works, the "Life of Sarsfield" is, unfortunately for one of the most dramatic periods in our history, rather lacking in some of the author's best literary qualities. But in Irish history writing we cannot afford to be hypercritical. The faults—if faults they really be—in the present work are such only by comparison. Let us grant that, as the critics contend, the personality of Sarsfield has not been kept sufficiently to the front throughout; yet the history loses nothing. On some points, the Battle of Aughrim, for instance, the careful reader will discover some new light thrown.—Almost contemporaneously with Dr. Todhunter's "Life," appears a second "Life of Patrick Sarsfield, Earl of Lucan," from the pen of John DeCourcy McDonnell, and printed (appropriately enough) at Limerick. The author of this second life has gone to immense labour to consult original documents and authorities, on which, indeed, his narrative is based.—"The Voyage of Bran" is an old Irish saga of the "Lay of Oisin" type, edited with a translation, notes and glossary, by Kuno Meyer, and published by David Nutt. Prefaced to the work is an essay on the "Gaelic Paradise," by Mr. Alfred Nutt.—"Inish-Owen and Tir-Connell," by William J. Doherty, M.R.I.A. (Patrick Traynor), we ought to have noticed last quarter. We think it a pity that, whereas in this work the material is so valuable and well arranged, the paper and engravings should not be better.—Under the competent editorship of Mr. E. G. Atkinson, of the Public Record office, another volume of the "Calendar of State Papers," has just been published. The volume in question, which, of course, is brought out by Messrs. Eyre and Spottiswoode, deals with a most important period of Irish history—viz., from January, 1589, to March, 1599. When he calls to mind that the Battle of the Yellow Ford was fought within the period scheduled, the historical student will appreciate the value of the documents catalogued and briefly described in the volume under notice.—Yet another edition of Adamnan's "Vita S. Columbae!" The editor this time is Dr. Fowler of the University of Durham, who appends a learned introduction of over seventy pages. Valuable notes, too, a glossary and an index are supplied by the editor; and a translation of the "Life," from Dr. Fowler's pen, is in the press. Our author, in his introduction, bears eloquent testimony to the influence of the Irish monks of Columba in converting and civilizing Northern England. He

says: "The Columbian Church there (in Iona) first planted, afterwards embraced the whole region north of the Firths of Forth and of Clyde, and gave to the Angles of Northumbria, through St. Aidan, Celtic Christianity and Celtic ecclesiastical art. The Lindisfarne Gospels, and many sculptured crosses and other works of the Celtic School, remain as abiding monuments of the source whence we first of all derived the Christianity of the North of England."—To the foregoing by no means short or insignificant list, we may add, by way of conclusion to the catalogue of the season's archæological and historical publications, a new edition of Cardinal Moran's "Memoir of Oliver Plunkett," and Dr. Joyce's "Outlines of Irish History."

Although our province does not extend to notices of works of fiction, we shall be excused for calling attention to a brace of remarkable historical novels for the publication of which we stand indebted to the London Press.—"A Man's Foes," by Mrs. E. H. Strain (Ward, Lock & Bowden), has been received with quite an ovation by the reviewers. The *Daily Chronicle* goes so far as to style it "the best historical novel pure and simple that we have had since Mr. Conan Doyle published 'Micah Clarke.'" Written in a singularly charming style, it describes in a series of powerful pictures the Siege of Derry, and other stirring events of King James the Second's Irish campaign. We may have something further to add in our next issue concerning this notable book.—"Grania Waile," by Fulmar Petrel (T. Fisher Unwin) is a wild west Connaught tale of the 16th century. It deals with the early career of the famous sea chieftainess, Grace O'Malley. Accurate in its historical details, accurate, too, in its descriptions of nature and the habits of the half savage race that held the western seaboard, "Grania Waile" is as much a realistic historical picture as a work of fiction. A good deal of the story of Aran is worked in; Clare Island and the O'Malleys, Bunowen and the ferocious O'Flahertys also figure in the shifting scene. In the 3rd chapter we have a vivid picture of the home of an Irish chieftain of the time, with its rudeness and its feasts of song, its insecurity and barbaric plenty. To say that Fisher Unwin is the publisher is sufficient to guarantee typography, binding and the general external appearance of the work.—Our brace of novels we may supplement with mention of Mr. Standish O'Grady's romance, "The Chain of Gold."

Under the heading, "National Music," a controversy has been going on in the *Musical News*. A writer, signing himself "Anglicanus," made what he, no doubt, meant to be an annihilating onslaught on Irish music, in the course of which he denied the existence of such a thing as beautiful Irish melody. The attack of "Anglicanus" was a fortunate thing for our ancient native airs, as it has drawn from Dr. J. C. Culwick, of Dublin, an able vindication of their worth and beauty. In the course of his reply Dr. Culwick states—"The emotion of the Irish songs, it must be admitted, is in a strain different from the English. Indeed, these songs have in the characteristic purity scarcely anything in common. In scale, in rhythm, in the intervals used, they are distinct. But it is only a trifle hyperbolic to say, in the words of Fuller ('Holy Warre,' v. 25,) 'The consort of Christendome could have made no musick if the Irish harp had been wanting.'"—Thomas Drew, one of our honorary members, in a letter to the *Irish Times* of October 22nd, *apropos* of the exhibition, at the Arts and Crafts Show, of the mace of the Royal Irish Academy, points out the error of the common belief that this is the mace of the Irish House of Commons. The latter historic mace, Mr. Drew insists out, is in the possession of Lord Massarene, to whom, as the representative of Foster, the Irish Speaker, it has come down by inheritance.—To say that the Arts and Crafts Exhibition possesses many features of interest for archæologists is only to express part of a truth. The department allotted to antique Irish furniture, cut-glass (chiefly of Waterford manufacture) and plate contains much to attract the attention and awaken or educate the artistic sense of the craftsman. This is by no means the least popular portion of the Exhibition. Amongst the exhibitors of Waterford glass is the late hon. secretary of our Society, whose splendid collection is so well known. Sir Edward Sullivan exhibits several fine specimens of early Irish printing and book-binding. Amongst Sir Edward's exhibits is a fine folio edition of the Statutes of the Irish Parliament, which is said to be one the finest specimens of printing extant.—Our readers who are interested in Irish MSS. and other preservations will be pleased to learn that the Book of Kells—amongst Irish MSS., *facile princeps*—has been recently successfully re-bound. The bookbinders, it is curious to know, were obliged to work in the Library of Trinity College, outside of which the priceless manuscript would not be permitted to go.—A gruesome and

lengthy illustrated article in the *Daily Chronicle* called attention last month to a ghastly relic, in the shape of the embalmed head of Oliver Cromwell, which is in the possession of a Mr. Wilkinson, residing in Kent. The head, the identity of which has been pretty well established, is pierced by a halberd end and has chestnut hair on the crown as well as a sprinking of hair on the chin and upper lip.—A paragraph in the newspapers last month reminded us once more of an old danger to some of our larger unprotected monuments of the past. The paragraph referred to recorded that the Round Tower of Devenish Island, Lough Erne (the most perfect, perhaps, of the Round Towers) had been struck by lightning. The damage done was fortunately not very great, still some of the stones fell from the summit of the tower. Curiously enough, at the time of the accident, the Board of Works had under consideration the project of fitting Devenish Round Tower with lightning conductors.

P.

The O'Neill Tomb in the "French Church."—A considerable degree of historical interest attaches to the tomb of Sir Neale O'Neill in the rnined Holy Ghost Friary, Waterford. A sketch of the tomb, from a rubbing, taken under none too favourable circumstances, is here given. A condensed account of the career of the gallant Ulsterman, who sleeps his long last sleep in our midst, may not be unacceptable to many of our readers who know the O'Neill tomb. The arms on the slab are those of O'Neill (the "Red Hand" conspicuous), impaled with the arms of Molyneux of Lancashire. Fifth in direct lineal descent from Phelim Bacagh O'Neill, through his son, Hugh O'Neill, the subject of our sketch was born in 1658, at Killelagh, Co. Antrim, his father being Sir Henry O'Neill, who was created baronet by patent, dated February 23rd, 1666, and his mother, Eleanor, daughter of Sir William Talbot, of Kildare. In 1687, Neale O'Neill, then in his 29th year, was commissioned as captain in the Irish army of King James. Three years later we find O'Neill, appointed one of the assessors for County Antrim in connection with the raising of the war subsidy for the defence of the country. O'Neill's part in the battle of the Boyne, and in the military events immediately antecedent thereto, was a prominent one. With his regiment of Dragoons he saw active service in the counties of Antrim and Down in

HERE LYES THE BODY OF S. NEALE O'NEILLE, BARRONET OF KILLILAGH IN THE COUNTY OF ANTRIM WHO DYED YE 8 OF JULY IN THE YEAR 1690 AT THE AGE OF 32 YEARS AND 6 MONTHS. HE MARRIED THE SECOND DAUGHTER OF THE LORD VISCOUNT MOLYNEUX OF SEFTON IN LANCASHIRE IN ENGLAND.

REQUIESCANT IN PACE.

TOMBSTONE OF SIR NEALE O'NEILL IN THE HOLY GHOST FRIARY, WATERFORD.

1689. Several minor enterprises, requiring zeal and bravery in their conduct, were entrusted to him during this and the following year. He was advanced to the rank of colonel early in 1690, and when James—in June of that year—fell back on Ardee, Sarsfield and O'Neill were detailed to retard the Williamite adavnce. Later on O'Neill's, Luttrell's, O'Moore's, and O'Gara's regiments—Sarsfield being in chief command—were sent to intercept the forces which Schomberg was reported to have sent to Sligo to dominate the west. At the Boyne O'Neill was given the arduous charge of the Ford of Rossnaree, with orders to prevent, as long as he could, the crossing of William's right wing. Though exposed to a heavy artillery fire, and the charges of greatly superior cavalry, O'Neill and his Dragoons held the ford for an hour, and then, further resistance being useless, they retired in good order. In the defence O'Neill was wounded in the thigh, but this did not prevent him conducting the retreat. From the disastrous Boyne the devoted soldier accompanied James in his flight to Waterford, and, in the *Urbs Intacta*, a week after the battle, he died of his wound, and was buried in the choir of the Old Franciscan Convent. His tomb, as the accompanying engraving shows, is in an excellent state of preservation. Of course the dead man's property was pounced on by attainder. His wife, Dame Frances O'Neill, preferred a claim against the confiscation for her jointure, which was secured by settlement. Lady O'Neill's claim was allowed, but the claim of the deceased soldier's daughter, Rose, was not so fortunate. Sir Neill left in all four daughters, but no son. Two of the daughters died unmarried, and, of the remaining two, the elder married a Wogan, of Rathcoffey, while the younger became the wife of John Seagrave, of Cabragh (Cabra), Co. Dublin.

P.

Statue of St. Murena.—Lewis ("Topographical Dictionary"), Ryland ("History of Waterford") and writers who copy Lewis and Ryland without question, make mention of the statue of a St. Murena, which, they allege, is preserved with veneration in a cave on the coast near Dunabrattin, parish of Kilbarmedan. It is to be presumed that neither Lewis nor Ryland ever endeavoured to verify the tale by looking for and examining the figure. General local belief in the existence of the statue there certainly is, but statue itself there just as

certainly is not. As the result of a good deal of inquiry, the present writer discovered that the cave in which the alleged sacred representation is kept is accessible only when the sea is calm at low water of spring tides. This practically limits the occasions on which the cave can be entered to six or eight in the year. Utilising one such occasion last summer, the writer paid a visit to the place, under the guidance of one of the dozen or so of local residents who can point out the exact cave in which the figure is to be seen. A descent had first to be made into a little cove or strand called Trá an Phoirt. Thence, with considerable difficulty, the task was accomplished of walking over a quarter of a mile of flat and slippery rocks, intersected by deep fissures filled with sea-water. After some circumambulating to avoid risky places the mouth of the cave was reached. The cavern, its sides smooth and polished by the action of the waves, extends inwards about twenty yards, and, as the entrance is narrow and the apex of its arch not very high, the light is not sufficient for purposes of examination. Candles were lighted, and by their aid the *statue* was pointed out. The smooth face of the rock is covered with a hardened coating of pure calcide stalagmite, deposited here by water percolating through the felspar formation overhead. In one particular spot the stalagmite veneering bears a very remote resemblance to a figure of the Madonna and child, and *that* is the statue of St. Murena. The popular name of the mysterious figure is Naomh Bheanmhogain, which, as it is locally pronounced, may mean either "Holy Queen" or "St. Murena."

P.

JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

APRIL, 1896.

Waterford & South East 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.

ANNUAL GENERAL MEETING FOR 1895.

The second Annual General Meeting of the Society was held in the City Hall on 11th February, the President, Most Rev. Dr. SHEEHAN, occupying the chair, when some objects of antiquarian interest were exhibited, and papers were read

(1) On the Roberts Family of Waterford, by W. J. Bayley.

(2) The Priory and Hospital of St. John the Evangelist, Waterford, by Rev. P. Power, C.C., F.R.S.A.

The vacancy caused by the death of Mr. Villiers-Stuart, of Dromana, was filled by the election of Field Marshal Lord Roberts as Vice-President.

Count De la Poer and Dr. Ringrose Atkins were elected as Vice-Presidents for Counties, in accordance with Rule V, and two vacancies on the Committee were filled by the election of Captain L. Bonaparte Wyse and Mr. W. L. Burke.

The General Report for 1895 was submitted by the Hon. Secretary, as follows :—

Our Society has now completed its second year of existence, and continues to maintain the satisfactory progress mentioned at our first annual meeting. The number of members at the close of the year was 193, being an increase of 23 for the year.

Four members have resigned, and we have to regret the death of three others, amongst whom were Mr. Villiers-Stuart, of Dromana, Vice-President, who in many ways displayed a very great interest in the welfare of the Society from its inception, and Mr. W. A. Sargent, B.L., to whose exertions as a member of the Committee and a contributor to the JOURNAL we are very much indebted. Mr. M. J. Hurley, to whom the inauguration of the Society is in great part due, found himself obliged to resign the position of Hon. Secretary, and Mr. A P. Morgan was elected to take his place.

As perhaps the best proof of the vigour with which the Society promotes the objects for which it was instituted, we may point out that while in 1894 only two half-yearly numbers of the JOURNAL were published, we issued during the past year four numbers each of the same size as those published in 1894.

During 1896 the JOURNAL, under the able editorship of Rev. P. Power, will continue to be published quarterly, and each number will be enlarged from 56 to 64 pages. For originality of matter, variety and interest of subjects treated, and artistic illustration, we believe our JOURNAL will compare favourably with any similar production in the country.

Two excursions took place during the year, one under the joint auspices of the Royal Society of Antiquaries and our Society, on 6th May, to the famous Ogham cave at Drumlohan, and to other places of interest in the neighbourhood of Dungarvan; and the other, the annual excursion of the Society, on 18th June, to Cashel and Cahir. On both of these occasions the attendance of members and their friends was large, and a deep interest was manifested in the places of historic or antiquarian interest visited.

Arrangements are being made for excursions during the summer months, particulars of which will shortly be announced.

On 23rd October Dr. Douglas Hyde delivered a very interesting lecture, at the invitation of the Society, on "The Last Three Centuries of Gaelic Literature."

Dr. Ringrose Atkins, whose depth and variety of learning have contributed so much to the success of our series of lectures, attracted a large and appreciative audience on 16th December, when he had for his subject "The Rude Stone Monuments of Our Own and Other Lands."

We have again to thank the Mayor, Right Worshipful W. J. Smith, for the use of rooms in the City Hall on several occasions.

The Hon. Treasurer submits a statement of our financial condition at the end of the year.

THE RUDE STONE MONUMENTS OF OUR OWN AND OF OTHER LANDS.

LECTURE BY RINGROSE ATKINS, M.A., M.D.

Delivered before the Waterford and South-East of Ireland Archæological Association.

My Lord Bishop, Ladies, and Gentlemen—

Next to the tall and stately Round Towers, which are pre-eminently the ancient monuments of our native land, which are unique, and, so to speak, indigenous to the soil, the rude stone monuments formed from uncouth, unhewn stones of greater or lesser size, and which lie scattered here and there in certain districts of the country, being locally known as "Druids' Altars," "Giants' Graves," "Fairy Rings," and "Gallauns," claim the attention and interest of the archæologist. Unlike the Round Towers, which are found nowhere else save in Ireland in the same structural formation, these rude stone monuments are spread in identical forms, not only over the British Islands and certain countries of the European Continent, but they extend along the northern shores of Africa, into Western Asia, and are found widespread over the plains of Southern India. This extensive distribution and evident community of origin enhances the interest which their uncouth appearance and want of external beauty might cause them to lack; and the interest they excite is increased by the impenetrable mystery which has ever enshrouded their origin and history—a mystery as impenetrable to-day as it has ever been. The unhewn stones are uninscribed—silent and speechless as to who heaped them up into rude, and withal into massive forms—and archæologists have therefore had to be content to accept them as the work of primeval man, of races existing far down the corridors of time, back beyond the horizon of history, when the world was still in its youth; and though there have been some who would

assign to them a different epoch in time, and bring them well within historic periods, yet to-day I believe the majority of antiquarians are still compelled to look upon them as pre-historic, and to acknowledge that they and their originators constitute an inscrutable problem in the science of archæology. As the subject is, I daresay, comparatively new to the majority of those present to-night, I propose to take, in a popular way, a brief and rapid survey of the various types of these rude stone monuments, as existent at the present time in our own and in other lands, illustrating what I shall have to say by photographic representations of typical specimens, and endeavouring to point out, as far as time will permit me, what we can learn as to the objects and uses of these monuments from the external and internal evidence which the structures themselves afford. As these rude stone monuments at home and abroad are of varying form and intent, though probably alike, as I have said, in their community of origin, it will be necessary for me at the outset, for the more systematic consideration of the subject, to adopt some sort of classification by which the several types of monuments may be differentiated from each other, and to which it will be convenient to refer. I therefore adopt the classification drawn up by Colonel Wood-Martin, who has given more attention to the subject than any living archæologist in Ireland, and which reads as follows :—

STONE MONUMENTS.

1. The CROMLEAC consists of a large mass of rock, poised on three or more upright blocks, all of unhewn stone, forming a rude chamber, usually open at one end (sometimes divided internally by an upright slab), the whole bearing evidence of having been constructed on the ground, of having been always subærial—*i.e.*, never covered by a mound of earth or stones.

2. The KISTVAEN, or stone chest, is a rude rectangular chamber of four or more stones, slab-like in form (in some instances there is a double row), covered with a flat flag or flags, constructed either below or on the soil—either subærial or covered with a mound of clay or stones. The floor in general is rudely flagged, and the sides of the cist are sometimes lined with low, narrow flags. These kistvaens, or stone chests, are often grouped together in curious patterns—in lines, in the form of a cross, connecting stone circles ; in fact, in all possible combinations.

3. The CARN or MOUND—Of various shapes.

4. The CHAMBERED CARN—Also various in shape, with or without a surrounding row or rows of stones.

5. The STONE CIRCLE OR CIRCLES—One within the other, with or without a central sepulchre or sepulchres.

6. The MENHIR OR GALLAUN—*i.e.*, standing stone, and the tolmen, or holed stone.

Using such a classification as a basis for what I am about to say, let me, before proceeding to the description and illustration of the various forms of rude stone monuments included therein, briefly examine their geographical distribution over our own and other lands, as this indeed constitutes one of their chief attractions in the eyes of the archæologist. Their geographical distribution is very wide, extending over certain areas in the British Islands, Northern Germany, Western France, along the north, west, and south coasts of Spain, along the North African littoral, and over localised areas in Western Asia and India. It is, I think, strangely interesting and suggestive that monuments of a rude and uncouth structure and absolutely similar in design and method of construction should be found as far apart as the extreme north of Scotland and the plains of Hindostan; and to this, which of course involves the question of the identification of the race of people which built these rude stone monuments and their date in the world's history, I shall return later on, when we shall perhaps be in a better position to understand the arguments which may be adduced one way or the other, and the difficulties which surround the enquiry. Fixing attention for a moment or two upon our own island, we observe that rude stone monuments are found in groups of greater or less extent in a small area of the north-west of the country, including the counties of Donegal, Mayo, and Sligo, and along the eastern and southern coast, including the counties of Antrim, Down, Dublin, portion of Meath, Wexford, Waterford, Cork, and Kerry, many of the finest specimens being located in our own immediate neighbourhood. In Scotland they are chiefly confined to the north and eastern coasts, a few being found in several of the western islands. In England they abound in the Wiltshire Downs and in Cornwall, while Wales possesses them in much greater abundance. In Scandinavia and North Germany they occur in great numbers. In France, Brittany is, so to speak, the site

of their greatest concentration, whence they extend over an area lying between the north-west and the southern littoral of that country. In the Spanish Peninsula they exist chiefly along the northern and western shore, with a localised area in the south ; and the African Continent has them scattered along its northern littoral, disappearing towards its eastern confines to appear again on the plains of Western Asia, in the countries of Gilead and Moab, beyond the river Jordan. In Central Asia they have been found here and there in smaller numbers, while in India—especially in the Deccan—they again occur with remarkable frequency, and possessing typical characteristics. To-night I do not propose, however, to include these Indian monuments in my brief review, confining myself to examples in our own islands, the European Continent, North Africa, and in the country beyond the river Jordan. Returning now to the tabulated classification, which, with some slight modifications, is that usually adopted by authorities at home and abroad, we find that the first form of rude stone monument on the list is that known amongst Irish antiquarians as

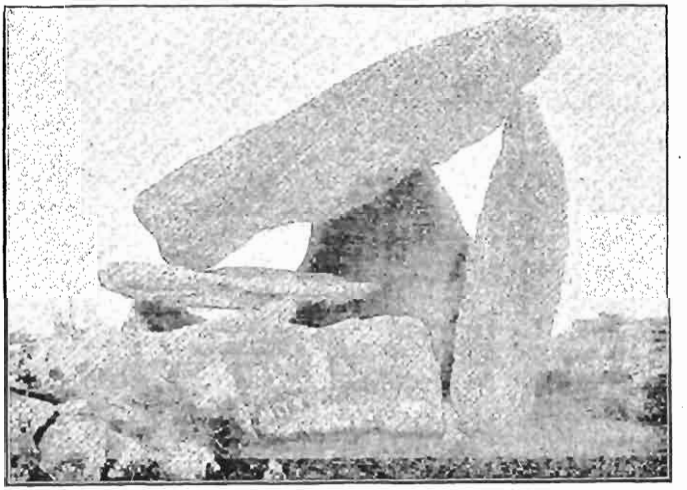
THE CROMLEAC.

This is the species of megalithic structure of most frequent occurrence in our own island, and therefore it is naturally of greatest interest to us, more especially, perhaps, as we can trace monuments almost quite, if not altogether similar, to our own, through the various countries I have just enumerated. In order that those to whom the appearance of a cromleac is not familiar may at once understand its general characteristics, I now throw on the screen a typical example, drawn from a locality distant but a few miles from our city. Many here to-night are, I daresay, acquainted with the rude stone structures of this kind in our own neighbourhood, and which I will bring before you photographically by-and-bye, knowing them, however, as "Druids' Altars," the designation given them by the peasantry and others unacquainted with their true character. Though in former times it was believed by the majority of those who took any interest in the subject that these table-like structures of massive unhewn stone were connected with the primitive worship of a bye-gone race, it is now unanimously believed by antiquarians that they are of sepulchral character, either having contained within them the actual remains of the dead, or having been erected as a monument to some departed chief or hero, whose body

may have rested elsewhere. But of this more anon. That these structures were once regarded as being employed in the rites of idolatrous worship, whereon human beings were sacrificed, is proved by the note in Owen Connellan's edition of the Four Masters, in which he says that "The name cromleac signifies the stone of Crom, and they were so called from being used in the worship of Crom, one of the deities of the Irish Druids, said to represent Fate ; or, according to Lanigan and others, the god of fire or the sun, and sometimes called Crom Dubh, or black Crom, and Crom Cruach, signifying Crom of the Heap of Stones or Cairns, as quoted by Lanigan from the "Tripartite Life of St. Patrick." The idol of Crom Cruach, as stated by Lanigan and O'Flaherty, as well as by the O'Clerys in their "Book of Invasions," was destroyed by St. Patrick in the temple of the Druids, on Magh Sleacht, in Brefney (now Fenagh, in Leitrim) ; and the last Sunday in summer was still called in the time of Owen Connellan, "Domhnach Crom Duibh," or the Sunday of Black Crom, being sacred to St. Patrick as the anniversary commemorating the destruction of the idol. "This," says Owen Connellan, "is the real origin of the name cromleac, and not from the stones being in a sloping position, as absurdly stated by some writers, and derived from the opinions of the common people." Despite this statement of Owen Connellan, which I have just quoted, it is now well ascertained that the word cromleac has nothing to do with the name of any idol or of idol worship, and that it is composed of two Irish words—*crom*, which means stooped, sloped, or inclined, and *leac* (not leck), pronounced *lack*, a flag or rock with a level surface. The late Professor Eugene O'Curry considers that though the word thus originates, the term is not of Irish formation, as there is no such compound word with such a significance to be found in the Irish language proper. He believes that the term was first formed by Bishop Owen, of Wales, about 1600 A.D., in translating the English Bible into Welsh, and was applied by him to rocks and cliffs which shelved forward, so as to leave clefts, or rather sheltered recesses, for foxes and other wild animals to seek refuge in. Assuming that the word cromleac derives its origin etymologically, as I have just stated, from the two words, *crom*, *leac* (sloping stone), how can the structure be best defined, so as to give at once a clear idea of its form and mode of construction and to distinguish it at the same time from other species of sepulchral

stone chambers with which it is sometimes associated and which follow it in the classification I have adopted. This definition has been attempted by more than one Irish archæologist. Mr. W. F. Wakeman, in his *Handbook of Irish Antiquities*, states that "A cromleac, when perfect, consists of three or more stones, unhewn, and generally so placed as to form a small enclosure. Over them a large stone is laid, the whole forming a kind of rude chamber. The position of the covering stone is generally sloping, but its degree of inclination does not appear to be regulated by any design." Colonel Wood-Martin, who has paid much attention to this subject, remarks that if the words, "The structure being subærial (that is, standing over ground, and since the period of its erection uncovered and exposed to the air, as we now see it), it would be difficult to improve on this definition." The late Mr. George V. Du Noyer, of the Irish Geological Survey, defines a cromleac as a "megalithic (great stone) chamber, usually rectangular, and sometimes open at one end, formed of four or more upright slabs, on which is poised, in a slanting position, a large covering stone, the whole structure resting on the natural soil and presenting no indications of having ever been enveloped in a mound or tumulus." Although the majority of archæologists are content to accept some such definitions as these as accurately describing the appearance and characteristics of a perfect cromleac, some English and Continental authorities hold different views. Mr. Worsæ, the Danish antiquarian, for instance, looks upon a cromleac as "A tumulus enclosing a chamber formed of large stones, placed one upon the other, and surrounded by a circle of upright stones at the base of the mound." Were this correct, it would mean that the massive structure—put together with evidences of no little skill and rude power in the movement of great stones—which you now have before you on the screen, was at one time buried beneath a mound of earth and small stones, and thus completely hidden from view. The Rev. W. C. Lukis, an English antiquarian of much research, strongly supports this view, and in a controversy he had with the late Mr. Du Noyer, expresses the opinion that "all the structures which are commonly called cromleacs were once enveloped in a mound, and were sepulchres"; and on this account he suggests the discontinuance of the word cromleac and the substitution for it of the expression, "chambered tumulus"; and when, as in the numerous instances in this

country, the stone structure is entirely deprived of its enveloping mound, it should be described as "a denuded sepulchral chamber." Having regard to the fact that in no single instance has any mound, or the smallest remains of such, been found in historic times enveloping such stone structures as you are now looking upon, and when it is remembered that the so-called cromleacs are found in positions where a covering mound could scarcely have existed and entirely disappeared, Irish antiquarians will, I think, be hardly inclined to accept the views of Mr. Worsæ and the Rev. Mr. Lukis, and under existing conditions will be likelier to adopt such a definition as that put forward by Mr. Gray, who considers a cromleac to be "An ancient rude stone monu-



HARRISTOWN CROMLEAC, OR *Leac-an-Scaill.*

ment composed of one large block, supported by two or more stones usually set on end, or edge, forming a subærial chamber." By French, and frequently by English authors, the cromleacs are called *dolmens*, a term said to be compounded from two words of the ancient language of Brittany—*dol.* a table, and *moen* (pronounced *men*), a stone,—the word thus meaning "stone table," and having to do with the appearance rather than with the intent of the monument. Turning now to the cromleac pictured on the screen, you will observe how fully it possesses the characteristics laid down in the definition I have given you. Here

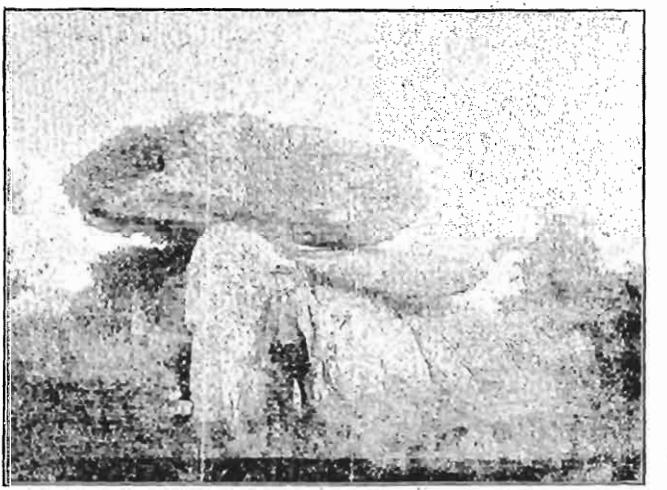
you see the massive cap stone—flag-like though rough and unhewn—poised in a slanting position on these two upright stones, and supported in front here by a smaller stone placed horizontally—a characteristic peculiar to several of the cromleacs in this neighbourhood, but not of general occurrence. This cromleac—locally known as *Leac-an-scall*, or Stone of the Warrior—will be found at Harristown, in the county Kilkenny—some fourteen miles from Waterford, in the drection of Mullinavatt—and is considered to be one of the finest specimens in Ireland. It is very massive and lofty, and in perfect preservation, as you can judge by the present view and by those that follow. From an examination of this cromleac you will, I think, at once perceive that it is composed of unhewn masses of rock, dug out from their primeval beds in the soil, each mass being probably selected according to the position it was to occupy, and all being brought into position by rude force, without any apparent mechanical aids. You will, I daresay, wonder how it was that this huge flat stone was raised up to its place and balanced there so exactly that it has never moved through all the ages which have passed since its erection. You are not singular in this wonder, as it is a problem which has exercised the minds of many antiquarians, who seem now to be agreed that it was accomplished (as originally suggested, I believe, by the late King of Denmark) by the building up of earthwork round the upright stones, and the final pushing or rolling of the topmost stone up the slope thus formed, by the united efforts of numbers of men, aided, it may have been, by rollers made from tree trunks, the earth being eventually removed when the structure was completed. The skill here evidenced, the labour which the work must have involved, and the imposing character of the monument, appear to me to be further arguments in favour of the views of Du Noyer and others—that these cromleacs were always exposed as we now see them, and never constructed with the intention of immediately afterwards burying them in the depths of a tumulus heaped over them. The chambers found within such tumuli which have been opened, and to which I shall refer by-and-bye, are of a quite different type, and have really nothing in common structurally with the true cromleac except their being formed of unhewn stones and intended as places of sepulchre. In the county Waterford and in the immediate neighbourhood of this city there are a number of fine cromleacs, to

which I will now direct your attention. On the screen we have projected a photograph of this very perfect specimen existing at

BALLINAGEERAGH CROMLEAC.

Ballinageerah, a short distance from Dunhill chapel. It stands alone in the middle of a field, and presents a very striking appearance, both from the massive size and the regular outline of the cap-stone, and from the skilful manner in which it is poised at two points, as will be seen in the view now before you—a peculiarity which it shares with but few other monuments of a similar class, and which is effected by the placing of a smaller or secondary cap-stone on the two side slabs and then balancing one end of the greater stone on the top of the terminal upright slab, as you see here, and the other on the upper surface of the smaller horizontal one. This massive cap-stone, consisting of a single flattened boulder of the feldspathic trap rock of the district, dug from the ground and unhewn, measures twelve feet long and eight feet wide; it averages one foot in thickness, and weighs six tons and three-quarters, according to the estimation of the late Mr. James Budd. I would here note that the majority of the cromleacs, in this neighbourhood, at any

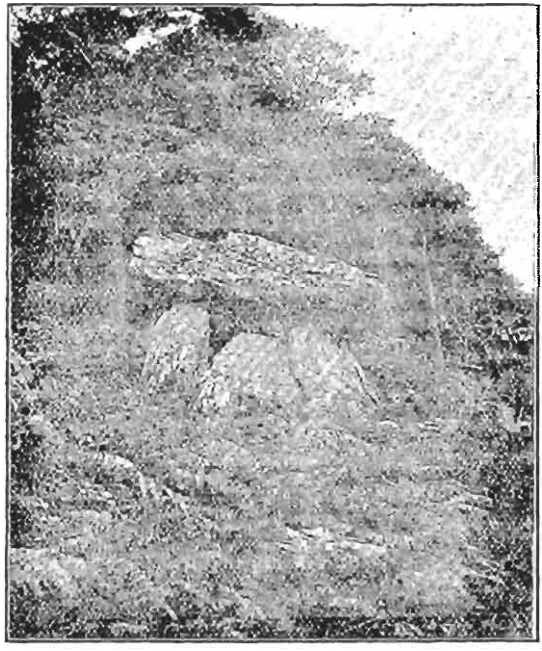
rate, are found in localities where huge boulders of varying size and shape lie scattered about, buried to a greater or less degree in the soil; and it would seem to me that their construction points to the employment of rude force, rapidly carried out by many hands, the peculiarities of each monument depending rather on the size and shape of the materials to hand than on any deliberate and pre-conceived design. The grand old cromleac at Knockeen, a photograph of which is now



KNOCKEEN CROMLEAC.

before us, being just such a structure as a number of men—say a body of warriors—would erect in a week over the grave of a fallen chieftain, upturning the huge stones from the nearest available beds where they had lain and placing them in position—rudely cleaved, it may be—by sheer force of human strength, employing the means already suggested to elevate the cap-stone, which here measures twelve feet six inches by eight feet, its average thickness being eighteen inches, and its weight ten tons and a-half. This cromleac has also a secondary horizontal stone, which measures eight feet by seven, and on the centre of which the end of the huge stone above rests. The total height of this cromleac from the ground to the upper surface of the covering slab is twelve feet six inches. Glancing at the plan, you will observe that the upright stones on which the horizontal ones rest are six in number, these three end ones directly under the great cap stone forming a kind of secondary

chamber or porch, open at one end, the transverse stone at the same time completing the enclosure of the main chamber, which is partially covered in by the smaller cap-stone ; and this peculiarity the Knockeen cromleac shares with its fellow at Gaulstown. This cromleac, picturesquely situated amid the bracken, at the foot of the rocky, pine-grown slopes of Carrick-a-Roirk hill—close to Pembrokestown



PEMBROKESTOWN CROMLEAC.

House—is somewhat smaller than that at Knockeen. It stands free on all sides, and is in apparently perfect condition. The cap-stone, flattened and more flag-like, rests, as does that of Knockeen, on three surfaces, and measures twelve feet by seven ; its average thickness is one foot, and it is computed to weigh six tons. This cromleac has no secondary cap-stone, and in this respect it differs from the three I have already brought under your notice. It resembles Knockeen, however, in the possession of the subsidiary or porch-like chamber open at the end, formed by three of the six upright slabs, the transverse slab of these three here again completing the enclosure. It will be observed, however, that this open chamber faces in the opposite direction to that at Knockeen, and it will be further noted that the upright stones, like those at Ballinageeragh, lean towards each other, but that the cap-stone

does not slope at all as much as those at Harristown (the *leac-an-scall*) and Ballinageeragh. At Ballindud, a short distance from the residence of Captain Carew, there is another fine cromleac. Here, unfortunately, the cap-stone has been displaced — purposely, I believe, by some farmer in days gone by—and it now lies by the sides of the upright stones on which it originally rested. It is therefore of less interest than those I have already described, but from the size and appearance of the component masses it appears to have been as large and as solidly constructed as the others. It is much to be regretted that so many of these precious monuments of a remote antiquity should have suffered harm at the hands of ignorant and unthinking men, though—to the credit of the present race of agri-

BALLYPHILLIP CROMLEAC, DUNHILL.

culturists—it must be said that comparatively little damage has been done to those still existing in more recent times. There is still another cromleac in this neighbourhood to which I would call your attention; and it differs in some important respects from those we have already examined. It is to be found a short distance beyond the village of Dunhill, in the direction of the well-known ruined castle on the hillside

over the glen. It is built into a loose stone wall separating two fields, and at first sight looks more like a natural rounded rock *in situ* than an artificial structure. On closer examination, however, we find that this huge mass of rock is really portion of a rude stone monument, being so placed that its centre portion rests on an upright stone set in the soil ; one end is in contact with the ground, while the other is free and elevated above the wall in which the structure is embedded. This huge mass of rock, resembling an oval-shaped boulder split in half longitudinally, is rounded on the upper surface and flattened below, where it is supported. It weighs, as has been calculated by Mr. Budd, twelve tons, and in regard to its size and weight surpasses the cap stones of any of the cromleacs I have already mentioned. It was originally described by Mr. Du Noyer as an abandoned or unfinished cromleac ; but further research, and the discovery of similarly constructed monuments at Brown's Hill, near Carlow, Headfort, near Kells, and at Rathkenny, county Meath, led him subsequently to a different conclusion ; and he then looked upon this class of cromleac as a special type, which he described under the designation, "primary or earth-fast" cromleacs, using the term "primary" not in its purely chronological significance, but rather as indicating a more primitive or cruder mode of construction. "I confidently assert," he says, "that in the examples of 'primary' or earth-fast cromleacs I now illustrate, there is not the least evidence for the supposition that any of them had been originally constructed after the fashion of what we may call the normal cromleac. On the contrary, it is very evident that they are now as perfect as they were ever intended to be—minus the effects of atmospheric action." "'Primary,' or 'earth-fast' cromleacs," he adds, "are found in Scotland and Wales. In the former the finest and most remarkable specimen is that at Bonnington Mains, Mid-Lothian, figured and described by Professor Wilson in his admirable work on the 'Prehistoric Remains of Scotland.' This enormous rounded boulder rests at an angle of possibly 50 degress on a single supporting stone of about six feet in height above the ground, and at a point distant from its raised end about one-third of its entire length. This structure was never different in form to what it is at present, and is not a ruined cromleac, as has been supposed." The largest and most important "earth-fast" cromleac in this country is that at Browne's Hill, about one mile and a half from

Carlow. This huge stone is a magnificent block of granite measuring twenty-two feet ten inches long, eighteen feet nine inches wide, and four feet six inches thick, and is computed to weigh 110 tons. It is inclined at an angle of about 35 degrees to the horizon, being supported most securely on three upright blocks of granite of unequal height, whereby the top stone is made to incline in such a way that its lower end rests on a small rounded boulder rising but a little distance from the ground. It is indeed a problem for speculation as to how this vast block was raised up to its present position. It was most probably done by the application of rude wedges, one after the other, and the final insertion of the three granite uprights. Mr. Du Noyer, who has described and figured this cromleac, does not mention, or appear to have included in his sketch, the smaller stone supporting the lower extremity, and preventing its actual contact with the ground. Another extremely interesting, and, in one respect, an unique specimen of this variety of cromleac is that not far from Rathkenny House, the residence of Mr. Hussey, in the county Meath, several photographs of which I am able to show you through the kindness of Mr. Douglas, of Carlow, who lent me the originals (as well as the photograph of the Browne's Hill monument), from which I have made the slides. This cromleac stands on an elevated position in the centre of a field. The cap-stone—if it can be so-called in earth-fast cromleacs—measures ten feet ten inches long, eight feet six inches broad, and it is three feet thick, with one edge resting on the ground and the other supported on an upright stone, rising some four feet over the ground. This upright stone is four feet broad where it emerges from the ground, and tapers slightly as it ascends, and it varies from eighteen inches to two feet in thickness. What renders this cromleac so remarkable are the peculiar markings with which the face of the great stone is covered, and which are well displayed in the photograph now upon the screen. These consist of circular cup-like depressions, scattered over the surface in great numbers. They may be merely the result of weathering, and not artificial, though they have every appearance of having been made with some kind of implement. Amongst them are this singular collection of undoubtedly inscribed lines, which, according to Mr. Conwell, who has carefully examined them, are of ninety different characters. They are well and clearly cut in triangular-shaped hollow lines, some to the depth

of nearly a quarter of an inch. At the back of the sloping stone, and on the inner surface of the upright stone, are two groups of incised circles, of much ruder workmanship than the lineal form, which latter are, in all probability, some primitive script, having affinities, it may possibly be, to oghams, though quite unlike them in many respects. Similar markings have been found on natural rocks in various parts of the country by Mr. Du Noyer and Mr. Windele, and Mr. Conwell is inclined to look upon them as of oriental origin. There, is, however, no evidence whatever to guide antiquarians to any conclusion in this direction.

Passing now from the cromleacs in the south-eastern part of the country, let me next briefly examine some of the more important specimens in the northern and central districts. The county Down possesses many interesting examples. On the screen now is a photograph of a peculiar type of cromleac, which is to be found on the craggy southern slopes of Cratlieve Mountain, in the parish of Drumgooland and townland of Legananny, and which has been described by Mr. William Gray. It stands on an exposed site commanding an extensive prospect to the south and west. The cap-stone is, as you see, shaped somewhat like a coffin, and lies north and south. It is eleven feet four inches long, four feet nine inches wide at the broadest part, and three feet wide at the narrowest or most northerly end, in which direction it has a slope clearly due to its original construction. It is supported on three upright pillar-like blocks, two at the south end measuring seven feet and six feet two inches respectively, while the third, at the northern extremity, is only four feet five inches high. Some years since an urn was found in the open chamber below the cromleac. Mr. Ferguson alludes to this monument as a "tripod dolmen," and refers to it as supporting the view that such structures were never intended to be buried beneath mounds of earth—a view held by some archæologists, and of which I have already spoken. Mr. Ferguson points out that the cap-stone here is poised on three points, and is a studied exhibition of a *tour de force*: No trace of walls exist, and, if earth had been heaped upon it, the open space between the stones would have been the first part filled; and the covering stone been an absurdity, as no chamber could have existed. There is a quite similarly constructed cromleac at Pentre Ifan, in Pembrokeshire; and it appears

to me that these "tripod cromleacs," of which there are so many other examples existing, are purely monumental in character and origin, and are not sepulchral chambers. Of course it may be that the body itself or the cremated remains were interred in the ground beneath, and that, over the grave, the monument was subsequently erected, with the intention of its being always visible to the passer by, and provoking his attention by its skilful mode of construction. One of the most important of the county Down cromleacs is that situated in the centre of the so-called Giant's Ring at Drumbo, about three and a half miles to the west of Belfast. This Giant's Ring consists of a circular rampart of earth, enclosing a space about six hundred feet in diameter, or an area of eight acres. The height of this earthen rampart is sufficient to shut off a view of the surrounding landscape. In section it has a good broad base of about eighty feet, and slopes equally at both sides. The top at present is somewhat flat, which is apparently due more to weathering than to the original construction. The cromleac stands almost in the centre of the enclosure. All the stones forming the chamber are *in situ*, but others are more or less disturbed, and seem to indicate that there was originally an avenue of stones leading to the chamber. Excavations made in the vicinity of the enclosure have revealed sepulchral remains. A circular chamber was exposed, about seven feet in diameter, formed of blocks of stone, covered over with flags. Minor internal divisions of the main chambers contained four cinerary urns and other evidence of ancient burials. Within a short distance of this chamber several other cists of sepulchral character were discovered, all indicating the importance of this central cromleac in ancient times. Another of the important cromleacs in the county Down is that locally known as the "Kempe Stone," a photograph of which is now before you. It is to be found on the high ground about a mile to the west of the village of Dundonald, and not far from the main county road from Belfast to Newtownards. The group of stones composing the monument occupy a space twelve feet by eight feet, and stand ten feet high to the east and six feet to the west. The chamber is formed of six blocks of stone. Two of these are placed upright at the highest end, three are on their edges, and the sixth is placed horizontally, forming a lower or secondary cap-stone, like that which we have already seen in several of the southern cromleacs. The great cap-stone is eight feet six inches long,

seven feet wide, and is on an average three feet six inches thick, and is computed to weigh seventeen tons. This great stone slopes rapidly towards the west. It is interesting to note that the old name of the locality in which this cromleac stands was *Bally-clogh-togle* (the town of the raised or lifted stone), and local tradition assigns it as the grave of a stranger warrior. There are the scattered remains of other rude stone monuments in the vicinity of the cromleac. The county Antrim also possesses many interesting monuments of a similar character, to which, however, I cannot now stay to refer. The county Meath, in addition to its grander and better known relics of primeval man—which I will bring before you later on—has also some important cromleacs. At Carrowmore, near Sligo—believed by many to be the site of the ancient battlefield of Northern Moytirra—are to be found the most extensive series, perhaps, of rude stone monuments in Ireland, though many of them are now destroyed or partially broken up. Amongst the finest of the cromleacs occurring there is that now locally known as the "Kissing Stone." Its Irish name, however, was the *Leaba na Fian*, which means the bed or grave of the warriors; and I may here observe that in different parts of the country different appellatives are given to the various cromleacs. To many are given the name, "Beds of Diarmod and Grainne," from the old Irish tradition that they were the nightly resting places of Diarmod and Grainne, the wife of the giant, Finn Mac Cumhaill, whom Diarmod had carried off, and who were pursued by the enraged Finn; and it is under this name that they are often indicated in the Ordinance Survey Maps. In other places, as I have already remarked, they are known as "Giants' Graves" or "Warriors' Beds," the prevailing idea being that of a bed or final resting-place. The "Kissing Stone" cromleac, at Carrowmore, is perfect, as you can see by the photograph of it now on the screen. It stands from eight to nine feet high. The cap-stone rests on three of the six stones under it, and is about ten feet long. A stone circle, nearly forty feet in diameter, still surrounds the cromleac, thirty-two stones being *in situ*, four of which are seen in the photograph. Contenting myself with these examples, I must now—as time presses— pass from Ireland to England. In the latter country proper there are but few specimens of free standing cromleacs, the greatest number being found in Wales and in the western extremity of Cornwall, the monuments there occurring being

very similar in appearance and construction to their Irish fellows. On the screen now we have a photograph of an interesting cromleac occurring in the Devil's Glen, near Marlborough, in Wiltshire. The cap-stone, which resembles in its general appearance those of the monuments at Drumbo and in the county Meath, rests on two points, the higher supporting stone being set upright, the lower being set slantwise, and partly resting on a third stone, by which it is raised from the ground. This cromleac stands free, and has a bold and striking appearance. I will not weary you by illustrating any further examples in the British Islands, as they are all of a more or less similar type. I shall therefore next take a glance at a specimen from Northern Europe, where every form of rude stone monument abounds. On the screen now is a photograph, from an engraving, of a cromleac at Halskov, in North Germany. You will notice how closely it resembles the "Kissing Stone" cromleac at Carrowmore, the supporting stones being short and the cap-stone boulder-like. As in the Carrowmore specimen, we have here also a circle of stones surrounding the cromleac, and so closely do the two structures resemble each other in all their main features that they might be almost said to be interchangeable. This singularity renders inevitable the conclusion that they must have been constructed by the same race of men, and about the same period of time, whenever that may have been. From Scandinavia and Germany we pass to North-western France, and there find ourselves in a very focus, so to speak, of megalithic structures of all kinds, to some of which I will refer later on. The cromleacs here found are constructed with greater evidence of design, and are frequently of very massive size. Some are rather puzzling to the archæologist. For example, take the specimen now pictured on the screen, which is to be found at St. Germain-sur-Vienne, near Confolens, in Poitou. It differs very markedly indeed, as you can see, from the numerous cromleacs I have already shown you. Instead of the rude, unhewn supporting stones, the massive rock, measuring fifteen feet by twelve feet, which forms the cap-stone here, is borne up on four sculptured columns of Gothic design, each column being composed of three pieces—the base, shaft, and capital. There were originally five columns, one of which has disappeared, and their design and ornamentation belongs undoubtedly to the twelfth century or thereabouts. How are we, then, to account

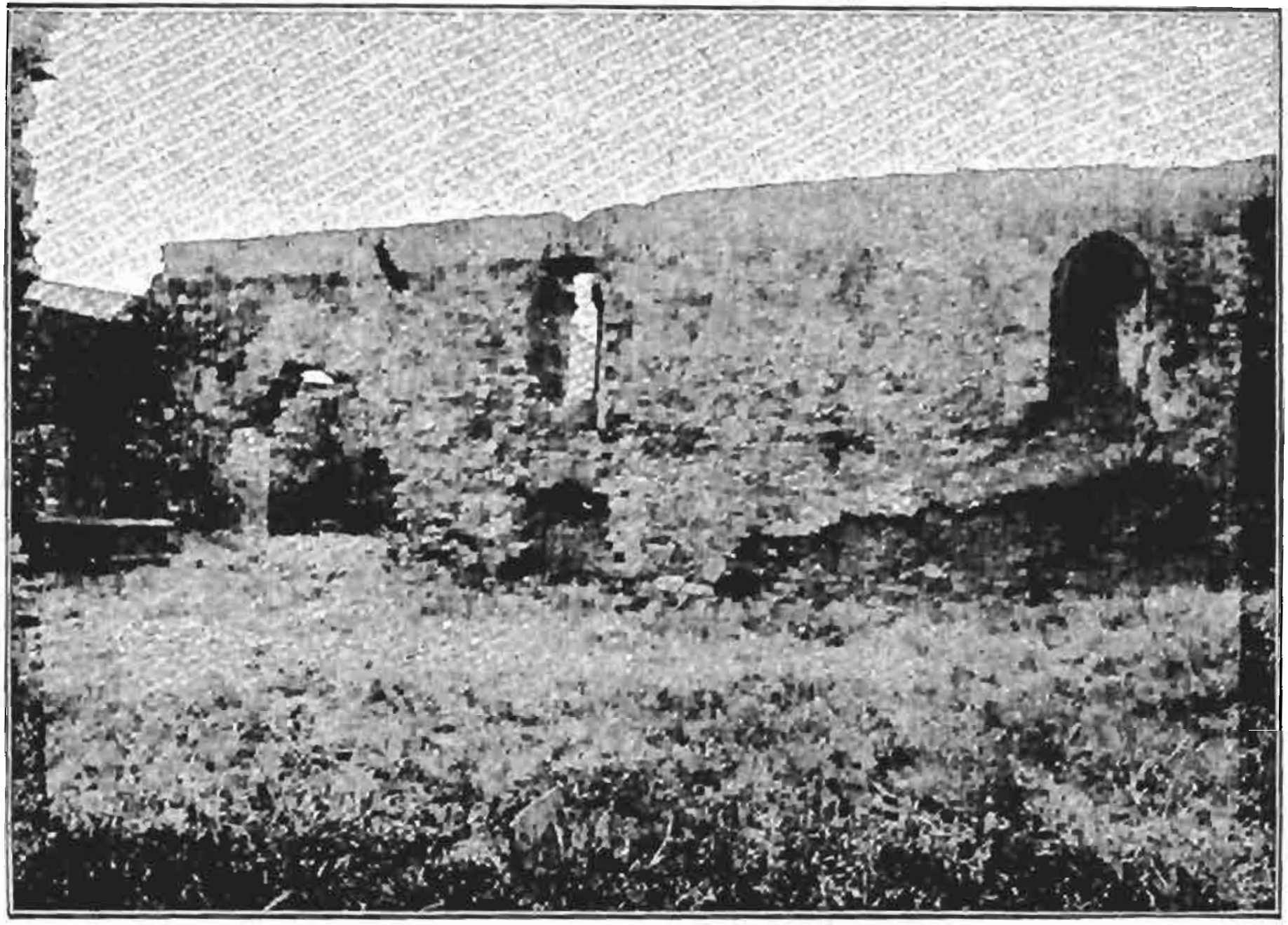
for this anomaly? Is this a true cromleac, dating from primeval times, or is it a structure erected in or about the twelfth century? It has been suggested that the supporting pillars were carved out of the unhewn stones originally existing, about that period, but the fact that these pillars are in separate pieces negatives this idea. Mr. Ferguson considers that the very existence of this cromleac goes far to prove that none of these megalithic monuments are as old as the majority of archæologists believe them to be; but for myself I would hazard the suggestion that this specimen is in reality a pseudo-cromleac, and that it has nothing whatever to do as regards origin or date with the true structures, beyond the partial resemblance in general appearance, being probably erected in later times for some purpose we cannot now ascertain, in imitation, to a certain degree, of the primeval structures, with which its builders were almost certainly quite familiar. Be this as it may, it would, however, I believe, be very unsafe to form any definite judgment on a large class of monuments from a single anomalous specimen such as this, and which differs in such important points from the majority of those with which it is compared.

One of the most interesting, if not the finest, free-standing cromleac in France occurs close by Mané Lud, near Locmariaker, in Brittany. A view of the monument, from a drawing by Messrs. Blair and Ronald, is now on the screen. The cap-stone consists of two pieces; one of these measures eighteen feet by nine feet, and is more than three feet in thickness. The second stone is very much smaller, and seems to form a sort of porch to it. The great stone rests, like that of so many of the cromleacs I have spoken of, on three points, but what renders this monument of special interest are the curious sculptures which appear on the inner surface of the single stone supporting the east end, to which, however, I cannot now stay to allude. Another variety of cromleac which occurs frequently in France is that known as the "Holed stone," a characteristic example of which is now pictured on the screen. This cromleac exists at Grandmont, in Bas-Languedoc. The large, rudely formed aperture in the stone, which is here seen, was undoubtedly made to gain access to the chamber, and had the monument been covered up in a mound this entrance hole, or rather the purpose for which it was intended, would have been destroyed. The widely projecting cap-stone would never have been put there either if

it had been intended subsequently to enclose the structure within an outer covering of earth. Passing, with this hasty glance, from France to Spain and Portugal, we find that the former country possesses many typical examples of cromleacs, notably one at Antequera, in Andalusia, while in the latter a very fine specimen has been described by Mr. Borrow, a view of which is now on the screen. It is somewhat circular in configuration, and consists of stones set vertically, immensely large and heavy at the bottom, which towards the top become thinner, having been rudely fashioned into the resemblance of a scallop shell. These uprights are surmounted by a very large flat stone which slants down towards the south, where is a door-like opening. Three or four individuals, Mr. Borrow says, might take shelter in the interior, in which was growing a small thorn tree. This cromleac is to be found at Arroyolos. From the Spanish peninsula we cross over to North Africa, and there also we meet with cromleacs in great abundance. It is strange, however, that up to twenty-five years ago their existence there was unknown, and it was not until a M. Féraud published a memoir on the subject that any account of their distribution and general characteristics became known to archæologists. So far as has at present been ascertained the principal cromlech region in Algeria is situated, along and on either side of a line drawn from Bona on the coast to Batna, sixty miles south of Constantine. But around Setif and in localities nearly due south from Bougie they are said to be in enormous numbers. On the screen now is a view of one of these Algerian cromleacs, taken from a drawing by Féraud. Like some of those at Carrowmore and in North Germany, the central structure, composed as usual of three upright stones supporting a massive cap-stone, is surrounded by two circles of small stones; in other instances the outer circle is replaced by a circular pavement of flat stones forming what may be supposed to be a procession path round the monument. There is a great variety of form amongst these Algerian cromleacs, and sepulchral remains have been found in many of them. It is to be regretted that numbers of such rude stone structures have been destroyed by the colonists in preparing the ground for agricultural purposes. In Tripoli also various forms of megalithc monuments have been found, but they are entirely absent from Egypt and Palestine proper, and only re-appear at the eastern side of the Jordan, where

considerable numbers have been found. The largest group east of the Jordan is mentioned by Laurence Oliphant in his work the "Land of Gilead." They were discovered by him and Mr. Phibbs at the head of the Wady-El-Araba, and extended over many acres of ground. Another group of cromleacs exists near Suf, not far from Gerash, the covering stones measuring in some instances eleven feet by six feet. Southwards on the road between the Jisr-Damich and Es Salt there is another group of twenty-seven monuments. At Amman (Rabboth Ammon) the Palestine Exploration Society discovered one of great size, a photograph of which (obtained from the Secretary) is now on the screen. It resembles, as you see, in all its features, the cromleacs in our own neighbourhood, and must have been constructed under the same influences. It stands on the slope of a hill, and the cap-stone, which measures thirteen feet by twelve feet and slopes eastwards, is supported at either end on two rugged upright stones, one of which—that highest on the hillside—is shorter than the other. The stones which formed the sides of the chamber are displaced and lying prone as you see. Higher up the hill is another somewhat similar though much smaller monument. Were I to take you further than this I could shew you cromleacs, identical in structure, extending over Western Asia, and right into the great Indian peninsula, where rude stone monuments of all classes have been found in great numbers. But I think for a lecture of this kind I have now said quite enough about cromleacs, and I must turn to the other classes of rude stone monuments, and point out by illustrative examples their structural peculiarities, confining myself chiefly to those monuments which are found in the British Islands, as time would wholly fail me were I to examine each class in detail over their wide extent of distribution.

[TO BE CONTINUED.]



RUINS OF PRIORY CHURCH OF ST. JOHN THE EVANGELIST, WATERFORD.

THE PRIORY, CHURCH AND HOSPITAL OF ST. JOHN THE EVANGELIST, WATERFORD.

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

The present paper is intended as the second of a series treating of the ancient churches of Waterford city, and descriptive of their present remains. Under the heading, "The Holy Ghost Friary," readers of the JOURNAL have already had presented to them the first paper of the series, though indeed it was not formally labelled as such. To force from the silent church ruins in our midst their long-forgotten story is, in truth, no easy task. It is a task that can never now be accomplished in full; but it is not yet too late to wring from crumbling wall and hoary tombstone, from mouldering Register and faded State Paper, much to light up the ecclesiastical past. Closer research in the Record Office and among private family papers will, perhaps, bring to light further and more valuable material, but the possibility or probability of such discoveries is no reason to delay the publication of what has already been collected. Additional workers and additional information will be the more welcome that already, to some extent, the way for them has been prepared. So much by way of apology for the present contribution towards the ecclesiastical history of the "Urbs Intacta."

Within the present city boundary there were anciently no less than fourteen churches, of which we have, in the case of six, existing remains more or less considerable. The sites of three are occupied by modern church buildings, while of two others we can only fix the locality in a general way. Five, at least, of our ancient city churches were monastic; six, including the Cathedral—which embraced the

parish church of Holy Trinity and several chapels—were parochial; and of the remaining three—namely, St. Thomas's, Our Lady's, and St. Mary Magdalen's—we can only guess the character. To the foregoing we may add the churches or chapels of St. Leonard and Our Lady of the Castle (De Castro), which appertained to St. John's Priory, being possibly only chapels within the Priory, and the preceptory church of Kilbarry, which was regarded as practically a city church.

St. John's Priory and Alms House, which forms the subject of this paper, was founded in or about 1191, by John, Lord of Ireland and Earl of Moreton, on the occasion of his first visit to Ireland. With the exception of St. Catherine's, a Danish foundation, St. John's was the only religious house in Waterford at the beginning of the 13th century. For a good deal of his information concerning our Priory and Alms House, or Hospital as it was called, the writer hereby begs to acknowledge his indebtedness to the Wyse family papers, kindly lent for his inspection by the courteous representative of our city's oldest family. The "Green Book," which will be frequently quoted in these pages, is a collection of family papers, ancient charters and grants, &c., in the possession of Captain Wyse. From internal evidence the book seems to have been compiled in the 17th century. The charters and other documents copied into it are chiefly in contracted Latin, Norman-French terms being but sparingly used. The original charter of St. John's still exists, but, unfortunately, it is undated (*a*). The later or Bristoline walls of the city had not yet been built in 1191, so that at the date of its foundation the new Priory could be described with accuracy as "in the suburbs of the city," or "near the city." All Archbishops, Bishops, Abbots, Justiciaries, Barons, Constables, &c., are notified by the charter that "the Brothers of the Alms House of St. John of Waterford, together with their retainers, property and belongings, are in the guardianship and protection of the king." To the Monks is accorded privileges of buying, selling and exchanging within and without the city gates, and in all markets, towns, camps and villages, with every liberty and privilege that buyers and sellers ordinarily have. No man may exact tribute or tolls of them, or impose any secular obligation. The community of St. John's is to have dominion over the water of St. John's River from St. Catherine's Church to the

(*a*) Gilbert, "Municipal Archives of Waterford," p. 271.

"Old Bridge" (*b*). Moreover, the monks are to have their own court, with jurisdiction over all, except capital or quasi-capital cases, and their property they are to hold free from all burdens, those excepted which pertain to the Crown. The signatories to the charter are William de Weneval, Reginald de Damnarei, Alan de Dunstanville, William de Buckecot, and Roger de Dumundevil, *apud* Merleber (*c*). How important the new Priory soon became we may judge from the fact that it gave a name to a bridge, a street, a gate, and even a river, in its vicinity. To this day we have the memory of St. John's Priory perpetuated in the names of at least four streets, in addition to which we have John's Bridge, John's Mills, St. John's Church, St. John's College, &c., all in the neighbourhood of the ancient Priory. At its foundation the Priory was made a cell of the Benedictine Abbey of St. Peter and Paul, of Bath, in England. Here, it may be explained, a *cell* or *obedience* was the offshoot of a larger religious establishment, and was governed by a prior, who, as head of only a small community, might be a person of comparatively little importance. In a document bearing date, *circa* 1227, we find reference to the "brothers and sisters of the monastery," who are styled "brothers and sisters of St. Leonard" (*d*). We are justified in concluding either that the Priory had a convent of religious women attached, or, what is more probable, that the Alms House appertaining to the establishment lodged and supported indigent persons of both sexes, who were hence called brothers and sisters of the House. English in its origin, the Benedictine Priory of St. John's seems to have preserved to the last the peculiar anti-Irish and exclusive spirit of the religious foundations within the Pale.

Following close on the foundation charter we find a second charter from John granting to the Priory the lands of Baliowodam (*e*). The object of the grant is declared to be "the mayntenance of divyne service and hospitalitie to be continued and kept in the said monasterie for the plaisure of God and relyfe of indigent people" (*f*). To this docu-

(*b*) Now "Sheeps' Bridge," on the Tramore road.

(*c*) "Chartae, Privilegia et Immunitates," Rich. I., p. 9.

(*d*) "Green Book," page 4.

(*e*) Variously written in the charters Balleode, Baliowodam, &c. It may be an old form of the place name, Ballymabin.

(*f*) Preamble Act of Drogheda Parliament, 10th of Henry VII.

ment William de Weneval, Reginald de Damartin, Robert Poher, and Richard (surname illegible) append their names as witnesses (*g*). Among the chief benefactors of the new monastery Ware mentions Peter de Fonte (*h*). William, Bishop of Waterford, also contributed to the endowment of the House, bestowing on it tithes and other emoluments. The document of William's grant is wanting, but reference is made to it in the confirmatory grant of his successor. Walter, Prior of St. John's, was in 1227 raised to the episcopal dignity as Bishop of Waterford, and we have in Theiner the letter of Pope Honorius III. ratifying the election (*i*). Mindful of his order and his late priory of St. John's, the new bishop, shortly after his consecration, confirmed and ratified his predecessor's grant. Fortunately we find enumerated in the document bearing Walter's name the items of the grant. These include the Church of Balleode with eighty acres of land and other property thereto belonging by ancient right, the Church St. Mary de Vodmoloy with all its property, by the presentation of John Brunn, the entire ecclesiastical benefices of Credan, the land of David (Ballydavid) son of Swein, the ecclesiastical benefice of Lisseneta (Liscelty), the Chapel of B. Dennveneth (*sic*) subject to an annual rent of one pound of wax or sixpence, the Church of Kilkatre (Kilcaragh), the Chapel of Colquohon (Kilcohan), the Chapel of Kilcop, with all its belongings, the ecclesiastical benefice of Dominagh, in the country of Philip le Vesco, presented by Philip le Vesco, the elder, and all the tithes of the whole property of the latter, both within and without the city. Some interest attaches to the names of the witnesses to Walter's deed. They are—Thomas, Dean of Waterford; William Poer, the Chancellor; John, the Precentor; Daniel, Royal Chaplain; Roger, Chaplain of St. John's; Walter, Chaplain of St. Olave's; Maurice, Chaplain of St. Mary's, &c., &c. In 1281 Edward I. issues a charter which merely recites and confirms the provisions of the original charter of John. Edward's charter is witnessed by William, Archbishop of Canterbury; William, Bishop of Hexham; the Earls of Richmond, Pembroke, Hereford and Arundel, Hugh de Veer, Richard de Treacy, and John de Crumwell, Seneschal of St. John's Hospital. The next

(*g*) "Chartae, Privilegia et Immunitates," Ric. I, p. 10.

(*h*) "Antiquities," &c., p. 99.

(*i*) Theiner, "Vetera Monumenta," &c., p. 36.

reference to our Priory is under date 1300, when Audeon, who is styled son of Thomas, grants to the House the villages of Ballyookyn and Moilboh, to be held by the Priory on condition of payment to the donor and his successors of two shillings annually, and subject to the retention by the donor of the ecclesiastical benefices and twelve acres of land (*j*).

Emerging from the thirteenth into the fourteenth century we meet an "inspeximus" (signed "R. Archeps") of Edward's charter quoted above (*k*), and following it immediately in the "Green Book" is an undated document, signed "Robert, Bishop of Waterford," which confirms the privileges and immunities of the Priory. Robert, here alluded to, was either Robert Elyot, a Dominican, who was advanced to the See of Waterford in 1394, according to Ware, or Robert Read, a secular priest who was made Bishop of Waterford in 1349. A curious feature of the last-quoted document is that it is signed (witnessed) in the copy before the writer by William, *Archbishop* of Waterford, and William, *Archbishop* of Lismore. Archepo (archbishop) is, it is to be presumed, a copyist's error for Archedo. (archdeacon). Other signatories are William Wyse, William le Poer (cleric), and Thomas, the Treasurer. Some light is thrown on the Priory's relations with other religious houses by a note in Archdall (*l*), from which it appears that Richard, Prior of Athassel in 1366, had granted to the Priory of St. Catherine's in Waterford, an annual rent of forty shillings arising out of St. John's Priory in the same city. The Prior of St. John's, Archdall explains, ceded the perpetual advowson of the Church of Carrick-mac-Griffin (Carrickbeg) to the Prior of Athassel. The fruits of the advowson were withheld, and as they constituted the grant from the Prior of Athassel to the Prior of St. Catherine's, the latter, by virtue of the grant to him, recovered arrears to the amount of £40 from the Prior of St. John's, and, in addition, 100 marks for damages. The whole case was heard during Easter Term, 1366, before Sir Walter L'Enfant, Seneschal of Tipperary.

From the date of the lawsuit just referred to, we do not find, either in the Corporation records of Waterford, or in the State papers, any mention of the Priory or its affairs for full a hundred years. In 1466

(*j*) "Chartae," &c., Edward I., p. 39.

(*k*) Ibid, p. 46.

(*l*) "Monast. Hibernic." Dublin, 1786, p. 699.

an indenture was completed between the Mayor and citizens of Waterford, on the one hand, and Thomas, Prior of the Convent of Bath, and the tenants and parishioners of St. John the Evangelist's, Waterford, on the other. The indenture is numbered folio 8.*b.* in municipal muniments of Waterford (*m*). The great landlord and tenant question was evidently moving the hearts of Waterford citizens in the far away fifteenth century. During the Mayoralty of James Rice in 1480, Foucque Quemerford and John Shalwey being sheriffs, it was enacted by the Body Municipal of Waterford, that inasmuch as the Prior and Community of St. John's, "contrary to goode conscience and thar owne grants," have sued for the resumption of certain houses and lands which they had previously sold, rented, or leased, all persons shall refuse to buy or inhabit any house or tenement so resumed by process of law or Act of Parliament, and that they shall refuse likewise to buy or use "any garden, mill, or any other manere thing that appertayneth to the same, without the goode will and free licennce of him that occupied the same before they were resumed" (*n*). This enactment brings even the history of "boycotting" within the province proper of archæology.

John Devereux was prior of St. John's in 1495. The "Green Book" (*o*) contains a copy of a deed, executed that year, between the prior on the one hand and Maurice Wyse, a tenant of the monastic property, on the other. The deed is practically a lease to Wyse of those lands and tenements inside and outside the city which he had already held for some time. Henceforth, to the date of the suppression, and, in fact, to the present time, we find the Wyses closely identified with the history of the Priory and its property. An Act of the Parliament of Drogheda (10th of Henry VII), already referred to, furnishes the *raison d' être* of the new lease. Reading between the lines of the Act we gather that the community of St. John had dwindled down in numbers till only two or three monks were left, of whom the Superior acted somewhat in the capacity of agent or steward for the absolute Prior of Bath. Meantime the secular affairs of our Priory were ordered and regulated from the parent house in England, with results that led later on to expensive litigation and legislation. Philip Tankard, a

(*m*) Gilbert, "Municipal Archives of Waterford."

(*n*) Ibid.

(*o*) "Green Book," p. 5.

secular priest, presumably of Waterford (*p*), obtained at Rome a grant of some kind amounting to an interest in the monastic property. Thereupon, perhaps to facilitate matters for himself, the Prior of Bath, John Dunster by name, received Tankard into the order, and, after a term of probation, sent him as his proctor to St. John's. Tankard's acceptance of the religious vows, as well as his oath to justly administer the property of the Priory, were, naively remarks the Act of the Drogheda legislators, "but dissimulation, as it appeareth hereafter." After Tankard's return to Ireland "he disposed hym," to quote the preamble of the Act, "all to Ryott . . . . misspending the revenues in synfull manner." The unfaithful administrator, it is moreover averred, alienated many of the most valuable sources of the monastic revenue, "to the great impoverishment of the monasterie, and the utter undoing and ceasing of Dyvine Service and Hospitalitie in the said house of Saint John's." The alienated property included lands and tenements, mills, meadows, waters, services, advowsons of churches, issues and profits. In consideration of the facts enumerated, it was enacted by the Drogheda Parliament that restitution in full be made to John Cantilion, one of the successors of John Dunster in the priorate of Bath. John Devereux evidently exerted himself to put in order the sources of monastic revenue. In October of 1495 he granted a lease of half of Watkins' mill and the watercourse of St. John's Pill from St. John's Bridge to Shepyn (Sheep's) Bridge, for four years and ten months, at the annual rent of ten shillings. The lease is double, one part being signed by John Cantilion, of Bath, and the other by John Devereux, of St. John the Evangelist's. It provides that the lessees—Thomas Shallway, citizen of Waterford, and Johanna Strange, his wife—"shall repayre and edify the said half mill or mills stiff, strong and staunch," and they shall have access to the mill through the house and close of St. John's. (*q*)

The Benedictines never seem to have taken very kindly to Irish soil. At any rate their order never throve here. With a few exceptions the monasteries of the order in Ireland accepted the Cistercian reform and became Cistercian abbeys (*r*). Possibly the exclusive and anti-

(*p*) There is a townland called Tankardstown, near Bonmahon, Co. Waterford.

(*q*) "Green Book," pp. 5–8.

(*r*) "Triumph. Chron. Monast. S. Crucis," p. 207.

Irish spirit before alluded to had a good deal to say to the decay of the Benedictine houses. As early as the middle of the fifteenth century the few remaining Irish Benedictine communities were not in a flourishing condition (*s*). It is not too much to conclude that with laxity of temporal administration laxity of internal discipline had crept into our Priory of Waterford. The result was that the community so wealthy and favoured completely died out. An undated Inquisition tells us that shortly before the general suppression the community was found to consist of a single regular monk, and the inmates of the Hospital were found to number three brothers and four sisters of St. Leonard. Monk and brothers and sisters were removed to other houses of the order, and the community became extinct after an existence of over three hundred years.

The era of Inquisitions following on the suppression of religious houses furnishes us with a good deal of information concerning the temporalities of St. John's. In the 28th year of Henry VIII the suppression and sequestration of the priory was decreed, and under date 1536 (June 12th), we have an account of a jury empanelled at Passage, and of power by them delegated to Patrick Barnewall and William Wyse "to indite an office" for the king concerning the lands, rents, and other possessions of the priory. A certain amount of local historic interest attaches to the jury list, and no apology is needed for quoting it in full. It runs as follows :—"Peter Aylward, Nicholas Power, of Kilmydan, Nichs. Wadding, of the Wodtown, Wm. Fz. Nicholas, of Drumkanon, Walter Fz. Jeffry, of Ballysalach, James Madan, of Whitestown, Wm. Brown, of Rathmoylan, Maur. Fz. James, of Ballyadam, Wm. McShane Doyle, of Ballycastle (*t*), Richd. Brown, of Harriestown, Davy Brown, of Rathmoylan, Tylbot fz. Richard, of Kyborn (*u*), and Laurence Dobbyn, of Ballymakill" (*v*). Hard upon the last quoted document comes an Inquisition dated September 17th of the same year. It purports to have been taken by William Lincol, Mayor of Waterford, and it deals with the city possessions of the

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(*s*) There were but three in all at this time—viz., Holy Trinity Island, near Boyle; Fore, Co. Meath; and St. John's, Waterford.

(*t*) Castletown, near Tramore.

(*u*) Kilburne.

(*v*) "Green Book," p. 9.

priory (*w*). A second Inquisition taken the same day at Passage is concerned with the county property of the priory (*x*). The following table sums up the finding of the dual Inquisition, and we may take it as enumerating in full the temporalities of St. John's, with the exception of some property in Youghal and in other parts of Co. Cork, and some concealed by William Wyse, of which more hereafter:—

Monastic Temporalities in City and Liberties of Waterford.

Priory, with buildings, garden and orchards,
Chapel of B. Virgin de Castro,
All oblations and tythes of St. John's Church,
Two carrucates of land (160 acres) at Lisduggan,
,, ,, ,, (,,) at Lyscore,
Watkins' and St. John's Mills, with water courses and tithes.

(The mills were held by William Lincoln and James Rice for ever at ten shillings per annum.)

Forty messuages or dwelling houses, with land attached,
Forty-two acres of arable, meadow and pasture land,

Two messuages, valued at Three dokkes (docks) ,, Eight messuages, ,,	two shillings per annum, £12 13 4	Held by William Wyse as tenant.
Two messuages, valued at One Chapel, ,,	two shillings	Held by John Collyn.
One messuage, ,,	two shillings and one penny,	Held by James Shee.

Also a Baron Court.

Monastic Temporalities in Co. Waterford.

Arkredan (Credan), one hundred and sixty acres,
Ballylurkan (Ballymabin) ,, ,,
Lysseviltie (Lycelty), eighty acres
Rabbit Burrow, near le leccan (Licawn), eighty acres,

(This is made two carrucates, or one hundred and sixty acres, in another Inquisition.)

Ballychoyne [Ballinkina (?)], one hundred and sixty acres,
Ballydays (Ballydavid), ,, ,,
Ballycordrie (Ballycordray) ,, ,,
Ballylurkanbeg, ,, ,,
Sixteen messuages at le Leccan,
Rectories of Rathmoylan and Killea.

From the foregoing respectable list of assets it will be seen that St. John's, considering its small community, was, even for the age, enormously wealthy. Mention has been made of additional possessions in county Cork. Chief amongst these was a cell or monastery at Youghal, of which considerable remains still survive. The cell in

(*w*) *Vide* "Inquisitionum Repertorium," Waterford, *temp.* Henry VIII, pp. 60–62, Record Office, Dublin; also "Inquisitiones *temp.* Hen. VIII, Com. Waterford," pp. 55–57.

(*x*) Ibid, ibid.

question stood in what is now the High-street of Youghal, and comprised a dwelling for the brethren, with a chapel attached (*y*). Legan cell or monastery, Co. Cork, which does not appear to have been of much importance, also belonged to St. John's. Of Legan we have no further account than that John de Compton was Prior there in 1301, and that at the suppression it was returned as belonging to the Priory of Waterford. We have not yet completed the catalogue of the possessions of St. John's. Besides the two cells enumerated St. John's Priory was found possessed—or, in legal phraseology, seized—of the following lands in county Cork, as *per* an Inquisition dated September 18th, 1536:—one hundred and sixty acres in Monkstown, a similar area in Ballylanneghe, besides some tithes and sixteen messuages. But, Inquisitions and Visitations notwithstanding, all the Priory property was not discovered. Forty years later (19 Eliz., 1576), the vicarages and tithes of Kilcop, Ballygarron, Ballytruckle and Lombard's Land, sixty acres in Lesser Ballydavid, and eighty acres in Ballycohan, Ballynacourty and Annyellestown, together with thirty acres in Lecorran, were found to have been concealed by Henry, James, and Sir William Wyse.

Sir William Wyse, who had been tenant of the monastic land, set himself to obtain a grant of the sequestrated property immediately after the suppression. On July 12th, 1536, he writes to Cromwell informing the royal Councillor that the troops of Waterford are in good spirits at being paid, that the Lord Deputy is at Ferns, after having repulsed Desmond and the O'Briens, etc., etc. What is, no doubt, to him the most important paragraph of the letter he holds over, like a lady's postscript, till the last. In it he makes a prayer for "the sell of St. John's here," which he hopes to obtain through his correspondent's "mean and intercession," and in the administration of which he promises to excel, God being his leader, "all the sole priours or monkes that of long time misgoverned that sell." (*z*) A curious family likeness distinguishes these petitions of the period for sequestrated church property. While professedly written in the King's interest—to point out dangers to the state, for instance, or to communicate intelligence—they incidentally enumerate some of the petitioner's services, and finally they wind up, as with a post-

(*y*) "Lindsay's Handbook of Youghal."

(*z*) State Papers during reign of Hen. VIII,—"Calendar," vol. II., pp. 342–3.

script or afterthought, in a prayer for some coveted monastic prize. As the King, under the circumstances, could well afford to be generous, the prayer of Wyse's petition was acceded to, and on November 15th, 1537, a deed passed the seal granting to William Wyse and his heirs male the entire property of the monastery at the annual rent of a Knights' fee. "His presentes (*sic*)," thus runs the grant, "damus et concedimus dilecto et fideli servienti nostro Willielmo Wyse armifero, fund̃ scit̃ terr̃ ambut̃ et p̃cinctus nuper monasterj Privat Hospital Dom. Cenobii sive celle Sancti Johannis Evangelist̃ juxta civitatem Waterford in comitat̃ Waterford seu quocunq̃ alio noie̅ conseat̃ vel appelat̃ vel omnia messa̅ terras et Tenemt̃ Reddit̃ succession̅ reveciones prat̃ pastur̃ Bosc̃ moras molendina et cursus acquar̃ foed militis ffranches libert̃ curias et alia hereditamenta quaecunque cur° eor̃ p̃tin̅ nec non omnes et singul̃ advocationes et patronatus ecclesiam̃ capellar̃ glebas mansiones Decimas oblationes ffructus obventiones comodit̃ et p̃fima tam temporalia quam spiritualia et omnia alia emolument̃ cum eorum ptinent̃ de quibus Dom^s Nicholaus Bath monachus professus Bathon olim prior et custos ejusdem nuper monasterj . . . . aut predecessores sui jure nuper Domus p̃dict̃ scisit̃ fuit vel seisiti fuerunt, &c." *(a)* From the foregoing it will be seen that Nicholas Bath was the last prior of St. John's. The grantee seems to have taken up his residence in the abandoned priory after, it is to be presumed, modifying it to suit the requirements of a private dwelling. Addressing Cromwell, December 23rd, 1539, he dates his letter from "St. John's, beside Waterford." William Wyse had held the property eight years, when, in reply no doubt, to an application by him for a reduction in his rent the mansion house of Credan with one hundred and twenty acres adjoining, and the house of St. John's with its one hundred and fifteen acres are freed from military exactures. A copy of the document sanctioning the reduction appears at page 10 of the "Green Book." The grantee, as farmer of the monastic lands did not have his dreams of possession undisturbed and all peaceful. Under date April 16th, 1538, we find him making complaint to Cromwell

(a) "Green Book," pp. 24–25; also membrane n. 29, 30, Hen. VIII (1538–9), in the Patent and Close Rolls of Chancery, Ireland

that one Alexander Bristo, a monk of Bath, and formerly one of the community of St. John's, has been writing seditious letters to correspondents in Waterford. This information as to Bristo's machinations Wyse states he has had from the parish clerk of St. John's who, it appears, had transferred his allegiance to the new owner. Of the nature of the "seditious" correspondence we are not left entirely in the dark for Wyse's letter to Cromwell encloses one of Bristo's intercepted letters in which the ex-member of the Waterford community more than insinuates his want of accord with the recent disposal of the priory and its belongings, &c. Included in the original grant to Sir William Wyse there were, as appears from the inquisition taken on his death in 1557, the churches or chapels of St. Leonard and the B. Virgin of the Castle, Priors Meadow, Moneyfarsen, and Le Ravens, all apparently in the suburbs or liberties of the city. A considerable portion of the ancient monastic property, notwithstanding the confiscations and strange viscissitudes of three and a half centuries, still remains in the possession of the original grantee's descendants whose residence beside Waterford borrows its name—the Manor of St. John's—from the long defunct priory whose history we have traced.

Here we may be permitted to turn aside for a moment, and leaving the narrative, to examine the relationship to one another of the priory and parish of St. John's. A Latin MS. in the Franciscan Convent, Merchants' Quay, Dublin, comes to the writer's assistance, and, though in parts illegible, it serves to throw light on much that would otherwise remain unknown in the matter under consideration. The MS. was probably written by Patrick Comerford (De Angelis), Bishop of Waterford [1629-1652], or by his directions. It recounts the history of a dispute between the secular clergy and the Cistercians concerning the alleged intrusion of the latter into St. John's towards the middle of the seventeenth century, and it was apparently drawn up for the members of the Supreme Council sitting at Kilkenny. It states that the Church of St. John was, at the time of the Reformation and previous thereto, parochial, the incumbent being always a secular priest, presented by the prior, and having his residence close by the cemetery, in the house known, at the date of the memorial, as the Vicar's Hall. After the suppression secular priests continued to act as pastors, and finally, in the time of Philip and Mary, the parish was by Act of Parliament

made a secular benefice. Incidentally our MS. mentions that at the time of its compilation the church had a sound roof, that it was clean, in good repair, and ornamented *(sic)* with glazed windows, and also that the Benedictines, so long deprived of it, desired to have it restored to them again (*b*).

Resuming the thread of our history, we find the next hundred years a blank as far as any reference to the priory in the ecclesiastical annals of Waterford is concerned. Then, during the Confederation of Kilkenny, we find the Cistercians in possession of the church. The lay impropriator had forcibly taken the keys from the vicar of the ordinary and handed them over to the Cistercians on the ground that the vicar had not been duly presented by him. Hereupon followed appeals to the Canons and fulminations of ecclesiastical censures. The bishop inhibited the monks from holding the church till such time as the whole case had been laid before the Council, but the Cistercians, strong in the support of the lay impropriator, paid no attention to the mandate. Thereupon the prelate interdicted the church, and forwarded a statement of the case to the Council. Still the Cistercians obeyed not. A second interdict, local and personal, was laid on church, monastery and inmates. The abbot, however, retorted by a sentence of excommunication against the episcopal registrar. Finally the controversy was settled by the Judgment of the Council or of the Nuncio, and the bishop's action upheld. From subsequent events it would appear that the Cistercians remained in possession, having, presumably by the Council's ruling, gone through the forms prescribed by the Canons (*c*).

Even anterior to the date of the foregoing controversy the order of Citeaux had been, at least occasionally, using the church of St. John the Evangelist. In 1625, while the see of Waterford was without a bishop, Archbishop Fleming, of Dublin, consecrated three Cistercian abbots in St. John's on Trinity Sunday (*d*). As early as 1601 we find, at least, one Cistercian in Waterford, namely, Thomas Lombard, a native of the city, and nephew of Peter Lombard, Archbishop of Armagh. This Thomas Lombard was educated at Salamanca and

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(*b*) MS. endorsed "Informat[e] data dal vesc. di Waterfordia contra li Pri Cistercienſi," and numbered 45, Portfolio I.

(*c*) Ibid.

(*d*) JOURNAL, vol. ii, p. 13.

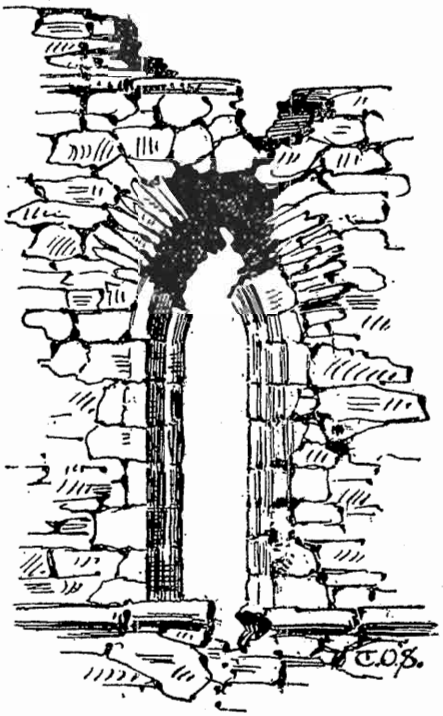
made his religious vows in the Abbey of Sobravo, in the diocese of Compostello. He returned to Ireland at his uncle's desire in 1601, and commenced to preach in Waterford, where he gained an extraordinary reputation for sanctity of life. Thomas died in Waterford sometime previous to 1610, and was buried at the epistle side of the high altar in St. John's church. Beside him in St. John's were, later on, laid to rest two of his brother religious and fellow citizens, viz :— Nicholas Fagan, abbot of Inislaunaght, Commissary General of his order in Ireland, and Bishop designate of Waterford, who died in 1617, and John (Thomas) Madan, titular Abbot of Mothel, who died in 1645 *(e)*. In a list of "sundrie priests and friars" resident in Waterford in 1610 we find the name of "Nicholas fagan," who "lieth at Nicholas Madane's *(f)*," and in a subsequent list, dated three years later, Nicholas Fagan, John Madan, and Gaspard Power are returned as "preachers and monks of St. Bernard, living at Waterford" (*g*).

The present remains of the once wealthy church and priory of St. John the Evangelist are disappointing. Of the priory proper indeed there is hardly a trace. It was perhaps converted to the purpose of a private residence and so gradually fell into ruin. When the latter consummation had come about the walls were demolished and new houses erected on the priory site. Less accommodated to the wants of the occupying tenant the church was allowed to stand. Its remains consist of the entire south side wall, portion of the north wall, the walls and gable of a side chapel or vestry, and the west gable of the church having attached portion of a vaulted chamber. The south wall, which is twenty one yards in length internally and twenty feet high, is crowned by a parapet and pierced by two windows above, and below by two doorways now built up. A fair idea of the general character of the doors and windows, which indeed is rather nondescript, will be conveyed by the photograph facing the first page of this article, while the appearance and style of the windows can be judged from the accompanying sketch of one by Mr. O'Scully.

(e) Brother John (Thomas) Madan while labouring in Waterford hired an underground dwelling to serve as an oratory or chapel. Here he celebrated mass, preached and administered the sacraments. The retreat was however discovered and several times confiscated and Brother Thomas was heavily fined. For an interesting account of a remarkable incident of local history in which Brother Thomas Lombard figured conspicuously see O'Kelly's *Cambrensis Eversus*, vol. iii, part ii, appendix p. 531.

(f) MS. E: 3, 15, T.C.D.

(g) Ibid



WINDOW FROM THE OUTSIDE.

The doors and windows cannot be older than the 14th century, though they may be considerably later. An archway, now disfigured, led from the church on the south side to an apartment which may have been a vestry or one of the side chapels alluded to in the foregoing papers. Its dimensions are 14 feet 6 inches by 17 feet, and its direction is at right angles to the lie of the church. In the gable of the side apartment is a small pointed and limestone dressed window beneath which are traces of another window long since built up. Returning to the church we find that three of its windows survive, viz. :—two, as before mentioned, in the south wall, and one in the fragment of the north wall. The windows splay to great width—from 20 inches on the outside to full 5 feet internally, and from 5 feet 2 inches in

external height to 10 feet 3 inches within. On the outside the window facings are of a white sandstone resembling Bath stone, and two horizontal projecting courses or mouldings of the same material run the whole length of the walls on the outside. The walls themselves are 3 feet 6 inches in thickness. Set along the south wall on the inside, but not in a straight line, are eight or nine limestone corbels. The doorways of undressed stones vary in size, the smallest being about 7 feet in height by 3¾ feet wide; they are four in number, two in the south wall, one in the fragment of north wall, and one—the principal—in the west gable. The width of the church internally is twenty-eight feet. The western gable which is certainly older than the side walls is in a fair state of preservation and about twenty-six feet in height. That it formed part of a more ancient building is evidenced as well by the difference in the character of the masonry as by the defective dovetailing to the side wall. While the materials of the latter are slate with some field stones and an occasional piece of limestone the gable is of red gritty sandstone throughout. At some period of the church's history the side wall slipped away from the gable, into which it has been but clumsily dovetailed, with the result that a gap a foot and a half wide was left between the two. A battering from base to summit on the outside tells of the monks' endeavours to prevent the fall of the south wall. At its north extremity the gable terminates in the curve of a barrel-arched apartment nearly twelve feet in length and running, like the church, east and west. It is probable there was a tower here but its character and size we can only conjecture.

Curiously enough, and contrary to what one might expect, the large and little known cemetery surrounding the ruin contains hardly a monument of any respectable antiquity. Nevertheless it is certain that the cemetery is at least 400 years old; indeed it is possible that it is as old as the foundation of the church. Neither stone nor inscription marks the burial place of prior, abbot, or distinguished layman. Its dependence on an English house which ate up its revenues perhaps prevented St. John's from ever becoming a popular religious establishment. Within the ruin near the site of the high altar is the burial place of the Wyse family, the entrance to the vault being indicated by a curious carved tablet set in the wall and exhibiting emblems of the passion, &c. Close by the east wall of the cemetery is an altar tomb with the following legend :—

Here lies the Body of PETER BRILLAND
BARON DE LONZAC,
Ensign and Quarter Master in the Water-
ford Reg[t] he left his native
country, France, in consequence of
the Revolution and Died on the 15th
of June 1816, aged 55 years.

A standing stone about the middle of the cemetery commemorates "Edward Flaherty of Waterford Philomath, Son of John Flaherty carpenter, who departed this life ye 19th of October 1764" when, alas for the cause of learning, he was but "in the 22nd year of his age."!

In the possession of the writer is an extremely curious chalice or ciborium, or combined ciborium and chalice, which tradition connects with St. John's church, and which, there is valid reason for believing, once belonged to that religious establishment. The vessel is of bone; it is furnished with a tightly fitting cover, and unscrews into three separate parts, viz.:—pedestal, stem, and cup with cover; on the inside the cup is lined with silver which was, no doubt, once gilt, but all trace of gilding has long since disappeared. The ball forming cup and cover was one time evidently surmounted by a small cross, but this too has disappeared.

THE ROBERTS FAMILY OF WATERFORD.

BY WILLIAM J. BAYLY.

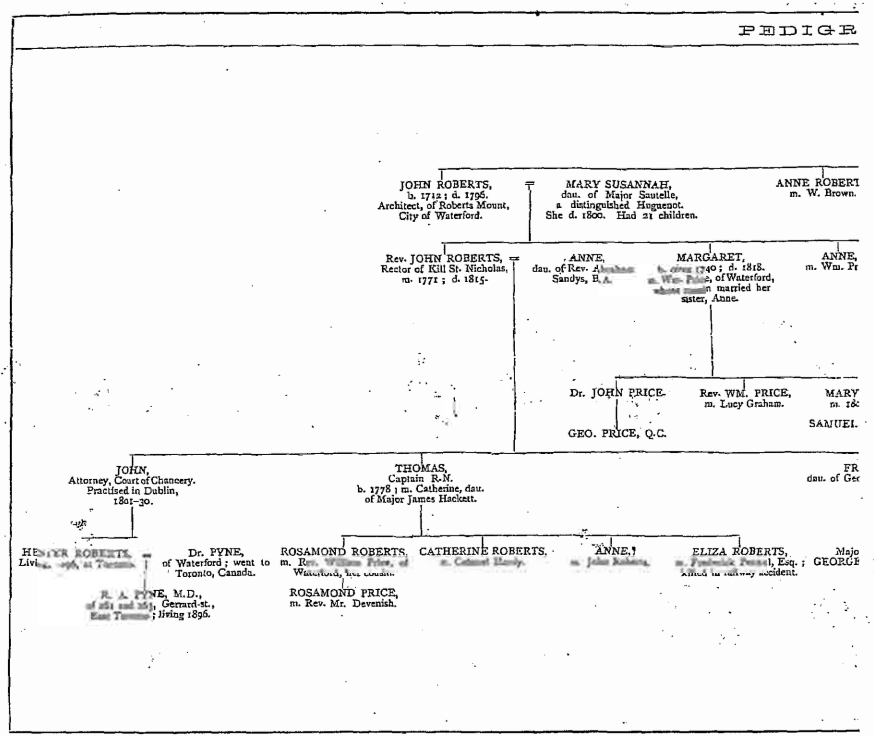
As the connection with the city of Waterford of the Right Hon. Lord Frederick Sleigh Roberts, G.C.B., of Kandahar, whose achievements in the field have shed a lustre on the military annals of the empire, may be considered a subject worthy of notice in these pages, the following brief sketch is presented of the family of this illustrious Irishman.

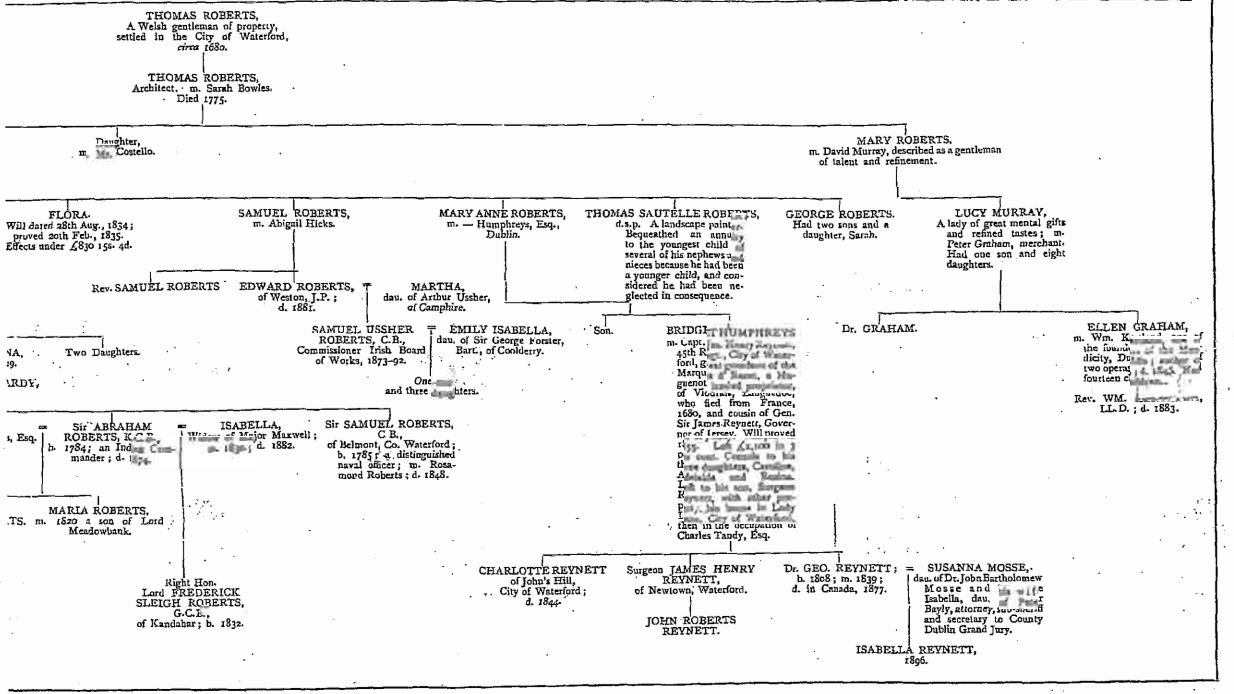
About the year 1680 Thomas Roberts, "a Welshman of property and beauty," settled in the city of Waterford, where he married, acquired considerable property, and left a son, Thomas Roberts, who exercised the profession of architect. The younger Thomas married Sarah Bowles, a relative of Alderman Heavens, whose tomb is in the Cathedral. In the census of the year 1659 Alderman John Heavens is mentioned as one of the prominent citizens of Waterford. In his will, dated 18th November, 1775, Thomas refers to his dear wife Sarah, and to his son John, to whom he bequeaths his holdings in Bow (Beau) Street, in the city of Waterford. A portion of this gentleman's property consisted of houses in Trinity Parish. One house, formerly held by Samson Roberts (an ancestor, probably), was near Christ Church yard. It was bounded on the east by the Free School and Lord Bishop's garden, and was demised to said Thomas Roberts by the Dean and Chapter of the Cathedral, and transferred by deed of 4th July, 1724, to Peter Derant, chirurgeon. The witnesses to the deed were Thomas Christmas and John Spence.

John Roberts, who at his father's death was well advanced in years, went, when a young man, to London to improve himself in the knowledge of his profession. As a builder and architect he attained a position of eminence, and many of the mansions round his native city testify to his taste and professional skill. "Honest John Roberts," as he was called, possessed in a high degree the valuable qualities of integrity,

PEDIGR

OF THE ROBERTS FAMILY.





thrift, industry, and force of character, which ultimately led to prosperity and honour for himself and his descendants. In every relation of life he was an exemplary man—a good husband, an excellent father and brother. He brought his three sisters to Dublin, and there made provision for their education. One married a Mr. Costello, Anne married a Mr. Brown, and Mary (who is said to have possessed the fine character and energy of her brother John, for whom she had great admiration), married David Murray, and was grandmother of Ellen Graham, who married William Kertland, a philanthropist of the true type. Kertland took a prominent part in the founding of the Dublin Mendicity, and is chiefly remembered as being the author of two operas, "The Maid of Snowden" and "Shaun Laun among the Fairies." The manuscript of the latter was sold to the celebrated actor, Tyrone Power, who delighted the playgoers in the Thirties, and who was inimitable as a delineator of Irish character. Poor Tyrone having sailed for America in the *President* in 1841, brought the opera with him, and I can remember the general regret when the news arrived—after long hope—of the undoubted loss of the ill-fated ship.

The city of Waterford at this time (1744) contained a considerable number of Huguenot families, amongst them the Sautelle family, consisting of Major Francis Sautelle and his daughter and heiress, Mary Susanna. The latter formed with the young architect an acquaintance which, ripening into love, ended in an elopement, as the Major, said to be a proud man, had probably formed other and more ambitious designs in regard to his daughter. This event intensified the grief from which the veteran was already suffering owing to the fate of his son, a naval officer, who, in a mutiny, had been bound and thrown overboard. The young lady's fortune was withheld by the irate father, who little thought that but for this alliance the name of Sautelle would have remained in obscurity. The young couple took up their residence in Patrick-street, and the bride, who when in her father's home was light-hearted and thoughtless, became transformed into a sedate matron, and model wife and mother.

The Sautelles, when in France, were acquainted with the Chevenix family, a name associated with the Huguenot martyrology. The See of Waterford and Lismore was at this time presided over by the Right Rev. Richard Chenevix (whose father fell at Blenheim), with whom Mr.

Roberts had frequent intercourse, and at whose palace, he, in all likelihood, met Miss Sautelle.

Richard Chevenix, when chaplain to the English Embassy at the Hague in 1728, commended himself to the Ambassador, the celebrated Earl of Chesterfield, who, on his appointment to the Lord Lieutenancy of Ireland, some sixteen years later, raised him to the Episcopal Bench. A new palace was to be built, and Mr. Roberts, owing to the Bishop's influence, was appointed architect. The Bishop further obtained for him, on most favourable terms, a lease of the old palace, opposite the Cathedral. Here John Roberts and his wife lived happily for fifty years. In the Land Commission Office, Dublin, is a copy of a lease dated Dec. 1742, from the Mayor, &c., of Waterford to the Lord Bishop and his successors of a plot of land on the south of the palace, or town wall, having on the west the holding of John Fitzgerald, and of a house in Christ Church yard. The ground was leased as above for 9,999 years, for the purpose of re-building the palace thereon. The young architect rose steadily in public estimation, and the tide of prosperity flowed in on him. To all in his employment he was especially kind and thoughtful. He was in the habit of paying half the wages to the wives on Saturday morning, that they might purchase to advantage at the early market, and he always gave to each the exact money, and thus to some extent prevented a visit to the publichouse for change. Such consideration for the working-classes was not usual in those days. He lived to see his children and grandchildren happy and prosperous, and had always a welcome for them in his town house and at his country residence, Roberts Mount. At the age of 84 he continued to superintend his business affairs, but the end was near. He was engaged on the Catholic Cathedral in Barronstrand-street, when, in the early part of 1796, getting up one morning at three o'clock instead of six—having mistaken the hour—to inspect the workmen, he sat down in the unfinished building, fell asleep, and awakened so thoroughly chilled that death shortly after ensued (*a*). John Roberts was the architect

(*a*) A tablet in the chancel of the "French Church" marks his last resting place. The following is the inscription :—

> "To the Memory of JOHN ROBERTS, Architect, who died the 23rd day of May, 1796, aged 84 years ; he was the person who designed and built the Cathedral Church, the Catholic Chapel, the Leper Hospital, the Public Rooms, &c., in this City

and builder of the present Christ Church Cathedral. On January 17th, 1774, the Cathedral committee met to consider the best method of taking down and re-building or of repairing the Cathedral. It was resolved "that the plain plan omitting the rustick work laid before the committee by Mr. John Roberts for re-building the Cathedral appears to be the most elegible of any as yet produced to us. Estimate £3,704 5s. 6d. The old steeple to be taken down and the bells placed in the French Church." John Roberts had by his wife, Mary Susanna Sautelle, no less than twenty-four children. By his will, dated 10th March, 1796, which was proved 8th July following, he bequeathed to James Reynett (*b*), attorney, and the Rev. George Louis Fleury, (the surrogate and subsequently archdeacon), his dwelling-house, "wherein I now live, situate near Christ Church yard," together with his household goods, plate, linen, etc., his wife to have the use thereof during her natural life. To his son Samuel, who had married Abigail, daughter of James Hicks, of Waterford, he left £30 a year and his country residence of Knockrotton, or Roberts Mount, held by lease from Cornelius Bolton. This property consisted of 21a. 2r. 29p., and adjoined the lands of his son, the Rev. John Roberts, which lay on the east side, whilst on the west flowed the river Suir. To his son George, premises called the New Rooms, near the Mall, were bequeathed, and to his daughter, Mary Anne Humphreys, he left an annuity of £25. To his remaining children, sons and daughters, he bequeathed money, and houses situated in different parts of the city. Of the latter, one was in Peter-street, "lately in the possession of George Collet," in the parish of St. Peter; another in Bow-street, parish of Trinity, and several others "situate in the street leading along by Christ Church yard to David Bayly's New Street, in the parish of Trinity." The witnesses are Robert Cook, Nicholas Evelyn, and Anthony Finegan. In a codicil he refers to certain property of his late son-in-law, William Price.

And also to the memory of MARY SUSANNA ROBERTS
otherwise SAUTEL his Wife who died the 21st day of
January 1800 aged 84 years
and of several of their Children
Grand and Great Grand Children."

ED.

(*b*) In the list of Mayors of Waterford the name—James Henry Reynett—occurs no less than five times, and in the list of Sheriffs it also appears several times.—ED.

Mary Anne, his eldest daughter, was the widow of a Mr. Humphreys, a gentlemen of property. When on a visit to an aunt in Dublin she met him at a country party, and he became enamoured with her, but his sentiments failed to meet with an equivalent response from the lady. It was the fashion in those days for the ladies to ride on pillions behind the gentlemen, and Mr. Humphreys, with Miss Roberts behind him, galloped off from the party, and having come to a precipice, he vowed that he would ride down unless the lady took an oath that she would marry him. Overwhelmed with terror, she took the oath, and the marriage followed. Mr. Humphreys, it was soon discovered, was flighty and disagreeable, as might have been anticipated from his unique method of wooing. Taking his wife and two children —a son and a daughter—to America, he left them there and returned to Ireland. The lady returned to her father in Waterford, and at her husband's death she obtained his property, after a costly litigation. In a letter to me, dated 23rd September, 1879, from my cousin, Isabella Reynett, of Goderich, Canada (great granddaughter of Mary Anne Humphreys), she says :—"My grandfather, James H. Reynett, married Miss Bridget Humphreys, whose father lived in Dublin, and was separated from his wife, my great grandmother. At Mr. Humphreys' death there was a lawsuit to recover the property from a person named Hands, a natural son of his. The law expenses were very heavy. After the separation both resided with my grandmother's uncle, who was father of General Roberts, then a lad." . . . .

The Rev. John Roberts, second son of Mr. John Roberts, architect, was a welcome guest at the palace of the good Bishop, who gave him lessons in Latin until he entered the university. Like his father, he was highly esteemed. He graduated B.A. in 1766, and in 1771 married Anne, daughter of the Rev. Abraham Sandys, B.A. (*c*) I am not aware that there is a biography of Bishop Chenevix, whose "benevolence was splendid." The only glimpses we obtain of him are in some Chesterfield Letters, in Gimlette's "French Settlers in Ireland," in Agnew's "History of the Huguenots," and in the fugitive recollections—after the haze of half-a-century—of his granddaughter, Milesina Chevenix (mother of the late Dr. Chenevix Trench, Archbishop

(*c*) Her tombstone, likewise in the ruined "French Church," is inscribed :—"Sacred to the Memory of Ann, Relict of the late Rev. John Roberts, who departed this life the 7th May, 1833, in the 78th year of her age."—ED.

of Dublin), who, when a little four-year-old orphan, in 1772, gladdened the heart of the old man in his lonely palace—for wife and children and relatives had preceded him to the unknown land—and who was the "ray of sunshine which gilded the evening of his life!"

The third son of the Rev. John Roberts was Sir Abraham Roberts, father of Lord Roberts of Kandahar. Another son was Sir Samuel Roberts, C.B., who married Rosamond Roberts (*d*).

"There were," says Mr. M. J. Hurley, "two sons of John Roberts whose names are still known to those who take an interest in art matters. The elder was born before the middle of the last century; he studied under George Mullens, and was encouraged by the Duke of Leinster and Viscount Powerscourt, two of the leading patrons of art in Ireland at that period. He appears to have died young at Lisbon, where he had gone for the benefit of his health. The more distinguished Thomas Sautelle Roberts was born some time in the latter half of the last century. At first he followed his father's profession, but ultimately settled down in London as a landscape painter, and exhibited at the Royal Academy from 1789 to 1818. There are some examples of his work—particularly a fine landscape—in Dr. W. Mackesy's collection, and in the South Kensington Museum there is by him a water colour drawing of St. John's Abbey, Kilkenny." The private MS. memoir, written by a lady descendant of John Roberts some considerable time ago, and from which the leading facts of this paper are derived, says of Thomas Sautelle Roberts that "he was a landscape painter of some eminence. He was always eccentric, and dying, left a will bequeathing a small annuity to the youngest child of several of his nephews and nieces, because he had been a youngest child, and thought he had been neglected in consequence."

(*d*) She is buried in the "French Church," where her tombstone bears the following inscription :—"Sacred to the memory of ROSAMOND ROBERTS, the beloved wife of Captain Sir Samuel Roberts, C.B., R.N., who departed this life on the 3rd day of November 1844 aged 46 years. And by her side is interred at her own request her darling boy, Henry Paget Roberts." By her will she bequeathed £800 to her sister, Letitia Roberts, to whom, she says, "My husband has ever been kind as a father."—ED.

ST. PATRICK IN MUNSTER.

BY REV. P. LONERGAN.

[CONTINUED.]

Before we follow our great Apostle further, it is well to note that in the prophecy relative to the birth of St. Brendan, the navigator, there is, as Dr. Lanigan observes, (vol. 1, page 292), a palpable error in the "Tripartite Lives," if St. Patrick died, as he asserts, in A.D. 465, St. Brendan being born twenty years after, viz., in A.D. 485. According to local tradition, St. Patrick traversed all the western portion of the county Limerick, known now as the baronies of Lower and Upper Connello. There is a moat containing eight acres near Cluineach church, in the barony of Upper Connello, in the diocese and county of Limerick. An enormous serpent encircled this moat, whose head reached to its tail. St. Patrick cast a Missal at this serpent and killed it, in consequence of which rounds are still made there by the people (O'Hanlon's "Life of St. Patrick").

By what road St. Patrick returned to the ancient country of the Decies it is impossible to determine. There were in those days several great public roads kept in repair at the public expense, for an account of which we refer the reader to the introduction to Dr. O'Donovan's edition of the "*Lebor na g-ceart*," but we cannot find any great public way from the field of his labours at the north of the Galtee Mountains. That he came by Bansha, and from thence by Cahir, is not unlikely. There is a well called after him about two or three miles north-west of Clonmel, which is, perhaps, on the road by which he reached the river Suir. He was here well received by a local chieftain, named Fergar, and by the nobility of the district. As Patrick's Well, and a church belonging to one of his disciples, named MacClairidh, is mentioned, there is good reason to believe that what we are now about to relate occurred immediately to the south-west of Clonmel. A great convention

was resolved upon, to be held at a fixed time and place. St. Patrick came at the appointed time, but the local chieftan had kept him many hours waiting before he arrived; the fishermen, too, of the district refused his disciples some fish which they asked of them, and the fishermen of the country round gave them a similar refusal. To add to their discomforts the sacred books fell into the river, whereupon Patrick prophesied that the rivers of the district would in future be destitute of fish. This malediction, however, did not extend to the river Suir, which he blessed, but only to the streams of the Decies which flowed into it.

It is generally believed that there were four bishops in Ireland before St. Patrick—namely Ailbe, of Emly; Ibar, a native of Ulster; Declan, of Ardmore, in the territory of the Decies; and Kieran, of Saighir, in Ossory. We have in our possession a life, written in Irish, of St. Declan of Ardmore. We have compared it carefully with the portion of the life of the same saint given by Colgan in his "Trias Thaumaturgus," page 151 (Louvain edition), and both perfectly agree with one another, word for word—that is, the Latin life with the Irish, as far as the Latin life goes. Declan, according to both, was born in the southern territory of the Decies, of which his father, Erca, was king. He was baptised by Colman, of Old Parish (who was afterwards a bishop), and sent to school at the age of seven years, to Dimma, an Irishman who, having gone abroad for his own education, had returned some time previous and set up an educational establishment in the plain of Scuti, somewhere in the district which lies between Lismore and Cappoquin. After having spent some years here he proceeded to Rome, where he was ordained priest, not bishop. It is probably on his third visit he was consecrated bishop, for the Irish life states that he visited Rome three different times. On his return from Rome he met St. Patrick in Italy, on his way to Rome. This would, most likely, be when he (Declan) was returning after his consecration as bishop, and when St. Patrick was not yet himself bishop. St. Declan was therefore, according to this Irish life, bishop in Ireland before St. Patrick; and this is the local tradition. St. Ailbe, and St. Kieran also, on their return journey from Rome, met St. Patrick in Italy, according to Colgan ("Trias Thaumaturgus"). St. Ibar, too, was bishop in their time, and these four bishops had converted a great number of the people

of Ireland before the arrival of St. Patrick, for whom it was left to complete the work. We are told that a synod was then held at Cashel, in which the four bishops just mentioned yielded the primacy to Patrick—St. Ibar, however, with some reluctance. Two of our most learned archæologists, Messrs. Pim and Graves, in their History of St. Canice's Cathedral, Kilkenny, have no hesitation in pronouncing in favour of the pre-Patrician mission of St. Kiaran—"There can be little doubt that from a community thus constituted the first preachers of Christianity went forth amongst the rude and turbulent tribes of ancient Ossory; and it is not at all improbable that on this spot was also erected one of the earliest Christian churches in Ireland, a date anterior to the advent of St. Patrick being generally assigned to the founding of the cell at Saighir by Kieran (Chiaran), the son of Lughaidh. It is true that in the opposite scale must be placed the authority of the accurate and judicious Lanigan, who, deterred by the many obstacles which beset the advocacy of an anterior date, has fixed on the latter end of the fifth century as the more probable era of its foundation. But thus totally to reject all testimony in favour of the earlier epoch does not seem to be in accordance with the rules of sound criticism, much as it may tend to smooth the path of the historian. The lives of Kieran and those of Ailbe, Declan, and Ibar, are unquestionably of great antiquity, and, although containing much that is fabulous, do not bear the marks of documents forged to support a pre-conceived theory. They are all opposed to Dr. Lanigan's conclusions, and it is assuming too much to suppose that they are altogether without foundation, especially when we recollect that they derive force from almost every historical authority bearing on the ancient church history of Ireland." Dr. Lanigan places these four bishops after the time of St. Patrick, notwithstanding that all the Irish lives make them anterior to his time.

It is very probable that it was whilst St. Patrick was preaching in the territory of the Southern Decies—which, according to many learned Irish historians, comprised the whole county Waterford—that the tyrant, Corotic, during the festival of Easter, ravaged the district in which our saint then was. He put many to death, and carried off a great number of others to sell them as slaves. This Corotic seems to have been a Welshman; by some authorities he is said to have been a Christian, by others a Pagan. The atrocity of this deed pained Patrick to the

heart, for many of those who had been put to death or carried into captivity bore the holy oil of Chrism still fresh upon their foreheads (*a*). St. Patrick sent a letter after him, by a holy priest, reprimanding him for the crime committed, but the tyrant paid no heed to the remonstrances. The saint then wrote a second letter, in which, in still stronger language, he denounced his crime and that of his accomplices. He forbade the Christians to eat with him, or speak to him, or hold any intercourse with him, until he restored his captives to liberty, and—as some say who believed him to have been a Christian—did penance and made satisfaction for his crime. This has been called, by those who believe him to have been a Christian, excommunication. According to the third life of our saint—thought to be the work of St. Benignus, his disciple, and successor in the See of Armagh,—he then prayed to God to take away that foul pest—namely, Corotic – from this world and the next. Then, in the presence of all, the tyrant Corotic was changed into a wolf, disappeared, and was never seen on this earth again (chap. 72.) Colgan's note on this wonderful event is worth reproduction. He says: "This miraculous conversion of a tyrant into a wolf will appear to many wonderful, but to the incredulous and those of little faith, incredible. It is, however, sustained by grave testimony, and it is not without examples." It is mentioned by Joceline (chap. 150), by John Capgrave, doctor of theology; by St. Evinus, author of the "Tripartite Life" (part 3, chap. 100), and by other writers of our saint's life, *passim*. Some are of opinion that this Corotic was that King of Cornubia who, as St. Anselm relates, in giving their lives at March 23, slew St. Fingar, a disciple of St. Patrick, with seven bishops and seven hundred and seventy companions, in Britain. The circumstances, too, of time and place favour this opinion, only that St. Anselm calls him Pheoticus, while in the Latin lives of our saint he is always called Coroticus, or Cereticus.

Whilst St. Patrick was in the Southern Decies country, a certain local dynast named Cearbhal (Carroll) offered every opposition to him in the building of a church. At some distance from the chieftain's mansion there was a beautiful lake, but the view was intercepted by a great and high mountain. Cearbhal, desiring much to have a view of this

(*a*) Our ecclesiastical historians say this is evidence that Confirmation in those days was conferred immediately after Baptism.

beautiful lake from his house, asked St. Patrick to remove this mountain out of the way, promising as a reward permission to build his church. St. Patrick then prayed to God to remove this obstacle, and immediately the lofty mountain was lowered and absorbed into the earth. Patrick then set about building his church, but the unhappy man again opposed him, whereupon the saint again prayed to the Lord, and the mountain again burst forth from the lowered plain into its pristine magnitude, and again intercepted the view of the lake from the wicked dynast's mansion. This, we are told, happened in the territory of Fear-Miughe, now the barony of Fermoy. We do not know if there be any lake in that barony to correspond with what has been narrated. After searching for any vestiges of St. Patrick's travels through the territory of Southern Decies, we are obliged to confess that we have laboured in vain. We car. find there no church dedicated to him, no monastery founded by him, and no well bearing his name.

Seven years our Apostle spent in Munster, preaching, baptizing confirming, building churches and monasteries. There can be little doubt but he visited every district and every parish throughout Munster during that space of time, although from the seven lives of him given by Colgan there is little or no evidence to show that he ever preached or entered the great part of southern Munster comprised under the present counties of Cork and Kerry. When he was about to leave Munster the nobles and the people held a great convention, it is thought at Cashel, and, in recognition of the great benefits conferred on them by Patrick, they bound themselves by solemn covenant to pay him and his successors in the See of Armagh an annual tribute, called *Cain Padruig*, or Patrick's tribute. This tribute continued to be paid annually to the saint and his successors in the See of Armagh down to the tenth century, when it was either refused or allowed to fall into desuetude. A stone upon which he was accustomed to celebrate the divine mysteries has ever since been held in great veneration at Cashel. It was called *Leach Padruig*, or Patrick's Stone. The kings of Cashel afterwards considered it an honour to be crowned on it. It bears all the marks of a most remote antiquity, and probably long before the coming of St. Patrick it was used by the Druids in their sacrificial ceremonies. Father O'Hanlon is of opinion that this is the stone now forming the pedestal of an ancient Irish cross on the Rock of Cashel.

When leaving Munster, on the confines of Leinster, St. Patrick imparted his blessing to the people of Munster. This was, according to the Abbe M'Geoghan, in the year 445. We are glad to be able to give the words of the blessing from the life of our saint in the Book of Lismore, edited by Dr. Whitley Stokes :—

Beannacht De for Mumain,	God's blessing on Munster,
Feruib, macaib, mnaib,	Men, boys, women,
Bennacht forfin talum	Blessing on the land
Dobeir tarad dib.	That gives them fruit.
Bennacht for cech n-inmus	Blessing on every treasure
Signer for a m-bruigaib,	That shall be produced on their plains,
Cen nach forus cobair	Without any . . . of help,
Bennacht De for Mumain.	God's blessing on Munster !
Bennacht fora m-bennu,	Blessing on their peaks,
For a leaca loma,	On their bare flagstones,
Bennacht fora n-glenna,	Blessing on their glens,
Bennacht fora n-droma..	Blessing on their ridges.
Gainium lis fora longaib	Like sand of the sea under ships
Roppat lis a tealluig,	Be the number of their hearths
I fanuib, i sleibib,	On slopes, on plains,
I fleibib, i m-bennuib.	On mountains, on peaks.

Patrick having thus blessed the Province of Munster and its people, proceeded on his way to Leinster. The hills and the mountains seemed to follow him. The people—men, women, and children—turned out in their thousands to bid him an affectionate farewell. The saint again blessed them from the top of a high mountain. The place has since been called Brosnacha (Brosna) ; for *broscar* in the Irish language means clamour. Here he performed a wonderful miracle before the entire assembled multitude—namely, the raising of a man to life who had been dead for twenty-seven years. This man was called Fota; he was the son of Deratius, a Munster man. He also so multiplied a small quantity of food as to suffice for the Munster men, the men of Ossory, and many thousands of others from different parts

of Ireland who had followed him thither. These two miracles, wrought in the sight of such a multitude of people, raised him immensely in the estimation of the people, and served very much to open their hearts to the grace of conversion. Joceline (chap. 78) says that St. Patrick here raised to life a great number of persons who had been dead for nineteen years, one of whom was Fota. All of them then related the pains which they had suffered, and proclaimed aloud the one true God. The miracle is also recorded in the third life, supposed to be written by St. Benignus (chap. 64).

As we have said already, St. Patrick met with an accident on his entering the province of Munster, in the breaking down of his chariot, so on leaving it he met with a still more serious accident in the murder of his charioteer. Two powerful chieftains dwelt in the neighbourhood named Failge Berraide and Failge Ross. These magnates were very differently disposed towards him. The former persecuted him with the most unrelenting hatred, because he destroyed the idol, called Crom-Cruach, which was worshipped as a god. After this Failge Berraide never ceased to devise means for putting St. Patrick to death. His evil design became known to the saint's attendants. On a certain day when Patrick was driving, his charioteer having learned of a plot against the Apostle's life, induced his master, without assigning any reason, to take his own place for the day in the driving box. He himself sat in his master's place, and feigned to be very tired; they went on their way, when suddenly Failge Berraide transfixed the charioteer, whom he mistook for Patrick, with a lance. Patrick seeing his faithful servant dying, began to pronounce a malediction, and had already pronounced "Maledictio descendat," when his poor, humble charioteer interposed in favour of his murderer and his seed, and endeavoured to avert from him the malediction which the master was about to pronounce, and to make it fall upon a tall tree of *Brigli-Daimh.* Odhran, the charioteer, did not, however, avail to save his murderer. He was stricken instantly with death, and his posterity soon after disappeared from the face of the earth.

Patrick at some time, it is thought about A.D. 439, visited the barony of Iverk, near Waterford, on the opposite side of the river Suir. St. Kieran was here before him, at his church, called Kilkieran. The inhabitants received him reluctantly. They, however, invited him to a

banquet, at which they set before him a poisoned hound. St. Patrick made the sign of the cross over it, whereupon the hound immediately took to his heels. Indignant at this treatment, he then cursed them, and called them *Durnans*, a soubriquet which has clung to them from that day to this. He likewise prophesied that the hand of every man should be against them unto the end of the world. The people of the barony of Iverk have been always somewhat unpopular in Waterford and the neighbouring county of Tipperary, because the Iverkians drove the people of the Decies from their midst when they had settled there after their expulsion from their own territory of Deece, in the county of Meath. The people of Magh-Femhin in return, in the county of Tipperary, and of the Decies in Waterford, drove back to their ancient territory all the Ossorians they happened to find settled in their newly adopted territory. There are other evidences of this ill-feeling between the Iverkians and Decians in our ancient chronicles. We shall conclude with one. St. Evinus, in his life of St. Maedoc, (*b*) relates that on a certain day an inhabitant of Iverk (an Ossorian) came to the latter for some corn at his mill in *Desert-nairbhe*, now Churchtown, near Carrick-on-Suir; he closed one eye, pretending to be blind of it, in order, it may be assumed, the surer to get a good alms in corn from Maedoc. As he asked the alms in the name of God, St. Maedoc granted it, but with a terrible malediction on the dissembling Ossorian, viz., that he should be blind of one eye until his death, and that his posterity after him should never be without a man blind of one eye.

(*b*) Colgan's *Acta Sanctorum*, chap. 24, page 210.

Notes and Queries.

Archæological and Literary Miscellany.—Judging by what the Press has given us, the quarter just ended has not witnessed much activity in the field of Irish archæological study, though indeed the magazines have furnished their full quota of historical and antiquarian matter. The falling off or want of activity makes itself apparent by a decrease chiefly in the number of published books. In these days, however, of magazine supremacy any subject is pretty safe which is patronised and advertised by the periodical Press.

The *Journal of the Royal Society of Antiquaries of Ireland* for January is well up to its wonted level of excellence. It contains more than one contribution of special interest to Waterford readers. A note entitled "Gold Fibulæ Discovered in Ireland" refers to five ornaments of high standard gold, which many of our members will recollect having seen exhibited by Mr. Goff at one of our own meetings. The writer of the note is not quite correct in saying the fibulæ were discovered last summer, though the locality and site are, no doubt, accurately enough described as "the bed of a stream either in the county of Wexford or Waterford." Mr. Goff purchased the fibulæ from Mr. Mosley, of Waterford, to whom they had been sold by the finder. By the owner's permission Dr. Frazer has just exhibited and described the articles before the Royal Irish Academy, while the well-known Irish art jeweller, Mr. E. Johnston, of Grafton-street, has explained the process employed by the ancient goldsmith in the manufacture of these and other gold ornaments. The largest fibula is solid, and weighs 17 oz. 8 dwt. 2 grs. The remaining four are hollow, and vary in weight from a little less than 2 oz. to nearly 5 oz. Mr. Goff has, for the present, deposited the fibulæ in the museum of the Royal Irish Academy. In the same number of the Journal is a short but interesting paper by our Society member, Mr. John B. Cullen, on "The Ancient Churches of the Town of Wexford." Selskar Abbey first claims Mr. Cullen's attention. Incidentally the writer tells how the bells of Selskar were, by Cromwell's orders, shipped

to Chester to be converted into gun metal, how the Dean of Liverpool, having by chance heard of their fame, secured them by purchase, and finally how they may still be heard in River-street Church in the city by the Mersey. *Apropos* of St. Michael's outside the walls of Danish Wexford (and Danish Waterford had another St. Michael's outside *its* walls) Mr. Cullen remarks that the Christianised Danes invoked St. Michael in all their commercial transactions. St. Michael's Church the Danes erected on a spot commanding a view of the sea, in order that it might be the last object to fade from their view as they sailed away on their perilous expeditions and the first to greet them on their return. They invariably attached to it a high strong tower to be used as a beacon station. To Selskar Abbey belonged the Church of St. Dulogue, and other Danish foundations. St. Dulogue, or Olave, was the patron saint of the Norsemen, and hence we find in the ports and places occupied by them churches dedicated to St. Olave. Dublin, Waterford, Wexford and Carrickfergus are cases in point. Amongst the remaining contents of the number under notice is a lengthy paper by Rev. E. Barry, P P., M.R I.A., on "Ogham Stones in Co. Kilkenny."—In the January issue of *The Ulster Journal of Archæology*, Mr. F. J. Bigger has a paper of more than provincial interest, entitled "The Spanish Armada in Ulster and Connacht." The contribution purports to be notes from State papers and other such sources on the Armada ships and their crews, &c., wrecked on the western and northern coasts of Ireland. Mr. Bigger's notes form a valuable supplement to Mr. Allingham's paper on the Armada referred to at p. 225 of our first volume. Other papers of interest and value in the January number are "Memories of '98" (continued), by Rev. W. S. Smith; "The Estate of the Diocese of Derry" (continued), by Wm. A. Reynell, M.R.I.A., and "Old Iron Treasure Chests," by Thomas Drew, President R.S.A.I. The number is copiously illustrated, and, we need hardly add that the typography is, as usual, nearly perfect.—The January, February and March numbers of the *Cork Archæological Journal* are before us. Through the two first runs a paper from the pen of Herbert W. Gillman, B.L., on "The Rise and Progress in Munster of the Rebellion of 1642." As the material of this paper is derived from original sources Mr. Gillman's contribution possesses a good deal of historical value. By the way, would it not be worth

deciding, once for all, who were the "rebels" in 1642? To the February number Mr. C. O'K. Smith contributes a lengthy note on Sir John Purcell, for which he ought to have given credit to D. Owen Madden, from whose "Recollections of Ireland in the Past Generation" (new Ed., Dublin, 1877, pp. 70, &c.) he paraphrases it, without once hinting the source from which he borrows. The extracts, by Major Grove-White, J.P., from an old Minute Book of the Duhallow Hunt, have doubtless proved of great interest to local readers.—The *New Ireland Review* has not of late offered much to interest the student of the past. Eleanor Hull (there is nothing to indicate whether the fair contributor be spinster, wife or widow) writes pleasantly, if not learnedly, of "The Legend of St. Brendan." In the January number the "Legend" is considered in its historical, and, in the February number, in its literary aspect. Rev. P. Lonergan contributes to the number last mentioned a few notes on the present condition of the Irish language in West Waterford, and quotes, with translations, two curious passages from an Irish work entitled "Saopamuinc na h-Oiċpiġe," written by Rev. Hugh McAingel, D.D., O.S.F., and published at Louvain in 1618. To the January issue the learned editor of the *Gaelic Journal* contributes a three-page note on the Brehon Laws by way of review of M. D'Arbois De Jubainville's "Etudes Sur le Droit Celtique" (Paris, Thorin et Fils). The volumes noticed, by the way, constitute tomes vii. and viii. of the distinguished Celticist's "Cours de Litterature Celtique." With one at least of Mr. McNeill's deductions the present writer finds himself unable to agree. Mr. McNeill possesses the historian's broad and philosophic grasp of his subject. "Popular sentiment," he says, "has surrounded ancient Celtic society, and especially the ancient Brehon laws, with a purely imaginary glamour. *Omne ignotum pro mirabili.* Few have the least idea of what that society or its laws were like. Imagination has filled the void of knowledge with visions of a golden age, full of splendid kings, and wild harps, and endless feasts, and inspired bards with long hair and flowing robes. This is all wrong, and so is the contrary opinion that the Celts were mere savages. Civilization they had, but of a subtler order than popular fancy ascribes to them. They reverenced authority and rank. They loved music and literature. They cultivated the graces of domestic life. With them the family was, as it ought to

be, the foundation of society. Their civilization was strong enough to absorb and assimilate the great Norman families of the Invasion."—Nos. 10 and 11 (vol. vi) of the *Gaelic Journal*, received in due course, contain scattered through their well filled pages many historic items worth noting. It will be news to many that fifty years ago Irish was universally spoken around Carrickmacross, in the heart of Ulster. Our old friend, David Comyn, continues his "Gaelic Literary Studies" in No. 10, while the succeeding number opens appropriately with a notice of the death of Mr. John Fleming, and an elegy in Irish on our lamented fellow-countryman.—The short biographical sketch of Maurice Lenihan by "M. O'R.," in the March number of the *Irish Monthly*, contains much gossipy information about the Waterford of the early twenties. From the sketch we learn that the future historian of Limerick was born in Broad-street, Waterford, in 1811, and that he was educated in St. John's College, in his native city, and also in Carlow College. We have more than a suspicion "M. O'R." is not correct in stating that Rev. Francis Ronan, S.T.L., (parish priest of St. Patrick's, Waterford, when the century was in its teens), was a Jesuit before the suppression. Regarding the paintings which "M. O'R." refers to as having been brought over from the Continent, and of the present whereabouts of which he expresses his ignorance, the writer of this notice begs to say that some at least of them are carefully and reverently preserved not a hundred yards from the place where he writes. The preceding, or February, number of our bright Dublin contemporary pays a high compliment to our own Journal. Our printers will appreciate this unprejudiced and unsolicited expression of opinion:—"The Waterford printers rival Guy & Co., of Cork, if not the Wood Printing Works of Wexford. Let Dublin look to it!"—In the *Irish Ecclesiastical Record* for January the Very Rev. Dr. Fahy tells, in his picturesque style, the history of St. Francis' Abbey (correctly speaking it should be "Friary"), Galway. In the succeeding number the same pleasing and prolific writer gives us the story of another Galway church—St. Mary's-of-the-Hill. Originally a Praemonstratensian foundation, St. Mary's was, towards the close of the 15th century, granted to the Dominicans. In 1642 this ancient shrine was utilised by Lord Forbes as a battery, whence he poured shot and shell into Galway. To prevent the church being similarly utilised half a century later, when De Ginkle threatened to invest

the City of the Tribes, the men of Galway, with the consent of the Dominicans, razed St. Mary's to the ground, promising the Friars that on the return of peace, they should rebuild the church on its old plan and restore it to its former beauty. In the same number of the *Record* Rev. Dr. McCarthy passes some severe strictures on the work of Dr. Fowler in editing "Adamnan's Columba" (see vol. i, p. 227).—*The Irish Naturalist* for March devotes a good deal of its space to the presidential address of Geo. H. Carpenter, B.Sc., to the Dublin Naturalists' Field Club. The address, which is entitled "The Mingling of North and South," is referred to here because it sums up the results of recent zoological and botanical researches concerning the Arctic and Southern European species found in Ireland, and because of the light which these results throw on the ethnographical, etc., past of our island.—From the *Official Bulletin of the Catholic University of America* (January, 1896), we gather that the sum subscribed by the Ancient Order of Hibernians for the endowment of a Celtic chair in the University, already amounts to about £8,500. A further sum of about $15,000 is required to make up the sum originally guaranteed. In the preceding *Bulletin* is a judicious and clever attempt by Francis Schaefer to reconcile the statement of St. Patrick in his "Confessio," that he converted *all* Ireland, with the assertion of Prosper of Aquitane that Ireland was converted by Palladius.—The Report for 1895 of the Society for the Preservation of the Irish Language announces satisfactory progress in the Society's special work. A feature of the Report is the address of Dr. Pedersen, of Copenhagen, who has been for some months in the Aran Islands studying the living Celtic tongue and the antiquities of the remote western isles.

Although by no means as fruitful of new historical or archæological works as its predecessor, the past quarter has not been entirely barren. T. Fisher Unwin has brought out two additional vols. of the New Irish Library. The first—"Owen Roe O'Neill"—by J. F. Taylor, Q.C., is a sketch of the Confederate General and the stirring events—from Arras to Benburb—in which he played so prominent a part. "Swift in Ireland," by Richard Ashe King, is the second of the two volumes alluded to. This is a study of the great Dean in his role of Irish politician. Mr. King attempts a new analysis of the motives by which Swift in his political campaign was animated. That these were not patriotic motives is the writer's

conclusion, but that they were higher, or at least broader and deeper than patriotic—that in fact they were motives of probity and unswerving justice, founded on and fed by intense hatred of tyranny and corruption. The interest in the book is not so much historical as literary and biographical.— Concerning "An Account of the Parliament House, Dublin, with Notices of Parliaments held there, 1661-1800" (Hodges, Figgis & Co.) it need only be said that Dr. Gilbert is its author to sufficiently predicate its historic worth. "The most able and laborious of Irish social and political historians," as the *Irish Times* styles Mr. Gilbert, places students of history under one more lasting obligation to him by the publication of this fine quarto, which gives in interesting narrative form the whole history of Irish Parliament House and Parliaments from the Restoration down. Portraits of distinguished Irishmen who figure in the narrative are given, being reproduced from original paintings, and of course they add immensely to the interest of the book.—A new edition of Brennan's "Ecclesiastical History of Ireland" has just been issued by the original publishers of the work, Duffy and Co. The want of an index and contents table detracts from the usefulness of this fine work. As a scholarly reviewer in one of the monthlies remarks, it is really a pity to bring it out with such defects at this hour of the nineteenth century, and, he might have added—at this stage in the progress of Irish studies.—With the 5th vol. ("The Bishops of Down and Connor") the Rev. James O'Laverty completes his monumental work on the history of the united dioceses. The present volume contains a biographical notice of each Bishop of Down, of each Bishop of Connor, and of each Bishop of Down and Connor after the union of the Sees. Concerning the amalgamation of the dioceses the reverend author mentions a curious fact, viz., that the Sees were united on two different occasions, first in 1118, and again in 1451. After 1118 they remained united till 1136, when Malachy, on his resignation of the Primacy, had them separated again. For three centuries they remained disjoined, and finally they were re-united by order of the Roman Pontiff.—The *Spectator* of March 14th, in reviewing "The Most Gorgeous Lady Blessington," by J. Fitzgerald Molloy, recently published by Downey and Co., makes brief reference to Lady Blessington's origin. Her ladyship's maiden name was Margaret Power, her father being a sporting squireen of Waterford, who bartered his

religion for a seat on the magisterial bench. The two volumes of the work itself must be referred to for an entertaining account of Lady Blessington's early and none too happy life in Waterford.—In the New York *Catholic World* for March Mr. M. A. O'Byrne, who hails from historic Dunhill, tells "How the Celtic Revival arose." The Celtic Revival described is the Irish Language Cultivation Movement. The late Dr. W. K. O'Sullivan's article in the "Encyclopœdia Britannica," and the same writer's volume introductory to "O'Curry's Lectures" are drawn on by the contributor for much of his historical data.—The "Adventure Series" of T. Fisher Unwin is one of the last places one would look for items of Irish archæological interest. Yet even this out of the way source supplies us with something. Under the title of "A Master Mariner" there has just been published, in the series referred to, the autobiography of Captain Eastwick, a seaman whose life was filled with varied and striking experiences. Incidentally the gallant Captain makes allusion to some United Irishmen whom his friend, Captain Reid, of the "Friendship," had conveyed from Waterford to Botany Bay after the suppression of the '98 insurrection. The sad sequel to the transportation of the "Croppies" is feelingly told in the book under notice.—Mention of '98 and Botany Bay reminds us that in a copy of the Sydney (New South Wales) *Town and Country Journal*, received within the past few weeks, there is a sketch of the career of Michael Dwyer, of Wicklow fame. Appended to the sketch is a description, with an illustration from a pencil drawing, of Dwyer's grave in Redfern Cemetery, Sydney. Dwyer was transported to Botany Bay for complicity in the '98 rising, and from the sketch in the Australian journal we learn that Governor Macquarie made him Constable of Liverpool (near Sydney). He became a free man, and held a farm from which he derived a competence of the world's goods. Before his death Dwyer sent to Ireland for his children, but he did not live to see them. He could have returned to Ireland before his death, but he had no wish to do so. The inscription on Dwyer's monument is given at p. 146, vol. i., of this JOURNAL.—"Ulrick the Ready, or the Chieftain's Last Rally," by Standish O'Grady (Downey and Co.), is a powerful historical novel dealing with the wild south-west of Ireland and its chieftains in the days of Elizabeth. Mr. O'Grady writes :—

I have not spared pains to get as close as possible to the times and men here described, and though the work is a romance, I know that the historical setting is in the main correct, and believe that the colouring and dramatization supply a true picture of the manners and men of the age with which I have to deal. It is not a story all in the air, but one rooted in fact.

When we add that the author has faithfully performed all that he here claims to have done, we have upheld the demand of Mr. O'Grady's book on the attention of the historical student.—"The Actions of the Inniskilling Men," originally written by Captain Willam MacCarmick, has been edited by Rev. W. T. Latimer, B.A., and published by James Cleeland, of Belfast. The booklet of about 60 pp. is a contemporary account of the defence of Enniskillen by the townsmen against the forces of King James. MacCarmick, the writer of the account here given, was himself one of the leaders of the defence.—Amongst the remaining historical publications of the quarter just ended we have space for bare mention only of "Sir Samuel Ferguson in the Ireland of his Day," by Lady Ferguson (William Blackwood & Sons, Edinburgh and London), two vols., "The Writings of James Fintan Lalor" (T. G. O'Donoghue, Dublin), and the "Life of William Carleton," by D. J. O'Donoghue (Downey and Co.), two vols. As these sheets are going through the press "The Annals of Clonmacnoise," edited by Rev. D. Murphy, S.J., LL.D., and published, as its annual volume by the R.S.A.I., comes to hand.

To assert that the proceedings and transactions of the Royal Irish Academy are a veritable mine of rich archæological ore is but to state a truism. During the past year the proceedings have been enriched by the publication of a carefully arranged series of notes on the ethnography, etc., of the Aran, Mullet, Iniskea and other western islands. The "Notes," which are the work of Dr. Charles Browne, have involved much labour in their compilation, and evince great care and close observation. In the "Proceedings" for December Mr. John MacNeill edits, with translation and notes, "Three Poems in Middle Irish Relating to the Battle of Mucrama." Professor O'Reilly writes in the same issue "On the Orientation of Certain Dolmens Recently Discovered in Catalonia;" while Rev. Thomas Olden, B.A., has a short six-page paper styled "The Oratory of Gallerus." The latter deals with the history of two of the most famous monuments of the early Irish Church. Finally, the number under review contains a report (the third) on the prehistoric remains from the sandhills of the Irish coast, by W. J. Knowles. From

Dr. Ingram's recent brilliant presidential address to the members of the Academy we gather that within the past year, under the auspices of that learned body,—

Several of our national monuments have been more thoroughly explored and more accurately described than ever before; and something has been done towards increasing the number of the ancient structures which have been taken under the care of the public, and will thus be saved from the consequences of violence or neglect. A steady effort has been made towards obtaining a more complete and effective exhibition of the treasures of our collection in the Museum of Science and Art. The edition of the Annals of Ulster is within measurable distance of completion. The preparation of the Book of Armagh for publication is well advanced; the Gospels, I was some time since informed, will be in type before the close of my presidency, and the entire printing will be completed within the present year. The greatest of our enterprises in the field of Celtic literature—namely, the Irish Dictionary—continues to make progress; but it has been retarded by the limitation of our resources. A commnnication was made to me just before my election as president respecting a handsome contribution to our funds, consisting of a bequest which had been left to be devoted to this work, but the Academy has not received the gift. The circumstances under which the announcement was made, and the endowments afterwards lost, ought, of course, to be made known to the Academy, and I hope that, when the present address is printed in the "Proceedings," the Council will allow me to add to it an appendix containing a statement of the particulars.

At the meeting of the Academy, held on February 10th last, Rev. T. Olden read a paper "On the Rectangular Paten of Gourden," illustrated from the Book of Armagh, while Dr. Frazer contributed a paper on the construction of prehistoric chambered tumuli, and another on the remains of a prehistoric wooden house recently discovered. From the report of the last (March) meeting of the Academy we find that the history of the shamrock as a national emblem has been engaging the attention of the antiquarians of the body. Dr. Frazer assigns the first records of the wearing of the trefoil to the reign of Charles I., or thereabout. Following the cue of the Academy, some of the newspapers have taken to discussing the antiquity and identity of the "triple leaf." Visitors to the Science and Art Museum at the present time will be interested to see on exhibition in the botanical department a series of mounted specimens in flower, illustrating the widely different views prevalent in different parts of Ireland as to the true shamrock. Opinion is for the most part divided between two species of clover, trifolium minus and trifolium repens. The black Medick (Medicago lupulina) is the shamrock according to some. The wood sorrel (Oxalis acetosella), the undoubted shamrock of some at one time, is now ignored. The Museum is indebted to Mr. N. Colgan, M.R.I.A., vice-president of the Dublin Naturalists' Field Club, for the exhibit.—Another question of archæological moment which has lately been

attracting notice is the propriety or otherwise of replacing the present peal of St. Patrick's Cathedral, Dublin, by a new peal. The projected removal of the old peal has brought forth a somewhat heated protest from many quarters, and a sensible suggestion from the Council of the R.S.A.I. Amongst recent reverses sustained by Irish archæology the deaths of Canon Goodman and John Fleming hold an honoured place. Canon Goodman held the position of Professor of Irish in Trinity College, and was known as one of our best read Celtic scholars. To John Fleming the pages of this JOURNAL have been indebted for valuable notes on Waterford place-names, and in him our Society loses a useful and distinguished member. Mr. Fleming was one of the original members of the "Gaelic Union," and the first editor of the *Gaelic Journal*. Of another of our contributing members, Very Rev. F. O'Brien, it is our sad office also to announce the death since last issue. Besides taking an active and practical interest in our work, Father O'Brien was a member of the Royal Irish Academy, and a very old member of the Royal Society of Antiquaries.—The Irish Music movement goes on apace. Dr. Annie Patterson, Dr. Culwick and others have been keeping the subject before the public by means of lectures, letters in the newspapers, &c. The project of the "Feis Coel," or Irish Musical Festival, has been revived, and bids fair to be successfully carried out this coming summer.—Closely allied to the movement for the preservation and cultivation of Irish music is the movement for the preservation of the Irish language. The latter has received a new auxiliary in the *Sean Bhean Bhoct*, an Ulster periodical devoted to the cultivation of the olden tongue. A successful meeting to advocate the claims of the national language has recently been held in Waterford. At the meeting in question, and, for the first time, probably, since the erection of the City Hall, an address in Irish was delivered therein.—The Papal Registers, lately edited by Mr. Bliss, and noticed some time since in these pages, were recently, for at least the second time, the subject of a question, or questions, in Parliament :—

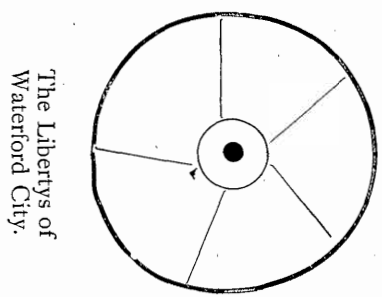
Sir Matthew White Ridley, answering Mr. Maurice Healy, said that as a result of inquiry it appeared that the editor of the documents in the Papal Registers relating to Great Britain and Ireland had made mistakes in some of the points to which attention had been called, but not in all. Most of the errors found related to Ireland, and a list of these and of any further errors which might be made known to the Record Office by the end of May would appear in the third volume. The arrangement of the abstract followed the order in which the entries occurred in the original registers, and was that adopted by French and Italian scholars. The editor

had now the assistance of a coadjutor who collected the proof sheets with the registers, and abstracts relating to Ireland were examined by an Irish Dominican resident at Rome, and familiar with the Vatican archives. It was not considered desirable to reprint separately the abstracts relating to any particular part of the United Kingdom.

P.

Destruction of Antiquarian Objects—Some twelve months ago the descriptive stone tablet which was placed on the parapet of the bridge at Sir John's Pond, connecting Rathculliheen ("Rath of the little wood") with Kilmurry, was wantonly removed from its position and thrown into the pond, where it at present remains. It would be well if it were restored to its original place on the wall. It bears this quaint inscription, which I quote from memory :—

This Bridge was Erected &
The Avenues to it Made in
The year 17——— at the Sole Expence



of Sir John Newport, Bart., who Place[d]
this Dial here to Mark Time to
The Weary Traveller.

Sir John was Speaker of the Irish Parliament. The dial is very much defaced, and the two last figures in the date of erection had been chipped out some time previous to the year 1868. I am informed that some recent defacement has taken place at Grannagh Castle, Caiſlean a Ghreine (Castle of the Sun), but cannot make a definite statement, as I have not had an opportunity of inspecting that grand old ruin for a considerable time. Is there a caretaker appointed at Grannagh? This castle is without a definite history. It contained a room which was apparently used as a court of justice, and has a covered way down to the river. The razor-like sharpness of one of the outer angles of the wall is

admirable. It was probably the first Norman castle erected in Ireland. The subsequent march of the Normans in the Co. Kilkenny is marked by ruins of old castles, for instance,—Kilmurry (this one has a date), Belvue, Dunkitt, a moated castle, (in a ruinous state), Curluddy (well preserved, with cavities on wall popularly designated as "Phil Harvey's Boots"), and Tybroughney (founded by Prince John). These earliest Norman castles, situated so near us, should be properly preserved. About a fortnight since, early on a Sunday morning, the remnant of a library, consisting of some fifty books, was carefully burnt as a sanitary precaution at Baile na Roostha the ("town of the roasting,") now Roachestown. This name is to be distinguished from Ballylusky, ("town of the burning.") It adjoins Ballinruppa, ("the rough place.") The books were mostly, if not all, printed in Gælic. I have got the description of one of the volumes—Imp. 8vo., binding calf, Italic *S.*, which would fix date as probably 18th century. This work, which was entirely in Irish, contained all the known Ocams, depicted in "strokes" on one page, and, on the opposite, the translation in Gælic. The others were all, or mostly all, Gælic works, probably of a corresponding period. They were the remains of the library of the late Mr. Scurry, of Knockhouse [I understand there is no one of the name now residing in that townland]. It is probable they contained marginal notes by Scurry, and probably loose letters of the late Dr. O'Donovan, LL.D., T.C.D. Scurry bequeathed them to the late Mr. Stephen Gaule, a good Gaelic scholar, and he left them to the recent proprietor, who was also well acquainted with Gælic. The library, such as it was, might probably have been worth £100.

JAMES B. NORRIS-CANE.

Repairs at Dunbrody.—In reply to a letter of enquiry regarding some repairs to Dunbrody Abbey, recently effected under the supervision of the Board of Works, the courteous Secretary to the Board, Mr. P. J. Touhy, has forwarded to the undersigned a copy of the report of Sir Thomas Deane on the ruin and the repairs lately executed. Sir Thos. Deane, it need hardly be necessary to inform members of an Archæological Society, is Superintendent of Ancient Monuments vested in the Board of Works. In the hope that the report may prove of interest and utility, I hereby beg to quote the greater portion of it :—

"The free use of Caen stone in the vaulting ribs and in the

corbels and mouldings of the nave arches indicates the trade in this stone with the Continent, not only here but in many places. At Ballymore Eustace, St. Patrick's, and many others I could name, Caen stone has been freely used. Grose's 'Antiquities' shows the nave arches complete, but now those on the south side have fallen and form a mass of *debris* covered with grass. The cloister even in Grose's time was a ruin, nothing remained but the enclosed space or garth and the foundations of the walls. The enclosed area is of great extent and in dimensions would accord with those of Graiguenamana and Boyle the general plan of which is very like Dunbrody. A very remarkable thing I have found at Dunbrody, distinct from anything elsewhere, is that the voussoirs of the round arches under the tower are of black and white stones alternately. Such an arrangement is not English or French, and gives the idea of an Italian connection with Ireland at the time Dunbrody was built. I may be wrong, but such alternate arrangement of material reminds one of St. Anastasia, at Verona, and other Italian churches. The six altar chapels are vaulted in quadrupartite groining, the ribs being of Caen stone. The corbels at the end of the ribs are same design as some of those at Kilkenny, The north wall of nave now standing evidently gave some sign of weakness. Buttresses were built crossing the aisle with openings through them; probably these extra supports were omitted on the south side, which may account for its falling at a comparatively late period. Buttresses were also built to support the tower and resist the great trust of the arches going east and west. A careful examination of these supports leads me to think they were built in the 16th century. Altogether from its great extent and splendid situation, I look on this abbey as the most interesting I have seen. All the detail is pure The clerestory windows with corresponding openings in the interior, not a triforium, are most carefully designed and beautiful in effect. The conventual portion of the abbey on the eastern is almost military in character; part of this is 16th century. The refectory is of the 13th. Here some steps must be taken to prevent future decay; with the exception of a few windows in choir, which require attention, little. has to be done to the main structure. The outlying buildings alone require care, and with these immediate steps should be taken to preserve them. There are no burials within the precincts of the abbey,

but at the entrance to the abbey ground is a small church and cemetery. The gate of this was locked and I could not examine it. I think the photographer of the Board should be directed to visit Dunbrody and make many pictures of this most beautiful abbey. The repairs now being carried out are entirely of a preservative character. They may be summed up as follows :—1. The cutting of large ivy which hid many of the windows and was likely to endanger the structure. When I say cutting, shearing is the word which is more applicable. 2. The removal of superfluous earth and rubbish in the interior. 3. The grouting of the tops of wall with concrete. 4. The repair of gables, especially the eastern end and south transept. 5. The upholding of the piers and arches of what I take it was the refectory. 6. Cement concrete with proper falls being put on the main arch of transepts. Ditto on the vaulting of the six chapels. 7. Repairs to some of the windows of the conventual buildings. 8. Minor repairs, consisting of pointing, to some of the walls, insertion of stones in the faces of the several parts, which had either fallen or been removed at various times." P.

Architecture of Dunbrody.—More than twenty years ago the late Professor Richey observed that none of our archæologists had thought it worth his while to examine the remains of Gothic architecture which are to be found in various parts of the country. Irish-Romanesque has occupied attention without stint. It has been described and illustrated in various works, from Petrie's Round Towers down to Miss Stoke's charming volumes. But Irish-Gothic is still ignored, if not despised. I do not know of a single abbey that has been critically studied. Perhaps the magnificent specimens of Gothic in other countries have made us ashamed of our own, but the fact is indisputable that Irish-Gothic architecture has found no student, no exponent. My observations, therefore, on the architecture of Dunbrody must be of a tentative character, and while I shall endeavour to set down only what is reasonably ascertained, I am prepared for differences of opinion as to the age, uses, and styles of the various buildings. Looking first to the ground plan—a fairly accurate drawing of which will be found in "Grose's Antiquities"—we see that the buildings are grouped round a square court, which was known as the cloister garth. This is the uniform plan of the old monasteries, and seems to have been originally

borrowed by the Benedictines from the *Villa Urbana* of the Romans. The church is, as usual, on the north side of the cloister garth, the domestic buildings being ranged round the other sides. This central court was frequently used as the burial place of the monks, and was surrounded on all sides by covered alleys known as cloisters. The cloisters served for various purposes of meditation, recreation, etc., and within them, too, abbots and dignitaries were often interred. A peculiar feature of the Cistercian abbeys was the polygonal, or round lavatory, attached to the cloister, which lay opposite the church. There is no trace of this building here, if it ever existed, but it may still be seen fairly preserved at Mellifont. In it the monks were tonsured, and to it they repaired from the refectory to wash their fingers. Grose has marked a wall separating the cloisters from the garth. This, in my opinion, is purely imaginary. I think you will search in vain for a trace of it, for the normal Cistercian cloister was only provided with a pentice roof. It is true indeed there may be seen at Holy Cross part of a gorgeous arcade recently resuscitated by the Board of Works, but the style is late perpendicular, and clearly no part of the original foundation. The church, as might be expected, was the most important of the abbey buildings. Fortunately, it is the best preserved of the ruins here. In it, so to speak, the life of the monastery centered, and the spirit of the religious order was visible in the very material structure. The heroic virtue and extreme asceticism of the primitive Cistercian institute were fittingly embodied in this massive and severely simple building. The nave is of great length, a peculiarity of the Cistercian churches. The choir is terminated in a rectangle, while the apse is the usual ending in Benedictine churches. Another of the Cistercian characteristics are the chapels in the transepts. The style of the church may be described as transition from Romanesque to Early English. The Romanesque influence is traceable in the massive piers of the nave and the lingering of semi-circular forms in the arches, especially those supporting the tower. A curious evidence of the transition is afforded by the arch in the nave next the tower. The plain chamfered edge of the archivolt, similar to that in the other arches, has given place to a graceful Early English moulding. Here I may observe that the inner order of the archivolt is discontinuous, being made to rest on a corbel, as may be seen in the picture given in Grose. This is a feature very characteristic

of our old churches, most of which are, like Dunbrody, built in the transition or Early English style. It may be noticed in Boyle Abbey, the old parts of Holy Cross, and in the Rock of Cashel. The windows of the church are of three kinds, belonging to three distinct periods of the Early English style. First the large lancet windows of the choir and transepts. These are the earliest, being a simple deep splay in the interior; the outside chamfer is in all cases recessed. The double windows of the aisle belong to the second period, when the head of the window in the interior is trefoiled. An example of the third and highest development of the Early English window may be seen in the clerestory. A slender shaft is placed at the junction of the splays supporting the trefoil arches. These, it may be observed, are decorated with the characteristic dog-tooth moulding. The most beautiful window in the church was the triplet in the west front. This, unfortunately, exists no longer, but we may form a conception of it from Grose's picture of the exterior. The three lancets were formed into one composition by the hood-mould, the spaces between the heads of the lights and the hood-mould being filled with quatrefoil windows, or panels, I cannot determine which. The mouldings also are worthy of attention. They occur in the arch of the nave to which I have already referred, in the arches of the chapels, and in the ribs on the groins of the chapels; a glance at them will show their peculiarities better than any verbal description. Judging from the use of the fillet on the rounds they belong to the later periods of Early English. Looking then to the architecture of the church we may assign 1240 as the period of its completion. The roof too clearly belonged to that period; its pitch may be seen in the dripstone of the tower, and if we may judge from the doorway in the tower, as from the joist marks in the walls, a flat wooden ceiling covered the church. Subsequently, owing to the action of time, or fire, it was found necessary to put on a new roof. This was of a lower pitch, and the lateral thrust being much greater, the unsightly buttresses were erected. This is, in my opinion, the only intelligble explanation of the buttresses in the north aisle. Traces of the two roofs may be seen also in the dome of the aisle next the tower, and at the north-east angle of the cloisters. With one more remark we may leave the church. The tombs of the founders and principal benefactors,

which were inserted in the north wall of the chancel and which were to be seen in Grose's time, have disappeared. They were destroyed by the yeomanry during the insurrection of 1798. From the south transept we enter by a low door a vaulted chamber once lighted by a double lancet window. This was doubtless the vestry. Off it is another vaulted chamber of similar size and appearance in which the utensils of the church used to be stored. These chambers, owing to their strength and partially stopped windows, have now the appearance of dungeons, but it was necessary to build them so for the protection of the costly vestments and chalices of the abbey. From the inner chamber we pass by a door now built up, into the cloisters. The large apartment on the left, in ruins, was the chapter-house. Here, in presence of the assembled monks, the abbot administered justice, hearing the faults and apportioning the punishment. Here too the monks made a kind of public confession to each other, and asked each other's prayers. The chapter-house was after the church the most elaborate of the abbey buildings, and there are not wanting indications that the original building here was of considerable beauty. On the face of the outside wall may be seen traces of two Early English vaults which would point to a large vaulted chamber supported by light graceful columns. The two neighbouring apartments would appear from their communication with the refectory to have been the kitchen and pantry, while that at the extreme corner is the locutory or parlor entered from the outside of the abbey. Over these would be the monks dormitory or sleeping apartments, whilst the building attached to the south transept of the church and having a 16th century gable was probably the abbot's quarter. The refectory here, as elsewhere, was situated on the south side of the cloister garth. It must have been a magnificent hall, with its great length of lofty open-timbered roof and beautiful lancet windows. The room next the refectory at the south-west corner of the abbey was the cellar. It communicated with the refectory and the cloister. The refectory also communicated with the cloister by a doorway, now closed up. Opposite this door was usually situated the well-house, or lavatory, of which I have already spoken. The Cistercian abbeys ordinarily had no buildings along the west cloister, and such was the case here, if we except the semi-detached apartment next the cellar, set down by Grose as a

vestibule. Fragments of another building may be seen a few yards off. This, if I may venture a guess, was the almonry. Its position on the road leading to the public part of the church would indicate such a use.

W. P. B.

Waterford Sonnets—II.—For Sonnet No. I. and an explanation of the introduction of these poetic effusions, see JOURNAL, vol. i., p. 191.—ED.

"CUAN-NA-GRIOTH."*

"Let this be called the Harbour of the Sun!"
Cried Siteric, rushing to his galley's prow,
As proud with waving arm and lifted brow
He watched the orb, whose day-march had begun:
"Let here our wave-borne wanderings be done,
In this calm firth—this Sovran Harbour, now,
Here, let us landing waft a grateful vow,
To thee, *Alfadir*†—Thee, Victorious One!"

Shagged to the water's edge with giant trees,
Shelved the lone land; and, lit with silvery gleam,
The lake-like river wooed the taintless breeze,
O'er the smooth mirror of whose brimful stream
A stag was swimming slow; and, deep in shade,
Ten thousand birds were singing, undismayed.

WILLIAM C. BONAPARTE WYSE.

Manor of St. John's, Sept. 3, 1874.

Ancient Smelting Works at Comragh.—Miss Fairholme, of Comragh, Kilmacthomas, contributes to the September number of the *Royal Society of Antiquaries Journal*, a short, but interesting, note on some remains of what appear to have been rude and ancient smelting works near the foot of the Comeragh Mountains. "In one of our fields here," she writes, "we lately opened a curious mound (hollowed in the centre). We cut a deep trench right across it, and found it to be nothing but broken sandstone, all burnt stone (and charcoal)! No one seems to know what it is. The stone is broken about as small as road metalling. There are several small heaps of the same all over the

*Cuan-na-Grioth, or *Grian, i.e.*, Harbour of the Sun; ancient name of Waterford Harbour, supposed to have been bestowed on it by Siteric, the Danish founder of the city.

†*Alfadir*, or *Odin*, the Father of the Gods of Scandinavian Mythology. Some maintained Waterford means the "Ford of *Alfadir*, or *Odin*."

field. My mother thinks they smelted here for iron. . . . . The field would appear to have been the shore of a bog lake. We cut right down into the marl and yellow clay, and found absolutely nothing but these burnt stones and charcoal and burnt earth." Miss Fairholme has kindly sent to the undersigned some samples of the broken sandstone alluded to above. The specimens forwarded naturally suggest the theory that they were broken up for smelting purposes. The question here obtrudes itself—are there evidences of iron or any other metallic ore in any sandstone formation near Comeragh? There is perhaps, one other object for which it might be urged the broken stones were used, viz.,—to serve, when heated red, as "cooking stones;" but, on the other hand, if intended for "cooking stones' there would have been no need of breaking the pieces so small.

P.

JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

JULY, 1896.

Waterford & South East 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.

PROCEEDINGS.

On the invitation of the ROYAL SOCIETY OF ANTIQUARIES, several members of our Society took part in a visit to Dunbrody and Clonmines on 8th April. General approval was expressed of the steps which had been taken by the Board of Works, as described in the last number of our Journal, for the preservation of the Abbey. A paper was read by Rev. J. M. ffrench. After luncheon, the party proceeded to Clonmines, where the interesting group of ruins, including the only fortified church in Ireland, was described by Rev. J. M. ffrench, who, with Rev. Canon Hewson, contributed very much to the success of the joint meeting of the Societies.

The annual excursion on 18th June was largely attended. A special train left Waterford at 10-0 a.m. for Cappoquin, where the steamer of the Blackwater S.S. Co. was in waiting to convey the members and their friends—the total number being 139—to Youghal. During the sail down the river, the various places of historic and antiquarian interest were described by Mr. M. J. Buckley, of Bruges and Kilkenny. On reaching Youghal, luncheon was partaken of, and under the guidance of Mr. Buckley, who very kindly undertook the role of cicerone, the Water Gate, St. John's Priory, Cromwell's House, Sir W. Raleigh's House, St. Mary's Church, the College and Tyntes Castle were visited. Tea was provided at 6-0 o'clock, and the return journey was commenced at 7-0 by steamer and special train.

Waterford and South-East of Ireland Archæological Society.

Dr. BALANCE SHEET to 31st December, 1895. Cr.

	£ s. d.		£ s. d.
To Balance from last year	43 13 4	By Harvey & Co., Printing Journal, &c.... ...	75 12 11
,, Members' Subscription for 1895	60 0 0	,, Secretary's Postage (Journals) and Sundry Charges	11 0 10
,, Sale of Journals, and from Advertisements ...	5 10 0	,, Advertising	0 18 6
,, Proceeds of Dr. Hyde's Lecture	2 2 6	,, Expenses in connection with Dr. Hyde's Lecture	2 13 11
		,, Cheque Book	0 2 1
		,, Cash to Credit at Bank	20 17 7
	£111 5 10		£111 5 10

Examined and found correct,

PATK. HIGGINS, *Auditor.*

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

6th February, 1896.

THE RUDE STONE MONUMENTS OF OUR OWN AND OF OTHER LANDS.

LECTURE BY RINGROSE ATKINS, M.A., M.D.

Delivered before the Waterford and South-East of Ireland Archæological Association.

[CONTINUED.]

Referring to the classification with which I started, you will observe that following the cromleac comes

THE KISTVAEN,

or sepulchral stone chest, which differs from the cromleac in its rectangular form, in the flag-like foundation of its component stones, in its being constructed partly below the level of the ground, and in there often being a number of cists grouped together in varying combinations.

Mr. Du Noyer considers that there are three varieties of the kistvaen or *true* grave, which are capable of being thus classified :—

1. The Leacht, or simple rectangular chamber, formed of four stones and covered by a single flag.

2. The Kistvaen, or Cistfaen proper, the long rectangular chamber formed of many stones and flagged overhead.

3. The Cnocan Cist (as it might be called), or long rectangular chamber formed by a double row of upright slabs, some feet apart, the intervening space being filled with *earth*, the covering slabs only reaching across the inner row of side stones.

Of this last variety there is an excellent example, to be found close to the Gaulstown cromleac—photographs of which you have already seen—lying about thirty feet to the north-west of that monument, and constructed in the soil. The occurrence of this *true sepulchre*, near a true cromleac, as well as many similar occurrences throughout the country, has led Mr. Du Noyer to the opinion that originally *every*

cromleac had its attendant kistvaen or grave, and that the adjoining cromleac "was a commemorative sub-aerial structure to mark the site and fact of the interment either of a king or of a race." This view has, in my opinion, much to commend it, as during the ages past, the more lowly kistvaen would be far more easily destroyed in agricultural operations than the larger and more imposing cromleac, and thus the latter would appear to stand alone. It is possible that in some instances the true grave was constructed directly beneath the cromleac and within the enclosure of its chamber. Of the second variety of kistvaen, as classified by Du Noyer, we have several most interesting examples in our own neighbourhood. On the screen now is a photograph of a fine specimen, in a remarkably good state of preservation, existing at Matthewstown, near Fenor. It stands on an eminence in a field to the right of a boreen, leading from the Dunhill road to Fenor, and commands a splendid prospect of the mountains on one side and of the extensive depression, dotted over with the craggy knolls so peculiar to that district, on the other. The kistvaen consists of two side rows of stones, many of which are still in their places, across which are placed a number of heavy slabs, a few of which still remain, as the photograph shows. There is also a heavy stone at either end, completing the chamber, the floor of which is below the level of the ground. You will at once see how this true sepulchral chamber differs from the cromleac; it is long, low, quite rectangular in form, hollowed out below, and exhibits none of the *tour de force* which is so characteristic of the majority of the cromleacs. A curious story, illustrative of the superstitious regard in which these primeval monuments are held by the peasantry, was told me by a highly intelligent and trustworthy farmer who has resided all his life, and his family for generations before him, a short distance from Matthewstown. He states that when he was young a farmer was desirous of removing the stones composing this kistvaen, and brought a horse and cart to the spot for that purpose. Before a stone could be removed the horse fell dead where it stood; another horse was subsequently brought, and in the attempt to draw away the stones its back was so severely strained that the farmer had to give up the attempt, and the animal was useless ever after. The narrator assured me that he himself had seen the horse and had personal cognizance of the facts. Another interesting kistvaen of this

KISTVAEN, MATTHEWSTOWN.

KISTVAEN, KILMACOMB.

variety is to be found on the summit of Carrick-a-Dhirra Hill, on the upper road from Waterford to Dunmore East, and opposite and above the little ruined church of Kilmacomb. From the hill-top where the sepulchre is situated there is a magnificent view of Tramore Bay on the west, and of the estuary of the Suir on the east. This rude stone structure is at present well-nigh buried in the growth of furze which surrounds it, and it is therefore impossible to take a photograph of it from any distance, as there is no higher point of ground from which it could be brought within the range of the camera. I succeeded, however, in securing a very excellent view close to the chamber, which is now on the screen, and from which you can obtain a correct idea of its structure. Here at either side are the slab-like stones forming the sides of the cist, and placed quite parallel to each other, across them is laid at the eastern extremity this thick slab completing, with a smaller stone similarly laid, the enclosure at that end. Standing up in a sloping position, and leaning against one of the stones of the southern side, is another of the covering slabs which has been displaced, purposely it is evident, from its horizontal position; the other covering stones have also been removed, leaving the western half of the chamber open above. The stones are all of the old red sandstone brecchia, and are very coarse and rough. There is a tradition that the grave was rifled a good many years ago by treasure seekers, but who the despoilers were, or whether anything was found, is not known. The interest in this kistvaen is largely enhanced by the fact of its being surrounded by a circle of stones which cannot be seen in the photograph owing to their being almost concealed by the growth of furze, but which are marked in the plan now before you, prepared a number of years ago by the Rev. G. H. Reade. The dotted lines in the circle denote the stones wanting or displaced, while the covering stones are shown as they would be if the structure were restored to its original condition, and the position of the side and end stones are marked also by dotted lines. The sepulchre, which is known to the dwellers around as "the Giant's Grave," is nineteen feet two inches long by seven feet six inches wide, and it is not placed centrally within the encompassing stone circle, being much nearer to the eastern side. This circle is thirty feet in diameter, and eleven of its stones are still upright in their places, while some seven more are lying about. Whether this kistvaen was ever covered

with a mound, as is often the case, the circle forming its outer boundary, it is now impossible to say. This primeval sepulchre is not only interesting on account of its encircling ring of stones, but also on account of the name of the hill on which it is situated. The cist closely resembles a similar grave originally described by Mr. Du Noyer as being situated at the northern end of the parish of Monasterboice, in the County Louth, which was called by the peasantry "Calliach Dhirra's house," a view of which from a sketch by Du Noyer is now on the screen. "Carrick-a-Dhirra" means "Dhirra's Rock," and this calliach or witch is no other than the witch so well known in Irish lore as Calliach Vēră, who gave her name also to the Lough Crew Hills (Slieve Calliach), the site of some of the most wonderful megalithic sepulchral remains in Ireland, and to which I shall again refer. Here in the County Waterford we have the name again cropping up in connection with an ancient place of interment. It is now believed by antiquarians that the structure pictured on the screen is really the grave or "house" of Calliach Vēră. Its mode of construction, as you can see, is quite similar to that of the kistvaen I have been describing to you, but it is larger and in more perfect condition, and has at the side opposite from that we are looking at a number of stones projecting buttress-like from the lateral supports. It is most likely that this burial-chamber was originally covered up by a mound or carn. There is another kistvaen of this type, though in a ruined condition, at Mount Druid, close to Mr. Delahunty's mill, on the road from Waterford to Passage. A photograph of this is now on the screen. It is situated in the centre of a group of trees, and like its fellow on Carrick-a-Dhirra hill, has an encircling ring of stones, many of which can still be traced in the weeds and undergrowth which conceal them. Nothing remains of the central cist but a few of the large slabs of which it was constructed, and which you can see here amongst the trees. There is, as I have already mentioned, a good example of the third variety of kistvaen—the Cnocan cist—to be found in the immediate vicinity of the Gaulstown cromleac, near Pembrokestown House, and I need not further refer to it. Kistvaens, such as I have thus been attempting to describe for you, exist in vastly greater number than true cromleacs all over the British Islands, the European Continent, North Africa, Western Asia, and India, in every variety both as regards size and

mode of formation. It would, however, be wearisome to multiply illustrative examples when all possess the same type of conformation. I will, therefore, pass to the third class of rude stone monuments with which I am dealing to-night. This is

THE CARN OR MOUND,

which in its simplest form is distinguished from the class which follows it by the supposed absence of a sepulchral chamber, but which supposition in many cases leaves it a matter of doubt whether the carns were sepulchral or monumental in character. There can be little doubt that the earliest mode in which mankind disposed of the bodies of their dead was by simple inhumation. They dug a hole in the earth, and having laid the body therein simply replaced the earth upon it, and to mark the spot, if they so desired, they raised a mound over the grave. It is difficult, however, to believe that mankind were for long content with so simple a form of sepulture. Some sort of protection for the body would be devised either of wood or of stone. If of wood the receptacles must have perished long ago, while those of stone are still found in the form of the various kinds of cists which I have just been speaking of. That these rude and often lowly cists should expand into chambers seems natural as civilisation advanced, and the last stage would seem to be when access was retained to the sepulchral chamber in order that the descendants of the dead laid therein might bring offerings to supply the wants of their relatives in the state of transition, in which so many nations believed the departed spirit to be. Of all the old-world peoples the Ancient Egyptians were the tomb-builders *par excellence*, and their sepulchral chambers excite to-day the wonder and admiration of the world. But many of the mounds or tumuli found in our own and other lands reveal no evidences of primitive burials, and these, like some modern examples, must be regarded as simply monumental in character, raised to mark the site of some battlefield, or to commemorate some event of local or more general importance. The greatest of such mounds in the British Islands, in which up to the present no sepulchral remains have been found, is "Silbury Hill" in Wiltshire, a photograph of which is now upon the screen. This vast mound, which looks more like a natural hill than an artificial formation, is 130 feet in height, 552 feet in diameter, and 1,657 feet in circumference, and its flattened top measures about

103 feet across. It rises at a distance of three-quarters of a mile from Avebury, which, with its great circular earthworks and magnificent stone circles and avenues, forms the grandest as well as the most important of all the megalithic structures in the British Islands, and to which I must refer more particularly when speaking of "stone circles" later on. Since the year 1777 excavations and exploratory operations have from time to time been carried on at this mighty tumulus, but in vain—nothing was found that would show that the mound had ever been used for sepulchral purposes, or that threw any light whatever on its history or destination. In Oriental lands many "dagobas" and "topes" exist which were raised by victorious rulers to commemorate their victories, and Mr. Ferguson, writing on this subject, says that "whether these analogies are worth anything or not, nothing appears, at first sight at least, more probable than that if the fallen chiefs of a victorious army are buried at Avebury (as he believes they are), the survivors should have employed their prisoners as slaves to erect a mound on the spot, probably where the chiefs were slain and the battle decided. The tradition, however, having been lost, the mound stands silent and uncommunicative, and it is not easy now to read its riddle." It may, however, be after all that this great mound is in reality sepulchral like so many other tumuli, and that further researches in other portions of its area hitherto unexplored may reveal evidences of ancient interments. The most remarkable of these mounds or carns in our own country is the huge pile called *Misgaun Meadhbh*, or *Misgaun Meaw*, as it is locally pronounced, on the summit of Knocknarea, the lofty hill or mountain overlooking the table land of Carrowmore, near Sligo, the probable site of the ancient battlefield of Northern Moytirra, as I have already told you. This carn, even from a considerable distance, forms a very striking feature of the landscape, standing distinctly against the sky line. It commands a splendid panoramic view of sea and land, the mountains of Donegal, as well as the entire Sligo range, being distinctly visible from its summit. A photograph of this great carn is now upon the screen. It consists of an enormous heap of small stones of an oval outline, which, when it was first described in the year 1779, was of much larger size than it is at present. It now measures some 590 feet in circumference, its longest diameter on the top is 80 feet and its shortest 75, and it is 34 feet high. Small

indeed compared to Silbury Hill, but nevertheless a notable monument. It is reputed to be the tomb of the great Irish Queen Meav—the Queen Mab of Herrick, Ben Johnson, and Shakespeare—but proof to the contrary is now forthcoming. That it may be sepulchral is still possible, and if we may trust Beowulf's description of a warrior's grave as it was understood in the fifth century A.D., no tomb in these islands would answer more perfectly to his ideal than this carn on Knocknarea :—

Then wrought
The people of the Westerns
A mound over the sea.
It was high and broad,
By the sea-faring man
To be seen afar.

This great pile of stones, which has not yet been thoroughly explored—and to do which would be to destroy it, owing to its loose aggregation—may be, and in all probability is, far more ancient than the time of Beowulf, though carns of a similar type, of which there are numerous smaller examples all through these islands, may have been heaped up in the period of which he wrote. In our own neighbourhood there is a mound of this kind, now and for ages, I suppose, grass-grown and unnoticed. It exists at Ballylegget, not far distant from Matthewstown, where is the kistvaen which I have shown you, and also comparatively near the cromleacs of Knockeen, Gaulstown, and Ballinageeragh. A photograph of it is now upon the screen. It rises well defined in the middle of a large field, is of distinctly conical form and flattened upon the top. Were it standing on the summit of an eminence it would form a very prominent object. There is, so far as I can learn, no tradition amongst the peasantry as to its origin or character, but it is well-known to them as one of the structural remains of a primeval race—the "Good People," as they are wont to call them. About one hundred and twenty yards from this mound, and close at the further side of the ditch bounding the field in which it is, stands a tall obelisk-like stone, the height of which you can judge by the photograph of it now before you. This stone is an excellent specimen of the "Menhir" or "Gallaun," the last class on the list we are considering, and to which, if time permit, I will again refer. It stands absolutely alone, and its height and position in the field at once distinguish it from the cattle stones which are found in the fields all around, and with which some persons might confound it. There is another such stone, not so high,

but broader and of a peculiar shape—a photograph of which I now show you—standing in a field to the left of the boreen leading to the Matthewstown kistvaen, and abutting on the Dunhill road, which is also a good example of a menhir. These stones are said by the peasantry to have been erected by giants or by the "Good People" in ages gone bye, but there is no special tradition attached to them. From their position in reference to the mound I have just spoken of, as well as to the cromleacs scattered in the vicinity, I would hazard the suggestion that we have here the site of an ancient battlefield, all trace of which is lost in the mists of antiquity. The mound may be the memento of victory, the two menhirs the positions of the opposing forces, and the cromleacs and kistvaens the graves and monuments of the chiefs who had fallen in the fight. The rude stone structures at Carrowmore, near Sligo, the reputed site of the battle of Northern Moytirra, are of a similar type, though more numerous and more aggregated, and though legend is silent as to any struggle in this neighbourhood, I think that judging by analogy it is not unreasonable to imagine that this collection of rude stone structures, cromleacs, kistvaens, mound, and menhirs are the actual records of some fierce fight between these primeval races and this would account for their origin and distribution. The fourth class on the list of rude stone monuments I am considering,

THE CHAMBERED CARN,

is closely connected with that class of which I have just been speaking. Both the simple carn, solid throughout, and the mound of stones concealing within it a distinct cavity or chamber, small or large, as the case may be, are in the great majority of instances sepulchral in character, the latter always so, and therefore they pass into each without any definite line of demarcation, so to speak. Of chambered carns in our own country the most important are those of Knowth, Dowth, and New Grange, near Drogheda, and the more recently explored carns on the summits of the Slieve-na-Calliagh hills at Lough Crew. The three former are situated on the northern bank of the Boyne, some five miles from Drogheda, Knowth being the most westerly, Dowth the most easterly, and New Grange, the largest and most interesting, lying between the other two. I must confine my remarks to-night to the mound at New Grange, touching slightly, perhaps, on the very remarkable group of sepulchral mounds at Lough Crew. The mound at New

Grange has been known to antiquarians for some two hundred years, but it is not until within comparatively recent times that it has been carefully examined and accurately described. Its most recent exploration was carried out by Mr. George Coffey. Mention of New Grange was first made, as far as is known, in the year 1699 in a letter written from Sligo by a Mr. Llwyd, the keeper of the Ashmolean Museum at Oxford at that time. It is believed, however, that it was known to the Danes, who plundered it with several other mounds a thousand and nine years ago. Mr. Llwyd described the details of the interior chamber and the passage leading to it from outside much as they are at the present day, and they appear to have been then and previously accessible. The first really detailed account was, however, published in 1770 by Governor Pownall, who had the mound surveyed and planned, though, it would seem, not with absolute accuracy. Sir William Wilde again described it some thirty years ago in his book on "The Beauties of the Boyne and the Blackwater;" and still more recently Mr. Coffey has given the results of his researches, which, with his important photographic illustrations, have been published in a monograph. On the screen now is a view of the exterior of the mound, which has a diameter of about 310 to 315 feet at the junction with the natural hill on which it stands. Its height is about 70 feet, and the angle of the external slope appears to be 35 degrees, or 5 degrees steeper than Silbury Hill. The platform on the top is about 120 feet across, the whole being formed of loose stones with the smallest possible admixture of earth and rubbish. Around its base was a circle of large upright stones, depicted in the photograph on the screen, which stood about 32 or 33 feet apart, and were originally 30 in number, though only 11 now remain. At the bottom of a funnel-shaped depression in the mound, and about 50 feet from its external boundary line, is the entrance to the interior chamber, which is placed about 14 or 15 feet above the level of the encircling ring of stones. This aperture of entrance, which you now see photographed on the screen, is square-headed, with a transverse lintel of stone rudely shaped, and supported by two upright stones. Below the threshold is this large stone, 10 feet long by about 18 inches thick, richly ornamented, as you see, by double spirals, sculptured in a most elaborate and elegant manner. The passage into the central chamber is for some distance about 6 feet

high; its original breadth was about 3 feet, but it has been much narrowed by the pressing in of the slabs forming the side walls. Further in the roof, which is formed of large flag-like stones, becomes rapidly higher, and at a distance of 70 feet from the entrance rises into a conical dome about 20 feet in height, formed of large masses of stone laid horizontally, each tier projecting beyond the lower one, and thus forming the hollow pyramid as you can see in the sectional drawing now on the screen. The central chamber extends 20 feet beyond the centre of the mound, forming a terminal recess, while east and west are two lateral recesses, that on the east being considerably deeper than the one opposite it, as you see in the plan before you. In each of these recesses stands a shallow stone basin of oval form, exhibited in the photograph of the recess now on the screen. These shallow dishes are about 3 feet long by 3 feet 6 or 7 inches across, and from 6 to 9 inches deep. Similar basins have been found in all the important chambered carns in Ireland, but what they were intended for has not been ascertained. Many of the stones entering into the walls of the central chamber and recesses off it are sculptured in a very similar fashion to the stone at the threshold of the entrance, which you have already seen. These sculptured decorations are chiefly spirals, modified and arranged in great variety, and executed with considerable delicacy and nicety. They are evidently outlined by hand and not hammered, as you can judge by the photograph of some of these markings now on the screen. In addition to the spirals there are also representations of what appear to be fern fronds or palm leaves, and curious geometrical markings, concerning which there has been much discussion, as similar markings have been found in France and regarded as of Phœnician origin. It is more likely, however, that they are what we would now call masons' marks, and have nothing whatever to do with the scheme of decoration adopted throughout. It is a curious circumstance, and one not easy to explain, that these sculptured decorations are found on the surfaces of the stones hidden by their contact with the materials of the mound surrounding them. This has led to the conjecture by some antiquarians that the stones were already sculptured when used to form these chambers, and were taken from some previously existing structure which was found ruined or which had been deliberately despoiled. It is more likely, however, that the stones were carved on the inner and

outer surfaces at the time the chamber was constructed, either from its not being determined beforehand where exactly each stone would be put or which surface would be utilised, or from the fact that the chamber may have been constructed some time previously to being enclosed in the mound and its constructors wished to have their artistic efforts visible on the outside as well as the inside, especially as we may believe that neither time nor labour were of much account at that period. Another peculiarity of New Grange mound is the position of the entrance aperture at the bottom of a funnel-shaped depression, as I have already mentioned. There is no reason to believe that this entrance was ever further out. Its structural characteristics imply that its present position was that which it always occupied, some 50 feet from the line which would complete the external border of the circular outline. To account for this Mr. Ferguson suggests that the mound was originally much smaller than it now is. That when the interments in the central chamber and recesses had been completed an external envelope was added entirely covering up and concealing the entrance, and that the funnel-shaped depression was made by its first despoilers, but how they were enabled to hit upon the exact position of the entrance, buried deep beneath the surface, seems to render the acceptance of this suggestion a difficult matter. It is well to add, however, that there are several English sepulchral mounds which also possess this peculiarity in the position of the entrance to their interior chambers. Nothing has been found, so far as is known, in this great mound, or in the similar though smaller ones at Knowth and Dowth, which would throw light on their age, or by whom they were erected; and therefore we must be contented, for the present at any rate, to place them in the same category as the cromleacs and kistvaens, which are speechless as to their past. The only other examples of this class in Ireland that time will permit of my referring to are the carns on the Slieve na-Calliagh hills near Lough Crew, which I have already mentioned. This range of hills, some 200 feet above the sea, are very conspicuous, and on their highest points are some 20 or 30 carns, large and small, which were first examined in the year 1863 by Mr. Eugene Conwell, of Trim, being previously quite unknown to archæologists. In many of these carns Mr. Conwell found very perfect chambers, constructed almost exactly like that of New Grange and similarly

ornamented. On the screen now is a view of the chamber in one of the larger carns, and you will observe how closely it resembles those of New Grange. The stones are inscribed with the same varied spirals, and on the floor is a stone basin similar to that at New Grange, only larger, its length being 5 feet 9 inches, and its breadth 3 feet 1 inch. There is a kind of notch in the lip which at first sight might appear to be a spout, but it only extends through the outer edge of the lip, and therefore could not have been for that purpose. It is possible that the body or its cremated remains may have been laid in this receptacle and covered over with a similar dish inverted. Terra cotta sarcophagi constructed in this way have been found at Mugheir and other places in southern Babylonia, as you see depicted in the photograph now on the screen. Under this basin were found great quantities of charred human bones and 48 human teeth, besides some jet and other ornaments, but in none of the carns were found any objects made of metal. It is difficult to say with what kind of implement these spiral and other patterns were worked, and whether it was of flint, bronze, or iron there is no evidence to show. There is a very fine example of this class of chambered carn situated in the Orkney Islands, near Stennis, and which is locally known as the Maes-Howe. A photograph of this mound is now before you. It is, as you see, a truncated cone about 92 feet in diameter, and some 36 feet high. At a distance of 90 feet from its base is a ditch 40 feet wide and 6 feet deep, and from this fosse the earth of which the mound is composed was thrown up. The entrance to the internal chamber lies about midway in the face of the cone. The chamber itself is slightly cruciform in plan, and is larger, loftier, and much more elaborately designed and constructed than the chambers in the Irish carns, as you can judge by the view of it now on the screen. On each of three sides of the main chamber is a smaller chamber, entered by an aperture three feet above the floor (here seen). Each of these "sepulchral loculi" was closed by a single stone, carefully squared so as to fit the opening. The passage into the central chamber was originally closed by a doorway a short distance from the chamber. Beyond this it is lined by two slabs 18 feet long, reaching nearly to a recess which seems arranged as if to receive the real door which closed the tomb, probably a large stone. Beyond this the passage extends some 20 feet to the present entrance, shown in

the photograph, but it is of very inferior masonry, and may be partly modern. This chambered mound, while of a similar type to that of New Grange and Lough Crew, is much beyond them in the elaboration of the design of the chamber and the technical skill exhibited in its construction, and this would point to its being of later date. There are indeed grounds for believing that it may have been the tomb of "Jarl Havard," a descendant of the Pagan Norsemen who had invaded the country, and who fell in battle in this neighbourhood in the year 970 A.D., while engaged in a contest with his nephew. The tomb may have been subsequently plundered by Christianised Norsemen, who have left their names inscribed in Runes upon the stones in the interior. To enter into the arguments for and against this identification would, however, carry me beyond the limit to which I must confine myself to-night. From the North of Scotland to Southern Greece is a far cry, but there, too, amongst the ruins of far-famed Mycenæ, we find examples of chambered tumuli, different it is true in some respects from those I have been speaking of, but with differences only indicative of a progressive evolution from the simple and rude to the more complex and refined in architectural design and constructive skill. The "Treasury of Atreus," at Mycenæ, is probably the finest specimen of an ancient subterranean chamber which the world possesses. A photograph of the entrance passage through the superincumbent mound, and of the portal of the chamber itself, is now on the screen. This passage, unlike those piercing the mounds in the northern lands, is now at any rate open to the sky, though it is not unlikely that it was originally covered over and entirely concealed. It is more than twenty feet broad, and is lined with well-wrought stones, laid together without any binding material. At the end of this passage is the lofty doorway into the chamber beyond, 18 feet in height, 9 feet 2 inches broad at the base, and 8 feet 6 inches at the top. The lintel is formed of two enormous slabs, beautifully cut and polished, laid side by side. The inner one is nearly 29 feet across, it is 3 feet 9 inches thick, and it is computed to weigh more than 135 tons. The great chamber, a drawing of a section through which is now on the screen, resembles a dome or a vast bee-hive: it is 50 feet high and 50 feet in diameter. It is built of finely-cut blocks of hard breccia, hollowed on the inner surface, and laid in regular layers with the greatest precision, without

any mortar. The outer surface of these stones is very rough and undressed, and they are covered with great masses of stone, which by their ponderous weight keep all the stones of the circular layers in their position. Over these masses of stone earth was filled in to complete the mound, which, however, was not so conical or so prominent as those I have already shown you. The floor of this great bee-hive chamber is the natural rock. Off its right side as one enters there is an entrance to a smaller lateral chamber, entirely cut in the rock, and quite dark. In this smaller chamber Schliemann found a circular depression, basin-like, three feet four inches in diameter and one foot nine inches deep. Over the entrance to the chamber is a triangular opening in the wall above it, and which was evidently intended to take off the superincumbent weight from the lintel below. This opening was probably filled in by a sculptured slab similar to that which still exists over the great portal known as the "Lion's Gate" leading into the circular area, within which Schliemann discovered his celebrated sepulchral finds—amongst the greatest treasure trove ever brought to light by archæological exploration—and to which I shall call your attention later on. When the passage to this subterranean was first cleared in modern times, fragments of a marble column and some slabs of stone were found, sculptured with wreathed stripes, with spirals and fan-like lines, somewhat similar in character to those found at New Grange and Dowth. Though this structure at Mycenæ is called, on the statements of Pausanias, the "Treasury of Atreus," it seems more probable that in very ancient times it was in reality a tomb, and it is certainly the most important of the prehistoric monuments in Greece, while to us its similarity in many points to the sepulchral chambers in our own country gives to it an added interest.

As time presses, I must hasten on to the fifth class of rude stone monuments which I have enumerated, namely—

STONE CIRCLES,

which are even of greater importance and frequency than the cromleacs, kistvaens, and tumuli in these countries, especially in England and Scotland, where they have attained their greatest development, and of which the well known monuments at Avebury and Stonehenge are typical and splendid examples. In France stone circles are hardly known, though the cognate variety of parallel lines of monaliths as

seen at Carnac, in Brittany, are frequent. In Algeria circles are both numerous and important, as they also are in Denmark and Sweden, and they have also been found in Western Asia and in India. An entire lecture might easily be devoted to the consideration of the various forms of stone circles and their widespread distribution. As it is I can, however, only speak of them briefly and hurriedly to-night, taking a few typical and well-known examples for illustration and description. Stone circles are found surrounding tumuli, kistvaens, and cromleacs, as I have shown you in the cases of New Grange, Carrick-a-Dhirra, and Carrowmore, in our own country, or they are found quite independent of any other form of monument, either alone or with megalithic avenues leading to or from them, and various theories have been advanced by different schools of archæologists explanatory of their origin and use. Formerly they were almost universally regarded as being connected, like the cromleacs, with Druidical worship, and though this idea has now largely passed away from minds antiquarian, yet still these strange mysterious stones, standing in silent array, are associated traditionally by the many with the Pagan worship of the ancestral dwellers in these lands. Some archæologists of to-day consider them as invariably sepulchral in character, while others lean to the view that they are more commemorative, and mark the sites of ancient battlefields, their association with cromleacs and true sepulchral mounds adding weight to this hypothesis. The two greatest and most important monuments of this kind in the British Islands are Avebury and Stonehenge, in Wiltshire. Of all megalithic structures in these countries the latter is certainly the most popularly familiar, though in many respects Avebury is the more important. It is, however, spread over such a wide area, and its existing remains are so scattered and commingled with modern buildings, that it is not at all so imposing or impressive as the tall and stately stones grouped together in weird array on the lonely Wiltshire plain. Avebury, to which I shall first allude, differs widely in its appearance from Stonehenge, though constructed on the same general principles. The most important monument consists of a vallum, or raised ridge of earth, nearly but not quite circular in outline, with an average diameter of nearly 1,200 feet. This is shown in the bird's-eye semi-diagrammatic view now on the screen, and which represents the entire structure restored to its pristine condition. Within the vallum

was a dry moat, and on the edge of the ditch rising from it stood—as you see in the sketch—a circle consisting of apparently 100 stones, placed at a distance of 33 feet from each other, the centre of each stone being taken as the starting point. Inside this there were, as you perceive, two other double circles, placed not in the axis of the great outer one, but on its north-eastern side. The more northern of the inner circles was 350 feet in diameter, the other 325 feet. In the centre of the northern circle stood a kind of cromleac, consisting of 3 upright stones supporting a capstone. In the southern circle this central cromleac was replaced by a single stone or menhir, and around each of these was a smaller circle. These particulars were given by the Rev. Dr. Stukely and Sir R. Colt Hoare many years ago, when the monument was in a better state of preservation. Unfortunately, it has since then been so completely ruined and disturbed that it is now quite impossible to verify their statements, or indeed to make any plan of the structure with even approximate correctness. From the outer vallum a stone-bordered avenue extended in a perfectly straight line for about 1,430 yards in a south-easterly direction, its axis being in the direction of the centre of the great outer circle. This is called the Kennet Avenue, from its pointing towards the village of that name. Dr. Stukely believed there was another similar avenue, which he called the Beckhampton Avenue, but there does not seem to be any corroborative evidence for this belief, and even in Stukeley's time not one stone of it remained. At the present time the great enclosure which I have just mentioned, and which occupied about 28 acres, is in great part occupied by the village from which the monument takes its name, but few of the stones are standing, but those that remain are of great size and bulk, and produce an impression of power and grandeur which other and more elaborate works of men's hands cannot rival. On the screen now is a photograph of one of these great stones, which is still in its place, while beyond can be seen portion of the earthen vallum, which has been preserved in parts. This stone belonged to one of the inner circles, and there are other stones standing amongst the houses of the village which they equal in height. Beyond the Avebury enclosure, and at some little distance from it, rose two hills, seen in the bird's-eye view. The one is known as Hakpen Hill, the other is Silbury Hill, the giant tumulus of which I have already spoken. On Hakpen Hill there was

also a double circle—or rather double oval—with an avenue of approach like the Kennet Avenue at Avebury, but all traces of these have disappeared The question now naturally arises, what was the origin and use of this vast and strangely-formed structure? We have arrived at a fairly satisfactory conclusion as to the original intent of the cromleac, the kistvaen, the tumulus, and the chambered carn, but what of these great rings of stone which now claim our attention? The popular mind would probably at once answer that they are the temples of the ancient Druidical religion, simply because the majority have been educated in this belief, and not because they are aware of any argument in support of the view they enunciate. We read of Druidical rites being practised beneath the branches of the wide-spreading oak and in the recesses of leafy groves, but there is no record whatever associating this ancient paganism with these stone circles, standing on wind-swept plains, away from woodland glade and oaken groves. Further, these structures are wholly unlike any temple or fane dedicated to the worship of pagan deities existing in any country in the world. They are open to the sky, and were always so, and possess no structural characteristics which could in any way be identified with religious ritual of any kind. If not temples, what then were they? It has been suggested that they may have been places of public assembly—ancient Houses of Parliament, if you like—but against this the great extent of these structures (of the Avebury circles, at any rate) strongly militate, though it seems to me that there is more to be said, did time permit, in favour of this view than might at first sight appear, especially in the case of Stonehenge, to which I am coming directly. Mr. Ferguson has advanced the theory, supported by many cogent arguments, it must be said, that these stone circles marked the burial ground of slain warriors, who were laid to rest where they "fiercely fighting fell," by their victorious comrades, who, to do honour to their slain and unable to record in any written script their deeds of valour, raised these great stones—nature's obelisks, so to speak—over their graves in orderly array, embanking them around with an earthen boundary, and then leaving them for the men of after ages to wonder at and puzzle over for all time. Avebury, he says, "seems just such a monument as a victorious army of, say 10,000 men, could with their prisoners erect in a week. The earth is light, and could easily be thrown up into the form of the vallum, and the sarsen stones

lay all over the downs, and all on a higher level than Avebury, which perhaps for that very reason is placed on the lowest spot of ground in the neighbourhood. With a few rollers and ropes 10,000 men could very soon collect all the stones that ever stood there, and stick them up on their ends." Thus it would be that Avebury was the great necropolis of the fallen, and Silbury Hill the monument heaped up by the survivors in proud token for all time of their victory. Mr. Ferguson even goes so far as to say that this is the site of King Arthur's twelfth and greatest battle, where he attacked and defeated the advancing Saxons under Cerdic, and thus brought about a lengthened peace between the Britons and the invaders. To those who consider these monuments as absolutely prehistoric, and they are the majority, this theory will receive no acceptance, and the stones themselves being silent and without history or tradition, their origin and intent must, I fear, remain enshrouded in an impenetrable gloom. Stonehenge, which of all the megalithic monuments which these countries possess is the most familiar, is equally silent as to its remote past, and though references are made to its early historic records, and though since the time of King James I it has been frequently described and examined, nothing has ever been definitely ascertained as to its builders, or the purpose for which it was built. For long it was considered to be unquestionably a Druidic temple, and there are many to-day who still hold to this view. But there are so many arguments against this hypothesis that it is now held by the modern school of archæologists to be untenable. Mr. Ferguson believes it to be sepulchral in origin, and assigns it to the period between the departure of the Romans and the final establishment of Saxon rule, holding from external evidence that it was erected by Aurelius Ambrosius, as a monument to the memory of the British chiefs treacherously slain by Hengist at Amesbury about the year 462 A.D., and that Aurelius was himself subsequently buried there. But though its origin and purpose are thus shrouded in obscurity, Stonehenge is in itself of very great interest and importance as being one of the finest specimens extant of a rude stone monument in its highest development Let me first show you a plan of the structure as it would appear if restored to its original condition, and compare this with its present state and appearance. The main structure consisted, as you see, of an outer circle of stones, believed to have been 100 feet in

diameter. This outer circle consisted of 30 square piers, placed at equal distances from each other, and connected together by horizontal beams of stone forming a continuous architrave. Within this was a second circle of great stones, not indeed forming a complete circle, but rather in the form of a horseshoe, as you see here depicted. This second incomplete ring consisted of five pairs of lofty pillar-like stones, each pair surmounted by a single transverse stone, constituting what are known as the trilithons, photographs of which I will show you presently. Thus far this re-construction is certain, but the ruined condition of the monument, now and for. a long series of years past, and the confused way in which the smaller stones lie scattered about, renders the complete restoration a matter of extremest difficulty and uncertainty. The great stones of the outer circle and the trilithons are masses of silicious sandstone, locally known as "sarsens," which occur in abundance in the hollows over the Wiltshire downs. Within the trilithons are a number of smaller stones, a few standing, the greater number overthrown, composed of an igneous rock quite different from the sarsens, and which is found no nearer than Cornwall or our own island. It is believed that these smaller monoliths, which are called "Blue stones," to distinguish them from the more massive sarseus, were placed in pairs either in front of or between the great trilithons, and there are some grounds for thinking that they also may have been surmounted by transverse connecting stones, thus forming secondary trilithons. Towards the great central trilithon and in front of it was a long flat stone, which is known as the altar, and at the open extremity of the horseshoe, which is called the choir, there ran a line of eight upright stones, the central two 6 feet high, the lateral ones falling off in regular gradation right and left to three feet at the extremities. Between the outer circle and the trilithons were other standing stones, believed to have occupied the positions assigned them in the plan, and thus forming an intermediate circle, though widely separated from each other except where they stood in pairs. Looking at this plan we can at once see that it possesses the elements, at least, of a temple in its structural arrangement. In the centre is the choir, with a screen in front, and in the proper position in the choir the stone which might have served as an altar, though that stone is now level with the ground. Around the choir is what may be fairly considered as the procession path, and if the walls had only been

solid, and if there had been any indication that the structure was ever roofed, it would be difficult to prove that it was not erected as a temple for worship. But as it is, with its open area, unwalled and unroofed from the beginning, situated on the high and wind-swept plain, exposed to rain and tempest, without shelter of any kind, it is hard indeed to imagine its being a gathering place for worship. Turning now to the plan of the monument as it is to-day, we can discern at once what destruction has been wrought. Of the 30 piers of the outer circle but 26 can now be distinguished, and of these only 17 are standing, the remaining 9 being recumbent and more or less fragmentary. But 6 of the horizontal stones remain, the others having entirely disappeared. Three of the great trilithons have been overthrown, the two on the left-hand side alone remaining. Of the 8 stones forming the choir screen 7 still exist, but 4 have fallen, and the upper portion of the area is so covered with the ruins of the fallen trilithons, and with other stones, that it is impossible to locate them with any approach to correctness. But in spite of all this wreck and ruin Stonehenge is still grand and impressive, its rugged simplicity and the entire absence of any adornment whatever adding to its grandeur and impressiveness. It is, as has been said, "one of the most artistic buildings in the world from its very want of art." On the screen now is a photograph showing portion of the outer circle, with the architraves *in situ*, and nearer several of the "blue stones," standing and recumbent, while the pair of trilithons are seen in perspective to the extreme right. This view is taken from within the choir area, looking in a north-easterly direction. I now show you a closer view of one of the great trilithons, the marvel of the structure. The two pillars, roughly squared and chiselled, stand about 17 feet high. Each has a tenon on its upper extremity, and the under-surface of the horizontal beam connecting the two has a mortice at each extremity into which the tenons fit, thus consolidating the portal-like structure. Here is a view of the second trilithon, which, except that it is about a foot lower, is exactly similar to its fellow. It has been often asked how it was that these great stones were brought here, erected, and surmounted with the massive beams connecting them, or how the so-called "blue stones," found only in Cornwall and in Ireland, could have been conveyed from such distances. Mr. Ferguson points out that the trilithons and outer circle are formed from stones which

existed ready to hand, and not far away, and that, as in the case of Avebury, a number of men with ropes and rollers could easily bring them together, especially when labour and time were of no account. He adds that wood and the chalk of the downs piled up against and around the erected monoliths would allow of the architraves being raised to their places, and he considers, that from his point of view as to chronology, that the builders were quite capable of constructing vessels which could convey the igneous stones from either Cornwall or Ireland, from which country he believes they were brought. If the stones themselves were not brought from Ireland, there is reason to believe that the design of the entire structure emanated from that country. Writing in 1187, Giraldus Cambrensis states that in Kildare similar stones to Stonehenge, and erected in a similar manner, were to be seen in his day, and though these are no longer existant in Kildare, there is a monument in the County Sligo which, though it is but an arrangement of boulders, and insignificant beside Stonehenge, may be fairly compared with it as being similar in design, and probably earlier in date of erection. The structure in question lies about four miles east of the town of Sligo, a short distance off the road leading to Manorhamilton, and in the townland of Magheraghaurush. It is commonly known as the Deerpark memorial, and upon the screen we have now a plan of it. This Sligo monument crowns the summit of a hill, standing some 500 feet above the sea level, and from it a wide extent of country can be viewed. It bears directly east of, and points toward the great carn on the summit of Knocknarea, of which I have already spoken. The outlines of the structure bear a crude though general resemblance to the plan of a modern cathedral. There is a central somewhat oval enclosure, formed of rude unshapen masses of limestone rock set on their edges, and not in actual contact. This central enclosure is some 50 feet long from west to east, and 26 feet broad, and is comparable to the area beneath the dome of a cathedral. At its western extremity is a narrow enclosure similarly formed, some 27 feet long and 12 feet 6 inches wide, which is comparable to the chancel of a cathedral. It opens on the central enclosure by a low trilithon portal, formed of two upright stones 3 feet high, across which is laid a horizontal stone some 8 feet long and 2 feet thick, and which I will show you photographically directly. It is closed at its western

extremity by two great slabs of rock, some 6 feet high, the external leaning against the internal, having at some period been displaced from its original position, where it evidently formed a roofing stone of the enclosure. About midway this enclosure is divided by two blocks placed at either side, leaving a narrow passage between them. Across these there may have been a transverse stone, forming another trilithon similar to that at the entrance from the central enclosure. At the eastern extremity of this latter are two narrow enclosures, with a still narrower passage between them, and which are comparable to cathedral aisles, with the nave between. These eastern enclosures are about 27 feet long and 9 feet wide, and are entered by a pair of trilithon portals, quite similar in size and formation to that at the western end of the central enclosure. These "aisles" are divided midway by uncapped trilithons, like the "chancel" at the other extremity. The central passage or nave is cut off from the large area by an upright flagstone. At each end of this curious structure are two circular mounds, now scarcely distinguishable, each about twenty feet in diameter, and upon which were enclosures arranged according to some definite plan, but which are now almost entirely destroyed. The southern boundary of the central enclosure is broken by an opening or portal, around which are set several large masses of limestone, forming a kind of rude porch. The late Rev. James Graves, Col. Wood Martin, and Mr. Milligan have made excavations within these enclosures, and, in the "aisles" and "chancel," have found human and animal bones and flint implements, though no sepulchral deposits were found in the central area. Remains of broken slabs were also found in the smaller enclosures, and these with the evidences of interment suffice to show that these western and eastern chambers are really dismantled kistvaens which were originally covered over, and it may be that the central enclosure with its entrance portal was designed for the performance of some funereal ritual. Mr. Milligan has called attention to the resemblance which this structure bears to the outline of the human body—the head being represented by the western mound, the neck by the so-called "chancel," the body by the central enclosure, and the lower limbs by the aisles, the body being thus outlined on the ground and placed with the feet pointing towards the rising sun. On the screen now is a photograph of the western trilithon, and save for the very great difference in size, you will at once perceive how

closely it resembles the similar structures at Stonehenge. The stones are, of course, much smaller, present less evidence of being dressed, if, indeed, they are dressed at all, and are much weathered in appearance. Whether they were ever really meant for ways of access to the kistvaens beyond it is impossible to determine. Here now is a view of the eastern trilithons, which, as you see, are quite similar in size and formation to the one at the other end. The general appearance and greater crudity of this unique monument would point to its being of older date than Stonehenge, and to the probability that the latter structure owed its design to it. This trilithon form of monument is not peculiar to England and Ireland. In North Africa and in Syria examples of monumental erections of this kind have been found, and also true trilithon portals. One of the finest examples known of this latter is the celebrated Lion Gate at Mycenæ in Southern Greece, a photograph of which is now on the screen. It consists, as you see, of two massive uprights covered by a third block fifteen feet long, four feet wide and more than six feet high in the middle, diminishing at either end. Over the portal is a triangular opening, formed by the pushing forward of the lines of squared stones, and this is filled in by a block of grey limestone, on which are sculptured in low relief two lions standing on their hind legs on either side of a round pillar or altar, upon which they rest their fore paws. This trilithon portal leads into a circular area enclosed by great stone slabs, arranged so as to form a kind of bench or continuous seat, and which is believed to have been the "Agora," or place of public assembly of the chief and his people, and here it was that Schliemann found the bodies and their adornments, which he believed—though erroneously—to be the remains of Agamemnon and his murdered comrades. The trilithon then, like the cromleac, appears in many lands, and has apparently a community of origin. Here is a photograph of a rude stone enclosure discovered in Gilead beyond the Jordan, and its massive heaped up wall is pierced by a trilithon, low, and quite similar to those of the Sligo monument. Here, also, is another photograph of a similar monument in Gilead, showing the same structural formation. In addition to Avebury and Stonehenge, there are in England a number of other large and important stone circles of great interest. These are chiefly confined to Cumberland, Derbyshire and Somersetshire, though many smaller ones

are found in other counties. In Cumberland there are the circles at Penrith, including the purely earthen structure known as "Arthur's Round Table." In Derbyshire there are the circles and tumuli of Arbor Low and Minning Low and Gib Hill, while in Somersetshire there are the remains of the two great circles at Stanton Drew, a photograph of one of which is now on the screen. The stones of this circle are far smaller and less imposing than those of Stonehenge, and are more akin to those surrounding the mound at New Grange. They are rugged, unhewn, and stand in silent array, like those of which I have been speaking. They are still called Druidical stones, though there are no grounds whatever for supposing that they were in any way connected with the pagan rites of the Druids. Mr. Ferguson is strongly of opinion that these great stone circles in England, which all possess features in common, shewing differences only in degree, are memorials of the decisive battles fought by King Arthur against the Saxon invader, and that the earlier ones are those in the north, the progression being towards the south-west, terminating in Avebury, the greatest of them all, where the most important and the most decisive conflict took place. This view has, however, obtained but little acceptance from the great majority of archæologists who still prefer to class these circles with other prehistoric remains. In Scotland rude stone circles are almost confined to the northern and western islands. In the Orkneys, not far from Kirkwall, between the lochs of Harra and Stennis, are four important circles. One of the finest of these is locally known as "The Standing Stones of Stennis," a photograph of which is now on the screen. It originally consisted of twelve stones, and six of these are seen standing in the view before us; the monolith in the immediate foreground does not belong to the circle, but stands alone outside its precincts, and I should here remark that single stones of greater or lesser size are almost invariably found in the immediate vicinity of these megalithic circles, as, for instance, the "Ring Stone" at Avebury, the "Friar's Heel" at Stonehenge, and the "King Stone" at Stanton Drew. You will observe that less than half way up this stone at Stennis there is a circular aperture, piercing it through at one angle, of sufficient size to pass the hand through, and from this it is called the "Holed Stone of Stennis," and is an excellent specimen of a peculiar group of monoliths scattered through our own and other countries, all of which are pierced

with larger or smaller apertures. To these I will return when speaking of menhirs. This holed stone of Stennis is interesting as having been introduced by Sir Walter Scott into his novel of "The Pirate," and it has been used from time immemorial for the ratification of oaths, the contracting parties grasping hands through this aperture. It would appear that in pre-Christian times it was employed for a similar purpose, the oath of Wodin, or Odin, sworn through this ring-stone, being held peculiarly sacred by the Norse conquerors of these islands. Another of the Scotch circles is that found at Calleruish, in the Isle of Lewis, amongst the Western Hebrides, a photograph of which I now show you. It is situated on the northern shore of Loch Roag, and the upright stones are arranged in a somewhat cruciform sequence. In the centre is this tall stone about seventeen feet high, which forms the headstone of a grave, which is also of a cruciform plan. This grave was apparently at one time covered by a little carn or mound of its own, but this had disappeared, and the tomb had been emptied of its contents at some period anterior to the formation of the peat which had accumulated round the stones, and which was removed some years ago by Sir James Matheson when this grave was first discovered. You will remember the peculiar cruciform or tricameral arrangement—as it might perhaps best be called—of the passage and chambers of New Grange, which I showed you in the plan of that monument, and it has been correctly remarked by Professor Stuart that if the mound was removed from New Grange the stones composing the passage and chambers would form another Calleruish. In this Calleruish circle, however, the stones are much higher and set further apart, and were clearly never meant to be buried beneath a tumulus, and it is a matter of impossibility to say what period of time elapsed between the erection of the lower and more compact chambers of New Grange, with its enveloping mound and the setting up of these taller and more widely placed stones on the shores of Loch Roag. In France there are no stone circles, such as those I have just described for you as occurring in England and the Scottish Islands. They are replaced by multiple lines or avenues of upright stones, which are even a greater puzzle than the circles. The most remarkable group in every way of these "alignments," as they are sometimes called, is found in the neighbourhood of the village of Carnac, in North-West Brittany. The number and size of the stones,

their peculiar arrangement and grouping, the number and variety of the cromleacs, kistvaens, and single standing stones which accompany and are interspersed amongst the alignments, combine to render the monuments at Carnac amongst the most important and most celebrated of rude stone structures in any part of the world. On the screen now is a topographical map showing the position and grouping of the various monuments around and in the neighbourhood of Carnac. They lie, as you see, between the village of Carnac, at the right hand lower corner of the map, and the village of Erdeven at the extreme left, a distance of two miles and a-half separating them. The principal groups of stones are at Carnac; those at Erdeven are less important. There is a third series at St. Barbe, a mile and a-half due south of Erdeven, where, though the lines are fewer in number, many of the stones exceed in size any of those belonging to the other groups. The lines at Carnac consist really of three different sections, the first at Le Maenec, the second at Kermario, and the third at Kerlescant. The Le Maenec section consists of eleven rows of upright stones from eleven to thirteen feet high, and nearly perfect. Passing in the direction of Kermario the stones diminish in height and number and finally disappear altogether for some 300 yards, reappearing when the knoll on which the farm of Kermario stands is reached. The Kermario section consists of ten rows of stones, as regularly placed and as perfect as those of the Le Maenec section, but they diminish more rapidly and in turn entirely disappear. They again are found at Kerlescant, a greater distance having intervened than between Le Maenec and Kermario. The section at Kerlescant consists of thirteen rows, but these are composed of stones of lesser size and more irregularly spaced than those at Le Maenec and Kermario, and they diminish and cease very quickly. There can be little doubt that these different sections are now very much as they ever were, the gaps between them always existing, the diminishing size of the stones being part of the original design. The heads of the three sections differ. At Le Maenec there is a curved enclosure of small stones, set much closer together than those of the straight rows. At Kermario a cromleac stands in front of the alignment, not remarkable for its size but conspicuous for its position; and at Kerlescant there is a quadrangular enclosure, three sides of which are composed of stones of smaller size and set closely

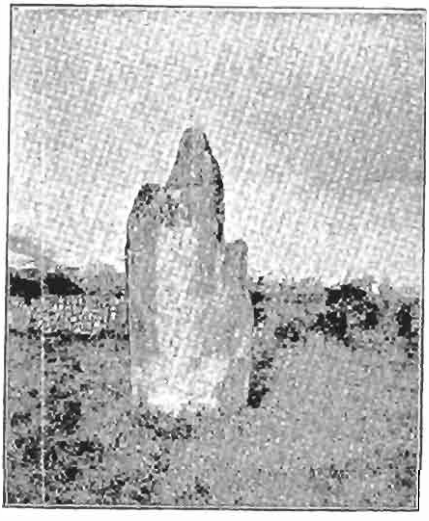
together, like those at Le Maenec. The fourth side is formed by a tumulus or mound. The lines at Erdeven are very inferior in scale to those near Carnac, and are somewhat different in plan. The rows of stones are much more irregularly placed, and the heads instead of following each other are at either extremity. At the western end there can still be traced the remains of what was once a tumulus, and beyond that a single standing menhir. At the eastern end there is an oval-shaped tumulus, and in the centre a hill or rising ground, apparently natural, on which are placed two cromleacs, and to the south of the east end there is a second elevation or mound on which are two similar monuments. The lines at St. Barbe are shorter and may be incomplete at present. They are remarkable for the size of the stones, which are the finest blocks in the neighbourhood, and of several of these at the head of the alignment I now show you a view. The furthest away stone is 19 feet high, 12 feet broad, and 8 feet thick. The other seen in the foreground even exceeds it in dimensions. Looking at these huge stones it is amazing to think that they were set up in position by human hands in uncivilised ages; and when we come to think that these mighty monoliths are here in battalions, so to speak, our wonder increases. And it is not only these rows upon rows of great stones which we wonder at, but the presence amongst them of cromleacs great and small, of menhirs, in fact of almost every variety of rude stone monument, which claims our special attention, and yet all are silent and uncommunicative as to their past. Beyond speculation or theoretical reasoning we are as ignorant of the people who raised these stones and ordered their design and for what intent they raised them thus, as we are of the builders of any of the cromleacs which we have around us here. It is right, however, for me to say that Mr. Ferguson, as the result of his inductive reasoning, claims that he has assigned an age and an object for these remarkable monuments, and he places them somewhere between the years 380 and 550 A.D. as commemorative of a great battle, or battles, between the Bretons and the decadent power of Rome on one hand, and the incursions of invaders from the north on the other hand—an age corresponding to the Arthurian period in England, to which he has ascribed most of the megalithic monuments in that country.

I now finally pass to the sixth and last group of rude stone structures in the classification I have adopted, namely:—

THE MENHIR,

or solitary standing stone, which is sometimes called a "gallaun" in this country, and of which I now show you an excellent example drawn from our own neighbourhood. Menhirs, as well as standing quite alone, as in the specimen before us, are often associated, as I have already pointed out to you, with the other groups of rude stone monuments, more especially with stone circles, alignments and tumuli, examples of which are seen amongst the Carnac monuments. In our own country they are, however, most frequently found alone, and seem in the ordinary form to have been set up as boundary marks, or with some such intent. The solitary monolith we are looking at is to be found about half way between Carroll's Cross and the village of Kill. It stands thirteen feet high and is about two feet broad; the surface presented in the photograph is somewhat convex in section, while it is hollowed behind. The stone is of a very coarse texture and peculiarly stratified. Close by is another long stone, buried deep in the earth in a horizontal position, as I was informed by the farmer on whose land it lies, as he had dug down and under it in search of treasure which he believed was hidden there, but which, unfortunately, he failed to find. This horizontal stone, portion of which you see near the base of the menhir, appears always to have been in the same position; its surface is flattened smooth and fine grained. There is no tradition of any kind attached to these stones. Another menhir, differing in appearance but of a similar type, exists at Ballinaclough, near Ballyscanlon lake, a photograph of which is now on the screen. It stands about eight feet high, and is about two feet wide; it is by the natural fracture of the rock pointed at the top, and it is irregularly triangular in section. Its surface is smooth, and it consists of a mass of the feldspathic trap found in the locality. At one of its angles low down there is an oval depression with raised edges, which have a rather polished appearance, as if they had been smoothened by oft repeated rubbings. Whether in former times this stone was used for such purpose in the curing of disease or for purposes of oracular divination I am unable to say. Similar standing stones have been so employed and still exist in various parts of the country, but the greater number of these had holes of

MENHIR, BALLYMOTEY.



MENHIR, BALLINACLOUGH.

MENHIR, NEAR KILL.

larger or smaller size pierced through them, like that at Stennis in the Orkneys, which I have already shown you. An excellent example of these "holed stones," as they are termed, is to be found near Tobernavean, at Carrowmore, County Sligo, and you have now on the screen a photograph of the upper portion of this curious monolith. It is a thin limestone slab set on edge, being nine feet in height above the ground, and ten feet in breadth. It marks the point of junction of three parishes of the district, formerly and still by the country people called *Cuil-irra*. Towards the east side this stone is pierced by a somewhat kidney-shaped aperture three feet across and two feet in height. From its peculiarly mottled appearance this slab is popularly known as the *Cloch-bhreac*, or the "Speckled Stone," and it is also called the *Cloch-lia*, or the "Grey Stone." The perforation is clearly artificial, and its edges are worn smooth, apparently from constant rubbing. Whether it was ever used for passing children through for the cure or prevention of measles, whooping cough, and other infantile ailments, as has been the case with other similar "holed stones" in England—as for example the "Long Stone" at Minchin Hampton, in Gloucestershire—there is no evidence or tradition to show. There is a curious custom still in vogue analogous to this which is practised during the patron day of St. Declan at Ardmore, in this county. There is a large boulder lying on the strand there with a hollow beneath it, through which folks creep to obtain relief from various maladies, especially pains in the back, it is said, and should it happen that anyone essaying this feat has about them anything stolen or borrowed they will assuredly stick in the middle and be unable to complete the passage through. There is another curious holed stone, which is also inscribed, at Manister, on Aran Island, and several have been observed on the island of Innismurray, County Sligo. There is also an interesting specimen in the County Carlow. The simple menhirs (a word which means high stone) may be in Ireland the prototypes of the oghams, which are nothing more than standing stones notched with the peculiar lines of the ancient script at the angles, and set up to mark the resting places of fallen chiefs or notable personages. These standing stones developed in early Christian times into the cross, which marked in symbolic form the faith of the departed one resting at its foot. One of the ancient crosses at Kilkieran, in the County Kilkenny, is an excellent

example of the development of the simple obelisk-like menhir into the symbolic cross. Here, as you see in the photograph now upon the screen, the arms are short, and there is no sculptured "glory" which so quickly became the characteristic of the beautiful Irish crosses, of which we are so justly proud.

But, ladies and gentlemen, the time at my disposal has, I find, more than expired, and I must hasten to conclude. I would have wished to have spoken of the speculative views which have been put forward as to the origin of these rude stone monument builders, but I must content myself with the briefest reference thereto. We have seen the wide extent of their geographical distribution and the evident community of origin which it implies. But to the question: Who were their builders? and whence came they? History, tradition or facts make no answer; all is silent and voiceless. Modern ethnographical research has indeed proved the existence in remote times of a great white race of men, who appear to have inhabited the very countries where the rude stone monuments occur. The Amorites, in pre-Israelitish Palestine, and the Libyans, in North Africa, seem to have been representatives in historical times of this primitive white race, which is believed to have passed into Spain and along the western coast of France into the British Islands, and by some of those who have studied this question it is believed that they were the authors of the mysterious structures which have been engaging our attention to-night. To-day we find traces of this primitive people amongst the dwellers beyond the Jordan, in the highlands of North Africa, in Spain, and even in our own country; but whence that early people came and in what epoch of time none can say, or even speculate, as their appearance in remote historic times must have been long after the genesis of the race. But though we are thus ignorant of their origin and history, the contemplation of these primitive structures, linking, as they do, the present with the far distant past, is of the deepest interest to the student of archæology. That contemplation cannot fail to stimulate the imaginative faculties of our organisation. We are unable, it is true, to restore on a basis of solid substantial fact, as I have just said, the epoch of their creators—the means of so doing is not within our grasp—but we may conjure up in mental fancy some shadowy picture of that far away time when rude and uncivilised races of men, dwelling, it may

have been, in caves and dens of the earth, rolled together and heaped up in uncouth forms those massive stones which still remain as mementoes over the sepulchres of their dead chiefs or rulers, or laid their bodies to rest in those stone-girt chambers over which they piled the upturned soil into lofty mounds, "plain for all men to see," or set up those pillar stones in circular array, or in flanking line to mark where brave men "fiercely fighting fell." To-night I have been able but to sketch the subject in barest outline, and I fear in an imperfect manner. I can only hope, however, that what I have been able to say and to picture before you may have been of sufficient interest to stimulate some of my auditors to pursue it further into its fuller and more expansive developments.

THE BATTLE OF BALLAGHMOON.

BY REV. W. HEALY, P.P., JOHNSTOWN, CO. KILKENNY.

In the year A.D. 903, according to the Annals of the Four Masters, was fought the Battle of *Bealach-Mughna*, or Ballaghmoon, between the Munstermen and Leinstermen. The exact date, according to the Ulster Annals, is 908. The cause of the battle is partly uncertain. Some hint that it arose out of a dispute regarding the termon lands of Monasterevin, which had been unjustly seized by the Leinstermen. Others, with more probability, assert that the battle was caused by the pretentions of the Munster nobles to a tribute imposed on Leinster as part of *Leath Mogha* in the settlement of the conflicts which raged up to the middle of the second century between Conn of the Hundred Battles and Owen Mor King of Munster. The Annals of the Four Masters give the following notice of it:—"The battle of Bealach-Mughna, by Flann, son of Maelseachlain, King of Ireland, and Cearbhall, son of Muiregan, King of Leinster, and by Cathal, son of Conchobhar (Conor), King of Connaught, against Cormac, son of Cuileannan, King of Caiseal (Cashel). The battle was gained over Cormac, and he himself was slain, though his loss was mournful, for he was King, a Bishop, an Anchorite, a scribe, and profoundly learned in the Scotic tongue." The Annalists further add that Cormac with many nobles, together with 6,000 men, were slain, to commemorate which Dallan, son of Mor, composed the following lines:—

Cormaich of Feimhin, Fogartach, Colman, Cellach of the hard conflicts,
They perished with many thousands in the great battle of Bealach-Mughna;
Flann of Teamhair, of the plain of Tailltin, Cearbhall of Carman, without fail,
On the seventh (of the kalends of) September gained the battle, of which hundreds were joyful.
The bishop, the Soul's Director, the renowned illustrious doctor,
King of Caiseal, King of Iarmumha, O God, alas for Cormac!

King Cormac was opposed to hostilities from the beginning. Had his counsels prevailed his power and increasing popularity would probably have made him monarch of all Ireland. From the account given by Keating, taken from a historical tract called *Cath-Bealaigh-Mughna*, or Battle of Ballaghmoon, since lost, it appears his pacific advice was entirely overruled by the aggressive conduct of his nobles, and above all by the turbulent incendiary language of the Abbot of Iniscathy. This Abbot, named Flahertach, is, I believe, very generally and very properly condemned as the chief fomentor of the quarrel; but the religious cowl and habit cannot always mollify military ardour when, as in the Abbot's case, it springs from ancient lineage and the pride of royal blood. Moreover, those times were different from ours, and religion and peace with us was often of necessity religion combined with turmoil and strife with them. Be this as it may, King Cormac, though unwilling, was obliged to put his army in motion. Endowed it is said with a prophetic spirit in grave personal matters, he foretold his own death and the fatal issue of the battle. He accordingly prepared by devotional exercises to make his last will and testament, fully impressed that he would never return alive from the scene of the conflict. This he composed in verse, which Keating has given as follows:—

Summon'd away by death, which I perceive
Approaches; for by my prophetic skill
I find that short will be my life and reign:
I solemnly appoint that my affairs
Shall thus be settled after I am dead,
And this I constitute my last will.
My gold vestment for most sacred use
Ordain'd, and for the service of my God,
I give to the religious St. Shanon,
Of Inis Catha, a most holy man.
My clock, which gave me notice of the time
And warn'd me when to offer my devotion,
I leave (nor is my will to be revoked)
To Connil of Feargus, a true friend
And follower of my fortune, good or bad.
My royal robe, embroidered o'er with gold,
And sparkling with the rays of costly jewels
Well suited to a state of majesty,
I do bequeath to Roscre, to be kept
By Cronane with the strictest care. My armour
And coat of mail, of bright and polish'd steel,
Will well become the martial King of Ulster,
To whom I give it; and my golden chain
Shall the most pious Muchuda enjoy,
As a reward for all his worthy labours.

My royal wardrobe I resolve to give
To MacGleinin at Cluain, by Colman.
My Psalter, which preserves the ancient records,
And monuments of this my native country,
Which are transcrib'd with great fidelity,
I leave to Royal Cashel, to be preserv'd
To after times and ages yet to come.
My soul for mercy I commit to Heaven;
My body leave to dust and rottenness.
May God His choicest store of blessings send
Upon the poor, and propagate the faith
Of Christ throughout the world.

We now come to determine the site of the battle in which Cormac lost his life, which is the chief purpose of this paper. The battle was fought according to all accounts at Bealach-Mughna, in the plain of Magh-Ailbhe. There are two places known by the name of Ballaghmoon; one a few miles north of the town of Carlow, and in the County Kildare, and the second a couple of miles from Bagenalstown, and convenient to Leighlin. To make confusion still more confounded each of those Ballaghmoons is situate in a Magh-Ailbhe plain of its own. The plain stretching from the confines of Carlow to the Curragh of Kildare was anciently called Magh-Ailbhe, as was also that which embraced the barony of Idrone, and had within it the territory round Leighlin, at the foot of Sliabh Mairge, and on the east and west banks of the river Barrow. I shall now quote some few opinions of learned Irish scholars, who hold that Ballaghmoon in the County of Kildare was the place where King Cormac of Cashel lost his life in battle. Professor O'Curry, in the Appendix to his "MS. Materials of Irish History" (p. 487), after relating the circumstances of a dispute between the Connaught and Ulster princes at the Court of MacDatho, in the County Carlow, as to which of them should get his favourite hound, adds:—"A fierce conflict ensued, blood was spilled in abundance, and the Connachtmen retreated northwards. The hound, which had been let loose by MacDatho, joined the Ulstermen, and coming up to the chariot in which *Ailill* and *Meadhbh* were, sprang upon it. The charioteer struck it in the neck with his sword, so that the head fell into the chariot and the body to the ground. The hound's name was *Ailbhe*, and it was believed that it was from it that *Magh Ailbhe (Ailbhe's* plain), where it was killed, derived its name. This plain is believed to have been on the borders of the present counties of Carlow and Kildare, but within the border of the latter, and

a short distance north of the present town of Carlow. The King and Queen pursued their course northward still to *Belach Mughna*, of old *Roirinn* (now Ballaghmoon, in the County of Kildare, where *Cormac MacCuilennain*, King and Archbishop of Cashel, was killed in A.D. 903), over *Ath Midhbhinni* to *Maistin*, now the celebrated Mullemast." Haverty, in his "History of Ireland" (p. 129), says :—"Six thousand of the men of Munster, with a great number of their princes and chieftains, fell in this battle which was fought (A.D. 903) at a place called Bealagh Mughna, now Ballaghmoon, in the County of Kildare, two or three miles north of the town of Carlow." D'Arcy McGee's "History of Ireland" (p. 77) also places the scene of the battle in the County of Kildare. "Both armies," it says, "met at Ballaghmoon, in the southern corner of Kildare, not far from the present town of Carlow, and both fought with most heroic bravery. The Munster forces were utterly defeated, &c." Though we have thus several respectable authorities maintaining that the battle in question was fought at Ballaghmoon, in the County Kildare, yet I am inclined to think that the true site of the conflict was Ballaghmoon, some two miles north-east of Bagenalstown, and convenient to Leighlin Bridge, County Carlow. The pacific counsels of King Cormac having been disregarded as already stated, the Munster army got orders to advance. According to the *Cath Bealach Mughna*, or History of the Battle of Ballaghmoon, now lost, but from which Keating largely compiled his account, the Munster army directed its March over Mount Margy till it halted at *Leithglinn*, or Leighlin Bridge. The line of route should accordingly have been by the *Bealach Gabhair*, or the Gowran Great Pass (the high-way, by Bennetsbridge and Kells, to South Munster), or by the present City of Kilkenny, and thence by the old *Bealach* or road which led to Leighlin over the southern part of Mount Margy, now known as the John's-well Mountains. This route seems to have been the most desirable, as the King of Ossory, *Ceullach MacCarroll*, and his son, a "prince of promising hopes," then held their court at Kilkenny, and subsequently were both slain in the conflict as allies of Munster. A third way was also open to Leighlin, namely, by the foot of the Slieve-ardagh hills, Kilcooley, and Freshford, to the ford at the confluence of the Nore and Dinan in *Airgead Ros*, a few miles north of Kilkenny. Here, joined by the Ossory army, they (the Munstermen) could proceed

by Jenkinstown over that part of Slieve Margy known as the Muckalee and Coolcullen hills, from the height, of which they could at once drop down to Leighlin at a few miles distance, in the great plain beneath. Of those routes the exact one taken by the Munstermen is doubtful, and all three would have equally facilitated their advance. "But the Abbot of *Inis Catha*," says Keating, "had that commanding influence over the King's counsels that he determined to prosecute the war with vigour, and accordingly gave orders to the army to march. He directed his course eastwards to Mount *Mairge*, and came to the bridge of Leithglin, called otherwise by the name of Loghlin. The baggage and the spare horses of the army were sent before, and *Tiobruide*, the religious successor of *Aoilbhe*, with a number of clergy, halted at this bridge till the King with his *Momonians* arrived and joined them. Hence the army advanced with trumpets sounding and colours flying, and came to a place called *Magh Ailbhe*, where he marked out a camp and fortified himself by the side of a wood, expecting the enemy." Here we are further told the King of Munster drew up his army in order of battle, dividing it into three battalions. The first was under the command of the Abbot Flahertach and the King of Ossory, the second under the command of King Cormac himself, and the third was conducted by Cormac MacMothly, King of the Deisies, one of his best generals. "The battle," adds Keating, "was agreed to be fought in the plains of *Magh Ailbhe*, where the army of Munster stood prepared to receive the enemy, &c." The result we know was fatal to the Munstermen, and Cormac their King was slain. Now, I think we may safely say that it was in the immediate vicinity of Leighlin that this battle was fought. First, we have the halt or rendezvous of the Munstermen at Leighlin. Secondly, as soon as they resumed the advance they did so with sound of trumpet and flying colours. But why so soon raise the war cry if they were not already on the scene of action? Yet, if the scene of battle were Ballaghmoon in Kildare, the Munster army would have been at that moment about nine miles distant from the enemy. Moreover, if it had been meant to fight at Ballaghmoon in Kildare, the Munster army would have in the first instance marched northwards by Castlecomer to Athy, where they would have a passage on the Barrow convenient to the battle ground, just as they had at Leighlin, in the vicinity of which it is here maintained they really fought. We must remember that at that early period Athy and Leighlin

were the two great fords or passes on the river Barrow, and from Athy one great road or highway led by Leighlin, Gowran, Kells, &c., into Munster, with a branch from Gowran to Airgead Ros and Kilkenny; whilst a second from Athy also ran by Castlecomer and the *fassach* of the Dinan, to unite with the Gowran branch at the ford of Airgead Ros, three miles north of Kilkenny. It was of the utmost importance to King Cormac, apprehending defeat as he was, that he should have possession of the ford on the Barrow in the rear of his army for the purpose of retreat in case, as seems probable, he had agreed to encounter the enemy on the east bank of the river. It can scarcely be doubted, therefore, that the occupation of Leighlin Bridge or ford was a prudent step of Cormac's, and indicates that he expected to fight in that direction. Hence, we have some learned authors of the opinion that this battle must have been fought at Ballaghmoon near Leighlin. In Connellan's Edition of the Four Masters (p. 196) we read :—"The battle of Beallach Mughna was fought on Tuesday, the 16th of August, A.D. 908, and the place is now known as Ballymoon, near Old Leighlin, in the County of Carlow; it was also called the battle of Magh Ailbhe or Moyalbe, signifying the White plain." The Most Rev. Dr. Comerford, the late Coadjutor-Bishop of Kildare and Leighlin, who has given the closest investigation to the local history of his diocese, says :—"Ballymoon was the scene of a famous battle, fought in A.D. 903, between the Munstermen and Leinstermen, in which Cormac MacCullennan, King and Archbishop, was slain" (Collections—Kildare and Leighlin. Vol. III; p. 84). Lanigan, in his Ecclesiastical History (Vol. III; p. 352), says :—"This battle is said to have been fought on the 16th August, and some writers place the scene of it at Moyalbe or the *White-field*. This, however, does not imply any difference of situation; for Moyalbe was near Beallach-Mughna, being in the vicinity of Old Leighlin." The late Mr. Hogan, in his topographical History of Kilkenny, endeavours to show that "White-field" is identical with "Wild-field," in the parish of Muckalee, County Kilkenny, the latter being a corruption of the former, but as Mr. Hogan was unacquainted with the Irish language we can excuse such a childish surmise. We have the following, from fragments of Irish History, in the third volume of Dr. Comerford's "Collections" (p. 86) :—"Though extensive was the slaughter on Magh-Ailbhe to the east of the *Bearbha*

(Barrow), the prowess of the Leinstermen was not satiated with it, but they followed up the route *west* across Sliabh Mairghe, and slew many noble men in that pursuit." This account of the result of the battle places its site almost beyond doubt at Ballaghmoon, near Leighlin. It is on the east side of the Barrow, opposite the latter. The retreat of the fugitives having been *westwards*, should have accordingly been by Leighlin, where the Munster army first halted, and thence over the Mount Margy, the very road by which they had arrived. If the battle had been fought at Ballaghmoon in Kildare, the retreat should have been northwards to re-cross the Barrow at Athy, after which the fugitives should proceed southwards in order to regain the height of Mount Margy in the direction of Carlow and Killeshin. I am surprised this account of the retreating remnant of the beaten army "westwards across Sliabh Mairge" so escaped the keen observation of O'Donovan that he also places the scene of the conflict at Ballaghmoon in Kildare. (See his notes to the Four Masters, under A.D. 903.) One more difficulty remains. The battle, according to the ancient records, was agreed to be fought in the plain called *Magh-Ailbhe*. We have already seen that O'Curry shows from the legend of the hound that the plain extending from the borders of Carlow on the north to the Curragh of Kildare on the south was anciently known by the name of *Moy Ailbhe*. Dr. Lynch, in his MS. "History of the Irish Bishops," says that Leighlin was originally called *Leighthlannia* "perinde ac si latine dicéres *canam* seu *candidam* Vallem"—*i.e.*, it was anciently known by the name of the "White" plain or valley. It is not very generally known that there is a field near the Old Cathedral of Leighlin which is still called by some of the older inhabitants Páirc bán—"White field"—at present belonging to Mr. Foley, J.P. It is also worthy of note that the Synod held by St. Laserian in A.D. 634, to favour the Roman computation in the celebration of Easter, was called the Synod *in Campe albo*, or the Synod of White field. This field, on account of having received the assemblage of clergy to decide on one of the most momentous questions that ever effected the liturgy of the Early Christian Church, gained thereby a celebrity hitherto unknown to it. We can have little hesitation, therefore, in concluding that if not *before* at least soon after the Synod it gave its designation "White" to the extensive plain on the east and west banks of the Barrow, of which it was now itself one of

the most hallowed and renowned corners. I am rather convinced, therefore, that this plain of Leighlin and of the barony of Idrone, received the appellation of *Magh-Ailbhe* or White plain from the above circumstance more than from any strained derivation of the word *Leithglinn*, such as Dr. Lynch has attempted to give it. About fourteen years ago the late Canon Moore, P.P., Johnstown, and myself visited Ballaghmoon for the purpose of investigating the site of the battle in which Cormac McCuillenann was slain. We met there an intelligent old man who brought us to a large field in the shape of a long parallelogram, where, according to the old people a battle, he said, was once fought. He also brought us to a large gravel-pit on an adjoining declivity where, within his own memory, men raising sand came on an immense stratum of human bones and warlike weapons. Numbers of the bones he stated were carted away, but the workmen finding them too numerous the rest were covered up again, and had not been since disturbed. The bones when discovered were not, according to him, more than two feet under the surface. It is quite possible that it may have been at some point of this declivity that King Cormac's horse slipped "on the slippery way in the track of blood," as is related, and in falling backwards broke in twain the Archbishop's back and neck. If I am compelled to reserve further remarks on Ballaghmoon for possible insertion in the Journal of our Society, my readers will excuse me, as I have already trespassed perhaps beyond the usual limits. This, however, was necessary in order to decide the long vexed question of the true scene of the battle between Munster and Leinster in A.D. 903 *(recte.)* 908, in which Cormack, the most illustrious Prince, regrettedly perished. Enough too have I said to show the necessity for friendly criticism when facts of history attach to like names a local significance, as in the case of Ballaghmoon of Kildare and Ballaghmoon of Leighlin.

ON AN OGHAM INSCRIBED PILLAR STONE RECENTLY DISCOVERED.

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

"For the study of Gaedhilic Philology," says the writer on "Ogam" in *Chambers's Encyclopedia*, "the importance of the ogam inscriptions extant is much the same as that of Roman inscriptions would be for Romance philology, supposing all other remains of Latin speech had utterly perished." The writer quoted does not overstate the case. Older, many of them, by centuries than St. Gall or Bobbio codex, the ogam inscriptions furnish us with the most archaic forms of Celtic words and Celtic inflectional endings. The precise most ancient ascertainable forms of Celtic words and case endings are of the utmost import, it need hardly be remarked, to the comparative philologist and, in a lesser degree, to the anthropologist. These are just what the oghams supply. Strange, therefore, that the subject of ogham writing has not attracted more the attention of Continental scholars! That it has all but escaped the notice of the home scholar we hardly wonder at, aware, as we are, of the latter's want of interest in—often based on want of knowledge of—Celtic antiquities. The ogham, it may be well to explain here parenthetically, is an alphabet and not a language, as is sometimes thought, or a cypher system. It consists of a series of strokes or scores which derive their value from their number and position. Almost all the specimens of Ogham writing which have come down to us are on stone. From this it by no means follows that stone was the only, or even the principal, material used by the pre-historic scribe. The Fenian tales make frequent mention of oghams on twigs, wooden tablets, metallic rings, &c. Whereas the more enduring inscriptions on stone have survived the wear of centuries, the more numerous and more interesting writings on wood and metal have been extinct for a thousand years. Like the origin of the Gaels themselves, the origin of their mystic letters is lost in the twilight mists of antiquity.

The total number of ogham inscriptions so far discovered amounts to about 300, and of these the big proportion of about five-sixths belongs to Ireland; South Wales, Devon, Cornwall, the Isle of Man, the northern counties of Scotland and the Orkneys practically furnish the remainder between them. Of the non-Irish oghams the Welsh and Devon inscriptions are far the most important. These latter are (some of them) of surpassing interest to the ogham specialist, inasmuch as they are bilingual, repeating the ogham in Roman characters.

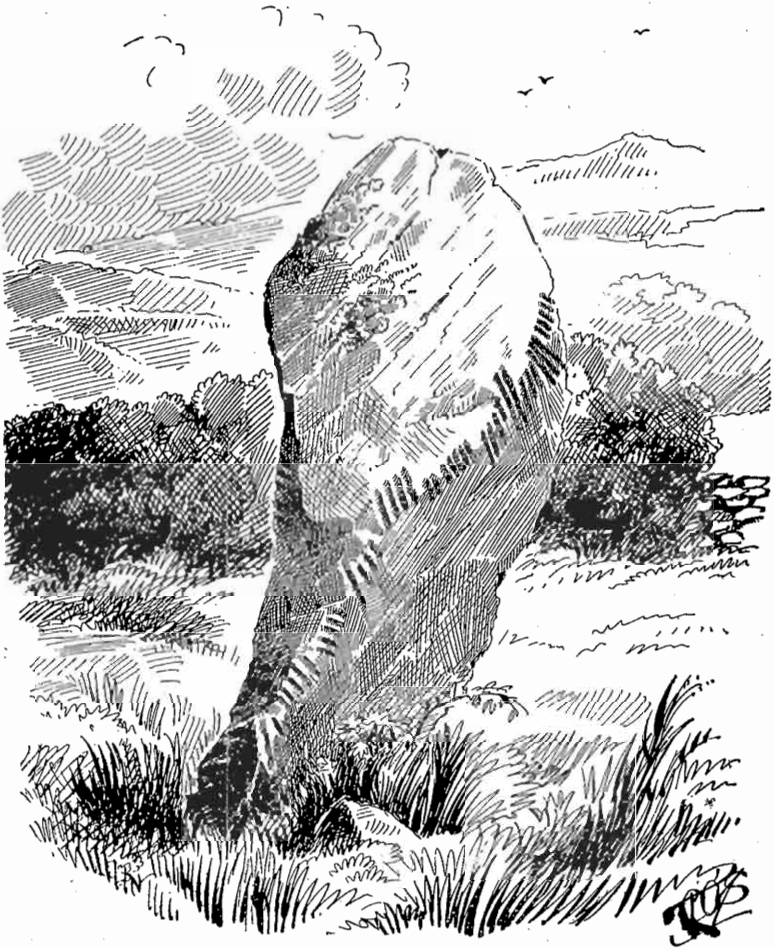
Regarding the general date of the ogham writing there is much diversity of opinion. One distinguished authority holds that all our oghams are of Christian origin. A second specialist scarcely less distinguished makes them all pagan. The truth is that some of them are Christian and some pagan, the majority being included in the latter category. Ogham scholars have been content too often with the study of intrinsic evidences only in estimating the age of inscriptions. Had they been students of early Celtic literature they would have learned to attach greater importance to the pagan origin theory, especially as the testimony of the annalists and of our ancient fiction writers is all in favour of the extreme antiquity of the ogham. True, the annalists and tale writers did not live themselves in pagan or even in earliest Christian times, but then they voice the tradition of their day concerning the use of ogham in pre-Christian Ireland.

Almost all the ogham inscriptions discovered are epitaphs. These are generally very brief, consisting only of the name of the person commemorated, together with the name of his father, the two names being united by an inflected form of the word *mac*, i.e., *son*. Thus the inscription may be regarded as giving name *(praenomen)* and cognomen only. The name is generally found in the genitive case, the word *Lia*, i.e., *stone*, or some equivalent term being understood. Exposed as they have been to the actions of the elements for untold centuries it is little to be wondered at that these venerable witnesses of the literary knowledge of our pagan ancestors have suffered much from the hand of time and the still more ruthless hand of the vandal despoiler. Comparatively few of the inscriptions are quite perfect, though a large number are capable of being completed by the insertion of a letter or two obviously required by the context.

In Ireland the key to the ogham seems never really to have been

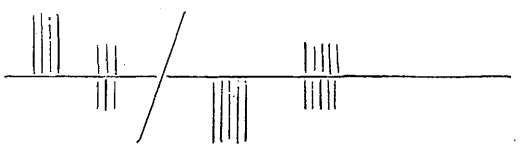
quite lost, though the knowledge of it must have been confined to a few intense students of the nation's most ancient literary remains. The discovery of the famous bilingual stone at St. Dogmael's, near Cardigan, first practically directed the attention of modern scholars to the ogham. The correctness of the traditional key to the mystic scores had long been suspected, the testimony of the ogham tract in the Book of Ballymote notwithstanding. But here at St. Dogmael's was a perfect ogham inscription which, read according to the traditional Irish key, gave to the scores the same value precisely as the corresponding inscription in Roman characters. A decided victory for the Irish tradition and the accuracy of the Book of Ballymote! Since then numerous bilingual inscriptions have been brought to light (the latest last summer), and in every case the ogham was found to read the Roman characters and the latter to read the ogham. It is quite clear that our oghams have been carelessly examined and unskilfully read, and when it is explained that to read a single two line inscription may require hours of most patient study, the liability of pseudo-oghamists to fall into mistakes will be appreciated. As this whole subject of ogham writing will soon be treated exhaustively by the master hand of Rev. E. Barry, P.P., M.R.I.A., the present writer need not apologise for here dismissing the subject of oghams in general and betaking himself to the theme proper of his paper.

Both the locality and many of the details of the latest discovered ogham inscription are new. The writer of these pages was long possessed of the idea that a locality so rich in pre-historic remains as Dunhill should, if properly explored, be made to yield an ogham stone or two. Accordingly one favourable day early in May last he determined on an examination of the numerous pillar stones, &c., around Dunhill. Beginning near Reiske, the remarkable pillar stone at Ballymotey, which Dr. Atkins has described and which is figured in the present Number, was first examined. There is a regular series of these menhirs or pillar stones, or, as Irish writers style them, *lias*, *ligauns*, *gallauns* or *coirthes*, in this vicinity. Three pillars, of which the Ballymotey stone, just alluded to, is the most northerly, and the pillar bearing the inscription the most southerly, form a straight line about half a mile in length and bearing north-east by north, or nearly so. The apparently top-heavy pillar stone, standing, as it is, close by the public road on the

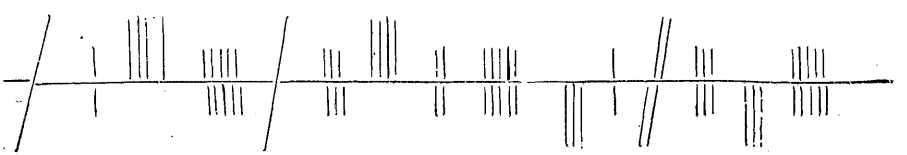


INSCRIBED OGHAM STONE NEAR DUNHILL.

hill above Reiske towards Dunhill, and on the lands of Ballyvillan, is too well known to need a description here. Leaving the pillar last referred to the writer crossed the field in which it stands. A *lios* with ramparts levelled is situated a few perches to the south-east of the *gallaun;* another few perches in the same south-east direction and a second *gallaun*, not quite as tall as the last, is seen, separated from the *lios* by a fence. When the writer mounted this fence the bright afternoon sun was illuminating the face of the stone towards him, and there —right along its edge—the serrated ogham scores appeared clear and plain. Close by the stone the markings were hardly discernible. The sense of touch, however, came to the aid of the sense of sight. Beyond all doubt it was an ogham! Reading from the ground upwards the first letter (C) was sufficiently evident. A closer examination brought out the name *Cumni*, the letters of which exhausted the scores on the north-east edge. Along the north-west edge, and continued thence across the face of the stone on an edge formed by an ancient break, was a long line, of which the first word was clearly the expected *Maqi*. The remaining letters being very faint further progress in the reading had to be abandoned that day. A few days later, however, a second visit to the stone and a second more lengthened examination confirmed the reading of the first day and brought out some letters additional. In company with the Rev. E. Barry, whom, by the way, the writer in *Chambers' Journal* honours with a foremost place in his list of authorities on ogham writing, a third visit was made to the stone on May 20th. On this third occasion, with the aid of the accomplished oghamist's scholarship and experience, the whole inscription was successfully deciphered. It runs :—



C U M N I



M A Q I M U C O I F A G U F I.

The inscription may be translated :—

(The stone) of Cumnus son of the son of Fagufus.

The initial name being in the genitive case, clearly indicates that the word *lia* (stone) is to be understood. From internal evidence Father Barry considers the inscription to be as old at least as the dawn of the Christian Era. Of course it may be centuries more ancient, and it is undoubtedly pagan in character. Considerable importance will attach to this inscription, inasmuch as (1) it is perfect, not a letter being obliterated or broken off, and (2) it contains two names entirely new to ogham scholars, viz., *Cumnus* and *Fagufus*. To make this description complete it ought be added that the pillar is of the hard altered slate of the district, and that it is 6 feet 6 inches in height by 2 feet 6 inches in width on the western face, and 18 inches on each of the other three faces. It has doubtless occupied its present position for two thousand years. There it has stood challenging the attention of the passer by, and it is not a little strange that its curious markings, lichen-covered and weather-worn though they are, should have so long escaped notice. At the date of writing, the stone, having been cleared of white lichen, shows the scores with comparative distinctness. A diligent search in the vicinity of this last discovered ogham will, the writer hopes, bring to light further inscriptions. It is worthy of note that, within a radius of say two miles, with our pillar stone as centre, there are no less than five cromlechs and cistvaens, one chambered tumulus, at least five pillar stones, the site of two pre-historic fortresses, and lioses by the half dozen. The drawing of the stone here given is from the accurate pencil of Mr. O'Scully. The nearest known ogham find to this at Ballyvillan was about six miles due west—at Kilbeg (otherwise Kilbarrymedan)—where a nearly perfect inscription was discovered in 1875. The stone bearing this latter is now, or was at one time, in the Museum of the Royal Society of Antiquaries at Kilkenny. A brief account of it is given in Brash (*a*).

To this brief description of a very remarkable ogham monument a few remarks on inscribed pillar stones may be appended by way of further illustration of an important subject. The pillar stone was apparently often merely monumental. Probably, too, pillar stones were used

(*a*) Brash, "The Ogham Inscribed Monuments of the Gaedhil," &c., p. 287.

to indicate boundaries, historic battle sites, etc., but of their use to mark burial places of warriors there can be no manner of doubt. It will be sufficient to quote one or two ancient and unimpeachable authorities in support of the statement. In the *Leabhar na h-Uidhre* (compiled from older books about the year 1100, and now preserved in the library of the Royal Irish Academy) there is an account of the death in A.D. 285 of the monarch Fothaidh Airgteach, and of the king's grave on the battle plain of Ollarba. Over the grave, the venerable MS. informs us, was raised a pillar stone to mark the spot, and on the pillar was an ogham incised. Strange to relate, however, the ogham is here described as being cut on the end of the stone which was buried in the earth. Even the exact words of the inscription are quoted; the latter of the same laconic character as our oghams discovered to-day, viz., "Eochaid Airgthech Here." The "*Tain Bo' Chuailgne*" is perhaps the most famous and important tale in the whole range of Irish historical fiction. In its original form the *Tain* dates back to pre-Christian times. There is an imperfect copy of it in the *Leabhar na h-Uidhre*. This tale teems with references to oghams and ogham inscribed stones. One reference to an ogham gravestone has too close a bearing on our subject to be passed over without notice. When Cuchullin had slain Fergus Etercomal in single combat the body of the latter was carried away to receive the sepulture of a warrior, and the *Tain* says his *lia*, or monumental stone, was raised over his grave and his name in ogham was carved thereon. This testimony is the more valuable and remarkable that the events with which the tale is concerned occurred a little before, or about, the date of the Incarnation, and the tale itself can be traced back by references, etc., to our very oldest written records. The "Book of Lismore" again contains several references to inscribed monumental pillar stones in one of its most interesting tracts, the famous "*Agallamh na Seanoiridhe*," or "Dialogue of the Ancient Men." In the forementioned tract Cailte MacRonan describes the burial of Aine, wife of Finn MacCumhail—"her stone was raised," he says, "and her name was written in ogham." Besides the instances just quoted of references in our historical MSS, of what may be called the first-class, to inscribed pillar stones such as that under notice in the present paper, the Fenian and other early tales abound in notices of the use of ogham for monumental purposes in pre-Christian times.

Notes and Queries.

Archæological and Literary Miscellany.—The loss to the cause of Irish archæology, occasioned by the recent death of Rev. Denis Murphy, S.J., LL.D., cannot easily be over-estimated. In his death our Society loses a distinguished honorary member and a good friend. In our January issue for last year it was our pleasing duty to acknowledge our indebtedness to Father Murphy for his erudite and tasteful lecture on the subject of Celtic crosses, given under the auspices of our Society. As late as the date of our last number we acknowledged his claims on the student of Irish history in our notice of his "Annals of Clonmacnoise." Besides the work just referred to, Father Murphy's name appears on the title page of "Cromwell in Ireland," "A School History of Ireland," "The Life of Hugh Roe O'Donnell," and the "History of Holy-cross Abbey." The two last-mentioned books, though in reality only edited by our late fellow-member, derive most of their value from his labours and scholarship. Characteristically enough, Father Murphy died in harness. On the very day of his death he corrected the last proof of his forthcoming (now, alas, posthumous) work on the Irish Martyrs. To the members of our Society Father Murphy's death partakes of the character of a personal loss. He had been for some time under a promise to us to deliver the first of our next winter series of lectures. The subject, "The Evolution of Early Irish Ecclesiastical Architecture," was selected as early as September last in a conversation with the present writer, and many of the lantern slides had already been actually prepared. But man proposes and God disposes! One of the most accurate estimates of Father Murphy as a historian is that of a well-qualified critic, who thus writes in the *Irish Times* :—"He was one of those

students who treat history for the sake of the genuine materials which belong to it rather than for the sake of the artistic effect which may be produced by arranging them. His great effort was to secure an absolutely authentic record of the actual facts. For this end no labour was too great. The study of ancient MSS., the ransacking of libraries at home and abroad, a careful sorting of the architecture and art-work of ancient Ireland—in all these ways he sought to contribute to the record of Ireland's past the facts which all Irishmen ought to know."

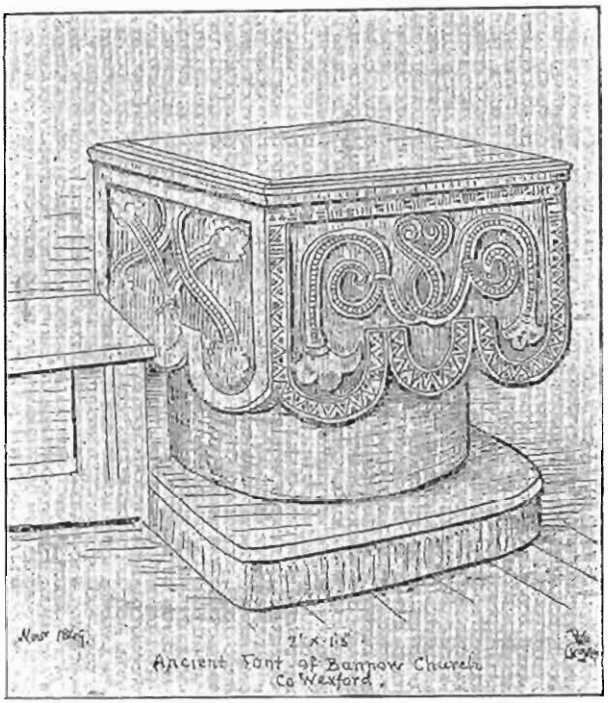
The *Journal of the Royal Society of Antiquaries* for April commences well with an excellent critical study of the old church of St. Mary's at Howth, from the pen, assisted by the pencil, of the Hon. Sec. of the Society. That this church was of the same general collegiate character as the churches of St. Nicholas, Galway, and St. Mary's, Youghal, the writer more than insinuates. Mr. Cochrane's paper, the writer of this present notice would particularly commend as a careful, conscientious and lucid examination by a capable hand of the peculiar architectural features of a well-known and very interesting church ruin. Mr. Romilly Allen's communication to Mr. Cochrane on the question of Saxon and Danish architecture is too valuable to leave unquoted, shedding as it does a flood of light on an obscure subject. "When the Danes came over to England," Mr. Allen says, "they adopted the methods of building in stone, which they found in use amongst the Saxons. . . . . As the Danish influence came to Ireland by way of Northumbria, it is most reasonable to suppose that any church built by a Danish prince in Ireland would be in the same style as the churches of Northumbria—that is to say, Saxon." In the same issue Canon Hewson writes, but alas too briefly, on the Garraun ogham stone, near Kilmacthomas. On this same stone, by the way, our JOURNAL is promised a paper at an early date from one of the foremost living authorities on oghams. "The Battle of Benburb" is an attempt,by the Rev. W. J. Latimer, to identify the famous battle-field. The site of the latter he fixes about midway between Benburb and the Oona Water, on the Tyrone side of the Blackwater. Mr. Geo. Coffey continues his "Origins of Pre-historic Ornament in Ireland," and the hon. local sec. for North Galway writes lucidly

of that institution unique in Ireland—the Wardenship of Galway. Altogether the number under consideration falls behind none of its predecessors in interest and value, and this is no faint praise.—We never take up the *Ulster Journal of Archæology* without marvelling at its excellence—in typography, illustrations, and last, though not least, in matter. That Belfast can produce a magazine such as this fills us with a feeling akin to envy. The April number, which was issued sharp to date, gives us, besides valuable continued matter, some notes on Celtic Ethnology, by J. Mitchel Dickson. Some may think the "notes" rather nebulous in character. A rare pamphlet of Bishop Reeves is re-published under the title of "The Ancient Churches of Armagh." "Discovery of cinerary urns at Belmont, near Belfast," is the heading of a short account by our Society member, W. H. Patterson, M.R.I.A., of the finding, last November, of three sepulchral urns on the grounds of Campbell College. A curious paragraph in the Notes and Queries page is entitled "Hugh O'Neill, Earl of Tir-Owen." It states that a gentleman named Gonzalo O'Neill, at present residing in the city of Mexico, claims to be descended from the victor of the "Yellow Ford." Hugh O'Neill's seal is in the possession of our claimants' father, the Marquis del-Norte. At his baptism, in recognition of the present claimant's regal descent, the Te Deum was played in the Cathedral. Don Gonzalo seeks information regarding his ancestors, and is anxious to hear whether any particulars are known in Ireland connecting his family with the great Earl of Tyrone.—The output of literary matter by the *Cork Historical and Archæological Society* is truly voluminous. Issued as their journal is monthly, it represents great activity and enthusiasm on the part of its conductors. It may well be doubted, however, whether our contemporary does not lose in quality what it gains in quantity. Are there no pre-historic remains in Cork that our neighbour is obliged to devote six pages of its May issue to an essay on the Climate of Cork? Have the abbeys and castles of our sister county, her churches, battle-fields and miscellaneous monuments of the past all found their historians, so that there is so little left for our Cork friends to do? In the April number Mr. T. Kelly discusses the alleged extraordinary age of

the old Countess of Desmond. One hundred and ten rather than the mythical one hundred and forty years is the length of life Mr. Kelly claims for her, and he dismisses as pure fiction the Earl of Leicester's account of her pilgrimage to the court of Elizabeth to plead for means of subsistence. "The MacFinnin MacCarthys of Ardtully" in the May number, and the continued list of old Cork wills, will prove of value to the student of local history.—Last quarter we remarked the dearth of archæological matter furnished by the *New Ireland Review*. There is no room for complaint on that score this present quarter. The April number of the *Review* furnishes a somewhat critical article on Ussher, by Rev. Albert Barry, C.S.S.R., a continued paper on "The Race Type in Celtic Literature," by J. L. MacLoughlin, a paper on the Irish Chieftaincy, some correspondence regarding certain phases of the moral character of O'Carolan, and an instalment of Dr. Hyde's article on the religious songs of Connacht. This last subject is continued in the two succeeding numbers of the *Review*, in addition to which the current issue presents us with gossipy if not deep or learned papers on "Some Old Dublin Play Bills," and "Successful Beauties of the Last Century." "A Family Monument," in the last number, is a not very original description of the tomb in St. Patrick's, Dublin, of the Great Earl of Cork, leading to an historical disquisition on the career of that most successful of adventurers.—"Recent Protestant Historians of Ireland" is the title of a learned and somewhat controversial paper by Rev. Dr. Murphy in the *Irish Ecclesiastical Record* for April. The same writer returns to his theme in the issue for June. In "Local Traces of St. Patrick" another reverend contributor to the April *Record* does for Limerick what Rev. P. Lonergan in our own Journal has been doing for Waterford. "The Birth Place of Maurice De Portu" is an article by Rev. W. B. Fitzmaurice, of Drogheda, in which the writer controverts the statement of Rev. Dr. Fahy that Maurice O'Fihely, so eminent in his day as a commentator on the Irish schoolman, Scotus, was a native of Clonfert. The writer whose contribution is being noticed strongly maintains that O'Fihely was a Cork man, but around the whole controversy there hovers a much-ado-about-nothing air. Maurice O'Fihely (O'Feely, sometimes anglicised Fielding), it may

be interesting to remark, was born about the middle of the 15th century, and was styled by his contemporaries "Flos Mundi" on account of his prodigious learning. He joined the Order of St. Francis, became lecturer on scholastic subjects in the University of Padua, and was finally created Archbishop of Tuam. In two succeeding numbers of the *Record* this rather unimportant controversy is continued. The *Record* for May has a paper by Rev. J. F. Hogan which possesses a local interest. It is entitled "St. Cataldus of Taranto," and discusses at some length the locality of the Irish see held by Cataldus before he assumed the *role* of foreign missionary. Shanraghan, near Clogheen, county Tipperary, is maintained by Lanigan to have been the seat of the ancient bishopric. Finally, to the same issue Father Lonergan contributes, in the form of a short paper, some notes on the ancient ecclesiastical history of the locality lying around Clogheen and Ballyporeen, county Tipperary.—Our Society member, Mr. Barrett Hamilton, writing in the *Irish Naturalist* for May, incidentally recalls the fact that the last authenticated British specimen of the great auk, and the last but two which is known to have lived, was caught in May, 1834, by a fisherman named Kirby at the mouth of Waterford harbour. The bird, Mr. Barrett Hamilton informs us, which was kept alive for some time by Mr. Jacob Gough, of Horetown, county Wexford, finally came into the hands of Dr. Burkett, of Waterford, and is now in the museum of Trinity College, Dublin. It is on record that a second specimen was procured on the Waterford coast about the same time, but, unfortunately, it was not preserved. In the same journal the veteran naturalist, R. Lloyd Praeger, gives a list of Irish caves arranged according to counties, while in the preceding (April) number of the *Naturalist* the Mitchelstown caves come in for a good deal of attention at the hands of Dr. Creighton and H. Lyster Jameson.—The *Gaelic Journal* continues, with success and broad patriotism, to pursue the even tenor of its way. The April issue prints an Irish poem edited by James L. Ahern, of Waterford. To our old friend, Rev. M. J. O'Reilly, who resides beneath the shadow of the southern cross in distant New South Wales, the same number stands indebted for a very curious and ingenious paper with the

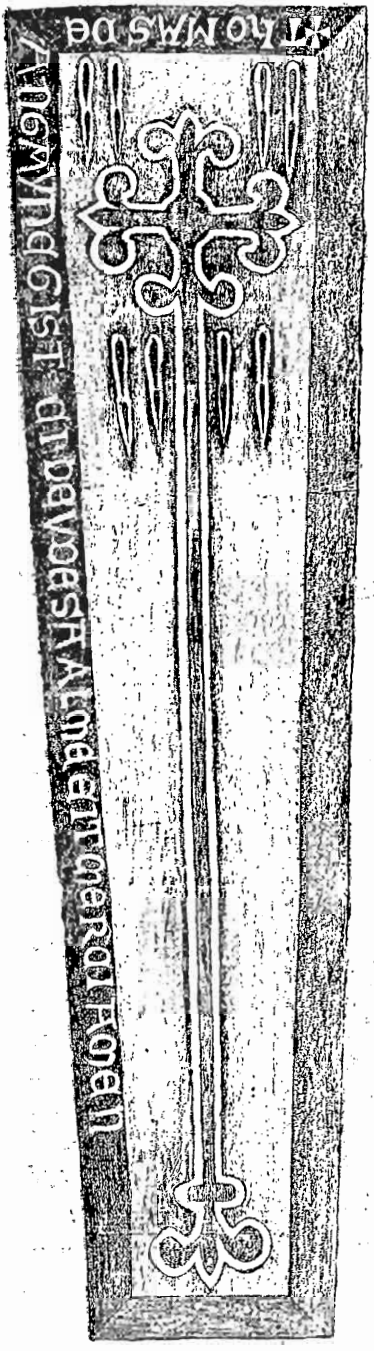
heading "Dis-Harmed Imprecations." The succeeding, or May *Journal*, published an Irish tract on the Battle of Clontarf.—The items of historical or archæological interest furnished during the quarter by the *Irish Monthly* number two—both in the issue for May, viz. :—A Sketch of the Life of John Edward Pigott, which constitutes No. 30 of our genial contemporary's series of "Contributions to Irish Biography," and a three-page notice of the origin and career of the Irish Ecclesiological Society, founded in 1849 under the presidency of Dr. Russell, uncle of the present distinguished Chief Justice of England. Sad to relate, the life of the Ecclesiological Society was very brief; it died in 1858. He would be a bold man who would assert we have no room for such a Society in the Ireland of to-day. He would scarcely proclaim his doctrine in the hearing of our contributor, Mr. M. J. C. Buckley, and go unscathed away.—*The Rosary* (New York) for November last, which has only recently come to hand, contains a gossipy sketch of the ruined Dominican Convent of Youghal, by Laura Grey, under which *nom-de-plume* we recognise a Tramore contributor. The article in question furnishes an interesting account of the ancient statue of Our Lady of Youghal. The April number of the same magazine has a paper, partly historical, on the Rock of Cashel, from the same contributor.—The *Journal of the Association for the Preservation of the Memorials of the Dead in Ireland* for the year 1895 reflects immense credit on its painstaking and enthusiastic conductors, Colonel Vigors and Rev. J. F. M. ffrench. The number under notice, which by the way is copiously illustrated, constitutes the first part of the third volume. Amongst the items of local interest which it furnishes may be mentioned:—Inscriptions in Kells Priory, county Kilkenny; inscriptions at Kilbarry, Kilmeadan, Stradbally, Tramore and Templemichael, county Waterford; and inscriptions, &c., at Bannow, Fethard, Tintern, and New Ross, county Wexford. Through the courtesy of Colonel Vigors we are enabled to reproduce on the next page the journal's sketch of an ancient font, at present preserved at Carrick Church, near Bannow. Unfortunately we are not furnished with its history.



We have likewise to acknowledge our indebtedness to the editors for permission to reproduce here the impression of an ancient Norman-French tombstone at Fethard. The inscription reads as follows:—

THOMAS DE ANCAYNE GIST (I)CI DEU DE SA AIME EIT MERCI. AMEN.

which may be translated—"Thomas De Ancayne lies here. God have mercy on his soul. Amen."—Miss E. M. Clerke, in the *Dublin Review* for April, furnishes a comprehensive general sketch of the "Wanderings of Early Irish Saints on the Continent," in which, however, there is nothing which particularly calls for notice, except it be her statement at p. 337 that *the* four Irish Universities down to the beginning of the 7th century were Armagh, Downpatrick, Cashel and Lismore!—The international *Zeitschrift fur Celtische Fhilologie*, of which the prospectus was



alluded to in a previous Miscellany, has made its appearance. The first part contains twenty-one articles, of which eleven are in English, five in German, and five in French. Of all the Celtic languages the Irish comes in for most attention. Professor Strachan, of Manchester, contributes a Manx folk song with notes; Dr. Whitley Stokes edits Cummian's poem on the Saints of Ireland, while Rev. Professor Henebry, of Washington, does a similar service for Father William English's humorous poem, "Cré nà cill nàr fhaghaidh aon brathair cuir spéis ná suim i n-im na i m-blathaigh." In addition to the foregoing the *Review* has a paper by the German Thurneysen on the Irish copula, besides notes by Strachan on the Milan glosses, on a Celtic leech book by Stokes, and on the Irish MSS. in Stockholm by Sterne. —*Apropos* of the MacPherson centenary *MacMillan's Magazine* has a vivacious and highly valuable account of the once great Ossian-MacPherson controversy, and of the way in which it was finally settled by philology.

In our last Miscellany we had room only for bare mention of the Life of her late husband by Lady Ferguson. We cannot afford to dismiss without further reference so important a work, though,

indeed, our space now will not permit us to give it the notice we should wish. As a sympathic reviewer remarks, this is no mere conventional memoir, but a life-like sketch of a big-hearted and scholarly Irishman, as he appears in the companionship of the best and brightest intellects of his time. As poet, patriot, lawyer and scholar, the picture of Ferguson is here complete. Every amiable trait of his sunny nature is done full justice to. It is, however, in Ferguson, the archæologist, that we are most interested. Lady Ferguson gives us the history of her husband's friendships with the foremost antiquarians of his time—O'Donovan, O'Curry, Petrie, Whitley Stokes, Bishops Graves and Reeves, &c. Many characteristic anecdotes and interesting bits of personal history are introduced. For instance, at page 62, vol. i., there is an account of the first meeting of Larcom with O'Donovan which every archæologist should read. The talented authoress does not forget Ferguson's services to the cause of ogham literature, nor his pilgrimages north, south, east and west, in search of ogham inscriptions. Ferguson's labours in the cause of Irish history received their reward in 1867 by his appointment as Deputy Keeper of the Records of Ireland. He received the degree of LL.D. *honoris causa* from Trinity College, Dublin, in 1865, and the honorary membership of the Society of Antiquaries of Scotland—in number limited to twenty-five—in 1874. In acknowledgment of his services to the State, Ferguson received in 1878 the honour of Knighthood. In 1881 he was elected President of the Royal Irish Academy, a distinction which he highly valued. . . . He delivered his address in March, 1882, . . . and held the chair during the remaining years of his life.—In our last Miscellany brief reference was made to the Rev. James O'Laverty's monumental work on the history of Down and Connor. Although hampered for space in the present issue as last time, in bare justice to the work, we cannot help adverting again to its excellence and scholarly character. In the introduction our author treats diffusely the important subjects of dioceses in ancient Ireland, of consecration of a bishop by a single bishop, and of *chorepiscopi* and of *abbates episcopi*. Students of the ecclesiastical history of our island do not need to be told how important are all and each

RUINS OF SLIGO ABBEY.

of these subjects. We know no where else in which they are treated so clearly and intelligibly. As we shall have occasion again from time to time to refer to Father O'Laverty's work, we have the less scruple in dismissing it now with this very inadequate notice.—We are glad to notice that Mr. Hurley's "Through the Green Isle" has reached its second edition. Of the new edition, we can repeat all that we said of the first and in even stronger terms

of commendation. The new edition is enlarged by twenty-two pages and several illustrations, the added matter dealing chiefly with the line from Tuam northwards to Sligo, and the picturesque country thereby opened up. By kind permission of the writer, we are enabled here to re-produce Mr. O'Scully's sketch of the ruined Abbey of Sligo. In guide book productions Mr. Hurley's book has reached nearly to perfection point. It is eminently creditable to writer, artist, printer and Railway Company.—It is a season of Irish Guide Books. The Midland Great Western Railway Company has just issued "A Tourist Guide to Connemara and the West of Ireland," while from Youghal comes a valuable Guide entitled "The Hand-Book of Youghal."—"An Octogenarian Literary Life" (Guy & Co., Cork) is Mr. James Roderick O'Flanagan's latest contribution to the library of Irish Autobiography. We have here a review of a busy and observant life, during which the author came in contact with the best men of his time in Ireland. To the *Dublin University Magazine*, in the hey-day of its glory, Mr. O'Flanagan was a frequent contributor. His "History of the Lord Chancellors of Ireland," "The Blackwater," "The Irish Bar," and the "Munster Circuit," all contributed to enhance his reputation. In the book before us we have much to entertain and to instruct—racy sketches of the men and women, the books, politics and manners of the author's times.—The last volume, just issued, of the Fourteenth Report of the Historical MSS. Commission contains much that relates to the latter end of the last century. Many of the originals are in the possession of Lord Emly. Amongst these latter are letters of Edmond Sexton Perry, last Speaker but one of the Irish House of Commons, of the Earl of Bristol, of Lord Charlemont, of Dr. Butler, Archbishop of Cashel, and of Henry Grattan.—There has just been issued to both Houses of Parliament an appendix to the twenty-seventh report of the Deputy Keeper of the Records of Ireland. The documents here described include Papal bulls and ordinance conveyances, Royal grants, leases, licences of alienation, pardons, rentals, wills, &c., in two series extending from 1174 to 1684, and from 1177 to 1602 respectively.—The Annual Report, lately presented to Parliament, of the Commissioners for the publication of the ancient

Laws of Ireland, claims that the editor has made marked progress during the past year towards the completion of the glossary which he is preparing. The problems which arise on the text are very numerous and often require a careful comparison of all the places in which a term occurs; and he was thus obliged to accumulate a great mass of detail with a view to securing correct interpretation. This process has involved a large amount of mere physical labour in copying passages and classifying slips which he could not have entrusted to others with any hope of its being rightly carried out. —The "Reminisences of Mr. O'Neill Daunt," just published, recalls at least one incident (alas a bloody one!) of local interest. Captain Daunt, Mr. O'Neill Daunt's father, had a dispute, originally of a trivial nature, with a cousin of his, Mr. Connor, of Manch. Evil tongues, notably that of the rector of a neighbouring parish, the Rev. Mr. K——, fanned the flame until finally challenges to fight passed between the cousins. The duel came off at a place called Rhincrew, just within the boundaries of the county Waterford. Mr. Connor's second was a Captain Beamish, whose fixed idea seemed to have been that one or other of the combatants should lose his life. After one or two shots had passed harmlessly, Captain Daunt's second happened to observe, "that surely honour was now satisfied." Captain Beamish's savage reply was, "Put your man on his ground, sir." The result was that Connor's next shot struck his unfortunate antagonist in the forehead, killing him instantly. This happened in the year 1826. Mr. Connor took refuge in France with his cousin, General Arthur O'Connor. After the lapse of a few months O'Neill Daunt instituted a prosecution, which was of intense interest in Munster. The Jury was packed with duellists, who gave a verdict in favor of Mr. Connor. Had they been able legally to separate the second from his principal they would have gladly hanged Beamish. Connor regretted the deed deeply.—"The Wood of the Brambles," by Frank Mathew, is a historical novel, spoken highly of by the Reviews, dealing with Wexford events in 1798. The Irish gentry of the story are such as Lever depicted. In the Ireland of which Mr. Mathew writes "dinner was at four and supper at nine. Nobody used the bed-

rooms much, as it was always considered more sociable to sleep at the table or under it."—As space fails we must be content for the present with a mere enumeration of the remaining historical books of the quarter. "The Silk of the Kine" (T. Fisher Unwin); "Ireland in the days of Oliver Plunkett" (Fallon & Co., Dublin); and "Luttrell's Doom" (Morgan & Co., Aberdeen), are historical novels of the "Wood of the Brambles" class, dealing, the first with the Cromwellian plantation, the second with the times of Elizabeth, and the third with the stirring period of the Boyne and Derry. To complete the quarter's list we must add two books differing very much in character, viz. :—Sir Charles G. Duffy's "Short Life of Thomas Davis," and vol. xii (new series) of the Acts of the Privy Council of England.

Dr. Charles R. Brown continues his ethnographic studies in West Connacht. On May 11th he read a paper "On the Ethnography of Ballycroy, Co. Mayo," before the Royal Irish Academy, in the course of which he stated that the district chosen for investigation was a most favourable one, the population being peculiarly Celtic in blood. In no other district heretofore reported was there so large a population of the people dark haired and dark eyed. At the last meeting of the Academy Dr. Gilbert read a very valuable paper on the obscure subject of Irish Bibliography previous to 1600.—Rev. J. E. Murphy, Rector of Rathcore, has been appointed to the Chair of Celtic, in Trinity College, rendered vacant by the death of Professor Goodman. Among the new professor's qualifications for the post, not the least important is his having satisfactorily discharged the duties of deputy professor for the past seven years.—Since our last appearance, the lately appointed professor of Celtic in the Catholic University of America has been summoned away to take up the duties of his office at Washington. —The congratulations of the JOURNAL are hereby tendered to our Society member, Mr. Barrett Hamilton, on his appointment to a high official position on the Behring Sea Sealing Commission.—*Apropos* of the correspondence carried on during October and November last in the columns of "The Irish Times" regarding the burial place of Lord Edward Fitzgerald, the deceased patriot's kinsman, Lord Walter Fitzgerald, wrote in May last to the Editor,

calling attention to the fact that the trustees of the Leinster estate have had the remains of Lord Edward placed in an oaken case. This is the third occasion, remarks the noble writer, on which the coffin of Lord Edward has been renewed since his tragic death in '98. The first renewal took place in 1844, in accordance with instructions from Lord Edward's daughter, Lady Pamela Campbell; and the second in 1874, by order of the fourth Duke of Leinster. The improved and drier state of the vaults of St. Werburgh's will, it is to be hoped, obviate, for many years, the necessity of another renewal.—The subject of renewals suggests mention of the contemplated restoration of Glastonbury Abbey at the expense of the owner, Mr. Hanley Austin.—At the second general meeting for the year of the Royal Society of Antiquaries of Ireland, which was held at Kilkenny on April 7th, some important resolutions of a somewhat revolutionary nature were proposed and supported in rather warm terms. The resolutions dealt with the Society's museum and library, which they maintained should be kept in such a manner as to be accessible to the members. As at present managed, one of the speakers contended, both library and museum are practically worthless.—Our valued Committee member, Major O. W. Cuffe, has been calling attention in the local press to those grotesque carved figures known to Irish archæologists as Sheela-na-Gigs. A good deal of information on this curious subject, and a list of the Irish figures so styled, is given in the Journal of the Royal Society of Antiquaries of Ireland for April, 1894, and a further list is published in the same Journal for the following December. The Major would feel grateful for still further information on this curious subject, especially as regards the probable purpose of the figures.—Our Society sustains a severe loss, as these pages are going through the press, in the death of our esteemed member, Mr. F. E. Curry, J.P. Mr. Curry, who was one of the first to wish success to the Society, was no novice in Irish archæology, as is proved by references to, and quotations of, his name here and there through old files of archæological journals and other such publications. In the working of the Waterford and South-East of Ireland Archæological Society, since its inception, Mr. Curry has taken a deep and practical

interest, and on more than one occasion he journeyed down to Waterford to attend its meetings.

P.

The Roberts Family—Thomas Sautell Roberts, R.H.A.—The record of this family appears incomplete at p. 103 of the JOURNAL without more extended notice of one of its most notable members. Thomas Sautell Roberts, an Irish artist, resident in Dublin in the beginning of the century, was of such pre-eminent repute that he was elected by the general body of his brother artists in 1820, with WILLIAM ASHFORD and WILLIAM CUMING, to nominate the first constituent members of the Royal Hibernian Academy when its charter was conferred on it. Six of Roberts' finest works hang in the Council room of the Royal Hibernian Academy. He was among the most notable of contributors to its first exhibition with seven works:—

IN OIL—

1. Landscape view in the County Wicklow.
2. The Falls of Lowdore, Cumberland.
3. A Mill near Ambleside.
4. View in the Dargle.
5. Landscape Composition.

IN WATER COLOR—

6. View of the old Town of Howth before the pier was built.
7. View of St. Patrick's Cathedral from the Churchyard.

This was in 1826, and his death was in the same year.

Since making the above note it has happened that there has come to my hands a bound and interleaved book of the first twelve catalogues of the Royal Hibernian Academy, which was formerly the property of the eminent artist, Robert Lucius West, with interesting private notes in MS. of the early exhibitions and West's contemporaries. He writes thus, *verb. et lit.*, of "T. S. Roberts, lately deceased. This highly accomplished artist died lately at his house in Richmond Street by his own hands in a fit of mental insannity. He was decidedly the most ardent artist and enthusiastick in his Art I have ever met with. The walls of the Academy has never been covered scince with such splendid imitations of nature. There was a freshness and a depth of color rarely to be met with in his cotemporaries. His favorite place of study was in the Dargle rocks and water which this Beautifull Glyn is principally Beautifull in. His works—all have a tendency of likeness in. He

may be very justly stiled the Irish Salvator. His touch was Bold and free; his skys fleeting and rich; even his manners—he was free and communicative, sometimes very sombre and heavy. His complexion was dark—the middle stature and stout made—very partial to the society of his Brother Artist. He has left a widdow in good circumstances. His first aim was—*independence*. His death is to attributed to an accident by falling off of a stage coach by which he Broak all the fingers of his left hand which brought on a *nervous debility* and deprived him of the use of his *powers* in his *profession*. He prefered death to this his only enjoyment. His companions were Cuming, Baker, and Comerford, the celebrated miniture painter, whose powers as a miniture painter is *unrivalled* particularly in men."

THOMAS DREW, R.H.A.

Waterford Sonnets, III.—

THE CHASE OF PERKIN WARBECK.

The sails are swelling, and the chase is clear;
And now, 'tis said, they're making for Kinsale,
But nought will doubled cape and wind avail
To 'scape our war-ships barking in the rear.
Whilom, our mighty fathers, scorning fear,
Harnessed, o'erjoyed, their gallies to the gale,
Greedy for gain, but we, succeed or fail,
Of Law and Loyalty the standards rear;
And, oh, what glory will be ours, to bring
Back the obscene Imposter to our port,
Dragged downward from his mad ambitioning!
What joy, to set before our Lord and King
So prime a sample of our duteous sport,
With talons broken—with extracted sting!

WILLIAM C. BONAPARTE-WYSE.

Liber Antiquissimus Civitatis, Waterford, 1661.—The late Mr. Sargent, according to his paper on the Municipal Records of Waterford, appears to have been under the impression that this ancient book is not original, and also to have had the idea that it was Mr. Gilbert who named it "The Great Parchment Book." In the time of the former two town clerks, Messrs. J. O'Brien and J. W. Howard, it was looked on by them, as well as by the late Alderman St. George Freeman, as an original document. It was known by them, and also by the compilers of subsequent records, as "The Great Parchment Book," and the

idea of its being a copy was never for a moment entertained. The argument advanced by Mr. Sargent to prove it a copy, viz. :—that it is written in different hands, proves, to my mind, the very opposite. Great value was set on this old book; when it was about being lent to Mr. Gilbert for the purposes of the "Historical Manuscripts' Commission," a certified copy of the entry therein, relating to the Water Bailiffs' fees, was made by the then Town Clerk, so that it at least might be preserved in case the book were injured, stolen or lost.

P. HIGGINS.

Moethail Brogain.—Mothel, in Waterford, was in old times called Maoċail Bróġáin (*Maothail Bhrogain*) from St. Brogan, Scribe, who founded the abbey there, as Mohill in Leitrim was called Maoċail Manċáin (*Manchain*), from St. Manchan or Monaghan. *Brogan Scribhne* is mentioned in the Martyrologies of Tallaght and Donegal, in the Festiology of and *Aengus*, and in the Dialogue of the Sages, *passim*. In the Four Masters, there is a poem enumerating St. Patrick's family, in which "Brogan the Scribe of his School" is mentioned. St. Brogan Cloen I do not recollect in the Martyrologies. The district from Mothel to the Suir contains more Druidic remains than perhaps any other locality in Ireland, and we may safely conclude that St. Patrick lost no time in assailing this stronghold of paganism. It may then be taken as a fact that the Apostle of Ireland, returning from his visit to St. Declan of Ardmore, left his Scribe to preach the good news to the people of the Decies, as the county Waterford was then called. The Abbey McGeoghegan, on the authority of Ware, makes the date of the foundation of Mothel 594 or 604, in the reign of Hugh; but this date is not to be relied on, nor is any date in our local histories. On the uncertainty of dates at this period I refer readers of the Journal to the short preface to Father D. B. Mulcahy's edition of the Life of St. Kearan of Seir, noticed in the last number. It is hardly necessary to call attention to a very able article in the *Irish Ecclesiastical Record* of February, 1868, in which the founding of the Abbey of Mothel was ascribed to St. Brogan-Cloen, on the grounds that the parish of Clonea was named from Brogan-*Cloen*, whereas the parish is never called the parish of Clonea; it is always called the parish of Mothel, or it was so called by all until very lately. Dr. Joyce (Place-

names, 1st edition), derives Clonea, Cluain-fheadh (Cluain-fhiō), the field of the deer, from *Cluain-eich*, the field of the horse (*eich* gen. of *each*, a horse). On being *convinced* of his error, he omitted the name from subsequent editions of his book. Twenty years later he introduced the name *Cluain fhiadh*, the lawn of the deer, into the second series of his work, as the name of a parish and townland in Waterford. This townland and parish are called *Cluain-fhiadh Dheiseach*, Clonea of Decies, a few miles from Dungarvan; whereas the Clonea to which I called his attention is the name of a village and townland, but not of a parish, four miles from Carrick-on-Suir, and called *Cluain-fhiadh Faorach*, Clonea of Powers' country. How appropriate the name is we see, the village being only a few miles from Curraghmore, where a branch of family of Power resided, whose crest was a stag's head. *Baile-Ui-Chnaimhen* (Cnaimhen, Naven or Nevins), Ballynavin, the townland between Mothel and St. Cuan's Well, was a part of Mothel which must have been wrested by some parties from the monks, by whom they were cursed. Three-quarters of a century ago it was believed that all the tenants in the townland from time immemorial were "broke." On the publication of Dr. Joyce's "Names of Places," I thought that Ballynavin must have been "soft, spongy land;" but on examining it afterwards, I found that, like Mothel, it was very good land. Nor is *Moethail Manchain*, (Mohill in Leitrim), "soft or spongy land"—*i.e.*, the part of the land adjoining the monastery there, and which gave its name to the parish and barony of Mohill. The parish contains 29,782 statute acres, of which 19,480 are good arable and pasture land, 60 are wood land, and 10,270 are bog and waste—that is to say, there are two acres of fertile land to the one of bog and waste. Dr. Joyce gives the parish of Mothell in Kilkenny as another instance of "soft or spongy land," whereas there is hardly an acre of waste land in the parish, and very probably the other places enumerated by him as "soft or spongy" are all the reverse. Now, beginning again at Mothel in Waterford, and proceeding northwards, we reach *Moin-a'-bhrannra*. This I believe to be *Moin-a'-bhrannraigh* (*brannraigh*, gen. of *brannrach*, a pen or fold). The Irish people in the old times depended chiefly for food on their flocks and herds. In the summer season, the cattle of a district grazed together, every *brughaidhe* or farmer getting his own kine, sheep and goats milked by his retainers, and brought to

his own *buailidh*, or dairy. To save their cattle at this time from the wolves that infested the country, they must have some place to make a large open pen of, and such a pen I believe was Moin-a'-Bhrannraigh. The summit of *Cruachan*, the mountain in the parishes of Mothel and Fews in Waterford is called *Carrig-a'-Bhrannraigh*, the rock of the pen, the cattle in summer being driven at night to this place, the herdsmen, with their dogs surrounding the place, lower down all round.

As to the Ballyquin ogham, no two Irish scholars would be at one in assigning a value to the incised letters on the stone, and in combining these letters into words. The incisions on the stone are written continuously, and when transfromed to letters—these must be continuous. And for the words to be guessed from these letters, O'Reilly's Dictionary was the only authority Mr. Brash, Mr. Williams, Mr. Windele, Archdeacon Rowan, and Mr. O'Mahony, &c., had to rely on. The rocking-stone on *Carrig Fhinudhac*, appears to be the finest one of the kind we have. *Finnudhach* claims a note all to itself, which I hope to furnish shortly. But to return. The objects of Druidic veneration north of Mothel are, or were seventy years ago.—1. A circle of upright pillar-stones in a field adjoining the Well—the field was called *Moin-a'-bhrannra* Móin-a'-Ḃrannra. This field is south of the Well. 2. The Well in Ballynavin, about a mile north of Mothel, must have been an object of veneration before it was called St. Cuan's. 3. In the field adjoining the Well to the north there is an earthfast *cromlech* (ċrom-leac); a much larger one stood in the same field, which was blasted by the owner of the field with gunpowder some years since (Egan's, "Waterford"). 4. About half a mile north of the Well stands the pillar *ogham* stone, mentioned in the Journal (No VI.), at p. 253. At the entrance to the cemetery of *Fenoagh*, thirty-six years since, there was a small *ogham* stone, and another, a reddish pillar-stone, stood in a field some distance from it. This stone was quite illegible, having been used as a scraper for the cattle. On the hill of Carraig-Fhionnadhach there is a massive rocking-stone, perched on a cluster of massive rocks, "fixed as firm as ever, after all the efforts of the weavers of Carrick to dislodge it" (Mr. L. Kiely, Carrickbeg, N. S.) But though so massive, it can be moved by a finger.

JOHN FLEMING.

JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

OCTOBER, 1896.

Waterford & South East of Ireland
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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.

THE ANCIENT RUINED CHURCHES OF CO. WATERFORD.

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

BARONY OF DECIES WITHOUT DRUM.

This barony derives its title partly from the ancient name of the County of Waterford, and partly from the long low chain of hills known, since the dawn of Irish history, as the *Drom Feine*, or "Ridge of the Fenians." The hills in question extend in an unbroken line from Dungarvan Bay, by Lismore, to Castlelyons in the county of Cork. Drom Feine was one of the three most excellent hills of Ireland, for whose possession Eber, son of Miledh, quarrelled with his brother Heremon in the year of the world 3501 (*a*). Decies was anciently the territory of the O'Faolains, O'Brics, O'Flanagans and O'Kanes, whose descendants are still numerous in Waterford (*b*). Far the largest barony in the county, Decies Without Drum extends from Kill on the east to Dromana on the west, and from the Nire on the north to the sea on the south. It includes within its confines the towns of Dungarvan and Kilmacthomas, and the important villages of Bonmahon and Stradbally, but a considerable portion of its area of 77,000 Irish acres is occupied by the high, barren, and uninhabited range of the Comeragh mountains.

KILBARRYMAIDEN.—Kilbarrymaiden, or Kilbarmedan, is the most easterly parish of the barony. It adjoins Dunhill on the west, and contains interesting but indifferently preserved remains of its ancient church, now popularly known as Kilbeg. The church, 64 feet long, and (in the nave) 21 feet in width, consists of nave and choir separated by a wide chancel arch which is at present much disfigured. The choir, 21 feet long by about 13 feet 6 inches in

(*a*) O'Donovan's Four Masters, under the year quoted.

(*b*) Topographical Poem of Giolla Na Naimh O'Huidhrin (Irish Archæological and Celtic Society), note, p. lxii.

width, is much the more interesting portion of the ruin. To the writer it does not seem at all unlikely that the choir was originally a Celtic church, to which the present nave was added at a later period. The masonry of the former, at any rate, is of that peculiar type which we associate with our most ancient ecclesiastical structures. It is ashlar in character, and consists for the greater part of large squared blocks laid without respect to courses. The walls are 3 feet 3 inches in thickness, by 11 feet high, and the sandstone blocks are cemented with lime and sand mortar. The absence of original doors and windows deprives us of the clue which would enable us to fix with accuracy the age of the structure. There is, indeed, in the south wall a narrow window of the widely splaying ope character, but this is clearly a later introduction. Unfortunately the east gable with its window has totally disappeared, and the vicinity of a large sycamore tree, whose roots have undermined the masonry, accounts for the ruin which has overtaken this portion.

The nave, though probably of much more recent erection, has suffered more from the destroying hand of time than the choir. Its north side wall is almost level with the ground, and in its south wall are two large breaches, while only a portion, 8 feet or so in height, of the west gable remains.

Within the once sacred precincts of the choir are a few interesting tombs. Close by the north wall a flat slab lying on the surface has the following inscription in Roman capitals, which run round its edges :—

HIC JACET NICHOLAUS
POWER DE GEORGESTOUNE GENEROSUS
ET UXOR EJUS AILES
POWER QUĒ OBIIT OCTOBRIS ANŌ DOMI, 1602.

Above the top line, between it and the margin of the slab, the inscription is continued in smaller lettering—"ora pro animabus," etc., and beneath the right-hand side line it concludes—"monumentum," etc. An altar tomb at the foot of the last described monument has an inscription which is for the most part illegible. The name, "Rose Shee," is however faintly apparent. A shield

with armorial bearings surmounts the inscription, and the former is in turn surmounted by the Power crest. The dexter shows the arms of the Donoyle Powers, (*c*) while the sinister shows—per pale inten. : two fleurs de lys, one in sinister chief, the other in dexter base. A small headstone leaning against the base of the east gable marks the resting-place of "Father Michael Kearney, who departed this life on the 15th day of February, 1760, and in the 54th year of his age."

At present the north wall of the ruined church forms the boundary fence of the ill-kept graveyard, but that the cemetery formerly extended further in that direction is evident from the position of a large flat tombstone close by the fence, in the field outside. The tombstone referred to commemorates—"Richard Power, Esq., of Gardenmorris, who departed this life 27th September, 1776, aged sixty-three years."

The name Kilbarrymedan has furnished material for controversy. O'Donovan derives it thus—Cill Barra Méidin, *i.e.*, the Church of Sts. Barry and Medin, but he confesses his inability to find the latter name in the Martyrologies. Ryland, Lewis and others make the name of the titular Barmeadan, but there is no such name in either the Donegal or Tallaght Martyrology. Ryland, moreover, will have it that Barmeadan was brother to Murina, whose name is perpetuated in the place-name, Kilmurrin. Lewis again follows Ryland, but as neither deigns to quote any authority, the statement may be dismissed as of but little worth. There are indications that Kilbarrymedan was anciently an important ecclesiastical centre. In the field adjoining the cemetery are several mounds, proving the existence there in days long gone by of a considerable establishment, mayhap of a town. A solitary block of stone near the centre of the field has two circular, basin-like depressions of the *bullan* or font type on its upper surface. Stones of this class found in the neighbourhood of ancient ecclesiastical foundations are now generally regarded with popular veneration, but, notwithstanding this, to the writer it seems pretty plain that many of them (this present stone included) were not intended for religious but

(*c*) The Powers of Dunhill used two distinct coats, and the coat here given seems to be a curious mixture of both.

for domestic purposes. Another fact which lends weight to the claim of our Church to considerable importance in the past is that its glebe anciently formed portion of the see lands of Waterford. This fact, reasoning from the analogy of similar cases, would indicate that Killbarrymaiden was an ancient episcopal see, swallowed up later on in the see of Waterford (*d*). Killbarrymaiden is at present in the diocese of Lismore. The Holy Well of Killbarrymaiden, a quarter of a mile to the west of the church ruin, is a circular basin fifteen feet in diameter and six feet or more in depth, and is regarded locally with popular veneration.

In the Elizabethan Visitation (*e*) William Power is returned as holding the vicarites of "Kilbarramedan and Rossmeere, ratione unionis." On the 11th of July, 1704, John Carroll was registered at Tallow as "Popish parish priest of Killbarrymedin, Monkesland and Rossmeere," and as residing at Killbeg (*f*).

MONKSLAND.—This church, which gave its name to a small parish, stood about a mile and a half from Bonmahon, in a deep narrow valley running down to the sea. Through the valley flows a tributary of the Mahon, and, curiously enough, the church ruin is now separated by this stream from its cemetery. Church, cemetery and glebe land are commonly and popularly known as Ꝑeapann na manaċ—the land of the monks—and the legend runs that the graveyard once surrounded the church, but that in a single night it changed its site, migrating to the opposite side of the stream. Legends of cemeteries and churches changing their sites are not unfrequent, though they are not as common as legends connected with subterranean passages. In the case of Monksland the explanation of the migration legend may be perhaps a change in the course of the stream. Or, it may be, the grantee of the sequestrated church land utilised the original burial ground for agricultural purposes, at the same time providing a site for a new cemetery on inferior land on the opposite side of the stream. Monksland was known at the date of the Anglo-Norman invasion

(*d.*) *Vide* O'Laverty. "Diocese of Down and Connor," vol. iv., p. 17.

(*e.*) MS. T.C.D., E. 3, 14, fol. 60 A.

(*f.*) The church in which Rev. John Carroll officiated stood on the summit o what is now a furze-covered knoll at the junction of two roads about half way between the present church of Kill and its ancient predecessor above described.

as Glannewayden, Glynefayden or Glenveidan. From the pleadings of a law suit in 1287 it appears that King John had enfeoffed the Cistercian Abbey of Inislounaght (De Surio) of a meadow at Glannewayden. In the suit in question the monks were plaintiffs. They prayed the king for a special order to his escheator to restore to them their meadow as above, which a former abbot had leased to the Le Poers (*g*). The monks, therefore, from which our church took its name were the Cistercians of Inislounaght, of whose abbey it was a dependency. At the present day the rectory of Monksland is part of the benefice of Inislounaght.

Scant remains of the ancient church exist. These consist of portion of the west gable and the foundations of the other walls. Internally the church was about 45 feet in length by 18 feet wide. At present there is no window, nor trace of one, but there is one side of a doorway where the piece of gable terminates at the south end. The Ordinance surveyors found a rectangular doorway placed within one foot of the south side wall, and measuring 5 feet 7 inches high by 3 feet 6 inches wide. Three flags laid across acted as lintels. At the date of the Ordinance survey there was also a window of hammered stones at the height of 20 inches above this doorway, and in the middle of the gable at the height of 18 feet from the ground a second window of cut stone, quadrangular in shape, and measuring 2 feet 6 inches, by 8 inches. The gable at the same period was surmounted by a belfry, and a considerable portion of both side walls were standing. From the description given by O'Donovan (*h*) it is painfully evident the destruction of this ancient and interesting ruin has taken place practically in our own day. O'Donovan conjectures that the church, of which the above-described scanty remains survive, dates from the twelfth or the early part of the thirteenth century. The west gable stands at present about 18 feet in height; it varies in thickness from 3 feet 9 inches below to 2 feet 6 inches farther up. At the height of 7 feet from the present level of the ground a ledge of masonry runs across the face of the gable on the inside. This

(g.) Vide "Our Ladye of Ynislaunaught," by Rev. W. P. Burke, in vol. i. of JOURNAL, p. 88.

(h.) Ordinance Survey (Waterford) MSS. and Correspondence, Royal Irish Academy.

was probably carried round the side walls too, and its object was evidently to support the wooden floor of a loft, which was lighted by the above referred to, but now non-existant, west window of cut stone. So unprotected is the whole ruin that the lapse of a few years more bids fair to see it level with the ground, and its very site a subject of curious speculation to the local antiquary. In the cemetery is no monument of great age or historic interest. Close by the church ruin there is a well, known as Tobar ui Öric (O'Bric's Well), and locally reputed as holy. O'Bric, the ruins of whose stronghold are still visible on Dane's Island off the neighbouring coast, was chieftain of this district. The popular name of the well is therefore suggestive, especially as the name O'Bric has long been unknown in Waterford.

BALLYLANEEN.—The name is variously written Baile ui Laiġin and Baile ui Flaiġin, and would seem to signify O'Lannon's Town. Little can be gleaned concerning the history of this church beyond the fact that it belonged to the Abbey of Mothel. In the Elizabethan Visitation we find it returned as "parcell. vicar. de Mothel." Parish churches belonging to abbeys were sometimes served by a regular priest from the abbey, but more frequently perhaps (and almost always when they lay at a considerable distance from the monastic establishment) by a secular priest presented by the abbot and receiving the vicarial, as distinguished from the rectorial, tithes. Nothing remains to indicate the character of the ancient church save a grass-covered mound, in which the foundations are faintly traceable. The church must have been minus a choir arch, and rather dimunitive in size—not more than 30 feet in length by 17 feet in width. Within what was the church is the altar tomb of Richard Antony, of Carrickcastle, who died in 1753, while in the graveyard outside, buried in the rank grass, is a circular *bullan,* furnished with a waste-water hole in the centre, and measuring about 2 feet in diameter and 18 inches in height. The only other object of interest in the crowded but not extensive cemetery is the small iron cross, rudely Celtic in design, which marks the grave of the celebrated Gaelic poet, Timothy (Gaolach) O'Sullivan, better known as Taðg Gaoðalaċ. The forlorn cross bears the following inscription in white paint :—" Erected by A. Skehan in memory of the pious poet,

Tadhg Gaolach." Defective Irish orthography, notwithstanding, what lover of our olden tongue can read unmoved that inscription or help admiring the patriotism and good taste of the poet's village admirer, who, without hope of reward or fame, has marked for future generations the last resting-place of one whose name is a household word from Credan Head to Castlelyons (*i*).

A right graceful act it would be on the part of someone having time and talents for the work to organise a movement for the erection of a suitable monument over the poet's dust!

STRADBALLY.—Neither Ware, Harris nor Allemande, in their lists of religious houses, make mention of the Abbey of Stradbally; nor can any allusion to it be found in Archdall or De Burgo. Neither does Smith mention it. Yet Ryland, Lewis and, strange

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(*i*.) Tadhg died, so tradition states, in the "Great Chapel" at Waterford while he was performing his devotions there on a Sunday evening in May, 1800. The privilege of being "waked" in the church was accorded to him, and his epitaph in graceful Latin metre was written by a brother poet, the hardly less famous Donnchadh Ruadh MacNamara. An apology is not required for quoting the epitaph in full:—

Thaddeus hic situs; oculos huc flecte viator,
Illustrem vatem parvula terra tegit!
Heu! Jacet exanimis, fatum irrevocabile vicit,
Spiritus atque volans sidera summa petit!
Quis canet Erinidum laudes? quis facta virorum?
Gadelico extincto, Scotica musa tacet,
Processit numeris doctis pia carmina cantans,
Evadens victor munera certa tulit;
Laudando Dominum prarclara pœmata fecit
Et suaves hymnos angelus ille canet.
Plangite, Pierides! Vester decessit alumnus;
Eochades non est, cunctaque rura silent.
Pacem optavit, pace igitur versatur in alto,
Ad superi tendit regna beata patris.

Dr. Sigerson has given an English rendering of the foregoing in the now famous measure of "Evangeline":—

"This is the tomb of a poet. Gaze hither in sadness, O wand'rer!
Famous he was and beloved; weeds shade him now and grey dust;
Woe! he is gone from among us, and, missioned by Time, the fleet squand'rer
Of Genius and Beauty, his soul seeketh the home of the Just.
Who'll sing the sorrows of Erinn? Who the great deeds of her warriors?
Silent is silver-voiced Tadhg, broken the Harp of our Land.
Chanting his musical numbers he went, while we sorrow, Earth tarriers!
Fleeing in triumph he went bearing bright crowns in his hand.
Sweet were his hymns to the Lord, pure as the stars,—ah, too short all!
Sweeter—more glad are they now rising in praise round the throne!
Weep, oh ye muses! Your cherished has passed thro' the heart-chilling Portal,
Dead! the MacEochad is dead! Earth seems to mourn and moan,
Here it was peace that he prayed for and peace he receiveth immortal,
Seeking the Kingdom of Joy, blissful his spirit hath flown."

The reference in the third last line is to Eoghan O'Sullivan, the Red, a celebrated Gaelic poet and a near relative of Tadhg. Eoghan died in 1784.

to say, O'Donovan state that there was an Augustinian establishment here. Ryland and his uncritical followers are probably all in error ; the church may have been held for a time, or at intervals, during the operation of the Penal Laws by a member of some regular order ; but that it was an Augustinian foundation originally the writer cannot find any satisfactory evidence in proof. O'Donovan (*Ordinance Survey MSS.*), curiously enough, states that no remains of the ancient church survive, its site being occupied by the present Protestant Church, and immediately afterwards he goes on to describe the existing ruins as comprising nave, chancel-arch and choir, etc. The ruins at Stradbally prove the Church to have been a large one, with a particularly commodious choir. Although there is not much evidence of style or ornament, the old church is very interesting, as its walls with their doors and windows are, on the whole, in a good state of preservation. The church has been referred to as large ; the exact measurements are—choir, 37 feet 5 inches long by 20 feet 6 inches wide ; nave, 58 feet long by 25 feet 8 inches wide. In the south side wall are three windows and a doorway. The latter is placed about 21 feet from the ivy-clad west gable, and measures 7 feet in height by about 4 feet 7 inches wide. It is much disfigured externally, but well preserved, flat-arched, and dressed with thin hammered flag stones within. Close by the choir arch, at the distance of about 26 feet from this doorway, and therefore lighting the nave, is a window now completely destroyed and stripped of its cut stone dressings on the outside, but in a good state of preservation internally. This window splays widely, is rectangular in shape on the inside, and measures 6 feet 7 inches by 4 feet 1 inch. The two remaining south wall windows are in the choir ; one is perfect, with a semi-circular heading carved out of a single stone, and measures 6 feet 7 inches by 3 feet 5½ inches on the inside, and 3 feet 4 inches by 8 inches without. The second window, which is much broken on the outside but nearly perfect within, was similar in size and character. The east window, in the choir gable, resembles in many details the windows just described. It is round-headed and of cut stone on the outside and of thin flag stones internally, and measures internally and externally 7 feet 3 inches by 4 feet 5½ inches and 3

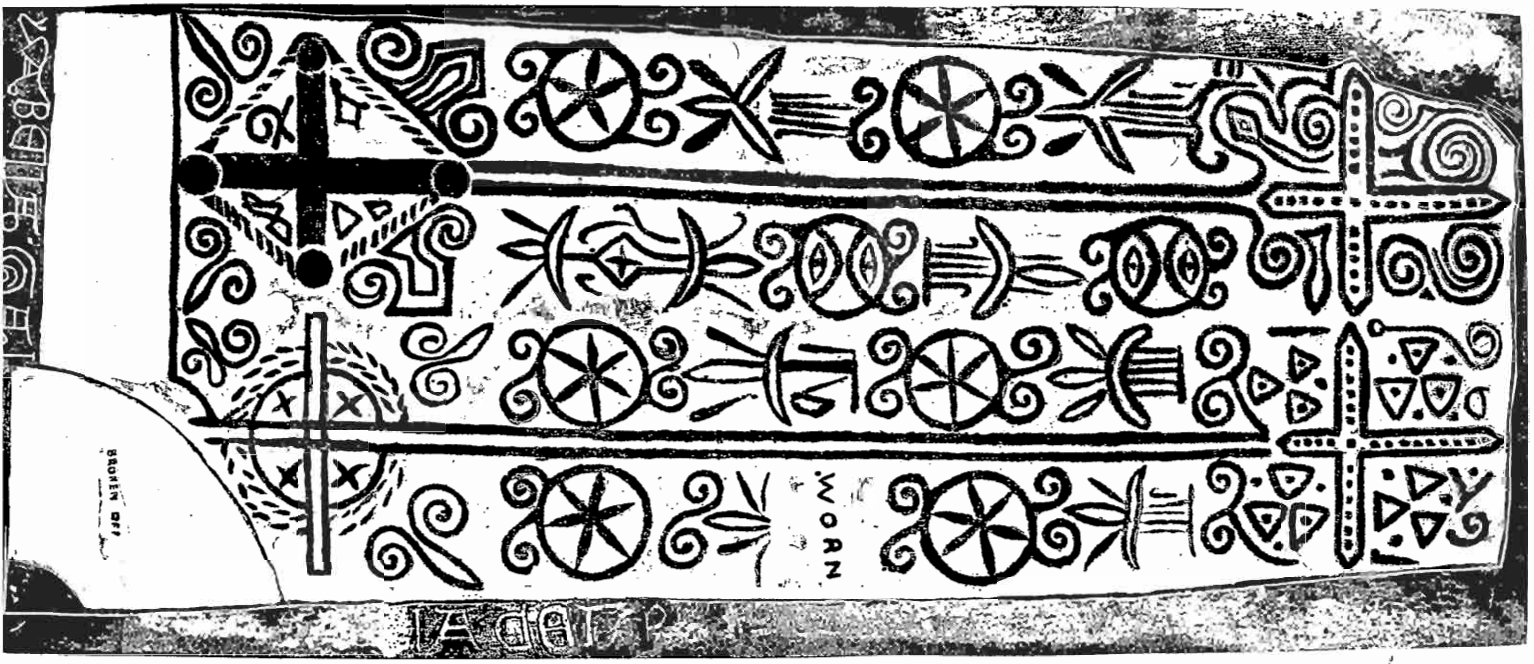
feet 3½ inches by about 10 inches respectively. A feature worth notice is the difference of a little less than half an inch between the top and bottom outside width of this window. Coming next to the north side wall, we find in it one window of the same general character as those described. It is of cut stone chamfered, is situated close by the east gable, and measures 6 feet 4 inches by 3 feet 8 inches internally, and 4 feet 3 inches by 7½ inches externally. On the inside it is rectangular in shape, but externally it is round-headed. Close by the window last described is a wide breach which, in all likelihood, marks the site of a doorway. Immediately over the breach, O'Donovan says, was a narrow ope, four feet or thereabout in height by about a foot in width. A doorway in the north wall, a window in the west gable, another in the nave (north side) and a broken choir arch are the only remaining features of interest. The doorway corresponds in position and character, but not in dimensions, to the doorway in the opposite wall already described. At the distance of five feet from the middle gable or choir arch is the only window lighting the nave from the north. This is totally disfigured on the outside, while internally, where it might be expected to agree in measurements with the corresponding south window, it measures 5 feet 6 inches in height by 4 feet 10 inches in width. To preserve irregularity of measurements and design seems to have been a studied design with Irish ecclesiastical builders of olden days. The external dressings of all the windows, that is where they remain, are of sandstone. A lateral structure, obviously a tower, 14 feet 8 inches by 13 feet at the basement, was attached to the north side of the choir. Of this tower only a stump, 24 feet in height, remains ; it consists of south, west, and north walls, and of about three feet of the east wall. In the interior, portion of the original stone stairway survives.

The choir, which, by the way, looks more modern than the nave, is attached to the latter in rather irregular fashion. Though wider by 5 feet 2 inches than the choir, the nave has its south side wall standing back only 11 feet 11 inches from the centre of the choir arch, while the north side wall stands back fully 14 feet. As a consequence, the choir is rather on one side, than springing from the centre, of the nave. A corresponding irregularity is, of

course, noticeable in the size of the piers which support the choir arch. Measured from the choir side, the respective projections of the piers are 2 feet 10 inches and 3 feet 1 inch. On the outside the north wall of the nave stands back 4 feet 4 inches from the corresponding choir wall. The choir arch is 13 feet 10 inches wide, but as only about four feet of the piers survive, its original height cannot be ascertained. A window in the west gable has been alluded to. This, however, is disfigured and completely veiled in ivy, so that its size cannot with accuracy be determined. The west gable, which is much broken, was surmounted by a small belfry, now destroyed. On the whole, the ancient church of Stradbally was a rather pretentious edifice arguing for the town and district no small importance at the date of its erection. Grit and slate stones, cemented throughout with lime and sand mortar, constitute the building material. Compared with the masonry of some of the other, and less ambitious, ancient churches in the vicinity, the masonry of the church under notice cannot be described as excellent. The walls are 3 feet 6 inches thick by 12 feet high in the nave, and 2 feet 10 inches by 10 feet in the choir. Allusion has been made to the evident difference of age between choir and nave; indeed it is not at all unlikely that the choir, at a second subsequent date, was itself enlarged by an addition to its length.

Set in the wall, four feet or so to the right of the south doorway, is a quadrangular holy water stoup of freestone, which measures about 10 inches by 13 inches, and has a depression or basin three inches deep, surrounded by a margin two and a-half inches or thereabout in height. A tombstone in the interior bears the date 1739, and seems to indicate that at the date in question the church was a ruin. Within the old church are many other inscribed and interesting and ancient tombs of Keatings, Galvins, Kennedys, etc.

An exceedingly remarkable—in fact, unique—inscribed stone lies on the ground in the centre of the nave. A detailed description of this singular monument is given in the Report for the current year of the Society for the Preservation of the Memorials of the Dead, from the courteous editor of which publication permission to use the accompanying plate has been obtained. The stone in



INSCRIBED STONE AT STRADBALLY.

question is six feet long and two feet five inches, narrowing to two feet three inches in width. It was formerly in a standing position till a zealous student of the past, Mr. Richard O'Flynn, of Worcester, Mass., U.S.A., had it dug up and, for greater convenience, placed in its present position. The only portions of the strange inscription now legible are on the end of the stone which was buried in the earth. A bevelled surface running right round the outer edge of the stone furnishes the ground for the inscription; the latter consists of eleven letters on the top portion of the bevelled surface, and of nine additional characters on one of the sides. The letters, which are of a very peculiar—almost nondescript—character, are about two inches in height. They have been variously described as Romanesque, Hiberno-Saxon and Lombardic. With the assistance of Lord Southesk, Professor Rhys, and Mr. Romilly Allen, Colonel Vigors has arrived at the following reading of the inscription :—

YSABELLA GAL . . . . . JACET PLNI.

Colonel Vigors suggests that the surname of "Ysabella" may be Galwey but the present writer would make a counter suggestion in favour of Galvin. Both family names are found in the vicinity, and there are ancient tombs of the Galvins close by, within the ruins. The Rev. S. G. Cochrane's interpretation of the symbols on the stone is both ingenious and interesting. The symbols, argues the reverend correspondent, are all Christian, the Atonement, Resurrection and watchful Providence of God being all set forth therein.

"Beginning at the bottom of the left side we see a studded cross with nails and wounds within the four arms, and at the top of the same row another cross, the fish between two arms on one side and a sprouting seed between two other arms, the fish being the sacred monogram and also an emblem of the faithful church, the seedling conveying the idea of growth *(k)*. In the second row from the bottom, reading crossways, are two sprouting plants of the

(k) In the catacombs the fish is emblematic of the Holy Eucharist. The fish was chosen as the sacred symbol, for this reason, amongst others, that the five letters of the Greek word for fish, viz., Ichthus, (seven Roman characters are required to convey the sound of the Greek five-letter word) is made up of the initial letters of the words of the Greek title, "Iesous Christos Theou Uios Soter,' i.e., "Jesus Christ the Son of God, Saviour of the World."

lily kind—the Resurrection. Between the second and third is a wheel containing twice 'the all-seeing eye' looking down towards the fish, and looking upwards towards an inverted lily which is turned towards the eye. In the third, and also in the fifth row, there are three wheels—the providences of the Almighty (see Ezekiel 1). In the fourth row there is again the all-seeing eye, in the midst of the wheels and between the lilies to signify that Providence is not blind, but He watches over the plants that are ready to start into life. In the bottom row, next the writing, is a cross all dark, surrounded with a square of tears and immersed in wounds. On the same row, at the right side, is a bright cross with a crown of glory, and between the arms, birds in flight towards the cross, meaning its attraction to the four quarters of the world. In the fourth row from the bottom are two crooks, representing the shepherd's care—two, means complete and constant. There is only one emblem I cannot make out, that is the one like a capital A."

It is, to say the least of it, curious to contrast with the foregoing reading and explanation the opinion of a high authority on early Christian monuments—a distinguished professor in a leading American university. Our professor, whose name is withheld as the writer is but quoting the substance of a private letter, maintains that the sculptured ornament has no symbolical meaning, and is a mere emanation of the artist's fancy. The characters of the inscription he holds are Celtic, while the inscription itself is partly Latin and partly Greek, and, with its obliterated context restored, would read—"Beneath this altar lie the remains of Blessed Paulinus." The reconciliation of two so conflicting interpretations as Lord Southesk's and the American professor's is an utter impossibility. If his presumption be pardonable, where two such specialists disagree, the present writer would venture to suggest that Lord Southesk is correct as regards the reading and use of the stone, and that the professor is correct as to the absence from the sculptured figures of any symbolic meaning such as Rev. Mr. Cochrane details.

We can only guess in the most uncertain way at the date of this cryptic inscription. From internal evidence some authorities have referred it to as early a period as the 8th century, while

others make it as late as the 16th. Mr. Romilly Allen remarks that some of the spirals are old enough to be pre-historic.

Having devoted so much space to this important inscription, there is room for a brief reference only to a couple of other inscribed stones that are worthy of at least a passing notice. Of these the first—situated within the choir—marks the burial place of the Powers of Ballyvoile. This monument, which is almost brand-new, has been put up by Thomas Lalor, Esq., J.P., D.L., of Cregg, to commemorate William Power, descendant of the Barons of Glennahira, who died in 1727; also, his wife, daughter of Baron Keating; and William, the last male of the Powers of Ballindesert, and Kilmeaden.

The full inscription reads :—

"THE NAMES OF THE POWERS OF BALLYVOILE
WHOSE REMAINS ARE BURIED HERE ARE INSCRIBED
ON THIS MEMORIAL WHICH WAS ERECTED BY
THEIR KINSMAN THOMAS LALOR, OF
CREGG, ESQ^{R}., D.L., J.P. W^{M}. POWER
OF BALLVVOILE ESQ^{R} WHO WAS A DESCENDANT OF THE BARONS
[OF
GLENAHIRA AND WHO DIED IN 1727
HIS WIFE WAS A DAUGHTER OF
BARON KEATING AND THEIR SONS
NICHOLAS AND PIERCE; ANNE ROE
NIECE OF SIR NICHOLAS OSBORNE
AND WIFE OF NICHOLAS AND THEIR SONS
WILLIAM RICHARD PIERCE AND
ANDREW; ANNE LONGAN OF
BALLYNACOURTY WIFE OF WILLIAM AND
THEIR SON ROBERT; HONORIA MARIA DAUGHTER OF EDMOND
[SHANAHAN
BARON OF WOODHOUSE AND WIFE OF ROBERT AND THEIR
[CHILDREN WHO DIED
IN INFANCY; MARY POWER SISTER OF
ROBERT AND WIFE OF EDMOND SECOND
SON OF LORENZO POWER
OF BALLINDESART AND THEIR SONS AND
DAUGHTERS LORENZO, ELIZABETH, WILLIAM RICHARD
[AND ANNE; WILLIAM THE
LAST OF THE POWERS OF BALLYVOILE AND THE
LAST MALE OF THE POWERS OF BALLINDESART
AND KILMEADEN DIED ON THE 27TH OF MARCH 1877
IN THE 93.. YEAR OF HIS AGE."

The writer has serious doubts of the accuracy of the pedigrees referred to in the foregoing inscription. Standing to the south of the ruin, in the large graveyard, is a small moss-covered headstone, bearing the legend :—"Here lies the Body of the the Revd. Father Pierce Byrn, who Died July the 2nd, 1777, aged 34 yrs."

The "White Vicar," around whose memory so many legends hover locally, was shot in 1700 by McThomas of Woodhouse, and the exact spot where the bloody deed was performed is still traditionally pointed out just within the south door of the ancient church. (*l*) Who the "White Vicar" was the writer confesses his inability to discover. He was shot, it is held, under the provisions of the Penal Laws. Local historians generally make him out an Augustinian, because they regard Stradbally as the site of an Augustinian foundation. The habit, however, of the Augustinians is *black*, and, moreover, as has been already more than hinted, it is very improbable, indeed, that the Augustinians ever had a house at Stradbally. It is much more likely that the "White Vicar" was a secular parish priest of Stradbally.

Petr. Whyte, cleric, is returned in the oft quoted Visitation, dated 1588, as vicar, in possession of the Church of Stradbally (*m*). and in the Visitation List immediately preceding, "Dmns. Patricius Whit" is given as vicar. (*n*)

NOTE.—Within the past few weeks, and since the foregoing remarks on the Stradbally inscribed stone were set in type, the stone itself has been turned over on its face so as to preserve the figuring from further injury. The future explorer of the church ruin, therefore, who wishes to examine the inscription, will be obliged to lift the slab back again, a task, it is to be opined, to which, single-handed at any rate, he will find himself unequal, unless indeed he be a modern Hercules.

(*l*) MacThomas in question was Thomas Fitzgerald, whose son and heir, Richard, married Katherine, daughter of "Black" Villiers by his wife, the heiress of John Fitzgerald, Lord of the Decies. The MacThomas Fitzgeralds of Woodhouse were a branch of the Desmond Geraldines, tracing their descent from Thomas Fitzgerald, son of Sir John Fitzgerald, of Athassell. Sir John, last named, was a younger brother of Maurice, first Earl of Desmond. In 1723, or soon afterwards, Richard Fitzgerald, of Woodhouse, sold the Stradbally and Woodhouse property to Thomas Uniacke, of Youghal, for whose individual and family history see the "Journal of the Cork Historical and Archæological Society," vol. iii, pp. 188, etc.

(*m*) M.s., T.C.D., E., 3, 14. fol. 60 a.

(*n*) Ibid, fol. 91B. *Petrus*, in the first-quoted folio is clearly an error for *Patricius*.

EARLY PRINTING IN WATERFORD.

By JAMES BUCKLEY, LONDON.

In his inaugural address, the most reverend president of our Society alluded to the compilation of a local *Bibliography*. The present paper purposes to deal with the subject in a sketchy manner, as far as a few of our early publications are concerned, and the writer hopes that others better acquainted with local matters, and with more time at their disposal, may be induced to continue the subject.

"Ireland," observes Herbert(*a*) "was one of the last European states into which the art of printing was introduced." The first book printed in this country was "The Book of Common Prayer and Administration of the Sacraments and other rights and ceremonies of the Church of England," which appeared in Dublin in the year 1551, or seventy-seven years after the introduction of printing into England. Waterford appears to have been the next place in Ireland in which a printing press was used. The first work recorded to have been printed here was also of a religious tendency, and entitled, "The acquital or purgation of the moost catholyke christen Prince, Edwarde the VI., Kyng of Englande, Fraunce and Irelande, &c., and of the Churche of Englande refourmed and governed under hym, agaynst al suche as blasphemously and traitorously infame hym or the sayd Church of heresie or sedicion." This is a small book (8vo), unpaged, and containing F. in eights. It is neatly printed in BLACK LETTER, with the quotations in italics and the following colophon in Roman: "Emprinted at VVaterford the 7 daye of Novembre 1555." The author was John Olde, who is described as "an exile for the protestant religion under queen Mary."

Another and a smaller work, containing only two sheets in eights, entitled, "ANEPISTLE Wrytten by John Scory the late

(*a*.) *Ames' Typographical Antiquities; or an Historical Account of the Origin and Progress of Printing in Great Britain and Ireland* (continued and enlarged), by William Herbert. London, 1790. Vol. iii., p. 1522.

bishope of Chichester unto all the faythful that be in pryson in Englande, or in any other trouble for the defence of Goddes truthe," appeared in the same year, and is supposed to have been printed at the same place, as the letter, paper and press-work exactly correspond to those of the foregoing work.

A third book was also printed here in 1555, and the existence of a copy of it in the Dublin University and its disappearance thence are accounted for by Cotton(*b*) in the following manner: "I should not omit to mention that in the catalogue of Trinity College library in Dublin occurs a third Waterford book of this period; it is entered as 'Archbishop Cranmer's Confutation of unwritten verities,' 8vo, Waterford, 1555. This little tract, however, is not now to be found there, having disappeared probably in company with several other choice morceaus, which were purloined from the library by a confidential servant a few years ago."

Doubt has been thrown on the authorship of *The Acquital*, and the place of its publication is also disputed. There be those who will have it that John Bale, Bishop of Ossory, a most prolific and zealous writer on religious concerns, whose works were published between 1537 and 1578, was the author, and there be also those who assert that John Olde was merely a fictitious person. Be this as it may, the authorship is of very little concern to us as compared with the place of publication.

"The two following books" [*i.e.*, *The Acquital* and *The Epistle*], observes Herbert in his account of the origin of printing in Ireland, "purporting to have been printed at Waterford, are thought to have been privately printed in England, having no assurance of any press being set up so early at Waterford; besides, it must have been as dangerous printing these books openly there during Queen Mary's reign as in England; therefore they more properly belong to our General History; however, we have given them a place here; one of them bearing the superscription, and the other having the same types, on the authority of Maundell."

Archdeacon Cotton mentions that "Waterford finds a place among the earlier receptacles of typography, on account of two

(*b*) *Typographical Gazetteer* (2nd edition). Oxford, *MDCCCXXXI.*, p. 320.

books of the year 1555 . . . . . the two were unquestionably executed at the same time and place. That place, however, was not Waterford ; nor, I fear, can we claim for this city so early an acquaintance with the mysteries of the art of printing. At what period the art was introduced I am not yet sufficiently prepared to say."

Hazlitt(*c*) asserts that "the imprint is doubtless fictitious, and the name perhaps equally so."

These three statements of unquestionably respectable authorities are on that account entitled to a certain amount of consideration, but going as they do, in the face of everything reasonable, to negative the existence of a printing press in our city in 1555, they are worth very little. There is no definite assurance and finality about them ; they are merely, in each case, an expression of doubt ; and what can be more easily raised than a doubt? When we consider the extensive trade carried on in olden times between Waterford and the Continental ports—Antwerp, Amsterdam, Lisbon, &c.—all pioneer places in printing—it does not seem after all so very remarkable that in the intercourse between our own and foreign merchants, printing should have been amongst the many imports and introductions into our city. For our part, therefore, we are sufficiently satisfied that Waterford was the place of publication, and shall remain so until more substantial attempts at proof to the contrary are advanced.

The Acquital and *The Epistle* are now extremely scarce, and are rarely, if ever, to be heard of in the book market. At Sir Mark M. Sykes's sale in 1824 they both fetched the fabulous sum of £17 1s. 2d.(*d*), and I have learned that *The Acquital* was described in the catalogue as the "second" book printed in Ireland(*e*.)

(*c*) Supplement to *Bibliographical Collections and Notes*. London, 1889.

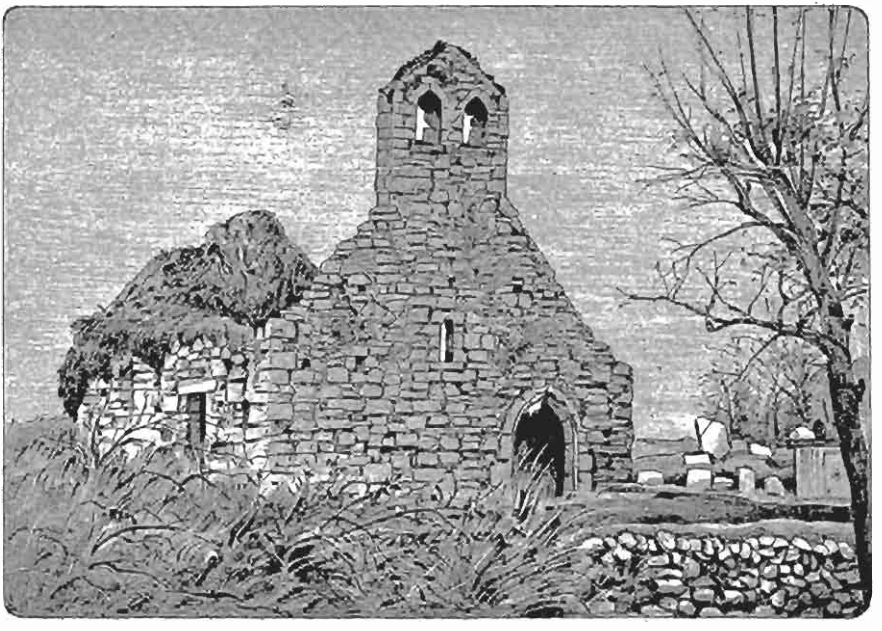
(*d*) I have taken these figures from a slip of paper attached to one of the copies in the British Museum ; but see *Lowndes's Bibliographers' Manual of English Literature* (Bohn's edition). London, 1890. Part v., p. 1721, where £17 6s. 6d. is stated as being the price ; and see also the foot note to *Timperley's Encyclopædia of Literary and Typographical Anecdote* (2nd edition), London, 1842, p. 322, were the price realized is set down at £19 19s. 0d.

(*e*) Although Sykes does not appear to have been associated with the authorship of any book, with the exception of his reprints of *The Chorle and the Birde* (1818) and *The Hors, the Shepe and the Ghoos* (1822), for the Roxburge Club, he was nevertheless considered a celebrated authority on certain literary matters.

NOTES ON KILMOLASH CHURCH, NEAR CAPPOQUIN, CO. WATERFORD.

By MICHAEL J. C. BUCKLEY, KILKENNY.

To the eyes of the traveller and the student of history who loves to investigate the edifices and memorials of the past, nothing is more saddening than to view the ruins of all the many ecclesiastical and civil buildings so utterly neglected amidst the fairest scenery of Ireland. In no part of our island is this abundance of ruins more manifest than in the southern parts of the province of Munster, and especially so in the vicinity of the beautiful river Blackwater. These numberless ruins are the vestiges left to us of the havoc caused by civil wars and foreign invasions. Every advancing wave of conquest has put its mark on the face of our country. When traversing the rural districts of England, especially amidst the rich meadows of Surrey, Sussex and Somerset, I have often wondered at the numerous village churches and priories with their granges nestling amidst the orchards and corn fields of these countries, venerable reminders of the ages of faith which have passed over the hills and "coombes" of these Saxon lands. But in Ireland all such religious edifices have been ruined and desecrated in the most barbarous and heartrending manner. They have been stripped of all their architectural ornaments which were within the reach of the destroyers' hands. All the fair orchards, yew-hedged gardens and leafy plantations which once surrounded them have been cut down without mercy. Nature, only, in pity to man's handiwork, has thrown a mantle of ivy green over the ruined walls, but even this mantle is like the garment of Nessus, which destroys whilst it envelops the crumbling masonry. It is our duty, therefore, to use our utmost endeavours, in a literary and artistic sense, in order to preserve the "memoranda" of these edifices long after they shall have passed away from all remembrance. I



OLD CHURCH OF KILMOLASH

should like to see a photographic survey taken in every county in Ireland (as is now being done in England) of all existing remains of ancient structures, whether they be of pre-Christian or of Christian origin. Such a work as this could be carried on by private initiative, and it should be aided by Government funds, as is done in Belgium by means of its Royal Commission of Monuments. The nucleus of such a collection of views was formed over forty years ago by the late Mr. Bucknell, architect, of London, whose magnificent collection of pen and ink sketches of Somerset churches can now be seen in the Museum at Taunton. This collection, showing the various changes which many of those churches have since undergone, is now a priceless one, both for the historian, the topographer and the artist. We, in this "Old Ireland" of ours, must remember what we are very often too apt to forget, namely, that this is a *very old* land indeed, and that as years roll on, such an old land becomes more and more interesting to the people of "newer" regions. The sight of our ruined churches and castles, unimportant as they may seem to us, is, to our far-off brethren, as an open page of the chequered history of the race from which they sprang. It is, therefore, incumbent on us, as an archæological and historical society, to use every effort not only to enregister the story of our ancient buildings, but also to preserve and restore them whenever it is possible within the limits of our resources. One quoin-stone replaced in a tottering wall, one coping slab fixed again on a ruined gable, is worth more than volumes of mere talk or the most learned of discussions at a pleasant summer archæological pic-nic or luncheon ; amateurs may sketch and poets may sing of the rare old plant the "Ivy Green," but a good blow of a sharp axe directed at the sturdy trunk of an ivy plant which is uplifting some well turned arch (as at Kilmolash) or graceful column, would render more effectual service than any number of clever speeches or antiquarian dissertations.

The scenery in the vicinity of the ancient "kill" or church of St. Molaise is full of that subtle charm which pervades the glens and woods of the "fairie river"—of the "Awnyduff," as Edmond Spenser so aptly called its stream in his immortal poem. Since days long gone by, the feeling of loneliness and desolation seems to

cling not only to the grey lichen stained ruins of the little oratory, but even to the banks and furze-clad braes of the swiftly gliding Finisk ("Fairwater") which flows close by its hoary walls. Man has inhabited and worshipped in these parts for untold ages (*a*). The limestone caverns which are worn by water action far into the strata of the rocks around, contain vestiges of the time when the cave bear, the gigantic elk, the boar and the wolf roamed through this country: when the echoes of the deep dells of Slieve-cua (now Knuc-meal-dun) (*b*) were awakened by the echoes of the bronze

(*a*) About a mile from the church of Kilmolash, in the wood of Curraghroche, near some noble old oak trees (remains of the former forest), is the much frequented holy well, called "St. Columbkille's." This well, evidently of great antiquity, flows from a hillock at the foot of a large oak. A small rude stone niche has been constructed at some very distant period over the basin, from which a crystal stream springs up through the shining pebbles. In the centre of this arched niche is a quaint head of monastic type bearing the Irish form of tonsure, carved out of grit-stone. It must have been brought from some religious edifice, and is evidently a corbel or head from a cornice or string-course as we see in many ancient Irish churches, as in the cornice of the Burgundian type of chapel outside Ardfert Cathedral in Kerry. A few paces below this little shrine is a "*bullaun*" stone, hollowed out in the centre, into which the clear, health-giving stream overflows.' Both at the well itself, and near its basin (which is exactly the same as a similar hollow in a boulder by the side of the little river "Avon-beg," in Co. Wicklow, close to Moore's "Meeting of the Waters," in which offerings of wool and corn are deposited on each May Day), ablutions are made by pilgrims and prayers are recited as of yore. The branches of the trees, as well as a protective railing around, are covered with bits of ribbons, cloths, and strings tied thereon, in token of visits to this holy spot. It is evident that these ribbons, etc., betokens the continuance, even to our days, of traces of that early worship of the tutelary spirit of water which prevailed in this spot before the arrival of the first Christian apostles, who, by using these wells for baptism, have sanctified them for ever, and endued them with true holiness for the benefit of the people. A certain form of ritual is still observed when using the water here. The earliest Celtic worship, as recent investigations in comparative anthropology have shown, belonged to that same group of primitive religions of which Shaman-ism, Tao-ism and Fetish-ism are actual living branches, still practised by countless millions in the far East. The admixture, however, of Buddhistic ideas which prevailed in old Eire, divided it altogether from the gloomy and blood-thirsty creeds of the Druids of the Teutonic and Gaulish nations on the Continent; Thor, Freya and Seator were not Irish deities.

(*b*) The whole of this country of the Decies was densely wooded, even up to the time of Sir Walter Raleigh, who mentions in his letters that in that year (1588) some thousands of fine trees, fit to build the stout ships of "heart of oak" for the Queen's (Elizabeth's) navy, could then be found at Dromana and all along the banks of the Blackwater. The surface of the land was covered by a forest consisting mostly of oak, fir, pine, beech and ash trees, intermingled with hazels and yews, of which numbers are found in the bogs formed by the inundation caused by the Blackwater river changing its estuary into the Atlantic during the awful cataclysm of the ninth century, when, as we are told in the "Annals of Ulster," Anno 803, the great river burst through its southern boundary, and flowed into the sea through what is now called Youghal Bay or "Fiord." Rising above this primeval forest peered the bare, heather-covered summit of the lofty "Knuc," or "Knobby" Hill, conspicuous by its brownness amidst all that verdure. Our Celtic forerunners were quick in giving apt names to places, hence its being finally called "Knuc-Meal-Dunn," *i.e.*, the bare brown hill. A few years ago I saw the traces of eagles' eyries on the summit of this mountain.

hunting horns of Cuchullin and his heroes, and the deep baying of Brann the Swift, the great dog of the Fenians, reverberated from the hills. Within, I may say, a few paces of the old church at Cloncaerdun, I have seen one of those primitive kitchens which were used by the primeval hunters for preparing their Homeric repasts. The kitchen was situated in a meadow, in which stood a *cairn* or mound of earth. As this was being removed, a circular wall of rough-hewn stones was disclosed, with an entrance towards the north-east. The height of the wall was about three feet, and the floor, which was formed of large roughly-jointed flags, bore evident traces of having been a hearth, or fireplace. Outside the doorway was laid a trunk of an oak tree, about eight feet in length, hollowed out by fire and flint *gouges*, or adzes. In the hollow thus formed lay several calcined limestones. These stones were made red-hot in the fire on the hearth, and thence dragged out by means of "*withes*," or unpeeled osiers, and thrown into the water which filled the oaken trunk, in which was deposited the flesh of the animals killed in the chase. The water being brought to boiling point by the immersion of the hot stones, each primitive *chef de cuisine* produced thus his pre-historic broth, which was seasoned to the taste of his guests by sea-salt from Ardmore, dried in the heat of the sun. A similar process of cooking is still in use amongst the Samoyeïdes and other tribes, still in the neolithic stage of existence. In the case of Kilmolash, as well as of numerous other "kills" or cells which were built on early sites, I have no doubt that the spot on which it stands, was originally used as a meeting-place for worship by the inhabitants of the country previous to the introduction of Christianity. Although not having the advantage of belonging to the learned company of the "Oghamists," still I may venture to remark that the presence of what was once a raised "*gallaun*," of over eleven feet in height when perfect, with ogham scribings or *scraffitœ* on it inside the little church, shows that this spot has evidently been dedicated to worship, as well as to burial, for many ages. The church at Kilmolash is a compendium in itself of various phases of architecture which have prevailed in Ireland since the early Christian period. It is, like many others of its class, a story

in stones of Christian civilisation in this country. There are three different portions, easily distinguishable in this edifice. At the east end it is orientated; we have still the walls of the earliest Christian oratory of the fifth century of "Cyclopean" courses, the length being eleven feet nine inches, and the width thirteen feet five inches interiorly. The thickness of the walls (*c*) is two feet ten inches, the present height being about eleven feet, terminating in a rectangular gable. The eastern window, which is deeply splayed interiorly, is square-headed, being wider at the bottom than at the top. Underneath the sill of this window are the traces of the solid pedestal of the altar, which was six feet long by three feet three inches high, surmounted by a thick chamfered stone "mensa" or slab. On the southern side of this chancel is a small oblong recess, evidently intended for the keeping of the cruets, missal, bell, etc. Above this in a deep splay is a narrow round-headed window; a similar one exists also on the northern side. The walls of the chancel are not bonded to those of the nave, which were built at a much later period. The small dimensions of this chancel (so like a Greek "cella"), as well as its separation from the nave by the wall of the choir arch, show a decidedly Eastern influence, of which the early liturgies and "instrumenta" of the Irish Church bear undoubted evidences The Chancel belongs, therefore, to the Hibernio-Oriental period of the Celtic Church. The entrance to the sanctuary from the nave is through a semi-circular arch about eleven feet in height and nine in width. This arch, of which the *voussoirs* or keying-stones are quite plain, is most accurately and beautifully turned, resting on plain ogee-moulded imposts. On the right-hand side of the

(*c*) The stones of this early chancel bear traces of having been subjected to the action of fire. In the beginning of the ninth century the long, low, black galleys (somewhat like the "hookers" of the present day) of the Norsemen or Normen, the famous Vikings, the rovers of the sea, sailed up the Blackwater, and their terror-inspiring raven standard was displayed in Holy Lismore, whilst they plundered and burned, as we read in the "Annals of the Four Masters," all the churches and oratories along the Blackwater and in the Decies country; amongst others the convent of "Dar-Inis," or Molana, at Balinatray, and the church at Kilmolash. Chalices, shrines, crosses, etc., of Irish origin can still be seen in the Danish Museum at Christiania, many of which are no doubt the result of the plundering of the Irish monasteries and churches, for the most of these metal works are ornamented with the peculiar "strap" interlacings and bosses of a semi-Byzantine style, which are so characteristic of Irish art workmanship whether in stone or metal.

archway, in entering the chancel, the following words are deeply cut in the sandstone ashlar of which it is built:—"Feare God, honer the Kinge, anno dom ✠ 1635," whilst underneath are the joined initials, "HP ✠ J." This inscription (of which I have seen a similar example in the ancient church of Laindon, in Essex) belongs to the period of apprehension and fear of "disloyalty," previous to the Puritan invasion of Ireland, and it shows that this church was then occupied by the Protestant community of the neighbourhood. Many times such an inscription was displayed in Established Churches in order to instil "loyalty" towards the Stuart kings into the minds of the people, but of very little avail, as succeeding events have shown. The regularity of the coursing and the beauty of the workmanship of this arch, which dates from about 1009, show it to have been the work of a "*magister operis*," or master mason—a member of that ancient craft or guild by whose brethren so many of the finest buildings of Europe were planned and erected. The arch is Romanesque in type, and very similar to those which exist in the little church of St. Feriol, in the Island of St. Honoratus, near Lerins, in the Mediterranean, where St. Patrick spent some time whilst studying in the South of France. The nave, which was built previous to the construction of this 11th century archway, contains some portions of a more primitive church, for in its northern wall is a square-headed inclined door-ope of the usual early Irish type, its length being twenty-nine feet seven inches, and width eighteen feet eight inches (inside measures); the walls are three feet in thickness. It was lighted by three narrow splayed windows, of which only the lower portions now exist. The whole of the earlier western wall and gable was rebuilt in the course of the fifteenth century. A late pointed doorway gives access to the nave, at the south-western corner of the façade; the door was secured by a bolt in the wall, and instead of hinges, it turned upon a thick wooden pivot secured by stone rings, as we see in so many old Irish edifices, even during the 16th century. A wooden gallery supported by corbels seems to have existed at the western end. This gallery was lighted by a small ogee-pointed window. Both it and the arched doorway are carved in limestone, the mouldings on the arch being very rich and

delicate in type. On the left-hand in entering, still projecting from the outer wall, is the holy-water stoup, which is in the shape of a five-sided basin, resting on a pointed base and protected by a conical canopy, so as to prevent the admixture of rain-water, snow, &c. As is so often seen, this little receptacle for the holy water, has been barbarously mutilated, either through prejudice or ignorance. The gable is surmounted by a bell-cot containing two pointed "opes" for hanging the bells. (*d*.) This simple west front affords a most charming and appropriate model for the façade of a country chapel, especially on a hill or by the sea-coast, But I think the "eminent" architects who are now so much *a la mode* are far too "eminent" in their profession to pay the slightest regard to the beautiful and appropriate details of a poor little wayside ruined chapel. I fear that our ancestors in making improvements in their churches were as careless of the tombs of *their* forefathers as the late Sir Henry Wyattville was, in his vandalic and ignorant restorations of most of the English cathedrals and castles. I found a handsome little incised slab, in the style of the thirteenth century (bearing on its surface a *fleur-de-lis* cross on three steps), about two feet eight inches long, which had been used as a foundation stone for a buttress, at the north-west corner of the front of the church. This little slab (of reddish sandstone) had evidently been displaced when the west façade was being re-built. There is still lying at the foot of a hillock, on the north-east side of the chancel, a most remarkable early sandstone effigy of an ecclesiastic belonging to the thirteenth century; he is vested in a flowing chasuble, his head resting on a cushion; the features are totally defaced. I must crave the help of the Society, or of some of its members, in order to get this remarkable effigy removed from where it now lies into the chancel, where it originally lay next the north wall, so as to protect it against the weather or further degradation. I hope this will not be too great a task to be done at once. I also think that a hatchet should be judiciously and promptly applied to the thick trunk of a huge ivy which is now pushing out the walls and arch of

(*d*) One was for the "Sanctus" bell.

the chancel. The coping stones of the gables and of the walls should be repaired by a little cement, as has been recently done at Fountains Abbey. Forming a foot-pace, or step, into this chancel is a remarkable "Ogham" inscribed stone. It is about eleven feet in length by one foot four inches, diminishing in width, but broken in the centre and on one of its edges. I have taken a rubbing of this stone, which shows a few "scores" on one side only, of which the longest portion has perished owing to a crack in the "strata" of the limestone. It is strange that this "scribed" stone should thus be used as a foot-pace to the Christian sanctuary, thereby showing, perhaps, a sort of contempt for it, as merely being a Pagan memorial.

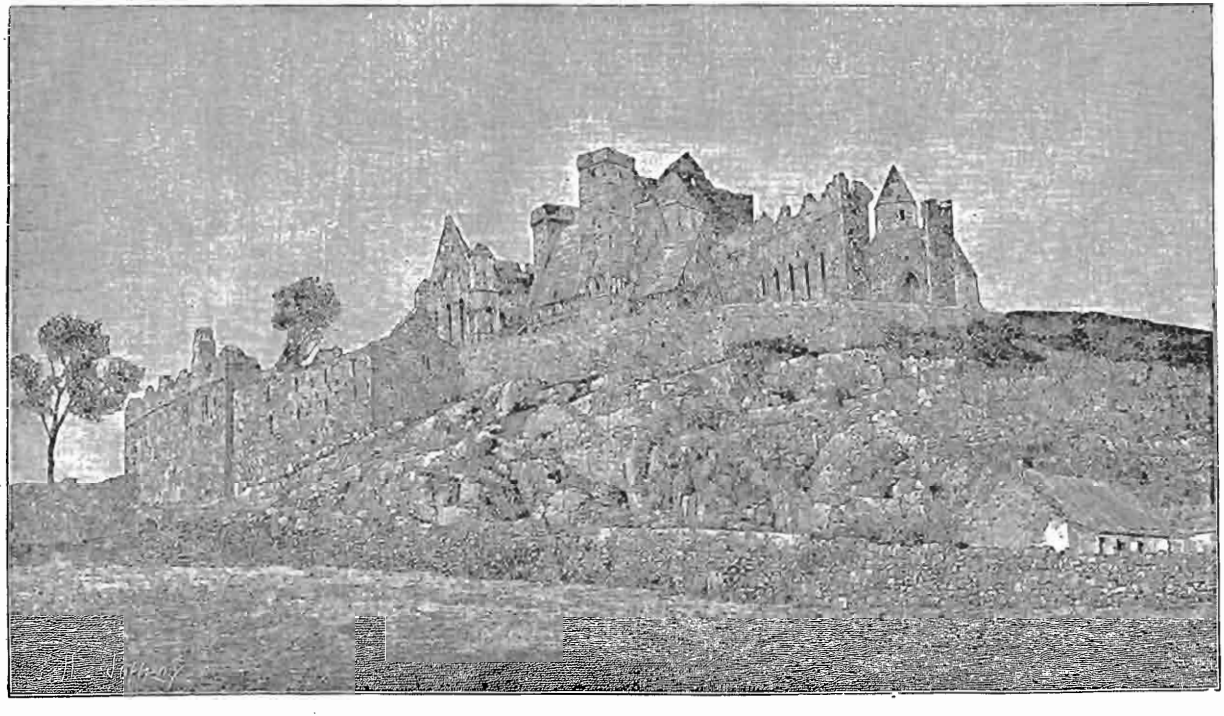
Whilst looking at a protecting fence wall being erected recently by the local Board of Guardians, I noticed a portion of a circular font, which had formerly been broken in pieces and used for the repair of the old delapidated wall which surrounded the cemetery. This font, which was of grit-stone, was ornamented with a sort of fret pattern carved in low relief on its surface. The fragment is now deposited within the ambry in the chancel. No other remains of carved works were found round or in this ancient church. I have no doubt that in early times a wooden screen, similar to the "Iconostasis" of the Greek churches, stood in the opening of the chancel arch. It was surmounted by the "Rood," or Crucifix, and separated the sanctuary from the nave, wherein the people assisted at the Divine Liturgy. That the altar was of stone, and *not* a wooden table, is conclusively proved by its existing traces on the eastern wall. The sockets and holes for the iron tie bars to which the leaded glazing was attached, are cut in the sides of the windows. Glass, and not wooden shutters only, was evidently in use here in olden times. No traces of the pavement now exist, but they may be buried under the accumulated rubbish and decaying weeds of centuries. The jungle of these rank weeds should be cut down and cleared away, and the floor excavated to its original level. Judging from the exquisite mouldings on the western doorway, I think that the flooring was carefully formed either of incised tiles or else of "flags," as much attention was, no doubt, devoted to the interior fittings and furniture of even such a small country church as this is.

Even the vestments of the clergy must have been beautiful in material and ample in shape (quite different in this respect from those stiff, un-rubrical and hideous vestments now used in this country), according to the supple folds which are displayed on the recumbent effigy of the priest, now lying neglected outside the chancel, to which I have already alluded. I regret to say that the cemetery—the "God's acre"—of this little church is in the same un-Christian, weed-grown, barbarous and neglected condition as are most of the cemeteries of Ireland. With its dense growth of noxious, strong-smelling wild celery, nettles, docks, thistles and brambles, it resembles more an interring place for filthy offal than a consecrated resting-place for chrism-anointed bodies—"temples," as we are taught, "of the Holy Ghost." (*e*) This is no "God's acre" in its present aspect, but a pit for the slow decomposition of rotting carcasses; sometimes the scene of violent quarrels and blood-thirsty feuds over what are called the rights of "family interment." Few are those who are now interred there, and this is so much the better for the appearance of this lonely graveyard. Thinking over the chequered story of this grey and hoary church, the words of the poet came into my mind :—

> "Around those walls have wandered the Briton and the Dane,
> The captives of Armorica, the Cavaliers of Spain,—
> Phœnician and Milesian, and the plundering Norman Peers,
> And the Swordsmen of brave Brian, and the Chiefs of later years.
> What terror and what error, what gleams of love and truth,
> Have flashed from these walls since the world was in its youth."

[NOTE.—Notices and an illustration of this church have appeared in Vol. I, pages 154, 155, 156 and 235.]

(*e*) As an instance of the neglected state into which many such ancient cemeteries are allowed to fall, I shall here mention the venerable spot known as the "Religeen Declaun," near Cappoquin, which was so overgrown by trees, brambles and weeds, as to have lost all semblance of ever having been a place of Christian burial, until a few years ago, when the trees were cut down, and a clearance was made of the dense growth of brushwood. Some monuments, amongst which was a pyramid of white marble of a distinguished naval officer, were then disclosed, as also the mouldering foundations of what is said, by tradition, to have been the cells of St. Declan and his brethren. It had so passed away from all human memory as having ever been a "*consecrated*" cemetery, that it was even proposed to give over its enclosure to the neighbouring farmer for cultivation, until this sacrilegious proposal was resisted by the active interference of the late learned Irish scholar, the Rev. Father O'Brien, P.P., of Cappoquin. This ancient burial ground is still marked on the ordnance maps as the "Religeen Declaun," with traces of ruins therein. It is used, I am told, for the interment of still-born infants, as is the very old burial-place round the "Teampul-nam-Bo," near the ruins of St. Mullins, in Co. Carlow.



ROCK OF CASHEL.

KING CORMAC McCARTHY AND HIS CHAPEL AT CASHEL.

BY REV. R. H. LONG.

On the death of Murtogh Môr O'Brien, Turlogh O'Connor, King of Connaught, sought the supreme monarchy of Ireland and spent much of his time in trying to subdue Munster. Connor na Cathach, son of Dermot O'Brien, succeeded his uncle, Murtogh, as King of Munster, but his kingdom was completely disorganized. His rebellious subjects lent their aid to the King of Connaught, and the consequence was that the Eugenians, under the McCarthys, increased in power and authority.

The earliest mention I have seen of the name McCarthy runs as follows in Archdal's Monasticon :—"A.D. 1049, Muireadach (Murtogh) McCartha did forcibly possesss himself of the chair of the abbacy of Emly." Here we gather that the said Murtogh was a man of power and influence, that he may have been Murtogh (son of Carthach, son of Justin) Prince or King of Desmond, and that in this act of violence he only sought to re-establish the ancient episcopal monarchy of Cashel.

Murtogh's son, Tiege or Tady McCarthy, succeeded him as King of Desmond. Tiege's daughter, Sarah, married Dermot O'Brien. Still in the year that Dermot died (1118) Tiege slew Brien son of Murtogh Môr; even after the accession of his own grandson, Connor O'Brien, he was disposed to aid the King of Connaught's expeditions in Munster; however he was not long to be a trouble to Connor for he died at Cashel in 1124, and was succeeded in the kingdom of Desmond by his brother *Cormac McCarthy*.

A strange relic has come down to us from this period. The shrine of St. Lachtin's arm represents a life sized human fore-arm, chiefly consisting of bronze beautifully ornamented, the nails being of silver, while down the length of the arm run four fillets bearing inscrip-

tions in the Irish language; these inscriptions have been translated as follows:—

1 "Pray for Tadhg son of McCarthy, for the King."

2 "A prayer for Maelseachnail O'Callachan, chief King of Ua (Eachach Mumhain in Co. Cork) who made this reliquary (he died A.D. 1121)."

3 A prayer for Cormac son of McCarthy, Righ-damhna (next heir) of Munster, who gave—"

4 A prayer for Dermit son of MacDenise Comharb (successor) of Lachtin."

The shrine was preserved in Donoughmore church, County Cork, till 1740; it afterwards passed into the Fountain family in Norfolk, was purchased by the government for £450, and may now be seen in the museum in Dublin.

Cormac McCarthy assumed the title King of Munster, and vigorously strove to re-establish the episcopal kingdom of Cashel, but on no occasion do we find him joining with the King of Connaught; soon after his accession (A.D. 1127) he encountered Turlogh O'Connor near Kilkenny, and suffered a severe defeat; he was chased to Cork while the Connaught fleet went to the same place by sea. Here Donough, Cormac's brother, joined the standard of the invaders, and Cormac, fully realising the overwhelming nature of this attack, "went on a pilgrimage" and entered the collegiate monastery at Lismore to "wait till the clouds rolled by." At Lismore Cormac became a pupil of the famous Malachy O'Morgoir, then himself a young man of about thirty years of age, who had come to Lismore college to be fully instructed under Bishop Malchus. King Cormac spent only a few months at the college; during that time he had founded a couple of churches at Lismore. He was called "Draggle-tail" his garments were so often smeared with mortar. However Cormac "returned from his pilgrimage" and with the aid of Connor O'Brien drove his rebellious brother Donough and 2,000 of his followers to take refuge with Turlogh O'Connor in Connaught; then O'Connor, with his fleets on Loch Dearg and on the open sea, harassed Munster till by the influence of Archbishop Celsus a peace was concluded for a time.

King Cormac showed but little gratitude to Connor O'Brien for aiding him to subdue his brother's rebellion. He encouraged a grandson of Murtogh Môr to rebel against Connor in 1131. He even aided

this youth in plundering West Munster while Connor was absent in Leinster. Cormac, being evidently bent on establishing his claim to the Kingdom of Munster, was led into open hostility in 1133. He made a direct and very successful attack by night on the camp of King Connor O'Brien, and soon after (1135) he planned an expedition to subdue the King of Connaught; but, on account of the insults he had offered the O'Briens, he found his way through Thomond barred. The Dalcash attacked and defeated him. He fled to near Cashel, where he made another stand in the causeway of Clonkeen Modimog. After a fierce and bloody battle he was again defeated, and fled to Waterford. Here Connor O'Brien, aided by Dermot Mac Morough, King of Leinster, and his Dublin and Wexford fleets attacked and finally defeated him, upon which another reconciliation took place. Cormac gave hostages to Connor, and returned to Cashel once more as King of Desmond, and a subject of King Connor, till in the year 1138, while apparently engaged in his episcopal duties in his new chapel on the Rock he was attacked and slain by assassins. There is reason to suppose that even King Connor was not sorry that Cormac was out of the way, for on his death being reported the McCarthy family were driven out of Munster. Connor na Cathach O'Brien died four years later, A.D. 1142.

King Cormac's Chapel, or Castle, as it is sometimes called, appears to have been founded on the first of May, A.D. 1127. Every stone in the building was apparently brought from the quarries of Drumbane, some nine miles distant. Little wonder that the work took seven years before it was complete! We quote the following, extracted from the "Annals of Innisfallen," by Dr. Petrie:—"A.D. 1134. The consecration of the Church of Cormac MacCarthy at Cashel by the Archbishop and Bishops of Munster and the magnates of Ireland, both lay and ecclesiastical." It is probable that Malachy O'Morgair, who in this year visited Munster as Archbishop of Armagh, was present. Donal O'Coning, who died in 1137, was probably Bishop of Cashel at the time. Malchus and Gilbert, now aged men, were still Bishops of Waterford and Limerick respectively, while one Fionn appears to have resigned the see of Cork in favour of Giolla Patrick MacCarthy. These were the leading bishops in Munster, who may have taken part in the consecration of "King Cormac's Chapel."

Let us now examine this beautiful structure. Our work will be more like turning over the leaves of a richly illuminated volume than examining the bare walls of a building. The south wall (in which is the entrance) is faced with four blank arcades of semi-circular arches in a somewhat imperfect condition (the east end of this wall runs into the side of a square tower). The arches in the *uppermost arcade* are decapitated by the eve of the high pitched stone roof, from beneath which some dozen or more grotesque heads are looking out. This uppermost arcade continuing round the square tower has two arches on the south side of the tower, one arch on the east side and another on the west. In the east there is a round-headed window admitting light to the head of the winding stairs inside. In the roof of the chapel, just over the south eve, there are two small similarly shaped windows admitting light to the upper story.

The second arcade, consisting of eight arches, is in a very perfect condition; but the band (or stone ledge beneath the archways) alone continues round the square tower (in the corresponding space in the tower there is an ordinary loop-hole, admitting light to the stairs on the west side). The third (from the top) arcade is only represented by one arch at the west end; it is larger than those above it. In the remaining space, two large ordinary shaped, modern windows have been made; one is immediately over the door, the latter having suffered somewhat by its construction. A small round-headed window is in corresponding space on the east side of the tower. In the lowest arcade there are three arches—one to the west, and two to the east of the doorway. There is also a loop-hole on the south side of the tower, admitting light to the foot of the stairs. The doorway is the most notable object in this lowest arcade; its beautiful, rounded arch, or combination of concentric receding arches, is beautifully decorated with zig-zag mouldings; it extends up into the arcade above, and embraces a fan-shaped lintel over the inner, square-headed doorway, bearing a dangerous-looking beast, cut in high relief, proceeding with its tail passing between its legs and up over its back.

Let us now enter the building. Here, on our left, raised on a stone basement, and placed against the east wall, is "King Cormac's coffin." The front is beautifully decorated with the interlacings of serpent-like creatures, the largest of which forms a cross in the centre. There are two holes in the bottom, at the back of the tomb, as if to let

out water. If we now pass by this tomb, and proceed out by the north door, turning to the right, we see, in the wall of the building, a deep, low-arched recess, about six feet wide at the base of the arch; the floor of this recess is raised some three feet from the ground. A few of the stones built into the wall beneath are ornamented, and are, apparently, not in their original position. There is little doubt that beneath this recess was the original locus of the coffin. The place is said to have been opened about the middle of the last century, when that beautiful piece of bronze work, "King Cormac's Crozier," was found. It is now in the Dublin Museum. The chief device upon it is a man with long hair, clad in a short frock, evidently contending with serpent-like animals. Now, turning back to re-enter the building, we notice that the north doorway is even more beautifully ornamented than the south; it was, doubtless, the grand entrance, but it was crushed and disfigured by the more modern building. Its concentric arches are more numerous, and the designs on arch, pillar and and capital more elaborate, one of the capitals, in particular, representing a dragon-like animal. The lintel bears a wild beast so like that over the south door as to give rise to the fable that they represent a bull that attacked St. Patrick, and that the saint, in his wrath, tore the bull in two, and dashed one half against this side and the other against that side of the building. The animal on the north doorway is trampling a small creature under his deadly paw, and, while he glares at us furiously, a centaur, wearing a Norman helmet, and in the attitude of retiring before the beast, turns, and takes a steady aim at his chest with an arrow. Over this north doorway is a richly decorated pediment.

We now return to the Nave. It was originally lighted by three windows in the west wall; these became very ineffectual when Donold O'Brien's cathedral was reared up against them, even though a door was also opened in this wall in order to provide direct access to the cathedral. On this account the two modern windows, at some late period were made in the south wall. The sides of the nave are decorated with blank arcades, whose square pilasters are adorned with lozenge, hatched, checked, star, and other mouldings.

If all the architectural skill in Munster were summoned to our aid to-day, it is very doubtful if we could produce such an excellent piece

of workmanship as the chancel arch in King Cormac's chapel. It consists of four recessed divisions; the outside one, adorned with pellets, rests on pillars of *fleur-de-lis*; next to it is a series of about thirty human heads, each with a different countenance; these continue down along the piers, then comes a smooth rounded arch, resting on twisted pillars, while the fourth is richly moulded with chevrons. The arch of the sanctuary consists of two plain divisions or orders; the outer one has five heads above it; the inner one forms a large blank archway in the east wall; across the middle of the wall runs an arcade of five small blank archways, one on either side of, and three within, the larger archway (or arched recess). The arcades on the three walls of the chancel have rounded pillars. To the right and left of the nave near the chancel arch there are two doorways; that to the left (N.) leads to a large hollow square tower (50 feet high) with a pointed stone roof; the other leads to the circular staircase in the southern and narrower but higher (55 feet) square tower, by which we ascend to the floor over the nave. The upper part of this tower is at present blocked, but Dr. Petrie says it was occupied by small apartments, the uppermost of which was lighted by the four quadrangular apertures seen in the top of the tower. It has no apparent roof. These towers were doubtless meant to withstand the thrust of the massive stone roof of the building. The room over the nave is at present large and lofty; it may once have had a loft with a wooden floor, but now its ceiling is the rough inside of the roof. According to Mr. T. D. White, "the interior of the roof is composed of *calca tufa*, the material being found at the bottom of stagnant lakes, and formed into large bricks, and dried in the sun." These bricks resemble broad, rather thin cakes. As they lie flat on each other the interior of the roof is formed into something like a gothic arch. At the east end of this principal room in which we are, there is a small doorway and a flight of six steps leading down into a small dingy chamber over the chancel. This chamber is lighted by three small windows in the east wall—two lower ones round outside and one, oblong, above. Opposite the doorway by which we entered the principal chamber, and in the north wall, there is a doorway leading to the vacant cavity of the north tower. This tower evidently once had floors of timber. But now turning to examine the west wall of this principal chamber, we note one of the most puzzling features of the whole con-

struction, for there before is, without doubt, a large open fireplace, yet, I believe, it is not on record that such a luxury had come into existence at all so early as the beginning of the twelfth century. Were not the highest, the noblest still content with their brasier, or hearth of charcoal, burning, it may be, in the very centre of their apartment, the fumes finding their way out anywhere or everywhere through the chinks and loop holes! Yet surely here we have a fireplace. King Cormac was well up to date! When we get into this fireplace we see there is no chimney—only a hole out through the wall a little above our head But here we find the most puzzling thing of all. At either side of the hearth, going into the thickness of the wall, there is a small hole about five inches square. Our imagination begins to run wild; as the nave below us displayed the supreme efforts of the architect, stone-cutter and painter of the period; so this chamber exhibited all the luxury, comfort and refinement of a royal palace. In imagination we see the pile of charcoal burning brightly on the hearth, no danger of anything like asphyxy, for the fumes pass away at once through the hole in the wall, while the heat passes round the walls and beneath the tiles of the floor. Even in mid-winter the room is dry, warm and airy, while the walls are covered with beautiful tapestries, and the shelves and tables with valuable manuscripts and beautiful ornaments. Here King Cormac could be in his glory; here at least his rights as king might be supposed to be undisputed. Yet, alas, even here, it is probable, he felt the death blow of the assassin, and the poor body was borne to its last resting place in the coffin, which he had probably made for himself, outside the door below. His death is thus recorded in the Annals of Innisfallin:—

"A.D. 1138—Cormac, son of Muireadhach, son of Carthach, son of Saorbhrethach, son of Donough, son of Ceallachan Cashel; King of Desmond, and a man who had continued contention for the sovereignty of the entire province of Munster, and the most pious, most brave and most liberal of victuals and clothing, after having built the church called Teampull Cormaic in Cashel, and two churches in Lismore, was treacherously murdered by Dermot Sugach O'Connor, Kerry, at the instigation of Turlogh O'Brien, who was his own son-in-law, gossip, and foster child."

King Cormac is said to have rebuilt St. Finbar's, Cork, but there are no remains of his work there. The present doorway of Lismore Cathedral may be his work.

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ON THREE OGHAM STONES, NEAR KILMACTHOMAS.

By REV. E. BARRY, P.P., M.R.I.A.

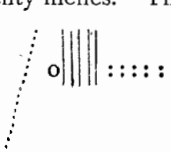
Garranmillion Upper is a townland in the parish of Kilrossanty, barony of Decies Without Drum, and county of Waterford. It lies about three miles, west by south, of the town Kilmacthomas. On the north eastern brow of an eminence in that townland one Ogham Stone stands, and another lies a few yards north of a killeen that has been enclosed by the present proprietor of the land. Evidently the now disused burial place included at one time the site of the Ogham Stones, which are Pagan mortuary monuments, and was a Pagan cemetry ("ferta") before it became a Christian place of sepulture, ("reilic") on the erection of a diminutive Church, ("cillin,") whose foundations still are there.

Neither Mr. Richard R. Brash's "Ogham-inscribed Monuments of the Gaedhil," nor Sir Samuel Ferguson's "Ogham Inscriptions in Ireland, Wales, and Scotland" mentions these Stones. Apparently, the first account of them in print is that by the Rev. Canon Hewson in the Journal of the Royal Society of Antiquarians of Ireland, March, 1896, as follows:—"Close outside the Killeen is a tall pillar stone over seven feet high. It bears an Ogham inscription very much worn by weather and the rubbing of cattle, and long known to antiquarians; for which reason I shall not further mention it. My business is with a big boulder lying on its side, about five yards distant. This boulder measures 8 feet 2 inches in length, varies from 33 to 12 inches in width, and is of a nearly uniform depth of 13 or 14 inches. It was sunk in the ground by its own weight, but Miss Fairholme of Comeragh had it turned over in my presence by a number of navvies; and then there

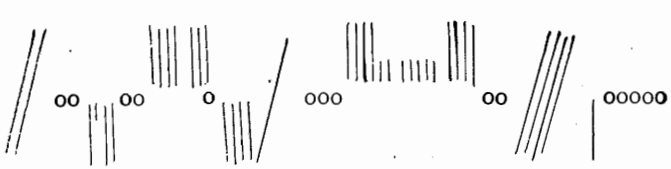
appeared a faint Ogham inscription. It appeared uninjured, except by the uniform wear of the weather during the time it had stood upright, and seems to have consisted originally of a single word . . . MELAGI or MELANGI . . ." p. 28.

Ever since the year 1883 the present writer has been searching the County of Waterford annually for Ogham Stones, but never heard of the Garranmillion Stones, nor of Comeragh Lodge Stone, until told about them on the 19th of September, 1895, at Gowran in the County Kilkenny, by the Rector of Gowran, the Rev. Canon Hewson. On the following day, however, I spent five hours, and on that day week seven hours, and, on two later days, no inconsiderable time in making out the inscriptions at Garranmillion and at Comeragh.

GARRANMILLION, No. 1.—This pillar of purple sandstone, in parts pebbly and in parts slatey, stands 7 feet 4 inches in height above ground, and is uniformly about 17 inches wide and 8½ inches thick. Originally, it must have stood some feet higher, for now one line of inscription begins at the ground; and it must have been some inches thicker, before the slab that bore the first two words of the inscription was split off. The inscription appears to have consisted of six words, three in one line and three in another, both lines reading upwards, and both ending about 18 inches from the top. The second line of inscription is nearly complete throughout its whole length—5 feet 10 inches—but the first line of inscription can now be traced only for a length of from ten to twenty inches. The inscription is:



M A Q I .



G O S O C T A S M U C O I C O R B I .

[The grave stone of——son of] Mac-Gosachta son of Corb.

Of the last word in the first line there remain traces probably of M, an A-notch, the inner halves of five evident Q-scores, and possibly traces of one or more I-notches. In the second line, GOSOCTAS is so nearly perfect that only the A-notch needs a second look, MUCOI has M, U, and C, perfect, but from the rubbing of cattle its O-notches are nearly effaced and its I-notches intermixed with non-ogmic notches. CORBI has deep consonants and faint vowels, and at first sight seems to be MACORBI, but on closer inspection the apparent M-score is seen to be a chance scrape, and, according to the spacing throughout the inscription, the assumed A-notch is too close to C to be genuine.

Nominatives—Corba, Corb, and genitives—Corbi, Cuirb, give a name found frequently in Ogham inscriptions and in Middle-Irish pedigrees. A much rarer word is GOSOCTAS, whose final syllable —AS is an archaic genitive case-ending. Cognate with GOSOCTAS are the proper names GOSSOCTTIAS in Ogham at Lugnagappul; GOSOCTEAS, or GOSOCTEA, in Ogham at the Dublin Museum of Science and Art; GOSACHT in the Book of Armagh, A.D. 807, and there Latinised Gosactus, and, in later manuscripts, changed into Guasacht, the name of a bishop who is commemorated at the 24th of January in Irish Festologies, and to whose father, Miliuc Maccu Booin, St. Patrick, in youth, was a slave; GUASCAHTACH, in a pedigree, at page 335C in the Book of Leinster; GUAS, a feminine name, at pages 140A and 372B in the Book of Leinster, cir. A.D. 1150; the common nouns, *guas* and *guasacht*, 'danger'; and the adjective, *guasachtach*, 'dangerous.'

In Windische's *Woerterbuch*, the gender of *gausacht* is masculine; and *gousachtu*, a masculine accusative case plural is there quoted, but only from a middle-Irish book, an unsafe authority as to that case; elsewhere, however, in middle-Irish and in modern-Irish, *guasacht* whose gen. sing., *guasachta*, would be GOSOCTAS in Archaic-Irish, is feminine, as also is *gaus*, wherever found. On the other hand, mas. Gosacht is Latinised Gosactus in the Book of Armagh, A.D. 807, and Guasachtus in the Tripartite Life of St. Patrick, according to a manuscript of A.D. 1477. On the whole, therefore, though some archaic Irish genitives masculine end in *as*, as LUGUDECCAS, CUNANETAS, &c., the presumption is that here the simple masculine form would be GOSOCTI, and not GOSOCTAS; and that GOSOCTAS, at the beginning of the second line, forms with MAQI, at the end of the first

line, a compound genitive masculine, MAQI-GOSOCTAS, like MAQI-DECCEDDAS at Ballycrovane, and MAQI-RODDAS at Ballynahunt (1).

As usually explained MUCOI in Ogham inscriptions means "remote decendant" like Maccui in Old Irish, Maccu and Moco in Irish family names Latinised in the seventh century, and Mac in Anglicised family names such as McCarthy. On the contrary in the *Journal of the Royal Society of Antiquaries of Ireland*, December, 1895, the present writer gave intrinsic reasons for holding that in Ogham inscriptions MUCOI is literally a secondary form of MAQI, taken as a common noun, to mean "of a son," and in complete inscriptions is always preceded by a MAQI used in that sense. On that principle the word that immediately preceded MAQI-GOSOCTAS MUCOI CORBI, where MAQI is not a common noun but the first member of a compound personal name, must have been a MAQI used as a common noun. And, therefore, of the whole inscription, all that is irretrievably lost to us is the first word, the personal name of him whom directly the inscription commemorated. On account of its S case-ending this incription has to be classed among the oldest, and commemorates some chieftain who died long before the advent of the Desii into the County Waterford.

Garranmillion, No. 2—This prostrate pillar of fine grey sandstone is 8 feet 2 inches long, and is of varying length and thickness, being 12 inches wide and 8 inches thick at the top, and 30 inches wide and 10 inches thick at two feet from the bottom, from which point it gradually widens for some distance upwards, and narrows rather abruptly downwards. The inscription, which is continuous and 9 feet 2 inches long, begins and ends at four feet from the bottom, beginning

(1). At Ballynahunt, DUGUNNGGI, whose last vowel notch is imperfect, is followed by an imperfect M, with space for the remainder of a MAQI before the last name, a compound matronymic, MAQI-RODDAS, whose last two vowels are lost. RODDA, gen. RODDAS, in modern Irish Ruadh, gen. Ruaidhe means "the red-haired woman." With the character X read as C, an ogham inscription at the Dublin Museum of Science and Art is :—GOSOCTEAS MOSAC MACUA ANI, or GOSOCTEA SMOSAC [A] MACUA ANI, the latter version meaning Gosoctea the bony, son of Ania. As the sole Irish word for daughter is in modern Irish *inghean*, in old and middle Irish *ingen*, and in ogham inscriptions *inigina*, it is improbable that MACUA here means not "son" but "daughter." GOSOCTEAS, or GOSOCTEA a later form of GOSOCTEAS, is here, therefore, a nominative masculine; and similarly GOSSOCTTIAS, in ogham at Lugnagappul, is a nominative masculine like Gr. TAMIAS, and Lat. filius, and not a genitive feminine like Gr. SKIAS, Lat. familias, and ogh. DOFINIAS, ERCIAS, ERACIAS, &c.

in the most usual way on an arris to the onlooker's left and ending on the next arris at his right.

The inscription is :—

MOELAGNI MAQQI ERC[A]GNNI MUCOI ROTTAQQI,

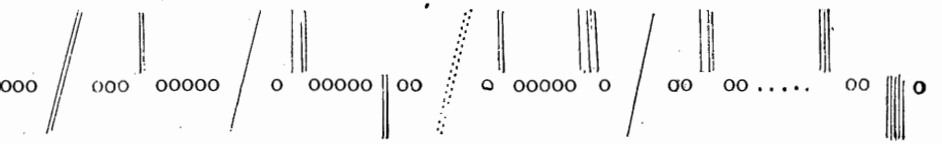
i.e., the grave stone of Maelan, son of Ercan, son of Rothach. At first sight most of this inscription is very unpromising. But on second view most of the first word is seen to be perfect, and plainly the second began with MAQ, and GNN is strikingly visible at the head of the stone, and then it is perceived that further on there is a MUCOI followed by a word with TT, QQ, and a final I; and finally the whole inscription reveals itself, no consonant score, and not more than one vowel-notch, (the A of ERCAGNNI), being wholly lost. The first R, however, is very faint, the first two M-scores and the G-scores are faulty at the arris; other scores also are patchy, and the notches of the second and third I-characters are distinguishable from other notches only by the spacing; but, even so, the reading of the inscription is certain from beginning to end.

ERCAGNNI and MOELAGNI are diminutives of *erc*, "speckled," and *moel*, "bald;" AGNI shortened to āin in old, middle, and modern Irish is cognate with Lat. *agni*, the genitive singular of *agnus*, "a lamb," but originally the young of any animal. The name, gen. Ercáin, may be seen at pages 347[b], 353[c], 361[c], 369[a.d.], 387[b] in the Book of Leinster, cir. A.D. 1150. Another full form of MOELAGNI is MAILAGNI in Ogham at Ballintaggart. Later forms in the Book of Leinster are Mailani 364[b], Mailain 313[b], &c., Maelain 42[b], &c., and Maolain 382[b], &c.

ROTTAQQI seems to be a derivative of *roth*, "a wheel," and in later Irish would be Rothaich, or Rothaigh, a name that I have not found.

RATHGORMUCK STONE.—Before its removal to Comeragh Lodge, four miles west of Kilmacthomas, this stone served as a gate-post near Rathgormuck, in the barony of Upper-third, and the County of Waterford. It is a block of purple slate, studded with pebbles. Its greatest dimensions are 5 feet, 1 foot 2 inches, and 10 inches, but it

appears to have been shortened at the base, perhaps to facilitate carriage. A continuous inscription begins 1 foot 6 inches from the bottom on the on-looker's left, goes around to the next arris to the right, and ends there, 1 foot 4 inches from the bottom. The inscription is—



LUGUDI MAQI LOGADICHA MOCO[I] TONA.

The first two words are perfect; the third begins with L and ends with ADICHA, and the rest is most probably OG in a very worn condition; the fourth word was MOCOI, but it has lost all its notches; and the last word seems to have been TONA, but it has lost the inner half of its first T-score and the outer halves of the other T-scores, just as the I of MOCOI has been lost, in shifting the stone with a crowbar.

In the third word the four scores, C, and the one score, H, may have been intended for five scores, Q, but the space between the fourth and the fifth is of abnormal width by one half. If the CH be intentional, this is its earliest use, so far as is known, in ogham script.

For comparison with LUGUDI and LOGADICHA, other words beginning with LUG and LOG in ogham inscriptions are LOGGO, LOGITTI, LOGA, LOGO, LUG .., LUGONI, LUGUNI, LUGUDECCAS, LUGUDECCA, LUGUDUC .., LUGUFFICC, LUGUQRIT .. bis, and NETATTRENALUGOS. As FEQUANAI, SETANI, LUGONI and LUGUNI re-appear in middle-Irish as Frachnai, Setnai and Lugnai, so should LUGUDI re-appear there as Lugdai, and, at page 122[a], the Book of Ballymote has a gen. Lugdaei in the pedigree of the Dal Cairpri Tiri Arad but in that pedigree the Book of Leinster has at page 381b not Lugdaei, but Lubhai Meic Lughna. However, at pages 44a, 315b, 351b.d, &c., the Book of Leinster has Lugada (for Lugadai) an uncontracted form of LUGUDI. LUGADICHA would be a late ogham form of LUGUDECCAS, which in middle-Irish is gen. Luigdech and Lugdach, from nom. Lugaid.

TONA, in a fuller and older form, is found as TONAS, in an inscription at Seskinan, EROTI MUCOI SETANITONAS.

Notes and Queries.

Archæological and Literary Miscellany.—To the notice of our respected contributor, Mr. James Buckley, we beg to commend the assertion at p. 141 (July issue) of the *Journal of the Royal Society of Antiquaries of Ireland*; that in 1565 the "first known Irish printed book" was published in Dublin. Mr. Mills, in the paper quoted, cites so distinguished an authority as Dr. Gilbert for his statement. The same Journal has a short and well illustrated paper by Francis J. Bigger, on the antiquities of Cruach MacDarra, a lonely and almost inaccessible island off the Connemara coast. The primitive uncemented church of Cruach MacDarra is remarkable as being the only church of its type in existence which retains portion of its original stone roof. Of the half-a-dozen similar churches in Aran, not one retains even portion of the primitive roof covering. To our Society member and contributor, Father Barry, M.R.I.A., the issue under review stands indebted for the second portion of a learned notice of the ogham stones now in Kilkenny county. Amongst the monuments described and commented on is the Kilbeg stone, to which a special interest attaches for us, inasmuch as it hails from near Kill, Co. Waterford, where it was found about twenty years since, and whence it was taken to the Kilkenny Museum. Other stones of which Father Barry essays the reading are situated at Lamogue (between Carrick-on-Suir and Callan) and Legan (near Thomastown) respectively. We must not take leave of this excellent number without a word of commendation of Mr. Westropp's "Pre-historic Stone Forts of Clare," a valuable and researchful paper in the course of which all manner of continental authorities on primitive stone fortresses are quoted. It will be news to many that forts similar to Dun Aenghus, in Aranmore, or Cahercalla, in Co. Clare, are to be found scattered all over Europe. The writer furnishes illustrations of ancient fortresses in Hungary, Bosnia, France and Bohemia, and so strong a family likeness do many of these latter bear to our Irish forts, that if we found them in Ireland we should at once refer them to the Dun Aenghus or Du

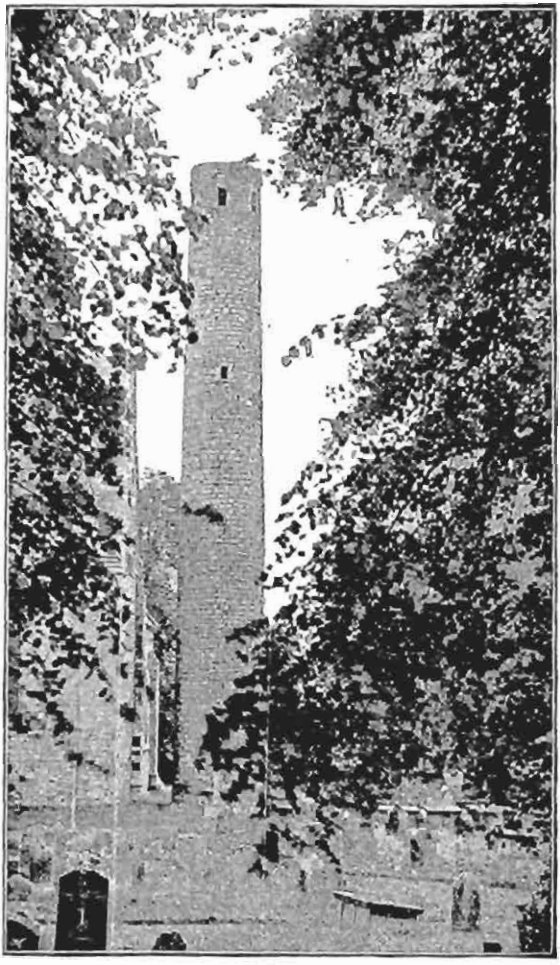
Cáher type.—*The Ulster Journal of Archæology* for July publishes two papers of more than ordinary interest and value. The first,—"On the Culdees of Armagh," throws a much needed light on one of the most obscure subjects in the whole range of Irish ecclesiastical history—viz., the nature of the Culdee office or order. According to the Rev. Mr. Scott, to whom we owe the essay in question, the Culdees of the Pre-Norman Church of Ireland approximated in position and character to the residential cathedral canons of later date. "They (the Culdees)," he says, "were the Celtic institution of the Armagh staff: indeed, they held lands which were given to St. Patrick for the maintenance of the services of the Church, and we cannot point to any time when they began later than the beginning of the services in the Church." After the Reformation, strange to say, the old Celtic order was preserved side by side with the Norman capitular body, and this dual corporation continued to exist till comparatively recent times. Mr. Scott's elucidation will commend itself to all students of our ecclesiastical history. The second of the two papers to which reference has been made is styled "Mediæval Hospitals for Lepers, near Belfast." This is a brief but accurate and business-like review of the history of leprosy and Leper Houses in Ireland, and it contains a list of the Leper or Lazar Houses which formerly existed in the country. In the course of his deeply interesting paper, the author tells us that the Order of St. Lazarus, the Grand Master of which should himself be a leper, was, during the middle ages, instituted for the cure of leprosy, hence the name, Lazar Houses; that the Leper Houses were usually built close to the sea; that the eating of fish and raw meat was, in Ireland, the reputed cause of the dread disease; and, finally, that the descendants of the Norsemen were said to be particularly liable to the dread contagion.—Their wonted enterprise continues to be displayed by the conductors of *The Cork Historical and Archæological Journal*. Mr. J. F. Lynch contributes to the July number a gossipy paper on Caherconlish, in which he embodies a good deal of floating, and, alas, rapidly evaporating, local tradition. From the same contributor, in the same and the following number, is a note entitled *Braon Sinnior*, retailing a tradition which has its counterpart, if the present writer's memory fail him not, in a simi-

lar legend or tradition relating to a family in the western portion of the Co. Waterford. A MS. history of the troubles in Munster in 1641-2, edited by Col. Vigors, and printed in the July issue, briefly describes a hitherto unnoted engagement which took place on the way from Clonmel to Waterford, between the forces of St. Leger, the Lord President, and the Irish, in which over 200 of the latter were killed, and 40 of the leaders captured, to be hanged three days later in Waterford.—Under the competent editorship of a member of our Society, *The New Ireland Review* is doing some excellent service in the field of Irish history and antiquities. In the July No. we are treated to a paper on "Historic Irish Houses," by L. M. McCraith, in which Myrtle Grove, Youghal, the *quondam* residence of Raleigh; Delville, Glasnevin, where Swift's friend, Dr. Delaney, lived; Malahide Castle, with its storied memories; Tintern Abbey, in our own vicinity; and Lynch's Castle, Galway, come in for pleasant notice. "The Irish Tourist in Man," by Mr. Cullen, makes reference to the Irish Celtic characteristics in the ecclesiastical ruins of Manxland. To the list of Irish missionaries in Man, the writer might have added the name of the venerable and venerated Rev. Peter McGrath. Coming on to the August issue we find a good historical paper entitled "The Insolency of the Turk at Baltimore." The subject is, of course, the famous raid of Algerine freebooters on the southern seaside town, and this is prefaced by a short history of the Baltimore settlement and the previous raid thereon by Waterford merchants. Incidentally the writer alludes to the capture by the infidels of Bishop O'Dwyer, of Limerick, and of one whose name was destined to become, in after times, a word of terror to Munster—Murrough O'Brien "of the Burnings." Thus the writer, Mr. O'Mahony, tells the fate of the hapless

"Hackett of Dungarvan,
Who steered the Algerine."

"Two years after the terrible event, John Hackett, the unfortunate wretch who was taken prisoner outside Kinsale and pressed into their service by the marauders, was discovered. In times of panic it is difficult to expect fair trial. Hackett was arraigned at Cork, and executed for his participation in the bloody affair. His body was hanged high on a cliff beetling over the sea at Baltimore, and

SHRINE OF ST. PATRICK'S BELL.



KILKENNY ROUND TOWER.

above the intricate channel through which his strong hand had two years before steered the ravagers of the town." Of the six prose articles in the August *Review* all but one are of a more or less historical character. Under the title, "The First Apostolic Legate in Ireland," Mr. J. De C. MacDonnell contributes a sketch of the career of Gilbert, Bishop of Limerick, who flourished in the first half of the twelfth century. Another paper of note is "The Genius of Irish Music," in which Mr. McCraith adds considerably to our store of knowledge on a much neglected subject.—*The Dublin Review* for July, in a somewhat scrappy article, entitled "The Cardinal of York," and signed A. Shield, traces the dramatic career of Henry, Cardinal Duke of York, and younger son of the Chevalier. Henry's life, as depicted by the reviewer, is a redeeming feature in the history of an ingrate dynasty for which Ireland suffered much. —*The Irish Ecclesiastical Record*, for the quarter just ended, is rather rich in matter for our cognisance as antiquarians. "St. Augustine's Fort, Galway," is a well-written history of the ancient Augustinian establishment at Galway, and of the fortress which, in 1600, Lord Deputy Mountjoy erected on its site. "The Life and Death of Father Sheehy" is a careful examination of the case of the Rev. Nicholas Sheehy, who was hanged at Clonmel in 1766. The documentary and other evidence adduced—a good deal of it now for the first time—constitutes a terrible indictment against the law as administered in Ireland a hundred years ago. "The Prophecy Regarding the Popes, attributed to St. Malachy," is a critical dissertation on the alleged prediction of the great 12th century Archbishop of Armagh. The writer sums up against the authenticity of the prophecy, which he shows cannot be traced farther back than 1595, in which year it was published by the Benedictine, Arnold Wion, in his "Lignum Vitæ." "The Anglo-Irish Dialect," by Rev. W. P. Burke, proves our esteemed contributor to be a diligent searcher in out-of-the-way walks of philology. Father Burke's clever, clear and decidedly original essay suggests much ground for future exploration. Irish idioms used in English as spoken in Ireland is an allied subject practically as yet untouched. Who will take it up?—*The Irish Monthly* for August and September is enriched with short papers from James Coleman on "Daniel

MacCarthy Glas" and "The O'Longans" respectively. The former deals with the career and works of a very diligent and but little known worker in Irish historical fields, to whom we owe the "Life and Letters of Florence MacCarthy Reagh," and some smaller works of like character; the latter has for its theme a family of hereditary Irish scribes, who, for three generations, devoted themselves to the transcription and multiplication of Irish MSS. *Apropos* of O'Longan's works, the writer of this Miscellany begs to state here that he knows a certain repository in Waterford where some forgotten, if not unknown, MSS. in the handwriting of Michael Og O'Longan are stored. Before dismissing the *Monthly*, the writer referred to in the last sentence desires to express his thanks for the eulogistic, and, it seems to him, undeserved compliment paid in the September number to his work. On a future occasion the *Monthly's* remarks may serve him as a text for a homily on magazine ethics.—*The Irish Naturalist* for August has a short paper on "The Quail in Ireland," in the course of which its writer contrasts the abundance of quails in Elizabethan Ireland with the scarcity of those birds in the country to-day.—In *Cassell's Family Magazine* for August the Rev. S. Baring Gould sketches the history of cave dwellings in Britain, and brings the records down literally to our own time.—*The Nation* is publishing, in weekly instalments, the rather bitterly written "Vindicæ Hibernicæ" of Matthew Carey, a famous Irish journalist and pamphleteer of the last century, and the same newspaper, in the issue for July 25th, furnishes us with an article suggested by the recent loss of the *Drummond Castle*. The article referred to is intended to prove that Rear-Admiral Boubet on the night of 17th December, 1796, took the second French squadron, on its way from Brest to Bantry Bay, through the dangerous Ushant-Molene channel where the *Drummond Castle* went down. — *The Leisure Hour* seems to have got quite a penchant for Irish antiquities. The numbers for August and September print, in two parts, a beautiful article on "The Round Towers of Ireland," from the pen of Mr. Goddard H. Orpen, barrister-at-law. By kind permission of Mr. Orpen and the proprietors of the *Leisure Hour* we are enabled to reproduce here two of the beautiful illustrations (Kilkenny Round

DOORWAY IN TINAHOE ROUND TOWER.

Tower and the doorway of Tinahoe Tower respectively) which accompany Mr. Orpen's paper. We cannot conclude without strongly recommending the paper itself to the notice of our readers.—*The Irish Daily Independent* has been doing good service in calling attention, not one moment too soon, and in language not one whit too strong, to the want of proper lighting for the apartment at Kildare-street in which the South Kensington authorities have housed the nation's priceless collection of antiquities. In the course of its leader on the subject *The Independent* facetiously suggests that the letterpress on the labels distinguishing the exhibits should be in raised type, such as the blind read by! But, seriously, the national antiquities *ought* not to be stowed away in an unattractive badly lighted room in a corner of the building.—The *Irish Builder* is publishing a series of well written papers on the History of Dublin Hospitals and Infirmaries from 1188 to the present day. In the September issue the writer traces the story of the Hospital of St. John the Baptist.—A lengthened but not very brilliant controversy on cromlechs and Irish place-names has recently been carried on in the pages of the *Cork Constitution*. In the course of the controversy, and in the issue for August 25th, Miss Hickson ventilates a new derivation for the names, Crook and Waterford.—Mrs. Ernest Hart's Magazine, *Erin*, which, though so Irish in name, comes to us from 43, Wigmore Street, London, is publishing some beautiful engravings of ancient Celtic art work. One of these latter—the Cover for the Shrine of St. Patrick's Bell—we reproduce by kind permission of the devoted philanthropist, who is at once editor, proprietor, and manager of our genial and artistically produced contemporary.

In the new edition just published of "Murray's Handbook for Ireland," visitors to our country and residents therein have a veritable storehouse of information—industrial, literary and descriptive—concerning our little island. The fact that Mr. John Cooke, a well-known and distinguished member of the R.S.A., edits the work, is a sufficient guarantee of the accuracy of its historical and archæological details. Nine closely printed pages of the introduction are devoted to a clear and condensed treatment of Irish antiquities in general, in the course of which such terms as clochan, rath,

crannog, daimhliag, etc., are defined and explained in a manner which for conciseness leaves nothing to be desired. The new edition is enriched with excellent maps and plans of such places as St. Canice's Cathedral, Kilkenny, and the Hill of Tara. Altogether it is an indispensable *vade mecum* to the stranger tourist who desiderates the latest, best and most reliable information about his Ireland.—Mr. W. S. Smith, of Antrim, has just published in pamphlet form his contributions to the *Ulster Journal of Archæology* under the heading of "Memories of '98." The "Memories" record the substance of traditions, etc., of the rebellion, which the writer has put together during a life's residence in the northern province. As many of the minor events of '98 are fast vanishing from human memory, Mr. Smith's scheme of recording them is highly commendable. Would that some equally capable hand might undertake a similar work for Wexford!—Our ancient acquaintance, want of space, prevents more than a passing mention of the few remaining archæological books of the quarter. They are practically only three—"The Fortunes of Turlogh O'Brien" (Downey & Co.), "Our Martyrs" (Fallon & Co., Dublin), by the late Rev. Denis Murphy, S.J., LL.D., of which more anon, and an English rendering, by Mr. D. C. Munroe, of the "Life of St. Columbanus by the Monk, Jonas." The book last mentioned is from the text of the Abbé Migne, and is issued under the auspices of the Department of History in the University of Pennsylvania. To the foregoing a brace of pamphlets must be added, viz., "Life of St. Brigid of Kildare," by the Rev. W. Sherlock, vicar of Clane (Hodges, Figgis & Co.), and Mr. Geo. Coffey's Catalogue, pt. ii., of Irish Coins.

A couple of weeks since a very curious discovery was made on the site of the ancient Abbey of Duleek. A man, while digging in his garden, uncovered a large flagstone, which, when raised, disclosed a well-built chamber, 10 feet deep by 4 feet square, in which lay the skeletons of a horse and his rider, the latter being six feet in height.—A graceful and kindly act was that performed within the past few weeks by Mr. Robert Day, of Cork, in restoring to the ancient shrine of St. Manchan, at Boher, near Athlone, one of the missing gilt bronze figures which originally ornamented that wondrous specimen of ancient Irish art. The restored figure was

purchased years ago by Mr. Day on the occasion of a visit to Athlone, when the dealer who sold it represented the object as having been found at Clonmacnoise. For a full size engraving of the restored figure see the *Journal of the Kilkenny Archæological Society*, 1868-9. P.

Was Anna Boleyn born in the Castle of Carrick-on-Suir?—In 1872 "Notes and Queries" re-produced a most interesting article which had been contributed to the *Limerick Reporter* by Mr. M. Morris, who at present resides in Dublin. It was as follows :—"Happening to be in Carrick-on-Suir, the Castle attracted my attention. In an architectural point of view, it is on a par with the celebrated halls of Hatfield, Hardwick and Haddon; indeed in some respects it is finer than any of them, but they are prized and protected with the greatest care, while Carrick is only preserved from becoming a total ruin by the almost indestructible nature of its materials. And to add a charm to the architectural beauties, it is not wanting in traditions of the past. One of them rather startled me, 'that there those eyes first saw light,' of which 'twas said that 'Gospel light first dawned from Bullen's eyes.' I have tried to ascertain what foundation there is for this tradition, and now give the result of my rather superficial researches. The Castle of Carrick belongs to the noble family of Butler, who trace their descent to Rollo, Duke of Normandy, ancestor of William the Conqueror. Theobold, nephew of St. Thomas A'Becket of Canterbury, came to Ireland with Strongbow, and received extensive grants of land and other favours from Henry the Second, to show his apparent condemnation of the murder of St. Thomas. Theobold's son, also 'Toby' (the more usual name), married the daughter of John Marries or De Marisco (the descendant of Geoffry de Marisco, who also came over with Strongbow, and whose estate the Butlers inherited) and their son Theobold III. was Lord of Carrick. Edmund Butler was created Earl of Carrick in 1315, two years before the title of Earl of Kildare was conferred on the rival house of Fitzgerald. Edmund, son of Sir Richard Butler, built 'the Castle of the Bridge of Carrick,' probably the southern or oldest part of the present building: he died in 1464. Thomas,

Earl of Carrick and Ormond, who died in 1515, had two daughters, Margaret and Anne; one married Sir William Boleyn, a London merchant, and was mother of Sir Thomas Boleyn, father of Anna; and the other was married to Sir George St. Leger. As Anna was fourteen or fifteen years of age at the time of the death of her great-grandfather, it is quite possible that she was born at his residence, Carrick Castle, to which her father, Sir Thomas, claimed to be heir, as next of kin, and afterwards received the title of Earl of Ormond and Carrick from Henry VIII., when Anna was in high favour. Sir Piers Butler, the next male heir, was induced to surrender his claim to the title on being created Earl of Ossory, but he again became Earl of Ormond on the death of Sir Thomas Boleyn, without male heirs, as his only son, Lord Rochfort, was executed about the same time as his sister, Anna Boleyn. Sir Piers, who thus became Earl of Ormond and Carrick, was a pious, good man. It is recorded of him that he spent the last fortnight of every Lent towards the end of his life in a chamber near St. Canice's Cathedral, engaged in prayer and good works. His son, James, was the first of the Irish chiefs who signed the declaration 'to oppose the usurpations of the Bishop of Rome,' which was the half-way house between Catholicity and Protestantism, so that the Lord James Butler of the present day has hereditary claim to the leading part he takes in the re-organization of the disestablished church. James, who was poisoned in London, was succeeded by his son Thomas, then only fourteen years old; he was reared in the English court, and greatly distinguished himself during the reign of Elizabeth against the Earl of Desmond and other Irish chiefs, by whom he was known as Black Thomas, and the Virgin Queen sometimes called him her Black Husband. He repaired and beautified the castle of Kilkenny and his house of Carrick, where he resided and died in 1614. Very probably Lord Thomas not only repaired and beautified, but built the north-east and west sides of the castle, which contain the principal apartments. As before stated, it appears to be quite possible that Anna Boleyn was born in Carrick Castle during the lifetime of her great grandfather, but let us see is there any record of her birthplace. I can find none. Indeed there is a tradition very generally believed in the

locality that she was born at Blickling Hall, in Norfolk ; but the honour is also claimed by two other places, Rochefort Hall and Hever Castle. The very uncertainty as to where she was born goes far to prove that it took place in Ireland, particularly as at the time her father was naturally anxious to be with his grandfather, the old Earl, then residing at Carrick, and whom he desired to succeed in his titles and estates. So that the probability is very great that the old tradition above referred to, that Anna first saw the light on the banks of the Suir, is well founded, and the old castle is worthy of the tradition. It is a large quadrilateral pile enclosing a central court. The more ancient front, being the castle proper, faces the Waterford mountains to the south, close to the reedy banks of the Suir, which can be seen from the battlements for miles through the lovely vale between Clonmel and Waterford. This part of the building is of the ordinary castle type, but the other three sides, probably built by Black Thomas, are of domestic Tudor architecture, and must originally have been a very beautiful specimen of the style. The principal entrance is in the north front, by a comparatively small door, to a narrow passage, having the portraits of Queen Bess and Black Tom Butler on either side. The passage leads by an abrupt turn to a noble staircase, the steps and wainscot being of dark oak, and the ceiling and upper part of the walls richly panelled in stucco. The stairs lead to a grand hall, at the east side, finished in the same manner, with a large oriel at the dais end which communicates with the older part of the building. The stairs also lead to a fine gallery facing the north, decorated in the same style as the hall and stairs, with oak wainscot and stucco panelling, charged with heraldic devices. The chimney pieces are elaborately carved, and the large windows deeply recessed. Beyond the gallery to the west side are the withdrawing room and other apartments, one traditionally named after Queen Elizabeth, but more likely after one of Black Tom's countesses of that name, as he had two Bessys. The stairs, hall, and gallery, if restored to their pristine beauty, would equal in architectural effect, as they nearly do in dimensions, the far-famed hall of Hatfield, of which the Marquis of Salisbury is so justly proud ; and is it not to be deplored that the most noble inheritor should allow the first residence of his family in this country to remain neglected and uncared for, and gradually to

crumble into dust? It is worthy of a better fate, and as a work of bygone art, it deserves to be preserved, for 'a thing of beauty is a joy for ever,' as a historical monument (of which we have, alas! too few except in ruins), It should be maintained as a sacred trust for posterity in the spirit with which Earl Thomas bequeathed to Sir Thomas Boleyn and his heirs for ever the 'white horn drinking cup banded with gold and silver,' which was supposed to have been used by St. Thomas A'Becket.—M. M."

The editor of "Notes and Queries" commented upon the article in the following terms :—"We believe that there does not exist any evidence to prove where Anne Boleyn was born. Tradition points very strongly to Blickling Hall, Norfolk, as the place of her birth ; but Hever Castle, in Kent, and Rochford Hall in Essex, also claims this distinction. In the absence of direct evidence to the contrary, it is possible that there may be some foundation for the suggestion in the foregoing paper ; and a search among the records of Ireland may be destined to settle the question, Where was Anne Boleyn born ?"

I may add that some years ago a grave in the churchyard used to be pointed out as the last resting-place of a putative son of Black Tom and Queen Elizabeth. Since Mr. Morris wrote his note the present Marquis of Ormonde has done a great deal towards the preservation of Carrick Castle.

M. J. HURLEY.

Church and Castle of Kilbehenny.—In the May issue of the *Irish Ecclesiastical Record* there is a valuable paper by Father Lonergan, entitled "Notes on Local History." He describes some of the churches in the territory known as *Magh Fimhin*. I shall briefly notice his remarks as regards *Kilberny*, which, of course, is a clerical error for Kilbenny. To begin with he states in a note that the White Knight died in Kilbehenny on April 15th, 1607. This date is incorrect. The wretched traitor made his will, dated Mitchelstown, January 23rd, 1607, and he died on April 23rd, 1608 —the day after his son's decease. By this will, *inter alia*, he left the parsonages of Shanraghan, Templetenny and Kilmolash [Kil-Molagga], in the diocese of Lismore (which he held by lease of eleven years from Sir Laurence Esmonde), to his son-in-law, John Barry. Father Lonergan informs us that "here are the ruins of an

ancient monastery . . . . founded by St. Abhan in the *early part of the seventh century.*" The date is generally assigned as A.D. 550 or 560. Moreover, the very word Brigown cannot be rendered as Bruigh-Abhan—the field of St. Abhan, much less as *Brí-gobhan*—the hill of the smith *(Joyce).* A very ancient quatrain, quoted by Father Lonergan, correctly gives us *Bri gobban*—the hill of Gobban, or the famous Gobban Saer who is said to have built the monastery and *round tower* (which fell in 1720) there for St. Abhan. In as much as this mighty builder flourished in the time of St. Abhan and St. Moling of Ferns, we may put the date as *cir.* 560. St. Abhan founded the churches of Killeigh, near Youghal, Kilcullen, Brigown, *Kilnamarbhan*, Kilcruimthir or Mecrony, *Cluain-Ardfeṁhin*, and Fionn-glaish. With the permission of the editor I shall have something to say of some of these foundations in a future issue. "Three miles east of Mitchelstown, at the foot of Slieve Grott, there is a village called Kilbenny, where are the ruins of an old church with a cemetery attached. Dr. Joyce, in his *Irish Names of Places*, derives this word from the Irish word *coill*, a wood, and *berthne*, the birch-tree ; and because a stream flows by, he thinks this derivation the more probable, as birch-wood generally grows beside streams and in marshy places. There is a stream, to be sure, but no birch-wood, and it is only an assumption that there ever was. Would not the true, or, at all events, the most probable derivation of the word, appear to be "the church of Becan." *Cill* is the Irish for church, and Becan, according to Colgan, was placed in charge of a church at the foot of Slieve Grott." Marvellous this ! It is, forsooth, only an assumption that there ever was a birch-wood at Kilbehenny ! But, in my opinion, it is a greater assumption that there was not (*a*), and Father Lonergan would have us believe that it was so called somewhat on the principle of *lucus a non lucendo.* However, let us look at the facts. Kilbehenny is most probably derived as Dr. Joyce gives it, namely, *coill beithne*—the birch-wood. Dr. O'Donovan, indeed, in his Ordinance Survey Letters, Co. Limerick, imagined that the name was *Cill-beithne*—the church of

(*a*) Solohead, near the Limerick Junction, in County Tipperary, was so called as having a large *wood of sallows*, and was formerly known as *Salchoit*—but, alas ! there is now no trace of a sallow-wood there. Where is the once flourishing town of Kilcoghlan, adjoining Mitchelstown ? Its old churchyard is now known as "New Orchard." *Sic transit, etc.*

the birch-trees ; but a reference to the "Annals of the Four Masters, under date 1502, would corroborate the genuine derivation. In this entry, wherein is chronicled the death of Donogh O'Brien, this nobleman is said to have been "Lord of Aherlow and *Coill-Beithne*." Therefore, it is at least certain that the earliest allusion to Kilbehenny in our Irish names indicates its etymology as equivalent to the "Birch-wood." In the spring of 1882 the present writer spent a very pleasant day with the then pastor of Kilbehenny (in the archdiocese of Cashel), which is the conterminous parish with the adjacent parishes respectively in Cloyne and Lismore. The following summer the late Mr. Fleming, an excellent Celtic scholar, in reply to a query, gave it as his opinion that the derivation as given by O'Donovan was correct. The following is what was written by O'Donovan in 1836:—"The old church of this parish is in tolerable preservation. The walls are 12 feet high and 3 feet thick, and built of small, round brown stones. It has a large burial ground attached to it. About half a mile to the west of the church there is a small burial ground in which the natives believe the original church, called *Cill Beithne*, stood. On the townland of Castlequarter, to the west of this church, there is a ruin of an old castle, which was built, according to tradition, by *Beithne* O'Brien [that is, O'Brien of the birches], who also built and gave name to the church of Kilbehenny. Its south and west walls are destroyed down to the very foundations, excepting a small fragment of the south wall. This castle measured on the inside 24 feet in length and 18 feet in breadth, and consisted of five stories. Its walls are about 60 feet high and 4 feet 6 inches thick." This castle, which he calls Kilbenny, was taken by Cromwell, on Thursday, January 31st, 1650 [see "Cromwell in Ireland," by the late Fr. Denis Murphy, S.J.]. The name is spelled Kilbehin (1572), Kilwhinye (June, 1584), Kilmehenny (1607), Kilveheny (1618), etc. We also find *Knockabeanny*, which is a capital phonetic form of *Cnoc-beithne*. Father Lonergan continues:—"There is a village called Kilpeacon, which Father [Canon] O'Hanlon locates in the barony of Clanwilliam, Co. Tipperary, but Lewis has it in the County Limerick, within four miles of the city, at least a dozen miles from Sliav Grott." Now this is a wonderful find—but a little research would have corroborated the *locale* of Kilpeacon. Dr. Geoffrey Keating, the well-

known and much abused historian—of whom the diocese of Lismore is justly proud—correctly locates Kilpeacon as "in the parish of Killaldriff, at the foot of Slieve Grott," Co. Tipperary. Kilpeacon (*b*) is really *Cill-becan*—the church of Becan, the great saint who died May 26th, 688. This is also the opinion of O'Donovan. It is called *Ballybegan* in the mandate of Pope Alexander IV (January 9th, 1260), and is one of the 40 churches then confirmed to the see of Lismore over which there had been a dispute between the Archbishop of Cashel and the Bishop of Lismore.

W. H. GRATTAN FLOOD.

Reiske Church.—In the very interesting notice of this Norman church, now ruinous, which appeared from the accomplished pen of the Rev. editor (vol. i. pp. 162-164), it is stated that "the ruined church would seem to have been dedicated under the invocation of the Blessed Virgin." This conjecture is correct. There is a letter published by Theiner from Pope Pius II, dated March 31st, 1459, to the Bishop of Ferns, the Prior of St. Catherine's, Waterford, and the Archdeacon of Ferns, acknowledging the petition which they had presented on the part of Robert le Poer, Bishop of Waterford and Lismore, and the Dean and Chapter of Waterford, in regard to the union of certain parochial churches. In this document the churches so united are given as "*the churches of the Blessed Virgin at Kilmeadan, of the Blessed Virgin at Reiske, and of St Morahok* [Moholloc], *Confessor, Ballygunner*, as well as portions of *Paltolmartyne* [Pobhmartin], *alias Ballyadam, Ballyglasheen*, in the united sees of Waterford and Lismore."

W. H. GRATTAN FLOOD.

Templetenny Church.—In the present townland of Templetenny, Co. Tipperary, are the ruins of the ancient church and cemetery, and Father Lonergan says that "it is thought to have been once a Franciscan friary." This conjecture is not borne out by any facts, nor is there any mention of such a foundation in Wadding, Barron, Mooney, Meehan, etc. O'Donovan, in his Ordinance Letters, dated September 5th, 1840, thus writes :—"The natives of this parish pronounce its name as if written *Teampul a tuinne* ; but the meaning is not clear to us, and we have not time

(*b*) In the Government return for 1704, Father William Hearn registered himself as parish priest of Ardfinnan, *Ball-bekane*, and Niddans.

or books to speculate on it here. The old church of Templetenny is built in a very mean style of architecture, and presents but little to interest the architectural antiquary." I am glad to be able to throw light on the origin of this church. It is an old Irish monastic foundation, and Colgan tells us that in 750 St. Finnchadh was abbot of it. The name he gives it is *Tamnachabuadh.* However, the correct version of the place-name is *Teampul a tonnaigh buidhe*—the church of the yellow rampart, which in course of time was corrupted and abbreviated into Templetenny. The late John Fleming gave a most lucid explanation of the word *Tonnach*, (genitive *Tonnaigh*), in vol. i, pp. 285-6, as regards Gurteenituny and Garranituny. The place was formerly called Templetenny "in the territory of *Magh Femhin* and the diocese of Lismore." In 1532 Edmond Power, prior of St. Catherine's, Waterford, gave a lease dated June 24th (Feast of St. John the Baptist), to Walter Hannigan, of the Rectory of Killaloan, *and the moiety of all the ecclesiastical revenues of the parish of Templetenny*, for the full space and term of fifteen years, at the annual rent of £4. At the close of the 17th century the churches of Shanraghan and Templetenny were permamently united. (*c*) The oldest monument in the ancient churchyard of Ballysheehan, near Ballyporeen, has the following inscription recording the decease of the worthy pastor who laboured in that district under four different monarchs of England: "Pray for the soul of the Rev. James Hyland, parish priest of *Shanraghan, Ballysheehan and Templetenny*, who died . . . . . 1703, aged 90 years." He was succeeded by his namesake and nephew, the Rev. James Hyland, junior, who in 1704 registered himself as P.P. of Ballysheehan and Shaurgheen [Shanraghan], aged 36, residing at Rehill. Father James Holohan, age 72, and residing at *Carrigvasteale*, registered himself in 1704 as P.P. of Templetenny. He had been ordained on April 14th, 1659, at Nantes, by the exiled Robert Barry, Bishop of Cork, and laboured for fifty years around Clogheen and Templetenny. The martyred priest, Father Nicholas Sheehy, pastor of Shanraghan, Bally-

(*c*) Sir Richard Everard, Bart., who married Catherine Tobin, daughter of the chief of that name of Compshinagh, commemorated the event by presenting a chalice to the Catholic Church of Shanraghan, dedicated to the Blessed Virgin, which he had sometime previously erected in the Castle grounds. Around the hexagonal base of this chalice was inscribed the following legend :—"Ora pro animabus D. Richardi Everard et Catherinæ Tobyn. 1627."

sheehan and *Templetenny*, who ministered to the faithful of that district from the year 1759, was executed at Clonmel on March 15th, 1766, aged 38 years. I shall only add that the ancient parish of Templetenny ceased during the first decade of the present century, and was replaced by that of Carrigvasteale, which in 1828 was replaced by Ballyporeen, or Powerstown—the church of which dates from that year. In 1836 Carrigvasteale had 58 inhabitants, but the village has since disappeared, and in the same year Father Edmond Walsh was P.P. of Ballyporeen.

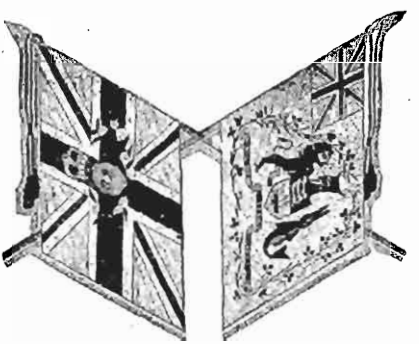
W. H. GRATTAN FLOOD.

A small silver chalice still used in Ballyporeen Church has the following inscription :—"Impensis ac in usum parochiae de Templetenny hunc calicem fieri fecit Rev^dus Dnūs. Jacobus Keating, Pastor, Anno Dni. 1779," from which we gather that Father James Keating was Parish Priest in the year quoted.—ED.

The Waterford Militia.—The earliest notices I have found of the Waterford Militia in Smith's "History of Waterford," are (1584) "In a list of the Militia of Munster it appears that the City of Waterford furnished 300 shot and 300 bill men, and the Borough of Decies 20 shot and 200 bill men." "The City Militia consisted, in the year 1746, of 500 men, being divided into 10 companies of foot, under the command of Colonel Thomas Christmas, of which the Grenadier Company, commanded by Captain Francis Barker, were in uniform, having blue coats with scarlet linings and gilt buttons, scarlet waistcoats and breeches, and gold lace hats. There was one independent troop of horse also, in much the same uniform, under the command of Colonel Thomas Christmas, the younger. These, together with the Grenadier Company above-mentioned, consisted of such as were willing to clothe themselves in uniform. They made a fine appearance, and were exceedingly well disciplined." I have also obtained (1) a copy of a Commission, dated 1726, granted by Lord Cartaret, when Lord Lieutenant of Ireland, to Captain Lieutenant William Bolton, Esq., in Col. May's troop of Dragoons, (Captain Bolton died in 1750, and is buried at Faithlegg), and (2) a copy of a Commission, dated 1756, granted by the Duke of Devonshire, when Lord Lieutenant of Ireland, to Robert Limbrey, gent., appointing him

2nd Lieutenant in the Regiment of Militia Dragoons, commanded by Beverly Usher, Esq. In 1793 I find that the Irish Parliament having consolidated the Militia laws (33 Geo. III, c. 22), a force of 21,660 men (Roman Catholics and Protestant alike) was raised, of which one regiment (His Majesty's 33rd Regiment Light Infantry Militia) was the Waterford Militia. *The Colours of the Regiment.*—The colours of the regiment (when Light Infantry) are now at Dromana, Cappoquin, County Waterford (the seat of the late Right Hon. Lord Stuart de Decies, Colonel Commandant of the Regiment; appointed 30th December, 1839). *Description of the Colours.*—1st or King's Colour—Silk Union of 1801; in the centre, Crown, under which the King's cipher, with wreath of roses round it. 2nd or Regimental Colour—Buff silk, with the Union in the

WATERFORD MILITIA.



HIS MAJESTY'S 33RD REGIMENT, LIGHT INFANTRY MILITIA.

upper canton; in the centre, Arms of Waterford in wreath of shamrocks. Motto—"Urbs Intacta Manet Waterford." In 1793 the officers were:—Colonel Commandant—The Earl of Tyrone (Henry de la Poer; became 2nd Marquis of Waterford, 3rd Dec., 1800). Date of appointment, 28th Nov., 1794. Died 16th July, 1826. Age 54. Lieut.-Colonel—Robert Uniacke; appointed 15th June, 1793. Major—John Keane; appointed 15th June, 1793; (created Baronet, 1801); died 19th April, 1829. Captains—H. Bolton, 15th June, 1793; S. Power, do.; T. Wyse, do.; H. Sargent, do.; E. Ward, do. Lieutenants. Ensigns. Adjutant—Norman Uniacke; appointed 16th May, 1793. Chaplain—Pierce Power; appointed 1st October, 1793. Agents—Messrs. Ormsby and Leahy, Dawson-street.

O. WHEELER CUFFE (Major).

END OF VOL. II.